A Feasibility Study to Develop a Missions Training Center to Recruit African-American Young Adults for Global Missions through Education and Training

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Thesis Defense

By

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ABSTRACT

African-Americans have too long been disengaged from global missions; they represent less than one half of one percent of all global missionaries. Re-engaging the African-American church community in global missions can be accomplished by recruiting African-American young adults to participate in global missions by way of a global missions training center focused on education and training. For the African-American church to become engaged in global missions there are a myriad of obstacles to overcome; namely, the lack of global missions education and training within the African-American church community. While obstacles exist, they are not insurmountable. The key components for engaging the African-American church community as active participants in global missions are: recruiting African-American young adults; educating and training the African-American church specifically focusing on the African-American young adult populace; and, mobilizing African-American young adults for global missions participation.

African-American young adults are willing to participate in a global missions training program if given the opportunity; therefore, the objective is to recruit African-American young adults to participate in a global missions education and training program to equip them with the tools and skills necessary for effective engagement in global missions. Positive peer influence may play a role in catapulting the African-American church community into global missions involvement as well. This research discovered that African-American young adults, while they have not been sufficiently educated and trained, are willing to join global missions endeavors if their local pastors endorsed it, if a group of their peers were participating, and if they were given incentives for engaging in global missions. This research found that creating a global missions training center to recruit African-American young adults is feasible.
DEDICATION

I dedicate this thesis research project to my three charges, the ones who have walked this missionary journey with Mark and I. Kristen, Mark, Jr. and Jackson – Saying I love you is not enough! Continue to fight the good fight…a crown is in store for you!

Also, to my parents, Lee and Rena Christian. I am eternally grateful to God for the gift of loving, supporting, and faithful parents! May God continue to allow His face to shine on you!
ACKNOWLEDGEMENTS

I thank God who gave me the strength and fortitude to persevere. This thesis project is the culmination of a dream that has come to fruition. To God be the Glory!

To my husband Mark; my best friend, my research buddy, my sounding board, and my cheerleader. You encouraged me to keep the faith and you continuously reminded me of the bigger picture. Thank you from the bottom of my heart. I love you more than words are able to convey!

I would like to thank Dr. David J. Pederson and Dr. A. Porfirio Rodriguez for their guidance in this research project. Dr. Pederson enthusiastically embraced this research project from the outset and allowed me the freedom to investigate and pursue this challenging endeavor, thank you. I greatly appreciate your patience, your comments, and your critiques. I was honored to have you serve as the chair of my thesis committee. And Dr. Rodriguez, thank you for accepting the challenging position as reader for this thesis committee. I appreciated all of the questions that provoked me to dig deeper.

I am indebted to all of those who had the painstaking job of proofreading and editing this thesis project. Thank you is not enough. Ingrid Rounds Hardy went above and beyond the call of duty, thank you. Thank you Dr. Susan Mohammed, my friend, for your time and expertise. Mietta Sanford and Nathan Crabtree thank you for doing the technical stuff, or at least what I
considered technical. Thank you Maisie Sparks for your editorial assistance. Your comments and suggestions were priceless. And to my sisters, Robin R. Christian, Lisa P. Christian, and Regina Rae-Christian DiMino, a very special thank you! Words cannot express my gratitude to you.

And finally, without the participation of the African-American church community this research would have fallen short of its mark. To each and every participant, a sincere thank you for your thoughts, your viewpoints, your suggestions, your survey responses, and your candid conversation that gave us a glimpse into the world of the African-American church community in regard to global missions.
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LIST OF ABBREVIATIONS

Adventures in Missions – (AIM)

Epicenter of Worship – (EOW), African-American church in located in Lansing, MI.

Church of God in Christ – (COGIC)

International Mission Board – (IMB)

Michigan State University – (MSU)

Southern Baptist Convention – (SBC)

Youth with a Mission – (YWAM)

Missions: In this research, the term missions is used to describe engagement in global missions. Additionally, in this research the terms African-American church and African-American church community, are used to refer to African-American Christians as an entity.

Millennials: This research targeted African-American young adults who are classified in the Millennial Generation, commonly known as millennials. Depending upon a variety of variables millennials are classified between the ages of 19-35.
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CHAPTER 1. INTRODUCTION

"Expect great things from God; attempt great things for God" — William Carey, missionary to Africa

Motivation

The twenty-first century finds the North American Christian with more means financially, technologically, and theologically for doing global missions than at any other point in history. Yet, many Christians sit on the sidelines of global missions endeavors; and, the African-American church community is less engaged in global missions than ever before. This research will seek to determine the feasibility for developing a missions training center focused on recruiting African-American college aged young adults. The importance of training African-American young adults in missions is to pique their interest in missions and increase their participation in world evangelization. David Cornelius believes, “the African American church is a sleeping giant in the area of international missions.”¹ To awaken this “giant”, African-American young adults should be recruited, educated, and trained as missionaries, cross-cultural workers, and leaders for twenty-first century global missions. This research will focus on African-American young adults aged 19-26. The group specifically targeted for recruitment: college students, college age young adults, recent college graduates, and young adults employed in both white-collar and blue-collar jobs. This research seeks to answer the query of feasibility by conducting a single focus group comprised of African-American young adults, interviewing African-American pastors and church leaders, and creating an assessment survey for African-

American young adult participation. In addition to these research design methods, the researcher created a missions training curriculum adaptable to the training and education of African-American young adults in preparation for their global missions participation.

I am a missionary serving the people of Venezuela since 2003. Prior to moving to Valencia, Venezuela, I engaged in missions, predominately with underprivileged inner city youth. I am called to work with youth and young adults in Venezuela as well. Additionally, to help facilitate the ministry endeavors in Venezuela, I created a missions training program specifically geared towards missions teams who volunteer to assist the ministry in Venezuela. Over the last two decades of serving as a missionary, I recognized the lack of global missions’ engagement by African-American Christians. That realization inspired this thesis project.

Statement of Purpose

The percentage of African-Americans engaged in missions is barely quantifiable. This research will seek to demonstrate the feasibility of developing a missions training center designed to recruit African-American young adults for global evangelization conducive to increasing the numbers of African-Americans participating in world missions. If African-American young adults are trained and educated in missions, will this cultivate their interest in the missions’ culture? This research will seek to advance the theory that if African-American young adults have a clear picture of missions and the barriers are removed, they will be more inclined to participate. Another factor that influenced the selection of African-American young adults, ages of 19-26, is that many mission agencies select candidates from this age demographic.
Moreover, college aged young adults are still impressionable; impressionable enough to disciple them as global missionaries who will then influence their community, specifically, the African-American church community. Tina Rosenberg, author of *Join the Club: How Peer Pressure Can Transform the World*, contends, “along with genetics, peer pressure is probably the most important influence on who we are.” Therefore, the researcher will seek to determine if peer influence is a determinate factor in the recruitment of African-American young adults for their participation in global missions, thereby increasing the opportunity for recruitment in this demographic.

Peer pressure is not always negative. Peer pressure may have positive effects as well as foster participation in worthy causes. *Join the Club* is a compilation of descriptive accounts that testify to the validity of this hypothesis. Therefore, perhaps the influence of African-American young adults who have joined the global missions endeavor will provoke their friends to engage in like activities. The apostle Paul admonishes us as Christians to encourage, or provoke our fellow Christians to good works. From this viewpoint, peer pressure could play a prominent role in pushing other African-American young adults to pursue global missions.

**Statement of the Problem**

Every summer, thousands of young adults participate in global missions to evangelize the world for the sake of the Gospel. There are several missions’ agencies and organizations that recruit young adults to engage in global missions for the cause of Christ. These young adults

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3 Hebrews 10:24.
have been trained, educated in missions, and sent out on adventures to rescue the lost. The great news, Christian young adults have answered the call that Jesus sounded over two thousand years ago. Although, a closer look reveals a sad commentary among the demographics of the young adults who engage in global missions. Youth with a Mission (YWAM) has over 20,000 young adults engaged in global missions, and African-Americans are a tiny representation of these young people. According to statistics, African-Americans are not engaged in the global missions endeavors. American young adults have engaged in missions to proclaim the Good News worldwide; yet, this picture is incomplete. Reportedly, the percentage of African-Americans who participate in global missions is barely quantifiable.

Statement of Importance of the Problem

This dilemma is not isolated to the African-American young adult populace; nonetheless, this research will focus only on the recruitment of African-American young adults. African-American participation in global missions as a whole represents less than half of one percent of all Christians engaged in global missions. Therefore, it is critical to engage African-American young adults in global missions through education and training; challenging the African-American church community to become involved in global evangelization. To induce a cultural change a generation must be compelled to change. The Great Commission was given to all

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6 Rivers, “SBC President: We Need African Americans Out on the Foreign Mission Field.”
believers; furthermore, if John saw every tongue, tribe, nation, and people around the throne, should not every tongue, tribe, and nation participate in the mandate to go and make disciples?

Moreover, the apostle Paul admonished the church at Rome that we are all members of one body. If our African-American brothers and sisters are weak in the area of global evangelization, those who are strong in missions training, education, and sending should be compelled to propel the African-American church community into active global missions’ participation. This can be accomplished by actively recruiting African-American young adults.

Finally, while the literature illustrates a lamentable portrait of African-Americans’ lack of participation in global missions, scholars have not coalesced to solution the problem. The sources do not render a solution, more disparagingly the literature rarely mentions this dilemma, therefore it would prove difficult to solution a problem that is not discoursed. This problem does not affect just the African-American church community; it affects the body of Christ in its entirety.

Statement of Position on the Problem

The numbers paint a sad portrait of the African-American church community with regard to global missions’ participation. According to IMB’s (International Missions Board is an affiliation of the Southern Baptist Convention) Keith Jefferson, African-Americans comprise less than one percent of all American global missionaries actively engaged in international missions.9

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7 Rev 7:9.
8 Romans 12:4-5.
9 Rivers, “SBC President: We Need African Americans Out on the Foreign Mission Field”. 
Furthermore, an article written by Rivers, acknowledges the concerns of SBC’s (Southern Baptist Convention) former president, Fred Luter. At the time the article was written, Luter was the sitting president of SBC. African-Americans are a minute representation of global missionaries even among an organization that boasts a membership of one million African-Americans. SBC has about 4,900 global missionaries, 27 of whom are African-Americans. Sadly, the total number for African-American global missionaries does not improve. According to The Traveling Team, the total number of global missionaries in 2015 is 400,000; but the estimated total number of African-American missionaries is 300. While there are a few scholars and missionaries who have written about African-Americans’ lack of engagement in missions, the issue has not been resolved; furthermore, the somber realities of African-Americans’ lack of involvement in missions seems to go unnoticed by the body of Christ as a whole. Not only is there little discourse with respect to African-Americans’ lack of presence in global missions, there is even less discussion focused on a viable resolution to engage African-Americans in global missions.

A resolution cannot be actualized without clear and focused discourse concerning the dilemma; and while a focused discourse will illuminate the problem, the discourse should be driven by a concession to solve the problem. A dialogue for the sake of convening will not produce a lasting solution, if it produces a solution at all. This research will suggest a solution.

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that is worthy of an in-depth study. The development of a missions training center that will focus on recruiting African-American young adults who will be trained and educated as global missionaries is one such solution. Actively recruiting African-American young adults may compel them to engage not just intellectually, but practically as well.

**Background**

Feasibility of Developing a Missions Training Center to Recruit African-Americans

The chief aim of this thesis research project is to determine the feasibility of developing a missions training center that focuses on recruiting African-American young adults to participate in global missions. The center will be geared towards training, educating, and mobilizing African-American young adults to equip and prepare them to serve as global missionaries. At the outset of this project, developing a missions training center seemed to be the best solution for this research problem; however, upon careful investigation of the history, fears, concerns, and apprehensions of the African-American church community with regard to global missions, a missions training center is not the end all resolution to this problem. A training center will play a major role in the resolution. However, African-Americans’ lack of participation in global missions is a deeply rooted issue that has evolved over the past century, and will require more than recruiting participants to engage in a training and education program to overcome the obstacles that have been cemented into the fabric of the African-American church community regarding global missions. Engaging African-Americans in global missions is a more complex challenge than what can be realized by a cursory glimpse of the evidence. A brief inquiry into the history of African-Americans and missions will highlight these complexities.
Historical Backdrop

Historically the African-American church community has rich roots in missions. African-Americans began engaging in global missions during the late eighteenth century. Even though the vast majority of them were enslaved, their desire to spread the Gospel pushed them out from the home front to distant lands. “From the time slaves began accepting Christianity, it was in their hearts to carry the Gospel of Christ not only back to their fatherlands, but also to other parts of the world.”13 Many African-Americans left America’s shores for Africa, believing God had called them to rescue their ancestors. Many others served in the Caribbean islands, in Canada, taught among Native Americans, or traveled to the Pacific islands.14 One of the first missionaries to leave America for foreign lands to proclaim the Gospel was a former slave named George Liele (or Lisle). Liele ministered in Jamaica.15 “Many historians regard Liele as the first American-born missionary.”16 George Liele left South Carolina in 1783. In 1790, another freed slave, Reverend Prince Williams, also left US soil to preach the Gospel in the Bahamas.17

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14 Ibid.


Space will not allow for a full review of the African-American missionary heroes of faith. There are many whose names do not appear in the anthology of missions history. From the late eighteenth century until early twentieth century, African-American missions history is replete with free men and women, as well as former slaves, who left the shores of the United States to spread the Good News of Jesus. Methodists, Baptists, Presbyterians, Lutherans, and other denominations, contributed to sending African-American missionaries around the globe.

Lott Carey, born 1780, is another forerunner of African-American missionaries; and it is noteworthy that Carey “led in the organization of the African Baptist Foreign Missionary Society. It was the first organization for world missions founded by African Americans in the United States.” As aforementioned, the African-American historical missionary resume is extensive. African-Americans were not afraid, ashamed, or reluctant to leave America and travel to lands unknown to carry the Gospel to those who did not know Jesus. However, the current disconnect that has occurred in their global missions participation is a sad commentary. Statistics bear proof that African-Americans too soon became introspective and their outlook turned inward. They no longer felt compelled to leave America’s shores, but instead began to fight the injustices suffered in their homeland. Many scholars, as well as African-American pastors, believe that the beginning of the twentieth century marked the decline of the African-American church involvement in global missions. Cornelius believes the onset of Jim Crow laws precipitated the African-American church’s inward look. He asserts, the black church was

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“the only institution that African-Americans had under their control, [and therefore] had to lead in the struggle of her people for full citizenship and human rights in the country of their birth. Somewhere in the struggle, the vision for world evangelization…blurred.”

“The Protestant Episcopal Church, which had boasted more than four times as many blacks as whites on its Liberia staff in 1876, was all white by 1943.”

Baptist, as well as Presbyterians, noticed the decline in African-American missions participation. However, “there were exceptions…Blacks on the Congregationalist staff numbered 10 percent in 1943, and their contribution was so valuable that they were being sent to non-African fields.”

Sadly, the exceptions were few. Whether the lack of global missions engagement commenced immediately following the civil war or several decades later, the truth remains that the African-American church too soon fell away from her passion to evangelize the lost in foreign lands. Notwithstanding, Cornelius insists that the African-American church never lost her passion for global missions. He contends that various circumstances have prohibited the African-American church community from full involvement in global missions throughout the decades following the civil war. Nevertheless, much can be learned about the African-American church community from an in-depth look into her historical background and her engagement or lack of involvement in global missions.

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22 Ibid.

23 Cornelius, 51.
Statistics for African-American and Global Missions

African-Americans led the way in the global missions endeavors when Americans began to traverse the world to take the Gospel to foreign lands. For many decades beginning in the late eighteenth century, African-Americans’ hearts burned with a passion to fulfill the Great Commission. George Liele, John Marrant, John Day, Amanda Berry Smith, Lott Carey, and Reverend Prince Williams to mention a few, left family and friends to teach and preach the Good News of Jesus to those as far away as Africa, and as nearby as the American Indian. Now, the landscape for African-Americans’ engagement in global missions is nearly a blank canvass, there are less than three hundred documented African-American missionaries (the most optimistic estimate) serving in the foreign fields.\(^{24}\) Table 1 illustrates the percentage of African-Americans serving in global missions and the total number of global missionaries worldwide.

\(^{24}\) Rivers, “SBC President: We Need African Americans Out on the Foreign Mission Field."
Table 1: Total number of global missionaries compared to total number of African-American global missionaries.

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<th>Total Missionary Population</th>
<th>African-American Missionaries</th>
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<tr>
<td>BLUE</td>
<td>400,000 (99.925%)</td>
<td>300 (.075%)</td>
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With African-Americans, representing less than one percent of all missionaries serving globally, the gap is too great to ignore. A clarion call should be made to enlist the participation of the African-American church community in the Great Commission that Jesus gave to all of His followers. This research explores and investigates the how and whys for enlisting African-Americans in global missions. The statistics paint a grim portrait of the African-American church with regard to global missions; however, this does not mean that the story will end on the same somber note. While reengaging the African-American church community in global missions is a complex task, it is not impossible. Motivating and mobilizing African-American young adults through education and training them in global missions may be one way to jump-start this monumental undertaking.
Research Demographics and Target Group

The demographic for this research is African-American young adults between the ages of 19-26. African-American young adults in this demographic live across the country and belong to various Christian denominations; including, but not limited to Baptist, Lutheran, Methodist, and Pentecostal. The African-American church community represents a variety of religious convictions, traditions, and church culture heritage; and it is from this diversity within the African-American church community that this research draws its data.

Peer Pressure in Relationship to African-Americans’ Participation in Global Missions

Peer pressure within the African-American church community will be examined to see whether there is a correlation between African-Americans’ lack of participation in global missions and their desire to engage in global missions. The fact that so few African-Americans are involved in global missions gives reason to contemplate the issue of peer pressure with regard to African-Americans and their relationship to global missions participation.

Research Parameters

The researcher conducted a single focus group, thirteen interviews, and a survey to collect the data that was used to examine the feasibility for developing a missions training center. These parameters were integrated by use of mixed-method research design to analyze the data and provide results within the given parameters. Chapter 3 provides further details about the research design and methodology used by the researcher to complete this project. Furthermore, the section discussing the research limitations will delineate the parameters of the research with regard to location, sample size, and recruitment of participants.
Gap in the Literature

While there are several scholarly sources which have highlighted the issue of African-Americans’ lack of involvement in global missions, there is a gap in the literature when seeking to adequately solve this problem through the training and education of African-American young adults. As will be analyzed in-depth in Chapter 2, the sources who dialogue about the lack of engagement of the African-American church community in global missions say little to bring resolution to the problem. This research seeks to discover an adequate and efficient resolution. Not merely to placate the situation, but to thoroughly induce transformative change in order to rectify the issue.

Limitations

The researcher has narrowed the demographic of this research to African-American young adults between the ages of 19-26. This incorporates college age students as well as recent university graduates. The demographic is inclusive of the ages that many mission agencies use to select missionary apprentices, as well as participants who are approved for candidacy as full-time missionaries; which is the chief reason for utilizing this particular age group for the research. Additionally, the sample size for this research project was limited to one focus group of nine African-American young adults. These young adults were selected from the MSU (Michigan State University) populace, as well as other colleges and universities in the surrounding area.

Research Location

This focus group forum convened at Epicenter of Worship (EOW) in Lansing, MI. The surveys were available online as well as at African-American churches that agreed to allow their
young adults to participate in this research project. Also, the researcher conducted interviews with thirteen African-American pastors and church leaders, by phone. The senior pastor of EOW granted a letter of consent and permission. The letter of permission granted the researcher approval to conduct the focus group forum at EOW. The permission letter is attached in Appendix G.

Sample Size for Focus Group and Survey

The sample size for the focus group was limited to twelve individuals, six females and six males. The sample size for the survey was limited only in terms of the ability to recruit African-American young adults to participate and the ability to gain the trust of African-American pastors who will inspire participation from the young adult population in their congregation.

Recruitment of Participants

Recruitment limitations for the focus group and survey were based upon the ability to gain the participants’ trust, the trust of leadership, and the availability of the participants. Recruitment of the subjects for participation in this research project were granted full disclosure.

Delimitations

The major delimitation involved recruitment of African-American young adults to participate in the survey portion of this research. The researcher relied upon word of mouth, African-American pastors, and social media to disseminate the survey. Because the researcher lives in South America, the researcher did not have the privilege to travel to African-American churches to enlist the support of the African-American young adult populace which proved to be an enormous obstacle for gathering data. Another delimitation for this research project was the inability to conduct a proto-type missions training program. While the researcher did not
conduct a proto-type trial training missions training program, this research will include an analysis of an education and training curriculum created specifically for training African-American young adults for global missions participation.
CHAPTER 2. REVIEW OF LITERATURE

"We are debtors to every man to give him the Gospel in the same measure in which we have received it" — P.F. Bresee, founder of the Church of the Nazarene

Review of Literature

The researcher has arranged the sources into six divisions for the purpose of this research: African-Americans’ global missions engagement, both historically and recently; developing training centers and programs, the overarching missions theme, Christian missions statistics, recruitment methods and techniques, and research and research methods.

Review of Sources Pertaining to African-Americans Global Missions Engagement

African-Americans’ Historical Involvement in Global Missions

African-Americans were active in global missions during the eighteenth and nineteenth centuries. There are African-American missionaries named among the missionary who’s who in Christian missions history books.¹ ² Profiles of African-American Missionaries edited by Robert J. Stevens and Brian Johnson is an excellent resource for apprehending an historical backdrop for this research. Profiles provides historical information about the African-American church as well as her participation in global missions. It offers biographical sketches of many African-American missionaries who served prior to the civil war, as well as those who served post emancipation. In addition to Profiles, African-American Experience in World Missions: A Call Beyond Community, edited by Vaughn J. Walston and Robert J. Stevens is a compilation of

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essays on the African-American church community and her involvement in world missions. The editors sought to compile various voices to speak to the dilemma facing the African-American church community with regard to global missions. The paramount focus of the essays is to move the African-American church into global missions by addressing many of the factors that have prohibited her participation in global missions. *African-American Experience* ventures beyond the historical perspective of African-Americans and missions into the cross-cultural aspects; examining how to engage the African-American church in cross-cultural work for the sake of God’s kingdom. Given the historical background of the African-American church and missions, one ponders how the African-American church moved so far away from global missions participation.

The twentieth century is when some scholars believe this occurred, as the African-American church began to focus on the struggles of the home front. Their outward look turned inward and they fell away from pursuing God’s mandate to “go and make disciples of all nations.” African-Americans became engrossed with their struggle for equality in the United States and lost sight of pursuing global missions. The objective is to reengage African-Americans for global missions participation. With the exception of a few articles in magazines and Michael V. Fariss’s *Vanguards of a Missionary Uprising*, the concept of engaging African-Americans in world missions is rarely if ever mentioned. The literature fails to focus on training individuals who lack a comprehensive overview of global missions work. Statistics paint a sobering portrait of African-American young adults’ engagement in missions.

