

Liberty University John W. Rawlings School of Divinity

The Impact of *People of the Dream* Applied to Kingdom Authority Christian Center
Lay Workers Church Plant: A Mixed Methods Approach

A Thesis Project Submitted to
the Faculty of the Liberty University School of Divinity
in Candidacy for the Degree of
Doctor of Ministry

by

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Liberty University John W. Rawlings School of Divinity

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THE DOCTOR OF MINISTRY THESIS PROJECT ABSTRACT

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Kingdom Authority Christian Center (KACC) is growing more attentive to the changing demographics in the world. It seeks to understand that as other countries and nations continue to diversify by race and ethnicity, change is needed. The problem is that KACC has no training curriculum designed to impact and employ change. A mixed-method approach will be applied to fix KACC's problem and the proposal of correspondence from People of the Dream. This thesis project will provide research from individual interviews, a population group, and an inside viewpoint from one of the people in the dream. This project will also add to the already training analysis provided by the many scholarly articles, peer reviews, and dissertations.

Keywords: impact, mixed-method approach, multiracial, multiracial church, and training curriculum

Abstract Length: 125 words

Dedication

This journey in my life has been incredible. The Father has blessed me to become the first in my generation to accomplish this educational goal. Words cannot articulate how blessed I feel to become the first in my generation. Please, let that sink in. I dedicate this milestone to my entire family. Importantly, I thank my wife, who waited and watched tirelessly for the last day of school to come. Honey, it is finished. For this cause, I bow my knees unto the Father of our Lord Jesus Christ. Of Whom the whole family in heaven and earth is named. That He would grant me, according to the riches of His glory, to be strengthened with might by His Spirit in my inner man. That Christ may dwell in my heart by faith. That I, being rooted and grounded in His love. May be able to comprehend with all saints what is the breadth, and length, and depth, and height, and to know the love of Christ, which passes knowledge, that I might be filled with all the fulness of God. Now unto Him, that has done exceedingly abundantly above all that I have asked or thought, according to the power that worketh in me. Unto Him be glory in the Church by Christ Jesus throughout all ages, world without end. Amen.

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Abbreviations

BCMS	<i>Baptist Christian Missionary Society</i>
DMIN	<i>Doctor of Ministry</i>
CDC	<i>Center for Disease Control</i>
CP	<i>Christian Believer</i>
EDV	<i>Embedded Design Variants</i>
FMB	<i>Foreign Mission Board</i>
GFM	<i>Gospel Family Missions</i>
HGC	<i>Homogeneous</i>
IMB	<i>International Mission Board</i>
IRB	<i>Internal Review Board</i>
IIQ	<i>Individual Interview Questionnaire</i>
IQ	<i>Individual Questionnaire</i>
IVI	<i>Individual Virtual Interview</i>
IVIQ	<i>Individual Virtual Interview Questionnaire</i>
IVQ	<i>Individual Virtual Questionnaire</i>
KACC	<i>Kingdom Authority Christian Center</i>
LUSOD	<i>Liberty University School of Divinity</i>
LWGM	<i>Living Waters Gospel Ministry</i>
M	<i>Multiracial</i>
MC	<i>Multiracial Church</i>
MCC	<i>Multicultural</i>
MEC	<i>Multiethnic</i>

ML	<i>Ministry Leader</i>
MMR	<i>Mixed Method Research</i>
PI	<i>Principal Investigator</i>
POTD	<i>People of the Dream</i>
PG	<i>Population Group</i>
PGQ	<i>Population Group Questionnaire</i>
PRE-T	<i>Pre-Test</i>
PRE-TQ	<i>Pre-Test Questionnaire</i>
PT-T	<i>Post-Test</i>
PT-TQ	<i>Post-Test Questionnaire</i>
SBC	<i>Southern Baptist Convention</i>
TC	<i>Training Curriculum</i>
VPG	<i>Virtual Population Group</i>

Chapter 1

Introduction

Before a baker can follow a recipe, he or she must have skills, tools, and ingredients. Only after these items have been laid out can a person go through the prescribed steps. Chapter 1 serves this preparatory function in the research project. This chapter is organized into nine sections: (1) personal background, (2) the ministry context, (3) the presenting problem, (4) the purpose statement, (5) researcher's basic assumptions, (6) working definitions, (7) limitations and delimitations, (8) thesis statement, and (9) preview of the chapters.

Personal Background

The first section walks through the personal background material required to understand the needs at the Kingdom Authority Christian Center (KACC). Because the details are personal, parts of the narrative will be in the first person. Each part advances the story from a vague experience to a certain conviction.

In 1974, a federally funded program started Medicaid. The purpose of Medicaid was to provide qualified applicants' eligible dependents with free medical services, such as early periodic screenings and treatments.¹ The impact of this program changed my life forever.

I recall going to the health clinic multiple times a week to consume sugar cubes and to have blood work done. Weeks later, I found myself lying motionless in the backseat of my mother's car, locked inside my body, and unable to move. The sugar cubes contained viruses.² As I lay motionless in the backseat of my mother's car, my surroundings seemed as

¹ William J. Bigler, "The Fourth Quarter Program Transfer, Expansion, and Development," *Public Health in Florida-Yesteryear: Florida's Public Health Centennial* (May 1989): 31-22. Accessed January 14, 2020. <https://fpha.wildapricot.org/resources/Documents/public%20health%20in%20florida-yesteryear.pdf>.

² Jacquelyn G. Black and Laura J. Black, *Microbiology: Principles and Explorations* (Hoboken, NJ: Wiley Global Education, 2018), 742.

though I was viewing everything from inside a tunnel. The doctor's diagnosis was a severe case of the flu. He advised my mother to keep me comfortable because nothing else could be done. I was dying.

As I lay in bed that night, I dreamed that I was walking in an outside produce market among different nationalities. I encountered a man walking towards me covered in a robe. I could hear his voice, but I could not see his face because he spoke from a slanted position. In my dream, I heard him say, "So, the doctors do not expect you to make it, huh?" I replied, "No sir, they told my mother to bring me home because all the hospital beds in both the city and county are full, and I will not make it till the morning!" He said, "Are you sure?" "Yes," I replied. He went on to say, "I will heal you if you serve me!" I answered, "OK, what must I do?" He said, "You must beat the flu and enter the gates first!" In excitement I said, "Is that all? I am the fastest kid on my street. Ok, it is a deal!" I asked him, "When does this race start?" He abruptly said, "Now!"

Immediately, I began running swiftly towards a glowing light. Behind me, I could hear the most sinister sound I had ever heard. As quickly as the race started, it ended. I recall entering the gates first, and as I stopped, I felt a touch. I fell down and screamed, "It touched me; it touched me!" The man appeared again and said, "You were the first in the gate; you have beaten the flu!" "But it touched me," I said. He said, "Do not worry. You will wake up early in the morning. Tell everyone that I have healed you!" I did not ask him his name, but the next day a miracle took place, just as he said. He healed me from the sickness. While I do not understand everything, I believe it was a divine encounter. Isa 41:10 reads, "Fear not thou; for I am with thee: be not

dismayed; for I am thy God.”³ In the morning my mother heard me beating on the wall and yelling, “He healed me of the sickness!” I told my mother all about the man in my dream and the offer of healing.

In 1987, I passionately committed my life to Christ. One evening after a Wednesday night Bible study, I went home and then straight to sleep. As I slept, it became quiet, and I heard a phone start to ring. I awoke, jumped out of bed, and ran into the kitchen to answer the phone. The phone, though, was not ringing. I went back to my room, laid down, and fell asleep. I dreamed again of a phone, but this time I saw myself get up out the bed. When I answered the call, I heard, “Hey preacher, it is time to start preaching!” I hung up the phone in the dream and laid down to sleep, again in complete silence. Pascal believed the gospel harmonizes the contradictions “by a wholly divine act,” meaning there is some significance to such encounters.⁴ Christians throughout history have shared these kinds of experiences; in fact, a story with a similar tone is recorded in 1 Sam 3:7.

In 1988, I went to work early to pray for the Lord’s blessing on the department and to read the Bible. In my prayer, I asked the Father to use me to reach His people. Immediately, a white janitor entered the department to clean the windows. I continued the prayer as he cleaned each section, and then he left. Shortly after his departure, the Holy Spirit whispered, “You are prejudiced!” I cried out aloud, “No, Lord, I am not. I love all people!” He repeated, “You asked to reach My people. I sent the white janitor into your department, but you said nothing to him.” I was convicted and began to sob deeply. Hearing me crying, the white janitor returned to see what

³ King James Version (KJV) Unless otherwise noted, all scripture references will be from this version. Liberty University School of Divinity: Doctor of Ministry Program and Thesis Project Handbook, 2018, 94.

⁴ Douglas Groothuis, *Christian Apologetics: A Comprehensive Case for Biblical Faith* (Downer Grove, IL: InterVarsity Press, 2011), 426.

was wrong. I took the opportunity to tell him what was transpiring. He shared that he noticed each morning how I came into the department to read and pray. He wanted to talk but did not know how to approach me. I shared with him about Christ, he accepted Jesus as Lord, and later that year, I officiated his wedding.

In July 2010, God prompted me to depart from Living Waters Gospel Ministry (LWGM) and establish a multicultural ministry. Although the LWGM focus was on the inner-city streets, that strategy is not the same as working toward a multicultural identity. After conferring with the pastor, my family and I began a new journey following the example recorded in Acts 13:2-3, “As they ministered to the Lord and fasted, the Holy Ghost said, ‘Separate me Barnabas and Saul for the work whereunto I have called them.’ And when they had fasted and prayed, and laid their hands on them, they sent them away.” Time was spent fasting, praying, and consulting with God about the process to accomplish His purpose. I had no awareness of any available training curriculum (TC) to assist with establishing a multiracial ministry, but I knew something needed to be done. Several months later, the Father spoke to my heart and said, “The kingdom authority is inside of you!” In September 2010, KACC was officially established.

My personal background has been impacted by several dream experiences which have led to a real-life call to the ministry that is seen concretely in both a ministerial license and ordination. My life too has become a living example of salvation that has compelled me to evangelize everywhere, even in the streets. I saw first-hand the need to establish a multiracial church. However, aside from the Bible, there was no TC widely available to help me learn how to evangelize people from another race or how to equip a church to disciple people from another culture.

The Ministry Context

The second section provides context for the multiracial ministry surrounding KACC. While not all the material is specifically about KACC, the examples offer a microcosm of the multiethnic church phenomenon today, especially in the Houston metropolitan area. These cases blaze a trail and serve as a guide for thinking about establishing ministry and developing a TC.

The first part is the emergence of multiracial congregations. In 1940, the thought of emerging a multiracial congregation (MC) was planted in the mind of a missionary named Howard Thurman after a pilgrimage to India.⁵ The natives in India did not understand why the church was powerless before the color bar. While pondering this question, Thurman realized that the color bar was honored in the Christian religious practice. There was no single instance known to him in which a local church had an utterly integrated membership.⁶ Groothuis argued that a culture's metaphysical beliefs may affect its implementation of moral principles and produce contrasting ethical behaviors.⁷ Thurman was not alone with a struggle to reconcile racial relations, but the pilgrimage's impact came years later. A Presbyterian denomination embraced a MC calling it the "Neighborhood Church."⁸ Even with the emergence of MC paradigms on the mission field, there is no mention of a TC to reach multicultural people.

The second part is the creation of two types of memberships. In October of 1944, Thurman accepted a part-time role to the newly formed Church for all Peoples' Fellowship with a professor named Alfred G. Fisk. Two types of memberships were available to the congregation:

⁵ Curtiss Paul DeYoung, Michael O. Emerson, George Yancey, and Karen Chai Kim. *United by Faith: The Multiracial Congregation as an Answer to the Problem of Race* (Valley Forge, PA: Judson Press, 2002), 62-65.

⁶ Ibid, 62.

⁷ Groothuis, 332.

⁸ DeYoung, Emerson, Yancey, and Kim, 63.

residential and at-large. A resident member was one who participated full time in the life of the congregation. A member-at-large was a vision supporter, one who lived too far away or did not choose to leave their denominational church.⁹ The church started with fifty congregants but grew to three hundred and fifty resident members. In a short time, the church became known as Fellowship Church and recorded that over a thousand people worldwide had selected the at-large designation, including Mary MacLeod Bethune, Eleanor Roosevelt, and Alan Paton¹⁰ The idea of MC was spreading and would find root in America. However, from accepting a part-time role as a professor assistant to obtaining at-large members, there is no indication of developing a TC.

The third part is American demographics. MC may have some origins in India, but multiracial values and vision have been shaped too by the culture of the United States. In 1990, due to the change of the neighborhood population groups in Texas, Wilcrest Baptist Church discovered that the church was adapting multiracial (M) values and vision. Woo, who originally wanted to serve as a pastor for an all-white suburban congregation, accepted the call to pastor Wilcrest in 1992.¹¹ By 1997 the church established itself as a MC under the leadership of Woo. As the name suggests, Wilcrest Baptist Church is a cooperating member of the Southern Baptist Convention (SBC), one of the largest evangelical denominations in America.

The fourth part is Baptist missions. As a member of the SBC, Wilcrest partners with the International Mission Board (IMB) through the cooperative program and Lottie Moon Christmas Offering giving and sending teams to work with their missionaries. The IMB started as the Foreign Mission Board (FMB) but changed its name in 1997 to reflect working with

⁹ DeYoung, Emerson, Yancey, and Kim, 64.

¹⁰ Ibid., 65.

¹¹ Rodney M. Woo, *The Color of Church: A Biblical and Practical Paradigm for Multiracial Churches* (Nashville, TN: B&H Publishing Group, 2009), 4.

internationals rather than foreigners. Just as Baptist missions was changing its perspective, supporting churches, as well, were embracing multicultural teams.

The fifth part is biblical studies. Woo served as Wilcrest's pastor for more than 17 years. During the first part of his term as pastor, Woo's theological training in biblical studies redirected his focus in the M direction. Woo wrote, "Throughout my intense pilgrimage of biblical studies, God ignited a passion within me to follow the pattern that the apostle Paul established in reaching out to diverse cultures while preaching the immutable gospel."¹² Woo was changing and wanted to lead his church in the same change.

However, Pastor Woo had no TC designed to impact or employ change in the church. Instead, Woo shared with his congregation a detailed description of the process of incorporating all groups of people into the body of Christ. Immediately after the briefing, members cast their votes, and 90 percent of the members voted in his favor.¹³ Woo envisioned an MC larger than Wilcrest and shared his desire to pursue these kinds of churches wherever the culture was diverse.

The sixth part is the Color of Church. With the official vote, Woo formally began a multiracial congregation movement at Wilcrest Baptist Church. Woo said, "God placed in my heart a clear call to lead a church into becoming a multiracial congregation, and the impetus of this transformational movement in my heart was the training in biblical studies."¹⁴ The achieving of this milestone became the impetus for his book, *The Color of Church*. In this work, Woo shared how his personal life, like a variegated puzzle, patterned a multiracial journey, and the

¹² Woo, *The Color of Church*, 4.

¹³ *Ibid.*, 25.

¹⁴ *Ibid.*, 4.

interaction of race, culture, and ethnicity could be traced within his family heritage. Jer 1:5 records, “Before I formed thee in the belly, I knew thee; and before thou camest forth out of the womb, I sanctified thee, and I ordained thee a prophet unto the nations.” Woo’s journey took him to the nations and to a pastorate in Singapore.

The seventh part is Gospel Family Ministries. Today, the Senior Pastor that leads Wilcrest Baptist Church is Jonathan Williams. His ministry shows the next step for a congregational after making the switch to an MC model. Pastor Jonathan, as he is known, launched Gospel Family Ministries in 2014 to encourage families to bring the Gospel home by cultivating family discipleship, family worship, and family missions. As both the head of Gospel Family Ministries and the Senior Pastor of Wilcrest Baptist Church, Williams innovatively continues to transform the multiracial method into a family first mission, congruently confirming that Wilcrest Baptist Church is a Gospel-centered, multiethnic, mission-minded, gospel family that glorifies God.¹⁵

The eighth part is about the KACC. Pastor Ken Davis moved the ministry to Houston in 2012. There are several aspects to the ministry, such as the Senior Pastor and Spouse, Youth Minister, Intervention (Worship team), Symbolic (Praise Dancers), and a government office that assists with citizens’ rights and with employment. The KACC administration office is also involved with rebuilding aspects of the local community.

KACC shares the same ministry context as Wilcrest Baptist because it is located in the Houston metroplex. It also shares the same vision to reach the nations for Christ. Each leader is born again, baptized, confess Jesus as Lord, believes the Father, the Son, and the Holy Spirit is the Godhead as one. Like Wilcrest, the focus of KACC is to have an administrative office that

¹⁵ Woo, *The Color of Church*, Preface.

spearheads outreach projects in multiethnic groups. It also desires to see people mobilized for ministry, and like Wilcrest, it has come to a place where a TC needs to be implemented to reach that goal.

The multiracial church has always been part of history. However, the ministry context from 1940 to the present provides guidance for this project. It shows that churches can be planted and can grow to be MC without a TC. Ultimately, a TC should become part of an organization's vision for evangelism and discipleship. Without it, there will be problems that cannot be resolved any other way.

The Presenting Problem

The third section in this introductory chapter is the problems presented. This project will address the absence of a TC at KACC. The need for a teaching paradigm which includes all people groups is contained in Christ's command in Matt 28: 19-20, "Go ye therefore, and teach all nations...teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world." KACC has struggled to evangelize multiple cultures once it relocated to Houston, Texas. There is a fervent desire and a godly spirit, but to make more progress something more needs to be done. The problem is that the church does not have a TC to equip members in evangelizing multicultural groups.

The Purpose Statement

The fourth section in this introductory chapter is the purpose statement. This research aims to implement *People of the Dream (PotD)* with a M group in a way that promotes the health of a MC. The researcher wants to develop a set of group meetings based on *PotD* that could be used later at KACC because it will provide (1) the historical overview of biblical change, (2) the impact evangelism has on a multicultural group, (3) the results of diversity change with the

biblical groundworks, and (4) the biblical training to operate as a MC in an urban environment. The purpose of the DMIN project is to measure the difference in the M group before having *PotD* inspired training and after the training is completed in order to understand the strengths, weaknesses, and potential of the TC.

Researcher's Basic Assumptions

The researcher believes that teaching *PotD* material will have three noticeable results. First, congregational training will bless the community. Second, training the leaders will influence members. Third, a TC design will impact the health of a newly established church.

First, when implementing a *PotD* TC, congregational training will have positive results in the community. Jesus chose disciples and gave them authority in His name. He told them, “The harvest is plentiful, but the workers are few. Therefore, ask the Lord of the harvest to send out workers into his harvest field (Luke 10:2). The purpose of ministry is to extend beyond the group of believers and reach whole towns. Nevertheless, many churches have no TC when it comes to establishing a multiracial ministry. As a result, they lack local outreach.

Second, by implementing TC from *PotD*, leaders are trained to impact others. Gary L. McIntosh writes, “Understanding one’s target audience is a way of deciding what the most effective methods to win people to Christ while remaining open to supernatural encounters.” R. Stephen Warner said, “*People of the Dream* records individual stories sympathetically told and quantitative data competently analyzed.”¹⁶ This kind of material is exactly what is needed by leaders as they serve diverse groups in a MC.

Third, a TC design will impact a newly established church. The second assumption had more of an individual flavor. Churches, though, have an ethos which is larger than any

¹⁶ Michael O. Emerson and Rodney M. Woo, *People of the Dream: Multiracial Congregations in the United States* (Princeton, NJ: Princeton University Press, 2006), appendix.

individual. This third result is directed more toward that climate. The research problems and questions formed come from the researcher's experiences, values, logistical constraints, and results.¹⁷ So, it is fitting to list an assumption that looks to the researcher to gauge the overall attitude.

In summary, the researcher believes that training based on *PotD* will have three noticeable results. First, there will be a community impact from the experience. Second, the leaders in the ministry become trained to impact members. Third, TC will have a positive influence on a congregation who is trying to process whether they feel good about the MC identity. To be clear, these are assumptions and outside the range of testing or measuring in the study. However, like purpose statements and working definitions, they belong in the introduction chapter to frame the study.

Working Definitions

People of the Dream is “an in-depth study of contemporary multiracial religious congregations.”¹⁸ Michael O. Emerson with Rodney M. Woo provided an expanded definition:

The word dream has multiple meanings. In the United States, the “American dream” is one of the nation’s most central metaphors. The American dream that we were all raised on is a simple but powerful one-if you work hard and play by the rules, and you have a chance to go as far as your God-given ability will take you.¹⁹

¹⁷ John W. Creswell, V. L. Plano Clark, M. Gutmann, and W. Hanson, Advanced Mixed Methods Research Designs,” in *Handbook of Mixed Methods in Social and Behavioral Research* by A. Tashakkori and C. Teddlie, eds. (Thousand Oaks, CA: Sage, 2003).

¹⁸ *Ibid.*, 5.

¹⁹ *Ibid.*, 26.

PotD is similar to Dr. Martin Luther King's dreams for a united, multiracial United States. King's vision is contrasted with Malcolm X's imagination, whom Emerson and Woo described as viewing the American dream for white people as the American nightmare for black people."²⁰ Thus, this book is called *People of the Dream*. However, an important question eventually to answer is, which dream? Is it the people of multiracial congregation, a beloved community dream, or a dream full of nightmares? For this study, the working understanding is that the dream is tied to a religious understanding of finding one's dream in God.

Both *Multiracial* and *Multicultural* are key words that should be defined. Wilcrest Baptist transitioned into a multiracial, multicultural church, and Emerson used these terms interchangeably within *PotD*. KACC is growing into a multiracial, multicultural organization because more than one racial group is present. Although these terms may be referenced differently in older documents or other studies, for the purpose of this paper they had the same connotation as multiethnic.

Training Curriculum is mentioned in this project to reflect KACC's need for assistance and direction to evangelize others. A key aspect to its definition is that TC is more intentional and formal compared to on-the-job learning that is commonly seen in the ministry. It does not imply that the research will create a training manual. Instead, the researcher will rely on *PotD* for scope, sequence, and most importantly participant questions.

Limitations and Delimitations

This section highlights various delimitations and limitations to the work. Sensing commented, "All research strategies of data collection and analysis have inherent limitations."²¹

²⁰ Emerson and Woo, 27.

²¹ Tim Sensing, *Qualitative Research: A Multi-Methods Approach to Projects for Doctor of Ministry Theses* (Eugene, OR: Wipf and Stock Publishers, 2011), 21.

There are boundaries to every research project, and some constraints, known as delimitations, are imposed externally. As a result of the COVID crisis, this project will be virtual. Conducting the project virtually may present many challenges. For instance, electronic incompatibility, poor internet connection, and server interference can slow down the project and make it hard to keep records. These negatives, however, are not as severe as not being able to meet during a pandemic. Sensing also argued that a considerable weakness is using friends to participate in the project because personal information may slip, violating the project's morals. Again, these dangers cannot be avoided because the TC is designed for a church family. These delimitations are part of the reality of the world in which we live.

The main limitations of this project or constraints imposed by the researcher are:

1. The project has an online multiethnic population group.
2. All participants must be 18-years old or older.
3. All participants must be Christian.
4. Some participants are Church leaders.
5. Participants should have access to the internet, an email account, and Zoom.
6. Participants must be willing to follow the emailed Consent form instructions.
7. The researcher relies on his own data collection.
8. The researcher is dependent on the participants' observations.
9. The participants' data derives from questionnaires and interviews.
10. The pastor of Wilcrest Baptist Church will provide feedback.

Thesis Statement

The eighth section in this introductory chapter is a clear, concise, and meaningful thesis statement. The conducting of a TC based on *PotD* will have a positive impact on participants that can be seen in responses both in questionnaires and interviews using mixed-method validation.

Preview of Chapters

This thesis project is formatted into five chapters. Chapter 1 contains a framing of the study. Chapter 2 covers literature related to the problem. Chapter 3 shares a methodology for finding a solution. Chapter 4 outlines the results of the data analyzed. Chapter 5 concludes with a summary of the research.

