

ASSEMBLIES OF GOD THEOLOGICAL SEMINARY

INTENTIONALLY DIVERSE: RAISING AWARENESS IN THE LIFE360 CHURCH
NETWORK OF THE MULTIETHNIC COMMUNITY IN THE
SPRINGFIELD, MISSOURI METROPOLITAN AREA

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CONTENTS

CONTENTS.....	iv
ABSTRACT.....	ix
ACKNOWLEDGMENTS	x
LIST OF TABLES	xii
CHAPTER 1: INTRODUCTION.....	1
The Context.....	1
Problem.....	2
Purpose.....	4
Definition of Key Terms	4
Description of Proposed Project	5
Scope.....	5
Phases of the Project	7
Research.....	7
Planning	8
Implementation	9
Evaluation	9
Writing	9
CHAPTER 2: BIBLICAL-THEOLOGICAL LITERATURE REVIEW	11
Introduction.....	11
A Biblical Theology of the Image of God	13
A History of the Separation of Languages and Cultures at the Tower of Babel.....	17

The Migration Eastward	20
God’s Command to Fill the Earth.....	21
The Building of a City with a Tower	21
The Changing of Names	23
The Confusion of Languages	24
The Day of Pentecost versus the Tower of Babel.....	27
A Review of Ethnic Diversity in the New Testament.....	31
The Jerusalem Church: Hebraic versus Hellenist Widows.....	31
The Antioch Church: A Leadership of Diversity	35
Barnabas.....	37
Simeon (Niger).....	38
Lucius.....	39
Manaen.....	39
Saul (Also Called Paul).....	40
The Jerusalem Council.....	43
Conclusion: God’s New Humanity	48
CHAPTER 3: GENERAL LITERATURE REVIEW	50
Introduction.....	50
Embracing Dynamic Diversity: Becoming A Catalyst of Inclusion within the Church.....	50
Leadership.....	53
Intentionality	56
Kinship	59
Expertise	62
World Missions.....	64
Inclusion.....	67

Spiritual Expectation.....	70
Embracing Dynamic Diversity: Becoming A Catalyst of Inclusion within the Community.....	73
A Brief History of Springfield, Missouri.....	74
Native Americans in Missouri.....	75
Louisiana Purchase.....	75
Founding.....	76
Battle of Wilson’s Creek.....	77
“Wild Bill” Hickok.....	78
Arrival of the Railroad.....	79
Birthplace of Route 66.....	80
A Brief History of Ethnic Populations in Springfield.....	81
Native Americans.....	81
Blacks.....	84
Jews.....	87
Asians and Hispanics.....	88
International Students.....	89
Multiculturalism and the Community.....	90
Conclusion.....	90
CHAPTER 4: DESCRIPTION OF FIELD PROJECT.....	92
Introduction.....	92
Preparation of the Project.....	92
Survey Preparation.....	92
Presentation Preparation.....	95
Execution of the Project.....	100
Pastors’ Presentation.....	101

Three-Part Presentation to Life360 Intercultural	101
Vision-Casting Presentations	102
Results of the Project	104
The Ethnocentrism Scale	105
Case Studies	108
General Information Section.....	109
The Project’s Contribution to Ministry.....	112
CHAPTER 5: PROJECT SUMMARY.....	113
Introduction.....	113
Keys to Project Effectiveness	113
Biblical Foundation.....	114
Contemporary Literature.....	115
Local Statistics	116
Practical Application.....	116
Personal Stories (Testimonies)	116
Keys to Project Improvement	117
Presentation Time Limitation	117
Survey Setup	118
Continued Emphasis	120
Leadership Support	120
Wednesday Evening vs. Sunday Morning	121
Implications of the Project	122
Recommendations for Life360 Church.....	123
Recommendations for Future Study	124

APPENDIX A: VISION STATEMENT OF LIFE360 CHURCH	126
APPENDIX B: MISSION STATEMENT AND CORE VALUES	131
APPENDIX C: ORIGINAL PRE- AND POST-SURVEY	133
APPENDIX D: REVISED PRE- AND POST-SURVEY	143
APPENDIX E: QUALTRICS SURVEY ANALYSIS DATA.....	153
APPENDIX F: PRESENTATION NOTES FOR GO AND DO LIKEWISE: A MESSAGE ON AWARENESS.....	283
APPENDIX G: POWERPOINT PRESENTATION	294
SOURCES CONSULTED.....	334
Introduction.....	334
Biblical-Theological Literature Review	334
General Literature Review	339
Description of Field Project	343

ABSTRACT

The American church stands as one of the most segregated institutions. While the American Church lacks diversity, the U.S. population continues to increase in diversity. But the Springfield metropolitan area, composed of 92 percent Caucasians, has not kept in step with the national trend. This lack of diversity has affected the church community; while seemingly friendly to others, some churches make it difficult for a non-Caucasian person to assimilate into their congregations. The church needs to develop a greater awareness of the richness of diversity and the benefits it could experience by embracing diversity. The church should also serve as a catalyst for such change.

The purpose of this project is to raise awareness in the Life360 Church network of the multiethnic population that exists within the pre-dominantly mono-cultural setting of the Springfield area and to cast vision for integrating diversity into the church. The execution of the project included planning and implementing the three-fold product of the research. (1) a two-hour seminar delivered to the seven lead pastors of Life360. (2) The same seminar, divided into three parts, taught to the congregation of Life360 Intercultural. (3) A vision-casting presentation, taught at the other three local Life360 sites or Parkcrest, Republic and Westgate.

The results show a desire from participants to change their racial views positively within a short period of time and a willingness to include church members with ethnically diverse background by utilizing some of the practical steps shared in my presentation.

ACKNOWLEDGMENTS

I owe a debt of gratitude to the leadership and faculty of the Assemblies of God Theological Seminary, who greatly assisted in molding me into the person I have become. I continually reflect upon a quote from my first doctoral course that urged us students to “enjoy the journey.” Thank you library personnel and staff for the assistance in several areas involved in my educational process.

This project would not have been the life-changing experience it was without the guidance of my project adviser, Dr. Steve Lim; my biblical adviser, Dr. Paul Lewis; AGTS D.Min. Project Coordinator, Dr. Lois Olena; and my editor, Susan Meamber, who spent countless hours helping to make me a better writer.

I would like to also thank the Life360 Church family for allowing me the opportunity to share my research with them. This family includes the Life360 campuses, which includes Fordland, Hartville, Ozark, Fairbanks, Parkcrest, Republic and Westgate. Thank you for the privilege of ministering at each campus. I count it an honor serving with the lead pastoral team, who have been a source of wisdom and encouragement to me. To my congregation, Life360 Intercultural campus, words cannot express how blessed I feel to lead such a vision-sharing team of saints.

Finally, I would like to thank my family. To my parents, Rev. Eli and Elaine Duran: thank you for being supportive. I am proud to have you as my parents. To my three children, Damon Jr., Devon, and Demi: I appreciate the flexibility each of you have

modeled when I was unable to attend family functions. While you were at the recitals, games, and parties, I was thinking about you while typing away in the library. I owe a special thanks to my loving wife, Saehee, who challenged me to continue studying even when I was tired and for pushing me out of slothfulness into productivity. You are the love of my life, and knowing that you supported me during these years of study made this sacrifice a little bit easier to handle.

LIST OF TABLES

Table 1. Ethnocentrism Scores of Participants.	106
Table 2. Ethnocentrism Scale Scores	107
Table 3. Q27: How would attending a multiethnic church make you feel?.....	110

CHAPTER 1: INTRODUCTION

The Context

In 2011, I moved my family to the predominantly Caucasian city of Springfield, Missouri, to serve as the Dean of Men at Central Bible College. As a Hispanic administrator, I unexpectedly became an educator in diversity and a voice against “subtle racism,” the presumably unintentional racist comments made by Caucasian students toward ethnic minorities.¹ The lack of exposure to other cultures on the part of Caucasian students created an uncomfortable environment for individuals from different ethnic groups. These incidents, coupled with the experiences of my family as an ethnic minority in a racially homogeneous context, caused me to recognize the need to educate the body of Christ as well as create an environment where all people can worship together regardless of ethnic background or the color of one’s skin.

During a transitional time between full-time ministries, I felt the burden to create an intentionally diverse gathering called Community Intercultural Fellowship. Along with a core group of like-minded visionaries, in 2015?? my wife and I planted a uniquely-focused ministry that would exist as both a house of worship and a proponent for multiethnic collaboration.

Life360 Church network, a local ministry that longs to reach the multiethnic population of Springfield, expressed interest in partnering with Community Intercultural

¹ While subtle racism can also be ethnic minorities making racist comments toward Caucasians, in my experience at Central Bible College, this term was coined specifically for racist comments made by Caucasian students toward ethnic minorities.

Fellowship to bring this shared vision to fruition. The Life360 Church network utilizes a unique church multiplication strategy. Each campus site tithes ten percent of its income to the L3 Fund (an abbreviation for Life360). These funds, in turn, help seed the next campus site. Because of this similar vision, Community Intercultural Fellowship joined Life360 as their seventh campus site in the fall of 2014 and was renamed Life360 Intercultural Campus.

Problem

Martin Luther King, Jr. stated, “We must face the fact that in America, the church is still the most segregated major institution in America. At 11:00 on Sunday morning when we stand and sing and Christ has no east or west, we stand at the most segregated hour in this nation. This is tragic. Nobody of honesty can overlook this.”² Sadly, over fifty years later, little has changed in the American Church. In fact, only 13.7 percent of churches in America are multiracial (the definition of multiracial in this context is a church that has less than 80 percent of a single ethnic group).³ One could further argue that the parameters of such a definition do not reflect ethnic diversity. Ideally, the percentage should be closer to 50 percent; however, churches that share a 50/50 ratio are virtually non-existent.

² Paul Edwards, “Sunday at 11: ‘The Most Segregated Hour in This Nation,’” October 9, 2010, Cultural Renewal Gospel Priorities, accessed October 23, 2014, <http://www.godandculture.com/blog/sunday-at-11-the-most-segregated-hour-in-this-nation>. Quote from Martin Luther King, Jr. during a Question and Answer session after his speech at Western Michigan University, Kalamazoo, December 18, 1963.

³ Scott Thumma, “Racial Diversity Increasing in U.S. Congregations,” updated May 24, 2013, accessed October 16, 2014, http://www.huffingtonpost.com/scott-thumma-phd/racial-diversity-increasing-in-us-congregations_b_2944470.html.

While the American Church lacks diversity, the U.S. population, as a whole, continues to increase in diversity. By 2043, America will no longer have a majority race.⁴ The changing makeup of the United States reflects its becoming a blended population. The Springfield metropolitan area, composed of 92 percent Caucasians, has not kept in step with the national trend.⁵ According the *Springfield News Leader* on October 22, 2014, the southwest counties of Missouri are less diverse than the state as a whole “and even in 45 years, four out of five Springfield residents are expected to be white.”⁶ Springfield City Manager, Greg Burris, states that for its size, Springfield is the “second least diverse city in America, and because of this many companies have not relocated here.”⁷ In other words, because of the city’s lack of diversity, it misses job opportunities and economic growth.

Not only does this lack of diversity resonate in the economy, but it also affects the church community. With the exception of certain targeted outreach ministries, churches do little to bring the ethnic community into the body of Christ as equal brothers and sisters. While seemingly friendly to others, some churches in the Springfield metropolitan area make it difficult for a non-Caucasian person to assimilate into their congregations. In response, many ethnic groups form their own churches, which only continues the cycle of

⁴ U.S. Census Bureau, “U.S. Census Bureau Projections Show a Slower Growing, Older, More Diverse Nation a Half Century from Now,” December 12, 2012, accessed October 19, 2014, <http://www.census.gov/newsroom/releases/archives/population/cb12-243.html>.

⁵ “ACS Profiles Menu,” MCDC American Community Survey Profiles, accessed October 22, 2014, <http://census.missouri.edu/acs/profiles/>.

⁶ Thomas Gounley, “How Springfield’s Population Will Look in Half a Century,” *Springfield News Leader*, October 22, 2014, accessed November 13, 2014, <http://www.news-leader.com/story/news/local/ozarks/2014/10/22/springfields-population-will-look-half-century/17704569/>.

⁷ Linda Leicht, “Civility Stressed for King Day March,” *Springfield News Leader*, January 15, 2011, accessed August 15, 2014, <http://archive.news-leader.com/article/20110115/NEWS01/101150367/Civility-stressed-march-Martin-Luther-King-Jr-Day>.

racially-segregated churches of which Martin Luther King, Jr. spoke. The community needs to develop a greater awareness of the richness of diversity and the benefits it could experience by embracing this diversity. The church, specifically, should not only be aware of racial issues, but also serve as a catalyst for change.

Purpose

The purpose of this project is to raise awareness in the Life360 Church network of the multiethnic population that exists within the predominantly monocultural setting of the Springfield, Missouri metropolitan area and to cast vision for the benefits of intentionally and successfully integrating diversity into the church community.

Definition of Key Terms

Community: a group of people having common interests; a group viewed as forming a distinct segment of society

Culture: the sum of the attitudes, customs, and beliefs that distinguishes one group of people from another. People transmit culture from one generation to the next through language, material objects, ritual, institutions, and art.

Diversity: the state of having people who are from different races or who have different cultures in a group or organization. This context however does not include gender or sexual-orientation.

Ethnicity: a socially-defined category of people who identify with each other based on common ancestral, social, cultural, or national experience

Intercultural: of, relating to, involving, or representing different cultures. It reflects cultural integration where people of different ethnic and racial cultures interact with one another, not just composition.

Monocultural: a culture dominated by a single element; a prevailing culture marked by homogeneity

Multicultural: relating to or including many different cultures, where cultures represents beliefs, behaviors, values, interests, and traits expressed in conduct and thought

Multiethnic: different ethnic backgrounds or heritages are present and distinguished apart from race

Multiracial: a population consisting of different racial groups, where no single racial group comprises more than 80 percent of the population

Outreach: the provision of services to populations who might not otherwise have access to them and may have an educational role. An outreach usually seeks to fill in the gap in the services provided by mainstream (often, governmental) services, and is provided by non-profit, nongovernmental organizations.

Race: a culturally determined classification of people derived from accepted (and often stereotyped) ways of observing an evaluated heritable physical characteristic. Race is a category based on alleged genetic differences (i.e., Black, White, Hispanic, Native Americans, Islanders, and Asians).

Description of Proposed Project

Scope

This project will rely on a clear vision of the value of multiethnic fellowship and communicate that vision to the Life360 Church network. The vision is to be “intentionally diverse” when it comes to reaching the Greater Springfield, Missouri area with the gospel of Jesus Christ. With the abundance of churches in the area, this project

poses a prime opportunity to help local churches recognize the benefit of multiculturalism and to reach out to welcome people from diverse cultures into their churches.

This effort will involve two important steps while concurrently applying the research to Life360 Intercultural Campus. The first step will include research for the general literature review regarding multicultural ministries in the United States and the biblical-theological literature, which will include the following categories: *Imago Dei*: The Image of God and God's New Humanity, Juxtaposing the Tower of Babel and the Day of Pentecost, and Expressions of Ethno-Diversity (highlighting the Jerusalem church, the Antioch church, and the Council of Jerusalem).

The second step of the project will include planning and implementing the three-fold product of the research: (1) a two-hour seminar presented to the seven lead pastors of Life360 regarding the multi-ethnic community in the Springfield, Missouri Metropolitan Area and way to include this community in our Life360 church network; (2) the same seminar (divided into three parts and taught to the congregation of Life360 Intercultural); and (3) a vision-casting presentation, preached at the other three local Life360 sites (Parkcrest, Republic, Westgate), that provides a means to apply the message in each specific context.

I will coordinate and implement a two-hour seminar to the seven lead pastors of Life360 after a regularly scheduled Tuesday staff meeting. The lead pastors will participate in a Cultural Awareness Survey⁸ (as a pretest/posttest instrument). The posttest portion will include assessment of the presentation and content.

⁸ J. W. Neuliep and J. C. McCroskey, "Ethnocentrism Scale. Measurement Instrument Database for the Social Science," accessed October 12, 2016, <http://www.midss.org/content/ethnocentrism-scale>.

After having presented the seminar to the pastoral leaders, I will present the same seminar content, divided into three forty-minute portions, to my congregation at Life360 Intercultural. The congregation will also complete the pretest and posttest assessment. Finally, I will coordinate with three local Life360 Church lead pastors and create a schedule to give a forty-five-minute vision-casting presentation at the Parkcrest, Republic, and Westgate campuses.

Following each presentation, participants will have an opportunity to ask questions. This will depend on the preference of each site pastor. Data acquired from the Cultural Awareness Survey (pretest-posttest instrument) will indicate the effectiveness of all presentations in successfully relaying the vision.

This project is not intended as an outreach to Missouri State University (MSU) International students, nor is it a project about racial reconciliation. Though reconciliation is a byproduct of raising intercultural awareness, this is not the primary motivation for the project.