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3 Matthew 28:19 [NIV].
African-American Missionaries 1700’s – 1900’s

Furthermore, the literature speaks of African-Americans more from an historical backdrop than in current contexts of missions. Edward E. Andrews, David Cornelius, Janet Duitsman Cornelius, Eric C. Lincoln, and Lawrence H. Mamiya are a few historical figures mentioned. The literature does not address training and educating African-Americans to dispel culturally related fears, barriers, and concerns that many harbor with respect to global missions. Profiles, mentioned in the previous section, is replete with African-American missionaries who have served globally. The anthology records the accounts of African-American missionaries from the eighteenth century to the present. It is not exhaustive; however, it is thorough and reads like a hall of fame review of African-American missionaries. It is both intriguing and somber, while giving a voice to the many African-American missionaries who followed God’s call to spread the goods news of Jesus to those in distant lands. Space will not permit for an in-depth review of Profiles; nevertheless, it is a necessary companion for this research project.

African-Americans’ Involvement in Global Missions during the 20th and 21st Centuries

Anthony B. Pinn explores the historical significance of the African-American church after the civil rights movement in the United States. The Black Church in the Post-Civil Rights Era researches several aspects of the African-American Christian church. Pinn’s research is thorough. He gives an in-depth analysis of the African-American church and its relationship to the community at large. This book provides a thoroughgoing backdrop for understanding the African-American church community from their worldview. The Black Church in the African American Experience, written by Lincoln and Mamiya, highlights the unique experience of the African-American church in America. It is crucial to gain an understanding of the black church experience in order to seek viable solutions to the problem at hand. For decades it was the
African-American church that held the African-American community together.\textsuperscript{4} Solving the issue of African-Americans’ lack of participation in global missions is directly linked to understanding the historical and current environment of the African-American church. Lincoln and Mamiya delineate the African-American church experience from an historical vantage point, serving to bridge the gap in comprehending their worldview of global missions.

T. Vaughn Walker authors an essay entitled, “The Great Commission and the African-American Church,” from the anthology of essays compiled by editors Chuck Lawless and Thom S. Rainer, \textit{The Challenge of the Great Commission: Essays on God’s Mandate for the Local Church}, where he examines four challenges that prohibit African-Americans from fulfilling the mandate that teaches followers of Christ to go into all of the world and make disciples. While his identification of the problem is the depth of his article, Walker’s explication is brief, and lacks urgency. His identification of the problem is the depth of his article. He suggests “that planting new African-American churches that understand their purposes will play a significant role in addressing the Great Commission.”\textsuperscript{5} I respectfully disagree with this assessment. What induces this disagreement is simply this: if African-Americans fully understood their purpose in the Great Commission, there would be an outpour of African-Americans accepting the call to engage in global missions. The real issue is not to plant of new churches, but to educate, train, motivate, and mobilize the African-Americans within their existing churches. Scholars, critics, pundits, many of whom are African-American, have discoursed about African-Americans’ lack

\textsuperscript{4} Chester Williams, \textit{Last Call for the African-American Church: The Death of Global Missions} (Lanham, MD: University Press of America, 2015), 31.

of global missions engagement; yet, no one offers viable options that will reengage the African-American church community in global missions.

Chester Williams’s *Last Call* illuminates the neglect by the African-American church to heed the mandate given by Jesus Christ to “go into all the world” (Matt 28:19). The issues that Williams addresses appear to contradict the views of David Cornelius who believes that global missions endeavors are on the rise among the African-American church. Cornelius claims, “the number of African American Christians participating in short-term international missions opportunities continues to rise,” while Williams laments that for well over half a century most African-American pastors have never even met an African-American missionary. Vincent Fariss, another author who delves deeply into the issue of African-Americans’ lack of global missions engagement, authored a book, *Vanguards of a Missionary Uprising*, to summon African-American young adults to heed the call to obey the Great Commission. Fariss leads a ministry that plants churches in the United States and encourages involvement in world missions among African-American young adults and college age students. Fariss’s challenge is a strong proposition to African-American students to lead a global missions revolution to compel the African-American Christian community to become actively engaged in world missions. Fariss explores social, racial, and historical issues that have prohibited African-Americans’ involvement in global missions. On many occasions, he gives strong indictments regarding African-Americans’ lack of involvement in world missions. He maintains, “during Carey’s lifetime, literature reveals how white Christians saw slaves as their missions field instead of potential global missionaries. In America today, many Christians view inner-city residents the

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6 Cornelius, 303.

7 Williams, xiii.
same way." While Fariss is proactive in his pursuit of African-American participation in global missions, he does not explore in-depth the concept of a missions training center to recruit African-Americans for global missions. He does though, speak of mobilizing African-American college students for global missions engagement. And, Fariss is one of the few voices that speak to the disparity of African-Americans’ lack of participation in world missions; however, there is a need to solve this dilemma. Missions education, training, and recruitment of African-American young adults are solutions to this problem.

**Review of Sources Pertaining to the Development of Training Centers**

Curriculum and Training

First, it is essential that the curriculum designed for the training program is both thorough and comprehensive. The researcher must incorporate the fundamentals of global missions training while meeting the felt needs of the African-American young adult participants. Leroy Ford’s *Curriculum Design Manual for Theological Education* is one of the sources referenced while creating a curriculum for this research project. Dr. Ford meticulously lays out the process for designing a curriculum. He begins by sharing with the reader the intended goal and outcome of curriculum design, thereby defining the key terms for his book. His simplistic instructional style affords even a beginning educator or teacher the opportunity to comprehend the breadth of curriculum writing and its overall purpose in the educational system. *Curriculum Design Manual* effectively guides the instructor to an accomplished curriculum design, whether the curriculum is a new program or a revision of an old course plan.

Another key resource utilized for the creation of the missions training curriculum is *Curriculum Development: Theory into Practice* co-authored by Daniel Tanner and Laura Tanner.

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8 Fariss, 151.
*Curriculum Development* approaches curriculum writing from a scientific and fundamental basis. The Tanners are leading experts in the field of curriculum design, writing, and technique. Their years of experience in curriculum research brings a depth to the volume that few sources are capable of doing. Moreover, the practical implications of their research is apparent in this third edition, where they incorporate the historical background of curriculum writing and its relationship to the educational system. Curriculum design often is linked to the methodologies and strategies of teaching within the educational system; therefore, developing a curriculum that is both efficacious as well as pragmatic is a challenge for most curriculum writers.

*Course Design: A Guide to Curriculum Development for Teachers* emphasizes the practical aspect of curricula writing. George J. Posner and Alan N. Rudnitsky, co-authors of *Course Design*, have endeavored to present a diagram for curriculum writing that is useful and practical for all readers of the manual. While formatted as a text book, its design suits any person interested in creating curricula. The authors coalesce information learning with the praxis of information transference to create a pragmatic approach for curriculum development. The question of how to transfer knowledge in a meaningful manner becomes the paramount goal when designing curricula. Developing the curricula interconnects to the creation of the training center.

**Training and Education in Missions**

Developing a training center that will focus on recruitment, education, and training African-American young adults will increase their awareness of global missions; it will also serve to fill the void caused by the lack of their participation by preparing them for world missions. A plethora of literature exists that covers the scope of missions training and developing training
centers. The question then, is whether the scholars have focused specifically on the recruitment of African-American young adults.

Moreover, the vast majority of scholarly sources who address missions training and education fail to address the gap that exists – African-Americans’ lack of engagement in global missions endeavors. While scholarly literature is not focused specifically on training African-American young adults for missions, Gilbert Loveland’s book *Training World Christians: A Handbook in Missionary Education* predominate focus is on training in an anthropological sense, training that transforms human nature. This book was written nearly one hundred years ago; still, there are timeless principles that Loveland addresses. “Not the subject matter, then, but the child – his training in life, character, and conduct – is the true objective of teaching.”9 Specifically recruiting and training African-American young adults in missions education is not the overall objective of scholarly literature or missions programs and training centers.

Usually, when training focuses upon cultural others or ethnic groups, it is generally in majority world nations on the continents of South America or Africa. *Establishing Ministry Training: A Manual for Programme Developers*, edited by Robert W. Ferris, is one such example; nevertheless, it provides sound advice for developing missions training programs and is germane to the research topic. The researcher will address this literary gap by continued research endeavors in missions education and missions training.

Marjorie Collins authored *Manual for Today’s Missionary: From Recruitment to Retirement*. Collins description of missionary life, from the onset of hearing the call to global ministry to the preparations of retirement, and all that transpires in the interim, is replete with godly wisdom and

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practical principles for missionary apprentices as well as the seasoned missionaries. It would be difficult to find a more thoroughgoing volume than *Manual for Today’s Missionary*. The book was written nearly thirty years and is not addressed to a specific people group; even so, its poignant lessons for missionaries in training are still proven lessons for today. Although there are a few occasions when the publication date is conspicuous, for the vast majority of the information contained within this book, the lessons are timeless. For the above mentioned reasons, this book will be included as part of the required reading for the missions training curriculum.

Are missions’ agencies aware of the lack of participation of African-American young adults? Has this issue been addressed by the scholars? YWAM, AIM (Adventures in Missions), and SBC are a few of the missions’ agencies and organizations that offer missions training and education. They have developed sophisticated training programs to properly prepare missionaries and cross-cultural workers, so there is not a shortage for missions training centers. Nonetheless, the problem is not the non-existence or shortage of missions training centers, the issue is that African-American young adults are not actively engaged. Many of the Christian leaders in the African-American churches are not even aware that this problem exists.\(^\text{10}\) This issue should be highlighted in order to resolve the problem.

The literature abounds for creating and developing missions training centers; however, there is a gap in the literature when one begins to discourse on the topic of training centers that will prioritize the recruitment of African-American young adults. Not for the sake of recruiting minorities, but for the sake of engaging the African-American Christian community in the

\(^{10}\) Williams, xiii.
mandate that God has given to His church. Nearly a decade ago, Joey Todd Anthony wrote a thesis entitled, "Developing a Program for Every Member to be a Missionary in the Local Church." Anthony explores training lay members in the local church for evangelism. ¹¹

Equipping the local church with the skills to become effective witnesses is imperative. If each member of the local church is trained for missions and evangelization, it would become essential for the African-American church community to be a part of this endeavor. Mark Hedinger also completed a dissertation on missionary training programs. ¹² Hedinger explored the concept of creating a holistic missions training program. His abstract summarizes it best, a missionary training program that is “biblically based, theologically sound, theoretically coherent, trans-culturally valid, and practical.” ¹³ While this concept should be incorporated into all missionary training programs, there remains a gap in the literature for reengaging African-American Christians who have disengaged from the global missions endeavor. An appeal should go forth to compel African-American young adults to join the missions endeavor, to answer the clarion call that Jesus sounded over two thousand years ago.

Christian missions training is incomplete without including scholars who have delineated on the apostle Paul’s missionary methodologies and strategies. Ronald Allen is the author of Missionary Methods: Ours or Paul’s? In the words of Hedinger, Allen’s work is certainly, “biblically based, theologically sound, theoretically coherent, trans-culturally valid, and practical.” ¹⁴ Allen’s profound grasp of Paul’s missionary principles are evident in his treatment


¹³ Ibid, v.

¹⁴ Ibid.
of each topic concerning missions endeavors and missionary methodologies and strategies. *Missionary Methods* is a work of genius. The wisdom regarding the apostolic mandate that Allen imparts to his readers is unparalleled for a book of his era, or even this era. Allen critics St. Paul’s missionary principles against the backdrop of modern day mission theology; and like a skilled lawyer, he presents his case flawlessly without apology or trepidation of criticism. Allen, a missionary to China and East Africa, writes from the missionary’s viewpoint with biblical truths to augment his claims. *Missionary Methods* is a book that would lend credibility to any missions training curriculum. Although it was written more than fifty years ago, today Allen’s work might still serve as a guide, mentor, and missions training bible for present day global missions training programs.

**Review of Sources Pertaining to Overarching Missions Theme**

The researcher desires the missionaries’ perspective, the concept of missiology, and the theology of missions as it relates to global missions to be clearly conveyed in this research project. A source that is of value to this research project is John McVay’s, *Ask A Missionary*. McVay covers valuable information in a FAQ format. The book is filled with advice, admonishments, as well as warnings from seasoned missionaries from all walks of life. The missionary voices compiled in this book, have over one hundred years of accumulative experience. *Ask A Missionary* covers the scope of missions training, missions education, as well as choosing an agency versus going independently. It is a rich resource for information pertaining to the life of a missionary. The researcher categorized this book with the overall theme of missions because it is resourceful for answering a myriad of questions in respect to the missionary experience.
Hiebert’s book, *The Gospel in Human Contexts: Anthropological Explorations for Contemporary Missions*, is the perfect companion guide for doing mixed-method research designs. Hiebert expounds on the concept of human exegesis to equip Christians with the necessary skills evangelize the world effectively. While cultural others live in distant lands, cultural others live among us as well. Effective global evangelization begins by effectively understanding humans. Also, Hiebert’s *Anthropological Insights for Missionaries*, is a valuable resource with respect to developing a missions training center. Hiebert was a seasoned missionary and anthropologist. His insight into the world of missions and anthropology contributes a wealth of knowledge to those training and educating missionaries. The researcher interacted with these sources expressly to offer a cohesive overview of global missions in this research project.

Presenting a cohesive overview of global missions is critical in relationship to this research project; also, another resource that provides valuable insight into the world of missions and cross-cultural interactions is *Perspectives on the World Christian Movement: A Reader*, edited by Ralph D. Winter and Steven C. Hawthorne. This anthology of essays is a valuable source for missionaries and cross-cultural workers, as well as lay members who interact with cultural others. *Perspectives* offers a wealth of knowledge on the topics of cross-culture intercommunication, missionary strategies and methods, and missions from an historical backdrop. It begins with the biblical worldview of missions and missionary culture. Finally, *Perspectives* includes several case studies for the reader to ponder. Miriam Adeney, David Cornelius, and Donald A. McGavran are a few of the authors whose essays and excerpts appear in Perspective; it is noteworthy that McGavran’s book, *The Bridges of God*, has been used in its entirety and not merely the excerpt from *Perspectives*. 
McGavran first wrote *The Bridges of God* in 1955, it was republished in 2005. McGavran was a third generation missionary to India. He became a forerunner on the concepts and ideas of contextualizing the Gospel to people groups, or as he refers to them in *Bridges*, peoples. The idea of a people group, or distinct tribes, clans, and castes, is not a man-made concept, but according to McGavran, it is ordained by God.\(^\text{15}\) He devotes Chapter 6 to the thorough examination of the idea of people groups; while chapters one through five lay the foundation for defining people groups. McGavran lays a biblical foundation for the peoples movement as well as an historical background. Understanding a people group is critical in order to reach them with the Gospel. Moreover, it is crucial to comprehend how delicately interwoven into the fabric of a people group is their language, customs, and culture, in order to adequately apprehend their worldview. Arguably, people groups exist within the United States; thus, the African-American church community would be categorized as one of these people groups. In many ways, the African-American church community is a homogenous unit with a distinct cultural DNA. That is not to say that all African-American churches are identical in their style of worship or teachings; however, they do share three essential characteristics. First, there is a common historical thread, secondly, the African-American church is the backbone of the African-American community at large, and thirdly, African-American pastors and church leaders care deeply about the social mores of the communities in which they serve. These commonalities are essential enough to classify the African-American church community as a people group. From this vantage point, it is necessary to recognize the cultural make-up of the African-American church.

Miriam Adeney’s article, "Is God Colorblind or Colorful? The Gospel, Globalization and Ethnicity,” mentions “theology of culture”\(^\text{16}\), understanding cultural others from their worldview. Comprehending the theology of culture is important for the trainer and trainee; furthermore, it is crucial for missions recruiting agencies to have a more comprehensive viewpoint of cultural others – specifically with regard to African-American young adults and the necessity to incorporate African-American young adults into the global missions endeavor.

M. David Sills’s *Reaching and Teaching: A Call to Great Commission Obedience*, and Jay and Sunny McLaughlin’s *The Making of a Missionary: Taking the Mystery out of Missions* are two books that lend to the overall missions theme. *Reaching and Teaching* is focused on the church’s involvement in missions and the rethinking of global missions from a methodological and strategic standpoint. *The Making of a Missionary* recounts the McLaughlin’s missionary encounters in Uganda as well as presents their advice on how to navigate successfully through the world of global missions. Both books are useful as tools for understanding everyday life as a missionary. While these resources speak to the broad theme of global missions, solving the problem will begin with an understanding of a combination of factors. A few of these factors include, the lack of vision among African-Americans with respect to global missions, and a comprehensive review of statistics that speak to the lack of African-American participation in global missions.

**Review of Sources Pertaining to Christian Missions Statistics**

The Traveling Team, AIM, and YWAM offer demographics that the researcher analyzed for the sake of this thesis project. The researcher used missions demographics to extrapolate the statistics for African-Americans’ participation in global missions. The researcher examined some of the statistical data and the numbers illustrate the same dilemma as has been put forth by this thesis. Finally, the precious few literary scholars who address the issue of African-Americans’ lack of participation in global missions do not offer a solution for training and educating African-American young adults as to awaken the “sleeping giant” from its slumber. This research used statistical data taken from numbers used by IMB when assessing the total number of African-American missionaries. IBM is not a scholarly journal; however, it is one of the few available resources with statistics concerning the number of African-Americans participating in global missions. Other statistics relating to the finances of the African-American church and the population of African-American young adults were extrapolated from the Bureau of Labor Statistics and the United States Census. The researcher also utilized statistical data found in *African-American Experience in World Mission: A Call Beyond Community* and *Last Call for the African-American Church: The Death of Global Missions*.

**Review of Sources Pertaining to Recruitment Methods and Techniques**

Recruiting African-American young adults to participate in missions training will require expertise in the field of recruitment; therefore, the researcher depended upon sources that offered techniques and tools for recruiting, especially in the area of missions training. The researcher sought literature specifically focused on missions recruitment.

Utilizing efficient recruiting techniques is critical to the success and retention rate of any program, global missions training is no exception. Initially, examining how other missions training programs obtained success is prudent. Two organizations began among students in the
late nineteenth century and early twentieth century, the Student Volunteer Movement (SVM), and the Baylor Volunteer Foreign Mission band. Both of these organizations recruited college young adults for global missions participation. In fact, they both began on college campuses. Bill Pitts wrote an essay briefly depicting the events that led to the formation of the Baylor Volunteer Foreign Mission Band; what can be gleaned from this article is effective methods for reaching college aged young adults for global missions. When pondering the concept of a global missions training center to recruit African-American young adults, Fariss’s *Vanguard* suggests recruitment from colleges and universities as well. The idea is worthy of a thorough investigation.

**Review of Sources Pertaining to Research and Research Methods and Designs**

The literature sources focused on research methods and designs that guided the researcher throughout this thesis project. Robert K. Yin’s work in the field of qualitative research offers in-depth research techniques for conducting case studies. Yin’s books are technical; still, they are excellent resources for this project. William Dressler’s *The 5 Things You Need to Know about Statistics* provided tools necessary to interpret and incorporate data into the research. An additional source that facilitated in analyzing the quantitative results of the survey is the textbook entitled, *An Introduction to Statistical Methods and Data Analysis*. R. Lyman Ott and Michael Longnecker’s textbook is for advanced students of statistics; however, this textbook was useful for understanding the principles of statistics as it relates to research designs. John W. Creswell and Nancy J. Vyhmeister’s books provide guidance for the beginner researcher, the input from

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17 Fariss, 108.
both of these resources as well as the information obtained in the aforementioned books shaped the writing of this research project.

Vyhmeister and Creswell both address the beginner researcher, the primary difference is chiefly this, Vyhmeister focuses on research papers for students of theology and religion, Creswell speaks to all researchers regardless of their field of expertise. So, *Quality Research Papers* is an excellent resource for actually planning, writing, organizing, and revising a research paper, even though Vyhmeister does not provide detailed information for conducting specific research method designs. The researcher relied upon the strategies and methodologies provided from Creswell’s text to acquire the skills required for conducting mixed-method research.

Also, the researcher garnered a wealth of knowledge from both of Creswell’s books, *Designing and Conducting Mixed-methods Research* and *Research Design*. The books are written so that even a novice researcher could gain the proficiency necessary to conduct a research project. *Research Design* is a step by step process of research techniques and methodologies necessary to adequately and efficaciously organize and carry out a research project. Since this thesis research is based upon mixed-method research design, the researcher also relied upon resources that focused upon the integration of quantitative and qualitative research data analysis.

Dressler addresses the issue of integrating quantitative and qualitative data to create cohesive data analyses of the given research topic; particularly, Chapter 8 is of special interest with regard to this thesis project. Drawing conclusions from quantitative studies can be a daunting task, especially when the data analysis is directly linked to qualitative information gathered for the same research project. Dressler eliminates the fear of collaborating the information from both the quantitative and qualitative research to create a seamless analysis using a mixed-method
research design; mainly because “as anthropologists and ethnographers we are not doing the same thing with our quantitative methods as our brothers and sisters in more heavily quantitatively oriented disciplines. Our quantitative methods come bundled in a larger ethnographic enterprise.” Dressler’s assessment is point on for this research. Exploring the African-American church community’s relationship to global missions participation with regard to recruiting, educating, and training, can be viewed as an ethnographic study.

Several sources that assisted the researcher in understanding research from an ethnographic vantage point. Ann Gray’s Research Practice and Cultural Studies lends itself to the examination of methods and methodologies of research designs when studying cultures through qualitative research. Gray’s book explores the necessity for doing ethnographic research. Many social and cultural conundrums are best explored by studying the humans who make up the culture. In Chapter 1, Gray lays the premise of her work. She distinguishes between method and methodology and she urges the researcher to be alert to the sensitivities of studying human culture through behavior which raises obstacles for conducting the research. One such example is the idea that H. Russell Bernard classifies as the “response effects.” When conducting interviews or doing focus group research, participants may tend to respond according to what they think the researcher wants to hear. While Gray also critiques ethnographic research, she ultimately concludes, “I hope it is clear…that the ethnographic approach, while presenting

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19 H. Russell Bernard, Research Methods in Anthropology: Qualitative and Quantitative Methods, 3rd ed. (Walnut Creek, CA: AltaMira Press, 2002), 230.
problems and difficulties, also raises exciting questions that are some of the most pressing in the current intellectual climate.”