Chapter 2

Literature Review

The second chapter is foundational material that will support the later work. This literature review has been organized into two main foundations: (1) The Theological Foundation and (2) The Theoretical Foundation. The theological foundation is first because methodology should start with God's Word. 2 Tim 3:16-17 states, "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works." The theoretical foundation, then, looks to see what other research has been done in this area of training churches to operate with an identity larger than one specific culture. If there are available resources, they will be adapted to the problem of MC. If no resources have been developed, the review will point to the gaps in the field and give guidance to filling them.

Theological Foundations

The Theological Foundation has four sections: (1) an illustration of multicultural outreach in the ministry of Jesus, (2) an example of metropolitan evangelism in the book of Acts, (3) training on cultural issues in the epistles of Paul, (4) common elements in a multiracial church (MC) theological framework, and (5) training principles found both in Scripture and the book *People of the Dream (PotD)*. These topics are organized in a logical flow.

An Illustration of Multicultural Outreach in the Ministry of Jesus

The life of Jesus on earth is a logical place to begin an overview of biblical material on MC. The ministry of Jesus was not simply to other Jews. In fact, Mark's Gospel has an entire section (starting in Mark 7:24) where Jesus goes beyond Galilee to minister among the Gentiles. Jesus heals and does miracles for these outsiders, such as the feeding of four thousand, just as He

did among His own people. Rather than create a list, this section would be better served with an illustration that serves as a microcosm of Jesus' teaching.

Samaria is a city of change. Even in the Old Testament, the city stands as an alternative to established Jewish traditions. Moreau noted that this theme of change is still apparent after the life of Jesus in the ministry of Philip.²² In John 4, Jesus said that He needed to go through Samaria. According to Miller, Assyrian pioneers settled in the land and married Jewish survivors, mixing the races and religions into what became known as Samaritans.²³ While many Jews avoided this route, Jesus wanted to go through the area in order to facilitate a divine encounter.

During the hottest time of the day, Jesus rested at a well while the disciples went into town to find food. During their absence, Jesus spoke to a woman who came out to draw water. She understood clearly that Jesus was not following cultural norms because she asked Him in verse 9, "How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria?" Instead of being sidetracked by the question, Jesus responded in a way that brought the conversation about living water to a new level. Each time the woman had a question, Jesus used the opportunity to teach her about sin and salvation. When the woman realized the truth about Jesus, she ran into town to tell everyone what she had discovered.

About this time the disciples returned, and the story shifted to the conversation between the disciples and Jesus. The disciples had spent the same amount of time that Jesus did with the Samaritan women with other Samaritans in town, yet they never mentioned that Jesus, the

²² A. Scott Moreau, Gary R. Corwin, and Gary B. McGee, *Introducing World Missions: A Biblical, Historical, and Practical Survey*, 2nd ed. (Grand Rapids, MI: Baker Publishing Group, 2015), 54.

²³ Stephen M. Miller, *Who's Who & Where's Where in the Bible 2.0*, Rev. ed. (Uhrichsville, OH: Barbour Publishing, Inc., 2012), 396-398.

Messiah, was sitting by the well. The Samaritan woman, however, told the entire town about Him.

When the people from the town come out to see for themselves, Jesus used the opportunity as a teachable moment for the disciples to see Him as a Savior for all peoples. Keller wrote how the gospel affects everything and rightly works out in the massive transformation of attitudes, morals, relationships, and cultural interactions.²⁴ Like the disciples in the Gospels, believers today must be shown the need and the process of cross-cultural evangelism.

An Example of Metropolitan Evangelism in the Book of Acts

As one thinks through the spread of the church, the next step after the Gospels is the book of Acts. In fact, the first chapter of Acts showed a clear connection to the Gospel of Luke. The words of Acts 1:8 foreshadowed the spread of the church from Jerusalem to the ends of the earth. Jerusalem was one culture, but going to the rest of the world implied that the church had to become multicultural.

Evangelizing multiethnic people comes with challenges, such as cultural diversity, religious beliefs, philosophy, and ethnic blends. For instance, DeYmaz and Li reported a challenge even within Christian ministries and how parents were concerned about their child being safe around other ministry students. The youth pastor's cross-cultural relations training allowed him to recognize the parent's unconscious attitudes and fears about people of various ethnic backgrounds.²⁵ There are many stories within Acts of strategic evangelism to help combat these challenges. One narrative notable for this study is an event that took place in Athens.

²⁴ Timothy Keller, *Shaped by the Gospel: Doing Balanced, Gospel-Centered Ministry in Your City* (Grand Rapids, MI: Zondervan, 2016), 61.

In Acts 17, Luke was relating the second of Paul's missionary journeys in the book. He recorded that Paul came to Athens after fleeing persecution by the Thessalonians (Acts 17:13-15). Paul's witness at Athens is the most detailed account in Acts of a Christian teacher challenging non-Jewish thinkers.²⁶ Walking around, Paul saw many idols in the city. His heart felt a burden for the people who were obviously religious; they had even erected an idol to the unknown God as a precaution. Paul went to where religious debate was done to make known this unknown God to these Greeks.

What makes the apologetics of Paul creditable? According to Phil 3, Acts 22:3, and Acts 9:15, Paul was trained in the Scriptures as a Pharisee and was later shown by Jesus the meaning of those Scriptures. The Athenians brought him to the Areopagus and asked him to share this new doctrine of which he spoke. Paul was bringing certain strange things to their ears and they wanted to know what it all meant: "for all the Athenians and strangers which were there spent their time in nothing else, but either to tell or to hear some new thing" (Acts 17:31). Paul addressed the group of people not only about men's relationship with God, but also about God's relationship with the man Jesus Christ.²⁷

As a traveling church planter, Paul faced challenges stemming from cross-cultural relations, more specifically from cultural diversity. Cultural diversity is the existence of various cultural or ethnic groups within a society. Pettit argued that the church's history leads us to believe there is little or no transformation without the Word of God. Jesus prayed that His

²⁵ Mark DeYmaz and Harry Li, *Leading A Healthy Multi-Ethnic Church: Seven Common Challenges and How to Overcome Them* (Grand Rapids, MI: Zondervan, 2010), 143.

²⁶ Douglas Groothuis, *Christian Apologetics: A Comprehensive Case for Biblical Faith* (Downer Grove, IL: InterVarsity Press, 2011), 34.

²⁷ Colin Kruse, *Paul's Letter to the Romans* (Grand Rapids, MI: William B. Eerdmans Publishing Co., 2012), 37.

followers would become sanctified in the truth of His words (John 17:17). Pettit says, “we must carefully handle the sacred Scriptures because it is God saying it.”²⁸ There are times in this message that Paul quoted secular thinkers, but he did so as a bridge to God’s salvation.

In his *The Mysticism of Paul the Apostle*, Schweitzer argued that the Athenians saw Paul as a mystic. Schweitzer unveiled how Paul’s relationship with Christ was so unique that it does not take the form of a direct union with God but rather a union with Christ despite its high intellectual level. Paul’s training allowed him to end his message before the Athenian Areopagus by reciting Epimenides, “In Him, we live and move and have our being.”²⁹ Paul proved that the unknown God Whom they could not see wanted to have a relationship with them and that they accordingly are God’s offspring. These passages provide a look at the kind of teaching from a biblical context that pioneers need in order to evangelize and do missions with a multiracial group of people.

DeYmaz said, “Pioneers are usually not the first to discover things, but they are the first to recognize the intrinsic value and significance of something others have only stumbled upon or take for granted.”³⁰ Based on the information presented in this section, a training curriculum model should be designed to challenge and employ change if the ministry desires are to reach a multiracial group of people. Since participants may not be familiar with the topic it is especially

²⁸ Paul Pettit, *Foundations of Spiritual Formation: A Community Approach to Becoming Like Christ* (Grand Rapids, MI: Kregel Publications, 2009), 254.

²⁹ F. F. Bruce, *Paul: Apostle of the Heart Set Free* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1977), 136-37.

³⁰ DeYmaz and Li, 25-6. Pioneers are the people who risk themselves and their families in pursuit of a dream. They are willing to journey great distances and brave the unknown, endure hardships, persevere despite opposition. In time they are the ones who create realities and change society. Indeed, not only do pioneers see what could and should be, they are blessed with a gift of discernment, seeing what will be.

important to guide them along in thought. This statement leads to the question, Did Paul write about multicultural outreach in his epistles?

Training on Cultural Issues in the Epistles of Paul

Because Paul wrote so much of the New Testament, this section is selective. In Romans, Paul wrote specifically to both his Jewish and his Greek audiences. In fact, Paul answered at length cultural issues which were stirring conflict in the church such as the consumption of meat offered to idols.³¹ In 1-2 Corinthians, Paul wrote to the church at Corinth which was comprised of both men and women as well as slaves and free. The book of Galatians, too, is full of cultural content, and it even has an applicable story where Paul rebukes Peter. However, to deflect arguments about dates, locations, and authorship which are not within the parameters of the study, this section will depend on the occasion for the writing of Colossians as an example of Paul's teaching.

Paul wrote a letter to the saints and faithful brethren at Colossae while he was imprisoned within his hired house for two whole years (Col 1:21, Acts 28:30-1). Carried by Epaphras, the epistle answers a debate within a group of Christians concerning cultural norms. The new converts struggled with idolatry. The goddesses wanted the Christians to be tolerant of other deities.³² They wanted the Christians to believe that faith in Jesus was insufficient to gain God's attention. The unbelievers began to teach that Christians should be aware of new truths, such as the Jesus' lack of divinity. These false teachers wanted the Christians in Colossae to have an open mind concerning the Godhead's deity. Cultural norms are essential, but the Bible is clear, "You must be born again" (John 3:7). Paul trained congregations about cultural issues that might

³¹ Kruse, 6.

³² Groothius, 629-646.

cause problems. In is fitting then that congregations today have this type of training to avoid the kind of pitfalls into which Colossian believers had fallen.

In support of training curriculum (TC), Malphurs and Penfold argued that Christians must understand the culture in general if the goal is to minister effectively to people.³³ The congregation that works hard at reading and adapting to these changes is more likely to survive them. These sources guide our understanding of this passage. However, the theological structure must start with the Bible and be brought into other nations' cultures. This metaphorical bridge is a two-way street, but the starting point is divine revelation and not human philosophies. Scripture has several common themes or lessons that apply to MC TC.³⁴

Common Elements in a MC Theological Framework

KACC (Kingdom Authority Christian Center) needs to follow biblical principles to develop a training program that will impact people's lives and lead to positive change. Vines related the training to the involvement of the cultivation of sound judgment and prudence.³⁵ The first part of the chapter has already surveyed the ministry of Jesus, the stories of Acts, and the letters of Paul. Still, a few more theological topics need to be covered before the study can move forward. The following four elements are applicable in solving the problem of this thesis: (1) social, (2) economic, (3) physical, and (4) spiritual. Rather than organizing by a specific genre of Scripture, the format is topical.

³³ Aubrey Malphurs and Gordon E. Penfold, *Re: Vision: The Key to Transforming Your Church* (Grand Rapids, MI: Baker Books, 2014), 167.

³⁴ Ralph D. Winter and Steven C. Hawthorne, *Perspectives: On the World Christian Movement. A Reader*, 4th ed. (Pasadena, CA: William Carey Library, 2009), 744. Winter and Hawthorne argue that language and culture learning is part of a missionary's basic training. A brief introduction to language learning and linguistics in one's own country can help orient a person to becoming an active language learner and more multicultural.

³⁵ William E. Vines, *Vines Expository Dictionary of Old and New Testament Words* (Nashville, TN: Thomas Nelson Publisher, 1985), 583.

Social Element

The first element is social. Social structure relates to a community where one needs vital information to shape a group's thinking. A social network is also the element Jesus used as He conversed with a woman in Samaria. Jesus recognized the lack of social structure between those who worshiped in the mountain and those who worshiped in Jerusalem. The lack of social networks around wells existed way before the founding of Samaria. For instance, in Gen 26: 15-25, both Abimelech and Isaac's men argued over who owned a well in Gerar. In Exod 2: 17-19, Moses stood up against the shepherds at the well in Midian. Also, each verse unearths the vital information needed for social structure. Abimelech and Isaac agreed to separate, Jethro gave bread to Moses, and Jesus shared with the Samaritan woman His take on unity. Jeff Christopherson commented on social structure as an idea in your mind that may come in the form of weighty information, a strident passion in which a planter spends time processing and organizing his concept into a logical argument.³⁶

In John 4, Jesus spoke of the type of logical argument that Christopherson recounted. Jesus told the woman of Samaria that His purpose was to heal racial tensions. In verse 23 He said, "But the hour cometh, and now is, when the true worshipers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him." Jesus' point was to look beyond the racial tension that had divided worship to the God Whose worship should unite all the peoples of the world.

Economic Element

The second element is economic. Communities need leaders who will care for them and plan for their futures. A good leader will prosper his community, whereas a poor leader will

³⁶ Jeff Christopherson, *Kingdom First: Starting Churches that Shape Moments* (Nashville, TN: B&H Publishing Company, 2015), 108.

cripple his community. In Exodus, we see how economics can affect the social climate of a community. The Egyptians feared the Israelites, which led them to remove their leaders and enslave them. God saw this act of cruelty and assured His people in Exod 3:6-9 that, “He has surely seen the affliction of His people which are in Egypt, and He has heard their cry, seen their taskmasters, know their sorrows, and have seen their oppression.” The dominant people group abused their power to disenfranchise those of another culture. God knew that His people needed a good leader to bring them out of this trial.

God raised Moses not only to deliver His people from the injustice of the Egyptians but also to lead them to the Promised Land. Throughout the Bible, God calls leaders to guide His people towards righteousness and prosperity. In Jer 3:15, God promises “I will give you pastors according to mine heart, which shall feed you with knowledge and understanding.” The Lord revealed His will to His leaders to give His people a sense of stability. As believers in Christ, churches must raise up leaders who will invest time into their communities to serve them and to guide them.

Physical Element

The third element is physical. As might be expected, physical elements are the easiest to see in the Bible and at KACC. Once the communities' economy and social structure and have been addressed, understanding, and meeting the communities' physical needs will become a passion. The members of KACC have committed themselves to uphold the morality and integrity of the craft. In colloquial jargon, this concept is expressed as walking the talk 24 hours a day and 7 days a week. Any TC developed for the congregation would be amiss to omit this element.

Paul revealed a similar commitment to Timothy as he mentions how he is appointed a preacher, an apostle, and a teacher unto a Gentile nation. 2 Tim 1:11-14 highlighted, “For the

which cause I also suffer these things: nevertheless, I am not ashamed: for I know whom I have believed and am persuaded that he is able to keep that which I have committed unto him against that day.” Again, in Phil 1:6 Paul reminded believers confidently that He who began a good work in them would carry it on to completion until the day of Christ Jesus.

Christ’s miracles certainly had a physical element where the blind could see, and the lame could walk.³⁷ The ministry was more than physical, because it was a picture of spiritual power and a spiritual reality. Understanding the miracle led to an understanding of something deeper. The pattern of signs and speeches in the Gospel of John show that the signs of Jesus were to set the stage to teach spiritual truths.³⁸

Spiritual Element

The fourth element is spiritual. Spiritual should be an adjective that describes a ministry’s passion. Every religious organization should study the spiritual climate of its community. The community may have an indifferent worldview and may resist accepting your message.³⁹ Heb 11:6 declared, “But without faith it is impossible to please Him: for he that cometh to God must believe that He is and that He is a rewarder of them that diligently seek Him.” One cannot stop with the physical things that are seen, but he or she must go on to the unseen, which, like the wind that blows the leaves, is the causal agent.

The concern that lingers around the leadership of KACC is what type of church model will fit multiracial people? In conjunction with the Bible, the understanding of these four

³⁷ George R. Beasley-Murray, *Word Biblical Commentary: John*, Rev. ed. (Grand Rapids, MI: Zondervan, 1999), xc.

³⁸ C. Marvin Pate, *The Writings of John: A Survey of the Gospel, Epistles, and Apocalypse* (Grand Rapids, MI: Zondervan, 2011), 63.

³⁹ John H. Walton, *The NIV Application Commentary: Genesis* (Grand Rapids, MI: Zondervan, 2001), 430-1.

elements may assist KACC in their hopes of building a training curriculum rooted in biblical hermeneutics and designed to employ change. This search through passages and through principles has led to a book which mirrors these theological foundations.

Biblical Training Found Both in Scripture and the Book *People of the Dream*

There are parts of the Bible that are descriptive not prescriptive. For example, Abraham lied to try and get out of what he considered a dangerous situation. Even though the Bible records this behavior, it does not portray the action as one the reader should mimic. Instead, God is held as the standard for living. Consider, how humanity is given a sabbath because God took a day of rest. Human behavior, though, is contained in revelation. For this study, the researcher will be looking at human behavior. Cultural norms as explained in *PotD* relate to behavioral patterns.⁴⁰ The purpose of training is to pass on information that leads to better behavior.

The Bible is full of advice that has shaped our understanding about training. The readily quoted Prov 22:6 affirmed, “Train up a child in the way he should go; and when he is old, he will not depart from it.” The two participants, the teacher and the student, each have a responsibility. The teacher is to pass on knowledge, whereas the student will then follow along as trained. Kaiser Jr. and Silva argued one must be careful not to assume that just because a proverb sounds like a promise, it is one.⁴¹

In contrast, biblical training and cultural norms may seem alike, but they are entirely different. Biblical training is derived from the Scriptures and offers a way of sorting out which commands have continuing relevance for our lives. Norms when they correspond to God’s

⁴⁰ Cultural norms for this project refer to the folkways and mores. Folkways are norms related to everyday life, whereas mores are the behavior of right or wrong.

⁴¹ Walter C. Kaiser, Jr., and Moisés Silva, *Introduction to Biblical Hermeneutics: The Search for Meaning*, Rev. ed. (Grand Rapids, MI: Zondervan, 2007), 329.

design will seem right, but it is possible for whole groups to be mistaken. Also, proper hermeneutical training will teach which practices have been rendered obsolete by God Who declared their usefulness to have ended.⁴²

This researcher is convinced that biblical training has always been part of God's redemptive plan since Adam's fall. According to Gen. 4:5, Adam initiated training as he showed Abel and Cain how to present an offering unto the Lord. Abel followed the directions, whereas Cain rejected his training. We can understand this feature of training even though believers today do not follow the same sacrificial practices.

In comparison, cultural norms for this project are folkways and mores. Folkways are norms related to everyday life, whereas mores are the behavior of right or wrong. Again, one can see how Abel's proper training granted him the promise to receive the blessing from his offering. At the same time, one can also relate and compare Cain's offerings to everyday life and the way he should have been living. His disobedience towards God demonstrated the mores of right or wrong. This type of biblical training is tied to the *PotD*, which offers similar folkways and mores to build a training curriculum with biblical hermeneutics designed and to impact godly change.

Theoretical Foundation

The second part of the conceptual framework is the Theoretical Context. Like the previous part, special attention will be given to the *PotD* book since this work serves as a guide for methodology. This theoretical foundation part of Chapter 2 is organized into four sections: (1) Michael Emerson, (2) Rodney Woo, (3) Jonathan Williams, and (4) Dissertations and Journal Articles. While books on church growth or church health are widely available from pastors and consultants, almost none of these popular reads are directed toward MC or TC. This part of the

⁴² Kaiser and Silva, 329.

literature review has selected resources specifically from the authors of *PotD* and those associated with this model. By referencing to the experiences and writings of these experts, along with relevant dissertations and articles, the researcher will be able to design a mixed-method approach to solve KACC's MC TC problem and generate data for the project.

Michael Emerson

The first section will review the life and selected writings of Michael Emerson. This section is organized into three subsections: (1) Overview of Michael Emerson's Life, (2) *People of the Dream*, and (3) Research Contributions. Emerson wrote *PotD* with Woo, and this section will serve as a gateway to Woo's solo work.

Overview of Michael Emerson's Life

The first subsection is an overview of Michael Emerson's life. Michael O. Emerson was born up the road from North Park in Evanston, IL, and spent time in Detroit before his family settled in Minneapolis.⁴³ After high school graduation, Emerson found himself following the dream of national fame that so many covet. Emerson's life seemed prodigal at first, but he came to himself and made his way to Loyola University in Chicago majoring in psychology and statistics. While on a train ride in Chicago, Emerson got "a view of the Gold Coast, and all the prosperity associated with it," which changed the trajectory of Emerson's life.⁴⁴

Subsequently, Emerson switched his major and pursued sociology into graduate school at the University of North Carolina at Chapel Hill. Emerson launched a teaching career with faculty appointments at the University of Notre Dame, Bethel University, St. John's University, and

⁴³ Michael Emerson, "Michael Emerson on Race, 'People Cities,' and the Potential of North Park," Stories at North Park University Chicago, Last modified August 20, 2015, Accessed March 15, 2020. <https://www.northpark.edu/stories/michael-emerson-on-race-people-cities-and-the-potential-of-north-park/>

⁴⁴ Ibid.

Rice University. Emerson became the head of the International Global Cities Program, charged with creating a strategic global network of researchers, institutes, and programs. He was also the founding director of the Center on Race, Religion, and Urban Life and the Kinder Institute for Urban Research; plus, he developed and directed Rice's Community Bridges Program, integrating service-learning, course instruction, and community development in Houston.⁴⁵ Most notably, for this project, Emerson wrote *PotD* with Rodney Woo in 2006.

People of the Dream

The second subsection is *PotD*. The title of the project justifies the study of people with dreams. In fact, the title of the book is the reason for so much dream nomenclature being included in this paper. *PotD* is a book written by Michael Emerson with Rodney Woo about race, ethnicity, age, sex, values, and how one's belief system can transition them into their dream. The book itself is an ethnic dream composed of friends, colleagues, coresearchers, and ethnographers who can fulfill a plan from a liberal grant. Developing a book of historical proportion on a multiracial congregation in the United States fulfills not only the researcher's dream but leaves a guide to others to reach for their dreams.

Emerson summarized the work as an in-depth study of contemporary multiracial religious congregations. The author's goal was to understand the spiritual life of MC groups and to learn about the future of race relations in the United States.⁴⁶ By creating a dialogue Emerson's aim was to remove the "numbness" out of racial separation in religious congregations.⁴⁷

⁴⁵ Emerson.

⁴⁶ Michael O. Emerson and Rodney M. Woo, *People of the Dream: Multiracial Congregations in the United States* (Princeton, NJ: Princeton University Press, 2006), 5.

⁴⁷ *Ibid.*

Emerson offered a more precise understanding of how the multiracial congregation responds to race within his work *United by Faith*.⁴⁸ However, for this study focused on TC the *PotD* material is more primary. *PotD* is composed of seven chapters, (1) dreams, (2) distinctive, (3) paths, (4) folk, (5) attractions, (6) shadows, and (7) momentum.

Chapter 1 discussed the dreams of the two types of congregants, private and volunteers. In this chapter, Emerson specified these two roles as mediating institutions comprised of religious congregants who want to understand spiritual life in the United States and learn something about the future of race relations in the United States. Emerson wrote, “Despite a world in which racial separation in religious congregation is the norm, some congregations are racially mixed. Understanding such multiracial gatherings of religious people, we could understand many significant issues at the core of living in this complex and ever-changing place called the United States.”⁴⁹ KACC is growing more attentive to the changing demographics globally and seeks to understand that change is needed as another mediating institution diversifies by race and ethnicity.

According to Emerson, the mediating institution is the small private worlds of individuals and families and the broad public worlds, such as politics, the educational system, and the economy.⁵⁰ The TC, if any, from these mediating institutions should have the capability to answer several questions:

1. What are the Bible views concerning a multiracial ministry?⁵¹

⁴⁸ Curtiss Paul DeYoung, Michael O. Emerson, George Yancey, and Karen Chai Kim, *United by Faith: The Multiracial Congregation as an Answer to the Problem of Race* (Valley Forge, PA: Judson Press, 2002), 1-186.

⁴⁹ Emerson and Woo, 5.

⁵⁰ *Ibid.*, 5-6.

⁵¹ Chapter 4: The Results and Reflections of the Intervention Plan. Week 1 Individual Population Group Questionnaire. Appendix P3, Step four, p. 180.