Phases of the Project

Research

By January 31, 2015, I will complete the reading and research for the general literature review. The reading and research for the biblical-theological review will be completed by April 30, 2015. Old Testament research will focus on the biblical concept of *imago Dei* (Gen. 1:26-27; 5:1; 9:6), which indicates that God created all humankind in His own image. It will also focus on the Tower of Babel narrative in Genesis 11:1-9 where the languages and, thus cultures, had their beginnings.

New Testament research will juxtapose the story of Babel, where God used languages to confuse mankind, with the events on the Day of Pentecost (Acts 2), where people glorified God as they spoke in languages not their own. The research will examine three expressions of ethno-diversity: (1) The Jerusalem Church (Acts 6:1-7); (2) The Antioch Church (Acts 11:19-30; 13:1-3); and (3) The Council of Jerusalem (Acts 15:1-35). Finally, the New Testament study will conclude with Paul's idea of God's New Humanity (Eph. 2:11-22) where Jews and Gentiles become one in Christ.

The research of the demographics of the Springfield, Missouri metropolitan area with emphasis on both the general history and the history of the ethnic populations will be completed by March 15, 2016.

Planning

I will schedule dates for the two-hour seminar, the three-part series at Life360 Intercultural campus, and the forty-five-minute session with each lead pastor to conduct the presentations at their campuses by June 1, 2016. The creation of the two-hour seminar will be completed by August 15, 2016, and the development of the forty-five-minute presentation will be finished by August 22, 2016.

With the assistance of a statistician, by August 19, 2016 I will design the pretest and posttest, which will measure a person's ethnocentric leanings. I will administer these surveys before and after the two-hour seminar delivered to the seven lead pastors of Life360. I will conduct the pretest on the first Saturday of the three-part seminar taught to the congregation of Life360 Intercultural, and I will facilitate the posttest after the completion of the third seminar. I will also give the pretest and posttest at the appropriate times during a vision-casting presentations taught at the three local Life360 sites.

Implementation

I will implement the two-hour seminar on August 30, 2016, to the seven lead pastors of Life360 directly after our weekly lead pastor meeting. On September 24, which is the first part of the three-part seminar taught to the congregation of Life360 Intercultural, I will facilitate the pretest prior to my presentation. The posttest will be implemented on October 8, 2016, directly after the final seminar. I will also administer the pretest and posttest at the appropriate times during the vision-casting presentations taught at the three local Life360 sites (August 17 at Parkcrest; August 31 at Republic; and September 28 at Westgate).

Evaluation

I will evaluate the data gathered from the pretest and posttest with the assistance of Dr. Jeff Fulks of Evangel University to help determine the effectiveness of the seminars. Studying this data will indicate the results of the seminars and help determine the extent to which the project met its objectives. The analysis of these results will be discussed in chapter 4. Prior to writing chapter 5, I will take time to reflect upon the overall project in order to help determine keys to the project's effectiveness, keys to improvements, project implications, and any recommendations for future study.

Writing

After completing the research, I will write General Literature Review (chapter 3, February 2016) and the Biblical-Theological Literature Review (chapter 2, May 2016). Upon completion of the statistical analysis for the pretest and posttest, I will begin writing Chapter 4 (October 2016). Chapter 5 and Chapter 1 will also begin in October

2016. To finalize the project, I will organize the appendices, sources consulted, and the project's front matter last in November 2016.

CHAPTER 2: BIBLICAL-THEOLOGICAL LITERATURE REVIEW

Introduction

In October 1998, a white man by the name of James Landrith applied to be a student at Bob Jones University in the southern state of South Carolina. On the application, he indicated that he was married to a black woman. To his surprise, Landrith received a most unusual response from the school: “Bob Jones University is opposed to intermarriage of the races because it breaks down the barriers God has established. It mixes that which God separated and intended to keep separate.”¹ The letter went on to skew Genesis 11:4-6 by pronouncing, “The people who built the Tower of Babel were seeking a man-glorifying unity which God has not ordained. Much of the agitation for intermarriage among the races today is for the same reason.”²

The Southern United States has a relatively long history of racism which, unfortunately, had its roots in poor theology. Southerners, with plantations and slaves, interpreted Noah as “a prototype for the Patriarchal structure of plantation life.”³ Slave owners embraced such theology because they saw themselves as the head of the family

¹ Stephen R. Haynes, *Noah's Curse: The Biblical Justification of American Slavery* (New York, NY: Oxford University Press, 2007), 4.

² Ibid. The original letter from Bob Jones University was uploaded to <http://www.multiracial.com> but has been taken down. A note has been placed stating, “Effective March 3, 2000, Bob Jones III has rescinded the ban on interracial dating. This email no longer reflects current policy and is provided for information purposes only.” However, the email response to Mr. Landrith’s online application prior to the controversial letter is available at: <http://multiracial.com/site/index.php/1998/10/28/letter-from-bob-jones-university-re-application/>.

³ Thomas Virgil Peterson, *Ham and Japheth: The Mythic World of Whites in the Antebellum South* (Metuchen, NJ: The Scarecrow Press/The American Theological Library Association, 1978), 48.

and, therefore, protector and master of their slaves: “As long as planters could view themselves as presiding over a patriarchal family, they could also view the atrocities of slavery as rare.”⁴ In an effort to explain this distorted ideology, Richard T. Hughes and C. Leonard Allen write:

It was through this primordial man and his sons, Ham, Shem, and Japheth, that God divided humankind into black, red, and white people, respectively. If, on the heels of this assumption, southerners could show that the primordial man/patriarch had pronounced the doom of perpetual bondage on the black race, they felt they possessed an invincible case for black slavery, a case rooted in the primordium itself.⁵

In the early years of the United States, documents such as the Declaration of Independence guaranteed that hierarchy did not exist in humankind: “We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness.”⁶ The concept of the image of God being equally reflected upon all humanity is in plain sight in this historical document.

Sadly, 222 years after the Declaration of Independence declared all men as created equal, Mrs. Landrith was still seen as less of a person in the eyes of a Christian university in South Carolina. This is but one example of modern day racism using the Bible as its foundation.

⁴ Thomas Read Rootes Cobb, *An Inquiry into the Law of Negro Slavery in the United States of America*, vol. 1 (London: Forgotten Books, 2012), 51-52. Archive.org, accessed January 5, 2017, <https://archive.org/details/inquiryintolawof01cobbiala>.

⁵ Richard T. Hughes and C. Leonard Allen, *Illusions of Innocence: Protestant Primitivism in America, 1630-1875* (Abilene, TX: ACU Press, 2008), 199.

⁶ The Declaration of Independence, preamble 2.1.

To address the problem of racism and prejudice, this chapter will explore the biblical-theological perspective toward ethnic diversity and whether that diversity was by God's design rather than as a form of punishment. To provide this insight, the first section of this chapter will discuss the biblical theology of people created in the image of God. In so doing, this will demonstrate that all humanity is included in this reflection of the Almighty, and not just a certain race or ethnic group. Second, this chapter will address a history of the separation of languages and cultures at the Tower of Babel and offer an interesting link to the Day of Pentecost. Third, the chapter will review three New Testament (NT) expressions of ethno-diversity within the Early Church and how various people groups viewed one another in the NT. These three expressions include the Jerusalem church (Acts 6:1-7), the Antioch church (Acts 11:19-30; 13:1-3), and the council of Jerusalem (Acts 15:1-35).

A Biblical Theology of the Image of God

Imago Dei, Latin for “image of God,” is only found in three passages in Genesis:

Then God said, “Let Us make man in our image, according to Our likeness”
 ...God created man in His own image, in the image of God He created him; male and female he created them. (1:26-27)⁷

In the day when God created man, He made him in the likeness of God. He created them male and female, and He blessed them and named them Man in the day when they were created. (5:1-2)

Whoever sheds man's blood, by man his blood shall be shed, For in the image of God He made man. (9:6)

Due to the brevity of scriptural support, biblical scholars do not come to a consensus on this subject. There is little mention of the image of God until the intertestamental period.

⁷ All Scripture quotations, unless otherwise noted, are from the *New American Standard Bible*.

The apocryphal books highlight two examples: “But God created man for immortality, and made him in the image of his own eternal self” (Wisdom of Solomon 2:23) and “He made them to be like himself, and gave them his own strength” (Sirach 17:1-3). The rabbis who wrote the Targumim were perhaps hesitant to chime in on this theology, for they leave the reference to “the image of God” completely untranslated.⁸

Genesis 1:26-27 indicates that God created humankind in His image (Heb., *tselem* [תְּצַלֵּם]) and likeness (Heb., *demut* [דְּמוּת]). The pair of words conveys one idea through a literary device known as *hendiadys*.⁹ Wilfred G. E. Watson indicates that the use of *hendiadys* was “common amongst the prophets and poets of the Old Testament.”¹⁰ Due to the wide usage of *hendiadys*, the original audience would readily identify the poetic device and not concentrate on differentiating between the two terms.

The terminology of image and likeness causes the reader to focus on the intangible element of humans. According to the Assemblies of God position paper on the image of God, “human beings are free, rational, capable of self-appreciation and self-expression, capable of moral and spiritual understanding, and created for fellowship with each other and with God.”¹¹ God created humans in His own image, which can be illustrated by humankind’s intellectual superiority over other created animals. Augustine

⁸ David E. Stevens, *God’s New Humanity: A Biblical Theology of Multiethnicity for the Church* (Eugene, OR: Wipf & Stock, 2012), 38.

⁹ Rosmari Lillas, A Thesis Paper: *Heyndiadys in the Hebrew Bible: An Investigation of the Applications of the Term* (Gothenburg: University of Gothenburg, 2012), 138.

¹⁰ Wilfred G. E. Watson, *Classical Hebrew Poetry: A Guide to Its Techniques* (New York, NY: T & T Clark, 2009), 325.

¹¹ The General Presbytery, “The Doctrine of Creation” (The General Council of the Assemblies of God, August 2014), 4, AG.org, accessed June 30, 2016, http://ag.org/top/beliefs/position_papers/pp_downloads/PP_The_Doctrine_of_Creation.pdf.

asserted that the image of God refers to “that power by which he is superior to all beasts.”¹² God commanded Adam and Eve to steward the earth and His creation as a reflection of God’s image (Gen. 1:26-28; Ps. 8:5-8). Herschel H. Hobbs aptly describes humanity’s place in creation as “separate and apart from it, ... [with their] destiny ... above it. Rather than to be dominated by or to worship creation in its various elements, man stands above it as one made in God’s image.”¹³ J. Richard Middleton takes humanity’s calling on earth a step further by identifying humankind’s part in cultural development: “By implication, then, the human calling as *imago Dei* is itself developmental and transformative and may be helpfully understood as equivalent to the labor or work of forming culture and developing civilization.”¹⁴ Thus, an aspect of people’s purpose on earth is to cultivate not only the land, but culture as well.

To simplify the core of the issue, David E. Stevens yields three conclusions concerning the image of God. First, people reflect the image of God through rulership: “As the New Humanity, we are God’s tangible, visible, living representative on earth. We are destined to rule.”¹⁵ Second, people resemble God because they are the “likeness-image” of God. When God breathed life into Adam (Gen. 2:7), He endowed humanity with the capacity for self-awareness and self-determination along with the capability of

¹² Philip Edgcumbe Hughes, *True Image: Christ as the Origin and Destiny of Man* (Grand Rapids, MI: Eerdmans, 1989), 51.

¹³ Herschel H. Hobbs, *The Origin of All Things: Studies in Genesis* (Waco, TX: Word Books, 1975), 29.

¹⁴ J. Richard Middleton, *The Liberating Image: The Imago Dei in Genesis 1* (Grand Rapids, MI: Brazos Press, 2005), 124.

¹⁵ Stevens, 47.

responsible conduct, which sets humanity apart from all other creatures.¹⁶ Third, the image of God is revealed through the relational aspect of humanity: “Relational man is the image of his relational Creator. The Creator’s intent that humans be the representation of the divine reality means that the goal of human existence is to be persons-in-relations.”¹⁷ The relational dimensions of humankind clearly evidence the image of God. Nico Vorster emphasizes the created relationships of humans: “They reflect God as they relate to Him, to each other, and to nature. Just as the Creator is a being in relationship, so are his creatures.”¹⁸ God created humankind to be relational. Opposition to such an existence leads to an unfulfilled existence. Humankind seeks friendships because it is their nature; just as it is one’s nature to develop and nurture a healthy relationship with God.

The capacity to rule with God, resemble God, and relate to God and one another begins to capture the essence of being created in the image of God. No one race on earth is inferior to another race because God created humanity, as a whole, to reflect His image. Past ideologies, such as the curse of Ham, have promulgated the notion that black people were inferior to other people. The curse of Ham, found in *Midrash Rabbah* 36:8, quotes Noah as declaring to Ham, “You have prevented me from doing something in the dark [sc. Cohabitation], therefore your seed will be ugly and dark-skinned ... therefore Ham came

¹⁶ Ibid., 47-48.

¹⁷ Ibid., 51.

¹⁸ Nico Vorster, *Created in the Image of God: Understanding God’s Relationship with Humanity* (Eugene, OR: Wipf & Stock, 2011), 12.

forth black-skinned”¹⁹ The curse of Ham is struck down by God’s image being reflected in all humankind. Ultimately, Stevens provides a precise summary of this concept: “The natural conclusion is that every individual and every ethnicity that makes up created humanity exists intrinsically and equally as the image of God.”²⁰ While a conclusion could be made that *Midrash Rabbah* 36:8 supports the idea that punishment of Ham included dark skin, it should not be interpreted that people of color do not reflect the image of God or are inferior to others.

A History of the Separation of Languages and Cultures at the Tower of Babel

If being created in the image of God means that God created people to have fellowship with Him and fulfill His purpose on earth (among other things), then the story of the Tower of Babel precisely shows where humanity chose to rebel.

According to the website, *Ethnologue: The Languages of the World*, one of the most comprehensive reference sources of language research, the latest data shows that 7,097 languages are currently in use of which 3,748 have a written format.²¹ For years, secular linguists have debated the etymology of language and language family groups because of the lack of direct evidence as to their genesis. This shortage of empirical evidence has led many scholars to regard the topic as unsuitable for serious study, as revealed by James H. Stam: “In 1866, the Linguistic Society of Paris banned any existing

¹⁹ Harry Freedman, *Midrash Rabbah*, ed. Maurice Simon (New York, NY: Soncino Press, 1992), 293. Wording in brackets is from the original quote and not inserted by the author of this chapter.

²⁰ *Ibid.*, 46.

²¹ “Q and A: How Many Languages in the World Are Unwritten?” *Ethnologue: Languages of the World*, accessed April 28, 2016, <https://www.ethnologue.com/enterprise-faq/how-many-languages-world-are-unwritten-0>. This is a web-based publication. The 16th edition was published in 2009.

or future debates on the subject, a prohibition which remained influential across much of the western world until late into the twentieth century.”²² Morten H. Christiansen and Simon Kirby call the endeavor of finding the source of language the “hardest problem in science.”²³

For theists, however, the search for the creation of languages begins (and ends) with Genesis 11:1-9. Middleton makes the connection between the image of God and the Babel account:

The Babel narrative of Genesis 11:1-9 thus functions as an appropriate conclusion to the primeval history. Having begun with God’s creation of humanity as *imago Dei*, gifted with real power and agency in the world, Genesis 1-11 testifies to the increasing abuse of the power of *imago Dei*, culminating in the impasse of the Babel story.²⁴

In Genesis 11:1-2, the history of languages, including why they were created, unfolds:

“Now the whole world had one language and a common speech. As people moved eastward, they found a land in Shinar and settled there.” It only stands to reason that Noah and his descendants spoke one unifying language. Even if they were fluent in other languages, after the flood, there was no use for more than one language among the eight surviving humans. From these eight people came the rest of humanity, some of whom settled in the land of Shinar where the Tower of Babel story develops.

While Genesis 11:1 uses the term, the “whole world,” it does not assume the existence of other inhabitants across the globe, but rather the inhabitants of earth, which,

²² James H. Stam, *Inquiries into the Origins of Language* (New York, NY: Harper and Row, 1976), 255.

²³ Morten H. Christiansen and Simon Kirby, eds., *Language Evolution* (Oxford; New York: Oxford University Press, 2003), 77.

²⁴ Middleton, 227.

at that time, only included the descendants of Noah (Gen. 9-10). After the Babel story, the Table of Nations (Gen. 10) forms groups and languages that spread across the earth. Kenneth Mathews, referring to the use of “whole world” and “whole earth,” admits: “Its importance in the story is indicated by the literary role of our phrase, forming an Chiasmus²⁵ with the same wording at the end of the unit in v. 9.”²⁶ The literary structure of this passage is amazing with a perfectly balanced story in which the second half is a reverse mirror image of the first half.²⁷ Unfortunately, most of this poetic structure is lost in translation and not fully appreciated. The use of *whole earth* here is a sample of how that device functioned. From this opening passage, one sees the unity of humankind and a stoppage of filling the earth by the development of a settlement, whereas in verse 9 the reverse was attained: disunity of mankind (diverse languages) and no singular settlement (“they were scattered throughout the earth”).