*Research Methods in Anthropology: Qualitative and Quantitative Methods* written by Bernard is a volume on how to do research. As simple as that may seem, doing research is anything but simplistic. Bernard endeavors to organize the nuances of research into manageable categorizations; thereby, affording the reader an opportunity to comprehend the breadth and depth of research by observing someone at their craft. *Specialized Ethnographic Methods: A Mixed-methods Approach* by Jean J. Schensul and Margaret D. LeCompte is a textbook instruction on conducting mixed-methods research, while *Research Methods for Studying Groups and Teams: A Guide to Approaches, Tools, and Technologies*, edited by Andrea B. Hollingshead and Marshall Scott Poole, is an anthology of dealing with ethnography from a group or team perspective. Of particular interest to this thesis is Chapter 1, “Designing for Drift: Planning Ethnographic Qualitative Research on Groups” written by Michael G. Pratt and Najung Kim. Pratt and Kim explicate the intricacies of doing ethnographic research, its purpose, its goals, and its benefits. Also, doing ethnography among a people or group is generally a delicate situation; the authors explore these complexities as well. Finally, *Online Surveys* by Valerie M. Sue was critical for the effectual analysis of the online survey portion of this research. Understanding the best techniques and strategies for gathering information is a key component for realizing the best research design. Turning now to research methodology, in Chapter 3 the

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researcher draws the blueprint for the mixed-method research design utilized for this thesis project.
CHAPTER 3. RESEARCH METHODOLOGY

"Sympathy is no substitute for action." — David Livingstone, missionary to Africa

Qualitative Research

Collecting Data through Focus Groups (See Appendix B)

An exploratory, sequential, mixed-methods design was used to collect necessary data for this research project. Qualitative research (a single focus group) was conducted and analyzed to create a quantitative method (survey) to further advance the research, or add a broader scope to this project. Using focus groups to collect data allows the researcher to obtain thoroughgoing responses. The surveys, on the other hand, allows researchers a broader sample size and a greater breadth into the behavior or culture being studied; as well as a means to quantify the results. Likewise, Bernard attests, “anthropologists are finding more and more that good survey technique can add a lot of value to ethnography.”¹ With regard to focus group research, it gained traction and was successful in non-academic settings during the 1950s; it should be noted that Paul Lazarsfeld and Robert Merton used a similar research approach in 1941.² However, “it lay dormant in academic circles for more than 20 years. This is probably because the method is void of statistics.”³ Researchers began to understand that focus groups as a means to gather information can be useful companions to surveys.

The focus group for this research consisted of a sample size of nine African-American young adults (five females and four males), which is representative of the demographics for this thesis.

¹ Bernard, 241.
² Ibid, 224.
³ Ibid, 225.
This is a popular size for a focus group. Too small and the risk is “it can be dominated by loudmouths;” and too large and it may not be as manageable. Likewise, the decision to have a homogenous group depends upon the research focus. The make-up of the focus group has everything to do with the research topic.

The following is additional information concerning this focus group which was conducted at EOW. The focus group pondered queries developed by the researcher who was a non-participant observer during the focus group discussion. The focus group duration was two hours.

Leadership within a Focus Group

Moderating a focus group for the purpose of research data collection has specific protocol based on leaders in the field of focus group research design. David L. Morgan and Richard A. Krueger are two prominent researchers who have contributed to the study of integration of qualitative and quantitative data analysis and focus group research methodology. Together, along with Jean King, they have co-authored a six-volume set on conducting focus group research called the Focus Group Kit. Integrating focus group data analysis within the research design is not a new process. While Morgan and Krueger are key contributors, Robert Merton was the pioneer leader in this field.

The focus group utilized for this thesis project assisted the researcher in developing key questions for the survey portion of the research. The paramount reason for using quantitative data collection is for the researcher to gain a broad perspective of the mindset, current activity, and possible resolutions to the thesis question. As Dr. Morgan expressed, there is definitely a

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4 Bernard, 228.

“trade off between the depth that focus groups [will provide] and the breadth that surveys [will offer].”\textsuperscript{6} The same is true for this research project. The depth and breadth combined will paint a clearer portrait of the researcher’s question and provide focused direction to identify an adequate and effective solution for the issue. The key to effectively conducting a focus group is the effective leadership of the moderator. It is therefore essential that the moderator or facilitator of the focus group is familiar with the research topic, has a strong sense of direction for the research, appears as one of the focus group participants, and is able to guide the focus group discourse with authority, without being abrasive.\textsuperscript{7}

The Best Leaders in the Field of Focus Group Research

Prominent leaders in the field of focus group research as aforementioned are Dr. David L. Morgan and Dr. Richard A. Krueger. Dr. Morgan’s primary concentration is in health care research, while Dr. Krueger concentrates on research methodologies. Other prominent leaders in research methodology and research design are John W. Creswell, J. C. Greene, and Abbas Tashakkori.\textsuperscript{8} Implementing their proven methodologies for research methods and design is advantageous for both seasoned and novice researchers. The researcher for this thesis project has created a sequential mixed-method research design based on the principles of the leading researchers; especially Dr. David L. Morgan’s strategies for focus group data collection and mixed-method research designs.

\textsuperscript{6} Morgan, “Focus Groups”, 129.


Collecting Data through Structured Interviews (See Appendix A)

Furthermore, thirteen structured or formal interviews (qualitative method) were conducted with African-American church leaders. Leaders will be defined as, but not limited to, senior pastors, associate pastors, and Sunday school teachers. Each interviewee was asked four preliminary questions and eleven primary questions pertinent to the research topic. The preliminary questions were purely for the sake of establishing demographics within the group of interviewees. The interviews were all conducted via phone, and all interviews were recorded. The researcher used a structured formal interview format expressly to compare the information obtained from the interviews. Each interview was conducted at an agreed upon time by both the interviewer (the researcher) and the interviewee. Also, each interviewee knew prior to the interview time the number of questions that the interviewer had prepared, how long the interview would last, and that the interview would be recorded.

Telephone interviews have their pros and cons. In *Research Methods in Anthropology*, Bernard creates a list of the advantages and disadvantages of telephone interviews. Bernard believes, in a face-to-face interview the interviewer has more control over the interview; however, a major disadvantage to this viewpoint, face-to-face interviews are costly. The greatest advantage for telephone interviews with respect to this research was its cost effectiveness. The greatest disadvantage, the researcher was not able to read body language or control the interview environment. A few times phone static caused interferences; also, the researcher had to rely on long pauses to indicate that the interviewee had ended their response.

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The idea was to encourage in-depth responses for most of the questions. Overall, the phone interviews were successful.

**Quantitative Research**

Collecting Data through Surveys (See Appendix C)

As aforementioned, the researcher created a survey as a quantitative instrument to further analyze African-American young adults in relationship to global missions, and global missions training. Research investigation is not an exact science; albeit, the methodologies for gathering information used in research involves precise and detailed praxes. For this cause, a researcher should approach the task of information gathering with precision and focused purpose. It has been said by many expert researchers, including David L. Morgan, that “every successful research project requires two things: a meaningful research question and an appropriate way to answer that question.”

Surveys provide the researcher with not only appropriate ways to answer the research question they also provide access to more participants. The breadth that surveys bring to the research is only as effective as the precision to which the sample size has been calculated. The question then becomes: what should be the sample size? Bernard determines sample size using four criteria; the heterogeneity of the population, how many independent variables will be used, the size of the phenomenon being studied, and the parameter estimators or sample statistics.

For this research, African-American young adults among the African-American church

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11 Bernard, 160.
population is the populace from which the sample group was drawn. According to the 2014 United States Census Bureau, the United States population is 318.9 million; the African-American church population is 6.5 percent of the US population or 20,728,500.\footnote{The Pew Research Center, \url{http://www.pewforum.org/files/2015/05/Religious-Composition-of-U.S.-Adults.pdf}. Accessed April 5, 2015. \url{http://www.pewresearch.com}.} Pew Research Center estimates that African-American millennials comprise 20 percent of the African-American church community. Therefore, a safe population estimate for African-American young adults, ages 19-29, within the African-American church community, is 4,145,700. This research project used a confidence level of 90 percent and a margin of error of 10 percent; therefore, the sample size needed to complete the survey was sixty-eight participants. The researcher recruited forty-two participants for the survey, which means the collected data is not within the parameter estimators. With a sample size of forty-two survey participants, the margin of error is 16 percent. Figure 1 represents the statistical equation used to calculate the sample size necessary for this research.\footnote{Survey Monkey, \url{http://help.surveymonkey.com/articles/en_US/kb/How-many-respondents-do-I-need}. Accessed September 2, 2015. \url{http://www.surveymonkey.com}.}

\begin{equation*}
\frac{z^2 \times p(1-p)}{e^2} = \frac{1 + \left(\frac{z^2 \times p(1-p)}{e^2 N}\right)}{1 + \left(\frac{z^2 \times p(1-p)}{e^2 N}\right)}
\end{equation*}
Figure 1: (above) Formula used by surveymonkey.com to calculate the sample size.

Because this research is not only quantitative, it is imperative for the survey analysis to be accurately integrated into the qualitative data, as well. The integration of grounded qualitative research with quantitative research is a critical piece of the puzzle in mixed-method research design. The following section summarizes the role of integration in mixed-method data analysis.

Integration of Qualitative and Quantitative Data

Focus Groups and Surveys

Integrating grounded qualitative research with the survey portion of this research project will give the researcher a greater depth and richer insight into the research problem. The researcher created survey questions based on the data analysis taken from the focus group. This approach is known as a sequential mixed-methods research design. According to Dr. David Morgan, focus groups and surveys are a common way of integrating qualitative and quantitative research. Gathering information within a small-group setting focused on one specific research question allows the researcher to apprehend a more profound insight into the research query. Focus group research for the purpose of data collection usually consists of three to four homogenous groups; however, for the purpose of this research, the researcher conducted one focus group. The discourse was structured and guided by the moderator.

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14 Morgan, 65.

15 Morgan, “Focus Groups”, 134.

Interviews and Statistical Data

This principle holds constant when integrating interviews with statistical data as well. The researcher will use the information received from the interview method to assist in identifying and analyzing the quantitative results. Interviewing African American pastors and church leaders will give a broader dimension to the quantitative portion of the research. The integration of the interviews along with the surveys will give the researcher a glimpse of the realities and experiences of the African-American Christian—which survey questions, although well defined and focused, will not be able to ascertain. The lack of participation in global missions among African-Americans is not a one-dimensional problem; consequently, a mixed-methods research design is the best manner for collecting the necessary data to analyze and seek resolutions for this research problem. The use of focus groups is another aspect for data collection in this mixed-method design thesis project.

Praxis of Qualitative Research in Context (Context of Thesis Topic)

Qualitative research utilizes structured open-ended questions to gather information. The process is usually more time consuming than quantitative research; which is the use of surveys; however, the depth of the participants’ responses allows the researcher a more thoroughgoing insight into the research problem. Qualitative research highlights the participants’ experiential qualities thereby providing a richer, fuller collection of data. Integrating this information with the quantitative data is the practice of mixed-method research.

The practice of qualitative research in this thesis project will give the researcher an in-depth knowledge of the African-American experience regarding global missions. The paramount purpose for the focus group was to allow the expression of the African-American young adults’
voice with regard to their lack of participation in global missions and the issues faced regarding global missions engagement.

Additionally, another strength of this project with regard to qualitative research is the direct interaction with African-Americans. Their collaboration in the focus group, as well as their personal insight into the research query, induced the creation of the survey questions and the creation of the missions training curriculum. Integrating this information with the statistics from the survey will give a broader dimension to the issue being researched. The statistics will be integrated into the research analysis to allow the researcher to better formulate the interview questions. The African-American pastors and young adult leaders were given an opportunity to delineate the African-American position on global missions. This information was analyzed in order to comprehend the feasibility of developing a missions training center which will focus on recruiting African-American young adults.

Effectively integrating qualitative and quantitative research is crucial for the adequate utilization of the data analysis. The praxis of qualitative research for this thesis project is also a key component, allowing the quantitative portion to be interpreted and appropriately and efficiently integrated into the formation of a global missions training center.

Competently integrating data gathered through a mixed-methods research design was the primary goal of the researcher. Data analysis from both a qualitative and quantitative research process, interwoven proficiently throughout the analysis, created a resolution for the posed research question. For this thesis, a sequential mixed-methods research design provided the breadth and depth for information gathering that either research method alone could not attain; and the praxis of qualitative research was paramount in this process.
Data Analysis

The methodology utilized for gathering and correlating the research data was collected through qualitative, quantitative, and ethnographic research as described in the previous section. The data analysis is indispensable with regard to the evaluation of the information gathered. There are no substitutes for carefully examining the data to report the research findings accurately. In Chapter 4 the researcher provides a thorough analysis of the data gathered per this research.
CHAPTER 4. DATA ANALYSIS

"I believe that in each generation God has called enough men and women to evangelize all the yet unreached tribes of the earth. It is not God who does not call. It is man who will not respond!" — Isobel Kuhn, missionary to China and Thailand

"To stay here and disobey God – I can't afford to take the consequence. I would rather go and obey God than to stay here and know that I disobeyed." – Amanda Berry Smith, missionary to Africa

Data Analysis

Statistics will clarify the researcher’s claims concerning the efficacy of developing a missions training center specifically to recruit African American young adults. Do the numbers quantify the rationale for such a project? Missions demographics among the young adult population and the statistics in this segment will be examined and compared. The researcher sought to determine if training African-American young adults would enlighten their perspectives about missions, thereby increasing their interests and involvement in global missions.

What are the authentic and perceived barriers experienced by African-American young adults that prohibit their participation in global missions? The researcher gathered information during the focus group discussion and created a survey and a training program curriculum based on this material which led to the development of a questionnaire used for the interview section of the research. Chapter 4 presents the findings for the focus group, the interviews, and the survey; as well as analyzes the training program curriculum.

The researcher offered an early conclusion prior to collecting data, namely: a non-supportive environment along with stresses within the home culture, and a lack of leadership that guides African-American young adults toward missions, may induce the lack of participation in global missions in the African-American church community. These factors may be actual barriers to mission participation. The lack of financial means to contribute to missions endeavors and lack
of knowledge and training about missions may pose barriers as well. A thorough analysis of the data gathered is strikingly analogous to the aforementioned hypothesis. The following sections analyze the focus group, interviews, surveys, and finally the training program curriculum.

**Focus Group Data Analysis**

**Statistical Data**

Young Adult Participation in Global Missions (see Table 2)

Table 2 represents the participation of American young adults involved in global missions. Missions sending organization such as YWAM and AIM focus on sending youth and young

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1 YWAM.
adults to the mission field. The number of African-American young adults participating in
global missions is difficult to quantify. Jim Sutherland concludes, “hard data on [African-
Americans’] current missions involvement is elusive.” Sutherland has a Ph.D. in intercultural
studies, and has a heart for African-Americans and their involvement in global missions. His
research contribution to *African-American Experience* is enlightening as well as disheartening.
African-Americans in general (young adult or otherwise) are not engaged in global missions.

Focus Group Discussion – An Analysis

Barriers to African-Americans’ Global Missions Engagement

The focus group questionnaire is attached in Appendix B. This set of questions was posed to
a group of African-American young adults who sat around an oblong table and discussed the
research topic openly and candidly. The moderator was chosen from within the group. The
chosen moderator was a trained social worker and one who was familiar with focus group
formats.

There were four preliminary questions given prior to the discussion of the core substance.
What should be noted here, one of the most prevailing acknowledgements throughout the focus
group’s discourse, is that missions is not taught in African-American churches. The biblical
concept of global missions and the Great Commission is missing from the teachings in a vast
majority of African-American churches. Six of the nine participants in the focus group agreed
that missions, missions work, and global missions is a concept of which they had little to no
knowledge; furthermore, they agreed that this is typical of most African-American churches and
the African-American church community at large. Even so, the most stinging indictment

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2 Sutherland, 136.
concerning the African-American church lack of involvement in global missions is the assertion made by one of the young men on the focus group panel; “I’m not sure if I care enough to go out somewhere else…to go all the way out of my way.”3 This response was in regard to Question 1, *Explain the most prominent fear factors affecting African-Americans’ lack of participation in global missions.* He cited lack of care as one of the most prominent fear factors that keep African-Americans from engaging in global missions. Other responses included: money, finances, travel, safety issues, language barriers, fear of something different, fear of other cultures, ignorance of what global missions is about, and attachment to things at home.4

Question 2, *How would you assess African-American involvement in global missions,* circled back to the original conclusion, African-American churches do not teach global missions; therefore, their involvement in global missions is almost nonexistent.

Question 2 revealed another chilling observation made during the focus group’s conversation. One young lady admitted that she had not been taught about missions, nor had she heard about missions; she pondered, perhaps “African-Americans are not involved in missions because we do not have the proper definition of a missionary.”5 Her pondering was induced by the fact that all nine of the participants were acquainted with the title *missionary* used in African-American churches; however, this term rarely if ever has biblical relevancy according to the participants of the focus group as well as Chester Williams in *Last Call.* “Because COGIC’s early theology said that women were not called to preach or pursue the same church careers as men could, the


women were given the designation missionary,” which did not signify missions globally or locally. Also, to be noted, the term is used not just with COGIC (Church of God in Christ), but in other African-American denominations as well.7 As per the focus group, this designation did more harm in defining missions and the work of missionaries, and left the current generation of African-American churchgoers at a lost to define missions from a biblical perspective.

Questions 1 and 2 are the perfect segue for question three.

*What prohibits African-Americans from engaging in global missions?* The explications continued with explicit candor and at times sharp rebuttals of the African-American church community. The most common response given: African-Americans have a lot going on in their own backyard.8 A myriad of opinions have been offered on this subject. *The Challenge of the Great Commission* is a compilation of essays that address this issue of whether or not Christians are fulfilling the mandate of the Great Commission. In his essay T. Vaughn Walker observed, what is “particularly important for the African-American church is the challenge and responsibility to serve needy people in the community. This type of ministry is often viewed as an effective means for reaching the lost.”9 Another suggestion offered by the focus group was the lack of exposure that African-Americans have to global missions may contribute to their lack of participation.10 Other causes cited that prohibit African-Americans participation in global missions: lack of compassion for others, lack of understanding, lack of participation with other

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6 Williams, 70.


9 Walker, 219.

cultures, the negative reviews of African-Americans in the media, African-Americans receive a selfish teaching, and a lack of faith.\footnote{Feasibility Study, MP4: 20:50-20:55.}

A lack of teaching, or a selfish teaching, leads to the question, what is the ideology of teaching in the African-American church? How does the African-American church community perceive the value of education, training, and teaching? This is a challenging probe. The focus group’s discussion did touch on this topic. Pertaining to global missions, the teaching, training, and education concerning world evangelism is all but absent in the vast majority of African-American churches. As one of the focus group participants suggested, the lack of exposure is induced by the lack of teaching, which triggers the lack of participation. This cycle must be broken if the African-American church is to engage in global missions. What is the concept of teaching in the African-American church community? Based upon the research conducted, the pastors and the focus group participants, agreed that global missions is not taught in the African-American church community; albeit, teaching and education in regard to global missions is much needed. This will be explored in more details in the section heading “Interviews with African-American Pastors.”

The group was in agreement on every point observed, and built compelling cases for their remarks. Nonetheless, when asked Question 4, in the past two years how has your local church engaged in global missions, they were quick to give answers as to how their local churches were engaging in missions. Many of the responses dealt more with outreach and community service rather than global missions, with a few exceptions. For the sake of time Questions 5 through 8 will be analyzed together. Involvement in global missions is the theme of Question 5 through 8
with the exception of Question 6: *Give an explanation of the core concept of the Christian doctrine.* The focus group’s answer for this was, love. Love is the core concept of the Christian doctrine. As the researcher, the idea behind the query was to determine if the participants would think of missions as the core of the Christian doctrine. After a brief discussion, one participant interjected, “just saying love…doesn’t really explain anything…because especially like in today’s society…what is love? And people define love in so many different ways and not all of them are appropriate…Yes, God’s love for us is the very center of what we do, who we are…but the fact that man fell, and God loved us and chose to provide away of redemption.”\(^{12}\) This comment eventually led the group to the conclusion that Jesus’ love for us, led Him to die for us and we should “go tell people.”\(^{13}\) The researcher, as a non-participant observer, was intrigued while listening to the group come full circle to the concept of global missions while no one actually used the term global missions.

Questions 5, 7, and 8 involved their personal experiences with missions, missionaries, and missions support. Question 7: *How does your local church engage in missions?* Many of the participants discussed missions participation from a home mission perspective. They spoke of their pastors and local church congregations being more involved in community service opposed to actively engaging in global missions. The concept of backyard missions is ever present when discussing missions and the African-American church. The subject of mission agencies, or sending agencies within African-American churches was not discussed. The vast majority of the examples given for their local church’s missions engagement included acts of service within

\(^{12}\) Feasibility Study, MP4: 32:19-33:44.

\(^{13}\) Ibid.
their own community. So, what is the best way to engage African-American young adults in global missions?

**Best Methods for Engaging African-American Young Adults in Global Missions**

**Recruitment**

The crux of these four questions deal with African-Americans’ personal engagement in global missions. Corporately African-Americans do not engage in global missions; however, within the focus group of nine participants all of them knew at least one person who had participated in global missions, chiefly because they all knew pastor Holland. The focus group was conducted at EOW, the church that pastor Holland serves. Additionally, they agreed that EOW was an exception as an African-American church because of its participation in global missions. Moreover, six of the nine participants did not learn of missions or have missions teaching until they encountered EOW. Subsequently, until their experience with EOW, with the exception of one, they had had no former global missions experience. With their limited experience, training, and teaching of missions, they were still eager to offer solutions to bridge the gap of African-Americans’ lack of participation in global missions.
Table 3 depicts the total number of African-American church members, according to the United States Census and Pew Research, and the total number of African-American missionaries. The African-American church is not a small, fledgling organization, its membership numbers are vast.

The African-American Church Goers and African-American Global Missionaries (See Table 3)14

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<thead>
<tr>
<th></th>
<th>African-American Church Goers</th>
<th>African-American Global Missionaries</th>
</tr>
</thead>
<tbody>
<tr>
<td>Total Church Goers</td>
<td>20,728,500 (99.99%)</td>
<td>300 (.0014%)</td>
</tr>
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</table>

Question 9: *What would you suggest as a feasible recruitment program to engage African-American young adults in global missions?* The most agreed upon response involved the integration of missions and career. In addition, other responses included: missions associated with a study abroad program, the testimony of other African-Americans who have participated in global missions, education about missions, aggregated funds to send African-Americans into

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missions, and offering incentives such as college credits. Finally, begin by teaching African-American children about global missions in order for the concept and the precepts of missions to become ingrained in them at an early age. One of the participants had the idea that instead of recruiting first, educate first. This concept will be explored later when the researcher expounds on the comments of an African-American pastor.