2. Do both Old and New Testament acknowledge multicultural relationships?⁵²
3. What race attends a multi-ethnic, multiracial congregation?⁵³
4. What principles in the Bible promote a multiracial organization?⁵⁴
5. Can the experienced homogeneous organization train multiethnic, multiracial congregants practically like other multiethnic organizations?⁵⁵
6. How can an organization train a multiracial culture to improve race relations and equality?⁵⁶
7. Will training multiethnic congregations tell us anything about the changing nature of race and ethnicity or religion?⁵⁷

Chapter 1 also addressed the risks and benefits of multiracial congregations. A major risk is the misuse of power to squelch cultural practices. In some cases, it is done to maintain inequality, such as providing supportive places for cultural traditions to be taught to various people. In other circumstances, it is done to reduce religious disparities. Emerson said, “If we want to understand race relations in the United States fully, we must understand the role of religion.”⁵⁸ Chapter 1 mentioned that the awareness of multiethnicity serves as one of the most critical safety nets for the nation’s poor, a benefit found by Professor Ram Cnaan of the

⁵² Chapter 4: Week 2 Individual Interview Questionnaire. Appendix Q1, Step six, p. 187.

⁵³ Chapter 4: Appendix S2, Step seventeen, p. 231.

⁵⁴ Chapter 4: Appendix Q4, Step nine, p. 200.

⁵⁵ Chapter 4: Appendix S2, Step fifteen, p. 231.

⁵⁶ Chapter 4: Appendix S1, Step fourteen, p. 223.

⁵⁷ Chapter 4: Appendix S2, Step fifteen, p. 231.

⁵⁸ Emerson and Woo, 6.

University of Pennsylvania School of Social Work in his extensive study of congregations. Three-quarters of congregations have some sort of mechanism for assisting.⁵⁹

Another risk mentioned in the first chapter came from a Bishop named Fred A. Caldwell. Caldwell was credited with identifying Sunday morning as a time when people of different races rarely joined together; consequently, to combat the risk of segregation, the bishop paid white people to attend worship services.⁶⁰ Caldwell's quest to create a multiracial congregation amid the healthy norm of church segregation is part of a long history in American religious practice and life.⁶¹

Chapter 2 discussed the distinctions of multiracial congregations. The first distinction was that there are two identifiable groups of congregants: (1) a faith congregation and (2) a multiracial congregation. The faith congregation will include a multiracial congregation, but these are separate ideas. This difference can be drawn because the common identifier of a group may be either race or religion.

Another distinction in terminology was the relative mix theory and binary definition. These two distinctions assist in understanding the chapter's focus on distinctions. The relative mix theory is the spectrum of diversity for all congregations from the least racially diverse to the most racially diverse, allowing the observer to report the middle-ranked congregation's score or any point along the continuum. In contrast, the binary definition is set in states a positive or negative. A binary set is either multiracial or not multiracial. When compared against each other, multiracial binary sets can be considered more or less multiracial.

⁵⁹ Emerson and Woo, 6.

⁶⁰ Ibid., 10.

⁶¹ Ibid., 10.

Loescher observed that congregations resisted the migration of African Americans into white neighborhoods. Perhaps resistance was an answer to why so few congregations are racially diverse. Alternatively, it was a natural progression because when transition occurred most of the homogeneous congregations sold their buildings to African American churches and fled the neighborhood.⁶²

By these standards, a multiracial congregation is considered diversified if two or more racial groups are present. Emerson's binary definition of a multiracial congregation is an example of the relative theory that no single racial group comprises 80 percent or more of the population. Emerson believed that to be classified as multiracial, more than 20 percent of the congregation must be racially different from the largest racial group.⁶³ He also estimated that only 7 percent of American congregations are multiracial.⁶⁴ Those percentages established a heterogeneity index. The heterogeneity index was discussed further by examining the neighborhoods participating in a study.

The National Congregations Study initiated a study asking key informants in each sampled congregation to estimate the percentage of people from a list of races they thought lived within a ten-minute drive from the congregation's worship site. These informants reported that about three-quarters of their congregants lived no more than ten-minute drive from the congregation's worship site, but they were not able to accurately guess what races lived within the area.⁶⁵ The study also compared the level of racial diversity of congregations to public

⁶² Emerson and Woo, 66-7.

⁶³ *Ibid.*, 35.

⁶⁴ *Ibid.*, 38.

⁶⁵ *Ibid.*, 42.

schools. The study concluded that the neighborhoods are substantially more diverse than the congregations.⁶⁶ Culture vocabulary tends to be binary; either the groups are or are not multiracial.⁶⁷ This lesson summarizes Chapter 2.

Chapter 3 is about the paths of multiracial congregations around the country. A metaphor, the paths in this chapter are the key factors that are associated with racial diversity in congregations. The traits of more than 1,200 randomly selected U.S. congregations were used; however, in chapter 3, Emerson does not tell the reader much about the process of becoming a multiracial congregation which is a weakness of the section.

One trait mentioned is self-sufficiency. Self-sufficient qualities were quite common among 1,200 randomly selected U.S. congregations selected as multiracial. The self-sufficient traits were enumerated as religious traditions, congregational characteristics, and neighborhood characteristics. The main point of self-sufficiency was that religious traditions matter to all religious organizations.

There were also three discoveries in the chapter that helped identify the diversity of a multiracial congregation:

1. Racial diversity has a more significant upbeat worship style than the average racial diversity level.
2. A neighborhood's racial diversity may matter, but racial diversity in the church is more important.
3. Whether a congregation is multiracial or not is supported by factors other than location.

⁶⁶ Emerson and Woo, 43.

⁶⁷ Ibid., 35.

Emerson alluded that the theology in most regions was measured on a conservative-to-liberal continuum.⁶⁸

For chapter 3, thirty traditional congregations were chosen to be studied. In addition, twenty-two multiracial congregations were studied. From the study, seven models were identified. Two main factors differentiated one from the other, the impetus for change and the source of racial diversification. Among the most significant discoveries was the niche-embracing congregation. This model is also classified as a survival-embracing congregation. These groups which are willing to adapt to survive have a greater chance for multiracial characteristics and identity. Despite the need for education to grasp all the sociological terminology, Emerson mentioned nothing about a TC.

Chapter 4 is about folk, a simple word with a deeper meaning. Folk is the term used in the fourth chapter to identify several members of the Wilcrest family. Folk is also termed as a friendship between individuals who are not necessarily living in the same country but are part of a multiracial congregation. Friendship between those individuals can be formed across racial lines.

Chapter 5 explored the draw of multiracial congregations. What attracts people to them? When they come, what happens? Do these people give preference to the assimilation of races and cultures? Does their participation in interracial congregations affect the racial diversity of their social ties and their racial and religious attitudes and understandings? The material of the chapter is formatted to answer these questions.

According to Chapter 5 some reasons why people attended Wilcrest included: (1) programs, (2) worship, (3) personal relationships, (4) location, (5) friendliness, and (6)

⁶⁸ Emerson and Woo, 73.

diversity.⁶⁹ All these attractions were derived from making a choice. Throughout the chapter, many questions could not be fully answered because of the many choices made. Multiracial congregations are not only diverse in nationality but are diverse in their attractions to one another. In Emerson's mind attractions were like a puzzle. A puzzle is comprised of many pieces. Although each piece of the puzzle is different, the results are only unified if placed correctly. Subsequently, those who were waiting to view the puzzle chose to wait for the results. Similarly, a multiracial congregation does differ in that they want to be unique while at the same time want to be included with people of other cultures.⁷⁰ Choice implies that not all congregations have to be or look the same.

Chapter 6 was about shadows. Shadow refers to that which is like an original but operates in a completely different manner. In Chapter 6, it was noted that there are shadows attached to all people. These shadows are the image of the original. A shadow is always with the original but only reveals itself in the heat of the moment. In Chapter 6, the authors addressed the abuse of power. A sign of weakness is the abuse of power. They interpreted weakness as a lack of knowledge. Hos 4:6 declares, "My [God's] people are destroyed because of the lack of knowledge." This verse showed the abuse of power is the last result of someone who does not know how to give enough attention to the unique dynamics that result from multiple racial groups in the same organization. Thus, the abuse of power reveals the real shadows in one's life. Despite much that is positive about multiracial congregations, these are the authentic shadows that multiracial congregations face.⁷¹ Momentum helps to overcome multiracial shadows.

⁶⁹ Emerson and Woo, 106.

⁷⁰ Ibid., 129.

⁷¹ Ibid., 157.

In the first six chapters of *PotD*, momentum was described rather than defined. Emerson admitted that people describe momentum differently; therefore, momentum was seen as spiritual and racial formation in this book. Overall, momentum was described in *PotD* as an unveiling revelation one gets when he or she has found another place like their original home. In Chapter 7 these thoughts were embodied in the struggles of Wilcrest.

The church had become a home away from home for many sojourners finding themselves lodging in Houston, Texas. Ten years into the process of being multiracial, many of the staff members began to leave. The work could have stalled if it had not been for momentum. This quality is necessary for church health and growth, and it was a fitting seventh chapter. Emerson summarized the purpose and focus of the momentum of the book into four words, “wait for the movie,” which he said meant to wait and see where the momentum leads.⁷² For this research project, gaining momentum is vital to continue towards a TC.

This book's goal was to examine multiracial congregations in the United States carefully. In fact, *PotD* had appendices explaining details of the study. This care will make the dream life-like instead of a hazy question.⁷³ The dream aligns with the vision John saw in Rev 7:9, “I beheld a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands.” This care is also essential to have a credible methodology.

Research Contributions

The research methodology for *People in the Dream* by Emerson and Woo was described in Emerson’s acknowledgments. According to *PotD*, Emerson wrote a letter to the Lilly

⁷² Emerson and Woo, 160.

⁷³ *Ibid.*, 164.

Endowment with an idea for a national study of multiracial congregations, Emerson's interest. The problem was Emerson began his study knowing next to nothing about multiracial congregations, yet he had to publish a book and direct a large-scale research project.⁷⁴ Emerson addressed this problem by building a leadership team.

Malphurs and Penfold argued that the revision of leadership is the key to transformation.⁷⁵ McIntosh argued that most church leaders know of church growth from popular authors who derive their ideas from sources other than the Bible.⁷⁶ Both arguments apply for *PotD* methodology as Emerson appealed for co-researchers' help and initiated a mixed-method design. He solicited the assistance of a sociologist, a co-investigator on the project, a well-trained ethnographer, a network of friends, and relevant acquaintances.⁷⁷

Based on Creswell's guidelines, Emerson would need to consider the emergent mixed-method design because concerns emerged as the researcher conducted his study. Creswell held that the emergent method generally occurs when a second approach is added after the survey is underway because only one way is found to be inadequate.⁷⁸ Emerson's contributions were not simply research results but also research methodology with multiple team members and mixed methods.

⁷⁴ Emerson and Woo, acknowledgments.

⁷⁵ Malphurs and Penfold, acknowledgments.

⁷⁶ Gary L. McIntosh, *Biblical Church Growth: How You Can Work with God to Build a Faithful Church* (Grand Rapids, MI: Baker Books, 2003), preface.

⁷⁷ McIntosh, acknowledgments, iv-x.

⁷⁸ John W. Creswell, "Chapter 3: Choosing a Mixed Methods Design" in *Mixed Methods Design: Principles and Procedures* by J. M. Morse and L. Niehaus, eds. (Walnut Creek, CA: Left Coast Press, 2009), 54.

Equipped with a team, Emerson remained focused on the purpose and focus of the people in the dream by unveiling the racial divide among religious organizations. Emerson and his administration mapped out a transparent step-by-step process of six years of research guided by the terms: dreams, distinctive, the folks, paths, attractions, shadows, lastly, momentums. The strength of *PotD* was evolving research. Emerson, the researcher, and Woo, the pastor, were a balanced team. Their partnership to make the dream of a book a reality reflected what they saw in the research where dreams not only involve a change but evolve into change.

Emerson started with the change in the 1960s, the shift from segregation to desegregation, and the government-ordered desegregation in the mid-1960s during the oil industry growth in Houston. As the oil industry grew, the suburbs transformed into metropolitan areas. Next, while there was the exodus from segregation to desegregation, Sharpstown Baptist Church recognized the population trends and cast their eyes ten miles westward out of Houston to the all-white suburb of Alief. The result was Wilcrest Baptist Church. Wilcrest Baptist was founded as a combatant to change. With the changes in immigration resulting from the 1965 Immigration Act, diversification in race grew. Consequently, other nationalities embarked into the Alief area, prompting those who could not see the vision for change to migrate elsewhere.

In 1986 times changed again. An oil bust hit Houston, and many residents left the Alief area. The surrounding areas and local neighborhoods changed from one dominant race to a mixture of nationalities. What was Wilcrest's plan to thrive, since the once all-white suburb is now a mixture of nationalities? While some saw this new demographic as an awkward giant step, others saw a vineyard full of more prominent grapes, a land flowing like milk and honey. Many members of Wilcrest remained and rose to the challenge of changing.

A weakness of *PotD* is the definition of a multiracial congregation. Emerson used a binary definition of a multiracial congregation where no racial group comprises 80 percent or more of the people. To become classified as a MC, more than 20 percent of the congregation must be racially different from the largest racial group.⁷⁹ What makes this definition a weakness in this book? Well, Wilcrest evolved into a multiethnic church because the city grew because of occupational growth. Emerson expressed that Wilcrest was unique by default by demographics. Demographics have limitations because a race migrated into an area due to an occupational change does not mean that their cultural observations have changed. For instance, in rural areas that have changed into a larger metropolitan city, many nationalities display their cultural shrines inside of their business. For some, a change in demographics does not mean a change in observance of their country's beliefs. Emerson called these changes shadows. Consequently, Emerson recorded how some used their influence to push others away. Others felt this ethnic pride was an intimidation tactic not to adhere to the changes that have now taken place in Wilcrest. To combat the shadows, Wilcrest felt the need to find a leader who closely fit the neighborhood's recent changes and the surrounding area, setting the stage for Rodney Woo.

Rodney Woo

Rodney Woo's experience and writings are important to understanding how *PotD* could be used as a TC for MC. This section will review this material and is organized into two subsections (1) Overview of Rodney Woo's Life, and (2) Overview of Rodney Woo's Multiracial Ministry. While *PotD* is the focus of this project, *The Color of Church* will be considered too since it reflects Woo's ministry. Woo spoke of multiple concerns about the transitioning of Wilcrest. Several questions surfaced about the biblical theology of the transition.

⁷⁹ Emerson and Woo, 35.

Overview of Rodney Woo's Life

The first subsection is an overview of Rodney Woo's life. Woo grew up a son of a missionary in Port Arthur, Texas, a town where most people were from multiple cultures. For example, there was Texan culture, Southern culture, Cajun culture, and Mexican culture.⁸⁰ Woo was well trained in biblical studies and pastored for nine years while he journeyed through school. Woo pastored Wilcrest for eighteen years and established the multiracial church movement at Wilcrest, which now reaches fifty-two churches worldwide. Woo also served as an adjunct professor at the Southwestern Baptist Theological Seminary and Houston Baptist University. Woo worked with Emerson on the people of the dream project in 2006 and later wrote *The Color of Church* as a journal to future organizations considering becoming a multiracial congregation. Woo currently pastors the International Baptist Church in Singapore (IBCS), where he continues his call by reaching fifty-one nations. Woo's prayer is that followers would resource his book *The Color of Church* and refer to not only its multitude of mistakes but also its many achievements.

Overview of Rodney Woo's Multiracial Ministry

To understand Woo's ministry, his work must be explored from its genesis to its exodus, from its Calvary to its resurrection. Woo taught that a multiracial congregation is comprised of racially diverse believers who are united by their faith in Christ. They make disciples of all the nations in anticipation of the ultimate racial reunion around the throne.⁸¹ Does it seem that Woo's definition is different from Emerson's definition of the no one racial group comprising 80

⁸⁰ Emerson and Woo, 29.

⁸¹ Rodney M. Woo, *The Color of Church: A Biblical and Practical Paradigm for Multiracial Churches*, (Nashville, TN: B&H Publishing Group, 2009), 14.

percent or more of the people? There is no disparity. Woo stated that defining multiracial congregations by demographics is the beginning of accountability in their area. Therefore, Woo's context was to project the Rev 7 picture and to motivate a model of our preparation for the final time and a fellowship here on earth.

Woo varied some from Emerson with this use of biblical imagery and terminology. This language is especially notable in his work, *The Color of Church*. Here Woo spoke of multiple concerns about the transitioning of Wilcrest. Several questions surfaced about the biblical theology of the transition:

1. Is there a difference between a theology of multiracial ministry and a theology of homogeneous ministry?
2. Are the biblical guidelines for ministry consistent regardless of race, culture, ethnic group, or nationality?
3. How much of one's belief should affect the desire and commitment to reach across racial lines or incorporate different races in the body of Christ?
4. Is the multiracial model a biblical model?

Woo said these questions compelled Wilcrest to go back and search the Scriptures and see what God says concerning the theology for ministry across racial lines. Consequently, much of what Wilcrest learned about multiracial theology was not in a spiritual vacuum or solely in conceptual terms.

Woo's ministry's genesis is founded on a personal multiracial life that formed a God-shaped pattern and vision.⁸² Woo credited his love for the nations to his father, a half-Chinese missionary to Hispanics, African Americans, and Vietnamese. His mother was white from

⁸² Woo, *The Color of Church*, 4.

Virginia. His wife is the daughter of Mexican immigrants, who learned how to speak English while in his father's missions. Despite his family history, Woo's first dream was to pastor an all-white congregation, but God's plan was for him to reach a multiracial nation.

Woo's exodus from Wilcrest came when a church in Singapore was also a people with dreams. The church in Singapore wished to find a versatile leader like Woo. In 2003, Wilcrest reached what Woo believed to be a critical mass of multiracial congregates. Woo goes on record by saying, "We finally reached a point where there was not one majority group in the body of Christ: 42 percent white; 30 percent Hispanic; 23 percent African-American, African, Caribbean; 4 percent Asian; and 1 percent other."⁸³ He had reached the proverbial promised land.

Woo began his career with a desire to pastor a white congregation in a wealthy suburb. When that dream died, it was really a Calvary experience. God's plan was much bigger and led to a new life of multicultural ministry. Even his departure to an international church followed this pattern. Using Calvary and a resurrection are fitting descriptions of Woo's life since he spoke with so much biblical imagery. Even with Woo's contributions, Wilcrest needed a leader who could help them develop a TC.

Jonathan Williams

Jonathan Williams, the current past or Wilcrest, also has literature related to this problem. Like the Woo section, the Williams material is organized into two subsections: (1) Overview of Jonathan Williams' Life, and (2), Overview of Jonathan Williams' Family-First Ministry. While not a major component here in the literature review, the researcher interviewed Williams about the research problem, and that transcription was included in the paper as an appendix.

⁸³ Woo, *The Color of Church*, 15.

Overview of Jonathan Williams' Life

The first subsection is an overview of Jonathan Williams' life. Williams' grandfather owned and operated the family business, a furniture store in Maryville, Tennessee, along with Williams's father. Following this example, Williams helped his father with furniture deliveries. His fondest memories were learning how to pack a furniture truck with his dad. Williams quickly learned that he was not as gifted as his father when shifting the furniture to angle it into place. He could try to manage the business like his grandfather, but his future was not destined to be a part of the family business. Instead, Williams was mentored by Rodney Woo to become Wilcrest Baptist Church's youngest pastor.

With this background, it is not surprising that Williams was drawn to ministering to families, and he has used his pastoral role to unite families. Pastor Jonathan, as he is known, established the Gospel Family Ministries (GFM) on the Main Campus of Wilcrest Baptist Church. Lessons learned from the family business crafted his vision for GFM, where Williams puts family first. He learned maneuverability from his father and management from his grandfather. In addition, he was a missionary to the Nations in the Southern Baptist Association for years and enjoys being the Senior Pastor of a church in a multinational metroplex. These gifts and experiences allow him to bring together families.

Overview of Jonathan Williams' Family-First Ministry

Rebuilding the family is such an integral part of Williams' work that it deserves its own treatment in the review. Williams believes the first step in rebuilding the family is a family vision. Williams argued the church could never become rooted in the Gospel without a

community of believers; consequently, the prayer of GFM is ‘we will come alongside families struggling to get the gospel into their homes and become partners in this ministry.’⁸⁴

Williams realized that in order for Wilcrest to survive as a multiethnic, multiracial ministry, Wilcrest would need to focus on building families. While adjusting to the multiracial model, families can become divided. Preparing a person to become a believer in Christ is one thing; learning how to adapt to a multicultural ministry is another. Failing the family, which Williams believes is God-ordained, is not a chance he is willing to take even if it is for a noble purpose.

Gospel Family Ministries is our response to the disparity between the Biblical portrait of a family. We delight in the scriptural vision of a family rooted in the Gospel of Jesus Christ and we mourn over the shattered families and broken homes that fill our communities. This disparity demands a response, says Pastor Jonathan.⁸⁵

Training is Williams’ answer to this problem. He believes that many families invest in their children's physical growth and health but at the same time neglect their children's spiritual growth and health because they do not teach the children about God.⁸⁶ Deuteronomy 6:4-9 says, “You shall teach them diligently to your children, and shall talk of them when you sit in your house, and when you walk by the way, and when you lie down, and when you rise... You shall write them on the doorpost of your house and your gates.” Williams argued that four steps will root the family in the gospel: (1) Cast a vision, (2) Celebrate Discipleship, (3) Delight in Worship, and (4) Partner in Missions. Williams hopes that teaching these four steps in the home

⁸⁴ Jonathan Williams, *Gospel Family: Cultivating Family Discipleship, Family Worship, And Family Missions* (Houston, TX: Lucid Books, 2015), 2.

⁸⁵ Williams, 6.

⁸⁶ *Ibid.*, 13.

will ignite a revival at any starting point, and the next season of the family life will have embraced the Gospel Family vision.⁸⁷

Williams innovatively transformed the multiracial method into a family-centered movement. These values confirm that Wilcrest Baptist Church is a Gospel-centered, multiethnic, mission-minded, gospel family who glorifies God.⁸⁸ Even though the church has this identity now, the values must continually be taught to stay that way.

Dissertations and Journal Articles

This section consists of dissertations produced at seminaries and journal articles. Since this project is an academic pursuit, preference is given to these academic resources over popular reads. The purpose of looking into this related literature is to find material to incorporate on how to develop a TC.

Dissertations

Jeffery A. Fehn drafted a dissertation entitled, *A Training Curriculum of Multi-ethnic Ministry Best Practices Designed for Harmony Vineyard Church*. Fehn's focus was to develop a multiethnic ministry curriculum for the congregation to see if it could become a useful tool to raise awareness for greater ethnic and cultural diversity in church associations. This researcher has confidence that Fehn's TC model can assist with a pattern for training a newly founded multiracial ministry. The strength of Fehn's dissertation was his methods of solving and analyzing the problem. Fehn described how to raise awareness by completing an organizational survey on how each facility has used their best practices. Fehn's weakness was that he drifted

⁸⁷ Williams, 15-6.

⁸⁸ The Williams book which was cited here will be considered further in Chapter 5 under the heading "Current Research." For more material by this author, see the appendix where Williams answers specific questions from the researcher.

away from presenting a TC model to multiethnic ministries toward a dissertation explaining a survey of works by affiliate ministries. Fehn's lists of multiple tables did not build a training curriculum model as much as it identified examples of others' works without proving if the ministry grew diversely.

Ed Lee, a pastor of the Mosaic Community Covenant Church in Sugar Land, Texas, believed that a church's best practices should become an outline of their steady development; therefore, he developed a chart for presenting his organization's Multiethnic Track.⁸⁹ Keller also discussed how one's doctrinal beliefs and ministry practices should be a well-conceived vision to bring the gospel to bear on particular cultural settings and historical moments.⁹⁰ The strength of these dissertation style resources is that best practices are outlined and explored. The weakness though is that they generally do not go to the next level and discuss how a church leader would explain these concepts to a lay person in a group meeting.

Journal Articles

This section allowed the researcher to analyze academic material with similar presuppositions to the research problem. The following journal writings, too, were associated with a mixed-method approach to finding a solution. By design, this section is more loosely organized.

Are Christians migrating outside of the church? Mary Clark Moschella's answer mentioned that it depends on where one stands, both culturally and geographically, regarding race.⁹¹ Sterling explained that migrating together is how we look at the narrative of marginalized

⁸⁹ DeYmaz and Li, 224-5.

⁹⁰ Keller, 13.