²⁵ John Breck, *The Shape of Biblical Language: Chiasmus in the Scriptures and Beyond* (Crestwood, NY: St. Vladimirs Seminary Press, 2008), 33. A *Chiasmus* is a literary device which key words or concepts are constructed in synonymous, antithetical or inverted parallelism about a central theme and has a pivotal center that functions as a turning point.

²⁶ Kenneth Mathews, *The New American Commentary: Genesis 1- 11:26* (Nashville, TN: Holman Reference, 1996), 477.

²⁷ A. כְּלִי-הָאָרֶץ שָׁפָה אֶתֶת (v. 1)
 B. שָׁם (v. 2)
 C. אִישׁ אֶל־רֵעֵהוּ (v. 3)
 D. הָבָה נִלְכְּנָה לְבָנִים (v.3)
 E. נִבְנְהָ-לָנוּ (v. 4)
 F. עִיר וּמִגְדָּל (v. 4)
 X. נִבְרָד זְהוּהָ לְרָצָת (v. 5)
 F. אֶת־הָעִיר וְאֶת־הַמִּגְדָּל (v 5)
 E. אֲשֶׁר בְּנוּ בְּנוֹי הָאָדָם (v. 5)
 D. הָבָה ... וְנִבְלָה (v. 7)
 C. אִישׁ שִׁפְתַּי רֵעֵהוּ (v. 7)
 B. מִשָּׁם (v. 8)
 A. שִׁפְתַּי כְּלִי-הָאָרֶץ (בָּלַל) (v.9)

The Migration Eastward

Typically, the Babel story commences with the idea that humankind wanted to reach the heavens and be great. Consequently, the construction of the tower and this sin caused the confusion of language. However, this represents only partially accurate information. One can identify significance in moving eastward. Philip H. Eveson comments, “It is possible that we are intended to recognize this move eastwards as being wrong and something that will result in judgement on the people.”²⁸ There are several episodes in the book of Genesis where eastward movement represented wrongdoing: (1) when God expelled Adam and Eve from Eden, an angel guarded the entry “east of the garden of Eden” (3:24); (2) Cain went East of Eden and out of the Lord’s presence (4:16); (3) Lot set out toward the East and away from Abram and into disaster at Sodom and Gomorrah (13:11); (4) Abraham’s sons by his concubine Keturah were sent away in the opposite direction of Isaac, “eastward to the east country” (25:6); and (5) Jacob fled his homeland to “the land of the people of the east” (29:1).²⁹

To the original readers of Genesis, the significance of moving eastward was not lost on them. R. Kent Hughes makes the following observation: “Here in the tower story the people’s eastern migration depicts universal rebellion. They have moved outside the place of blessing.”³⁰ To further support this concept, Matthews agrees, “The language ‘east(ward)’ marks events of separation in Genesis. By this spatial term the narrative also

²⁸ Philip H. Eveson, *The Book of Origins: Genesis Simply Explained* (Darlington, England: EP Books, 2003), 222.

²⁹ R. Kent Hughes, *Genesis* (Wheaton, IL: Crossway, 2012), 169-70.

³⁰ *Ibid.*, 170.

conveys a metaphorical sphere, meaning Babelites are outside God's blessing."³¹ While moving eastward may not be an apparent reason for why God confused their language, settling in one place without the motivation of continual migration throughout the earth was in direct conflict with God's instructions.

God's Command to Fill the Earth

After the Flood, God commanded humankind to "be fruitful and increase in number and fill the earth" (Gen. 9:1). Humanity, however, chose to settle in the plain in Shinar, which most was most likely a fertile valley that could accommodate agriculture, hunting, and permanent residence. This tempting location and the comfort of a sedentary life was not what God designed for them.³² Nevertheless, people decided to take control of their destiny and decided to settle down. Mathews chimes in on such folly: "Human cooperation, when it is fueled by autonomy and directed toward self-interest, is shown by the story to be shallow, impotent hubris."³³ Ironically, this absence of trust in God halted them from climbing into cultural power. This desire to disobey God's command is another reason for why God confused the languages at Babel.

The Building of a City with a Tower

The people sought to build a city accompanied by a tower, as noted in Genesis 11:4: Then they said, "Come, let us build ourselves a city, with a tower that reaches to the heavens, so that we may make a name for ourselves; otherwise we will be scattered over

³¹ Mathews, 478.

³² Ibid.

³³ Ibid., 466.

the face of the whole earth.” According to Hughes, the intent behind building the tower was to join or displace God.³⁴ The people either desired to reach heaven or find a way to overthrow God. Interestingly, the commentary found in *Bereshit Rabbah* 38:6 confirms the builder’s desire to wage war on God: “Come, rather, and let us build a tower at the top of which we will set an idol holding a sword, that it may appear to wage war with Him.”³⁵ The Qu’ran also incorporates this idea when Pharaoh mockingly states: “O Chiefs! No god do I know for you but myself: therefore, O Haman! Light me a kiln to bake bricks out of clay, and build me a lofty Palace (tower), that I may mount up to the god of Moses; but as far as I am concerned, I think Moses is a liar!” (Suras 28:38)

Most scholars agree that the building the tower of Babel was a “ziggurat or stepped pyramidal temple-tower of colossal proportions.”³⁶ The term *ziggurat* comes from the Akkadian verb *zaqaru*, meaning “to build high”³⁷ They were built in Babylonian cities to replicate “the concept of a sacred mountain where humanity and divinity could commune. Rooted on earth but with their heads in the clouds, sacred mountains were thought of as bringing heaven and earth together, since it was believed that the gods lived at the top.”³⁸ While the term *tower* is used in ancient writings to describe the architectural wonder at Babel, the modern-day term pyramid may more precisely represent the shape of the building that was under construction, although neither definition would have

³⁴ Hughes, *Genesis*, 170.

³⁵ Freedman, 305.

³⁶ Michael Maher, *Genesis: A Biblical-Theological Commentary* (Wilmington, DE: Michael Glazier, 1982), 83.

³⁷ Nahum M. Sarna, *Understanding Genesis* (New York, NY: Schocken, 1970), 82.

³⁸ James McKeown, *Genesis* (Grand Rapids, MI: Eerdmans, 2008), 71.

sufficed since it never reached the height of a tower or the shape of a pyramid due to God's intervention.

While most people focus on the tower, the passage clearly indicates that the people planned to “build a *city*, with a tower.” Genesis 11:8 indicates that the confusion of languages halted the erection of the *city* but makes no mention of the tower. All too often people emphasize the erection of a tower that would reach towards the heavens, which represented disobedience. However, the construction of the city was equally in opposition to God's command. The driving force of such an enormous feat of building the great city and the ziggurat tower was to make a name for themselves.

The Changing of Names

Humanity was determined to defy God even to the degree that they wanted to make a name for themselves. The Scriptures are filled with divine name changes: Abram to Abraham (Gen. 17:5), Sarai to Sarah (v. 15), Jacob to Israel (32:28), and Simon to Peter (John 1:42). This was a privilege of God but not one for humans. James Montgomery Boice clarifies: “We cannot forget that one characteristic of the God of the Bible is that he names people. He gives them names symbolic of what He is going to do with them or make of them.”³⁹ When the people state their purpose, “so that we may make a name for ourselves,” they chose to create for themselves a new name by which they might have control over their destiny.

Laurence A. Turner provides an insightful explanation: “This ambition marks a new departure. Previously, superiors gave names to inferiors. Read against this

³⁹ James Montgomery Boice, *An Expository Commentary: Genesis 1-11*, vol. 1 (Grand Rapids, MI: Baker Books, 2006), 340.

background, the human desire to make a name for themselves suggests not only a desire for a reputation, but also for autonomy.⁴⁰ In other words, by making a name for themselves, they took God's position of authority. Writing on the topic of God's authoritative name changing, Boice comments: "The people of Babylon wanted none of this. They wanted to establish their own reputation and eliminate God completely."⁴¹ As the story unfolds, it becomes clear that God's displeasure was not simply because they built a tower but perhaps it is more symptomatic of a larger issue.

The Confusion of Languages

At this point in the narrative, the Almighty steps into man's realm and halts progress, as revealed in Genesis 11:5-7:

But the LORD came down to see the city and the tower the people were building. The LORD said, "If as one people speaking the same language they have begun to do this, then nothing they plan to do will be impossible for them. Come, let us go down and confuse their language so they will not understand each other."

Confusion of the common language served as the quickest and most benevolent way to stop mankind from continuing their work toward greatness. The gift of speech provides a means by which to achieve great things. John Currid colorfully exclaims, "[Hum]ankind prostitutes the faculty of speech. They take something that is a gift from God and use it in rebellion against him. And they employ it for their own glorification—in order to make a name for themselves."⁴² One must refrain from viewing the act of confounding human

⁴⁰ Laurence A. Turner, *Genesis*, 2nd rev. ed. (Sheffield, England: Sheffield Phoenix Press, 2009), 60.

⁴¹ Boice, 340.

⁴² John D. Currid, *Genesis: Evangelical Press Study Commentary*, vol. 1 (Webster, NY: Evangelical Press, 2015), 243.

language and geographical scattering as an evil inflicted by God as retributive punishment.

God's action was corrective in nature, but with the positive byproduct of sparing the world from uniformity. John H. Sailhamer optimistically comments, "God, who saw that their plans would succeed, moved to rescue them from those very plans and return them to the land and the blessing that awaited there."⁴³ God knew full well that unity in language, while at first glance seems a wonderful blessing, would be a power that mankind was not ready to wield and was not within the plans God had determined.

God's actions thwarted the potential evil that humanity could brandish by having power concentrated in a single group of people. Donald E. Gowan explains:

So we ought to understand God's decision (11:7-8) as not as much the punishment of sin as a preventative act to avert a great potential evil. ... Accordingly, God intervened to thwart their immense project by confusing their speech, making life more difficult for them; but that also protected them from the worst that they could do to one another.⁴⁴

God's intervention at Babel, ultimately, created all the languages and cultures that exist today as an act of kindness to protect people from their own selfish ambitions. Much like when a parent disciplines a child for inappropriate or dangerous behavior in order to lead the child to proper etiquette, God intervened on behalf of humanity in order to allow people to fulfill their God-given destiny. This understanding of Genesis 11 includes an important implication: God is behind ethnic and cultural diversity, not opposed to it, since He set diversity in motion, as revealed in Genesis 11:8-9.

⁴³ John H. Sailhamer, *The Pentateuch as Narrative: A Biblical-Theological Commentary* (Grand Rapids, MI: Zondervan, 1995), 136.

⁴⁴ Donald E. Gowan, *From Eden to Babel: A Commentary on the Book of Genesis 1-11*, International Theological Commentary (Grand Rapids, MI: Eerdmans, 1988), 119-20.

So the LORD scattered them from there over all the earth, and they stopped building the city. That is why it was called Babel—because there the LORD confused the language of the whole world. From there the LORD scattered them over the face of the whole earth.

Various scholars discuss the feature of a unique word play in the Tower of Babel narrative. Bill T. Arnold makes the following observation:

Akkadian speakers, through popular etymology, contrived a lofty meaning for the city's name, *bāb-ilim*, 'Gate of God,' which assumed also a Sumerian equivalent, *ka-dingirra*, also meaning "Gate of God." The ingenious word play of Gen 11:9 refutes this haughty claim and, in fact, turns the tables on the city's name: 'therefore it was called Babel (*bābel*), because there the Lord confused (*bālal*) the languages of the earth.⁴⁵

The deeper meaning of such a name change was not lost on the audience of the book of Genesis. They clearly understood the impact of such a tragic shift in meaning. There is a hint of something more profound in this passage of Scripture when the terms "therefore" and "because" are used but a casual reader may miss such depth.

Allen P. Ross describes verse 9 as, "a marvelously clever 'etymological' word play ... The word בָּבֶל (Babel) provided a satirical meaning of 'confusion' for the proud Babylonians' name."⁴⁶ The story showed how this gate of the gods fell far short of expectations, ending in confusion and chaos. They were expected to become as great as the gods reaching towards heaven; instead, they humbly became confused and unable to pursue their lofty ambition. Turner also appreciates the word play in this passage:

With exquisite irony, those who wanted to make a name for themselves do indeed receive a name—Babel (11.9). They had wanted to make a name by settling down in their city, but the name they receive through the Babel/balel (confuse) wordplay (11.9) actually describes their scattering.⁴⁷

⁴⁵ Bill T. Arnold, *Genesis* (Cambridge; New York: Cambridge University Press, 2008), 121.

⁴⁶ Allen P. Ross, "Studies in the Book of Genesis, Part 4: The Dispersion of the Nations in Genesis 11:1-9," *Bibliotheca Sacra* 138 (1981): 132.

⁴⁷ Turner, 60.

Building the tower was not the only iniquity humankind committed against God. It was a combination of selfish motives that led to the confusion of languages and the dispersion of people. Despite the sin and disobedience of humankind, God still orchestrated His divine redemptive work. Diverse languages and the residual cultures created by such separation did not exasperate God's redeeming plan. Instead, this diversity added to the dynamics of His creation, and yet still reflected His image in all humanity spread across the globe.

One can see a unique connection between the Tower of Babel story in the Old Testament and the Day of Pentecost in the New Testament. The first story reflects God confusing language to halt the will of humanity while the second represents how God enables people to speak with unity to advance the will of God. The next section will explore and juxtapose these two events.

The Day of Pentecost versus the Tower of Babel

Prior to His ascent into heaven, Jesus promised to send His followers a *Paracletos* or Helper (John 14:15-17). This Helper, later known as the Holy Spirit, would guide them and remind them of all Jesus taught (v. 26). On the Day of Pentecost, the promised Holy Spirit descended upon the Apostles and other believers in what appeared as "tongues of fire" that came upon each of them allowing them to speak in other tongues (Acts 2:3-4). The connection⁴⁸ to the Babel narrative begins in Acts 2:5-8:

⁴⁸ Hinne Wagenaar prudently warns: "First of all, we need to recognize that these texts share no formal relationship. Acts 2 does not associate itself with the story of the tower of Babel. It is only in the history of Christian interpretation that the link between the two passages has been understandably established, because both texts deal with the multiplicity of languages." Hinne Wagenaar, "Babel, Jerusalem and Kumba: Missiological Reflections on Genesis 11:1-9 and Acts 2:1-13," *International Review of Mission* 92, no. 366 (July 1, 2003): 414.

Now there were staying in Jerusalem God-fearing Jews from every nation under heaven. When they heard this sound, a crowd came together in bewilderment, because each one heard their own language being spoken. Utterly amazed, they asked: “Aren’t all these who are speaking Galileans? Then how is it that each of us hears them in our native language?”

In stunned amazement, the crowd witnessed a miracle. They heard the disciples speaking in their own languages, but the disciples had never learned these languages. Ben

Witherington makes an association with the Genesis 11 events:

If there is any allusion in this story to the events that transpired at the Tower of Babel, it is perhaps to be found here in v. 6, for we are told that the sound of hearing these Galilean Jews speaking in their own native tongues *confused them* (συνεχθη), or in other words we see here Babel reversed. There the unintelligibility factor caused by many tongues caused the confusion; here in intelligibility factor does so!⁴⁹

The intervention of God at Pentecost does not completely reverse the linguistic diffusion that took place at Babel but, as Benedict XVI preached, God does “overcome the breach and opens borders”⁵⁰ that were first established on the plain of Shinar. Just as the closing of communication in Babel had a specific purpose, namely to end the kingdom humankind was attempting to establish and be free from God’s guidance, so, too, the reopening of speech had a purpose: the arrival of the Holy Spirit’s power to unite humankind under Christ’s rule. Philip Schaff’s eloquently declares:

Whichever view we take of this peculiar feature of the Pentecostal glossolalia, in this diversified application to the cosmopolitan multitude of spectators, it was a symbolical anticipation and prophetic announcement of the universalism of the Christian religion, which was to be proclaimed in all the languages of the earth and to unite all nations in one kingdom of Christ. The humility and love of the church united what the pride and hatred of Babel had scattered. In this sense we

⁴⁹ Ben Witherington, *The Acts of the Apostles: A Socio-Rhetorical Commentary* (Grand Rapids, MI: Eerdmans, 1997), 136.

⁵⁰ Benedict XVI, “Mass of Priestly Ordination: Homily of His Holiness Benedict XVI,” Pentecost Sunday, May 15, 2005, accessed February 25, 2016, http://www.vatican.va/holy_father/benedict_xvi/homilies/2005/documents/hf_ben-xvi_hom_20050515_priestly-ordination_en.html.

may say that the Pentecostal harmony of tongues was a counterpart of the Babylonian confusion of tongues.⁵¹

Certainly, the Day of Pentecost revealed the unfolding of a new era in history. In a simpler form, Bede states, “The church’s humility [at Pentecost] recovers the unity of languages which the pride of Babylon had shattered.”⁵² The Holy Spirit’s arrival on the scene, as evidenced by speaking in tongues that declared the wonderful works of God, must have been a joyous occasion for those patiently praying for such an event to unfold. On the other hand, the people at the Tower of Babel experienced the confusion of language that created chaos and panic. People who once communicated with ease and enjoyed close friendships were forced to break ties with one another and move on. Warren Gage remarks, “This judgment of tongues at Babel will bring about the scattering of the children of men. The gift of tongues at Zion will effect the regathering of the sons of God. In the days of Peleg the nations were divided, but upon the day of Pentecost they are reunited in Christ.”⁵³ On the Day of Pentecost, Christ served as the focal point, which resulted in the repentance of 3,000 people (Acts 2:41).