The participants unanimously agreed on the final two suggestions. They expressed the idea that African-American children are key factors in bridging the gap. Another suggestion, if African American children are taught that they are not the unfortunate ones, but the ones who are in a position to give, this could play a key role in recruiting African-American young adults to global missions. Also, giving incentives to participants could play a key role in recruiting African-American young adults; however, the African-American pastor is a critical component for endorsing global missions, according to the focus group study participants as well as the survey respondents.

Global Missions Emphasis from African-American Pastors

Finally, Question 10 explores the function of the African-American pastor in his local church. How would emphasis on global missions from your local pastor pique your interest or cause you to engage in global missions? The focus group participants all agreed that if they heard about the pastor’s missionary experience it would shift their interest and focus to missions. In essence, the African-American church community will have to come together as a unified group if the

17 Feasibility Study, MP4: 44:10-45:01.
reality of global missions engagement is to be actualized. From the information gathered in the focus group, African-American young adults hold their pastors in high esteem, and as one pastor himself attested per the interviews conducted, “African-American churches are pastorally driven…[the] pastor dictates the culture of the church.” 18 Notwithstanding, the surveys conducted sought to hear the voice of the African-American young adult within the African-American church community.

   Education and Training/College Credit/Scholarships

African-American Young Adults are not opposed to global missions training. Focus group Question 9, just examined above, provoked a great deal of discussion about the importance of global mission education within the African-American church community and continued to be the predominate response as in relationship to Question 10. The voice of the African-American pastor will be a critical element for engaging African-American young adults; despite the fact that, based upon this research, the African-American pastor is not the only sphere of influence. As revealed earlier, peer influence may play a role in solving this dilemma. One participant wondered if a group of young adults were doing missions, would this pique the interest of other African-American young adults to go globally to spread the Gospel of Jesus Christ. 19 Additionally, suggestions to offer college credit and scholarships were mentioned; however, the participants stated these as incentives. Consequently, recruiting African-American young adults by means of offering incentives, may induce the wrong concept of global missions. Education,
teaching, and training are geared towards communicating the biblical concept of global missions to the trainees. The chief aim of global missions is to win souls for the sake of God’s kingdom. So, educating the African-American church community about the focus, goals, and principles of global missions may be a necessity before the recruitment process occurs.

**Interview Data Analysis**

Formulation of the Interview Questions

The framework of the interview questions was completed prior to the focus group; however, the information gathered from the focus group allowed specific issues to be pinpointed for further investigation. Also, the focus group data inspired Question 9 (see Appendix A) of the interview questionnaire. The interview questions will be analyzed in the next section. The researcher conducted thirteen interviews in order to highlight the voice of the leadership within the African-American church community. The eleven questions posed to each interviewee were designed to reach the root cause of the dilemma and allow the African-American pastors’ voice to offer solutions. The delicate subject shines light on the African-American church community’s inner workings, the questions were not designed to shame the African-American church community, but to encourage the leader to seek resolution for this problem.

A Discourse with the Leaders

Interviews with African-American Pastors and Church Leaders

“It has been said of the African American church that it is the lifeblood of the black community.”[^20] If this statement is true, and there is no reason to doubt its veracity, then it would

[^20]: Williams, 31.
reasonably follow that the African-American pastor holds a prominent position in the African-American community. As previously mentioned, the focus group participants esteemed the word and experiences of their pastors in high regard; therefore, his endorsement of global missions would be a catalyst for their participation. Moreover, the voice of the African-American pastor is a key element in the discussion of reengaging the African-American church community in global missions endeavors. Without the African-American pastors’ voice, global missions will remain a relic of a bygone era in the African-American church. It is in the consciousness of this realization that the interviews with African-American pastors were administered. Nine senior pastors, two associate pastors, and two church leaders were interviewed. The pastors (the term pastor will reference both pastors and church leaders alike), were asked four preliminary questions followed by eleven primary questions. The questionnaire is in Appendix A.

The preliminary questions served a threefold purpose; first, to discover the size of the congregation; second, to solicit African-American young adult participants for the survey; and third, to acquire a pulse for the pastors’ personal comprehension of global missions. Pastors were interviewed from various denominational backgrounds, geographical locations, and varying educational experiences. The pastors’ ages ranged from early forties to mid seventies, with congregational sizes as small as fifteen and as large as five hundred. A total of thirteen pastors were interviewed. The information gathered while insightful and hopeful, was overshadowed by the somber reality that echoed the claims of the statistical data; African-American churches do not engage in global missions. Even though, when asked to define global missions, the pastors articulated definitions and delineated on the Great Commission with confidence in God’s Word and the mandate that Jesus gave in Matthew 28:18-20. Their comprehension of global missions is basically to take the Gospel beyond the four walls of the church, beyond the African-American
community, beyond the boarders of the United states, and share it with the lost souls around the globe. This, they believe, was accomplished by educating those to whom the Gospel is taken, through teaching and preaching the Gospel, by expressing love thereby communicating the Gospel. One pastor’s understanding for global missions was profoundly simplistic; yet, it is the core of authentic missions. He said, “Missio Dei, the mission of God, means to reach the lost…this includes everyone…everywhere.”

Interview Question 1

Initially, the pastors were asked to give a brief description of a mission sermon that you have preached including the text. Of the thirteen pastors interviewed, three found the question non-applicable to their ministry of service, and the remaining ten provided a variety of scripture references. Three of the pastors made reference to Matthew 28:18-20; while two referenced Luke 14:23 (compel those to come in from the highway and hedges), two referenced Philip’s assignment to the Ethiopian Eunuch (Acts 8:26-40), one cited Acts 1:8 in conjunction with John 3:16, one pastor spoke of missions in the context of meeting the needs of others through love, and one pastor used Matthew 23:37, how Jesus longed for Jerusalem. Each pastor’s discourse on his sermon came full circle to reaching the lost world with the Gospel and per their sermon they all proclaimed that the mandate given by Jesus is the chief aim and responsibility of the church today. Questions 2 and 3 respectively focused on the pastors direct and indirect contact with and connection to missionaries as well as their support of missions and missionaries.

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21 Interviews, Reference #7 MP3: 3:21-3:47.
Interview Questions 2 and 3

The significance of the responses to Questions 2 and 3 is that they underscore the glaring issue; African-Americans’ lack of participation in global missions. Every pastor acknowledged the relevance of hosting missionaries, supporting missionaries, and connecting with missionaries; however, with the exception of two, the pastors did not have an active program to seek out missionaries. The overwhelming response to part two of Question 2, *how do you locate the missionaries that you host:* “they have usually located located us.” One pastor though, sought out global missionaries. He researched the needs of a particular geographical location, then found a missionary who was actively fulfilling the needs of that particular location or people group. The pastor would then contact the missionary and seek to form a relationship; a partnership that involved both prayer and financial support. The responses to Questions 4 and 5 will serve to uncover the crux of the problem (see Tables 4 and 5 for comparison of data); what actually prohibits African-Americans from involvement in global missions. In the African-American church community, what are the fears and apprehensions that induce a reluctance to engage in global missions? The answers are as varied as they are complex.

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22 Interviews, Reference #4 MP3: 5:30-6:07.

23 Ibid, Reference #1 MP3: 3:30-4:33.
Table 4 depicts the greatest fear factors regarding global missions as reported by the thirteen African-American pastors who were interviewed. According to these African-American pastors, the African-American church community fears global missions primarily because of a fear of travel, lack of finances or resources, and the lack of adequate knowledge concerning global missions.

<table>
<thead>
<tr>
<th>Participant</th>
<th>Travel</th>
<th>Lack of missions teaching/training</th>
<th>Not being able to relate to culture</th>
<th>Not enough time</th>
<th>Accommodations</th>
<th>Not knowing/fear of unknown</th>
<th>Safety issues</th>
<th>Being &quot;stuck&quot; in a foreign country</th>
<th>Trust factors</th>
<th>Sharing the gospel</th>
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The most common responses given as the greatest fear factor was the lack of finances, the lack of trust in the people who raise funds for mission endeavors, fear of travel, and fear of not knowing what to expect. *What will I encounter if I travel overseas? Will the people receive me?*
Table 5 depicts a slightly different perspective, the prohibitions that prevents African-Americans from global mission participation. Once again, according to the African-American pastors, the chief distractors for the African-American church regarding global mission engagement are inadequate knowledge of global missions and lack of financial resources.

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Will I be safe? Other fears included were: the fear of inadequate training or knowledge of missions, fear of foreign cultures, fear of accommodations in a foreign country, safety issues, fear of sharing the Gospel with cultural others, fear of getting “stuck” in a foreign land, fear of contracting a disease, fear of being far from home, and the fear of not having time to do missions. The list of fears and concerns continued as the pastors pondered Question 5, what prohibits African-American from global missions participation? Once again, the pastors’ most frequent response was lack of finances. While financial concerns were of high priority when asked directly about African-Americans’ trepidations for engaging in global missions, there was a common thread that seemed to intensify the core of the issue. African-Americans feel a strong sense of responsibility to remain in the United States and do missions in their own backyard. This sentiment echoed throughout the discourse of every pastor interviewed. The paramount
question that many pastors asked, or felt that the African-American church pondered, “why should I go…and neglect what’s going on at home?” This interwoven with the fears, concerns, and trepidations that the African-American church community has in regard to global missions prevents the vast majority of African-Americans from actively engaging in global missions. The pastors suggested other rationales that prohibit involvement of the African-American church community in global missions: lack of faith, pastors are not properly trained, lack of knowledge about global missions, no perceived value of their participation, lack of comprehension of global missions, and as one pastor confessed, global missions is not a priority within the African-American church community. Another pastor surmised, “people fear what they don’t understand, or they fear what they don’t know.” He further concluded, regarding missions, that they do not understand global missions, so there is fear; perhaps it is one of the greatest fear factors for lack of participation. It was resolved that the only thing that African-Americans do not fear concerning global missions is praying for the missionaries. Setting aside the fears and obstructions that have all but eliminated the African-American church community from their role in global missions, Question 6 sought to explore the pastors’ views on sending and commissioning missionaries from the local church.

24 Interviews, Ref#1 MP3 8:19-9:55.
26 Interviews Ref #5 MP3 9:29-9:33.
27 Ibid.
28 Ibid, Ref #13 17:46-17:52.
Interview Question 6

Question 6 identified the pastors’ personal viewpoint for sending missionaries out from the local church; they were questioned about their belief of this concept. All thirteen pastors believed that the obligation of the local church is to send and commission missionaries to labor in the foreign fields. They believed it, endorsed it, supported it, emphasized the importance of it, attested to the vital significance of it; yet, only one said that he was actively practicing that principle, and two others admitted to sending out at least one missionary. The root of this problem is uncovered in the fact that so few African-American pastors have actually participated in global missions.

Interview Question 7

Question 7: *Explain your experience with missions.* Six of the thirteen pastors had never participated in global missions; though, all of the pastors acknowledged their involvement in local missions, (missions within their community) (See Table 6 below). If African-American pastors and church leaders have not experienced global missions, it seems inconceivable to begin a training center directed towards African-American young adults. The young adults are directly influenced by the leadership of their pastors. One thing is evident as a result of the research, there is no simple solution to this quandary. The issue is far more complex than a peripheral glance may suggest. Nevertheless, Question 8 attempts to establish the vantage point of the African-American pastor in regard to the said hypothesis, to develop a training center that will specifically recruit African-American young adults.
Table 6 illustrates the global missions experience of the thirteen African-American pastors interviewed. Nearly half of the pastors lacked global missions experience, a few had participated occasionally, and only one pastor had extensive global missions experience.

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Interview Question 8

Question number eight explored the possibility of African-American pastors’ endorsement of a missions training program focused on recruiting African-American young adults. The responses were thoroughgoing and insightful. If such a program is created, the input and valuation of the African-American pastor must be weighed and considered before implementing a training center. While many of the African-American pastors who were interviewed did not have extensive global missions experience, they do believe in the mandate given by Jesus in Matthew 28, and wholeheartedly believe that global missions is the correct response to the Great Commission. This could be used as a bridge to begin to reengage the African-American church community back into global missions, mainly because the pastors’ underlying sentiment was that such a program would benefit the African-American church community and African-Americans.
need to be involved in global missions. The concerns were more varied, but painted a clear picture of how to formulate a training program of this caliber.

The pastors expressed the need for a curriculum that would be geared toward the participants. Most importantly, the discerned needs of the participants should be stressed in the development of the curriculum. There were a myriad of concerns ranging from the curriculum as aforementioned to the long term strategy of the program. The pastors expressed apprehensions about the relevancy of such a program, the structure and organization of the program, the recruitment of participants, financial backing, lack of pastoral support, and the concern that missions is not the main focus of the African-American church; therefore, endorsing such a program would be difficult.29 Resolving the concerns of the African-American pastor will not be easy, but it is a necessary endeavor that must be seriously considered. Perhaps the first query to answer is the relevancy of the program.

The training program is relevant in the context of fulfilling the Great Commission. As the body of Christ, our responsibility is to win souls for the Kingdom of God. “Evangelical Protestants talk tirelessly about the Great Commission, but rarely do we grasp what it means in the cosmic purposes of God in forming a kingdom for His Messiah.”30 This mandate is given to all Christians, regardless of ethnic heritage or cultural affiliations. Even though the apprehensions that the African-American church community has towards global missions may be valid, this does not exempt their participation in fulfilling the Great Commission. Moreover, the

29 Interview MP3 Ref#8 16:35-16:37.

importance of creating a program to recruit African-American young adults is to train and educate them in order to adequately prepare them for global missions participation. The program is not designed to isolate African-American young adults from the global mission’s populace, to the contrary, it is to adequately prepare them to work along side those who are actively involved in global missions and understand the intricacies of global missions engagement. The African-American church community has been absent for so long in the global mission endeavors, that it would take a specified training program to bridge this gap.

Bridging the gap would necessitate the creation of a program that recognizes the importance of articulating a long term strategy to insure the success of recruiting, training, educating, and mobilizing of African-Americans in their preparation for global mission service. A comparison of other missions training programs may serve as a model for long term strategic planning in relationship to retention rates and exit strategies for career missionaries. Several factors lend to incorporating a curriculum that highlights the fundamental characteristics of a missionary. A missionary’s cultural DNA should include adaptability, flexibility, and accountability. David Livermore, in *Serving with Eyes Wide Open*, speaks of cultural intelligence or CQ (CQ research was pioneered by Dr. Soon Ang).\(^{31}\) This term signifies learning to speak the heart language of the host culture and learning to appreciate a cultural other’s worldview. A program that successfully recruits and retains missionaries would undoubtedly provide examples for a strong methodology of training and educating. With that said, the concerns of the African-American

pastors substantiate the importance of a thorough examination of each viewpoint, concern, and fears.

While several pastors admitted that they did not have fears endorsing a missions training program focused on recruiting African-American young adults, three who shared their trepidations for recommending a program of this nature. “One of my fears is attaching myself to an organization that does not understand the gravity of such a task,”32 was the acknowledgement of one the interviewees. Another pastor confessed his fear is that “the lack of perspective for missions is passed on from generation to generation.”33 The fears, whether perceived or actual must be addressed. One pastor acknowledged a fear or deep concern that the program would be perceived as prejudice, he expressed, “to be perceived as prejudiced and to be insensitive to the needs and or desires of the other culture.”34 His major concerns dealt with the perception from other cultures about such a program and if the motives of this particular program would be pure. He pondered aloud about the “ramifications of excluding the other population, if that is what the program is designed to do.”35 This is a great consideration. What are the motives of such a program? Would it deliberately exclude other cultures? A missions training center designed to recruit African-American young adults to educate and train them for global missions would not be designed to exclude a culture or segment of the population; contrarily, it would be designed to educate, train, and nurture African-Americans to include them in global missions engagement.

32 Interviews, Ref #1 MP3 21:03-21:49.
33 Ibid, Ref #12. MP3 8:40-8:52.
34 Interviews, Ref #7 MP3 19:47-20:15.
The program will be open for anyone who desires to prepare for global missions; even though, the express purpose of the program would be to increase the number of African-American global missionaries. The concept for such a program was birthed because of the great lack of African-American global missionaries. So, would such a program be perceived as prejudiced? There is always the possibility that a program developed for a specific ethnic group or nationality would be perceived as prejudice or exclusive. The program description must fully convey the core values and explicit intentions of the program; it is imperative that the program is not designed to merely educate and train African-American young adults for engagement in global missions, but also to help them gradually become a part of mainstream global missions. Once again, the program is not designed to isolate African-American young adults, but to give them the tools, methodologies, and strategies to become effective global missionaries. In addition to this, the program will seek to create a liaison with other mission organizations as to cultivate unity within the global missions endeavor, as well as bring in participants who are familiar with the concept of global missions. This is certainly no light task, as one pastor attested. Attempting to deliver a program that will neither fail, nor be considered useless or irrelevant requires meticulous planning and strategizing along with a strong curriculum. Would the African-American church community endorse a missions training program geared toward her young adults? The key to this question may be discovered in the responses given in Question 9.

Question 9 (see Table 7)

*The social/political climate of the African-American church community* does or does not promote involvement in global missions. The participants were asked to choose their response and elaborate on their viewpoint. Nine of the thirteen pastors believe the social/political climate of the African-American church does not promote involvement in global mission. Two of the
pastors affirmed that the social/political climate of the African-American church’s promotion of global missions depends upon the specific church, the church’s location, the culture of the city in which the church is located, the church’s interaction with non-African-American churches who are actively involved in global missions, and the flavor of worship within the church. Another pastor while she did not view the social/political climate of the African-American church as promoting global missions, she did view the African-American church as granting opportunities for the local church to participate in domestic missions or home missions. She clarified, the term *opportunity* (her personal definition) means telling people to go, but falling short of giving them the tools and training necessary to go. Finally, only one pastor held the viewpoint that the social/political climate of the African-American church *does* promote involvement in global missions to a “certain degree.” The African-American church community is currently not involved in missions as a whole; however, discovering solutions that will adequately address the fears and correct the misgivings, along with education and training is crucial in mobilizing African-American young adults and the African-American church community at large for global missions. What has been absent from the discussion thus far is the question of race.

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36 Interviews, Ref #4 MP3 14:57-16:20.
38 Interviews, Ref #9 MP3 18:00-18:11.
Table 7 The Social/Political Climate of the African-American Church

Table 7 charts the African-American pastors’ viewpoint concerning the social/political climate of the African-American church as it relates to global missions participation. Nearly 70 percent of the pastors interviewed agreed that the social/political climate of the African-American church community does not support global mission engagement.

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Question 10

Chester Williams, author of Last Call, suspected that the issue of race is still a factor in regard to African-Americans’ participation in global missions. He devoted an entire chapter to this discussion. Williams offered a disconcerting commentary on the subject of race and Christians. He paraphrased David K. Shipler, author of A Country of Strangers, on the subject of race and Christians. “In a real sense, both white and black Christians still inhabit two worlds.”39 Of the thirteen African-American pastors interviewed, ten agreed with Williams that race is still a

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39 Williams, 149.
factor, two agreed to some degree, and one disagreed; while stating that Williams may not be wrong, they just did not share his views. The majority of the pastors agreed with Williams; yet, their explications for doing so were extremely diversified. Several pastors wholeheartedly agreed that race was an issue and that it did affect the African-American church community’s contribution to global missions; because there is a lack of trust among African-Americans and the white Christian community. On the other hand, some of the pastors felt that race was an issue, “not white against black, that is not where our racial problem is…African-Americans’ racial problem is within our own race.”40 One pastor agreed that race would be an issue for African-Americans in regard to fund raising, and another pastor linked African-Americans’ fear factors to the equation. African-Americans he contended, fear global missions organizations that are led by those of a different race. Can racial issues be overcome? Is it possible to raise up a generation of young adults, regardless of their ethnic background and cultural heritage and mobilize them to evangelize the world? Christians must strive to make this a reality, for the sake of the Gospel. The psalmist rejoices in the unity of God’s children, “Behold, how good and how pleasant it is for brethren to dwell together in unity!”41 If race is an issue, the entire Christian community should labor endlessly to solve the problem and ‘get on’ with the mandate that has been given. The need is great. The harvest is ripe.42 It is time to heed the call.

41 Psalms 133:1 [KJV].
42 Matthew 9:37.
Question 11

Question 11, a multiple-choice question, addresses the concept of global missions engagement. Is it a mandate, a need, or a call? Should a mission “calling” precipitate one’s engaging in global missions work? Does one have to be “called” before one can actively, and consistently, participate in global missions? Could a person simply respond to the need of global missions? While all thirteen pastors agreed that engaging in global missions is a mandate, a need, and a calling, the consensus was not derived in the same manner. All insisted that global missions is a mandate given by the Lord Jesus Christ; even though, some pastors believed that one must be called first, only then one is responsible to engage in the global missions endeavors. Many of the pastors expressed the idea that the mandate is given to all, which can be fulfilled by doing home missions, or missions in their “own backyard,” while the “call” to go globally is specific only to a select few. Therefore, even if they do not go globally, the expressed idea is that they have fulfilled the mandate to go. One pastor articulated his viewpoint of Acts 1:8, to begin at Jerusalem, in his opinion, is to begin with home missions; and two pastors emphatically held the viewpoint that until home missions is satisfied, or until one proves oneself at home, they are not ready to engage in global missions.43 These responses give an insight into the world of the African-American church community. In order to reengage the African-American church community in global missions, their viewpoints should be articulated clearly, the fears and concerns analyzed carefully, and a program should be designed to reflect these needs as well as alleviate the fears. Open discourse is necessary to begin to develop real solutions. Open discourse will require compassion, sensitivity, and patience if the Christian community is going to candidly, openly, and honestly explore the issues that obstruct the African-American church

43 Interviews, Ref #8 1:18-1:59.
community from global mission involvement. The next two sections examine the survey and idea of the trial training program, which brings the Christian community one step closer to resolving this dilemma.