⁹¹ Mary C. Moschella, "Welcoming a World of Complexity and Color" *Reflections* 100, no. 1 (March 2013): 7-9, accessed August 6, 2020, <https://reflections.yale.edu/article/future-race/welcoming-world-complexity-and-color>

people and groups.⁹² For instance, seminaries work hard to promote racial diversity among students, staff, and faculty. However, the same administration can fall short when finding a faculty member from India, a nation of 1.2 billion people. In his article, he determined that even in an elite school, like Yale, it is hard to discuss racial topics or teach on them because it yields anxiety that many cannot handle, resulting in implicit bias. His conclusion was that implicit bias comes from humans trying to process information quickly, leading to social preferences. No one is immune, and social biases incorporate embedded bias, resulting in historical prejudice. Thus, only a transformative design could solve the problem among colleagues to dismantle biases in the workforce. Moschella's article suggested that even inappropriate experiences do influence and engage in change.

Creswell stated that a transformative-based theoretical framework, such as a transformative worldview, advances the needs of underrepresented or marginalized populations; therefore, the design applies best with a transformative worldview.⁹³ Teddlie and Tashakkori held that the transformative-based theoretical framework involves the researcher taking a position, being sensitive to the needs of the population being studied, and recommending specific changes resulting from the research to improve social justice in the community under study.⁹⁴ In contrast, *PotD* corresponds to basic similarities by implying that people's experiences in the dream impact a TC building's narrative.

⁹² Gregory E. Sterling, "From the Dean's Desk" *Reflections* 100, no. 1 (March 2013): 1-2, accessed August 6, 2020, <https://reflections.yale.edu/article/future-race/dean-s-desk-spring-2013>

⁹³ Creswell, 54.

⁹⁴ C. Teddlie and A. Tashakkori, *Foundations of Mixed Methods Research* (Thousand Oaks, CA: Sage, 2009), 96.

Insights into TC can also be gained from the article, “When the Community Changes Color,” in *Outreach Magazine*. In this piece, Rodney Woo summarized the problem Wilcrest encountered during their transformation period. Woo described how families started a Bible study which four years later became incorporated as a church in an all-white southwest Houston community.⁹⁵ In this case, a prolonged study led to needed change.

When Wilcrest faced a transitional neighborhood, the dilemma was to either leave or remain in the same location and fulfill the church plant's original purpose. The choice was to remain white while ignoring the surrounding community, integrate the diverse colors in the congregation, or pursue the path of white flight. White flight in this article is the departure of whites from a transforming community.⁹⁶ Eventually, Wilcrest decided to stay and minister to the new arrivals in the city. Next, the church was faced with a critical decision, what type of Pastor should they solicit to pastor the church? The church chose a 29-year-old pastor with the last name Woo and a Hispanic wife.⁹⁷

For this article, Woo used of both narrative and statistics demonstrating the Embedded Design Variants (EDV). The EDV is a variant combination of the hybrid methods and the prototypical variant design. Creswell argued these two systems should be considered when two designs are embedded as a supplement to a larger plan, or both ways are embedded in combination within a more massive structure or procedure.⁹⁸ Luck, Jackson, and Usher argued that where researchers embed both quantitative and qualitative data within traditional designs or

⁹⁵ Rodney M. Woo, “When the Community Changes Color,” *Outreach Magazine*, (October 2012): 51-4.

⁹⁶ *Ibid.*, 52.

⁹⁷ *Ibid.*

⁹⁸ *Ibid.*

procedures, it produces a mixed-method case study.⁹⁹ In the article, Woo's confirmed that conducting a mixed-method research project is possible during a period of church transformation.

In Summary

Chapter 2 sought to find an answer to the problem presented in Chapter 1. Instead of finding an answer, though, the review showed that more work needs to be done in this area. *PotD* is an important first step, and the seven chapters provide a scope and sequence for teaching through questions about MC. Emerson, Woo, and Williams also have other work which can supplement *PotD*. Similarly, the biblical material laid a theological foundation for the project. The dissertations and articles played a role as well supporting the idea that a mixed-method sequential explanatory design is appropriate. This design was used for written reports because it consists of two distinct phases: quantitative and qualitative.¹⁰⁰ The quantitative data and their subsequent analysis will provide a general understanding of the research problem. The qualitative data and their analysis will refine and explain those statistical results by exploring participants' views in more depth.¹⁰¹ This design can now be explored in more detail.

⁹⁹ Woo, "When the Community Changes Color," 52.

¹⁰⁰ Creswell, 54. In this design, a researcher first collects and analyzes the quantitative (numeric) data. The qualitative (text) data are collected and analyzed second in the sequence and help explain, or elaborate on, the quantitative results obtained in the first phase. The second, qualitative phase builds on the first, quantitative, phase, and the two phases are connected in the intermediate stage in the study.

¹⁰¹ *Ibid.*, 271-72.

Chapter 3

The Research Methodology

This chapter outlines the methodologies of the principal investigator (PI) for this study, a mixed-method design model capable of impacting a group.¹⁰² The final goal of the research is to measure the effect of the intervention. The first part is the intervention design itself. The second is the implementation of that design. These parts take a person through all the research steps needed to set up and conduct the project.

Intervention Design

As stated in Chapter 1, the problem was the absence of a training curriculum (TC) at Kingdom Authority Christian Center (KACC). The researcher proposed that it would be possible to find material that would facilitate a TC and the needed change. The researcher also concluded that if people who went through the TC were surveyed and interviewed, then the change could be seen and analyzed.

The literature review in Chapter 2 showed that Emerson with Woo in *People of the Dream (PotD)* did not use or create a TC during their transformation of a multiracial church. Not until new leadership took over did training become a priority. None of these resources in the literature review were adequate by themselves to achieve this project's goals. In addition, the review surveyed foundational material such as biblical examples and academic papers, but it could not supply a ready solution. Overall, the field showed that even though a specific TC did not exist, one could be implemented with the proper design.

¹⁰² Methodology in this project refers to a specific procedure, inquiries, or techniques used to identify, select, process, and analyze information about a topic Research Support.

Mixed-Method Approach

Creswell argued that there are adequate mixed-method approaches to address any researchers' project.¹⁰³ However, not all research falls into a mixed-method design. Creswell also said that mixed-methods designs may be fixed.¹⁰⁴ This project's research design falls in the fixed mixed-method approach of a quantitative and qualitative strand. Creswell defined mixed-method design as “mixed-methods studies where quantitative and qualitative methods are predetermined and planned at the start of the research process. The procedures are implemented as planned.”¹⁰⁵ Creswell stated that in addition to using a fixed or emergent mixed-methods design, researchers can also use different approaches to design their mixed-methods studies.¹⁰⁶ This researcher chose to follow a dynamic style. A dynamic style focuses on a design process that considers and interrelates multiple research components from various models rather than selecting a suitable design from an existing typology.

An advantage of this project's dynamic style is that the researcher's questions are at the heart of the discovery process; their discussion show how the participant's interrelationships need to be considered throughout the design process.¹⁰⁷ A disadvantage of this project's dynamic style is that it is not a step-by-step guide and does not help inform the design choices of an intervention. Despite these drawbacks, the fixed mixed-method design was chosen as the better choice of the mixed-method designs. It is preferred because the quantitative and qualitative

¹⁰³ John W. Creswell, “Chapter 3: Choosing a Mixed Methods Design” in *Mixed Methods Design: Principles and Procedures* by J. M. Morse and L. Niehaus, eds. (Walnut Creek, CA: Left Coast Press, 2009). 54.

¹⁰⁴ Ibid.

¹⁰⁵ Ibid., 53-5.

¹⁰⁶ Ibid., 55.

¹⁰⁷ Ibid., 58-60.

elements are predetermined and planned at the start of the research process.¹⁰⁸ The researcher decided that the dynamic style will result in a better framework where the PI is asking for participant interaction. The fixed mixed method is the best design for this project because it uses planned questionnaires (Appendix D) in the research process along with the training lessons.

Training Lessons

Having decided on a design model, the actual lessons for the TC needed to be outlined. The training lessons taught were designed to introduce one into multicultural evangelism. There were forty questions in this project separated into four sets of ten for the four weeks of training lessons:

1. Week one focus is on the individual's spiritual beliefs and religious background by (1) verifying if the participant is familiar with a multiracial ministry, and (2) what are the Bible current views concerning a multiracial ministry.
2. Week two focus is to clarify with each participant that the Bible acknowledges MC (Multiracial Congregation) relationships.
3. Week three focus is to clarify the participant's biblical belief that the Bible is clear about a multiracial body of Christ.
4. Week four focus is to determine should an MC administration be managed differently from other faith-based organizations. Since this is the last meeting, the PI's goal is also to see how the forty questions will have an impact on the virtual population group.

The combination of questions and answers has a ring of Socratic teaching; however, the material was derived from *PotD*. As indicated in the literature review, the Bible was theologically

¹⁰⁸ Creswell, 54.

foundational. The work of Emerson, Woo, and Williams was theoretically foundational. The TC brings both of those parts together and is built specifically to the ministry context. With the model and sessions in place, the next step was to get approval from the Institutional Review Board (IRB) of Liberty University.

IRB Approval

Gaining IRB approval proved that the project could achieve genuine research through ethical practices. Since the process is lengthy and standard, it will not be treated in detail here. Instead, supporting material will be included in the appendices. It is enough to write that the steps reported in this chapter were reviewed and refined by an objective third party before being conducted. With IRB approval granted, the project could move on to enroll participants in the study.

Emailed Letter to Participants

The next step was emailing letters to potential participants for participation. This step had several phases to be completed for a potential participant to be included in the group. First, he or she viewed the sample emailed letter below:

Greetings in the name of our Lord,

I am a graduate student in the Doctor of Ministry Program at Liberty University School of Divinity. I am researching to understand better the impact of a training model within a multiracial church. The purpose of my research is to implement *People of the Dream* at Kingdom Authority Christian Center to build a training model for the leaders of a multiracial congregation in evangelism and missions. I am writing to invite you to participate in my study because you are an 18+ ministry leader interested in developing ministry, and an 18+ Christian believer, who was selected to be part of a mixture of different/ethnicity online.

Participants will be asked to complete a pre-survey (5-10 minutes), 4 individual interviews (1 interview per week for 4 weeks lasting 10-15 minutes each interview), 4 training/focus group sessions (1 session per week for 4 weeks lasting 15-30 minutes each session, and a post-survey (5-10 minutes). Your name and other identifying information

will be requested as part of your participation, but the information will remain confidential.

To participate, please email me at kkdavis1@liberty.edu verifying your interest in participating. A confirmation email will follow verifying your acceptance into the online study group. This confirmation email will contain a consent document. The consent document contains additional information about my research. Please sign and return the consent document to me prior to completing the pre-survey.

Sincerely,

Ken Davis
Pastor at Kingdom Authority Christian Center
Houston, Texas 77057

Second, he or she replied by email with a question only if the clarity is needed, and third, he or she returned an email saying, "I accept."

The Consent Form

The last step in setting up the project was emailing the consent form. The purpose of the consent form was to: (1) confirm participation, (2) verify each participant's acceptance, (3) share all pertinent information about the study, (4) confirm a participant's agreement to terms, and (5) obtain a signature. The consent form included: (1) an invitation to be part of the research study, (2) the content of the study and why it is being done, (3) what will happen if you take part in this study, (4) how you or others could benefit from this study, (5) what risk might you experience from being in this study, (6) how personal information will be perfected, (7) how voluntary is study participation, and (8) what you should do if you decide to withdraw from the study? (Appendix C). Because the project relied heavily on interaction from the participants, strong commitment before beginning was important.

At the outset, the concept for this study imagined being in a room with a group of racially diverse believers from a variety of backgrounds. The surveys would be completed on paper, and interviews would be recorded in-person. There would be no considerations for how

many people were in a room nor how far apart people would sit from each other. The events of the past year changed those plans, but the original purpose of implementing a TC for MC could still be achieved.

Implementation of the Intervention Design

A project design had been chosen and approved. Participants committed to finishing had come on board. Now was the time to implement the TC and collect the data. The data collection process was organized into ten phases which took place over the four weeks of the intervention:

1. Pre-test Questionnaire
2. Week 1 individual interview questionnaire
3. Week 1 virtual population group questions
4. Week 2 individual interview questionnaire
5. Week 2 virtual population group questions
6. Week 3 individual interview questionnaire
7. Week 3 virtual population group questions
8. Week 4 individual interview questionnaire
9. Week 4 virtual population group questions
10. Post-test Questionnaire

The fixed mixed-method and dynamic approach allowed the PI to input questions into the meeting discussion to address issues as they arose.

Because so many abbreviations will be used in this section, it would be helpful to cover the most commonly used ones: Pre-test (PRE-T), Pre-test Questionnaire (PRE-TQ), Post-test (PT-T), Post-test Questionnaire (PT-TQ), Individual Interview Questionnaire (IIQ), Individual Questionnaire (IQ), Individual Virtual Interview (IVI), Individual Virtual Interview

Questionnaire (IVIQ), Individual Virtual Questionnaire (IVQ), Virtual Population Group (VPG), Virtual Population Group Questionnaires (VPGQ), Ministry Leader (ML), Christian Believer (CP), and the Population Group Questionnaire (PGQ).

The quantitative methods used for this research project will include the PRE-TQ, four weeks of individual interviews, in conjunction with four weeks of population groups, and a PT-T. These quantitative methods were chosen to give the PI adequate understanding of the participants' knowledge, opinions, and thoughts about the research. The elements of the population group, and individual interviews are seen in detail in the implementation of the intervention design.

The qualitative methods in this research project will include the analysis of the quantitative transcriptions. A qualitative analysis of the PRE-TQ, four individual questionnaires, four individual virtual interviews, in conjunction with, four population group questionnaire, four population virtual groups, and a post-test will also be done beginning with the PRE-TQ.

Pre-Test Questionnaire

Phase 1 was the PRE-TQ. This phase was organized into 5 areas: (1) the purpose and objectives of the PRE-TQ, (2) the steps to be taken for each task, (3) the people and the ethical issues involved, (4) the resources required and data protocols, and (5) the applied limitations and delimitations.

The purpose of the PRE-TQ was: (1) verifying if the participant is familiar with a multiracial ministry, (2) understanding the current views concerning a multiracial ministry, (3) seeing if the participants views would change during the four weeks of meetings, and (4) at the end of week four comparing and recording both the PRE-and PT-T responses.

The following questions from the PRE-TQ were emailed to the participants:

1. What is your definition or understanding of a multiracial congregation?
2. Based on the definition of a multiracial church in this study, do you attend a multiracial Church?
3. Did you know that the Bible speaks of a multiracial congregation?
4. Have you ever heard of a multiracial church?
5. Now that you have heard the definition of a multiracial church, do you agree with the definition?
6. Have you ever wondered why there are fewer mixed races in a church? What are your thoughts?
7. Besides your race, have you ever witnessed or led one of another race to Christ? Why or why not?
8. Do you understand the definition of a multiracial church? Do you think the church is necessary? Please explain.
9. Would you attend a multiracial church? Why or Why not?
10. Write in your own words what you think a multiracial church is?

After completion, the participants emailed the replies back to the PI; he then transcribed the responses and answers.

The people involved in this PRE-TQ were: (1) Ministry leader, (2) Christian believer, and (3) the PI. Each participant was reminded of the PI's responsibility concerning the Consent form's confidentiality and the ethical issues it holds (Appendix C). Each participant was also reminded that confidentiality is not guaranteed in a virtual setting as they may share what was

discussed with people outside of the group. Therefore, all participants were given a pseudonym identity for this study. No virtual interviews were required for the PRE-T.

The resources required were a computer with online access, a link from the Zoom application, and an email account. The data collected from this pre-test were the returned emailed PRE-TQ paper and email confirmation. The tools used to collect the PRE-T were personal electronic devices and internet access. The tool for recording information was the Zoom virtual video recording. The recording device was turned on for the opening prayer to start the project. The PI had sole responsibility to begin recording the PRE-T and stop recording at the end of the closing prayer. The data was analyzed to observe similarities, clarity, and confusion. The types of data collected from the PRE-T were both the questions and answers. The data was analyzed to give the PI an adequate understanding of the participants' knowledge, opinions, and thoughts about the research.

The following limitations and delimitations were applied to the pre-test:

1. All participants are at least 18 years old.
2. All participants are Christians.
3. Some participants are Church leaders.
4. All participants have an electronic device with access to the internet, a valid email account, and the Zoom application.

These four items correspond to the material presented in the first chapter.

Week 1 Individual Interview Questionnaire

Phase 2 was the first IIQ. This phase was organized into 5 areas: (1) the purpose and objectives of the IIQ, (2) the steps to be taken for each task, (3) the people and the ethical issues

involved, (4) the resources required and data protocols, and (5) the applied limitations and delimitations, including unexpected complications.

The purpose of the IIQ was: (1) verifying if the participant is familiar with a multiracial ministry, (2) understanding the current views concerning a multiracial ministry, (3) seeing if the views were changing during the four weeks of meetings, and (4) converting the quantitative method to a qualitative analysis at the end of the fourth VPG meeting. The following questions from the IIQ were emailed to the participants:

1. Did you grow up in church?
 - a. If yes, what type of church did you attend? Do you remember any activities or functions you attended in the church? At what age did you participate in your first church activity?
 - b. If so, did you invite a friend, yes or no?
 - c. If not, what are the reasons, if any, you did not attend church?

Did someone at a local church in the neighborhood visit your home, invite you and your family to the church? Or a church from outside your neighborhood?
2. Have you ever attended a Vacation Bible School, mission trip, Bible Training Union, or any similar event? If so, was it with your church or another organization? If another organization, what was the organization?
3. How diverse is the church you grew up attending?
 - a. Very diverse
 - b. Diverse
 - c. Not diverse

4. Before participating in this population group, have you ever heard of or attended a multiracial or multicultural church? If so, where did you attend?
5. Do you believe the Bible is the inspired word of God?
6. Do you believe Jesus wanted all people to go to heaven, yes or no?
7. What is your definition of racism?
8. What is your definition of a multiracial church?
9. Are you in a multiracial marriage or involved in a multiracial relationship?
10. Was your parents' union a multiracial union? Or are there any other multiracial unions in your family?

After completion, the participants emailed the individual interviews back to the PI who then transcribed the individual interview questionnaires' responses and answers.

The people involved in this IIQ were: (1) Ministry leader, (2) Christian believer, and (3) the PI. Each participant was reminded of the PI's responsibility concerning the Consent form's confidentiality and the ethical issues it holds (Appendix C). Each participant was also reminded that confidentiality is not guaranteed in a virtual setting as they may share what was discussed with people outside of the group. Therefore, all participants were given a pseudonym identity for this study.

Participants were assigned an IVI prior to the weekly VPG. This practice of emailing participants to set up meetings was the pattern for the entire intervention.

The resources required were a computer with online access, an account for the Zoom application, and an email account. The data collected from this IIQ were a returned email IIQ paper and email confirmation. The tools used to collect the IIQ were personal electronic devices and internet access. The tool for recording information was the Zoom video recorder. The

recording device was turned on for the opening prayer to start the project. The PI has sole responsibility to begin recording the IVQ and stop recording at the end of the closing prayer. The data was analyzed to observe similarities, clarity, and confusion. The data collected at this time were paper submissions as well as virtual recording questions and answers. The PI analyzed this data to gain an adequate understanding of the participants' knowledge, opinions, and thoughts about the research.

The following limitations and delimitations were applied to the IIQ and IVQ:

1. The project was conducted online.
2. All participants are at least 18 years old.
3. All participants are Christians.
4. Some participants are Church leaders.
5. All participants have an electronic device with access to the internet, a valid email account, and the Zoom application.

These five items correspond to the material presented in the first chapter.

An unexpected limitation arose while scheduling participants for their interviews, the difference in time zones. Three participants were ET; four participants were CT, one participant was MT, and the PI was CT (Figure 3:1). Zawadi, El-Paso, Mountain Time (MT); 007, Houston, Speedbird, England, Ms. Secretary, Pensacola, Central Time (CT); Titus Reloaded, Tallahassee, Jessbyfaith, Savannah, and Maryland, Richmond, Eastern Time (ET). The time zones were placed under the pseudonym identity. Also, each participant position was listed. Ministry Leader (ML), and the Christian Believer (CP).

The PI scheduled the VPG meeting at 7 pm Central time. The stars identify the ministry leaders and Christian participant location, and the dark lines separate the Time Zones. The

identity of each participant position was categorized: Principal Investigator (PI), Ministry Leader (ML), and the Christian Believer (CP). The time zones were listed by the participants' states to correlating a mixed-method approach. Please note that there were time zone differences for some participants. (Figure 3:1).

Week 1 Virtual Population Group and Questions

Phase 3 was the VPG. This phase was organized into 5 areas: (1) the purpose and objectives of the VPG, (2) the steps to be taken for each task, (3) the people and the ethical issues involved, (4) the resources required and data protocols, and (5) the applied limitations and delimitations.

The purpose of the VPG was: (1) verifying if the participant is familiar with a multiracial ministry, (2) understanding the current views concerning a multiracial ministry, (3) seeing if the participants understanding and views will change during the four weeks of meetings, and (3) converting the quantitative method to a qualitative analysis at the end of the fourth VPG meeting.

The following questions for the VPG were emailed to the participants:

1. Is the Bible clear that a multiracial church is part of the Father's plan of salvation for the Body of Christ?
2. Is the Bible clear that multiracial church also must recognize Jesus's Lordship to serve in the kingdom of heaven?
3. Is the Bible clear that a multiracial church must develop a relationship with Christ and His Kingdom?
4. Is the Bible clear throughout that prayer includes a multiracial church as part of God's plan in the kingdom of heaven here on earth?

5. Is the Bible clear that all people are required to find their purpose in the kingdom of heaven?

After completion, the participants emailed the answers back to the PI, who then transcribed the responses and answers.

The people involved in this VPG were: (1) Ministry leader, (2) Christian believer, and (3) the PI. Each participant was reminded of the PI's responsibility concerning the Consent form's confidentiality and the ethical issues it holds (Appendix C). Each participant was also reminded that confidentiality is not guaranteed in a virtual setting as others may share what was discussed with people outside of the group. Therefore, all participants were given a pseudonym identity for this study.

The resources required for this research were a computer with online access, an email account, and a Zoom account. The data collected from this VPG was the returned emailed PGQ and email confirmation. The tools used to impact PGQ were personal electronic devices and internet access. The tool for recording information was the Zoom video recorder. The recording device was turned on for the opening prayer to start the project. The PI had sole responsibility to begin the recording of the VPG and stop recording at the end of the closing prayer. The data was analyzed to observe similarities, clarity, and confusion. The data collected from both the PGQ and the VPG were paper submissions as well as virtual recording questions and answers. The data was analyzed to give the PI adequate understanding of the participants' knowledge, opinions, and thoughts about the research.

The following limitations and delimitations were applied to the PGQ and VPG:

1. The project was conducted online.
2. All participants are at least 18 years old.

4. All participants are Christians.
5. Some participants are Church leaders.
6. All participants have an electronic device with access to the internet, a valid email account, and the Zoom application.

These six items correspond to the material presented in the first chapter.

Week 2 Individual Interview Questionnaire

Phase 4 was the second IIQ. This phase was organized into 5 areas: (1) the purpose and objectives of the IIQ, (2) the steps to be taken for each task, (3) the people and the ethical issues involved, (4) the resources required and data protocols, and (5) the applied limitations and delimitations.

The purpose of the second IIQ was: (1) verifying if the participant is familiar with a multiracial ministry, (2) understanding the current views concerning a multiracial ministry, (3) seeing if the participants views were changing during the four weeks of meetings, and (4) converting the quantitative method to a qualitative analysis at the end of the fourth VPG meeting.

The following questions from the IIQ were emailed to the participants:

1. Are there any multiracial marriages or relationships in your family?
2. Do you believe the Bible speaks of one dominant race? If so, what is that race?
3. Should a multiracial church integrate? Assimilate? Both? Neither? Or do you not know?
4. I enjoy getting to know people and cultures different from mine.
5. I enjoy meeting people of different (race, culture, denomination, careers) who have a common interest.
6. I know people different from my (belief, religion, views, identity).