On the Day of Pentecost, Jews and proselytes from around the world witnessed the outpouring of tongues and heard the message of redemption in their own language. Craig S. Keener, commenting on the Acts 2 outpouring, also addresses the larger scope of this intercultural research: “Although these are Jews, they are culturally and linguistically

⁵¹ Philip Schaff, *History of the Christian Church*, vol. 1, 3rd ed. (Peabody, MA: Hendrickson, 2006), 233.

⁵² Venerable Bede, *The Venerable Bede Commentary on the Acts of the Apostles*, trans. with introduction and notes by Lawrence T. Martin (Kalamazoo, MI: Cistercian Publications, 1989), 29.

⁵³ Warren Gage, *The Gospel of Genesis: Studies in Protology and Eschatology* (Eugene, OR: Wipf & Stock, 2001), 141.

members of many nations; thus, even from the church's inception as an identifiable community, the Spirit proleptically moved the church into multicultural diversity under Christ's lordship."⁵⁴ This echoes previous statements that the events of Babel, while obviously a punishment of sin, also brought blessing in disguise by creating the wonderful cultures and languages that exist around the world to proclaim the good news of Jesus Christ to the "ends of the earth" (Acts 1:8). Allen S. Maller expounds on this idea:

When God saw what they were scheming, and what effects that master plan would have on the future of humanity, He confounded their language and dispersed them all over the surface of the earth. This geographical expansion was meant to promote linguistic, cultural and religious diversity, which in turn greatly enriched humanity's cultural, artistic and spiritual productivity.⁵⁵

While the Tower of Babel and the Day of Pentecost are not directly linked, theologians commonly see a connection due to their parallelism. In Babel, the once unified people ended up dispersed over the face of all the earth because of the multiplicity of languages and failing communication. In Jerusalem, people came together from the ends of the earth and communication flowed with ease, despite the many native languages. In Babel, mankind attempted to achieve honor autonomous from God, while the disciples in Jerusalem strove to honor God by being fully dependent upon the Holy Spirit.

⁵⁴ Craig S. Keener, *The IVP Bible Background Commentary: New Testament*, 2nd ed. (Downers Grove, IL: IVP Academic, 2014), 327.

⁵⁵ Allen S. Maller, "The City of Babel and Its Tower," *Jewish Bible Quarterly*, 40, no. 3 (2012): 172, accessed April 25, 2016, jbjq.jewishbible.org/assets/Uploads/403/jbjq_403_towerofbabel.pdf.

A Review of Ethnic Diversity in the New Testament

From the initial miracle of the outpouring of tongues through the Holy Spirit (Acts 2:4), the journey of reaching every “tribe, language, people and nation” (Rev. 5:9; 7:9) continued through the New Testament. The following section will concentrate on three particular examples: (1) the Jerusalem church—a conflict over Hebraic and Hellenist widows; (2) the Antioch church—a diverse leadership successfully leads the church, and (3) the Jerusalem Council—an assembly of church leaders debate the future of Gentiles in the church.

The Jerusalem Church: Hebraic versus Hellenist Widows

An example of ethno-diversity in the New Testament church starts, remarkably, with a conflict between (sub)cultures. As the church in Jerusalem grew, so did its diversity and influence. With growth, particularly outside the Jewish community, Jewish believers were faced with integrating intra-Jewish culture⁵⁶ into the body of believers. Acts 6:1-7, according to Keener, “Luke introduces some characters who will prove important to his narrative, both individually and as a cultural and missiological transition to the Gentile mission.”⁵⁷

The major conflict in this passage of Scripture, however unintentional, was the neglect of the Hellenist (Greek-speaking) widows in the community’s charity distribution. One can assume that the church cared for the Hebraic widows and, because of this

⁵⁶ Craig S. Keener, *Acts: An Exegetical Commentary: 3:1-14:28* (Grand Rapids, MI: Baker Academic, 2013), 1249.

⁵⁷ *Ibid.*

discrepancy toward the Hellenist widows, the church received its first charge of discrimination. Although scholars have debated the nature of the terms “Hebrews” (Gr., Ἑβραίους, *Hebraious*) and “Hellenists” (Gr., Ἑλληνιστῶν, *Hellaenistown*) in this passage, the general consensus is to view the two groups of Jews as linguistically (and to some extent culturally) distinct.⁵⁸ The Hebrews most likely spoke Aramaic and, to some degree, Greek, while the Hellenists primarily spoke Greek. Hellenists, which may have been Diaspora immigrants or their descendants and knew little to no Aramaic. Because of such differences, there was a subcultural conflict among the two groups of Christians. Richard N. Longenecker makes the following observation: “But since attitudes and prejudices formed before conversion are often carried over into Christian life—too often the unworthy more than the worthy ones—some of the problems between the Hebraic Jews and the Hellenistic Jews in the church must be related to such earlier differences and prejudices.”⁵⁹ Interestingly, F. F. Bruce believes that the Hellenists were actually Gentile believers in Jesus who led the “large-scale evangelization of the Gentiles”—quite possibly because they had always lived among Gentiles and were open to living among them.⁶⁰ The “Hebrews,” on the other hand, were Jewish believers in Jesus native to the land of Israel who had very little contact with Gentiles. This lack of multicultural interaction could be why they overlooked the Hellenistic widows.

In response to the complaint, “The Twelve” gathered all the disciples together to decide the best course of action. Bruce J. Malina and John J. Pilch observe that this is the

⁵⁸ Richard N. Longenecker, *Acts* (Grand Rapids, MI: Zondervan, 1996), 125.

⁵⁹ *Ibid.*

⁶⁰ F. F. Bruce, *The Book of the Acts: New International Commentary on the New Testament* (Grand Rapids, MI: Eerdmans, 1988), 119-120.

only time in the Book of Acts where this group is referred to as “the Twelve”⁶¹ in reference to the twelve disciples of Jesus (with Matthias replacing Judas Iscariot). They chose to select a group of seven men of good standing and full of the Holy Spirit and wisdom as their agents in correcting the discrepancy.

Up to this point, the ministry of διακονία⁶² was the responsibility of the Twelve. The Greek term τραπέζαις (tables) has two possible meanings. Some scholars think this term refers to the daily public meals in which house churches participated and the Apostles would “wait on tables” or serve the food like a waiter. The other possible meaning focuses on the money tables where the money that belonged to the group was “administered and distributed to the whole community.”⁶³ Quite possibly, the meaning in Acts 6:2 is an amalgamation of the two ideas. William Barclay described a Jewish custom of almsgiving called the “*Kuppah* and *Tamhui*” or the “Basket and Tray” where two collectors went around the marketplace every Friday morning to collect both money and goods for individuals unable to provide for themselves.⁶⁴ The leaders later distributed these goods to the people in need.

With the approval of the whole group, the Twelve relinquished this part of the ministry to “the Seven” in order to concentrate on the other aspects of the ministry: the

⁶¹ Bruce J. Malina and John J. Pilch, *Social-Science Commentary on the Deutero-Pauline Letters* (Minneapolis, MN: Fortress Press, 2013), 56.

⁶² “1248, Diakonia,” Bible Reference, *Bible Hub: NAS Exhaustive Concordance of the Bible with Hebrew-Aramaic and Greek Dictionaries* (1998), accessed July 21, 2016, <http://biblehub.com/greek/1248.htm>. *diakonos*: to wait on tables/distribution of food.

⁶³ R. C. H. Lenski, *The Interpretation of the Acts of the Apostles* (Columbus, OH: Wartburg Press, 1944), 242.

⁶⁴ William Barclay, *The Acts of the Apostles*, vol. 7 (Philadelphia, PA: Westminster Press, 2003), 52.

proclamation of the Word of God, “a reference in Acts to the task of proclaiming the events to which the Twelve uniquely were witnesses. As witnesses, they have no successors or substitutes, since one must have experienced events in order to be witness to those events.”⁶⁵ Because only certain members of this group had witnessed Jesus and His ministry, they needed to share such eyewitness accounts for the furtherance of the gospel. They clearly understood that, in time, fewer eyewitnesses would be available. Conversely, the believers required high standards for the Seven, but it did not incorporate the requirement of being an eyewitness.

All seven people chosen by the Early Church had names of Greek derivation. Therefore, the church leaders entrusted the distribution of food to the minority group that had been overlooked. Witherington states: “One commentator has called it the first example of affirmative action.”⁶⁶ This unanimous and unusual selection of these seven, made in a very diverse setting, speaks of the love and devotion the believers had for one another. Regarding this decision, Keener makes the following observation: “Those with political power generally repressed complaining minorities; here the apostles hand the whole system over to the offended minority.”⁶⁷ Simply having Greek names does not indicate that the Seven came exclusively from the Hellenist camp. Most likely, the Twelve chose this group of men because of their bilingual skills, which would have streamlined the communication process.

⁶⁵ Malina and Pilch, 56.

⁶⁶ Witherington, 248.

⁶⁷ Keener, *The IVP Bible Background Commentary*, 338.

Only by divine grace can a multicultural and multilingual group come to a consensus. Upon settling the matter, the Apostles laid hands on the Seven and prayed over them, ordaining them to do the work they had been elected to do. This matter was settled with great wisdom since the next biblical texts states that the “word of God spread” and “the number of disciples in Jerusalem increased rapidly” (Acts 6:7). Clearly, the decision enabled the Twelve to focus on their priority in ministry while the Seven focused on their given ministry; the entire church benefited from this distribution of leadership.

The Antioch Church: A Leadership of Diversity

A second example of ethno-diversity in the New Testament church is found in the city and church of Antioch. Antioch was a unique city—pluralistic religiously, ethnically, and culturally. One could liken Antioch to a modern-day city, such as London, San Francisco, Paris, or New York, both for its demographic diversity and its modern advances, which included street lights and a complex aqueduct system.⁶⁸ Antioch in Syria (not to be confused with Pisidian Antioch) was the third largest city of the Roman Empire, eclipsed only by Rome and Alexandria. The city was situated on the east side of the Orontes River in what is now Antakya, Turkey, approximately 290 miles from Jerusalem.⁶⁹ Founded in 300 BC by Seleucus Nicator and named after his father, Antiochus, the city served as the capital of the kingdom of Seleucid and contained their royal palace.

⁶⁸ Glanville Downey, *Ancient Antioch* (Princeton, NJ: Princeton University Press, 1962), 58, 152.

⁶⁹ “Syrian Antioch,” Bible Hub, accessed April 21, 2016, http://bibleatlas.org/syrian_antioch.htm.

Although many Jews lived in Antioch, it was predominately Gentile and pagan. Josephus, the Early Church historian, indicates that the “largest concentration of Jewish people lived in Syria because of its proximity to Judea, and most were congregated in Antioch.”⁷⁰ People within the city worshipped Egyptian, Greek, Semitic, and Roman deities, many of which had their own temples.

Luke’s portrayal of the Antioch church as mostly peaceful does not necessarily mean it did not experience significant challenges. Jews in Antioch experienced discrimination because of their minority status. Keener indicates that Jewish believers in Antioch presumably evangelized Gentiles more through personal contact than through public proclamation because of fear of hostility.⁷¹ Martin Hengel identifies the uniqueness of Christianity in this city:

Antioch was the first great city of the ancient world in which Christianity gained a footing. There are hardly any parallels in the sociology of religion to the astonishing fact that in the briefest period of time the Galilean Jesus movement, which to begin with was a purely rural phenomenon, became a predominately urban community in Jerusalem and then took on a decidedly cosmopolitan flavour in Antioch.⁷²

Because of the diversity of the city and believers, the church in Antioch incorporated a significantly different worship structure than the Jerusalem church, which mainly followed Jewish customs. Believers shared the gospel with the Gentile audience, bringing together both Jews and Gentiles in worship of the one true God. Acts 11:26 mentions that followers of Jesus were first called “Christians” in Antioch. According to Jerome Crowe,

⁷⁰ Josephus, Titus Flavius, *Antiquities of the Jews*, 12.119, quoted in Irina Levinskaya, *The Books of Acts in its Diaspora Setting* (Grand Rapids, MI: Eerdmans, 1996), 128.

⁷¹ Keener, *Acts*, 1838.

⁷² Martin Hengel, *Acts and the History of Earliest Christianity* (Philadelphia, PA: Fortress Press, 1980), 99.

“Citizens of Antioch had a well-earned reputation for nicknames ... so it is just conceivable that the name originated as a satirical jibe at believers in Jesus as the Messiah.”⁷³ Despite the persecution it endured, the church continued to flourish.

Antioch played a significant role in the Early Church, not because of its location or population, but because of the composition of its leadership. Keener believes “the list suggests a measure of diversity, important for cosmopolitan Antioch.”⁷⁴ In this city, God anointed five diverse men to lead the Antioch Church. Acts 13:1 lists these five individuals as Barnabas, Simeon (Niger), Lucius, Manaen, and Saul (also called Paul). The following section will discuss the details pertaining to these five leaders.

Barnabas

Acts 4:36-37 introduces Barnabas as Joseph. These two short verses reveal significant insight into this man. The Apostles nicknamed him “bar-Nabas,” an Aramaic expression meaning “son of encouragement.”⁷⁵ He came from the tribe of Levi, the tribe that did not receive an inheritance of the land and were not allowed to own land. However, Barnabas sold a field as an offering to the Lord and gave it to the Apostles. Although the Law stated that Levites were not allowed any inheritance in the Promised Land, technically he was from Cyprus, a foreign country. Therefore, the field he sold and his subsequent donation was within the acceptable parameters of the Law. John Philips makes the following historical observation: “In Ancient times Cyprus was famous for its vineyards, wheat fields, oil, and figs ... Anyone who possessed land in Cyprus was likely

⁷³ Jerome Crowe, *From Jerusalem to Antioch: The Gospel across Cultures* (Collegeville, MN: Liturgical Press, 1997), 97.

⁷⁴ Keener, *Acts*, 1983.

⁷⁵ William Lasor, *Great Personalities of the Bible* (Peabody, MA: Hendrickson, 1997), 119.

to be both rich and influential.”⁷⁶ Considering this, his gift to the Apostles may have been a substantial sum of money.

As the Jerusalem church grew and the need for leadership in Antioch increased, Early Church leaders sought a report. John Philips explains the logics behind the person chosen to acquire the report: “The heads of the Jerusalem church chose Barnabas to go and see what was going on. It was a wise choice. After all, it was Cypriots and Cyrenians who were spearheading the work in Antioch, and Barnabas was a Cypriot Jew.”⁷⁷ Barnabas later found Saul and assisted him in ministry. Luke, early on, infers that Barnabas led the Antiochene church, as indicated by putting his name first.⁷⁸ Interestingly, Luke, when listing Paul and Barnabas together, later reverses their name order as Paul grew in leadership. At one point, Barnabas was mistaken for Zeus, king of the Greek gods, while Paul was mistaken for Hermes, messenger of the gods “because he was the chief speaker” (Acts 14:11-12). According to Colossians 4:10, Barnabas was a cousin to (John) Mark.

Simeon (Niger)

The term “Niger” is Latin for “black,” inferring that Simeon had dark skin and, quite possibly, came from African descent.⁷⁹ Wave Nunnally speculates that “a certain man from Cyrene, Simon” (Mark 15:21) who helped Jesus carry His cross is the same

⁷⁶ John Philips, *Exploring People of the Bible: Exploring People of the New Testament* (Grand Rapids, MI: Kregel Academic & Professional, 2007), 361.

⁷⁷ *Ibid.*, 364.

⁷⁸ Richard Losch, *All the People in the Bible: An A-Z Guide to the Saints, Scoundrels, and Other Characters in Scripture* (Grand Rapids, MI: Eerdmans, 2008), 57.

⁷⁹ Philips, 299.

Simeon in Acts 13, particularly because he is paired with Lucius “of Cyrene” (the Roman capital of the North African province of Cyrenaica, now called Libya).⁸⁰ In other words, Simeon was most probably a witness to Jesus’ crucifixion. Although Scripture does not reveal when he became a believer, having an eyewitness to the crucifixion as a leader in Antioch bolstered his testimony of Christ.

Lucius

Little information is available regarding Lucius, a variation of the name Luke.⁸¹ After the killing of Stephen in Jerusalem, the Jews began to experience persecution and fled to other lands (Acts 11:19-20). Verse 20 states: “Some of them, however, men from Cyprus and Cyrene, went to Antioch and began to speak to Greeks also, telling them the good news about the Lord Jesus.” Considering that Lucius was from Cyrene (Acts 13:1), it is highly likely that Acts 11:19-20 is a reference, in part, to him.