Survey Data Analysis

Survey Questionnaire Development

The development of the survey was inextricably linked to the data gathered from the focus group discussion. The survey questions (see Appendix C) are directly related to the voice of the young adult in the African-American church community. The researcher formulated questions to touch the heart, conscious, and mindset of African-American young adults in regard to global missions. If a missions training center is developed, it must meet the needs of those to whom it serves. The voice of the African-American young adult is of highest importance in the creation of such a program. Michael V. Fariss’s book, *Vanguards of a Missionary Uprising*, is a definitive call to the African-American young adult populace for their mobilization in global missions. Fariss strives not just to sound the call for African-American young adults’ participation in global missions, but he emphasized the need to hear their voice through leadership within their community.\(^{44}\) And, as reiterated throughout this research, this is the voice that the researcher seeks. The integration of the quantitative data is a crucial element of this research project. The focus group as well as the interviews provide a qualitative analysis of the research problem; however, the survey brings the depth of the issue to the surface. The lack of African-American participation in global missions is not limited to one segment of the African-American church community, it is a quandary that reaches all denominations, all walks of life,

\(^{44}\) Fariss, 104.
and all socioeconomic spheres within the African-American church community. Therefore, it must be resolved using the entire African-American church community regardless of denominational affiliation. The interviews allowed the research to acquire an inside perspective into the scope of this issue.

The survey was created from the data collected through the focus group. The survey seeks to explore the breadth of the problem. Is the lack of African-American participation limited to one denomination, or one geographical location in the United States? Or is the lack of global mission engagement a problem that exists throughout the African-American church community? While statistics from other sources (See Tables 1-4) are available, the researcher purposely designed the survey questionnaire based upon information that was gathered during the early phases of the research.

Analyzing the Survey Data

Several recruitment methods were used for this survey such as: Facebook, flyers passed out in African-American churches, word of mouth, text message, and emails. The survey link was shared in each of these forms of communication. The recruitment process was a task of gargantuan proportion. The survey was approved by the IRB on September 15, 2015. After three months of recruiting, the total number of participants did not meet the needed sample size. However, the researcher chose to include the survey; and as described in Chapter 3, the total number of participants was forty-two; with a confidence rate of 90 percent and a 16 percent margin of error.
Global Missions Perception among African American Young Adults

The survey was available at www.surveymonkey.com/r/lsthesis2015. The survey consisted of three main parts: general awareness of missions, the local church and missions, and personal preference regarding missions. For the first sixteen questions the participants were given the options – Strongly Agree, Agree, Neither Agree nor Disagree, Disagree, and Strongly Disagree. Additionally, the participants were asked four questions relating global missions to its biblical precepts. The overwhelming majority agreed or strongly agreed that God is a missionary God, the Great Commission was given by Jesus Christ and it is for all Christians to obey, and global missions is rooted in a biblical concept. In each of the four questions, over 83 percent of all participants agreed or strongly agreed. It may be inferred that the perception about global missions among the African-American young adults surveyed, is that it is a biblical mandate given by God; therefore, all Christians should obey the Great Commission. With such a perception, educating and training African-American young adults would seem to be less of a challenge than what was reported by the pastors. While the pastors who were interviewed spoke on behalf of the African-American church community at large, the survey participants were asked to speak from a personal perspective.

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Global Missions Education and Training for African-American Young Adults

To address this issue for the necessity of global missions training by way of a survey, the respondent was asked to agree or disagree on a continuum aforementioned, *I am thoroughly knowledgeable about global missions*. Less than half (40.5 percent) of the respondents strongly disagreed or disagreed; however, only 26.2 percent of the respondents agreed or strongly agreed. \(^{47}\) (See Figure 3). The need for missions training is real. Slightly over a quarter of the respondents felt knowledgeable about global missions. However, when the survey prompted: *I am adequately trained and have sufficient knowledge to engage in global missions*, the

\(^{47}\) Research Survey, Q5.
respondents disagreed or strongly disagreed at a higher rate—59.5 percent acknowledged that
they were not prepared to engage in global missions. What is more, only 11.9 percent agreed
that they were adequately trained for global missions participation.\footnote{Research Survey, Q13.}
Interestingly, when asked the likelihood of traveling to a foreign country within the next two years to share the Gospel, 35.7 percent said it was somewhat likely that they would participate in such an activity.

Figure 3: African-American young adults’ perception of being thoroughly knowledgeable
about global missions compared to being adequately trained for global missions
engagement.

The focus group highlighted a significant factor as well, millennials (the age group of interest
for this research), love to travel.\footnote{Feasibility Study, MP4: 39:30-39:35.} The love for travel coupled with a willingness to be trained
for global missions, could induce the African-American young adults to spawn a global missions
movement within the African-American church community. Despite the fact that 40.5 percent of
the survey respondents conveyed that is was somewhat unlikely or extremely unlikely that they
would travel to a foreign country to share the Gospel, 76.2 percent admitted it was extremely

\begin{figure}[h]
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\caption{African-American young adults’ perception of being thoroughly knowledgeable
about global missions compared to being adequately trained for global missions
engagement.}
\end{figure}
likely or somewhat likely that they would participate in a global missions training and education program if given the opportunity (See Figure 4).\textsuperscript{50} And when given a “would you rather” type question, 69 percent chose to travel to a foreign country to share the Gospel opposed to 31 percent who would rather remain in the United States and engage in civil rights causes (See Figure 5).\textsuperscript{51} This contrasted greatly when asked, would you choose to pursue your career in the States, or become a missionary and live in a foreign country. When given a choice to become a career missionary versus pursuing Stateside careers, 87.8 percent would rather remain Stateside.\textsuperscript{52} While African-American young adults are willing to participate in short term missions activities, the research suggests they may not be as willing to pursue a lifetime avocation as a global missionary. Another question from the survey validates this, 57 percent of African-American young adults responded that they would rather share the Gospel with someone in their own neighborhood, than to go to Asia or the Middle East to share the Gospel. African-American young adults are willing to travel to share the Gospel, as demonstrated by Question 18, but perhaps they are more particular about where they choose to go. Location distinction is not the only specificity discovered in this research.

\textsuperscript{50} Research Survey, Q21.

\textsuperscript{51} Ibid, Q18.

\textsuperscript{52} Ibid, Q25.
Figure 4: (above) Q21 demonstrates the likelihood of African-American young adults’ participation in a global missions training program if given the opportunity.

Figure 5: (below) Q18 illustrates the likelihood of African-American young adults traveling to a foreign country to share the Gospel. Q25 depicts their desire to remain Stateside to pursue their career versus choosing life as a global missionary living in a foreign country.
Peer Influence and Global Missions Engagement

Peer influence as aforementioned, can prove to have extremely positive effects. The focus group contended that if a group of young people participated in global missions, they would be more inclined to participate. Rosenberg’s research testified that peer pressure comes in many forms and affects all ages, races, and socioeconomic backgrounds. To begin a global mission movement among African-American young adults is not an impossible task according to her research. Rosenberg talked about the “social cure” in Chapter 6 of her book, *Join the Club.* Simply stated, the social cure to a problem is peer pressure and wanting to save face among peers.\(^{53}\) If traveling overseas to share the Gospel were perceived as the correct thing to do among African-American young adults, it would catapult into a major movement. The idea is to find the aspects of global missions that appeal to African-American young adults, and endorse them. An example taken from the focus group and survey – African-American young adults enjoy traveling, they are not afraid to travel; this was one of the reasons cited by pastors and the focus group as to why there is a lack of participation in global missions. It is certain, as Rosenberg asserted, “cultures do evolve…but they evolve slowly, over generations.”\(^{54}\) Thus, the culture of the African-American church community could evolve into a vast global missions sending agency. It will take dedication to the cause, it will take commitment on the part of African-American church leaders and pastors, and it will take a resolve on the part of the African-American young adults to mobilize the African-American church for global missions,

\(^{53}\) Rosenberg, 128.

\(^{54}\) Ibid, 130.
but the possibility exists. And peer influence would be a powerful catalyst for the evolution of the African-American church community.

Recruiting African-American Young Adults for Global Missions Participation

The focus group uncovered ways to encourage African-American young adults to engage in global missions. One popular solution is to involve the African-American pastor in global missions. In fact, 73.7 percent of the survey participants agreed or strongly agreed that if their local pastor supported global missions, they would engage in global missions (see Figure 6).  

**Figure 6: According to the survey, African-American young adults agree that if their local pastor supported global missions, they would engage in global missions.**

Involving the African-American pastor would be a great opportunity for engaging the African-American church community because African-American young adults seem compelled to follow their leaders in the direction of global missions. Is recruitment of African-American young adults by way of their pastor the key? Or is it more prudent to rely on peer influence? It would

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55 Research Survey, Q10.
be wise to develop a global missions training program that incorporates a healthy portion of each option. Determining the best option for developing the curriculum and training program involves integrating the data gathered from the focus group, the interviews, and the survey. Effectively analyzing the data to create a global missions training curriculum and training school will be examined in the following section.

**Integrating the Focus Group, Interviews and Surveys**

The purpose of the focus group and the survey was to hear the African-American young adults in their own words, to allow them to express their impressions, what they perceive as barriers to global missions, and the most appropriate solutions for their participation in global missions. The great news is, the majority of the African-American young adults surveyed, disagreed or strongly disagreed with the idea that one must hear a miraculous call by God before engaging in global missions. Nearly half of the respondents did not view a miraculous call by God as a prerequisite for global missions (see Figure 7 below).\(^{56}\) The job of the recruiter becomes less stressful because the idea that one cannot participate if one has not been

\(^{56}\) Research Survey, Q17.
“called”, would not be a determining factor for global mission engagement. Actually, less than 20 percent of the respondents agreed or strongly agreed with that concept.57 Furthermore, the focus group participants and the pastors contested that global mission involvement was not determined solely by a specific call as much as it was determined by the urgency to obey Jesus’s mandate and the need dictated by the vast numbers of lost souls. The pastors were in agreement; global missions is comprised of all three components: a need, a call, and a mandate to go into all of the world.

Going into all of the world is where the African-American church community has struggled concerning Christ’s commission. The struggle is not induced by unbelief, but rather a lack of faith exclaimed one participant. A lack of caring, lack of vision, and a lack of resources, the list of obstacles preventing African-Americans from global missions engagement. Nevertheless, it is time to mobilize the African-American church community by way of African-American young adults. According to the research, African-American young adults are for the most part willing

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57 Research Survey, Q17.
to engage in global mission education and training, and they are willing to participate if other African-American young adults participate. The focus discussion revealed that African-American young adults would participate if other African-American young adults were engaged in missions, the use of positive peer influence. The survey participants overwhelmingly concurred with the focus group’s data, 80.9 percent of the participants said it was extremely likely or somewhat likely that they would participate in global missions if a group of people were going (see Figure 8). They would also be willing to participate if college credits were offered, 73.8 percent agreed it would be extremely likely or somewhat likely for them to participate if college credits were offered (see Figure 8). A recruitment program could work within a university or college setting to accomplish such a task. This could be a viable way to attract African-American young adults to global missions. College credits or tent making missions. The focus group discussed the possibility that a secular career could be an open door for African Americans to participate in global missions. One participant mentioned that she had heard about opportunities to share the Gospel while working on the Mercy Ship at ports around the world, which is the idea of tent making missions. Careers and jobs are extremely important to the African-American young adults who participated in the focus group and the survey.

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58 Research Survey, Q20.


Survey Question 25 was discussed earlier, but it is important to note that while nearly 90 percent of those surveyed would choose to pursue their career in the United States, the focus group participants were more than willing to find a way to do both career and answer the need for global mission participation. Why not do both? This was posed by a couple of the pastors about backyard missions in the African-American church community. If the African-American church could actualize a way to do both backyard missions and global missions, then would it be possible for African-American young adults to intertwine their career with global missions? This is not a new concept; the Apostle Paul, a first century missionary, continued his career as a tent maker while actively planting churches. There are a myriad of ways for African-American young adults to get involved in global missions. If the climate of the African-American church community endorsed global missions, the landscape of global missions would include African-American global missionaries.

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Training Program

Training Program Development

A strong curriculum is needed to produce a strong missions training program; likewise, a strong program will enhance the strengths of the curriculum. The missions training program aims to become a missions training center flexible enough to teach African-American young adults who do not have prior missions knowledge, while simultaneously possessing the qualities and characteristics of an academically well-grounded school whose teachers are seasoned missionaries; also attracting a diversity of students from all cultural backgrounds.

The program will train students through an apprenticeship style approach to missions and missionary work. This is not a new format. This missions training style has worked successfully for many decades among major missions’ agencies around the United States. It will provide the trainee with the opportunity to engage in missions for brief periods, while introducing missions concepts to the participant. The missionary trainee will obtain firsthand knowledge of missions in a safe, non-threatening environment; thus addressing two important factors that prohibits African-Americans from global missions participation. The location of the training program center has yet to be determined; although, Atlanta, GA may be a possibility for three major reasons. First, Atlanta is centrally located within the United States; secondly, there are many African-American churches in Atlanta; and thirdly, one can fly from Atlanta to nearly any city worldwide.

Another significant characteristic of this program is that it will seek to educate, train, and mobilize African-Americans for global missions and pair African-Americans with an existing missions organization once training has been completed; thereby, fostering continued
discipleship for the newly trained missionary as well as strive to maintain unity within the body of Christ. Paul admonished us that we are “all one in Christ Jesus,”⁶² therefore we should endeavor “to keep the unity of the Spirit in the bond of peace.”⁶³ This program’s chief aim is to reengage and reconnect the African-American church to global missions by capturing the attention of African-American young adults.

The training program will address three key concerns that prohibit African-Americans from global mission participation. First, the lack of participation due to a lack of knowledge about global missions; therefore, an education in global missions addresses this issue. Secondly, the fear of participating due to a lack of adequate training or no training; thus, the training portion of the program will speak to this problem. Finally, the fear of inadequate resources or lack of resources will be addressed by introducing African-American young adults to successful means of deputation. The creation of a curriculum is also examined in the following sections.

The Curriculum and the Training Program

Creating a Missions Training Curriculum (See Appendix D)

The curriculum for this research project was developed by studying curriculum writing, mission training programs, and by analyzing the information gathered through the focus group, interviews, and surveys. The information collected provided invaluable data for the training curriculum. The African-American church community has long since been absent from global missions, for this reason it becomes critical to design a program that will not just reengage


⁶³ Ephesians 4:3 [KJV].
African-Americans into global missions, more importantly, to implement an education and training program that will address the fears, prohibitions, and lack of trust that is prevalent among African-Americans in regard to global missions participation. The issue is delicate; therefore, it must be approached with prayer and sensitivity. While it is urgent that the African-American church community reengages in global missions, the onus is not on her shoulders alone. The Christian community which is already actively engaged in global missions must come along side of the African-American church community in unity under the banner of Jesus Christ, in order to produce a strong community of African-American global missionaries that will labor in foreign fields. Therefore, this curriculum speaks directly to the needs of the African-American church community to prepare them for global missions participation. The curriculum is one part and the program development is its counterpart.

The curriculum was designed specifically as a mission primer to introduce global missions to those who do not have a background in global missions. The curriculum will be used as a tool to recruit, educate, train, and mobilize African-American young adults; therefore, it is imperative for the training program to incorporate the necessary tools and skills to equip young adults to evangelize the world. The chief aim of the program is to elevate the African-American young adult populace to the awareness of what global mission entails, from cross-cultural communication to contextualization of the Gospel in remote areas around the globe. The program teaches the nuances of missionary life and the necessity of language learning, while integrating the data gathered from the focus group discussion and interviews.

There are six major parts to the curriculum. First, it will serve to acquaint new comers with global missions by defining missions terms. Secondly, it will train them to become successful fund raisers through building relationships. Thirdly, it will equip the students with the
intercultural communication tools needed to interact in a globalized world. Fourthly, it will familiarize the trainee with the language of the host culture. Fifthly, it will identify and alleviate the fears, trepidations, and misgivings of global missions. Finally, it will provide Bible training. Bible training is paramount for a program of this significance. The missionary should be able to “Study and do your best to present yourself to God approved, a workman [tested by trial] who has no reason to be ashamed, accurately handling and skillfully teaching the word of truth.”

The program is designed to present global missions as a mandate, a need, and a call that God has placed upon Christians, everywhere. As one pastor noted, the idea is that missions would become a lifestyle teaching in the African-American church. For global missions to become second nature in the African-American church, there must be sound biblical teaching as it relates to missions. So, how will the teaching, the training, and the recruitment of African-American young adults be evaluated? Chapter 5 examines the results of the research data to answer this question.

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64 2 Timothy 2:15 [AMP].
65 Interviews, Ref #3 MP3 27:12-27:23.
CHAPTER 5. RESEARCH RESULTS

"Missionary zeal does not grow out of intellectual beliefs, nor out of theological arguments, but out of love" — Roland Allen, missionary to China

Correlations: African-Americans’ Participation in Global Missions

Training/Education to Increase Participation in Global Missions

This chapter will detail and summarize and detail the results of the findings from the collected data. These results will be analyzed and examined to determine the feasibility for developing a missions training center focused on recruiting African-American young adults. The collected data will be synthesized with the information gathered through the research process to create the missions training curriculum. This section will also categorize the problems that were not solvable in this project. In the final analysis, the researcher will acknowledge opposing viewpoints to this project and the concept of developing a missions training center expressly to recruit African-American young adults. Training and educating African-American young adults to engage in global missions may propel the African-American church into global missions participation.

The secondary purpose for this research project was to explore the possibility that African-American young adults could initiate a missions movement within the African-American church populace, if they are educated and trained in global missions. As discussed in Chapter 1, positive peer pressure among young adults have evoked world changing movements around the globe. Many revolutionary movements have commenced with college age young adults. For example, the civil rights movement in the United States had its beginning in the late 1950’s when
students from North Carolina A&T, and other historically black colleges, sat at a Woolworth Five and Dime lunch counter and waited peacefully to be served. Students at Berkeley led a protest against the United States government in the late 1960’s protesting the Vietnam war and other issues. In March 1991, Yugoslavian students in Belgrade began a movement (*Otpor* - “resistance” in Serbian)\(^1\) that eventually overthrew the Slobodan Milosevic in 2000.\(^2\) A final example, the student led Tiananmen Square protest of 1989; students staged a protest against China’s government that captured the world’s attention. Student led movements have inspired revolutionary changes that have captivated the world as young adults sought to actualize change in their respective societies. African-American young adults who have been educated and trained concerning global missions, may possibly be the catalyst to reengage the African-American church in the global missions endeavor. More importantly, training and education are not just idealistic concepts, they are biblically based precepts as well. Missions education will give the African-American church the knowledge to engage effectively in global missions, while training will equip them with the skills and strategies necessary for global missions participation.

The Bible is the Christian’s leading authoritative source for *life* skills. Furthermore, the Bible teaches life principles in both the Old and New Testaments; training, teaching, and education are key precepts taught consistently throughout the Bible. The Gospel according to Mark gives Jesus’s instructions for studying; diligently study in order to correctly apply the concepts and precepts of God’s Word to one’s life (Mark 4:24). Likewise, Paul beseeches Timothy to study God’s Word, it is nourishment according to 1 Timothy 4:6; and, it will strengthen one’s skills

\(^1\) Rosenberg, xvii.
\(^2\) Ibid, 216-248.
with regard to teaching, discipleship and ministering God’s Word—2 Timothy 2:15. Education and training are imperative if one is to become a good steward of Jesus Christ. Fully comprehending global missions is crucial for the body of Christ. Christians will not influence the world, nor will they win the world to Christ without a correct understanding of global missions and its relationship to God’s kingdom. Although Rowland Hogben wrote his book on missions training nearly seventy years ago, the principles that he taught are still fundamental for today’s missionary trainees. Hogben declares, “the task of the new missionary to-day is a specially [sic] delicate one. His preparation needs to be very thorough.”

Training is a necessary component of the Christian lifestyle.

This research is not exhaustive; yet, it has identified a few key areas within the African-American church community as it relates to global missions participation. First, there is a somber and disheartening realization that the African-American church community places little, if any, emphasis on missions and missions education and training. Secondly, the lack of global missions teaching and preparation within the African-American church community is staggering. The pastors interviewed for this research project were in unanimous agreement relating to the lack of teaching, discipleship, training, and education towards global missions within the African-American church. With few exceptions, global missions is a missing component of ministry, a non-entity, within the African-American church. How does one rectify this issue? Will training and educating about global missions directly correlate to increased involvement in global missions?

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There are no easy answers for the plethora of queries related to this issue. Based upon the focus group data and the interviews of African-American pastors, the consensus is that there is a tremendous need for education and training within the African-American church if global missions is to become a priority. Moreover, the African-American pastors interviewed agreed that global missions is a mandate, a need, and a calling. The void, found in the African-American church community, is the lack of education, training, and teaching. This is a delicate situation. Perhaps, if training and education began first with African-American pastors, they could then teach and disciple their congregations. Maybe the correlation for increased involvement of the African-American church in global missions would be training and educating the pastors first, then to educate, train, and recruit African-American young adults. This could prove effective since, “African-Americans do not join white or black evangelical missions in significant numbers.”\textsuperscript{4} The purpose of educating and training African-American pastors is to create a global missions training environment within the local African-American church. As meaningful as this seems, recruiting African-American pastors for global missions education and training would be arduous. African-American pastors do not place global missions as a priority, as discovered through the interviews. Of the thirteen pastors interviewed, six had never been on a missions trip and five had been on three or four missions trips. However, the problem is actually more prevalent than what this research uncovered. “Most African-American pastors have never been exposed to missions. The African-American church experience with missions has been primarily within and around the four walls of the church.”\textsuperscript{5}

\textsuperscript{4} Sutherland, 136.

While the research results have been conclusive with regard to the need for education and training the African-American church community about global missions, the research has not revealed a definitive strategy by which to obtain the desired results, an increased participation of African-Americans in global missions. Exploring the correlation between training African-American pastors and church leaders in relationship to increased participation may provide other venues for accomplishing the desired results; however, the objective of this research project is to evaluate the feasibility of recruiting African-American young adults as a viable means for increasing global missions participation within the African-American church community. Since this research focus is based upon African-American young adults, the above mentioned proposal will have to be placed on hold for a later investigation. We turn our attention now to the recruitment of African-American young adults. Is there a direct or indirect correlation to increased participation in global missions of the African-American church if African-American young adults are recruited to participate in a missions training program?

The Role of Recruitment

Recruitment and Increased Participation in Global Missions

If missions training and education are vital components for increasing the African-American global missionary population, then the recruitment of African-American young adults to participate in the training is also a critical component. One of the pastors interviewed suggested the sequence of events is not recruitment first, but education and training. His suggestion, educate and train the African-American church, then recruit African-American young adults to participate in global missions.\(^6\) While this research set out to recruit, educate, train, and

\(^6\) Interviews, Ref #13 MP3 29:05-30:00.
mobilize, the pastor’s suggestion of training first is noteworthy. If the African-American church community is lacking in global missions experience and expertise, it would be extremely difficult to recruit anyone to commit to global missions prior to education and training. And, as many of the pastors acknowledged, there seems to be a lack of care for global missions in the African-American church. If this is true, to recruit someone to a cause for which they are not burdened would be equally as challenging. Although global missions education and training are imperative for the African-American church community, training the African-American church community would prove to be a costly endeavor. The best position, if the African-American church community is to engage in global missions, a more cost effective solution for this problem would be to recruit, educate, then train; as set out to accomplish from the onset of this research.