7. I work closely with people with different views than mine.
8. What race or ethnic group do you consider yourself?
9. For your circle of friends, how many are of the same race, different race?
 - a. all
 - b. most
 - c. about half
 - d. few
 - e. none
 - f. does not know
 - g. refused
10. Have you been part of any other multiracial group of any other organization?

After completion, the participants emailed the replies back to the PI, who then transcribed the responses and answers.

The people involved in this IIQ were (1) the Ministry leader, (2) the Christian believer, and (3) the PI. Each participant was reminded of the PI's responsibility concerning the Consent form's confidentiality and the ethical issues it holds (Appendix C). Each participant was also reminded that confidentiality is not guaranteed in a virtual setting as they may share what was discussed with people outside of the group. Therefore, all participants were given a pseudonym identity for this study.

The resources required were a computer with online access, an account for the Zoom application, and an email account. The data collected from this IIQ was the returned emailed IIQ and email confirmation. The tools used to complete the IIQ were personal electronic devices and internet access. The tool for recording information was the Zoom virtual video recording. The

recording device was turned on for the opening prayer to start the project. The PI had sole responsibility to begin recording the IVQ and stop recording at the end of the closing prayer. The data was analyzed to observe similarities, clarity, and confusion. The types of data collected from the IVQ were both the questions and answers. The data was analyzed to give the PI an adequate understanding of the participants' knowledge, opinions, and thoughts about the research.

The following limitations and delimitations were applied to the IQ and IVQ:

1. The project was conducted online.
2. All participants were 18 years and older.
4. All participants are Christians.
5. Some participants are Church leaders.
6. All participants have an electronic device with access to the internet, a valid email address, and the Zoom application program.

These six items correspond to the material presented in the first chapter.

Week 2 Virtual Population Group Questions

Phase 5 was the second VPG. This phase was organized into 5 areas: (1) the purpose and objectives of the VPG, (2) the steps to be taken for each task, (3) the people and the ethical issues involved, (4) the resources required and data protocols, and (5) the applied limitations and delimitations.

The purpose of the VPG was: (1) verifying if the participant is familiar with a multiracial ministry, (2) understanding the current views concerning a multiracial ministry, (3) seeing if the participants views were changing during the four weeks of meetings, and (4) converting the quantitative method to a qualitative analysis at the end of the fourth VPG meeting.

The following questions from the VPG were emailed to the participants:

1. Is the Bible clear there are other races within the body of Christ as a multiracial group?
2. Is the Bible clear one's identity as a believer is required to become obedient to the gospel and establish an organization to carry out the gospel?
3. Is it clear that the Bible commands a multiracial organization to do missions?
4. Did Pentecost's actions clarify that a multiracial group of people received the Holy Spirit to communicate with all nations.
5. Do you agree that the Bible is clear how every organization is empowered with the same opportunity to treat others with the love of Christ?

After completion, the participants emailed the replies to the PI; he then transcribed the responses and answers.

The people involved in this VPG were: (1) the Ministry leader, (2) the Christian believer, and (3) the PI. Each participant was reminded of the PI's responsibility concerning the Consent form's confidentiality and the ethical issues it holds (Appendix C). Each participant was also reminded that confidentiality is not guaranteed in a virtual setting as they may share what was discussed with people outside of the group. Therefore, all participants were given a pseudonym identity for this study.

The resources required for this research were a computer with online access, an email account, and a Zoom account. The data collected from this VPG were the returned emailed PG paper and email confirmation. The tools used to complete the PGQ were personal electronic devices and internet access. The tool for recording information was the Zoom virtual video recording. The recording device was turned on for the opening prayer to start the project. The PI

had sole responsibility to begin recording the VPG and stop recording at the end of the closing prayer. The data was analyzed to observe similarities, clarity, and confusion. The data collected from both the PGQ and the VPGQ were paper submissions as well as virtual recording questions and answers. The data was analyzed to give the PI an adequate understanding of the participants' knowledge, opinions, and thoughts about the research.

The following limitations and delimitations were applied to the PG and VPG:

1. The project was conducted online.
2. All participants are at least 18 years old.
4. All participants are Christians.
5. Some participants are Church leaders.
6. All participants have an electronic device with access to the internet, a valid email, and the Zoom application program.

These six items correspond to the material presented in the first chapter.

Week 3 Individual Interview Questionnaire

Phase 6 was the third IIQ. This phase was organized into 5 areas: (1) the purpose and objectives of the IIQ, (2) the steps to be taken for each task, (3) the people and the ethical issues involved, (4) the resources required and data protocols, and (5) the applied limitations and delimitations.

The purpose of the IIQ was: (1) verifying if the participant is familiar with a multiracial ministry, (2) understanding what the current views concerning a multiracial ministry, (3) seeing if the participants' views were changing during the four weeks of meetings, and (4) converting the quantitative method to a qualitative analysis at the end of the fourth VPG meeting.

The following questions for the IIQ were emailed to the participants:

1. Do you prefer the same nationality in a __? (may circle more than one)

- a. pastor
 - b. boss
 - c. president
 - d. does not matter
 - e. spouse
 - f. refused
2. Do you believe Revelation 7:9; clearly defines a multicultural heaven?
 3. Which view of the Bible reflects your own view?
 - a. The Bible is valid in all ways, and should be read literally, word for word.
 - b. The Bible is a moral guide, but not always to be read literally.
 - c. The Bible is a moral guide, but should not be read literally, and may contain some errors about non-religious matters.
 4. According to the theology of your congregation, can a woman:
 - a. Lead group prayer during the primary worship service?
 - b. Be an usher?
 - c. Teach adult classes where there are men?
 - d. Serve on a lay governing body (e.g., Board of Elders)?
 - e. Be the Senior Pastor?
 5. Do you believe the Bible says a woman can:
 - a. Lead group prayer during the primary worship service?
 - b. Be an usher?
 - c. Teach adult classes where there are men?
 - d. Serve on a lay governing body (e.g., Board of Elders)?

- e. Be a pastor who is not the senior pastor?
 - f. Be the senior pastor?
6. Do you believe that a multiracial congregation is on the rise in the United States and fulfills the Great Commission?
 7. Do you believe all organizations in some ways are multiracial and multicultural?
 8. Can you see how a multiracial congregation can have an economic impact?
 9. Since joining a multiracial church, what views of yours have changed concerning others?
 10. Finding that multiracial people are part of the Bible does this change your views on marrying within or outside of your race?

After completion, the participants emailed the replies to the PI who then transcribed the responses and answers.

The people involved in this IIQ were: (1) the Ministry leader, (2) the Christian believer, and (3) the PI. Each participant was reminded of the PI's responsibility concerning the Consent form's confidentiality and the ethical issues it holds (Appendix C). Each participant was also reminded that confidentiality is not guaranteed in a virtual setting as they may share what was discussed with people outside of the group. Therefore, all participants were given a pseudonym identity for this study.

The resources required for this research were a computer with online access, an email account, and a Zoom account. The data collected from this IVQ were the returned emailed IVQ and email confirmation. The tools used to complete the IVQ are personal electronic devices and internet access. The tool for gathering information was the Zoom virtual video recording. The recording device is turned on for the opening prayer to start the project. The PI had sole

responsibility to begin recording the IVQ and stop recording at the end of the closing prayer. The data was analyzed to observe similarities, clarity, and confusion. The data collected from both the PGQ and the VPGQ were the paper submissions as well as virtual recording questions and answers. The data was analyzed to give the PI an adequate understanding of the participants' knowledge, opinions, and thoughts about the research.

The following limitations and delimitations were applied to the IQ and IVQ:

1. The project was conducted online.
2. All participants are at least 18 years old.
4. All participants are Christians.
5. Some participants are Church leaders.
6. All participants have an electronic device with access to the internet, a valid email, and the Zoom application program.

These six items correspond to the material presented in the first chapter.

Week 3 Virtual Population Group Questions

Phase 7 was the third VPG. This phase was organized into 5 areas: (1) the purpose and objectives of the VPG, (2) the steps to be taken for each task, (3) the people and the ethical issues involved, (4) the resources required and data protocols, and (5) the applied limitations and delimitations.

The purpose of the VPG was: (1) verifying if the participant is familiar with a multiracial ministry, (2) understanding the current views concerning a multiracial ministry, (3) seeing if the participants views were changing during the four weeks of meetings, and (4) converting the quantitative method to a qualitative analysis at the end of the fourth VPG meeting.

These five PGQ questions were emailed to the participants:

1. The Bible is clear that all organizations are required not to become a problem in the kingdom of heaven. What concern do you believe others may have towards a multiracial congregation today?
2. The Bible is clear every believer must face the fear of taking risk, as a multiracial congregation are there some risks in ministry?
3. The Bible is clear a multiracial church's mission is to integrate. Do you believe a multiracial church can integrate with a none-multiracial organization?
4. Do you see within the Bible how the multiracial church is part of the kingdom of heaven? Please explain.
5. Evangelism is one method for one to give proof of a multiracial ministry. Do you see how the evangelical efforts of the multiracial church are working in the Scriptures?

After completion, the participants emailed the replies to the PI who then transcribed the responses and answers.

The people involved in this VPG were: (1) the Ministry leader, (2) the Christian believer, and (3) the PI. Each participant was reminded of the PI's responsibility concerning the Consent form's confidentiality and the ethical issues it holds (Appendix C). Each participant was also reminded that confidentiality is not guaranteed in a virtual setting as they may share what was discussed with people outside of the group. Therefore, all participants were given a pseudonym identity for this study.

The resources required for this research were a computer with online access, an email account, and a Zoom account. The data collected from this VPG was the returned emailed PGQ

and email confirmation. The tools used to collect the PGQ were personal electronic devices and internet access. The tool for recording information was the Zoom virtual video recording. The recording device was turned on for the opening prayer to start the project. The PI had sole responsibility to begin recording the VPG and stop recording at the end of the closing prayer. The data was analyzed to observe similarities, clarity, and confusion. The data collected were both the PGQ and the VPGQ paper submissions as well as virtual recording questions and answers. The data was analyzed to give the PI an adequate understanding of the participants' knowledge, opinions, and thoughts about the research.

The following limitations and delimitations were applied to the PG and VPG:

1. The project was conducted online.
2. All participants are at least 18 years old.
3. All participants are Christians.
4. Some participants are Church leaders.
5. All participants have an electronic device with access to the internet, a valid email, and the Zoom application program.

These five items correspond to the material presented in the first chapter.

Week 4 Individual Interview Questionnaire

Phase 8 was the fourth IIQ. This phase was organized into 5 areas: (1) the purpose and objectives of the PRE-TQ, (2) the steps to be taken for each task, (3) the people and the ethical issues involved, (4) the resources required and data protocols, and (5) the applied limitations and delimitations.

The purpose of the IIQ was: (1) verifying if the participant is familiar with a multiracial ministry, (2) understanding the current views concerning a multiracial ministry, (3) seeing if the

participants views were changing during the four weeks of meetings, and (4) converting the quantitative method to a qualitative analysis at the end of the fourth VPG meeting.

Ten IIQ questions were sent to the participants:

1. Why do you think few congregations are racially diverse?
 - a. I do not think this.
 - b. I feel it contaminates the races.
 - c. I think it is because of ignorance.
 - d. I think the Bible is clear about segregation of culture.
 - e. I think it is because of the surrounding neighborhood.
 - f. Other
2. Should the board of directors in a multiracial church have a diverse board?
3. Should worship in a multiracial church be diverse?
4. Based on the percentage of the church diversification, should the deacons handle only individuals of their nationality and culture?
5. Should the Bible replace the cultural observations of the history belonging to the members of a multiracial church?
6. Should a multiracial Church observe cultural holidays in the United States? For example: Halloween, Easter, Christmas, Saint Patrick's Day, any other established or observed holiday.
7. Should a multiracial church require a specific dress code within the sanctuary aside from performance?

8. Are buses required to evangelize outside the neighborhood where a multiracial church is established, or should each believer provide transportation from personal evangelism?
9. Do you know of any other multiracial organizations within your City? How did you come across the organization?
10. Do the questions of this interview fit the questions needed to help build and plant a multiracial church?

After completion, the participants emailed the replies to the PI who then transcribed the responses and answers.

The people involved in this IV interview were: (1) the Ministry leader, (2) the Christian believer, and (3) the PI. Each participant was reminded of the PI's responsibility concerning the Consent form's confidentiality and the ethical issues it holds (Appendix C). Each participant was also reminded that confidentiality is not guaranteed in a virtual setting as they may share what was discussed with people outside of the group. Therefore, all participants were given a pseudonym identity for this study.

The resources required were a computer with online access, an account for the Zoom application, and an email account. The data collected from this IVQ was the returned emailed IVQ and email confirmation. The tools used to impact the IVQ were personal electronic devices and internet access. The tool for recording information was the Zoom virtual video recording. The recording device was turned on for the opening prayer to start the project. The PI had sole responsibility to begin recording the IVQ and stop recording at the end of the closing prayer. The data was analyzed to observe similarities, clarity, and confusion. The types of data collected from the IVQ were both the questions and answers. The data was analyzed to give the PI an

adequate understanding of the participants' knowledge, opinions, and thoughts about the research.

The following limitations and delimitations were applied to the IQ and IVQ:

1. The project was conducted online.
2. All participants are at least 18 years old.
3. All participants are Christians.
4. Some participants are Church leaders.
5. All participants have an electronic device with access to the internet, a valid email, and the Zoom application program.

These 5 items correspond to the material presented in the first chapter.

Week 4 Virtual Population Group Questions

Phase 9 was the fourth VPG. The process taken for this VPG was: (1) to email participants a PGQ, (2) after completion, to email the PGQ back to the PI immediately, and (3) to transcribe the PGQ responses and answers, and (4) schedule the weekly VPG.

This phase was organized into 5 areas: (1) the purpose and objectives of the VPG, (2) the steps to be taken for each task, (3) the people and the ethical issues involved, (4) the resources required and data protocols, and (5) the applied limitations and delimitations.

The purpose of the VPG was: (1) verifying if the participant is familiar with a multiracial ministry, (2) understanding the current views concerning a multiracial ministry, (3) seeing if the participants views were changing during the four weeks of meetings, and (4) converting the quantitative method to a qualitative analysis at the end of the fourth VPG meeting.

Five PGQ were emailed to the participants:

1. In the Bible, is evidence of multiracial fellowship explicit? Do you see a multiracial fellowship?
2. Does the Bible clearly include baptism essential for a multiracial group of people?
3. The Bible is clear that Holy Communion can be administered within a multiracial congregation. How should Holy Communion be administered?
4. The Bible is clear that financial supports is important for kingdom accomplishments and venues. Should a multiracial organization build their own business?
5. The Bible is clear that church planting is a requirement in reaching other cultures and training them to do likewise. Should there be more multiracial church planters?

After completion, the participants emailed the replies to the PI who then transcribed the responses and answers.

The people involved in this VPG were: (1) Ministry leader, (2) Christian believer, and (3) the PI. Each participant was reminded of the PI's responsibility concerning the Consent form's confidentiality and the ethical issues it holds (Appendix C). Each participant was also reminded that confidentiality is not guaranteed in a virtual setting as they may share what was discussed with people outside of the group. Therefore, all participants were given a pseudonym identity for this study.

The resources required were a computer with online access, an email account, the Zoom application, and email account. The data collected from this VPG was the returned emailed PGQ and email confirmation. The tools used to impact PGQ were personal electronic devices and

internet access. The tool for recording information was the Zoom virtual video recording. The recording device was turned on for the opening prayer to start the project. The PI had sole responsibility to begin the recording of the VPG and stop recording at the end of the closing prayer. The data was analyzed to observe similarities, clarity, and confusion. The data collected from both the PGQ and the VPGQ were the paper submissions as well as the virtual recording questions and answers. The data was analyzed to give the PI adequate understanding of the participants' knowledge, opinions, and thoughts about the research.

The following limitations and delimitations were applied to the PG and VPG:

1. The project was conducted online.
2. All participants are at least 18 years old.
4. All participants are Christians.
5. Some participants are Church leaders.
6. All participants have an electronic device with access to the internet, a valid email account, and the Zoom application program.

These six items correspond to the material presented in the first chapter.

Emailed Post-Test Questionnaire

Phase 10 was the PT-TQ. This phase was organized into 5 areas: (1) the purpose and objectives of the PT-TQ, (2) the steps to be taken for each task, (3) the people and the ethical issues involved, (4) the resources required and data protocols, and (5) the applied limitations and delimitations.

The purpose of the PT-TQ was: (1) verifying if the participant is familiar with a multiracial ministry, (2) understanding the current views concerning a multiracial ministry, (3) seeing if the participants views had changed during the four weeks of meetings, and (4)

comparing both the pre-test and post-test questionnaire answers to verify if the population group views changed within the four weeks of this research.

The steps taken for this PT-TQ were: (1) to email participants a post-test, (2) after completion, email the post-test back to the PI immediately, and (3) transcribe the post-test questionnaires' responses and answers.

The ten post-test questions below were emailed to the participants:

1. What is your definition or understanding of a multiracial congregation?
2. Based on the definition of a multiracial church in this study do you attend a multiracial Church?
3. Did you know that the Bible speaks of a multiracial congregation?
4. Have you ever heard of a multiracial church?
5. Now that you have heard the definition of a multiracial church. Do you agree with the definition?
6. Have you ever wondered why there are less mixed races in a church? What are your thoughts?
7. Besides your race have you ever witnessed to or led one of another races to Christ? Why or why not?
8. Understanding the definition of a multiracial church. Do you think a church is necessary? Please explain.
9. Would you attend a multiracial church? Why or Why not?
10. Write in your own words what do you think is a multiracial church?

After completion, the participants emailed the replies to the PI who then transcribed the responses and answers.

The people involved in this PT-TQ were: (1) the Ministry leader, (2) the Christian believer, and (3) the PI. Each participant is reminded of the PI's responsibility concerning the Consent form's confidentiality and the ethical issues it holds (Appendix C). Each participant was also reminded that confidentiality is not guaranteed in a virtual setting as they may share what was discussed with people outside of the group. Therefore, all participants were given a pseudonym identity for this study.

The resources required were a computer with online access, an email account, the Zoom application, and a Zoom account. The data collected from this PRE-T was the returned emailed PRE-TQ and email confirmation. The tools used to impact the PRE-T were personal electronic devices and internet access. The tool for recording information was the Zoom virtual video recording. The recording device was turned on for the opening prayer to start the project. The PI had the sole responsibility to begin recording the PRE-T and stop recording at the end of the closing prayer. The data was analyzed to observe similarities, clarity, and confusion. The types of data collected from the PT-T were both the questions and answers. The data was analyzed to give the PI an adequate understanding of the participants' knowledge, opinions, and thoughts about the research.

The following limitations and delimitations were applied to the PRE-T:

1. All participants are at least 18 years old.
2. All participants are Christians.
3. Some participants are Church leaders.
4. All participants have an electronic device with access to the internet, a valid email address, and the Zoom application program.

These four items correspond to the material presented in the first chapter.

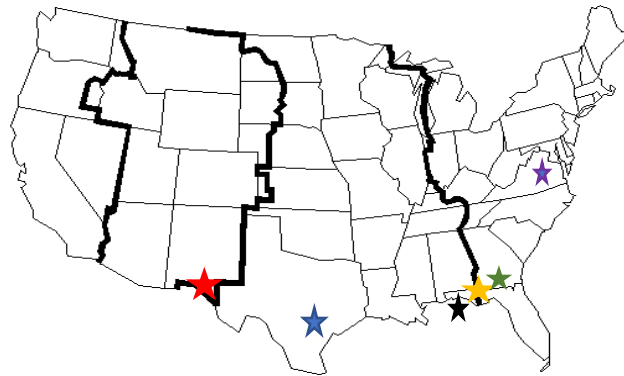
The research was dynamic, having 10 phases, each with multiple parts. The study strictly followed the IRB-approved guidelines, but at each point, there was an analysis that allowed the PI to adapt to the VPG. For example, at times participants would change their answers after hearing another participant respond. The PI could sense that the group was giving skewed data for solidarity. He quickly advised them that the discussion of a VPG does not necessarily have to come to a consensus. He assured them that expressing their own spiritual beliefs would best help with the project. This dynamic element ensured that the researcher was collecting the correct data.

In Summary

This section began by showing the need for a mixed method approach. That approach was briefly explained, and the instruments were sorted into qualitative and quantitative groups. Some abbreviations were provided so that the project could be described from set up to implementation. The study needed IRB approval and participants who would commit to the entire process. Once those things were secured the ten phases of data collection could be taken. Two phases were pre-tests and post-tests. Four phases then were individual questions and another four were group formatted. During the whole process, the PI continued to look for changes. Sensing argued that the DMIN student engages in the project thesis, hoping to effect change through the specific plans of action they have in mind.¹⁰⁹ The goal of these sessions was to impact the participants in a positive way allowing them to be involved in a MC. Chapter 4 will see what kind of change occurred.

¹⁰⁹ Tim Sensing, *Qualitative Research: A Multi-Methods Approach to Projects for Doctor of Ministry Theses* (Eugene, OR: Wipf and Stock Publishers, 2011), 63.

Figure 3:1 Participants' Time Zones



Participants Time Zone

Principle Investigator

Houston, TX-CT

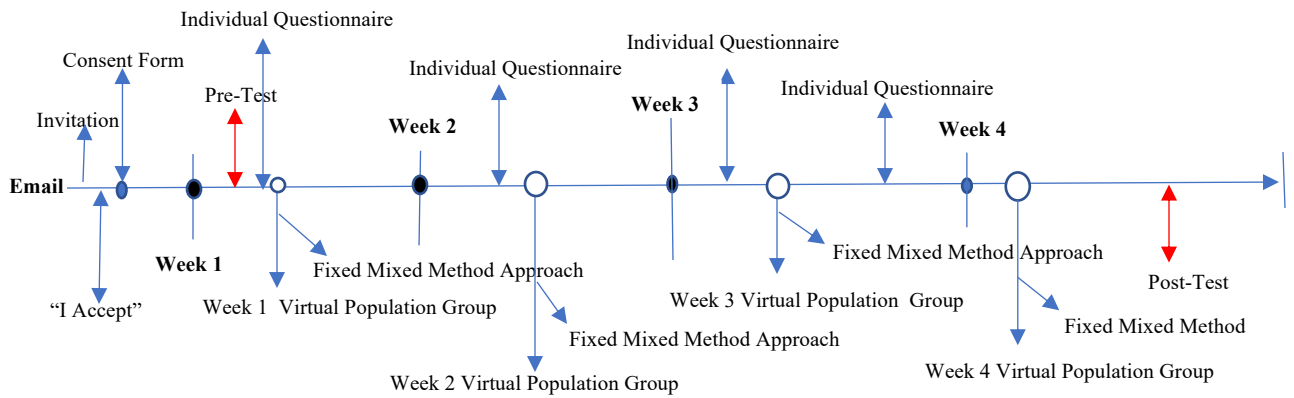
Participating Ministry Leaders

El Paso, TX -MT
 Pensacola, FL-CT
 Tallahassee, FL-ET
 Savanah, GA -ET

Christian participant

Houston, TX-CT
 Pensacola, FL-CT
 Pensacola, FL-CT
 Richmond, VA-ET

Figure 3:2 Weekly Steps



Chapter 4

The Results and Reflection of the Intervention Plan

The problem was that the Kingdom Authority Christian Center (KACC) lacked training for a newly developed multicultural church (MC). The purpose of this mixed-method research (MMR) was to discover if a training curriculum (TC) could have an impact on members, leaders, and the community. In *People of the Dream, (PotD)* Woo and Emerson did not provide a specific TC. However, the book did provide appendices that focused on methodology for conducting research at a multiracial organization.¹¹⁰ Therefore, a mixed-method research (MMR) plan was created and implemented. Chapter 3 chronologically went through the intervention from IRB approval to the week-by-week routine of sharing the questions and collecting answers.

This chapter will report the results and reflect on the impact. Chapter 4 has been arranged into four sections: (1) Reliability and Validity of Findings, (2) Results of the Recruitment, (3) Impact of the TC, and (4) Reflections Before and After.

Reliability and Validity of Findings

Terms like reliable and valid mean that a reader can trust the results. It does not make sense to write a chapter about results and to reflect on those results if the findings were contrived. For example, if researchers give a child a choice between what they say is a dirty smelly dollar bill or a bright shiny penny, then do not be shocked when the findings show children prefer less money to more money. This project can be trusted because of the care given to the design and implementation.