Taking this into consideration, both Lucius and Saul may have been witnesses to the stoning of Stephen—Lucius in opposition and perhaps a friend of Stephen, and Saul, before his radical conversion, standing in approval of his murder (Acts 7:58; 22:20). Now they are brother-in-arms as co-leaders of the church.

Manaen

Luke uses the Greek term *suntrophos* (“foster-brother”) in reference to Manaen’s relationship to Herod Antipas to illustrate the intimacy of their relationship.⁸² Due to the

⁸⁰ Wave Nunnally, *A Commentary on the Book of Acts* (Springfield, MO: Global University, 2008), 311.

⁸¹ Witherington, 392.

⁸² Walter Bauer, et al., ed. *A Greek-English Lexicon of the New Testament and Other Early Christian Literature* (Chicago, IL: University of Chicago Press, 2001), 976.

usage of this term, Manaen probably was an aristocrat with high social standing from the court of Herod Antipas, the tetrarch of Judea. Flavius Josephus, the Jewish historian, relates that when the first Herod (Herod the Great and father of Antipas) was a child, a prophet named Manahem foretold his accession to the throne.

Now at that time, Herod did not at all attend to what Manahem had said, as having no hopes of such advancement; but a little after, when he was so fortunate as to be advanced to the dignity of king, and was in the height of his dominion, he sent for Manahem, and asked him how long he should reign.⁸³

The prophet never indicated an exact number of years the king would reign, but simply indicated it would be long. Josephus further indicates that “Herod was satisfied with these replies, and gave Manahem his hand, and dismissed him; and from that time he continued to honor all the Essenes.”⁸⁴ As a mark of royal gratitude, the king brought the prophet’s son Manaen to live in his household.⁸⁵ With such stature before conversion, it is unlikely that Manaen had relationships with Jews or Christians.⁸⁶ Although little is known of him because of his noble rank, undoubtedly he lost his prestige when he converted to Christianity.⁸⁷

Saul (Also Called Paul)

Ethnically speaking, Paul was a Hebraic Jew, but people usually identify him by his home town, Tarsus (in what is now Turkey), or by his Roman citizenship. According

⁸³ William Whiston, *The Works of Josephus: Complete and Unabridged*, updated ed., trans. William Whiston (Peabody, MA: Hendrickson, 1988), 422.

⁸⁴ *Ibid.*

⁸⁵ Ralph Earle, *Adam Clarke’s Commentary on the Bible*, abridged ed. (Nashville, TN: Nelson Reference, 1997), 990-991.

⁸⁶ Losch, 271.

⁸⁷ *Ibid.*

to the law of his country, he was a Roman citizen. William Ramsay reveals the status that Roman citizenship provided: “That character superseded all others before the law and in the general opinion of society; and placed him amid the aristocracy of any provincial town.”⁸⁸ How Paul acquired this Roman citizenship, being of Jewish descent, is unknown. Presumably, a member of Paul’s family, such as his father or grandfather, may have rendered some outstanding service for the cause of Rome. F. F. Bruce suggests that “a firm of tent-makers could have been very useful to a fighting proconsul.”⁸⁹ Whatever the case may be, Scripture clearly indicates that having this citizenship was something that carried political power. In fact, his Roman citizenship prevented him from being flogged and beaten (Acts 16:37-38; 22:22-29).

Paul also made clear that he was a “citizen of no ordinary city” (Acts 21:39; cf. Acts 9:11). Being from the city of Tarsus provides insight into the life and background of Paul, as noted by Ramsay: “If Paul’s family had merely emigrated to Tarsus from Judea some years before his birth, neither he nor his father would be have been ‘Tarsians,’ but merely ‘residents.’”⁹⁰ Most likely, one of the Seleucid kings transplanted Paul and his family to Tarsus as part of a colony in order to strengthen their hold on the city.⁹¹

Philippians 3:4-5 places Paul’s unique cultural background on full display: “If someone else thinks they have reasons to put confidence in the flesh, I have more: circumcised on the eighth day, of the people of Israel, of the tribe of Benjamin, a Hebrew

⁸⁸ William Ramsay, *The Cities of St. Paul* (Grand Rapids, MI: Baker, 1960), 35.

⁸⁹ F. F. Bruce, *Paul Apostle of the Heart Set Free* (Carlisle, Cumbria, UK : Grand Rapids, MI: Eerdmans, 2000), 37.

⁹⁰ *Ibid.*, 36.

⁹¹ *Ibid.*, 166.

of Hebrews.” In this passage, he emphasizes his Jewish heritage to a Greek church. Whenever Paul brings forth one of his titles, whether it be Jew, Tarsian, or Roman, he always had a purpose. In Acts 21-22, during a confrontation between Paul, Roman troops, and a crowd of Israelites, Paul’s ethnicity, citizenships, and language abilities culminate in an opportunity to preach the gospel to the crowd. As such, the uniqueness of his background makes his words, “I have become all things to all people so that by all possible means I might save some” (1 Cor. 9:22) even more profound as he became a prominent leader in the first multiethnic church at Antioch.

The uniqueness of this ministry team is important for two key reasons, particularly in the first century church. First, God had made “two peoples into one” (Eph. 2:14) by uniting them on several levels: (1) differing religious backgrounds (Hellenistic and Hebraic Jews as well as Greeks), (2) differing nationalities (African, Syrian, Cyprus, and Palestinian), (3) differing skin color (assuming that Niger, meaning black, was a description of Simeon), and (4) differing financial classes (assuming that Manaen, having been raised in Herod’s household, was a wealthy aristocrat). Second, these leaders represented a broad range of people, which enabled the church to positively evangelize into any sector of this multicultural city with influence. Saul could debate in the synagogues; Simeon could have rapport with the blacks; Manaen could deal with the wealthy politicians; and Lucius could minister to the Cypriot immigrants. The diversity represented in the leadership probably helped the Antiochene church avert the cultural division that impacted the young church in Jerusalem (Acts 6:1).

The Jerusalem Council

Acts 15 presents a third example of ethno-diversity in the New Testament church. This chapter presents a debate that stems from whether or not newly converted Gentiles should be circumcised according to Jewish custom. The council of Jerusalem, as it is commonly referred to, served as “a major turning point, a theological watershed, in the methods and goals of the Early Church. In a sense it was a merging of the two centers of Christendom, Jerusalem and Antioch.”⁹² This council set a precedent not for only the Early Church but also for the rest of Christian history to follow as it started to pull away from being a solely Jewish sect and became a worldwide movement. According to David J. Hesselgrave and Edward Rommen, the Jerusalem Council may be considered “the prime example of early Christian contextualization.”⁹³

Believers did not question the salvation of Gentiles at this council because, early on, the believers realized that both Jews and Gentiles could accept the gospel (Acts 10:47; 11:18). The contention focused on which Jewish traditions Gentile believers would need to practice. The boundaries between faith and culture seemed blurry. Believers needed clarity regarding the requirements for acceptance as it pertained to the laws given to the Jewish society. According to Acts 15:2, discussions were heated: “This brought Paul and Barnabas into ‘sharp dispute’ (στάσεως; *staseōs*: commotion, disturbance, discord, upheaval) and debate with them.”⁹⁴ Stanley M. Horton contends that the believers

⁹² Bob Utley, “Luke, the Historian: Acts: Free Bible Commentary,” 181, accessed July 1, 2016, <http://www.freebiblecommentary.org/pdf/VOL3B.pdf>.

⁹³ David J. Hesselgrave and Edward Rommen, *Contextualization: Meanings, Methods, and Models* (Pasadena, CA: William Carey Library, 2013), 10.

⁹⁴ Stanley M. Horton, *Acts Commentary* (Springfield, MO: Logion Press, 2001), 262.

probably debated over the course of several days before Peter finally spoke up.⁹⁵

Obviously, the Pharisaic believers wanted to continue various Jewish traditions for purification because they could not bifurcate their culture from their religion.

Some Jewish Christians who insisted on circumcision assumed that their national laws applied to all nations and cultures while others believed that “what is binding on one people group is not necessarily binding to them all.”⁹⁶ Those who believed that the uncircumcised were not saved were, in effect, demanding that Gentiles submit to “cultural conversion . . . To them there was no coming to Christ without being circumcised and converting to Hebrew culture.”⁹⁷ Thus, the council had to decide on the correct course of action for their fledgling community.

The Apostles and elders came together to consider this important topic (Acts 15:6). Keener notes the importance of the constituency: “The Apostles do not rule without the elders, and both engage in vigorous debate, as Jewish teachers did in their schools. In later rabbinic schools, rabbis often had to agree to disagree; this assembly seeks to achieve consensus.”⁹⁸ After much debate, Peter stepped up to speak. He stated that God had clearly given him the calling to speak to the Gentiles about salvation (v. 7) and that God accepted them because He also included them in receiving the Holy Spirit (v. 8). The matter of circumcision revolved around the issue of purification. Jews viewed Gentiles as impure and did not want to associate (i.e., have table fellowship) with the

⁹⁵ Ibid.

⁹⁶ Timothy Wiarda, “The Jerusalem Council and the Theological Task,” *Journal of the Evangelical Theological Society* (June 2003): 234.

⁹⁷ Charles H. Kraft and Marguerite G. Kraft, *Christianity in Culture: A Study in Biblical Theologizing in Cross-Cultural Perspective* (Maryknoll, NY: Orbis Books, 2005), 267.

⁹⁸ Keener, *The IVP Bible Background Commentary*, 364.

unclean. However, Peter addressed this in Acts 15:9: “He did not discriminate between us and them, for he purified their hearts by faith.”

Peter had received a revelation from God (Acts 10) that it was acceptable not only to eat certain foods that were considered unclean previously but also to have table fellowship with Gentiles: “You are well aware that it is against our law for a Jew to associate with or visit a Gentile. But God has shown me that I should not call anyone impure or unclean” (Acts 10:28). J. Gresham Machen notes, “The law was indeed of divine institution, but the purpose of its institution was temporary.”⁹⁹ God established the Law for a definite reason. However, with the coming of Christ, some of the laws were no longer required. Later the Holy Spirit fell upon the Gentiles at Cornelius’ home, and Peter was astonished that they spoke in tongues. This experience changed Peter’s theology and enabled him to accept Gentiles as brothers and sisters in Christ. Although the Gentile believers did not have the same historical experience as the people of Israel, it was understood that God intended to save all nations from the very beginning. Perhaps Peter’s personal experience with God and the Gentiles being baptized in the Spirit had a positive influence on his conclusion.

So in Acts 15, after making a case for the Gentiles to be included by grace through faith (and without circumcision), Peter directs his questioning to the dissenters: “Now then, why do you try to test God by putting on the necks of the disciples a yoke that neither we nor our fathers have been able to bear?” (Acts 15:10). Nunnally makes an astute observation: “With this one statement, they are moved from the position of

⁹⁹ J. Gresham Machen, *New Testament: An Introduction to Its History and Literature*, rev. ed. (Carlisle, PA: Banner of Truth, 1976), 98.

plaintiff to the position of the accused.”¹⁰⁰ This line of questioning probably served as the turning point that created a unified consensus since some of the listeners were also present the last time Peter used such verbiage with Ananias and Sapphira, who were stricken dead (5:9) when they tested God.

Acts 15:12 notes that the whole assembly “became silent,” which stands in sharp contrast with the previous statements of “much debate” (v. 2). The believers gave a platform for Barnabas and Paul to make their final statements to the council session with testimonies of God’s signs and wonders among the Gentiles. Finally, James, the new leader of the Jerusalem church, articulated the consensus concluded upon having been led by the Holy Spirit (v. 13). Anthony B. Robinson recognizes the importance of James’ decision: “This is not a personal opinion but the judgment (κρίνω, *krinō*) of someone of prominence who is in a position to render a verdict for the council.”¹⁰¹ James spoke as one in authority and clearly expressed the “*Deisensus*” (consensus or harmony based upon Holy Spirit-led decision-making),¹⁰² of the believers in attendance; having been guided by the Holy Spirit, James confirmed that uncircumcised Gentiles were still saved and part of the church.

¹⁰⁰ Nunnally, 357.

¹⁰¹ Anthony B. Robinson, *Called to Be Church: The Book of Acts for a New Day* (Grand Rapids, MI: Eerdmans, 2006), 176.

¹⁰² Ronnie J Crum, “Decision-Making Styles, Leadership Styles, and Selected Influences on Decision Making,” D.Min. proj., Assemblies of God Theological Seminary, 2014), 3. “Three years ago, I began sharing a fourth decision-making approach through a term I coined—*Deisensus* decision-making, based on the Latin word for God, *Dei*, and *sensus*, the Latin term for feeling, sensing, and understanding. *Deisensus* emphasizes the work of the Holy Spirit through leaders and their teams while also considering the skills of appreciative inquiry, self-awareness, self-description, and curiosity and appreciation for the perceptions and perspectives of other people” (Crum, 3).

Interestingly, while the council found in favor of the Gentiles not having to conform to the Mosaic Law with respect to circumcision, they imposed upon them other aspects of the Mosaic Law (Acts 15:20, 29), sometimes referred to as the “Holiness Code”¹⁰³ or Four Prohibitions:

1. Abstain from food polluted by idols
2. Abstain from sexual immorality
3. Abstain from eating meat from a strangled animal
4. Abstain from eating blood

The four new requirements, an adaptation of laws in Leviticus 17-18 and sometimes also called the “Noahide Laws,”¹⁰⁴ were the only Jewish expectations on Gentile believers. Three of the four prohibitions were ceremonial in nature, “but these prohibitions were not imposed upon the Gentile Christians as though a part of the Jewish law were necessary to salvation. The prohibitions were rather intended simply to help solve the practical problem of mixed communities where Jews and Gentiles were united in the same church.”¹⁰⁵ In other words, the council of Jerusalem asked their Gentile brothers to avoid certain practices that were found most offensive (and in the case of sexual morality, sinful) to their Jewish brothers so that they could all worship freely together in the same church without the fear of bringing dissention to the body.

Now that the Jerusalem Council had made a ruling on the major issue of circumcision, it added the Four Prohibitions. While one might see these as two separate issues, they both focus on one thing: purity. The Jews did not want to offend God by

¹⁰³ Malina and Pilch, 109.

¹⁰⁴ “Jewish Concepts: The Seven Noahide Laws,” Jewish Virtual Library, accessed January 5, 2017, http://www.jewishvirtuallibrary.org/jsource/Judaism/The_Seven_Noahide_Laws.html.

¹⁰⁵ Machen, 99.

disobeying His covenant. Eating with uncircumcised Gentiles and breaking the Four Prohibitions made a Jew ceremonially unclean. However, God had now opened the door to allow the Gentiles to be “grafted into” the family of God. By asking the Jews to accept the uncircumcised and asking the Gentiles to accept the Four Prohibitions, they made a compromise that brought reconciliation to the multicultural issues faced by the Early Church and enabled the church to flourish.

Conclusion: God’s New Humanity

Genesis clearly presents the concept of humanity being created in the image of God. Through the sin of Adam and Eve, the first created beings, this image was deconstructed into an imperfect reflection. This self-assertive rebellion disrupted humanity’s relationship with God; humankind’s collective likeness-image became marred. The chasm that separated God from humankind increased in the Tower of Babel narrative, where humankind, once again, desired to be their own god (collectively), independent of the Creator God.

New Testament theology is founded upon the basic assumption of disharmony between humans and God, humans and their fellow humans, and God and Satan.¹⁰⁶ Unity on earth was broken. Paul reminded his Gentile audience that they had been separated from Christ and excluded from the covenants He made with Israel (Eph. 2:11-12). However, through Jesus Christ, they have hope and are brought near to God (v. 13). Paul proclaims:

For he himself is our peace, who has made the two groups one and has destroyed the barrier, the dividing wall of hostility, by setting aside in his flesh the law with

¹⁰⁶ Stevens, 96.

its commands and regulations. His purpose was to create in himself *one new humanity* out of the two, thus making peace, and in one body to reconcile both of them to God through the cross, by which he put to death their hostility (Eph. 2: 14-16).

The separation of humankind from God in the Garden of Eden and the separation of people from one another was magnified at Babel. However, Jesus Christ made a way to mend this separation and the Holy Spirit, on the Day of Pentecost, continued the repair of this broken relationship, both between God and people and people with one another. God, through the work of Jesus on the cross and the continuing work of the Holy Spirit, broke down the dividing wall of ethnicity and is restoring unity. Jews and Gentiles were fused together into a new humanity that could equally worship the Creator God.

The Jerusalem church, the Antioch church, and the Jerusalem Council provide wonderful examples of unification within diversity. The Church learned to provide equal care for both the Hebraic and Hellenist widows, implemented a model of ethnic diversity among their leaders, and successfully navigated a major contention over Jewish traditions, which enabled Jews and Gentiles to peacefully worship together. These examples further illustrate the biblical perspective that ethnic diversity was by God's design and not a form of punishment due to rebellion. God created all people, regardless of ethnicity, in His own image. Therefore, the work of Jesus provides salvation equally to all people while the Church bears the burden of witnessing of Jesus "to the ends of the earth" (Acts 1:8).