This resolution is realized from a closer examination of the survey data reported in Chapter 4. A little more than 25 percent of the survey respondents agreed or strongly agreed that they were thoroughly knowledgeable about global missions,\textsuperscript{7} while barely 12 percent felt that they were adequately trained and had sufficient knowledge to engage in global missions\textsuperscript{8} (refer to Figure 3). Coupled with the fact that 76 percent of all participants admitted that they would participate in a global missions training and education program if the opportunity was given\textsuperscript{9} the trend for African-American young adults seems to point towards an interest in global missions training and education. Based solely on the responses received from the survey, recruiting African-

\textsuperscript{7} Research Survey, Q5.
\textsuperscript{8} Ibid, Q13.
\textsuperscript{9} Ibid, Q21.
American young adults to a global missions training program for the express purpose of educating, training, and mobilizing them for global missions engagement is still the best solution for reengaging the African-American church community in global missions. Once trained, the African-American young adults could be mobilized for global missions participation and begin a movement to involve the African-American church community at large.

Another consideration applicable to the recruitment of African-American young adults for global missions participation is the African-American pastor. Would the African-American pastor be successful in recruiting African-American young adults to such a training program? Sutherland’s research involving 102 African-American missionaries may provoke one to believe otherwise. He asked the missionaries what motivated them, “only a total of six persons of the total 102 surveyed were motivated by their pastor.”

Nevertheless, this may not be for lack of pastoral influence. Sutherland goes on to comment, “considering the black pastor’s immense influence over the flock, the best conclusion is that they are a disincentive to global missions, generally.” This is a sad commentary. This research sought for paths in which to engage African-American young adults in global missions, thereby engaging the African-American church. If the African-American pastor is part of the solution, they too must be educated and trained in order for them to recruit African-American young adults for global missions effectively. Is it feasible to begin a program to educate and train African-American pastors who will in turn educate and train the African-American young adults? A strategic approach would be to equip the African-American pastor with global missions training techniques to conduct

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10 Sutherland, 138.

11 Ibid.
global missions training in the local church, including the provision of experienced missions trainers. If the African-American pastor realized the great need for the African-American church community’s involvement in missions, the African-American young adults would mobilize under the scope of his influence. According to the survey of 42 participants, 73.7 percent agreed that if their local pastor supported global missions they would engage in global missions.\textsuperscript{12} Likewise, as stated earlier, if given the opportunity, 76.2 percent of the participants agreed that they would participate in a global missions training program.

Another concern for endorsing a missions training center deals with African-American men. One of the pastors interviewed pondered, “if the local church has no strategy to reach them [African-American men], how can we send them?”\textsuperscript{13} This is a critical dilemma within the African-American church community. African-American men are underrepresented in the African-American church. Lincoln and Mamiya estimate 66 to 80 percent of African-American church membership is female.\textsuperscript{14} “All of the seven mainline black denominations are characterized by a predominately female membership and a largely male leadership, despite the fact that the major programs of the Black Church…depend heavily upon women for their promotion and success.”\textsuperscript{15} Lincoln and Mamiya further claim, “both historical and contemporary evidence underscore the fact that black churches could scarcely have survived without the active support of black women.”\textsuperscript{16} This is true on the missions front as well. As mentioned earlier, the

\textsuperscript{13} Interviews, Ref #1 MP3 20:00-20:15.
\textsuperscript{15} Ibid, 275.
\textsuperscript{16} Ibid.
African-American church community is most familiar with the term missionary as it relates to women wearing white on designated Sundays. In *Last Call*, Chester Williams also laments the somber situation of the African-American church’s predominantly female membership. Williams attests, “what modest representation there is of African-Americans on mission fields consists of, mostly, black women…because the church has directly and indirectly gender-cosigned missions—as especially a woman’s avocation—black men have not been attracted to the profession [of global missions].”

Thus, the question is not whether African-American men will volunteer for global missions training, the quandary at hand is how to reach African-American men. As the pastor lamented, how can the African-American man be recruited to global missions, if the African-American church cannot reach them? According to C. Eric Lincoln and Lawrence H. Mamiya, co-authors of *The Black Church in the African American Experience*, imprisonment among African-American males is a common problem within the African-American community. If African-American men are not prevalent in the African-American church and there is a problem of high incarceration rates among African-American males, the African-American pastor is left to contemplate another crucial issue for endorsing a missions training program. Furthermore, this is possibly a contributing factor to African-Americans’ lack of participation in global missions. This only reinforces the concept that African-Americans must reach their own, in their own backyard, before they can engage in global missions. During the focus group discussion this concern was mentioned among the young adults as well. One participant lamented, “you look at

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17 Williams, 65.

18 Lincoln and Mamiya, 323.
the African-American community and a lot of us are just trying to help Pooky [sic] get out of jail…that’s our mission, and so, to go all the way to Africa or somewhere else…a lot of us can’t see that far yet, because we’re doing…our own personal missionary things.”

Vaughn Walston offers a similar commentary in his article, “Mobilizing the African-American Church for Global Missions.” Walston makes this observation concerning the African-American church community. “They cannot see the needs of the world because they are focused on the needs right next door.” Therefore, in light of these difficulties, the role of recruitment is one that can ill afford to be downplayed or misdirected. The recruitment of African-American young adults for global missions participation must be investigated and solutions must be sought for the myriad of problems that it induces. Moreover, a successful recruiting program relies on several key elements, one of which is trust.

According to the interview participants, the African-American church lacks trust in the global missions process. Several of the pastors interviewed mentioned the trust factor as part of the fears of participating and prohibitions to participating in global missions. Trust is paramount to serving; serving God and serving God’s people. According to Duane Elmer, Cross-Cultural Connections: Stepping Out and Fitting in Around the World, trust is both culturally and individually defined. More importantly, Elmer contends, “it takes time to build trust…trust is

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21 Interviews, Ref #3, 8, and 2.

built in slow progressive steps.\textsuperscript{23} Building trust within the African-American church community will take time.

Successful recruitment revolves around trust. If the program is not reputable, full of integrity, and built upon sound biblical principles, it will be impossible to recruit participants. The trust factor cannot not be ignored. If the African-American church community is to become involved in global missions, her trust must be rebuilt and reaffirmed. Her trust in global missions as a God-given mandate, her trust in the community of believers who are heavily involved in global missions, her trust of herself to fulfill the Great Commission, and her trust in the African-American church. The pastors’ commentary about the lack of trust included all of the aforementioned areas. It is crucial to remedy these areas where trust has been broken before building the foundation of missions education and training. The foundation for global missions in the African-American church will be inextricably linked to the trust factor.

Furthermore, successful recruitment will only be actualized by experienced and seasoned recruiters. Recruiters who are thoroughly trained and educated in regard to global missions. Once recruited, the participants will be educated and trained. However, the training will be ineffective if the curriculum is weak; and before there is a curriculum to teach, there must be resources to fund such an endeavor. According to the data collected, the African-American church is preoccupied with financial resources, or lack thereof; therefore, resources is a fear or concern that may prohibit them from participating in global missions. The next section addresses the financial concerns expressed in information gathered from both the focus group and the pastors who were interviewed.

\textsuperscript{23} Elmer, 104.
Financial Resources

Significance of resources with regard to African-Americans participation in global missions

The results of this research have uncovered one of the greatest fear factors for African-Americans’ lack of participation in global missions and that is the lack of resources, or severely limited resources. This topic was discussed in the focus group as well as among the pastors that were interviewed. For African-Americans, the lack of funding with regard to missions is a major concern. Many of the pastors acknowledged that if they had more resources, they would participate in global missions. One pastor even cited lack of funding as the major reason that his congregation does not participate in global missions. Of the thirteen pastors interviewed, eight cited lack of finances, lack of funding, or lack of resources as the number one fear factor among African-Americans with regard to global missions. Of the remaining five who did not cite lack of finances as the number one fear factor, minimal financial resources was mentioned at some point during the interview. Whether in regard to training, sending, or supporting missionaries, financial concerns weighed heavily on the minds of the African-American pastors who were interviewed. Scarcity of resources is listed as a major fear, or as the primary reason that global missions is all but ignored in the African-American church; however, the lack of prioritizing global missions (cited in Chapter 4 as one pastor’s confession) may be a more appropriate response to the lack of African-Americans’ participation in global missions. When examining the financial resources of the African-American church at large, another picture begins to emerge.

24 Interviews, Ref#8 11:16-11:41.
African-American church and Resources

There are few sources that actually give legitimate accounting for the African-American church income; therefore, to research the African-American church income or try to report specifically on the income of the African-American church becomes a monumental, if not impossible, task.

Black churches…are themselves significant economic and financial institutions. As a community-based institution, the finances of the local black church often reflect the economic conditions of its members. Much of the class character of the churches, from elite ones to storefronts, is determined by this important index. Nevertheless, as important as black churches are in the profiles of their respective communities, not much hard information is known about their financial activity. Any research on the economic character of black churches is severely limited by the inadequate records kept by many of these churches, or by the extreme difficulty in gaining access to these records if they exist.25

Furthermore, based on the interviews conducted, financially supporting global missions is not a top priority in the African-American church. More importantly, programs directly related to the church, are the beneficiaries of the money raised. The African-American church is preoccupied with community outreach; missions work within their own backyard (which will be delineated further in the following section), but to the neglect of global missions. Chester Williams surmises, “as there exists no annual budget for children and youth in the average black church, there is none for home-and-away-from-home missions.”26 This is certainly a dismal explication. The African-American church has to accept global missions as a ministry priority before she will prioritize her resources to be utilized for such an endeavor. The appropriately allocated

25 Lincoln and Mamiya, 253.

26 Williams, 107.
resources for the use of global missions would fund a missions training program within the African-American church to train future global missionaries for service. Table 8\textsuperscript{27} illustrates the possible giving potential within the African-American church community. According to the Bureau of Labor, financial statistics of the African-American Christian community paint a different picture than what many African-American pastors purport. While the African-American church community may be fearful of engaging in global missions based upon their perceived idea of the lack of financial resources, if .33 percent of the resources available to the African-American church community was utilized for missions (statistically, one-third of one percent of all denominational giving is allocated for benevolence),\textsuperscript{28} financial resources would be available to appropriate towards global missions. This could eliminate the fear factor associated with the lack of finances available for global missions. As Table 8 demonstrates, the African-American church is financially capable to participate in global missions. Is she willing to participate financially? Is she willing to allocate funds to global missions? These are the questions that should be contemplated. If the African-American church decided to allocate one-third of one percent of the church’s income to global missions, which would be an extremely low commitment and would still fall tremendously shy of even tithing to missions; it would nonetheless, be a start. While a few statistics may point to the idea that the African-American church community has the resources to engage in global missions, the fact remains, there is much education and training that should take place if the African-American church is going to effectively reengage in global missions. The success of the education and training program


depends upon the strength of the curriculum. The following section describes the creation of the curriculum.

Table 8

Table 8 delineates the giving potential of the African-American church community. The amount of funds that could potentially be given towards missions is $765,422,755. This is less than one percent of the total income of the African-American church.

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<th>AA Church Giving Potential</th>
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<td><strong>Total Income from 8,763,279 Households</strong></td>
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<td>AA Christian Households</td>
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Designing a Strong Curriculum (See Appendix D)

Curriculum and Increased Global Missions Participation

The curriculum was designed specifically for the African-American young adult populace who has little to no global missions experience. The African-American church’s lack of teaching on global missions has produced a generation of African-American young adults who are unfamiliar with the concept of global missions and its relationship to the body of Christ and His Kingdom. This curriculum has been tailored to meet the perceived needs of the participants as well as increase their knowledge and understanding of global missions.

As mentioned in Chapter 4, there are six major constituents of the curriculum. This curriculum is based on the information gathered from the focus group, interviews and the survey. The first section of the curriculum deals with acquainting the trainee with global missions. The curriculum established for a training program that is geared towards African-Americans should be replete with missions basics. Therefore, when teaching the basics history is always an appropriate beginning, it lays the foundation. History re-tells the story of those who have gone before and it becomes a compass and a guiding light for what has been successfully attempted and what should be avoided. Moreover, it gives the critic’s analysis; a review by those who have studied that particular point in history. The historical point of view is necessary in order to gain insights into the present as well as the future. The history of missions is not any different. One must study the history of missions to grasp a clear picture of what missions has been in the past, what it should be today, and what it will be in the years to come. Revealing to African-Americans their historical contributions to global missions may awaken or pique their interest to join the endeavors of the missionary heroes of faith who have gone before them. As earlier
acknowledged, African-Americans have a rich missions history. African-Americans participated in global missions during the late eighteenth century and nineteenth century on into the early twentieth century. The list of names, well known and least known, comprises a lengthy catalogue of African-American missionaries who left the shores of the United States to labor overseas. This history as well as the history of the missions of the Christian church is an essential part of global missions training. Complimentary to history, the student should be equipped to work within cultural structures and diversifications. The missionary trainee will be given the necessary skills for intercultural communication.

The curriculum addresses the necessity of effective cross-cultural training. According to the interviewees, one of the fears that African-Americans have concerning global missions is the ability to relate to cultural others. Therefore, this curriculum will address cross-cultural relationships, cross-cultural intercommunication skills, and cross-cultural adaptability. A missionary has to be able to communicate effectively among those of the host country. Lingenfelter expounds upon this point at length in his book, *Ministering Cross-Culturally: An Incarnational Model for Personal Relationships*. He discusses the term culture, “all human behavior occurs within particular cultures, within socially defined contexts.”

So, cross-cultural communication skills become a key element for those training to become global missionaries.

Paul G. Hiebert’s *Anthropological Insights for Missionaries*, is an excellent resource for ones who have just begun cross-cultural training as well as those who are seasoned cross-cultural

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29 Interviews, Ref #1 MP3 6:50-7:13.

workers. Hiebert was not just a missionary, he was an anthropologist as well, concerned about the effectual communication of the Gospel to cultural others. His missionary experience along with his expertise in the field of anthropology delivers a depth to his books that extends far beyond the casual experiences of cross-cultural workers. *Anthropological Insights for Missionaries* grasps the breadth and depth of the missionary’s role as a cross-cultural worker whose paramount goal is to spread the Good News of Jesus Christ in the cultural other’s heart language. It is essential that any missions training program teaches the importance of understanding cultural others from their worldview. Chapter 4 of Hiebert’s book explores the relevance of interacting with the host culture in a manner that identifies the missionary with Christ. Hiebert cautions, “we must become incarnational missionaries and deal with the theological issues raised by cultural differences.”

It is the responsibility of the missionary to learn about and adjust to their new surroundings without prejudices hindering the spread of the Gospel. This concept must be interwoven into the very fabric of the education and training program. Moreover, intercultural communication refers to both knowing the culture of the host country, being adept at speaking their heart’s language, as well as speaking their native language.

The curriculum prepares the student for language learning in all of its forms, learning the language of the host country is tantamount to efficacious service within the host country. Many innocent, yet costly misunderstandings, have occurred as a result of inadequate language preparation. Being ill prepared to communicate in the language of the host country is equivalent to a hunter meeting a bear without the ammunition loaded into his gun. He has the tools, he may have the skills, but he has not made the necessary preparations to succeed in the current situation.

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Another pertinent consideration to insure success on the mission field, is to alleviate the fears, trepidations, and misgivings within the African-American church community related to global missions.

The curriculum was designed to introduce global missions in an environment that is conducive to learning and free from distractions. The training program will seek out African-American missionaries who are willing to share their stories and elaborate upon their experiences on the global missions field. One of the pastors interviewed commented that it is imperative to include the participation of experienced missionaries (especially African-American missionaries) as a part of the training program.\textsuperscript{32} Also, the emphasis must be placed on \textit{global}, in global missions. African-Americans have a strong concept of \textit{missions begins at home}. The idea of meeting the needs of those in one’s own backyard is an overwhelmingly powerful concept within the African-American church community.

\textbf{The Concept of “Backyard” Missions}

\textbf{Home Missions and the African-American Church}

Historically, missions held a prominent position in the African-American church. Incidentally, many African-American churches were named because of the African-American church’s strong concept of missions, locally as well as globally.\textsuperscript{33} As noted in Chapter 2, the history of African-American missionaries is replete with those who sacrificed their time, talents, and gifts to leave the United States for distance lands. Many were escaping the persecution of

\textsuperscript{32} Interviews, Ref #11 MP3 15:00-17:11.

\textsuperscript{33} Williams, 16.
slavery and all that it entailed; nevertheless, they went. At the dawn of the twentieth century, African-Americans found themselves under a different kind of bondage. While slavery was no longer legal, segregation, discrimination, and other forms of civil rights oppression were legal. African-Americans began to fight causes at home, and looked less and less at the opportunities to travel overseas to spread the Gospel. The “mission field” for the African-American church soon became what African-Americans call their “own backyard.”

Every pastor interviewed spoke of this concept, African-Americans doing missions in their own backyard. This is actually one of the challenges for creating a missions training center to recruit African-Americans for global missions, moving the African-American church community beyond the four walls of the church and her own community. While home missions and community outreach is a necessary part of missions, as two of the pastors contended, why not do both?34 The results of this research have shown that this concept may potentially turn into a major roadblock within the African-American church community and their participation in global missions. The need to provide for home first, has actually overshadowed the need to go globally. So, the question is how to do both? This query was actually posed by two pastors during the interview, as mentioned above.35 The training would have to incorporate the need to act locally, while still evangelizing globally. The perceived value of missions is accepted and generally received when the African-American church engages in home missions; however, as one pastor pondered, the lack of perceived value of missions may prohibit many African-Americans from participating in global missions.36 This introduces another challenge for

34 Interviews, Ref #11, 2 MP3 16:37-17:44, 11:50-12:17.
35 Ibid.
36 Ibid, Ref #7 MP3 13:30-14:04.
creating a missions training center as well as the challenge of the recruitment of participants.

There are countless challenges associated with this thesis research project, to purport that all of the problems are solvable would be less than accurate. The following section will deal with the problems that are unsolvable for this research thesis.

**Issues this Research Did Not Solve**

While the researcher sought to discover applicable solutions for every query presented; the fact remains, there are unsolvable issues and questions within the scope of this thesis research. Thus, there are three major problems that the research identified, but did not solve: the question of race, the question of trust, and the issue of “backyard missions.” Race is unquestionably an issue larger than this research project. To imply that race is not a factor would be naïve. Moreover, to suggest that the issue of race has been solved or is solvable through avenues advanced in this research project would be disingenuous. The race issue in America is not the focus of this thesis; however, it is a concern for African-Americans, thus the primary reason for invoking race into the discourse of African-Americans’ involvement in global missions. The same is true for the question of trust. When implementing a missions training program to reengage African-Americans in global missions one should be keenly aware of the trust factor among African-Americans with regard to missions. It is not intended to suggest that the missions training program will seek to solve the issues of trust within the African-American church community in relationship to global missions; however, the training program will seek to establish a new understanding for African-Americans in relationship to global missions and the potential for rebuilding trust. Thirdly, the issue of “backyard missions”, is a complex quandary involving the African-American church community. The missions training program will seek to reengage African-Americans in global missions while maintaining their role in community
outreach; the concept of engaging in both local and global missions. Additionally, there must be further discourse on the topic, more participation among African-American pastors, as well as thorough investigations into the causes that induce the challenges associated with solving the overarching problem or the prioritization of global missions within the African-American churches, in order to successfully unravel this quandary. Therefore, it is crucial to remember that all of the problems will not be solved; even so, the focus is to commence with a program that is both adequate and acceptable to the African-American church community. Among the solvable problems that are within the scope of this research, there are a myriad of challenges that must be addressed before one is able to favorably implement a missions training program. This research has uncovered several of these key challenges. Chapter 6 will highlight and evaluate the challenges for such a program.
CHAPTER 6. CHALLENGES: ANSWERING CRUCIAL QUESTIONS

"Missions is not the 'ministry of choice' for a few hyperactive Christians in the church. Missions is the purpose of the church." — Unknown

Crucial Questions

Will the recruitment of African-American young adults increase African-American participation in global missions?

The information that has been collected and analyzed is inconclusive as to whether specifically recruiting African-American young adults would increase African-American participation in global missions. The primary contention for this finding is based on numerous challenges that emerged while conducting the research. The primary challenges: the trust factor, the race factor, would the African-American church community endorse such a program, and home missions and the African-American church? While these are not the only challenges for implementing a program of this kind, they are a few of the major quandaries. The following challenges will be addressed in this chapter.

Based upon the data analyzed from the focus group and survey, African-American young adults seem open and willing to participate in a missions education and training program. The fact that the sample size was small and the error of margin was 16 percent indicates that the research would have to broaden the base of participants in order to actualize a definitive conclusion. Moreover, if the research expanded the scope of its investigation to include a prototype training center that actually recruited, educated, and trained participants, the researcher would be able to provide conclusive evidence to the hypothesis of this thesis research. Though the research has not determined definitively whether recruiting African-American young adults for global missions education and training would increase the participation of the African-
American church for global missions participation; it points to a specific trend. In the survey, due to the high incidents of African-American young adults willing to participate in a global missions training program if given the opportunity (Figure 4) and those willing to participate in a global missions trip if a group of people were going (Figure 8), there appears to be a positive correlation between these two characteristics. Therefore, if African-American young adults are recruited, the possibility exists that they would participate in a global missions trip if a group of their peers were going. Would the African-American church endorse African-Americans’ participation in global missions?

*Will the social/political climate of the African-American church community endorse participation of African-Americans in global missions?*

Ideally, it seems that the African-American church community would embrace a missions training program that would emphasize their reengagement in global missions. Unfortunately, the world is not ideal, there are real challenges that may or may not prevent the African-American church from wholeheartedly endorsing such a program. Should the African-American church community embrace a missions training program? The African-American church is aware of the mandate given by Jesus before He ascended, as evidenced by the focus group, the interviews and the survey. Even so, this awareness does not necessarily translate into action or engagement in global missions. Why not? The African-American church community according to the focus group data as well as the information gathered through interviews, does not place a high value on missions teaching. In this case, the African-American church community leaves the average lay member clueless about missions. Many African-Americans who participate in
missions, do so through organizations that are already heavily involved in global missions.\footnote{Sutherland, 137.}

Changing the way the African-American church community views global missions is vital if the African-American church community is to embrace global missions as a call to be carried out by all Christians, including African-American Christians.