Triangulation is when one compares results with something else to make sure he or she is not off-target. The word has connotations of sailors who guided their ships by the stars. For this

¹¹⁰ Michael O. Emerson and Rodney M. Woo, *People of the Dream: Multiracial Congregations in the United States* (Princeton, NJ: Princeton University Press, 2006), 209-43.

project corroboration triangulation utilized checking answers with the participants to make sure the data had been collected correctly. It also checked the quantitative data from surveys with qualitative data in interviews. This way if participants gave a strange written answer, the PI could check with them verbally for an explanation. This feature also worked proactively so that if a person wanted clarification about a question, then the PI could share the explanation with the rest of the group.

In addition to this triangulation technique, the findings were member checked by other church leaders. In fact, Williams, who would be considered an expert on MC, offered his personal assistance to the PI. His pastoral guidance is evident during an interview with the PI; this material was included as an appendix since he did not sign up as an anonymous participant. Also, because the project included a ministry leader in the group, the PI could check with this person if something did not seem right. One drawback to having a ministry leader who was already familiar with the *PotD* in the training group is the phenomenon of a null hypothesis.

Because the reader sees no significant difference between the pre-test and post-test answers, the reader may assume the hypothesis, the belief that TC will have a positive impact on a MC, is incorrect. These results, however, do not disprove the hypothesis; instead, they demonstrate a null hypothesis. A null hypothesis is a situation where the results do not conclusively show a direct correlation in data; however, they do not discredit the hypothesis. Related to having results that do not fit predicted outcomes, Creswell mentioned two forms: Null & Alternative.¹¹¹ Like many DMIN projects, there are situations within this study where the results between pre-test and post-test are similar. The lack of change does not mean the results

¹¹¹ John W. Creswell, V. L. Plano Clark, M. Gutmann, and W. Hanson, *Advanced Mixed Methods Research Designs*, in *Handbook of Mixed Methods in Social and Behavioral Research* by A. Tashakkori and C. Teddlie, eds. (Thousand Oaks, CA: Sage, 2003), 134-5.

are illegitimate. The answers, rather, reflect a null hypothesis because in the majority of places the results vary according to the hypothesis. If no changes were observed at all, then, as Creswell indicated, offering an alternative hypothesis would be proper. For this paper, simply mentioning the null hypothesis here in the reliability and validity section is sufficient.

Valid and reliable findings must translate from the researcher’s notes to the pages of the dissertation. For the results section, figures will be used to highlight relevant numbers. However, with 40 questions and even more information in interviews, the pages could become littered with tables and charts. So, when feasible answers will be formatted in a list because that style is easier to read and to follow.

Results of Recruitment

Twenty believers were invited to participate in an intervention through a recruitment letter sent out by the PI. Of those 20, 6 did not respond, leaving the PI to receive 14. Of the 14 who replied, only 11 could be accepted. Three of the 14 were denied for several reasons including not being willing to sign the consent form. Additionally, 3 more of those who initially replied and were accepted dropped out, leaving now 8 (Table 4:1) participants. While this final number may seem small, the demographics of the population group were exactly right.

Table 4:1 Recruiting Analysis

Recruitment Letter	PI Sent Out
Sent them out to participants	20
Received by the PI	14
Accepted by participants	11

Rejected by PI or dropped out	3
Participants decline to participate	4
Participants refusing to sign Consent form	1
# of participants becoming a virtual population group	8

The purpose of the recruitment letter was to build a virtual population group (VPG) that corresponded with a *PotD* type of demographic. This VPG had men and women, older and younger, single and married, as well as professional and blue-collar workers. Also, about 8 ethnic groups were represented with mixed heritages. To add to the diversity, the group spanned several time zones and lived in 6 urban areas in 4 different states. These categories matched ways that Wilcrest (Table 4:2) tracked its members, and they were similar to demographic characteristics highlighted in *PotD*.¹¹² The time logs are also derived from *PotD*.

As was noted in Emerson’s research, some of these labels are binary definitions, meaning that you are one or the other. Other ones are a spectrum with a range of racial diversity and averages. So, once again the VPG is exactly what was needed to implement a TC that could impact a MC.

¹¹² Emerson and Woo, 37-46.

Table 4:2 Participants Demographics and Characteristics

Age(s)	Gender		Marital Status	Employment	Ethnicity/ Culture
	Male	Female			
Young Adult in 20s	0	1	Married	RN	Jamaican
Adult in 30s	2	3	1-Male married. 1-Male unmarried 1-Female married. 1-Female Divorced. 1-Female Single	*Physical Health Therapist, *Salesman/ Entrepreneur, *Accountant, *Children Practitioner, *Healthcare worker	*Black American *Jamaican *Black American *White American *Haitian
Middle Age Adult in 40s	1	1	Both Married	*College Director *Entrepreneur	*White British *Black American
Full Age Adult in 50s	1	1	Both Married	*Optician *Administrator	*Black American *Jamaican
Senior Age Adult in 60s	1	0	Married	*Attendant	*Anglo-Saxon

Table 4:3 Individual Virtual Interview Time Log

Week 1 Individual Interview	El Paso (MT) CL	Tallahassee (ET) CL	Pensacola (CT) CL	Savannah (ET) CL	Pensacola (CT) CP	Richmond (ET) CP	Houston (CT) CP	Pensacola (CT) CP
Day	Tuesday	Tuesday	Thursday	Thursday	Tuesday	Tuesday	Wednesday	Tuesday
Date	7/7/20	7/7/20	7/9/20	7/9/20	7/7/20	7/08/20	7/8/20	7/7/20
Time	10:23 pm	5:05 pm	12:05 pm	6:11 pm	9:14 pm	8:53 am	10:55 pm	4:52 pm

Impact of the Training Curriculum

Having seen the results of recruitment, one can now look at the impact of the training. To see the impact, answers to selected questions from the total 40 questions asked from Week 1-4 will be examined. These questions are grouped under the headings: (1) A Multiracial Congregation Defined, (2) Race and Ethnicity Personalized, and (3) Faith Unified.

A Multiracial Congregation Defined

The first question was taken from week one individual interview questionnaire (IIQ) and individual virtual interview questionnaire (IVIQ) question eight, “What is your definition or understanding of a multiracial congregation?” The following answers were given:

“More than a single race”

“One that includes people of all races”

“A multiracial congregation is comprised of individuals from different races worshipping together.”

“More than one race gathered together to worship”

“People from at least three racial or ethnic backgrounds”

“Many different people with different racial or cultural backgrounds in one congregation.”

“My understanding of a multiracial congregation is a congregation which has different cultural people.”

“I think a multiracial congregation is one in which there are a variety (at least 3) races or ethnicities represented in at least 20% of the congregation so that no one group represents more than 60% of the congregation.”

One should note that the virtual population group definitions varied from very simple to technical. One participant knew the definition with the 80/20 ratio.

After four weeks of the virtual population group meetings, a post-test was provided, asking the same questions. The following answers were taken from the post-test:

“Group of more than one race”

“A congregation is made up of at least three different races or cultures, with no one race making up more than 40% of the congregation.”

“A congregation is made up of people of different races.”

“A mixed-race group that is attending a church together”

“A rigid answer would be a congregation that many races are worshipping and serving together. A more holistic answer would be a congregation that has many nationalities, cultures, and races represented in worship and service.”

“My definition of a multiracial congregation is a congregation where there are an equal or greater number of the different races.”

“One that includes people of all races”

“People of more than one race”

While subtle, one can see the answers are more alike with fewer variations. However, the answers do not reflect a change in viewpoint overall. Once again there is an attempt for binary definitions.¹¹³ This time, though, the number is a 40% mix rather than a 20% mix.

¹¹³ Emerson and Woo, 35.

The second question was from the first IIQ, “Do you attend a multiracial Church?” The following answers were given:

“Yes”

“Yes”

“Yes, but I am not sure of the percentages.”

“No”

“No”

“No”

“No”

“Yes”

Table 4:4 Responses to Multiracial Church Attendance

Number of Participants	Number of Responses	Yes	No	%
8	8	4	4	50%

After the four weeks of the virtual population groups, the results changed dramatically. All 8 now answered that they attend a MC. Since their membership had not changed, this switch in answers must reflect a change in thought. The likely reason is that they were now more comfortable or more familiar with the definition of a MC.

When asked in the pre-test, “Did you know that the Bible speaks of a multiracial congregation?” 1 participant did not know. During the training this view was changed so that in the post test everyone agreed that the Bible speaks of a multiracial congregation.

In the pre-test everyone answered, “Yes” to the question, “Have you ever heard of a multiracial church?” However, 3 answered, “No” to the follow-up question, “Now that you have

heard the definition of a multiracial church. Do you agree with the definition? These 3 who did not agree changed their answers because of the meetings, and in the post-test for this definition question there was agreement among all 8.

For the pre-test question, “Have you ever wondered why there is a less mixed race in a church?” 5 answered, “Yes” meaning most of the group felt they knew why churches were often not mixed. 1 of the 3 who answered, “No” changed the answer in the post-test indicating they understood better now.

For the pre-test, 7 out of 8 answered, “Yes” to the question, “Have you ever witnessed or led one of another race to Christ?” By the end of the training all 8 had shared their faith with a person from another race.

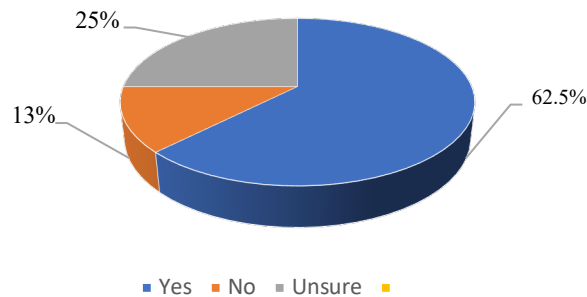
When asked, “Understanding the definition of a multiracial church, do you think a multiracial church is necessary?” the pre-test recorded:

- 2 out of 8 were unsure.
- 5 out of 6 said, “Yes.”
- 1 out 8 said, “No.”

In contrast, at the end of the four weeks of discussion, the post-test recorded:

- 1 of the 2, who said unsure, changed their view to “No.”
- 1 of the 2, who said unsure, changed their view to “Yes.”

Figure 4:1 Definition of Multiracial Church



When asked at the end, “Write in your own words, what do you think a multiracial church is?” the following answers were given:

“More than a single race”

“It is a great phenomenon and necessary for the tolerance and acceptance of other cultures.”

“A multiracial congregation comprises of individuals from different races worshipping together.”

“More than one race ministering and reaching others of different races”

“People from at least three racial or ethnic backgrounds”

“A church that has a healthy mix of races and ethnicities worshipping and serving together. I have an issue with the word race - it is such a human-made term and concept. Nevertheless, I often use race and ethnicity interchangeably unless the distinction is required.”

“I think that a multiracial church is a church where all people of color, ages, and nationalities are welcomed.”

“I believe a multiracial church is a church made of up believers from different races, worshipping and serving God together, living out the Great Commission as one body.”

These answers show the participants had learned how to verbalize what was taught. Not only had some of their views changed, but they were also capable of communicating these views to others in the church and in the community.

To summarize, half of the group started with strong understanding and definitions of multiracial which might be expected of participants who volunteered to be part of a prolonged study. In all areas, though, the other half of the group came around after training. Even questions with 7 out of 8 affirmative responses at the outset became unanimous by the last week.

Race and Ethnicity Personalized

The questions in this part relate to a participant's racial identity. While one might not expect these answers to change, even with training, they can. The reason is that there might be bias. The researcher focused on these questions to combat any bias that may arise towards a non-homogenous organization.

The question, "What race or ethnic group do you consider yourself?" generated these answers:

"African American with Jamaican roots"

"Maryland native of African descent"

"Caucasian"

"Caucasian, British by birth and American by life"

"Black, African Origin"

"White, Caucasian, or Anglo"

"Black, African American"

"Black"

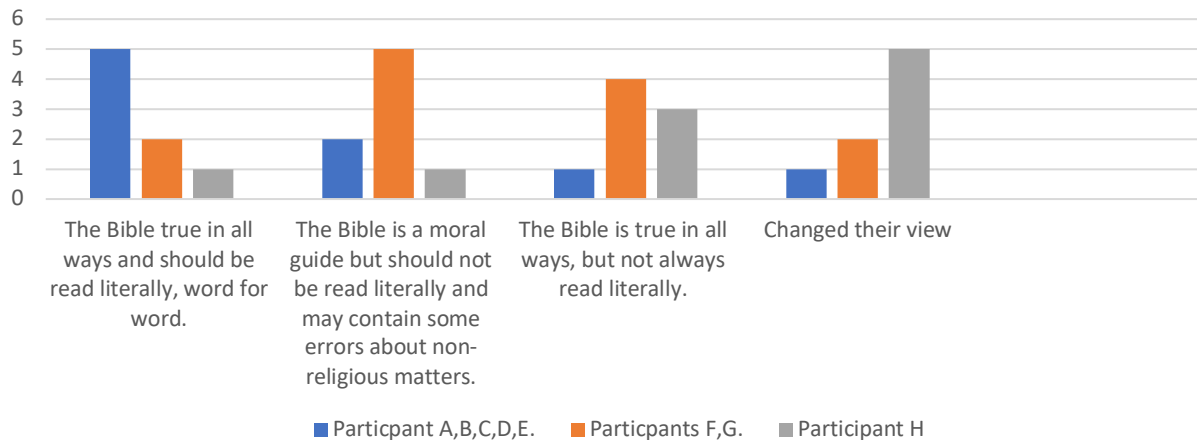
One can see that the demographics of race differ. It should be noted that only 2 participants did not give a mixed or qualified answer.

The purpose of the question, “Which view of the Bible reflects your view?” was to show that biases are broader than one race. This point is emphasized in *PotD*. Week 3 IIQ recorded these results:

- 5 out of 8 participants viewed the Bible as true in all ways and should be read literally, word for word.
- 2 out of 8 participants viewed the Bible as a moral guide but should not be read literally and may contain some errors about non-religious matters.
- 1 out of 8 participants viewed the Bible as true in all ways, but not always read literally.

After discussing the matter 2 participants changed their view, and they now see the Bible is true in all ways and should be read word for word literally. 1 participant remained the same believing the Bible is a moral guide but should not be read literally and may contain some errors about non-religious matters. These biases toward the Bible were not racially determined and changed over time.

Figure 4:2 Which view of the Bible reflects your own view?



The first question from the Week 3 IIQ asked if there was a preference regarding nationality with a pastor, boss, spouse, or president. The participant could also say that it did not matter or that he or she did not want to answer the question. The purpose of the question was to bring out any inconsistencies. The following answers were given:

Week 3 IIQ records:

- 3 out of 8 preferred a pastor in the same nationality,
- 5 out of 8 said nationality does not matter.

Week IVIQ records:

- 7 out of 8 concluded that nationality does not matter.
- 1 out of 8 still preferred the same nationality.

Thus, 2 out of 3 changed their view after thinking through the *PotD* content.

Despite the one holdout from the previous question, for this one everyone answered, “Yes” when asked, “Would you attend multiracial church? Why or Why not?”

“Yes, it depends where the Lord wants me, not a race.”

“Yes”

“I would because it is beautiful, and it serves a reminder that Christ is not partial to skin tone.”

“Yes”

“Yes, as long as the message was in line with God’s Word. I have long since felt limited by only knowing black history in the church and Martin Luther King’s dream in the church, and slave history. There is a superior mindset that arises from this—people begin to think higher of themselves than they ought to and lower others. I have witnessed many Christian blacks with mindsets that whites are devils or that blacks have earned a superior

standing due to overcoming the tragedies and traumas. It discounts what others have experienced and limits our effectiveness in the world.”

“Yes, because I like to surround myself with different people.”

“Yes, I have attended and worshipped with many multiracial churches. I attended them because the Spirit of God led me to that place to worship.”

“Yes! I love the richness that comes from connecting with believers of other races; I want to learn from others who do not see the world the way I do.”

It should be noted that 6 out of the 8 answered the “Why” part of the question, and only 2 gave a one-word answer.

Besides bias, the next question also showed the participants’ views concerning multiracial ministry. “Should the board of directors in a multiracial church have a diverse board?” received these replies:

“Yes, it should be multiracial to give different perspectives.”

“No, it should be who is qualified.”

“Yes, I believe the board of directors in a multi-racial church should have a diverse board, reflective of their church.”

“Yes, my reason for believing the board of directors in a multiracial church should have a diverse board so that the church is balanced. Also, the opposite race can help shed light on why things used to be different for others.”

“Yes, if the church is made up of people of different races, then the board of directors should also be of different races.”

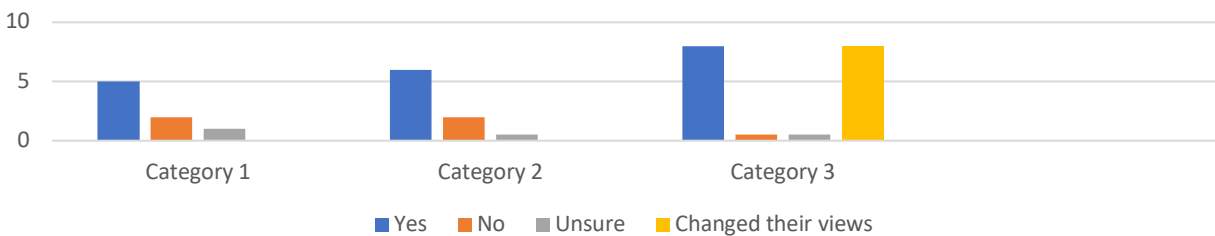
“No, the disciples were not diverse, but the people were who followed Christ. If they have the Spirit of Christ, they should be able to minister to all people.”

“I am not sure because I do not attend a multiracial church, but at work, my bosses are diverse.”

“Yes, I think the church should because I only speak English, so how can the church reach others without someone who speaks their language, just my opinion.”

Five gave positive answers. Two gave negative answers, and 1 was unsure. After *PotD*-based training, 3 changed their views and all 8 agreed that a diverse board is necessary.

Figure 4:3 Should a multiracial church have a diverse board?



To summarize, in most areas 5 out of 8 remained unchanged holding to the same view as *PotD*. For the 3 participants who seemed to express more bias, discussing the content of *PotD* allowed them to move past these feelings into attitudes that would help a MC operate effectively.

Faith Unified

The purpose of these last questions was to demonstrate the Bible is the same for all. A pitfall of multiracial training can be the misunderstanding that whatever a group believes is fine for them. In other words, there is no right and wrong as long as it is cultural. 1 John 5:17 is very clear, “All unrighteousness is sin.” Sin and godliness are universal concepts because all have sinned, and Jesus died for all to make them righteous before God.

Paired with the emphasis on true faith was unity. In Ephesians 4:13-15 Paul wrote, “Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.” Christlikeness is the goal of every

believer no matter race or nationality.¹¹⁴ This set of questions should discover the participants' view for analysis.

From IIQ and IVIQ, “Do you believe Revelation 7:9; clearly defines a (integrated) multicultural heaven?” Every answer was the same:

“Yes”

“Yes”

“Yes”

“Yes”

“Yes”

“Yes”

“Yes”

“Yes”

The population group as a unit clearly believes in Revelation 7:9 that heaven is depicted as a multicultural home.

Another similar question asked, “Do you believe the Bible is the inspired Word of God?”

(a) Yes, inspired (b) No, not inspired, (c) Do not know. The answers submitted were:

“a, Yes, inspired”

“a, Yes, inspired”

“a, Yes, inspired”

“a, Yes, inspired”

“a, Yes, inspired”

“a, Yes, inspired”

¹¹⁴ Ibid., 41-42.

“a, Yes, inspired”

“a, Yes, inspired”

In both the pre-test and the post-test all 8 participants agreed that the Bible is the inspired Word of God.

For “Do you believe Jesus wants all people to go to heaven?” these answers were given by the participants:

“Yes”

“Yes”

“Yes”

“Yes”

“Unsure because of Jehovah's Witness doctrine, I'm still working on this.”

“Yes”

“Yes”

“Yes”

The one person who expressed uncertainty had changed his or her view by Week 4. When the question was asked again at the end of the study, there were only “Yes” responses.

On a deeper theological level, “Should the worship in a multiracial church be diverse?” was asked. Some of the responses were driven by theology, but for the most part the answers were a reflection of cultural perceptions:

“Yes, worship should be multiracial because it helps with tolerance and inclusion.”

“No, it can be geared to cultural preference, not mandatory.”

“Yes, I believe that the worship in a multiracial church should be diverse to honor and include all races.”

“No, I do not believe that it is a prerequisite to have a diverse worship service if the Holy Spirit guides it. However, if it is requested by one or the other races, then I would accommodate it.”

“Yes, having diverse worship helps to unify the church members in that diverse worship acknowledges the fact that people of different races are present.”

“Yes, but what constitutes diverse worship? I like mostly all gospel, but I am not wild about some Country gospel, sorry.”

“Yes, all people should feel welcome.”

“No, not really because you should consider what church you join.”

Week 4 IIQ records:

- 5 out of 8 said yes, the worship should be diverse.
- 3 out of 8 said no, the worship should NOT be diverse.

In contrast, Week 4 IVIQ records:

- 7 out of 8 said yes, the worship should be diverse.
- 1 out of 8 change his or her answer to unsure.

It should be noted that even after the training none of the answers had scriptural support. Not one participant quoted a verse or cited an example from the Bible as the reason for the answer given.

“Do the questions of this interview fit the questions needed to help build and plant a multiracial church?” This question comes from week four IIQ and IVIQ, and despite being at the end of the study, it was still difficult for participants to answer. They said:

“Yes, the questions in this interview help to build the foundation of thought required for a multiracial church.”

“Depends on the thesis of the project.”

“Yes, I believe these questions fit the questions needed to help build and plan a multiracial church.”

“Unsure, I do believe that there are others to address; however, as the church grows, then other questions would come about to make the congregation more unified.”

“Yes, the questions address topics that prompt and promote meaningful discussion that is important to highlight the Great Commission that the Gospel should be preached to all. It further highlights that God is not partial to race, and salvation is for all.”

“Yes, I believe so.”

“Yes, in hearing what is a multiracial church”

“Yes, I think more churches should consider doing this type of groundwork to make the better.”

Week 4 IIQ records:

- 5 out of 8 said yes; the questions of this interview fit the questions needed to help build and plant a multiracial church.
- 1 out of 8 said no, the questions of this interview do not fit the questions needed to help build and plant a multiracial church.
- 2 out of 8 were unsure because there is more to consider when establishing an organization.

In contrast, week 4 IVIQ records:

- 4 out of 8 said yes; these interview questions fit the questions needed to help build and plant a multiracial church.
- 3 out of 8 said no, the questions of this interview do not fit the questions needed to help build and plant a multiracial church.

- 1 out of 8 were unsure because there is more to consider when establishing an organization.

On the positive side, the intervention revealed that the Week 4 IIQ answer has differed from Week 4 IVIQ showing the TC had an impact. On the negative side, the answers were not unanimous like many of the others in the surveys and interviews. Some of the confusion likely stemmed from the fact the questions were more about attitude and less about logistics.

Reflections Before and After

In this section there will be a comparison of the participants' before-and-after behavior in order to reflect on the effectiveness of the project on the VPG.¹¹⁵ This section was organized into two parts: (1) the before remarks, and (2) the after sentiments. As the titles suggest, the researcher shared comments and insights. However, some of the material quoted was allowed to speak for itself.

The goal of the last section was to gauge how a group was affected and how they might affect others. Since the participants came into the research project at different levels of understanding and service, there was a sliding scale effect with the results. For example, one person may have had a 100% increase, but even this total does not equal where another person started. Overall, though, the pattern was one where people move forward to realize dreams. At the beginning of the study, most participants approached the VPG meeting with uncertainty. By the end they showed conviction.

Although all participants were Christians in this forum, styles differed greatly. One's upbringing, beliefs, and cultural norms were expressed in this research just as each participant's

¹¹⁵ Merrick Rosenberg and Daniel Silvert, *Taking Flight* (Upper Saddle River, NJ: Pearson Education, Inc, 2013), Appendix, 214-26. Behaviors refer to each participant's diversity and their styles as indicated in the appendixes of *Taking Flight*.

demographics were revealed. This diversity was just as essential to the learning process as the *PotD* material. Each person showed that he or she learned from the experiences and insights of other participants as well as from the guidance of the researcher.