CHAPTER 3: GENERAL LITERATURE REVIEW

Introduction

A church or ministry that desire to embrace diversity must incorporate inclusion from within the church as well as the local community. In order to aid in facilitating such transformation, seven components are necessary for catalyzing the church to embrace dynamic diversity. These components will be addressed in the first section of this chapter.

As a church seeks to become ethnically diverse, it must become aware of the history of the local community and its ethnic composition. In so doing, it will help avert unnecessary obstacles. The second section of this chapter will explore the general history of the Springfield Metropolitan Area and briefly outline the specific historical facts of different ethnic groups that have resided in the area throughout the course of time.

Embracing Dynamic Diversity: Becoming A Catalyst of Inclusion within the Church

Jesus called His disciples and the Early Church to reach the nations with the good news. The gospel was no longer a monocultural monopoly of grace for the Jewish community but a free gift for multicultural humankind to accept. Jesus's last statement to His disciples before ascending into heaven was, "be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth" (Acts 1:8). This global command to witness included the reception of the Holy Spirit as a catalyst of power to accomplish such a task—one that included all humanity. Rodney Woo notes, "Jesus also calls the

church today to cross national, racial, religious, economic, social, educational, and traditional barriers for the cause of the gospel.”¹ The gospel is good news for all people.

One major obstacle of embracing such a dynamic diversity in this country is the racial tension that has been prevalent since the inception of the United States. With many recent racially charged incidents, racial reconciliation has taken a step backward. Former President George Bush eloquently spoke at the funeral for the murdered police officers in Dallas, Texas: “Too often we judge other groups by their worst examples while judging ourselves from our best intentions.”² Unfortunately, the Church, as a whole, has unintentionally escalated racial separation. In 2001, Michael O. Emerson and Christian Smith released their book, *Divided by Faith: Evangelical Religion and the Problem of Race in America*. This seminal book brought forth a new-found evangelical attention to racial diversity. Emerson and Smith began to question the catalytic power of conservative Protestantism for racial unity, arguing that Evangelical Christianity in the United States actually exacerbated racial divisions rather than overcoming them.³ Attention to such a controversial topic opened the door for other books in the same vein.⁴

¹ Rodney M. Woo, *The Color of Church: A Biblical and Practical Paradigm for Multiracial Churches* (Nashville, TN: B & H Academic, 2009), 231.

² Bush, George W., “Read George W. Bush’s Speech at the Dallas Shooting Memorial Service,” News, Time.com, July 12, 2016, <http://time.com/4403510/george-w-bush-speech-dallas-shooting-memorial-service/>.

³ Michael O. Emerson and Christian Smith, *Divided by Faith: Evangelical Religion and the Problem of Race in America* (Oxford; New York, NY: Oxford University Press, 2001), 66-68.

⁴ Curtiss Paul DeYoung, *United by Faith: The Multiracial Congregation as an Answer to the Problem of Race* (Oxford; New York, NY: Oxford University Press, 2004); Michael O. Emerson, *People of the Dream: Multiracial Congregations in the United States* (Princeton, NJ: Oxford: Princeton University Press, 2008); George Yancey and Michael O. Emerson, *One Body, One Spirit: Principles of Successful Multiracial Churches* (Downers Grove, IL: IVP Books, 2003); J. Russell Hawkins and Phillip Luke Sinitiere, eds., *Christians and the Color Line: Race and Religion after Divided by Faith* (New York, NY: Oxford University Press, 2013).

George Yancey and Michael O. Emerson highlighted seven general principles for building multiracial churches.⁵ For several years, these principles served as the trailblazing hallmarks of multiethnic ministry and set the stage for churches with a heart for the nations. In 2007, Mark DeYmaz and George Yancey published their research in *Building a Healthy Multi-Ethnic Church*, which built upon the foundation that Yancey laid.⁶ It provided the culmination of further examination on the subject, including the interaction with other multiethnic ministry practitioners. Mark DeYmaz and George Yancey identified seven core commitments of a multi-ethnic church: (1) embrace dependence, (2) take intentional steps, (3) empower diverse leadership, (4) develop cross-cultural relationships, (5) pursue cross-cultural competence, (6) promote a spirit of inclusion, and (7) mobilize for impact. With the eye-opening scholarship concerning religion and race in recent years, the Church has the potential of shifting from a position of exacerbating racial division to alleviating such problems and bringing unity in the body of Christ.

In order to serve as a catalyst of dynamic diversity and positive change, the Church must take into consideration several key essential elements. The following seven components represent the synthesis of material from various authors as represented by the acronym LIKEWISE⁷, which stands for leadership, intentionality, kinship, expertise,

⁵ Yancey and Emerson, 65-151. The seven principles are: (1) Inclusive Worship, (2) Diverse Leadership, (3) An Overarching Goal, (4) Intentionality, (5) Personal Skills, (6) Location, and (7) Adaptability.

⁶ Mark DeYmaz and George Yancey, *Building a Healthy Multi-Ethnic Church: Mandate, Commitments and Practices of a Diverse Congregation* (San Francisco, CA: Jossey-Bass, 2007).

⁷ The LIKEWISE acronym is a creation of Damon Duran to help his audience remember the key components of a healthy, multiethnic church during his project presentation.

world missions, inclusion, and spiritual expectation. Chris Beard, in his article about leading congregations into a diverse future, provides thirteen bullet points on ways to accomplish this, many that mirror the LIKEWISE acronym, as noted below:

- Teach, teach, teach, model, model, model [Leadership]
- Be intentional in every aspect of the process [Intentional]
- Enrich your life with Intentional cross-ethnic relationships [Kinship]
- Keep learning [Expertise]
- Be Kingdom-minded in every aspect of the process [World Missions]
- Personally build a relationship with first attenders from a major new group. [Inclusion and Kinship]
- Have a regular, weekly day of fasting and prayer [Spiritual Expectation]⁸

This section will expound on the seven components of LIKEWISE as a means of catalyzing the church to embrace dynamic diversity.

Leadership

Diversity in a congregation begins with the leadership within a church. If the leadership of a church reflects diversity, the makeup of the church is more likely to become diverse. DeYmaz makes a bold statement: “When it comes to staffing [a church], planters and reformers alike should staff for diversity, from the pulpit to the nursery and everywhere in between.”⁹ He advises church planters who desire a multiethnic church to begin with a diverse team for maximum impact in reaching such a demographic.¹⁰

A diverse leadership team is necessary to sustain a diverse body of believers. Derwin L. Gray implores, “We need multiethnic churches with ethnically diverse

⁸ Chris Beard, “A Church Like Heaven On Earth,” *Influence Magazine*, March 2016, 39.

⁹ DeYmaz and Yancey, 71.

¹⁰ *Ibid.*, 77.

leadership, as in the early church in Antioch. ... We need high-definition¹¹ leaders who can lead the church into America's multicolored future."¹² Just as the church in Acts 11 laid the foundation of a successful multicultural ministry, today's leaders should follow its example to successfully reach a diverse audience.

Multicultural leadership creates inspiration. Sherwood Lingenfelter defines multicultural leadership as "inspiring people who come from two or more cultural traditions to participate ... in building a community of trust ... and a compelling vision of faith."¹³ Such inspiration is possible without multicultural leadership; however inspiration cannot make lasting inroads without a foundation of trust. For many people, trust is built upon familiarity. If a leader comes from a similar background as an individual, the two individuals will experience a natural draw toward one another. This reality serves as the primary reason for monocultural churches. When church leadership incorporates a variety of nationalities, each individual has the opportunity to reach out to several similar people. Furthermore, a multiethnic leadership team creates a unique synergy. For example, a leadership that is Black and White may only attract Black and White adherents. A team consisting of Black, White, Hispanic, and Asian leaders has the potential of reaching all people, no matter what team member approaches an individual.

¹¹ The term "high-definition" is in reference to old televisions that were only in black and white. Now, TVs are in high definition: bright, brilliant colors. America is no longer made up of Black and White people; but filled with colored people. Therefore, High-Definition leaders are those who believe congregations should be diverse.

¹² Derwin L. Gray, *The High Definition Leader: Building Multiethnic Churches in a Multiethnic World* (Nashville, TN: Thomas Nelson, 2015), 16-17.

¹³ Sherwood G. Lingenfelter, *Leading Cross-Culturally: Covenant Relationships for Effective Christian Leadership* (Grand Rapids, MI: Baker Academic, 2008), 58.

Multicultural leadership has great potential for the kingdom of God. The Antioch leadership model enables individuals to breach barriers because the leaders have acknowledged acceptance. Having a diverse leadership team in a church planting scenario (as opposed to new church leadership or church revitalization), is especially effective since the leadership team has the ability to create the church culture. Grey confirms, “God, in his providence, has seen fit to raise up leaders who will plant and build multicolored local churches that will challenge the status quo and disrupt the norm.”¹⁴ The disruption of normality, in many cases, is the soil for a healthy multiethnic church to take root and flourish.

A diverse leadership team has the ability to understand the particular issues experienced by a particular group of people. For example, an Asian leader will understand that Asians may deny a cup of coffee several times as is culturally acceptable, although they desire to drink. The Asian leader understands this cultural reality and will continue to offer a drink until the person accepts. On the other hand, an American will accept the person’s first response and not serve coffee. Mark DeYmaz and Bob Whitesel acknowledge this reality: “By creating a church of living color ... leaders will become increasingly aware of the needs of the diversity in and outside the congregation.”¹⁵ Once they assess these needs, the church leadership team should be able to meet the needs in a cross-culturally competent way. Diverse leadership has the ability to enhance the effectiveness of the ministry to the multiethnic community by representing the diversity

¹⁴ Gray, 5.

¹⁵ Mark DeYmaz and Bob Whitesel, *re:MIX: Transitioning Your Church to Living Color* (Nashville, TN: Abingdon Press, 2016), 39.

within its own ranks. They give credibility to their desire to reach all nations and instill confidence in the vision for diversity.

Intentionality

Of the seven components that assist in the establishment of an effective multiethnic ministry or church, intentionality serves as the thread that holds the others together. Diverse leadership happens only with intentionality. Kinship with other individuals requires intentional befriending of people of color. Becoming an expert in multiethnic matters requires research and continual learning and inclusion does not become reality without intentionality.

Creating an environment that celebrates diversity requires more effort on the church planter. Mark DeYmaz and Harry Li confidently proclaim, “Yet make no mistake: the intentional planting and development of local churches that reflect God’s love for all people—the unity and diversity of God’s kingdom on earth as it is in heaven—is not optional in the New Testament; it is mandated.”¹⁶ It is human nature to follow the path of least resistance—which in this case would be to lead from the leaders’ context but, as shown in chapter 2 and emphasized by DeYmaz and Li, the New Testament model of church planting was unabashedly diverse.

The development of a multicultural church requires intentionality. David A. Anderson and Margarita R. Cabellon highlight four building blocks of a multicultural ministry.¹⁷ The third building block is “intentional pursuit of multicultural ministry and

¹⁶ Mark DeYmaz and Harry Li, *Leading a Healthy Multi-Ethnic Church: Seven Common Challenges and How to Overcome Them* (Grand Rapids, MI: Zondervan, 2013), 40.

¹⁷ The four building blocks of a multicultural ministry according to David Anderson are: (1) personal calling and commitment to multicultural ministry, (2) Clear vision and staffing for multicultural

racial reconciliation.”¹⁸ They propose that a monocultural church communicates nonverbally to its multiethnic visitors, whether intentional or not, that they are not welcome: “The goal, of course, is to make people feel welcome and accepted in our churches. In order for this to happen, we must be intentional about it.”¹⁹ Anderson goes on to warn, however, that “this strategy takes relentless evaluation, restructuring and an ever-increasing amount of flexibility.”²⁰ Building a multiethnic church does not come easily, but intentional effort will make the dream a reality.

As a church and its leadership commit to building a multi-ethnic church, they must anticipate resistance and internal conflict. Tracey M. Lewis-Giggetts warns about the aftermath of committing to becoming intentionally diverse: “The bridge that connects the commitment to acts of intention is sacrifice. When you have made a commitment to diversity and are making attempts to be intentional in that commitment, you can almost always expect an internal conflict.”²¹ Bringing the multicultural church to fruition will require sacrifice and working through many unexpected struggles and challenges.

A multicultural church must intentionally incorporate the dominant culture as well as the ethnic groups represented in the local community.²² All groups must be integrated

ministry, (3) Intentional pursuit of multicultural ministry and racial reconciliation, and (4) A unified philosophy of multicultural ministry.

¹⁸ David A. Anderson and Margarita R. Cabellon, eds., *Multicultural Ministry Handbook: Connecting Creatively to a Diverse World* (Downers Grove, IL: IVP Books, 2010), 17.

¹⁹ *Ibid.*

²⁰ *Ibid.*, 19.

²¹ Tracey M. Lewis-Giggetts, *The Integrated Church: Authentic Multicultural Ministry* (Kansas City, MO: Beacon Hill Press of Kansas City, 2011), 107.

²² Michael Pocock and Joseph Henriques, *Cultural Change & Your Church: Helping Your Church Thrive in a Diverse Society* (Eugene, OR: Wipf & Stock, 2007), 140.

as equal and essential partners in ministry. Michael Pocock and Joseph Henriques declare: “The leadership of a multicultural church is committed to intentional heterogeneity at all levels of the church.”²³ This would include the church’s philosophy of ministry, vision, mission, goals, leadership, and outreach.

When the church intentionally seeks to represent the ethnic diversity of its community, it allows for a greater depth and breadth of outreach ministry. Bruce Milne makes an interesting observation: “Another dimension of new-humanity missional effectiveness lies in the diversity of its constituents. Their breadth of type becomes the basis for an outreach that is similarly multilayered. In a culture of massive diversity, the best possible agent for mission is surely a congregation with a corresponding breadth.”²⁴ Simply put, Christ is for everyone, and a diverse ministry will enable everyone, from all walks of life, to accept the good news knowing that they will be accepted by the church.

It would seem logical that a multiethnic church would also have multiethnic small groups and discipleship classes. The multicultural DNA of a church should be evidenced throughout every aspect of the church’s ministries. In what seems like a counter-productive move, however, some church leaders believe “homogenous small groups actually attract diversity ... [because] ethnic fellowships function as a great entry point into a multiethnic church particularly with new immigrants.”²⁵ The long-term goal of a multiethnic church would be to incorporate a diverse community of believers who

²³ Ibid., 139.

²⁴ Bruce Milne, *Dynamic Diversity: Bridging Class, Age, Race and Gender in the Church* (Downers Grove, IL: IVP Academic, 2007), 161.

²⁵ Morgan Lee, “My Small Group Looks Like Me: Why Some Multiethnic Churches Don’t Mandate Diversity at Gatherings,” *Christianity Today*, September 3, 2015, 18.

worship God as one. However, offering monocultural or monolingual groups can enable this vision by providing an avenue into the larger community through the steady process of discipling in one's native tongue while the minority language speaker begins to assimilate into the church culture. A native Spanish speaker, for example, may attend a Spanish small group on Tuesday evenings in order to be discipled but attend church on Sunday in the all-English service because his or her children enjoy the English service better and the church provides a safe environment for him or her to practice English.

Kinship

Involvement in multiracial churches will, over time, lead to fundamental changes on how one chooses friends. Michael O. Emerson makes the following statistical observations:

Through national surveys we find that people in multiracial congregations have significantly more friendships across race than do other Americans. For example, for those attending racially homogenous congregations, 83 percent said most or all of their friends were the same race as them. For those not attending any congregation, 70 percent said most or all of their friends were the same race as them. But for those attending multiracial congregations, there is a dramatic difference. Only 36 percent of people attending racially mixed congregation said most or all of their friends were the same race as them. And we found that those 36 percent were relatively recent arrivals to their racially mixed congregations. ... Interestingly, over 80 percent of the people in racially mixed congregations said that most of the racial diversity in their friendships came *because of* their involvement in their racially mixed congregation. ... We found that by far the most important factor in people having racially diverse relationships is whether they attend a racially mixed congregation.²⁶

²⁶ Michael O. Emerson, "A New Day for Multiracial Congregations," *Reflections: A Magazine of Theological and Ethical Inquiry from Yale Divinity School: The Future of Race*, Spring 2013, <http://reflections.yale.edu/article/future-race/new-day-multiracial-congregations>.

Clearly, the church needs to be at the forefront of diversity by giving people of varied ethnic backgrounds an opportunity to interact with one another in order to produce healthy friendships among the races. Jim Lo affirms the crucial role of the church:

The Church in North America must choose acceptance of, and cultural sensitivity to, those from different ethnic backgrounds. If that is to happen, it must begin with individual Christians ... who are willing to move out of their comfort zones and intentionally create relationships with people of other cultures.²⁷

This healthy multiracial friendship, often referred to as kinship, indicates “a feeling of being close or connected to other people.”²⁸ Kinship, a main component of a healthy multiethnic ministry, is vital because without close multiracial ties with other congregants, the church becomes a large body of people separated along ethnic or racial lines.