This is not a new dilemma; and seeking answers for the problem is not a recent turn of events either. Though few in number, African-American missionaries have been looking for avenues in which to reengage the African-American church in global missions. While deliberately seeking African-American young adults is not often chosen as a course of action, the Reverend Howard O. Jones suggested African-American young adults as a solution for engaging the African-American church community in global missions.\footnote{Charles Richard Hillis, “The Missing Black Missionary,” in African-American Experience in World Mission: A Call Beyond Community, ed. Vaughn J. Walston and Robert J. Stevens (Pasadena, CA: William Carey Library, 2002), 124.} In an article entitled, “The Missing Black Missionary,” Charles Richard Hillis invokes the commentary of Reverend Jones. ‘Many Negro young people today would launch out in a missionary ministry if they honestly felt their churches would faithfully stand behind them.’\footnote{Hillis, 124.} This quote was taken from an article written for World Vision Magazine in January 1969; yet, it is the verbiage used to describe African-Americans that dates this article. Nearly fifty years ago Reverend Jones solicited the engagement of African-American young adults; and today, this is still a feasible solution for engaging the African-American church in global missions. Also, according to the survey results, African-American young adults placed significant confidence in their pastors and his influence was evident by their responses. Figure 6 diagrams the trend of African-American young adults within the African-
American church community who would engage in global missions if their pastor supported it. This is exactly what the Reverend Jones indicated. Reverend Jones’s assessment could be realized through educating and mobilizing African-American pastors; which would potentially change the climate of the African-American church community into one that is open to global missions participation.

The leadership of the African-American church has to embrace the teaching of global missions before the community will embrace it. Additionally, most of the African-American young adults who participated in the focus group confessed that they did not have a concept of global missions due to lack of missions teaching in the African-American church, as was addressed in Chapter 4. The difficult question is whether the African-American pastors and church leaders will make global missions a priority in the African-American church community. Recognizing missions as a biblical mandate that should be obeyed and fulfilling the Great Commission are issues separated by a vast gulf. Nonetheless, the African-American church leadership will need to prioritize global missions and seek practical strategies for educating their congregations as well as themselves for the express purpose of becoming directly involved in global missions. Moreover, the African-American church has much to offer to the global missions endeavor.

While African-American young adults and the African-American pastors articulated their perceived fears for the lack of engagement in global missions on part of the African-American church community, the truth is that the African-American church community has more to offer to global missions than what is realized by the African-American church community. Fear of relating to other cultures was mentioned as a fear factor for not engaging in global missions; yet, the African-American church community would be a prime candidate for understanding the
worldviews of other cultures. The African-American church community can identify with struggle, they can identify with being considered second class citizens, and they can identify with lack. Many people groups and cultures around the world suffer from lack, are considered second class citizens even within their own country, and they endure intense struggles in daily life.

From a purely cultural perspective, the African-American church community could offer hope to millions around the globe. From a spiritual perspective, they could offer Christ. If the African-American church community would enlarge her territory to include not only those in their own “backyard,” but cultural others who live worlds apart, they would find a commonality with others around the world. Comprehending the depth of this cultural identification could possibly alleviate the fear factors that the African-American church community has towards global missions. Building a bridge to reach the African-American church community in relationship to global missions may be the same bridge used to teach them how to effectively relate to cultural others. As the African-American church community learns to enlarge its boarders, it will learn to engaging in both home missions and global missions. Of the thirteen pastors interviewed, not one of them disagreed with the Great Commission as a command to go globally but the issue remains who will take care of the needs at home?

What about home missions and the African-American Church Community?

Home missions or the concept of taking care of home and doing missions in their own backyard are challenges that must be addressed. Home missions subsumes the struggles of the African-American community. While there are multiple struggles, the scarcity of African-American males in the African-American church is one of the issues brought to the foreground of this discussion. The “challenge [for recruitment] is the lack of men in the African-American
church,”⁴ one pastor mused. The lack of African-American males in the African-American church, or the inability to reach African-American males induces a conflict of great proportions. How can we send African-American males to participate in global missions, “if the local church has no way to reach them?”⁵ Other challenges involve funding and resources to make global missions plausible. Therefore, the lack of global missions engagement for the African-American church community is more than a perceived idea in the mind of the African-American church. The African-American church is on a collision course in regard to reconciling home missions; giving to the needs of the African-American community that they see everyday, and global missions; giving to the needs of others who they do not see or know. Global missions, then, is a concept that the African-American church community at large has a difficult time visualizing. Making the transition from home missions to global missions appears to be an insurmountable chasm.

A few of the pastors interviewed verbally offered this suggestion. Engage in both “backyard missions” and global missions. This may be a difficult obstacle to hurdle because as Walston claims, “some African-American pastors will discourage, even rebuke, anyone who endorses sending resources outside the black community.”⁶ He further admits, “the church is correct in its concern for the needs of the community, but with almost 2 billion people outside of the reach of the Gospel, we are not released from our responsibility to reach the world.”⁷ If the African-American church community is ever to embrace global missions wholeheartedly, it will probably

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⁴ Fariss, 213.

⁵ Interviews, Ref #1 MP3 20:00-21:21.

⁶ Walston, 189.

⁷ Ibid.
be because they have reconciled the concept of doing both home missions and global missions. From the information gathered, it is unimaginable that the African-American church community will relinquish their contributions in the community, nor should they. A well-developed missions training program will train the African-American church community to engage in both home missions and global missions, and not at the expense of either. Also, engaging in both will satisfy many of the pastors’ perceived needs, not only that missions begins at home, but also the idea that one must first prove themselves in home missions before becoming a viable candidate for global missions. This is accomplished through a strong global missions education and training program.

Educating the African-American church in regard to global missions is a task that will require time, patience, cooperation, and collaboration within the Christian community. The curriculum has to include methodologies that intertwine the basics of global missions while meeting the needs of the African-American church community to prepare them for cross-cultural evangelization. *Missionary Methods: St. Paul’s or Ours*, tackles the basics of teaching and training using the strategies of the Apostle Paul. Allen’s recommendations for implementing strategic plans for missions training are applicable for educating and training the African-American church community in global missions. Utilizing these methods for the training curriculum for the African-American church will lay a solid foundation upon which to build a stable global missions training program that focuses upon recruiting African-American young adults for global missions. Allen speaks of the Apostle Paul’s “fully equipped and well established church[es];”

at each location. The question that Allen poses, how did the Apostle Paul accomplish such a task? How did Paul leave well trained, educated, and fully functioning church bodies, without the people having a prior knowledge of Christianity and the way of Jesus? Allen’s response, “St. Paul left a tradition…hence we may conclude that the doctrine involved in the preaching was reinforced, in the tradition delivered to converts, by…detailed teaching of the facts in the life of Christ upon which the doctrine rested.”

Applying this principle to the education and training curriculum for global missions, the African-American church can be fully educated and trained for successful global missions engagement in a relatively short time. Detailed teaching of global missions, based upon biblical precepts of global missions should propel the African-American church into global missions, a church well equipped and thus able to confidently participate in global missions endeavors. This is not to ignore the issues that have been discussed previously, but it is a reminder that properly executing a global missions training program is feasible; especially if the African-American young adults are willing to participate, if given the opportunity, in such a program. Such a program will equip the African-American church with the essential skills for productive global missions engagement. If the African-American church community embraces the concept of global missions, “backyard” missions will continue to flourish. Global missions will enhance home missions, making it possible for the African-American church to thrive in both endeavors. When the African-American church community begins to engage in global missions, the objective of this research will be resolved. Chapter 7 will consider the critics’ voice as well as present the final conclusion for this research.

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9 Allen, 87.
CHAPTER 7. CONCLUSION

"The command has been to ‘go,’ but we have stayed — in body, gifts, prayer and influence. He has asked us to be witnesses unto the uttermost parts of the earth ... but 99 percent of Christians have kept puttering around in the homeland." — Robert Savage, Latin American Mission

The Feasibility Factor

This research began as a feasibility study; but it has been much more than that. It has been a journey of discoveries and challenges, an investigation of the African-American church community that has led to the gathering of information about the African-American church community while delving into the rich history of not just the African-American church community, but a glimpse into the African-American community at large. The journey has been both rewarding as well as exhausting, and the hypothesis was worth the investigation. This research explored, examined, and critiqued the original question: *Is the development of a missions training center to recruit African-American young adults for their participation in global missions feasible?* It concludes that yes, it is feasible. Perhaps a necessary follow up question would be, is it plausible? Will the African-American church community pursue this endeavor? These and other questions continue to arise due to the complexities of such a task. There is the temptation to lump this study into the category of a conundrum and leave it for another time and another place. However, the rewards are great. The rewards are not tangible, in that they are not something that can be seen with the human eye; however, they do exist for those who persevere. The African-American church ought to be part of the global missions endeavor, reengaging herself in world evangelization; moreover, with the support of African-American pastors, and the willingness of African-American young adults to become part of global missions, it is possible. It will not be easy, as already forewarned; although, with
sensitivity and deliberate consideration of the obstacles, the fears, and the trepidations, the African-American church can once again become globally minded for the cause of Christ.

**Assuaging Fears and Building Trust**

The issue of trust has resurfaced throughout this study. The African-American church has to rebuild trust in herself as a global missions participant, build trust in the global missions process, and build trust in the Christian community. Building trust is a two-way street. Both parties must extend the olive branch and agree to move forward. That is not to say that issues are not to be discussed, nor hurts to be amended; however, if trust is built or rebuilt there must be a bridge of communication, followed by open discourse. Developing a missions training center will open the door for honest and candid communication.

The African-American pastors were more than willing to discuss the possibilities of creating a missions training center to reengage the African-American church in global missions. They spoke openly about their views, their concerns, and their fears with regard to a missions training program. They offered solutions for the plethora of problems that could arise from such an endeavor and willingly shared their experiences and the lack thereof. They also allowed a glimpse into their worldviews, their trepidations, their concerns for the African-American church community, and their hopes and dreams of participating in global missions. As previously mentioned, the voice of the African-American pastor is indispensable in an endeavor of this magnitude. The starting point could be a discourse among the pastors to evaluate the essentials for a missions training center; or, it could commence with the recruitment of African-American young adults who, according to the survey, are willing to participate in a global missions training and education program. Education and training are key components.
Key Components: Education and Training

Recruit, educate, train, and mobilize, this is the recommended formula for successfully reengaging the African-American church into global missions. The structure of the training program is an integral component to the success of the program. The administrators, teachers, and curriculum developers must be voices of those who understand the African-American church community. The voice of an experienced missionary is a necessary element in the formation of the curriculum; additionally, it is imperative to listen to the voice of African-American pastors. Most importantly, the voice of the African-American young adults will shape this program. The education and training program is the link that will unite the past of the African-American church with her future. If the program will be accomplished, it will be achieved through education and training. Education and training are the greatest resources for reengaging the African-American church community in global missions.

Another critical component to the training program is the necessity to be linked to one or more of the established missions’ agencies such as YWAM or AIM. A partnership with an established missions sending organization to send out missionary apprentices once they have been adequately educated and trained would be a powerful connection in bridging the great divide of African-Americans and global missions.

Engaging African-Americans in Global Missions

Cornelius speaks of the African-American church as a sleeping giant.¹ Upon completion of this research, it seems evident that the African-American church is a sleeping giant with regard

¹ Cornelius, 303.
to global missions. The African-American church community has over over 20 million members, according to the Pew Research Center.² If there are more than 20 million African-American churchgoers, have any of them heard the call to go globally? There are enough African-American churchgoers to send one million, and leave millions home to continue involvement in “backyard missions”. Even if the numbers are off by 50 percent, there would still be enough in the African-American church community to send one million, and leave the remainder behind to take care of the needs of home missions. The African-American church community has the manpower to go. The more urgent question is: will they answer the call?

Global missions is a mandate; Jesus said go. Global missions is also a need. A need to reach the world with the Gospel before it is too late. The need is present; the call has sounded. Perhaps the call is drowned out by the fears of what if. Even so, the call has gone forth, and the African-American church is strong enough and large enough to answer that call. If a program existed that would recruit, educate, train, and mobilize African-American young adults for global missions; the African-American church would have a plausible means by which to answer the call to engage in global missions.

The Critics’ Voice

There will always be naysayers. There will always be critics. The difference is that the naysayers insist that nothing can be done or that nothing should be done, but the critics may offer alternative solutions. Whether naysayer or critic, one can learn from the opponents’ opinion. The following section presents the critics’ voice.

Critic’s Voice: This program will promote racial segregation. To develop a program that is

designed to specifically recruit African-Americans for global missions is preventing the body of Christ from uniting as a whole. The African-American should be able to join the numerous mission agencies that have already been proven successful in evangelizing the world. To separate the African-American young adult will further promote ill race relations.

**Response:** The program is not designed to segregate or separate African-Americans from mainstream global missions endeavors. The objective is to create a program that will allow African-Americans to learn about missions, train for missions, and then assimilate into mainstream global missions participation. If the African-American population, which represents less than half of one percent of the global missions force, is suddenly thrust into a program that assumes they have been taught missions, a ship wreck is inevitable.

**Critic’s Voice:** *The African-American church community will not participate in such a program.*

**Response:** The African-American church community may or may not embrace a missions training program; conversely, based on the research already completed, the African-American young adults are willing to participate. If they would decide not to participate, or not to endorse the said program, that is not a valid reason for not attempting to proceed. African-American young adults should be sought out for global missions participation.

**Critic’s Voice:** *Past behavior is a good indicator of future behavior. It would be a waste of time, energy, and resources to attempt a project of this proportion without the assurance that it will succeed.*

**Response:** It would be a waste of time, energy, gifts, and resources not to invest in African-American young adults. Investing in African-American young adults to compel them to engage
in global missions is investing in the future of God’s kingdom. Additionally, the past behavior of the African-American church was global minded. This research indicates a desire among African-American young adults to participate in global missions if there is a means to do so. The focus group participants unanimously agreed that they would be inclined to participate in global missions if they were adequately educated and trained; and, the survey respondents overwhelmingly agreed that if given the opportunity they would participate in a global missions training program.

**Issues for Another Study**

The greatest failure would be to set this research aside and move on to other endeavors. African-American young adults should be recruited for participation in a global missions training center. The greatest obstacles, per this research, is the idea of “backyard” missions and a perceived lack of financial resources to engage in global missions. These two points raise additional concerns, ones that should be investigated in another study of a greater magnitude. It was suggested earlier that a larger sample size of the population of African-American young adults for both survey participants and a proto-type training program must be solicited. The African-American church community may be on the brink of a global missions explosion. Another study could both incorporate a proto-type training center into the research project while recruiting African-American young adults for participation in this endeavors.

Finally, an additional study could actively seek African-American pastors who have participated in global missions to assist in this task. One of the most powerful contributions that will compel the African-American church to increase participation in global missions is that of
positive peer influence. The focus group participants acknowledged this, the survey respondents agreed on this, and many scholars who have researched and studied this dilemma affirmed it. “Short term mission trips motivated most missionaries, after that, a significant person...Mission trips or private visits are the most effective recruitment strategy, apart from being discipled by an important person.”

Final Words

In order to reengage the African-American church community in global missions there are critical issues that must be resolved. The African-American church at large is a missing link in the world of global missions and among global missionaries. Certainly, a prodigious task looms over the African-American church community as well as the Christian community at large to reengage the African-American church in global missions. There are no short cuts and there are no easy solutions; however, it is imperative to discover a workable solution, and implement it. This research sought to discover if recruitment of African-American young adults to global missions training would be the catalyst that would spark change and compel the African-American church community to global missions engagement. The analysis of this research lends to the conclusion that such a program is feasible. The critics will always raise their voices. The goal however, is to give a more voluminous voice to a successful implementation of a recruitment, education, and training, program; thereby, catapulting the African-American church community into global missions participation. Yes, it is time to awaken the sleeping giant.

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4 Research Survey, Q20.
5 Sutherland, 138.
BIBLIOGRAPHY


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* This is not a scholarly source; however, IMB is affiliated with SBC.
APPENDIX

Appendix A

Interview Questionnaire (African-American Pastors)

Preliminary Questions:

1. Congregation size.
2. How many young adults (19-26)?
3. Would I be allowed to give the young adults a survey?
4. How do you define global missions?

Primary Questions:

1. Give a brief description of a mission sermon that you have preached and include the text.
2. What is the relevance of hosting missionaries? How do you locate the missionaries that you host?
3. Explain your connection to missionaries and the sponsorship of missionaries through the local church?
4. Give a brief description of the greatest fear factors for African-American with regard to global missions?
5. What prohibits African-Americans from global missions participation?
6. What are your beliefs in respect to sending missionaries (or commissioning missionaries) from the local church?
7. Explain your experience with missions, short term and long term.
8. Elaborate on your views, concerns, and fears for endorsing a missions training program specifically designed to recruit African-American young adults for global missions training, education, to prepare them for global missions?
9. The social/political climate of the African-American Christian/church community does or does not promote involvement in global missions. Please elaborate on your answer.
10. According to Chester Williams, the author of Last Call for the African American Church, race is still an issue for African-Americans participating in global missions. Do you agree or disagree with Dr. Williams?
11. Multiple Choice, choose as many as apply. Engaging in global missions:
   1. Is a mandate for all Christians?
   2. Is a need
   3. Is a calling
Appendix B

Focus Group Questionnaire

Preliminary Questions (Ice breakers)

1. How do you define global missions?

2. Do you personally know a global missionary?

3. How many African-American missionaries do you know? (Personally, historically, partners with your local assembly).

4. What is the “role” of a missionary?

Primary Questions

1. Explain the most prominent fear factors affecting African-Americans’ lack of participation in global missions.

2. How would you assess African-Americans’ involvement in global missions?

3. What prohibits African-American from engaging in global missions?

4. In the past two years how has your local church engaged in global missions?

5. Who are the missionaries and/or missions causes that you have supported?


8. What are your missionary experiences? Give a brief explanation.

9. What would you suggest as a feasible recruitment program to engage African-American young adults in global missions?

10. How would emphasis on global missions from your local pastor pique your interest or cause you to engage in global missions?
Questions to Guide Survey Formation (Given prior to Focus Group Discussion)

1. MWC is:
   a. Missionary World Campaign
   b. Majority World Christian or
   c. Missionary Witnessing Council

2. Explain the 10/40 window.


4. What is the biblical viewpoint for global missions participation. Give Scripture references.

5. Explain the connection between God and missions.

6. Give a brief explanation of three missionaries in the Bible.

7. Biblically, the concept of missions is rooted in ________________?

8. Give a brief comment concerning the relevancy of global missions for the Twenty-first century.

The brief “quiz” will be given prior to the commencement of focus group discourse. The quiz will be followed by the preliminary questions. Prior to asking the primary questions, the focus group will be given a brief overview of African-American involvement in global missions. This will include statistics of missionary demographics in the United States. Upon conclusion of the brief overview, the focus group discussion will begin. The focus group will be given 10 minutes to complete the “quiz”, 25 minutes to answer the preliminary questions and 130 minutes to elaborate upon the primary questions. The researcher will evaluate the data and develop a survey that will be given to African-American young adult participants. From this survey, a proto-type missions training program curriculum will be developed.
Appendix C

Survey Questionnaire

Please answer the follow questions honestly and to the best of your ability. There are no "wrong" or "right" answers. Your answers are for research purposes only. Your identity is anonymous. The first 16 questions pertain to your concept of global missions and will require you to choose from five choices ranging from 1—strongly disagree to 5—strongly agree.

1. Global missions is rooted in a biblical concept.
2. My local pastor and congregation are engaged regularly and consistently in global missions.
3. God is a missionary God.
4. I am thoroughly knowledgeable about global missions.
5. I am familiar with missions sending agencies.
6. The Great Commission (Matt. 28:18-20) is for all Christians to obey.
7. Global missions is a mandate given by Jesus Christ.
8. My local church consistently supports global missions and missionaries.
9. If my local pastor supported global missions, I would engage in global missions.
10. My local church has a global missions program.
11. My local church sends out global missionaries as part of its global missions program.

Strongly Disagree

12. I am adequately trained and have sufficient knowledge to engage in global missions.
13. I am apprehensive about doing global missions because I do not understand what global missions entails.
14. I am familiar with how to raise financial support in order to engage in global missions.
15. The social/political climate of the African American Christian community promotes involvement in global missions.
16. Missionaries need to hear a miraculous call by God before engaging in global missions.

Please answer the the following five questions with honesty and to the best of your knowledge. These questions require you to answer based upon how likely you are to engage in certain activities regarding global missions. The answers range from 1—Extremely unlikely to 5—Extremely likely.

1. I will travel to a foreign country within the next 2 years to share the gospel.
2. If offered a financial scholarship, I would participate in a global missions trip.
3. I would participate in a global missions trip if a group of people were going.
4. If given the opportunity, I would participate in a global missions training and education program.
5. I would participate in a global missions trip if college credits were offered.

In the final five questions choose ONLY one answer. If given a choice, what would you choose. Please answer honestly. Remember, your answers are completely anonymous.

1. Travel
   I would choose to travel to a foreign country to share the Gospel OR
I would choose to stay in the United States and engage in civil rights causes.

2. Finances
I would choose to financially support global missions OR
I would choose to spend time and money on social programs in my local church.

3. Career Plans
I would choose to pursue my career in the United States OR
I would choose to become a missionary and live in a foreign country.

4. Financial Support
I would choose to financially support a family in need who is ethnically and racially different from myself OR
I would choose to financially support a family in need who is ethnically and racially similar to myself.

5. Sharing the Gospel
I would choose to share the Gospel with someone in Asia or the middle East OR
I would choose to share the Gospel with someone in my own neighborhood.

Demographics

1. What is your age?
18 – 19
20 – 21
22 – 23
24 – 25
26 – 27
28 – 29
30 or older

2. What is your gender?
Female
Male
Appendix D

Training Program Curriculum

Syllabus for Missions Training Program 2015

Training Description

This training course is for individuals who have little or no prior missions experience. The course will prepare the trainee to engage in global missions service as a missionary apprentice. The course is especially sensitive to those who fear global missions because of their lack of knowledge concerning global missions, their lack of training in global missions, and their lack of global missions experience.

Rationale Statement

Missions is a mandate given by Jesus Christ at His ascension; thus, global missions is the church’s primary objective. All Christians are commanded to go, teach, and make disciples. This training program is designed to educate, prepare, and train Christians, especially African-American Christians to equip them for global missions service. This training course will educate, teach, and train its students to evangelize the world through cultural awareness, historical appreciation of missions, and the biblical fundamentals of missions. Upon completion of this training course, the alumnus should be sufficiently equipped to serve as a missionary apprentice.