Participants made the following remarks before:¹¹⁶

Participant A: *“I would love to be part of the research, but I do not know much about a multiracial church, but I am willing to learn.”*

Participant B: *“I am open to any research as long as I can express my sentiments.”*

Participant C: *“The research sounds interesting, I am not sure what to expect, but I will give it my best.”*

Participant D: *“I love panels of discussion like this, but I am not sure if my views will give you what you want.”*

Participant E: *“Yes, I am interested in this study because we need more studies on multiracial diversification.”*

Participant F: *“I am from Jamaica, and we have people from everywhere. Yes, I will do it.”*

Participant G: *“Yes, I am willing to be part of the research, but I must warn you my schedule fills up fast.”*

Participant H: *“I will do it. I truly do not know what to expect.”*

These are the comments made afterwards:

Participant A: *“Ken, thank you for asking me to be a part of this forum. As you know, my husband is a police officer, and the recent events have made me*

¹¹⁶ In the earlier section of this chapter no titles such as, “Participant A” were used when quoting a response. That style was used to prevent a reader from identifying a participant through a cross-referencing of answers. In this section, though, a cross-reference is needed to compare the answers from before and after the intervention. So, a generic title was used for each quote.

reevaluate my views towards the system and minorities. I admit I needed this forum more than it needed me. I was skeptical, but the questions made me realize that as a minister, I should do some personal soul searching, and this panel of Christian believers has helped me understand what I must do. First, I must forgive both my thoughts and actions and learn what the Bible says about others and not just the church united.”

Participant B: *“At first, I was skeptical because I attend a Christian Jewish synagogue, but I am glad I did. The forum was great. I learned many things and got many of my curiosity perceptions answered.”*

Participant C: *“All I can say is wow! I have not had this much biblical interaction since my leadership classes at Miracle Faith Center Bible classes.”*

Participant D: *“At first, I did not think I had much to offer, considering what is going on in the world today. One incident in particular with my son at his school. This forum helped me to see that God’s plan for humanity is much larger than the ignorance we encounter daily.”*

Participant E: *“This study was fantastic. I am disappointed it is over. I was getting into the groove of it.”*

Participant F: *“I enjoyed the forums. Until the pandemic, I did not take the opportunity to study my Bible much. This forum gave me that opportunity; plus, the boost I needed to feel secure during these uncertain moments.”*

Participant G: *“I enjoyed being part of a virtual forum. I think there should be more different questions, but overall, I enjoyed it.”*

Participant H: *“I hope you got the research you were looking for because I do not see how much help I was with all my technical issues.”*

As one can see from these before and after remarks, the TC had a measurable impact on the participants. The experience was enjoyable but challenging. The overwhelming reaction was that the intervention had helped them find answers they would not have gotten otherwise.

In Summary

Chapter 4 demonstrated the impact of a mixed-method project. Some data were objective answers to survey questions. Other data were more subjective as participants gave answers in interviews. Every week the data was analyzed to see if the participants were understanding the lessons and to look for changes in their views. Even though the meetings were virtual, participants were able to share freely, and even though the population group was also virtual, it was also the right size and mix.

With so much data, the results and reflections were arranged logically by themes that emerged from the virtual population group responses given in the four-week intervention. These sections were composed of questions, answers, and commentary that created thematic points. Some charts and figures were used, but the overarching goal was to highlight points related to learning how to be a MC ministry.

The main idea, not to be missed, was that the answers improved throughout the process because of the TC being implemented. People not only knew more, but they could also express themselves more clearly. They were also more confident and showed more conviction. They were able to work in a multicultural group and to learn from people different from themselves. Their shyness and uncertainty were replaced with a God-given dream. If this result could happen with the VPG, then it could certainly happen at KACC.

Chapter 5

Conclusion

When a student has completed the course work for a program, he is conferred a degree in his field of study at graduation. While this event marks an end of a journey as a student, it is really a step forward into a new life as a professional. In the same way, as a thesis project comes to completion, it is expected that the researcher will move forward into more work. Chapter 5 is the conclusion of this thesis project. It looks back to review the chapters, looks at itself to gain lessons, and looks to the future to decide where to go from here.

Review of the Chapters

This first section, a review of the chapters, has five subsections addressing each part of the thesis project, summarizing the completed work, and answering questions about how the researcher arrived at his conclusions. Chapter 1 was an overview of the ministry context as it pertains to the multiracial church. The sections framed the work that needed to be done to solve the problem. Chapter 2 was a literature review, which identified the theoretical and theological foundations upon which a project could be built. Chapter 3 was partially academic proposing a design for an intervention as well as partially practical listing the many steps taken to complete the intervention. Chapter 4 reported the results grouping the findings in ways that could be analyzed and interpreted. Chapter 5 was the conclusion of the thesis project.

Chapter 1 verified the personal background of the principal investigator (PI), Ken Davis and introduced the emergence of Kingdom Authority Christian Center (KACC). The PI was chosen by Christ at age 8, called at age 19, and ordained at age 24. However, he understood that churches had to become multiracial, but was never introduced to a training curriculum designed to help church leaders or members. In September 2010, the KACC was officially established.

The PI pastored and mentored a multicultural group of individuals without the use of a training curriculum with some success. However, when the PI went to Houston, Texas the need for a training curriculum (TC) to evangelize multiracial multicultural people became pressing. He was not prepared for the enormous culture of people in the Houston area, but knew that other ministries had this multicultural church (MC) identity. So, he began to look for resources that he could use to solve KACC's problem.

Chapter 2 was a literature review that uncovers the theoretical and theological foundations of Scripture and related literature. The first foundational matter was Scripture, and while the Bible has important things to say about race relations and multicultural church, more was needed for a TC. The next group of literature focused on the work of Emerson, Woo, and Williams. These pastors and researchers had contributed to *People of the Dream (PotD)* and Wilcrest Baptist Church. *PotD* became the guidebook then for implementing a TC and Wilcrest became the model for MC. Also, in this chapter some dissertations and articles were examined; however, it was determined that the best option would be a new research project.

Chapter 3 consolidated the PI's methodologies for this study, resulting in a mixed-method design model that utilized both surveys and interviews.¹¹⁷ The style would be dynamic meaning that the PI would be able to see the answers and track how viewpoints were changing during the intervention. In fact, interaction with the emailed answers would influence the way the virtual meetings were conducted by guiding the discussion. With the design approved the PI recruited a virtual population group (VPG) of 8 participants. An anonymous pre-test given to the population group at the beginning of the intervention. The TC included four individual questionnaires, four individual virtual interviews on the questionnaires, and four virtual

¹¹⁷ Methodology in this project refers to a specific procedure, inquiries, or techniques used to identify, select, process, and analyze information about a topic research support.

population group meetings. All activities were scheduled on a weekly rotation from July 6-30, 2020. An anonymous post-test was given at the end of the four weeks.

Chapter 4 reported the intervention results by analyzing the data. Because the participants volunteered for a research project about MC, it is not surprising that they started with a reasonable amount of basic knowledge and previous experience. It was surprising, though, that half of the VPG had reservations about using the term ‘multiracial’ with a church because the word does not appear in Scripture. Some felt it was a made-up term. Looking at the data, one could see as the participants worked through the 40 questions their views were changed or confirmed in a spiritually positive way. In the end, most of the group shared a consensus toward theology and ministry that would allow them to serve together in a MC.

Chapter 5 was the summary chapter of this thesis project. Like plating a dish that has been prepared, everything is put in its place and garnished. The material in this chapter answered questions such as, how do the results compare with the plan? What did the researcher learn by implementing the project? How might the results apply in other settings? Did anything emerge during the study that merits future research? It is a fitting end to look backwards, to look where one is standing presently, and to look forwards to what might go.

Lessons from the Research

There is no doubt that the research from the study will benefit KACC since the project was designed for that context. However, the greater concern is understanding what lessons may apply to other settings. In this section five lessons will be highlighted. The main point will be stated directly at the beginning, and then further elaboration will be provided.

The first lesson is that flexibility is essential for a MC. It was not by accident that a dynamic approach was chosen for the mixed-method design. Had the TC been static there would

have been no way to tweak the meetings to the emerging needs. It is a fitting lesson for working in a MC where leadership will need to listen to its members, and members will need to listen to the community. Demographics are constantly changing; so, adopting a congregational identity that adapts is crucial.

This study had some limitations imposed to receive university approval that could not be altered. For example, participants had to make an up-front commitment and be over 18. If the TC is implemented in a MC without these restrictions, there could be greater success. One might see more people who don't know about MC attend just to see why people are excited. Also, people who may hesitate to sign a form may be willing to give the meetings a try. In these scenarios, flexibility makes things better.

The second lesson is to keep moving forward. A biblical illustration of this principle of sustaining progress can be seen in Gal 2:11. Paul wrote "But when Peter was come to Antioch, I withstood him to the face because he was to be blamed." Paul had been working hard in Galatian churches to help them see themselves in Christ. Peter and other Jewish Christians entered the scene, and soon there were setbacks. In fact, the Bible said that even the encourager Barnabas had reverted back to the old ways. Paul did not want the spiritual momentum that had been built to be lost over cultural hurdles.

During research one can get tired and slow down. Sometimes, one might start to drift backwards. Leaders, however, should work to sustain what has been built and not give ground. In the same way, as a congregation goes through the process to become a MC there will be times that people want to go back to the way it was. Maybe they are tired, or maybe they believe the other way was easier. No matter the cause, the lesson is the same. Keep moving forward and keep making progress.

The third lesson is that churches, even new plants, may need reform. Church history students are familiar with the Reformation of the 16th century where a rediscovery of truth led to a change of structures. The reality is that churches from every time period need to become better organizations. Fixing a problem will take strong leadership and proper theology, but it is the only way to become the body Jesus wants the church to be.

In the research setting, it took openness and honesty to admit bias and work toward consensus. Like the reformers, believers need to be convinced by Scripture to change. The answers to some of the questions at times seemed to rely more on cultural understand rather than hermeneutics, but a MC will have to have an intentional ecclesiology to avoid following the status quo.

A fourth lesson is that a VPG can be used for more than just research. This project utilized a VPG because during COVID churches had closed down and many people were unwilling to meet in groups. As a result, the participants interacted through Zoom meetings and electronic correspondence. At the time it seemed more of a necessary evil to complete the dissertation. However, looking at it now, it feels more like the future.

Zoom, Microsoft Teams, and Facebook Live are all tools that can be used by a MC. The purpose might be fellowship, just to see a person's face or make a connection. The goal may be a group worship time where people from more than one time zone and more than one city can come together to focus on God. Planning for these meetings is the same as planning for a VPG.

A final lesson is understanding the truth. Race relations is a top story in the news. Almost every day, one can find a story or headline about a problem. To solve these problems, a MC needs truthful accurate data. It is easy to contrive arguments or build a straw man. Doing

constructive research is harder. However, doing the hard work of research is a more desirable option than following popular myths into chaos.

This study used triangulation to confirm findings. It utilized experts on the topic with years of experience, and it relied on a respected book for design. While having people familiar with *PotD* skewed some pre-test and post-test answers, they were important to making the methodology valid and trustworthy. The sample group was representative in every area of a MC. The data, too, was collected transparently and kept anonymous to ensure credibility. No corners were cut in the process so that the findings could be defended and held up as reliable. In fact, the results can be compared with similar research in the field.

Comparison with Current Research

This section is a comparison of the research results with similar current research. As was done in the second chapter, the works of Emerson, Woo, and Williams will be examined in light of a TC for MC. The material in this section, though, is not a revisiting of the same books; instead, it will go further into other writings of these authors. Emerson also wrote *The Unity of Faith*, Woo wrote *The Color of Church*, and Williams wrote *Gospel Family: Cultivating Family Discipleship, Family Worship, and Family Missions*.

Emerson's book *United by Faith* is a collaborative effort between four authors who have written about race relations honoring past and present pioneers in the area of MC at the beginning of a new century. Still relevant today, the book employs terms that reflect accepted usage at the time of writing and focus on a broad range of cultural expressions.¹¹⁸ Although term usage is only suggested, the authors conclude that the twenty-first century must be the century of

¹¹⁸ Curtiss Paul DeYoung, Michael O. Emerson, George Yancey, and Karen Chai Kim, *United by Faith: The Multiracial Congregation as an Answer to the Problem of Race* (Valley Forge, PA: Judson Press, 2002), preface.

multiracial congregations.¹¹⁹ Similarly, in this research working definitions were given that reflect accepted usage. For example, a multicultural church is an acceptable term, but the term multiracial church is not as accepted because it may promote the concept of a superior people. For many, the terms are interchangeable which can also lead to confusion. To be specific, the term virtual people group or VPG was used in this study to refer to the participants.

Woo's book *The Color of Church* is a biblical and practical paradigm for multiracial churches. The focus of the book is the journey of the Wilcrest family and the need for theology. Woo believed the church would not become multiracial without a proper theology.¹²⁰ This research also focused on a need for theology. KACC's problem is that no TC exists to assist with the training of a multiracial church. The VPG discussion helped direct the researcher to the need for theology. In fact, a number of the questions in the study were overtly theological for this reason. Because theology transcends race, it is able to bring multiracial congregations together and was a significant component of the research findings.

William's book *Gospel Family*, as the subtitle suggests, covers discipleship, worship, and missions. In all of these areas, the focus stays on family. Williams writes the fulfillment of the gospel family is worship. Family worship gives God the glory He deserves while leading the rest of our household to do the same.¹²¹ Several times during study sessions, the VPG broke into worship. Missions and discipleship, too, were frequent themes of the group interaction. The findings of the study completely support the principles and arguments presented by Emerson, Woo, and Williams, but more work is still needed.

¹¹⁹ DeYoung et al., 3-5.

¹²⁰ Rodney M. Woo, *The Color of Church: A Biblical and Practical Paradigm for Multiracial Churches*, (Nashville, TN: B&H Publishing Group, 2009), 37-9.

¹²¹ Jonathan Williams, *Gospel Family: Cultivating Family Discipleship, Family Worship, And Family Missions* (Houston, TX: Lucid Books, 2015), 149-51.

Suggestions for Future Research

As one looks at car models over time, one can see how new features were introduced and then became standard. Sometimes, a feature may get dropped when the new body style comes out. These automobiles reflect the research being put into them, and the same effect could be seen in any product driven by research.

Moving forward, the basic design of the research could be repeated the same way in other locations. There could be a MC study done a few hours away in Dallas, Texas which is also a large metroplex with millions of people from various cultures. Other cities within the region with similar demographics would include Atlanta, Orlando, New Orleans, and Phoenix.

The basic design could also be done again in Houston, Texas. Repeating the project without a location change will allow for a stronger comparison of the results. It would be very interesting if several groups could go through the project to create a larger database of answers to analyze.

The case study church in this study was essentially Southern Baptist. If it was done again in Houston, then another large denomination, such as the Assemblies of God, might want to participate. As one goes farther toward New England, there are fewer Baptist churches. If the study was done in Philadelphia or New York, the researcher may want to partner with an evangelical church from a mainline denomination such as the Methodists.

When thinking about adding features, it is easy to suggest making the TC longer. Bigger is often considered better. If 4 weeks of meetings was good, then 8 weeks of meetings would be even better. One option for doubling the sessions would be to give homework assignments. Participants could find someone outside of class to whom they could ask questions, and then the following week they could report the responses that they heard. Even if the TC format was kept

at 4 meetings, having an extra week between meetings to digest the material and talk to other people may prove beneficial.

If a researcher wanted to add material to the TC, then he or she could write more questions for discussion. Some possible questions might include:

1. Should a MC have a primary language?
2. Do various M or MCC groups tithe differently?
3. Should a MC have more than one method of Bible Study based on ethnicity?
4. Should a MC have a different method of Bible Study for new believers?
5. How can a MC find a balance with cultural worship diversity?
6. How does a MC relate to members who have disabilities?
7. How is the Eph 4:12-13 mission fulfilled in a MC?
8. Do small groups have to be M and MCC, or can they be homogeneous?
9. What problems in particular does a MC face?
10. Besides the Bible, what other resources should a MC use in training?

PotD has 40 questions. If 10 more are added, then future resource could develop training based on 50 questions.

Also, another option related to adding options would be to have a research team. *PotD* would not have been published without a team working together. Each one balanced the other and served in a place of giftedness. For this paper, the PI has had to be the point person for every decision and the leader for every meeting. He well aware that a multiracial team of teachers would be more desirable when implementing a TC about MC.

The phrase, “addition through subtraction” means that there are times when lightening the load will make things go faster. As was alluded to earlier in this chapter, removing some of

the research restrictions may allow the project to go into new areas. For example, as long as a delimitation is the participant must be 18-years old, there will never be a *PotD* children's study or youth group event. In many of these urban areas a large portion of the population is under the age of 18 and would be excluded from learning these lessons.

While Zoom and emails were required for the project to be completed, removing some of the virtual elements might also be a blessing. As was mentioned, the future of MC will include virtual meetings. However, not having any time face-to-face was disappointing. Bigger meetings tend to have an electricity about them. Sharing the same space physically may not change the quantitative results, but it would certainly alter the quality of the process.

Adding questions or removing restrictions are more theoretical propositions. On a more pragmatic level, in one year the goal would be to see a layperson, not a student doing a study or a pastor leading a training, take his or her group through a series of discussion questions. Using this lay multiplication, it is possible within five years to have everyone at KACC go through training in small interactive groups. These practical efforts represent the needed direction that the new research should take.

Final Considerations

The fifth section is the final considerations. The PI has four final considerations to ponder: (1) where bias is not allowed, (2) what is needed to lead a MC, (3) how to impact the next generation leaders in a multiracial church, and (4) why it is essential for a MC to evangelize everyone.

First, Americans know that an element of race relations is setting up a place of exclusion. What would happen if churches decided that they would no longer allow bias to exist on their grounds and in their members? No believer or Christian organization should be biased towards a

leader, pastor, or spouse. In these United States, during a presidential election, different nationalities join themselves together and vote as citizens of the country. How much more would this unification happen if the ungodly can come together and make a sound decision about leadership? The body of Christ can come together and decide on an unbiased leader. KACC will teach leaders not to become biased towards any person.

Second, one should consider the question, what is needed to lead a multiracial or multicultural church? The PI believes what is needed to lead a multiracial church is to have a no-tolerance policy for prejudice. It has been said that leaders are born when toleration ends. At some point people of principle cannot tolerate the injustice any longer. A person with this character will rise up as the new leader. Leaders take this dream inside them and share it with others to make it a common goal and group cause.

Third, another final consideration using interrogative language is how to impact the next generation of leaders. Missions and evangelism are fantastic ways to impact the next generation of leaders. Take an inner-city mission trip to various neighborhoods. Many believers only worship on Sunday, whereas on Monday through Saturday, they are patiently hoping for Sunday. An inner-city mission trip will help build character and reduce racial biasness. Learning to serve is how one learns to lead a MC.

Fourth, a MC needs to evangelize everyone. In Romans 10:15 Paul exclaimed that the feet of those bring the Gospel are beautiful. Beauty is often considered cultural; however, sharing Jesus everyone is a thing of true beauty. It is important to note that skin pigment is not exempt when defining a MC. For instance, there are multiple races of the same color in Jamaica that worship together, and they do not consider themselves multiracial. If not already, skin pigmentation should become part of future considerations to make sure everyone is evangelized.

Although solid work has been done, even more is needed to motivate a multiracial church to impact the community.

In Summary

In these 5 chapters a lot has been said about TC and MC. Even though this dissertation is ending, there is still more research that can be done. Just as the book *PotD* has inspired this PI, the hope would be that his efforts would inspire others to see what they can do. *PotD* has a narrow title, just four words. The work, though, has broad pages and has much more to contribute. The researcher has had to deal with limits in time, space, and resources, but the problems were faced. Through a planned intervention, a group was impacted in a positive way, and the PI brought them to a place where they could be leaders in a MC. If that group could see this type of change, then so should the people of KACC. While no research design is perfect, the mixed-method dynamic approach allowed for flexibility and assisted with momentum. It also ensured that the data could be analyzed and that the results could be defended. In the end that is what one really wants to say. What was promised was delivered, and it is ready to be used by God.

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Appendix A

IRB Approval Letter

LIBERTY UNIVERSITY

INSTITUTIONAL REVIEW BOARD

June 11, 2020

Kenneth Davis Daniel Russell

Re: IRB Exemption - IRB-FY19-20-272 The Impact of People of the Dream Applied to Kingdom Authority Christian Center Lay Workers Church Plant: A Mixed Methods Approach

Dear Kenneth Davis, Daniel Russell:

The Liberty University Institutional Review Board (IRB) has reviewed your application in accordance with the Office for Human Research Protections (OHRP) and Food and Drug Administration (FDA) regulations and finds your study to be exempt from further IRB review. This means you may begin your research with the data safeguarding methods mentioned in your approved application, and no further IRB oversight is required.

Your study falls under the following exemption category, which identifies specific situations in which human participants research is exempt from the policy set forth in 45 CFR 46: 101(b):

Category 2. (iii). Research that only includes interactions involving educational tests (cognitive, diagnostic, aptitude, achievement), survey procedures, interview procedures, or observation of public behavior (including visual or auditory recording) if at least one of the following criteria is met: The information obtained is recorded by the investigator in such a manner that the identity of the human subjects can readily be ascertained, directly or through identifiers linked to the subjects, and an IRB conducts a limited IRB review to make the determination required by §46.111(a)(7).

Your stamped consent form can be found under the Attachments tab within the Submission Details section of your study on Cayuse IRB. This form should be copied and used to gain the consent of your research participants. If you plan to provide your consent information electronically, the contents of the attached consent document should be made available without alteration.

Please note that this exemption only applies to your current research application, and any modifications to your protocol must be reported to the Liberty University IRB for verification of continued exemption status. You may report these changes by completing a modification submission through your Cayuse IRB account.

If you have any questions about this exemption or need assistance in determining whether possible modifications to your protocol would change your exemption status, please email us at irb@liberty.edu.

Sincerely,
G. Michele Baker, MA, CIP
Administrative Chair of Institutional Research
Research Ethics Office

Liberty University
IRB-FY 19-20-272
Approved on 6-11-

Appendix B

Sample Email Letter to Online Population Group

April 2020

Dear Kingdom Authority Christian Center Leader:

Greetings in the name of our Lord.

I am a graduate student in the Doctor of Ministry Program at Liberty University School of Divinity. I am conducting research to better understand the impact of a training model within a multiracial church. The purpose of my research is to implement *People of the Dream* at Kingdom Authority Christian Center to build a training model for the leaders of a multiracial congregation in evangelism and missions. I am writing to invite you to participate in my study because you are 18 years of age or older and a ministry leader who is interested in being part of developing ministry, or you are a Christian believer.

Participants will be asked to complete a pre-survey (5-10 minutes), 4 individual interviews (1 interview per week for 4 weeks lasting 10-15 minutes each interview), 4 training/focus group sessions (1 session per week for 4 weeks lasting 15-30 minutes each session, and a post-survey (5-10 minutes). Your name and other identifying information will be requested as part of your participation, but the information will remain confidential.

To participate, please email me at kkdavis1@liberty.edu verifying your interest in participating. A confirmation email will follow verifying your acceptance into the online study group. This confirmation email will contain a consent document. The consent document contains additional information about my research. Please sign and return the consent document to me prior to completing the pre-survey.

Sincerely,

Ken Davis
Pastor at Kingdom Authority Christian Center
Houston, Texas 77057

Liberty University
IRB-FY 19-20-272
Approved on 6-11-

Appendix C

Consent Form

IRB #: IRB-FY19-20-272

Title: The Impact of People of the Dream Applied to Kingdom Authority Christian Center Lay Workers Church Plant: A Mixed Methods Approach

Creation Date: 4-2-2020

End Date:

Status: Approved

Title of the Project: The Impact of *People of the Dream* Applied to Kingdom Authority Christian Center Lay Workers Church Plant: A Mixed Methods Approach

Principal Investigator: Ken Davis, Liberty University, Doctor of Ministry/School of Divinity

Invitation to be Part of a Research Study

You are invited to participate in an online research study on implementing *People of the Dream* at Kingdom Authority Christian Center. You were selected to participate in my study because you are 18 years of age or older and a ministry leader who is interested in being part of developing ministry, or a Christian believer. Please take the time to read this entire form and ask questions before deciding whether to take part in this research project. Taking part in this research is voluntary.