An individual may sit next to someone of a different ethnic background during church services but that does not constitute kinship. Kinship, by its very nature, brings forth connectedness on a deeper level. An Asian man who works with a Hispanic man at an office does not reflect kinship unless there is intentionality among both parties to get to know one another beyond a superficial level. It requires both individuals to explore the differences and come to an understanding of the other person’s background and demonstrate mutual respect.

Ethnocentrism creates an obstacle in creating kinship. Sociologists identify ethnocentrism as the feeling of aversion towards immigrants and minorities coupled with

²⁷ Jim Lo, *Intentional Diversity: Creating Cross-Cultural Relationships in Your Church* (Indianapolis, IN: Wesley Press, 2002), 13.

²⁸ Merriam-Webster, s.v. “Kinship,” January 1, 2016, <http://www.merriam-webster.com/dictionary/kinship>.

the strong nationalistic feeling among its native residents.²⁹ Ethnocentrism believes that there is an ethnic-specific way to do things that is correct while doing it another way is wrong.³⁰

Negative feelings toward people of a minority race and a positive attitude toward people of the in-group clearly demonstrates ethnocentric thoughts, beliefs, and behaviors. Religion can be a contributing factor for the development of ethnocentric perspectives, but, as Capucao points out, the misinterpretation of Scripture exacerbates the creation of ethnocentric perspectives.³¹ As Brenda Salter McNeil and Rick Richardson observe, “Many of us have never thought about the ethnocentrism of our own ethnic group or nation.”³² In order to overcome this obstacle of ethnocentrism, one must realize it exists.

Ethnocentrism distorts one’s view of reality and limits the ability to see people of a different ethnic group as “children of God through faith” (Gal. 3:26). Saehee Duran, a minister at an intercultural church, notes the harmfulness of ethnocentrism: “When it comes to building a culturally and ethnically diverse church, ethnocentric approaches can kill the celebratory momentum by creating unnecessary tensions between people groups.”³³ Remember, in Christ, there is neither Jew or Gentile, Black or White, citizen or refugee, but rather “all [are] one in Christ” (3:28).

²⁹ Dave Dean Capucao, *Religion and Ethnocentrism: An Empirical-Theological Study* (Boston, MA: Brill Academic, 2010), 1.

³⁰ Laurene Beth Bowers, *Becoming a Multicultural Church* (Cleveland, OH: Pilgrim Press, 2006), 85.

³¹ Capucao, 2.

³² Brenda Salter McNeil and Rick Richardson, *The Heart of Racial Justice: How Soul Change Leads to Social Change*, expanded ed. (Downers Grove, IL: IVP Books, 2009), 123.

³³ Saehee Hwang Duran, “Building a Heavenly Church Here on Earth” (Field Education Research Project, Assemblies of God Theological Seminary, Springfield, MO, 2016), 4.

Expertise

In the context of this research and acronym, the term “expertise” is used to convey the need to become competent in the subjects that encompass multicultural ministry. Such subjects include racism and racial reconciliation, immigrant and refugee topics, integration of ethnic, cultural, and language groups in a singular body, and so forth. Expertise in this field of study will only enhance the potential for success.

Expertise in multicultural matters will help a leader avoid unnecessary obstacles and proactively provide solutions to issues as they arise. J. Derek McNeil and Carlos Pozzi firmly believe in developing expertise in multicultural issues: “Developing multicultural skills and competencies would be critical to the success of any movement within the church for multiracial or multiethnic Christianity.”³⁴ Furthermore, they affirm that while gaining such skills will not guarantee success, they are “indispensable for any long-term success.”³⁵ David Kinnaman agrees with McNeil and Pozzi as he points to the necessity of proficiency in such matters: “Understanding the racial and ethnic experiences and perspectives of those in your church and neighborhood is critical to doing effective ministry there.”³⁶ The development of expertise in multicultural issues will certainly assist pastoral leaders as they seek to establish multicultural churches.

While expertise may imply academic knowledge, it also encompasses a shift in one’s mindset. It demands that a person analyze and address his or her ethnocentric

³⁴ J. Derek McNeil and Carlos Pozzi, “Developing Multicultural Competency,” in *This Side of Heaven: Race, Ethnicity, and Christian Faith*, ed. Robert J. Priest and Alvaro L. Nieves (New York, NY: Oxford University Press, 2006), 92.

³⁵ Ibid.

³⁶ David Kinnaman, “Finding Your Church’s Fit: What New Data Can Teach Us about Contextualizing Ministry ‘for Such a Time as This,’” *Influence Magazine* no. 2, November 2015, 35.

perspectives. This expansion of thinking allows an individual to develop greater empathy for other people, while simultaneously changing how he or she interacts with people in a cross-cultural context. Laurene Beth Bowers clearly articulates this concept: “Becoming a multicultural church depends on people who can imagine what it is like to be marginalized. By developing this insight, those in a multicultural church enter into another person’s world and see it from their perspective.”³⁷ The development of expertise in multicultural issues is a “must” for all believers, and especially for pastors who set the direction for a church.

The church has the opportunity of establishing a place where individuals wounded by past racial divisions can find love and acceptance. Andrew Sung Park believes that people can receive healing by being in the company of other individuals who have endured similar racial trauma: “The wounded can be healed through the community of the healthy, but deep healing takes place in the community of grief, wounds and brokenness ... only the deeply wounded can see and understand the inmost wound of a sufferer.”³⁸ Wounded ethnic groups can create communities of healing. Compared with ethnic groups that have little experience in racial discrimination, wounded racial groups can see the pain and, thus, become an agent of healing. A minister could avoid years of unsuccessful attempts to be a healing agent by incorporating the competency of wounded healers.

Of all the barriers to building an intentionally diverse church, indifference may be the worst, since it implies the willful desire to neglect, reject, and avoid any attempts

³⁷ Bowers, 88.

³⁸ Andrew Sung Park, *Racial Conflict and Healing: An Asian-American Theological Perspective* (Eugene, OR: Wipf & Stock, 2009), 136.

toward racial reconciliation, social justice, and unity in diversity. An attitude of indifference does not view the diverse people groups as a valuable source for innovation, empowerment, or vitality.³⁹

In the context of Christianity, indifference toward building a diverse church is a direct disobedience to the Great Commission (Matt. 28:19) and a denial to respond to God's calling to show compassion and love to all humanity regardless of their ethnic backgrounds.⁴⁰ The only indifference condoned in the Bible comes from Paul when he affirmed that salvation through faith in Christ trumps any national identity, religious ritual, gender, and socioeconomic status (Eph. 2:11-22).⁴¹ Such teaching is different from being colorblind because it allows Jews to remain faithful to the Law while welcoming Gentiles into the family of God based on their faith in Christ. Other than Paul's intentional disregard for religious rituals as salvific prerequisites, indifference has no place in the Church. Being aware of indifference allows the multicultural minister to efficiently understand such an obstacle and make appropriate adjustments to his or her own view as well as adjust the ministerial approach.

World Missions

Due to the distinct nature and DNA of a multiethnic/multicultural ministry, it is uniquely positioned to successfully promote world missions. The multicultural church

³⁹ Sheryl A. Kujawa-Holbrook, *A House of Prayer for All Peoples: Congregations Building Multiracial Community* (Bethesda, MD: Rowman & Littlefield, 2002), 73.

⁴⁰ Adele Halliday, "Migration and Multicultural Ministries as Mission," *International Review of Mission* 101, no. 395 (November 2012): 408.

⁴¹ Malcolm Patten, "Multicultural Dimensions of the Bible," *Evangelical Quarterly* 85, no. 3 (July 2013): 207.

intentionally reaches out to cross-cultural neighbors in their local community, but also seeks to impact the global work through their local church. Bruce Milne summarizes this idea beautifully: “The diversity of a new-humanity congregation also links it in a very natural way to the church’s global missions.”⁴² Milne’s comments stem from the natural tendency of humans to care about familiar things. If a church incorporates members from around the world, their passion will also incorporate meeting the spiritual needs of their home nations.

Ethnic diversity within the church promotes world missions. DeYmaz and Whitesel believe that as people of diverse ethnic and economic backgrounds come together, opportunities will surface and cross-cultural relationships will develop: “In a healthy multiethnic church, being missional is not optional; it’s natural . . . Love and compassion will move such a body to missional engagement and kingdom advancement.”⁴³ They conclude by declaring, “The healthy multi-ethnic church will have a well-balanced strategy for global missions.”⁴⁴ Ethnically diverse churches demonstrate a natural draw to global world missions and the fulfillment of the Great Commission.

The local church is the most vital factor in fulfilling the Great Commission. As the church diversifies ethnically, it will gain greater clarity and focus on reaching unreached people around the globe. David Boyd professes, “Never before in the history of humankind have our populations been so mixed. All the major cities of the world are multicultural, and in this fact lies the potential to reach the whole world quickly and

⁴² Milne, *Dynamic Diversity*, 164.

⁴³ DeYmaz and Whitesel, *Re:Mix*, 31.

⁴⁴ DeYmaz and Yancey, 127.

effectively.”⁴⁵ Ethnically diverse churches could be the key to fulfilling the Great Commission.

Rodney M. Woo, pastor of Wilcrest Baptist Church in Alief, Texas, led his church from a shrinking all-White church in a transitional neighborhood into a multiracial congregation that is now more than 65 percent non-White with representation from more than forty-four different countries. In reference to the importance of missions to the health of his church, Woo proclaims, “Presently, this call to missions bleeds through everything we do and seeps through every pore of our spiritual skin. Missions have now become a nonnegotiable mandate and core value.”⁴⁶ Clearly, Woo and his congregation accepted the multicultural challenge, which ultimately revolutionized the church and surrounding neighborhood.

According to the *Evangelical Dictionary of World Missions*, defining the term “missions” is complicated and approaches to a unified definition amongst Evangelicals has not been fully successful.⁴⁷ For the sake of coherence, this discussion will adhere to the following definition: “Missions was evangelism and the evidence of successful missions was the extension of the church through the crossing of cultural, geographic, and linguistic boundaries.”⁴⁸ Taking this into consideration, world missions has generally referred to evangelical ambition overseas. However, in today’s global environment,

⁴⁵ David Boyd, *You Don’t Have to Cross the Ocean to Reach the World: The Power of Local Cross-Cultural Ministry* (Grand Rapids, MI: Chosen, 2008), 148.

⁴⁶ Woo, 232.

⁴⁷ A. Moreau, ed., *Evangelical Dictionary of World Missions* (Grand Rapids, MI: Carlisle, Cumbria, UK: Baker Academic, 2000), 637.

⁴⁸ *Ibid.*, 636.

world missions encompasses the pulse of the multicultural church in local form when realizing that evangelism with cultural, geographic, and linguistic boundaries exists in most major cities in the United States. *Otium Sanctum*, a theological website, believes “The missional church knows that they must be a cross-cultural missionary (contextual) people and adopt a missionary stance in relation to their community.”⁴⁹ Missions-mindedness is no longer for exotic locations or tribal groups living in huts. Being missions-minded encompasses one’s local community. Boyd confirms the reality that missions awaits in every community, not just across the ocean:

There is always a way the Gospel can enter into a community, and there are always key bicultural people prepared and placed by God in our cities who can open the door to the communities they are connected to. Our job is to connect with their communities in our own cities and build them into our church so that they become part of us.⁵⁰

It is important for a multicultural ministry to have a missions heart for the nations in both overseas evangelism across cultural, geographic, and linguistic boundaries as well as realizing the opportunity for world missions within the local context.

Inclusion

The next component that will serve as a catalyst of dynamic diversity within a Christian context is inclusion. In its simplest form, inclusion means being included into a larger group. In the context of the multicultural church, it means that the larger body includes a minority group with equal partnership. David Anderson makes the following observation: “Inclusion makes sense purely for sociological reasons based on the

⁴⁹ “Description of a Missional Church,” *Christian Theology*, *Otium Sanctum: Holy Leisure*, (October 12, 2009), <http://otiumsanctum.blogspot.com/2009/10/description-of-missional-church.html?q=missional+church>.

⁵⁰ Boyd, 190.

demographics that are facing the United States today.”⁵¹ He further indicates that statistics show that no majority race will exist in less than forty-five years.⁵²

Monoculturalism is not necessary to enjoy a fulfilled, God-honoring life, and the Church needs to reflect that by the people sitting in the pews. Scot McKnight proposes that the Early Church was not made up of people who had similar lifestyles and backgrounds but rather “a fellowship of ‘differents.’”⁵³ Bringing together those different people models to the secular world what love, peace, and reconciliation could be through the power of God. McKnight concludes, “The church is God’s grand experiment, in which ‘differents’ get connected, ‘unlikes’ form a fellowship, and the formerly segregated are integrated. They are to be ... one in Christ Jesus, in the salad bowl that holds the ‘differents’ together.”⁵⁴ This salad bowl metaphor seems to be a derivation of God’s New Humanity concept of which Paul wrote in Ephesians (2:11-22).

Inclusion can take a variety of forms such as having a diverse leadership (which was discussed earlier), food choices, church décor, language specific small groups, etc. However, worship provides a component of church life where inclusion is readily visible. This is seen through the worship music and instrumentation. By including a variety of music styles, the entire community will develop an appreciation for each other by enjoying an element derived from certain cultural backgrounds. Curtis DeYoung believes that “developing a rich multicultural theology and way of worship must be at the top of

⁵¹ David A. Anderson, *Gracism: The Art of Inclusion* (Downers Grove, IL: IVP Books, 2010), 31.

⁵² Ibid.

⁵³ Scot McKnight, *A Fellowship of Differents: Showing the World God’s Design for Life Together* (Grand Rapids, MI: Zondervan, 2015), 19.

⁵⁴ Ibid., 27.

the agenda of multiracial congregations.”⁵⁵ Multicultural worship here on earth foreshadows the multicultural worship around the Throne in heaven.

The diverse worship symbolizes unity within the body of believers by sharing each other’s language, culture, and background.⁵⁶ Scott Williams echoes these sentiments: “Worship is a key component to the overall church diversity conversation and movement.”⁵⁷ Church leaders should avoid forming a homogenous worship team, if possible, for it sends an unwelcoming message to the congregation. When a worship team represents diverse cultures and ethnicities “the congregation gets the message that all cultures have a voice in that ministry,” including their own.⁵⁸

While it may be uncomfortable to present all groups as equals in a church setting, especially if the leading group enjoys certain ideologies more than others, it is necessary to have a representation of minorities’ opinions in order to avoid alienation of one group and show favoritism to others. People often make assumptions as to how one group may react to certain decisions. Bowers recognizes this reality when he says, “We have learned not to assume that one’s racial and cultural grouping is a predictor or indicator of one’s like and dislikes.”⁵⁹ Herein lies the great difficulty of finding balance. The art of inclusion in the multicultural setting, which may be perceived at the onset as an

⁵⁵ DeYoung, *United by Faith*, 135.

⁵⁶ Yancey and Emerson, 67.

⁵⁷ Scott Williams, *Church Diversity: Sunday the Most Segregated Day of the Week* (Green Forest, AR: New Leaf Publishing Group, 2011), 163.

⁵⁸ Anderson and Cabellon, 95.

⁵⁹ Bowers, 85.

inconvenience, may be, over time, one of the greatest assets to the church. Gerardo Marti provides a succinct summary:

Perhaps the test of a strong religious institution in times of great social change is not its diversity of theological and cultural styles, but how well it handles that diversity. The challenge ahead for the congregation is to create an environment that not only accepts and respects this internal pluralism but institutionalizes creative ways of dealing with it theologically and programmatically.⁶⁰

Ultimately, the body of Christ must seek to find ways to include all believers in the worship setting, which requires creativity and cultural sensitivity.

Spiritual Expectation

The Apostle Paul, in his letters to Ephesus, imparts a final declaration to the budding church concerning spiritual matters:

Finally, be strong in the Lord and in his mighty power. Put on the full armor of God, so that you can take your stand against the devil's schemes. For our struggle is not against flesh and blood, but against the rulers, against the authorities, against the powers of this dark world and against the spiritual forces of evil in the heavenly realms" (Eph. 6:10-12).

From the inception of the Church, the Evil One has come against God's New Humanity. Embarking on a new theological journey that brought forth both the Jew and the Gentile into one kingdom directly attacked Satan's realm and one should expect that Satan would counterattack through "spiritual forces of evil" against Christendom.

Paul's warning to the Ephesian church regarding spiritual warfare is apropos for the church of the twenty-first century as it contends with racial issues. McNeil and Richardson discuss the reality of spiritual warfare in the contemporary multiethnic church: "We are convinced that there are demonic forces—supernatural entities—at work behind

⁶⁰ Gerardo Marti, *A Mosaic of Believers: Diversity and Innovation in a Multiethnic Church* (Bloomington, IN: Indiana University Press, 2009), 181.

the scenes that perpetuate the evils of racism, ethnic cleansing and tribalism around the world.”⁶¹ It would be foolish to suggest such supernatural forces do not exist and even more foolish to be unprepared for such forces. McNeil and Richardson admonish the church to acquire discernment: “We will never discern the principalities and powers that distort and dehumanize our ethnic group or nation unless we begin to ask for discernment.”⁶² Discernment, however, is a fruit of spiritual discipline (Ps. 119:125) that requires time in the presence of God. Prayer, meditating on God’s Word, and fasting are the essentials to prepare for spiritual battle.