Bibliography for Required Reading


**Websites**


**Training Expectations**

Upon successful completion of the training program, the missionary trainee will be able to:

- Define global missions
- Distinguish between global missions and home missions
- Raise funds for a short term missions trip
- List 10 African-American missionaries and their contribution to global missions
- Identify three prospective countries to pursue global missions endeavors
- List pertinent missions terminology
- Explain the Great Commission and its relevance for the 21st century church
- Apply for a passport (if the trainee does not have one)
Training Program Required Resources

The trainee should have access to a laptop, the trainee should purchase all of the books or have access to all of the books on the required reading list. The trainee should have a passport, or be prepared to apply for a passport.

Training Activities, Projects, and Assignments

Training Activities

The trainee will participate in group activities for the express purpose of refining communication skills as well as listening skills. The training will also be required to lead at least one group activity, thereby sharpening leadership techniques. The training will learn various phrases in the language of the host country to which he desires to work. This exercise will be the beginning level of language learning for the missionary apprentice. By no means will this be considered an in-depth language study. Finally, the trainee will apply for their passport if they do not already have a current one. The training course will provide a detailed description of the needed requirements to enter the country the missionary apprentice will serve upon completion of the training program.

Projects

The trainee will be required to complete three projects, one individual project and two group projects. The individual project involves researching the techniques and skills needed for writing an effective fund raising letter to a prospective donor. The first group activity will be to prepare a missions presentation focused upon a specific missionary task, i.e. church planting, tent making, Gospel story telling, or other ideas, which will include presenting a power point slide
presentation of how the missionary apprentice will accomplish this task in a given country, and why this particular task is relevant for said country or people group. The second group activity requires the trainee to research a country that is located within the 10/40 window and present the country’s population, predominate religion, the number of people groups within the country, an overview of the culture, and an effective method for evangelizing the particular country.

Assignments

- Six quizzes
- Three projects
- Biography of an African American missionary
- Language learning assignments

There will be six quizzes, one per week, to ensure the trainee is comprehending the reading material. The three group projects will be part of the assignment list, as well as a biography (4 – 6 pages) of an African American missionary.

Course Evaluation

The training course evaluation will be based upon the six quizzes, the three projects, the biography, and the language learning assignments. The training program is geared specifically towards preparing each participant for engagement in global missions. Grades will not be given for assignments; however, each assignment and project will be thoroughly evaluated and the trainee will be assessed according to their performance of the projects and assignments.
MISSIONS TRAINING
MANUAL

Missions Training Thesis Research

PREPARING THE AFRICAN-
AMERICAN CHURCH FOR
GLOBAL MISSIONS
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About This Research Project

The 21st century offers opportunities and advancements in God’s Kingdom that has never before been seen in the history of mankind. Missionaries from the United States have resources available to them that were not available even three decades ago. Technology and science has advanced in leaps and bounds. Global missions should be at its peak. American missionaries have an advantage because of the vast resources available to them. However, African-American Christians are not engaging in global missions.

As a missionary for more than two decades, I have been made aware of the lack of participation of African-Americans in global missions. The numbers of African-American Christians participating in global missionary endeavors is barely quantifiable, less than one half of one percent of all global missionaries are African-Americans.

The question I asked myself: Would the development of a missions training center focused on recruiting African-American young adults ages 19-26 increase the percentage of African-Americans participating in global missions? This research seeks to uncover answers to this query through a focus group forum, surveys, and interviews.

This missions training program will test the feasibility of developing a missions training center that focuses on recruiting African-American young adults to engage in global missions. Through education and training, the fears that African-Americans have about global missions will be addressed, and African-Americans as well as all Christians can participate together as one body in global missions.

This trial missions training program seeks to test principles of missions training as well as offer a training program to prospective missionaries who have recently begun their global missions journey.
LANGUAGE LEARNING

Linguistics

Definition: the systematic study of the nature, structure and variation of language.

Language Origin:
Genesis 11:1-8 Tower of Babel

Language acquisition

How is language acquired? Naturally, synthetically, (immersion, structure i.e. class room or typical setting of the like)

The natural order of language acquisition
Comprehension
Spoken language
Read language
Written language
BRIEF HISTORY OF MISSIONS

First Missionaries
Acts (Paul, Silas, Barnabas)

Matthew 28:16-20 Make disciples of all nations

Christian = little Christ

Apostles = someone sent on a mission

USA and Missions

William Carey

Rev Pugh of Pennsylvania – ministered to slaves 1737

John Marrant (black man) – cross culturally ministered to the Native Americans 1770

African Americans and Missions

Great figures of the movement:
  John Marrant, George Liele or (Lisle), John Day, A.L. Jones,
  William Sheppard, Amanda Berry Smith, Thomas Lewis Johnson,
  Eliza Davis George, Daniel Coker, David George, Hector Peters,
  Sampson Calvert

  Baptist church, Methodist church, Episcopal church, Pentecostals

Missions Timeline (As it Relates to AAAs in Missions):

1500 (16th century)
  Key events:
Key people:

1700 (18th century)
Key events:

Key people:

1800 (19th century)
Key events:

Key people:

1900’s (20th century)
Key events:

Key people:

2000’s (21st century)
Key events:

Key people:
CULTURAL STUDIES

Intercultural Communication

Hot climate/Cold climate culture
Definition:

Time:
Monochronic - time is distinct

Polychronic - time is continuous

High context vs. Low context:
High context (hot climate)
Low context (cold climate)

Personal Space:

Culture and Traditions:
Acts 11:13, 15:1
GOD AND HIS CULTURE

Matthew 6:9-10

Thy Kingdom: speaks of ________________;

Come: speaks of ________________;

Thy will be done: speaks of ________________, ________________, ________________, and ________________;

The system of God is ________________
MISSIONARY AND CULTURE

The missionary is an ________________ for Christ! 2 Cor. 5:20

An ambassador is:

All missionaries must have ________________ of the ________________

1.

2.

Every missionary must ________________ with the people they want to win! 1 Cor. 9:17-23


- Culturally: Acts 10:15
- Culinary: Acts 10:9-15
Heart of a Missionary

Compassionate
Luke 10: 25-37

Loving
John 13:35
1 John 4:7,11

Giving
John 3:16
1 John 3:16

Serving
Matthew 28:19-20
Culture Shock

Definition:

4 Stages of Culture Shock

Phase 1 ____________________________

Phase 2 ____________________________

Phase 3 ____________________________

Phase 4 ____________________________
MISSIONS CLASSIFICATIONS

Cross-Cultural Missions

Church planters
  Acts

Medical missions

Tent makers/market place ministry
  Acts 20:33-35

Social workers

Home missions

Inner city outreach

Jail/prison ministry

Market place ministry
  Acts 20:33-35

Long term

Short term

Career missionary
MISSIONS STATISTICS

How many missionaries are on the field? (2012)

How many missionaries serve as career missionaries?

How many missionaries serve the 10/40 window?

Giving and Missions
MISSIONS PREPARATION

Missions is __________________________

Mind:
Philippians 2:5
Romans 12:1

Body:

Soul:
Romans 8:1
CULTIVATING MISSIONS

Mission Training:

Research Host Country

Required Reading

Preparing the Senders

Deputation

Challenges of a Missionary:

1. Funding
2. Culture Shock
3. Loneliness
4. Lack of preparation

Leaving one’s frame of reference, culture shock is across the board.

Remedies:

1. Effective deputation
2. Research/learn culture of host country
3. Prepare your senders
4. Prepare yourself spiritually, mentally, emotionally, physically
EXPECTATIONS
WHAT TO EXPECT ON THE FIELD

The language:

Know the language of the host country.

The food:

Culinary awareness. Research the eating practices and cultural norms with respect to food and the host culture.

Courtesy:

What is polite in one country, may be offensive and rude in another country. What citizens of the US view as polite, or what they view as offensive is not the world’s standard for etiquette.

Foreign to Familiar by Sarah Lanier
Cross Cultural Connections by Duane Elmer

These books and many more address this issue. The Ugly American, originally written in 1963 by Eugene Burdick, shows a world concept of how US citizens are viewed outside of the USA. Reprint in 1999.

Culture:

Worldview:

Worldview and cultural relevance.

Worldview in the host country.

Worldview and sharing the Gospel.
EXPECTATIONS
WHAT TO EXPECT IN THE FIELD

Public spaces:

Social norms:

Missions is NOT a vacation:

Missions spreads the Gospel, NOT Culture and Traditions:
EXPECTATIONS
WHAT TO EXPECT ON THE FIELD

Customs and Immigration forms
Missions Terminology

Career Missionary
Contextualization
Cross-cultural or Global Missions
Deputation
Ethnocentrism
Globalization
Glocal
Home Missions
Incarnational Model
Long term missions
Short term missions
Syncretism
10/40 window
MOMENTS OF MEDITATION
Daily Journal Exercise

1. Is my life an example of Christ?
2. How do I seek peace with God, with others, with myself?
3. Do I always share God’s forgiveness with others?
4. What does forgiveness really mean in my life?

Allow the peace of God to flow through your body, your mind, and your soul. Intentionally seek to live a peaceful life with others, as well as with yourself. Allow God to use your life as an example of His great peace that He continuously gives, as we trust him for all things.

God forgave us; let us live out an example of His forgiveness. He has forgiven us of the worst offense, sin! He has given us His best, Jesus Christ!

MOMENTS OF MEDITATION
Daily Journal Exercise

1. Is serving others a passion in my life?
2. Does my heart’s attitude portray a life of humility?
3. What is agape love?
4. Is my life a portrait of God’s great love?

A servant’s heart is a heart that is willing to lay down selfish gain and motives to seek the best for our fellowman, our neighbors. Who is our neighbor? The one who is in need! Follow Christ’s example of true servant hood!

When the love of God radiates and emanates from our very beings, we then can win a lost a dying world to Christ!
MOMENTS OF MEDITATION
Daily Journal Exercise

1. Do I daily live a life that truly exemplifies compassion?
2. What is compassion? How do I live out compassion?
3. How am I intentional about being unified with Christ, and with my brothers and sisters in Christ?

Showing compassion and mercy comes from a heart that is filled with love and grace. As we give of ourselves, and pour into others we show compassion.

Preferring one another, loving each other, showing compassion to our fellowman, this brings about unity in the Spirit. This also portrays the love of Christ to the world.

MOMENTS OF MEDITATION
Daily Journal Exercise

1. Is my life worthy of being convicted for being a Christian?
2. Have I willingly and wholeheartedly said “yes” to Jesus?
3. Serving others is the best way to lead! How can I serve in the Kingdom of Christ?

Serving others is the best way to lead! Our lives should be a daily portrayal of the life of a servant. We are servants to righteousness, we are servants to our fellowman, we are servants for the Kingdom of Christ. Let us intentionally seek to serve; willingly, wholeheartedly and with passion!
MOMENTS OF MEDITATION
Daily Journal Exercise

1. Do I give freely of the time, the talents, the resources that have been given to me?
2. Is my life an example of heartfelt giving?
3. Examine your motives for giving to others; strive to give in sincerity and purity.

To whom much is given, much is required! We, as North Americans, as those blessed to be born in the USA have been given MUCH! We must be intentional about giving back. Give out of your heart, your love, your compassion. Give back to those you do not know, to those who are less fortunate than yourself. Make giving a way of life! You have so much to give, you are blessed beyond measure! Much has been given to you, much is required!

MOMENTS OF MEDITATION
Daily Journal Exercise

1. I give myself freely to you Lord! Use me as you will!

MOMENTS OF MEDITATION
Daily Journal Exercise

1. I will do my best for you today!
2. I seek to know you, Lord!
MOMENTS OF MEDITATION
Daily Journal Exercise

1. Lord, has my life been a vessel of honor for you?
2. I am striving to delight in your ways.
REFERENCES


Appendix E

IRB Approval Letter

August 6, 2015

Linda P. Saunders
IRB Approval 2259.080615: A Feasibility Study to Develop a Missions Training Center to Recruit African-American Young Adults for Global Missions through Missions Education and Training

Dear Linda,

We are pleased to inform you that your study has been approved by the Liberty IRB. This approval is extended to you for one year from the date provided above with your protocol number. If data collection proceeds past one year, or if you make changes in the methodology as it pertains to human subjects, you must submit an appropriate update form to the IRB. The forms for these cases were attached to your approval email.

Thank you for your cooperation with the IRB, and we wish you well with your research project.

Sincerely,

Fernando Garzon, Psy.D.
Professor, IRB Chair
Counseling

(434) 592-4054

Liberty University | Training Champions for Christ since 1971
Appendix F

Consent Form – Focus Group

The Liberty University Institutional Review Board has approved this document for use from 8/6/15 to 8/5/16. Protocol # 2259.080615

participate, you are free to not answer any question or withdraw at any time without affecting those relationships.

Contacts and Questions:

The researcher conducting this study is Linda P. Saunders. You may ask any questions you have now. If you have questions later, you are encouraged to contact Dr. David Pederson, at [redacted] or email him at [redacted].

If you have any questions or concerns regarding this study and would like to talk to someone other than the researcher, you are encouraged to contact the Institutional Review Board, 1971 University Blvd, Suite 1837, Lynchburg, VA 24515 or email at irb@liberty.edu.

Please notify the researcher if you would like a copy of this information to keep for your records.

Statement of Consent:

I have read and understood the above information. I have asked questions and have received answers. I consent to participate in the study.

(Note: Do not agree to participate unless IRB approval information with current dates has been added to this document.)

[ ] The researcher has my permission to audio-record and video-record me as part of my participation in this study.

Signature [redacted]

Date: 8/14/15

Signature of Investigator: [redacted]

Date: [redacted]
Consent Form - Interview

If you have any questions or concerns regarding this study and would like to talk to someone other than the researcher, you are encouraged to contact the Institutional Review Board, 1971 University Blvd, Suite 1837, Lynchburg, VA 24515 or email at irb@liberty.edu.

Please notify the researcher if you would like a copy of this information to keep for your records.

Statement of Consent:

I have read and understood the above information. I have asked questions and have received answers. I consent to participate in the study.

(Note: Do not agree to participate unless IRB approval information with current dates has been added to this document.)

The researcher has my permission to audio-record and video-record me as part of my participation in this study.

Signature: ____________________________________________________________________________

Date: 10/9/15

Signature of Investigator: ____________________________________________________________________________

Date: ____________________________________________________________________________
Consent Form – Survey

The Liberty University Institutional Review Board has approved this document for use from 8/6/15 to 8/5/16
Protocol # 2259.080615

A Feasibility Study to Develop a Missions Training Center to Recruit African American Young Adults for Global Missions through Missions Education and Training

Linda P. Saunders
Liberty University
Global Studies

You are invited to be in a research study that will seek to determine the feasibility of creating a missions training center that will focus on recruiting African American (AA) young adults for participation in global missions. You were selected as a possible participant because you meet the criteria for participants sought for this research. I ask that you read this form and ask any questions you may have before agreeing to be in the study.

Linda P. Saunders, a master’s student in the Global Studies department at Liberty Baptist Theological Seminary, is conducting this study.

Background Information:

The purpose of this study is to determine if the development of a missions training center focused on recruiting African American young adults for global missions will increase the percentage of AAs participating in global missions. This research will seek to determine the feasibility for creating a missions training center that focuses primarily on the recruitment of AAs for global missions, thereby increasing the numbers of AAs participating in global missions.

Procedures:

If you agree to be in this study, I would ask you to do the following things:

- Complete an anonymous survey consisting of 28 questions.
- The survey should take approximately 15 minutes to complete.

Risks and Benefits of being in the Study:

The study has several risks:

- The risks are no more than the participant would encounter in everyday life.

The benefits to participation are:

- There are no direct benefits to the participants.
- The benefits to society that this research will render is knowing that AA participation in global missions is sought out and valued as an asset in God's Kingdom. The body of Christ will benefit when the entire body participates in spreading the good news around the globe.
- This research will advance God's Kingdom, which is the greatest risk-benefit ratio. When the entire body of Christ is actively involved in global missions the world can be effectively evangelized.
Consent Forms - Survey

The Liberty University Institutional Review Board has approved this document for use from 8/0/15 to 8/5/16
Protocol # 2259:080615

Compensation:

You will not receive compensation for your participation in this research program. This research project is strictly voluntary.

Confidentiality:

The records of this study will be kept private. In any sort of report I might publish, I will not include any information that will make it possible to identify a subject. Research records will be stored securely and only the researcher and her mentor will have access to the records. The data will be stored securely on the researcher’s personal cloud space and access will be available by password code only.

Voluntary Nature of the Study:

Participation in this study is voluntary. Your decision whether or not to participate will not affect your current or future relations with Liberty University. If you decide to participate, you are free to not answer any question or withdraw at any time without affecting those relationships.

Contacts and Questions:

The researcher conducting this study is Linda P. Saunders. You may ask any questions you have now. If you have questions later, you are encouraged to contact Linda at [contact information]. You may also contact Dr. David Pederson, the researcher’s faculty advisor, at [contact information].

If you have any questions or concerns regarding this study and would like to talk to someone other than the researcher, you are encouraged to contact the Institutional Review Board, 1971 University Blvd, Carter 134, Lynchburg, VA 24515 or email at irb@liberty.edu.

Please notify the researcher if you would like a copy of this information to keep for your records.
Appendix G

EOW Permission Letter

April 15, 2015

Dear Linda P. Saunders,

Congratulations on working towards your Master of Global Studies. It is with great enthusiasm that I accept your request to conduct your research at Epicenter of Worship Church to recruit African American young adults to participate in a focus group, a survey, and a proto-type training center.

I have reviewed the detailed description of the information requested for your research and look forward to the opportunity to assist you in this project so that you can gather needed data to complete your requirements.

I understand that participants will not be given monetary compensation. However, a meal will be provided. Also, we further understand that this study is completely voluntary and all participants are welcome to discontinue at any time.

I will await further correspondence from you regarding the start of this project. In the interim, if you need anything please contact me on my personal line or the number listed below.

Sincerely,

Dr. Sean Holland, CDKA, Senior Pastor

www.epworship.com
Re: Permission to Conduct Research Using SurveyMonkey

To whom it may concern:

This letter is being produced in response to a request by a student at your institution who wishes to conduct a survey using SurveyMonkey in order to support their research. The student has indicated that they require a letter from SurveyMonkey granting them permission to do this. Please accept this letter as evidence of such permission. Students are permitted to conduct research via the SurveyMonkey platform provided that they abide by our Terms of Use, a copy of which is available on our website.

SurveyMonkey is a self-serve survey platform on which our users can, by themselves, create, deploy and analyze surveys through an online interface. We have users in many different industries who use surveys for many different purposes. One of our most common use cases is students and other types of researchers using our online tools to conduct academic research.

If you have any questions about this letter, please contact us through our Help Center at help.surveymonkey.com.

Sincerely,

SurveyMonkey Inc.
Appendix H

Recruitment Letter – Focus Group

Date: September 11th, 2015

Dear Participant:

As a graduate student in the Global Studies department at Liberty Baptist Theological Seminary, I am conducting research as part of the requirements for my thesis for a Masters degree in Global Studies. The purpose for this research is to determine the feasibility of creating a missions training center that will focus on recruiting African American (AA) young adults for their participation in global missions. You were selected as a possible participant because you meet the criteria for participants sought for this research and I am writing to invite you to participate in this study.

If you are 19 – 26 years of age, an AA Christian, and are willing to participate, you will be asked to take part in a focus group discussion to contemplate and offer solutions concerning the lack of participation of AAs in global missions. The duration of the focus group should take approximately 2-3 hours. Personal identifying information will not be required; however, the focus group session will be video recorded for research purposes only. Your identity will remain anonymous in the analysis of the data.

The focus group forum will take place on Saturday August 14th, 2015 at Epicenter of Worship, ### ######, ###, ### from 10:00 a.m. until 1 p.m. To participate you will be asked to join a group of 8-12 participants, and be prepared to engage in discourse concerning the research topic aforementioned. Only selected participants will be allowed inside the conference room. The attire is casual. You will not be allowed to bring any beverages or snacks into the conference room. Water, tea, and coffee will be provided during the focus group session. Additionally, cell phones and electronic devices will not be allowed inside the conference room during the focus group session. You will be given two 10-minute breaks during the session.

If you agree to participate, please contact me at ###-####-#### for further specifics of the focus group forum. A consent document will be given to you prior to the commencement of the focus group. The consent document contains additional information about my research. You will be asked to sign the consent form and turn it in to the facilitator for the focus group.

You will not be compensated for your participation in this focus group forum. However, a light meal will be served upon completion of the focus group session. Thank you for your consideration of this research project.

Sincerely,

Linda P. Saunders
Recruitment Letter – Interview

Date: September 4, 2015

Dear Pastor _______________.

As a graduate student in the Global Studies department at Liberty Baptist Theological Seminary, I am conducting research as part of the requirements for a Masters degree in Global Studies. The purpose of this research is to determine the feasibility of creating a missions training center that will focus on recruiting African-American young adults for their participation in global missions. You were selected as a possible participant because you meet the criteria for participants sought for this research and I am writing to invite you to participate in this study.

If you are an African-American pastor, and are willing to participate, you will be asked to take part in an interview to answer questions and offer solutions concerning the lack of participation of African-Americans in global missions. The duration of the interview should take approximately 45 minutes. Personal identifying information will not be required; however, the interview will be audio recorded for research purposes only. Your identity will remain anonymous in the analysis of the data.

The interview will take place via phone if I am unable to meet you in person. The interview will consist of 12-14 questions concerning the research topic aforementioned. If you choose to participate, please call me at ###-###-#### to schedule an appointment for your interview.

If you agree to participate, a consent document will be emailed to you; the consent document contains additional information about my research. You will be asked to sign the consent form and return it to me via email if the interview is via phone. If the interview will take place in person, you may return the signed form to me directly. My email address: ########################. Thank you for your time and consideration with this research.

Sincerely,

Linda P. Saunders
Recruitment Letter – Survey

Date: September 30, 2015

Dear Prospective Participant:

As a graduate student in the Global Studies department at Liberty Baptist Theological Seminary, I am conducting research as part of the requirements for my thesis for a Masters degree in Global Studies. The purpose for this research is to determine the feasibility of creating a missions training center that will focus on recruiting African American young adults for their participation in global missions. You were selected as a possible participant because you meet the criteria for participants sought for this research and I am writing to invite you to participate in this study.

If you are 19 – 26 years of age, an African-American Christian, and are willing to participate, you will be asked to complete a survey. It should take approximately 15 minutes for you to complete. Your participation will be completely anonymous, and no personal, identifying information will be required.

To participate go to www.surveymonkey.com/r/lsthesis2015 and click on the link provided. Consent information is provided as the first page you will see after you click on the link. The consent document contains additional information about my research. Please click on the survey link at the end of the consent information to indicate that you have read the consent information and would like to take part in the survey. Thank you for your time and consideration of this research.

Sincerely,

Linda P. Saunders