What is the study about and why is it being done?

The purpose of this study is to see the impact of *People of the Dream* applied to Kingdom

Authority Christian Center Lay Workers Church Planters: A mixed method approach.

What will happen if you take part in this study?

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

1. Complete a pre-survey and return to the researcher by email - 10 minutes
- All participants
2. Participate in (4) individual interviews. 1 interview per week for 4 weeks - 30 minutes each interview - All participants
3. Participate in (4) training/population group sessions where you will be asked to review a set of 10-questions prior to the session and research scripture to support your answers to the questions and then respond to the questions during the group sessions. 1 session per week for 4 weeks - 45 minutes each session - All participants.

4. After the last training/population group session, complete a post-survey and return to the researcher by email. This survey will be identical to the pre-survey - 5-10 minutes - All participants.

How could you or others benefit from this study?

Participants should not expect to receive a direct benefit from taking part in this study.

What risks might you experience from being in this study?

The risks involved in this study are minimal, which means they are equal to the risks you would encounter in everyday life. The records of this study will be kept private.

How will personal information be protected?

The research records will be stored securely and only the researcher will have access to the records. Published reports will not include any information that will make it possible to identify a subject. Data collected from you may be shared for use in future research studies or with other researchers. If data collected from you is shared, any information that could identify you, if applicable, will be removed before the data is shared.

- Data will be stored on a password locked computer. After three years, all electronic records will be deleted.
- Participant responses will be kept confidential through the use of pseudonyms, and interviews and population groups will be conducted in a location where others will not easily overhear the conversation.
- Interviews and population groups will be recorded and transcribed. Recordings will be stored on a password locked computer for three years and then erased. Only the researcher will have access to these recordings.
- Confidentiality cannot be guaranteed in an online population group setting. While discouraged, other members may share what was discussed with persons outside of the group.

Is study participation voluntary?

Participation in this study is voluntary. Your decision whether 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.

What should you do if you decide to withdraw from

If you choose to withdraw from the study, please contact the researcher at the email address/phone number included in the next paragraph. Should you choose to withdraw,

data collected from you, apart from focus group data, will be destroyed immediately and will not be included in this study. Online population group data will not be destroyed, but your contributions to the population group will not be included in the study if you choose to withdraw.

Whom do you contact if you have questions or concerns about the study?

The researcher conducting this study is Ken Davis. You may ask any questions you have now. If you have questions later, you are encouraged to contact Ken Davis at (850) 281-5993, M-F, or send an email to kkdavis1@liberty.edu You may also contact the researcher's faculty sponsor, Dr. Daniel Russell, at drussell3@liberty.edu.

Whom do you contact if you have questions about your rights as a research

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., Green Hall Ste. 2845, Lynchburg, VA 24515 or email at

Your Consent

By signing this document, you agree to be in this study. Make sure you understand what the study is about before you sign. You will be given a copy of this document for your records. The researcher will keep a copy with the study records. If you have any questions about the study after you sign this document, you can contact the researcher using the information provided above.

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

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

Printed Subject Name

Signature & Date

Appendix D

Pre-test Anonymous Questionnaire

1. What is your definition or understanding of a multiracial congregation?
2. Based on the definition of a multiracial church in this study do you attend a multiracial Church?
3. Did you know that the Bible speaks of a multiracial congregation?
4. Have you ever heard of a multiracial church?
5. Now that you have heard the definition of a multiracial church. Do you agree with the definition?
6. Have you ever wondered why there are less mixed races in a church? What are your thoughts?
7. Besides your race have you ever witnessed to or led one of another races to Christ? Why or why not?
8. Understanding the definition of a multiracial church. Do you think a church is necessary? Please explain.
9. Would you attend a multiracial church? Why or Why not?
10. Write in your own words what do you think is a multiracial church?

Appendix E

Week 1-Participants Interview Questions

1. Did you grow up in church?
 - a. If yes, what type of church did you attend? Do you remember any activities or function you attended in the church? What age did you participate in your first church activity? _____.
 - b. If so, did you invite a friend? Yes or No
 - c. If no, what are the reasons, if any, you did not attend church? Did anyone from a local church in the neighborhood visit your home and/ or invite you, and your family to the church? Or a church from outside your neighborhood?

2. Have you ever attended a Vacation Bible School, mission trip, Bible Training Union, or any similar event? If so, was it with your church or another organization? If another organization, what was the organization?

3. How diverse is the church you grew up attending?
 - a. Very diverse
 - b. Diverse
 - c. Not diverse

4. Before participating in this population group, have you ever heard of or attended a multiracial, or multicultural church? Yes or No
If so, where did you attend? _____.

5. Do you believe the Bible is the inspired word of God?
 - a. Yes, inspired
 - b. No, not inspired
 - c. Do not know

6. Do you believe Jesus wanted all people to go to heaven? Yes or No

7. What is your definition of racism?
_____.

8. What is your definition of a multiracial church? _____.

9. Are you in a multiracial marriage or involved in a multiracial relationship?
Yes or No or Prefer not to answer

10. Was your parent's union a multiracial union? Or are there any other multiracial unions in your family?

Appendix F

Week 2-Participants Interview Questions

1. Are there any multiracial marriages or relationships in your family?
Yes or No or prefer not to answer
2. Do you believe the Bible speaks of one dominant race? Yes or No/ prefer not to answer. If so, what is that race? _____.
3. Should a multiracial church integrate, assimilate, both, neither or do not know? Explain. _____.
4. I enjoy getting to know people and cultures different from mine. Yes or No
5. I enjoy meeting people of different (race, culture, denomination, careers) who have common interest. Yes or No
6. I know people different from my (belief, religion, views, identity). Yes or No
7. I work closely with people with different views than mine. Yes or No
8. What race or ethnic group do you consider yourself? (fill in) _____.
9. For your circle of friends, how many are the same race, different race?
 - a. all
 - b. most
 - c. about half
 - d. few
 - e. none.
 - f. does not know
 - g. refused
10. Have you been part of any other multiracial group of any other organization? Please explain _____.

Appendix G

Week 3-Participants Interview Questions

1. Do you prefer the same nationality in a ____ (may circle more than one)
a. pastor, b. boss, c. president, d. does not matter, e. spouse, and f. refused
2. Do you believe Revelation 7:9; clearly defines a multicultural heaven?
Yes or No or Not sure
3. Which view of the Bible reflects your own view.
 - a. The Bible is true in all ways, and should be read literally, word for word.
 - b. The Bible is a moral guide, but not always to be read literally.
 - c. The Bible is a moral guide, but should not be read literally, and may contain some errors about non-religious matters.
4. According to the theology of your congregation, can woman: Yes or No
a. Lead group prayer during the primary worship service? ____ or ____
b. Be usher? ____ or ____
c. Teach adult classes where there are men? ____ or ____
d. Serve on a lay governing body (e.g., Board of Elders)? ____ or ____
e. Be the Senior Pastor? ____ or ____
5. Do you believe the Bible says a woman can.
 - a. Lead group prayer during the primary worship service? ____ or ____
 - b. Be ushers? ____ or ____
 - c. Teach adult classes where there are men? ____ or ____
 - d. Serve on a lay governing body (e.g., Board of Elders)? ____ or ____
 - e. Be a pastor who is not the senior pastor? ____ or ____
 - f. Be the senior pastor? ____ or ____
6. Do you believe that a multiracial congregation is on the rise in the United States and fulfills the great commission? Yes or No
7. Do you believe all organizations in some sense are multiracial and multicultural?
8. Can you see how a multiracial congregation can have an economic impact?
9. Since joining a multiracial church, what views of yours have changed concerning others?
10. Finding that multiracial people are part of the Bible does this change your views on marrying within or without of your race?

Appendix H

Week 4-Participants Interview Questions

1. Why do you think few congregations are racially diverse?
 - a. I do not think this
 - b. I feel it contaminates the races
 - c. I think it is because of ignorance
 - d. I think the Bible is clear about segregation of culture.
 - e. I think it is because of the surrounding neighborhood
 - f. _____.
2. Should the board of directors in a multiracial church have a diverse board?
Yes or NO, Why or Why not _____.
3. Should the worship in a multiracial church be diverse? Why or why not?
_____.
4. Based on the percentage of the church diversification, should the deacons handle only their nationality and culture?
Yes, of No, Why or Why not. _____.
5. Should the Bible replace the cultural observations of the history belonging to the members of a multiracial church? Please explain why or why not?
6. Where do you believe the observance of a cultural holiday in the United States within the body of a multiracial church? For example: Halloween, Easter, Christmas, Saint Patrick's Day, any other established or observed holiday.
7. Should a multiracial church require a certain dress code within the sanctuary aside from performance?
8. Are buses required to evangelize outside the neighborhood where a multiracial church is established, or should each believer provide transportation form their personal evangelism? Pleas discuss _____.
9. Do you know of any other multiracial organizations within your City? How did you come across the organization?
10. Do the questions of this interview fit the questions needed to help build and plant a multiracial church?

Appendix I

Week 1-Zoom Online Population Group Questions

1. TQ-1. Is the Bible clear that a multiracial church is part of the Fathers plans of *salvation* for the Body of Christ?
2. TQ-2. Is the Bible clear that multiracial church also must recognize Jesus *Lordship* to 'serve' in the kingdom of heaven?
3. TQ-3. Is The Bible clear that a multiracial church must develop a *relationship* with Christ and His Kingdom.
4. TQ-4. Is the Bible clear throughout that *prayer* includes a multiracial church as part of God's plan in the kingdom of heaven here on earth?
5. TQ-5. Is the Bible clear that all multiracial of people is to find their *purpose* in the kingdom of heaven?

Appendix J

Week 2-Zoom Online Population Group Questions

1. TQ-1 Is the Bible clear there are others *races* within the body of Christ as a multiracial group?
2. TQ-2 Is the Bible clear one's *identity* as a believer is required to become obedient to the gospel and establish an organization to carry out the gospel?
3. TQ-3 Is it clear that the Bible commands a multiracial organization to do *missions*?
4. TQ-4 Did the actions at Pentecost clarify that a multiracial group of people received the *Holy Spirit* to communicate with all nations.
5. TQ-5 Do you agree that the Bible is clear how every organization is *empowered* with the same opportunity to treat others with the love of Christ?

Appendix K

Week 3-Zoom Online Population Group Questions

6. TQ-1 The Bible is clear that all organizations are required not to become a *problematic* in the kingdom of heaven? What concern do you believe others may have towards a multiracial congregation today?
7. TQ-1 The Bible is clear every believer must face the fear of taking *risk*, as a multiracial congregation are there some risks in ministry?
8. TQ-1 The Bible is clear multiracial church mission is to *integrate*. Do you believe a multiracial church can integrate with a none-multiracial organization?
9. TQ-1 Do you see within *the Bible* how the multiracial church is part of the kingdom of heaven? Please explain.
10. TQ-1 *Evangelism* is one method for one to give proof of a multiracial ministry. Do you see how the evangelical efforts of the multiracial church are working in the Scriptures? Please explain.

Appendix L

Week 4-Zoom Online Population Group Questions

1. TQ-1 The Bible is clear multiracial *fellowship* is clearly shown. Do you see a multiracial fellowship?
2. TQ-2 Does the Bible clearly include *baptism* essential for a multiracial group of people?
3. TQ-3 The Bible is clear that *Holy Communion* can be administered within a multiracial congregation. How should Holy Communion be administered, if any, differently?
4. TQ-4 The Bible is clear what *financial supports* means to kingdom accomplishments and venues. Should a multiracial organization build their own business?
5. TQ-5 The Bible is clear that *church planting* is a requirement in reaching other cultures and training them to do likewise. Should there be mor multiracial church planters?

Appendix M

Post-test Anonymous Questionnaire

1. What is your definition or understanding of a multiracial congregation?
2. Based on the definition of a multiracial church in this study do you attend a multiracial Church?
3. Did you know that the Bible speaks of a multiracial congregation?
4. Have you ever heard of a multiracial church?
5. Now that you have heard the definition of a multiracial church. Do you agree with the definition?
6. Have you ever wondered why there are less mixed races in a church? What are your thoughts?
7. Besides your race have you ever witnessed to or led one of another races to Christ? Why or why not?
8. Understanding the definition of a multiracial church. Do you think a church is necessary? Please explain.
9. Would you attend a multiracial church? Why or Why not?
10. Write in your own words what do you think is a multiracial church?

Appendix N

Interview with Dr. Jonathan Williams

For this project, I had the privilege of interviewing Dr. Jonathan Williams, Pastor of the Wilcrest Baptist Church in Houston, Texas. The interview was a virtual online one on July 29, 2020, at 11:13 am. The interview is comprised of five questions (1) How long have you Pastored a multiracial congregation? (2) What would you say is an integral part of managing and training a multiracial church? (3) Why did you see the need to author the book and start Gospel Family? (4) What is your focus about the Gospel Family Center, as it pertains to the children, and (5) What would you do differently if you had a do-over as a pastor? These questions will act as headings for the dialogue. The text then reflects a transcription, but it has been changed slightly to correct grammar mistakes that are inherent in any conversation.

How long have you Pastored a multiracial congregation?

Before I became the Pastor of Wilcrest, I had the privilege to serve as a missionary to the Nations around the World. It was during this time that I had the privilege to shepherd different tribes of people. However, Wilcrest was my first serving as a pastor of a faithful multiracial congregation. I have been the pastor of Wilcrest for nine years. Pastoring a multiracial congregation is like raising kids. They are all different, and the years go by quickly.

What would you say is an integral part of managing and training a multiracial church?

There is much too be said about managing and training a multiracial church. One thing that comes to my mind is that the foundation level must be revisited repeatedly. The idea is having a biblical vision for this, communicating that vision, and casting that biblical vision. It is not going to happen by accident. We are in Houston, the most diverse big city in America, right now in 2020. Most of the churches in Houston right now are not multicultural. A multicultural

church is not going to happen because the neighborhood is diverse or happens by accident. The intention needs to be there. Part of that intent is having a biblical vision of a multicultural church, communicating that vision clearly to the church, and empowering the church to own that vision. Before me, Rodney Woo, the Pastor, led the church to adopt the multiracial vision statement and served for eighteen years. In his book, he writes about this vision. The real test in his mind is when God moved him. Will the church continue to be passionate, or was it just his vision? When Rodney Woo left to pastor a church in Singapore, the church continued to be passionate about that vision. The church continued to say that the call of the multiracial church is biblical, it is of the Lord, and it is our vision. Therefore, the church was praying for the next pastor also to share that vision. So, we must have that vision, continue to speak on it, cast it, and then revisit it so that the church can continue to own it as it grows in time. A multicultural church can be easily managed with the right intentionality.

Next is training a multicultural or multiracial Church. Anybody who has written about this topic might say you have to equip diverse leadership if you look at your elders, deacons, and finance committee, they are primarily one ethnicity. There is a disconnection there. It is one thing to say, we want to be multicultural, and we have this biblical vision, and it is another thing to get the nations together in the room. Therefore, the next big step is shared leadership. The teaching teams must be diverse, and the preachers must be diverse. The choir, the praise team, all must look like the nations. There is intentionality to all of this because none of this just happens naturally. Do not sit back, and eventually, some of these people in the room will start teaching. No, you must disciple them, start teaching them, and pray for diverse leadership. There is that intentionality to train diverse leadership.

You are now the Pastor at Wilcrest Baptist and have fulfilled the shoes of a patriarch of the multiracial church organization. As the Lord said to Moses in Deu 31:6 “Be strong and of good courage, fear not, nor be afraid of them: for the Lord thy God, He it is that doth go with thee; He will not fail thee, nor forsake thee.” You have met the challenge and taken it further by establishing Family First.

Why did you see the need to author the book and start Gospel Family?

“Great words Ken, and I am humbled and have been a privilege to come into Wilcrest and continue the vision Pastor Woo cast. As I came to Wilcrest to see this multiethnic and multicultural foundation, and the nations were there. We continued to cast that vision, revisit that vision, and equip different leadership. In the middle of it all, I started to see what we had was all the nations' families. In the Psalms, it talks about nations, and it often says families of nations will come to worship and bring glory unto the Lord as a family. Salvation is for the families of nations. When you talk about a multicultural church, of course, you must understand that the church consists of families. If you have fifty nations together, well, they have their family struggles, needs, and things are going on within those homes. In the first couple of years at Wilcrest, I started seeing some spiritual warfare in the members' homes. The sin had been invited into homes, along with the burdens and struggles of sin. Suddenly, I realized I was meeting with twelve or more families a week to try to speak into their situation and speak the Word of God into their homes. In 2013, I prayed to the Lord to give the church a vision. Show us how to respond to what is going on in our homes. I was convicted that the church is only going to be as healthy as the families are. Suppose the families are living in sin Monday through Saturday and struggling with sin. Coming together on Sunday's will not be as healthy, which was why we had to get the gospel into the homes. The Lord laid that phrase on my heart, “Gospel Family.”

As we serve the Nations, disciple the nations, we want to make sure we get the gospel into the Nations' homes. In 2014, we cast the vision Gospel Family, which first was a journey for our church, and then we started equipping the leaders in the home and talking a lot more about family worship in the home. Also, we started home groups that year to get the gospel into the home and bring the homes together. Home groups were the kind of catalyst for that vision, and over the years, we have the chance to do gospel family workshops at other churches locally and even in other countries. Casting the same vision for those churches because it is something that every church is looking for. How do I disciple our families and our home to be healthier spiritually, stronger, and rooted in the gospel? So, as we talk about a multicultural church, it is always a good reminder that once you get the nations together, there will be struggles with sin. Discipling the nations is not just about getting them together on Sunday. Anyone can do that, Starbucks, the schools, but if you go to any high school, college, they will look diverse. You want the nations to be a church family, disciplining one another, and be a church family reaching out together, which only God can do. I prayed that prayer, which is the heart behind the Gospel Family.

In your book Gospel Family, you stated that the tragedy is that many Christians, genuinely Born-Again believers in Christ, never grow up? What do you mean by this?

Growing up in Christ is the prayer of any church, to see a lifetime journey in spiritual growth, discipleship is a lifelong journey and sanctification. It is an everyday process, all day, every day. No one has arrived or is done growing. Wilcrest always says, "You never outgrow growing." If you have been a Christian for sixty years, I hope you had some discipline years. We want to see spiritual growth continue, and John Mark is a good example. One Scripture comes to mind that ties this into the multicultural discussion is in Galatians. Peter is one whom we get to

see often. He follows Christ. Peter then struggles. He follows Christ again, but he denies Him. Peter is an example of a person who is growing.

In Acts 10, you have this beautiful story of Cornelius, and by the way, it is the type of story that connects the multicultural with family conversation. God uses Cornelius and his family to teach Peter about inviting the gospel into nations by allowing Cornelius to have his entire family come to Christ. Then in Galatians, Paul addresses Peter about the Jews and Gentiles, how he withdraws from the Gentile causing Barnabas and others to do the same. As a result, Paul confronts Peter in front of everyone. If you want that continued grace to grow, we must continue to learn, remain teachable, and give grace.

There will be a day when someone offends you in a multicultural church, and you offend somebody. You cannot have diverse cultures in a room and not offend somebody or be offended. It is going to happen, and if we immediately throw our hands up and say, “Oh, I thought this was a multiethnic church, and then you did this,” you must show grace and allow them to repent. Paul confronted Peter and gave him the space to repent of the sin and continue. Paul did not retract himself from Peter. Our prayer is continual growth, discipleship, and remaining teachable in a multicultural church. When we run into sin, be it an individual sin, sin in the home, or a sin of hypocrisy, racism, prejudice, favoritism, biasness, those are sins, and we must call it what it is. As a believer, we need to give our brother and sister in Christ space to repent. We forget quickly to show grace and grow in unity.

What is your focus about the Gospel Family Center, as it pertains to the children?

I believe a lot of multicultural, MC (Multiracial Congregation) started with a family first vision. In 1972, Wilcrest did not start with that type of vision, not that they did not care. In those days, it was not on their radar. The church had remained homogeneous for twenty years. When

Dr. Woo cast a vision to become multicultural, Wilcrest was a church that had twenty years of history of being homogeneous. When the church started growing in the multiracial vision, we saw that the kids and youth developed and grew with the quickest vision. The kids and the youth became diverse the quickest, while the adults took a slower road to become diverse. The kids in the neighborhood started coming to vacation bible school. The youth in the neighborhood started coming to Wednesday night youth or Friday night basketball or Soccer. Those groups became truly diverse very quickly. Even today, we (Wilcrest) have had the multiracial vision for thirty years. In those thirty years, we continued to see fewer diversity barriers with the younger ones than adults. They have less preference for methodology, plus most go to school with the nations, which makes it normal for them to be around the nations and the church house.

Gospel Family's focus is to have the kids and the youth. It is a partnership. We believe in family equipping; therefore, we come alongside the family. I believe in the Great Commission for the church, but it starts at home. For example, the pastoral qualification Paul writes to Timothy and Titus. The elders are not to have a chance to shepherd the church if their family is not being shepherded in the home. This partnership allows the church to disciple the kids, the youth, and at the same time equipping parents. Some of those parents are not believers, and Family Gospel has the chance to reach them. We pray that what we see on Sundays will also happen in our homes. From a multicultural church perspective, many will find that it is the younger generation that we need to pour more into, as they will eventually become the adult generation. Then the multicultural church will see that there is less we must pour into the home.

What would you do differently if you had a do-over as a Pastor?

A do-over is a good question. The list is far too long to say. Some of the good things we have done, I think as a church, were needed. If I had a do-over as a pastor, I would put more

focus on placing local missionaries because we are still growing. I can only imagine what it would look like to send one out to their neighborhood, workplace, or school. Also, I would be more intentional with home groups. I see the need to revisit the vision of Wilcrest. Wilcrest is a transient church. The neighborhood is changing all the time. Now we have many apartment complexes compared to homes of old. Some refugees come, then their visas expire, and they are gone. The church family, as far as who is a part of Wilcrest, changes all the time. The people who were there, in the beginning, are no longer here now. Of course, there are some exceptions to the rule, but mostly the church is always changing. I wish I could have a team of leading voices in the church that is tasked with continually keeping the founding vision's voice up front in place of a new member's class now and then. It is worth Wilcrest's time to have a team that will keep the fire going with the next generation.

The purpose of this interview is to learn about the impact of a multiracial church. Dr. Williams described the impact of a multiracial church mission as the family first. The PI (Principal Investigator) learned that without the families of a diverse group, there is no multiracial ministry. The training and managing of a multiracial ministry vision must be revisited, similarly to any other entity within the Body of Christ. The training advice from Dr. Williams is sound and belongs in a review of literature.

Insider's Observation

This section follows the interview, and the purpose is to cross-check what was shared in the interview about Wilcrest. If another leader from the church gives the same kind of answers to the questions, then the researcher can consider the data reliable. For this observation, Deacon is the anonymous name of this participant. The participant serves the ministry and can validate what has been shared about the church which has guided the research.

In visiting Wilcrest in January 2020, I had the privilege of meeting Deacon, who rendered a synopsis of what differentiates Wilcrest's folk from other multiracial congregations. He took me to a large map located on the wall lobby's center at Wilcrest Church. The map showed every continent in the world. In the middle of the map was the United States, and the state of Texas stood out because of all the blue, green, and red dots placed in Houston, Texas. He explained that the map represents the Wilcrest mission field. Deacon said, "The green dots represent our members here (Wilcrest in Houston, Texas) and wherever there is another green dot. For example, if someone in Nigeria is being persecuted and flees to California, then we have somebody in California who can connect with that person from Nigeria. The red dots represent friends and neighbors; so, if you have a friend in any part of the world, you will place a red dot there because all the red dots represent where we have friends. The blue dots represent where Wilcrest in Houston has connections with coworkers." Lastly, He took me into the sanctuary to view thirty-seven flags representing the mission field the organization support. He stated that each flag has a multiracial representative in each of the territories as agents of change. I use the term "agents of change" in the previous sentence to keep the mission anonymous. The tour confirmed everything I had already been told. When I went home, I emailed Deacon the four weeks of questionnaires and population group questions so that he would have a better understanding of the project based on *PotD*.