Once spiritually prepared for the warfare, believers and pastoral leaders should expect God to intervene through multicultural ministry that bridges the gap between people groups. With man, this is impossible, but “with God, all things are possible.” (Matt. 19:26). McNeil and Richardson declare: “We need a spirituality of racial and ethnic reconciliation that will take us beyond our limitations . . . Without God’s presence and power, we are destined to stay locked in destructive patterns of racial and ethnic conflict and division that we can analyze but not change.”⁶³ The presence of God is the key to not only successful multicultural ministry but also racial reconciliation, which is a byproduct of intentionally diverse outreach. DeYmaz brings wisdom to the conversation of spiritual expectation:

Overcoming the spiritual challenges and inevitable attacks that come with the territory of multiethnic church leadership requires that you stay intimate with Christ, focused on your mission, and personally alert, conscious of the fact that

⁶¹ McNeil and Richardson, 115-116.

⁶² Ibid., 123.

⁶³ Ibid., 30-31.

Satan's desire is to destroy you and your family through persecution, false accusation, temptation, and discouragement.⁶⁴

In other words, it is essential to “put on the whole armor of God” when preparing for any ministry, but especially so in multicultural ministry because of the additional evil forces of racism, bigotry, and intolerance that follow. Commenting on Paul's armor metaphor, David Stevens concludes, “Evidently, prayer is indispensable, not only for putting on the armor, but also for growing in our experiential understanding of our shared identity as the New Humanity in Christ. The more we *pray for* one another, the less we will *prey upon* one another.”⁶⁵ This play on words embodies the need for spiritual expectation. Prayer, a key factor in the church, will bring unity in Christ, which will overflow into the daily lives of the saints and bring unity rather than segregation among people groups.

While the previous statements may be a warning for expected spiritual warfare, the other side of spiritual expectation focuses on the positive expectation that God will move among His people as evidenced through healings, salvations, miracles, and racial reconciliation. Missionaries Hannah and Rolland Baker eloquently express this expectancy:

We are after an indefinable something called ‘revival,’ in greater and greater power, that sets on fire and makes alive every aspect of our being. We are after a revelation of Jesus Christ that undoes what the devil has done, unleashing a glory that puts us in continual awe of a Sovereign God who does not lack for initiative and is not bound by the limitations of our understanding and vision.⁶⁶

⁶⁴ Mark DeYmaz and Harry Li, *Ethnic Blends: Mixing Diversity into Your Local Church* (Grand Rapids, MI: Zondervan, 2010), 193-194.

⁶⁵ David E. Stevens, *God's New Humanity: A Biblical Theology of Multiethnicity for the Church* (Eugene, OR: Wipf & Stock, 2012), 201.

⁶⁶ Heidi Baker and Rolland Baker, *Expecting Miracles: True Stories of God's Supernatural Power and How You Can Experience It* (Grand Rapids, MI: Chosen Books, 2007), 191.

This kind of spiritual expectation is precisely what the multicultural church of the United States is in need of in order to combat years of racial prejudice and provocation. This revival spirit, similar to the Azusa Street revival, flowed through all peoples without consideration of ethnicity or status. The Holy Spirit moved among seeking hearts. Kwang Chul Whang acknowledges the Holy Spirit's role:

When the Holy Spirit is welcomed under the foundation of unity and grace-induced love, we experience God's blessing of freedom. This freedom is manifested in many forms and multicultural packages: ... freedom to receive from God, freedom to love without the filter of skin color, ethnicity or religious heritage.⁶⁷

When people invite the Holy Spirit into their midst, they experience a spiritual expectancy that God will transform their lives. Where the Spirit of the Lord is there is freedom (2 Cor. 3:17). This freedom comes through prayer and is a gift of the Holy Spirit. Through His power, the impossible is made possible.

The LIKEWISE acronym succinctly expresses the seven components a multicultural ministry needs to acquire in order to be a catalyst of dynamic diversity: leadership, intentionality, kinship, expertise, world missions, inclusion, and spiritual expectation. Should a multicultural ministry strive to attain such components as a foundational part of their ministry culture, the chances of success improves.

Embracing Dynamic Diversity: Becoming A Catalyst of Inclusion within the Community

Effective ministry in a particular context requires "exegeting your community," as stated by Jon Fuder. Understanding the community context will enhance the success of

⁶⁷ Anderson and Cabellon, 113-114.

the ministry in reaching its contemporary audience with the gospel message.⁶⁸ Ronald Peters suggests, “In order to understand the core values in urban ministry, it is helpful first to look at the challenging context in which urban ministry, broadly speaking, is done.”⁶⁹ Looking at the history and demographics of a location will provide insight and direction on how to approach ministry.

A leader must take into consideration the uniqueness of each urban setting and not believe that a certain ministry model will work in every situation. Springfield, Missouri, for example, has a low percentage of Blacks in the metro area. A review of local history and demographics made it possible to pinpoint an exact event⁷⁰ that led to this racial makeup. Paul Ballard acknowledges that “each city ... has its own particular characteristics that give it an identity that is distinctive and unique. These differences include the variables of history and size.”⁷¹ With this in mind, the next two sections consist of a brief history of the Springfield, Missouri metro area and the history of the ethnic populations in this area.

A Brief History of Springfield, Missouri

Springfield, Missouri is not only centrally located in the United States, but it has also been at the center of notable events in U.S. history. From the Louisiana Purchase to

⁶⁸ John Fuder, *A Heart for the Community: New Models for Urban and Suburban Ministry* (Chicago, IL: Moody, 2013), 70-73.

⁶⁹ Ronald E. Peters, *Urban Ministry: An Introduction* (Nashville, TN: Abingdon Press, 2007), 35.

⁷⁰ This event is described later in this chapter.

⁷¹ Paul Ballard, *The Church at the Centre of the City* (Peterborough, England: Epworth Press, 2008), 2.

the home of one of the most iconic gun duels, from forced migration along the Trail of Tears to driving down Route 66, Springfield plays a major role in U.S. history.

Native Americans in Missouri

While Springfield, Missouri is a predominately Caucasian city today, the area has been known to have diverse cultures even before the city was officially incorporated on February 19, 1838.⁷² There is archeological evidence that Native Americans possessed this land as far back as 8000 B.C. Before 1500 A.D. several large cultures came and went, leaving behind evidence of permanent dwellings, tools, and other artifacts.⁷³ The Center for Archeology at Missouri State University found several prehistoric Indian sites within the city limits of Springfield, probably due to the abundance of natural resources in the area.⁷⁴

Louisiana Purchase

The post-Native American history of Springfield, Missouri dates back to 1803, when the territory of Missouri was formed as a result of the Louisiana Purchase.⁷⁵ Soon after, the Delaware Native Americans received treaty land where Springfield's Sequiota Park currently stands. West of this location, 500 Kickapoo Native Americans built their wickiups on the prairie that still bears their name. According to George S. Escott, the first settlements in Southwest Missouri were on the James River (southwest of current

⁷² Kenneth M. Shuck, *A Brief History of Springfield, Missouri* (Springfield, MO: Intaglio Publications, 1974), 10.

⁷³ Harris Dark, *Springfield of the Ozarks* (Woodland Hills, CA: Windsor Publications, 1981), 12.

⁷⁴ Ibid.

⁷⁵ Anita L. Roberts, *Springfield: 1830-1930* (Dover, NH: Arcadia Publishing, 2011), 7.

Springfield) by the families of John Pettijohn, Joseph Price, and Augustine Friend.⁷⁶

Soon afterward, Missouri became home to many European settlers and was officially announced as a State in 1821.⁷⁷

In the autumn of 1822, these European settlers encountered the Delaware tribe (also known as “The Grandfather” of all Indian tribes due to their influence), who claimed all the southwest part of the State despite having already received treaty land after the Louisiana Purchase.⁷⁸ Not being able to reclaim the land, the settlers dispersed to various parts, even to other States, while a few remained by renting land from the Delaware Native Americans.⁷⁹ By 1830, these White settlers came back and joined the remnants after the Delaware Indians had relocated farther west to their new reservation.⁸⁰

Founding

In 1829, John Campbell founded Springfield, also known as the Queen City of the Ozarks.⁸¹ Shortly after removing the local Osage Indians to the Indian Territory in the Cherokee Nation, the city incorporated in 1838.⁸² At that point, the city only had 300

⁷⁶ George S. Escott, “History and Directory of Springfield and North Springfield,” Springfield Public Library (1878), accessed October 17, 2016, <http://thelibrary.org/lochist/history/directory/ch1.html>.

⁷⁷ Roberts, 7.

⁷⁸ Escott.

⁷⁹ *Ibid.*

⁸⁰ *Ibid.*

⁸¹ “Springfield History: Then, Now and in Between,” The Springfield Convention & Visitors Bureau, accessed November 4, 2015, <http://www.springfieldmo.org/discover/springfield-history>.

⁸² Roberts, 7.

residents and grew by forty-four more people in the next ten years.⁸³ That same year (1838), the U.S. government forced the Cherokee Indians to relocate to the Indian Territory across a path known as the “Trail of Tears.”⁸⁴ Part of this trail cuts through the Springfield area known as the Old Wire Road, where the regions’ first telegraph wire was hung. Both the Union and Confederate forces used this telegraph wire during the Civil War.⁸⁵ The Old Wire Road, then known as the Military Road, served until the mid-1840s as a connection between Springfield and the garrison at Fort Smith, Arkansas.

By 1858, the Butterfield Overland Stage began utilizing the road offering passage to California. Two years later, the region’s first telegraph line was strung along the road, at which time it was dubbed the Telegraph or Wire Road. The road proved vital during the Civil War, and its most historic connection is to the Battle of Pea Ridge in Arkansas. In 1863, two years after the first major battle near Wilson’s Creek, the Confederate and Union armies clashed in Springfield with the Union Army remaining in control of the city until the war ended.⁸⁶

Battle of Wilson’s Creek

With Civil War imminent, Springfield was divided in its political views. On August 10, 1861, army units clashed near Wilson’s Creek, the site of the first major battle west of the Mississippi River, involving about 5,400 Union troops and 12,000

⁸³ Stephen L. McIntyre, ed., *Springfield’s Urban Histories: Essays on the Queen City of the Missouri Ozarks* (Springfield, MO: Moon City Press, 2012), 11.

⁸⁴ Roberts, 7.

⁸⁵ Ibid.

⁸⁶ “Springfield History: Then, Now and in Between.”

Confederates. General Nathaniel Lyon was killed, the first Union General to die in combat. The Confederates triumphed, and Union troops fell back to Lebanon, Missouri, then to Rolla, Missouri, and then regrouped. When they returned to Springfield, the Confederates had withdrawn. The battle led to increased military activity in Missouri and set the stage for the Battle of Pea Ridge in 1862.

For two years following the Battle of Wilson's Creek, possession of the city alternated. January 1863, Confederate forces under General John S. Marmaduke advanced toward the town square, and a battle ensued. As evening approached, the Confederates withdrew. The next morning, the Confederates left town, and General Marmaduke sent a message to Union forces asking for proper burials for Confederate casualties. The city would stay under Union control until the end of the war. Two years after the war ended, the city created Springfield National Cemetery where dead from both the North and the South were buried—with a stone wall as a separation.

“Wild Bill” Hickok

In the wake of the Civil War, Springfield helped give birth to the Wild West era. In July 1865, the town square was the site of the nation's first-recorded shootout.⁸⁷ The incident between “Wild Bill” Hickok and Davis Tutt was also significant due to the incredible marksmanship exhibited by “Wild Bill” that made him known worldwide.⁸⁸

Following a poker game in the Kelly Kerr Saloon on Park Central Square, Tutt claimed Hickok owed him money and took his pocket watch as collateral. Tutt claimed

⁸⁷ Eudie Pak, “Famous Wild West Duel: Wild Bill Hickok vs. Davis Tutt,” Biography.com, posted May 30, 2012, accessed October 10, 2016, <http://www.biography.com/news/famous-wild-west-duel-wild-bill-hickok-vs-davis-tutt-20835321>.

⁸⁸ Roberts, 7.

he would wear it in public to show that Hickok didn't pay his debts. The next day Tutt stood about seventy-five yards away at the north end of the town square. "Don't you come across here with that watch,"⁸⁹ warned Hickok. David Tutt did not respond but stood still with his hand on his gun. As was customary, the two men stood sideways from each other—not directly facing front as the Hollywood Western movies portray. Both men shot a single bullet at the same time. Although Tutt was known to have a better aim, he missed, but Hickok managed to strike Tutt in the ribs.⁹⁰

The event made nationwide news and gave rise to the fame of "Wild Bill" Hickok. Eleven years after killing Tutt, Wild Bill met his own death in Deadwood, South Dakota. He was murdered by "Broken Nose" Jack McCall, who shot him from behind as he held a two-pair poker hand of aces and eights, which is now famously known as the "Dead Man's Hand."⁹¹

Arrival of the Railroad

Despite such lawlessness in the city, Springfield was becoming industrialized and urbanized between 1870 and 1945. Upon the arrival of the Atlantic and Pacific railroad company, the town of North Springfield was born,⁹² resulting in a 67 percent increase in the city's population since 1870.⁹³ The total population of Springfield, Missouri, in 1878

⁸⁹ Pak.

⁹⁰ Joseph G. Rosa, *They Called Him Wild Bill: The Life and Adventures of James Butler Hickok*, (Norman, OK: University of Oklahoma Press, 1974).

⁹¹ Pak.

⁹² McIntyre, 87.

⁹³ Roberts, 7.

was 6,878—with more than 5,000 Caucasians and around 1,800 “Colored” people, including freed slaves.⁹⁴

The city grew rapidly when the Frisco Railroad business created jobs and offered the means for trading, importing/exporting goods and knowledge.⁹⁵ However, the railroad business separated Springfield into two sectors, creating tension between North and South businessmen and residents. Class differences served as the main factor that divided the city. The majority of working class families lived in the North, many of whom worked for the Frisco, while middle and upper class families lived in the South.⁹⁶ In 1887, these two competing districts merged, bringing the city’s combined population to nearly 20,000.⁹⁷ By the early 1900s, the population swelled to well over 35,000 with African Americans representing a tenth of the total number.⁹⁸ The tension between North and South began to subside slowly beginning in the 1950s, but its residual impact still exists to this day.

Birthplace of Route 66

Officially recognized as the birthplace of Route 66, officials in Springfield first proposed the name of the new Chicago-to-Los Angeles highway on April 30, 1926. In 1938, Route 66 became the first completely paved transcontinental highway in America. The “Mother Road” stretched from the Great Lakes to the Pacific Coast.

⁹⁴ George S. Escott, “Census Report-1878,” *History and Directory of Springfield and North Springfield*, accessed November 4, 2015, <http://thelibrary.org/lochist/history/directory/census.html>.

⁹⁵ Roberts, 7.

⁹⁶ McIntyre, 106-107.

⁹⁷ Roberts, 7.

⁹⁸ McIntyre, 96.

During the 1970s, the city faced the decline in manufacturing business. In the meantime, there was a rise of hospitals, public schools and universities, as well as franchised retail stores. This helped boost the city's economy, population, and various job opportunities for the locals.⁹⁹

Since its founding in 1829, Springfield has gone through many cultural, economic, political, religious, and educational transitions. The city had successfully endured the uproars during the late 1980s and early 1990s (e.g. due to the low wages, harsh working conditions, the stock market crash, and the socio-economical and ethnic differences) and continued to thrive. As of 2014, Missouri had a total population of 6,063,589 with 165,399 residents in Springfield.¹⁰⁰ While 92.7 percent remained Caucasians, there were 2.5 percent of Blacks, 3.0 percent of Hispanics, and an increasing number of other ethnicities, including the mixed races as a result of interracial relationships.¹⁰¹ The State of Missouri is becoming more diverse each year, and there is a growing need to unify the city by celebrating differences.

A Brief History of Ethnic Populations in Springfield

Native Americans

The first historical record of the Osage tribe was on a map created by explorers Father Jacques Marquette and Sieur Louis Jolliet in 1673.¹⁰² The map pinpoints the

⁹⁹ Ibid., 208, 209.

¹⁰⁰ "Race and Hispanic Origin," Springfield Business Development Corporation, accessed November 5, 2015, <http://www.springfieldregion.com/data/race-and-hispanic-origin/>

¹⁰¹ Ibid.

¹⁰² "Osage Tribe," Access Genealogy, updated July 28, 2014, accessed October 17, 2016, <https://www.accessgenealogy.com/native/osage-tribe.htm>.

location of the Osage Indians on the Osage River and they were the only legal occupants of the land until their forced removal in the 1800s.

In April of 1682, a foreign culture came to take possession of the land. Rene-Robert Cavelier, Sieur de la Salle, a French explorer, sailed down the Mississippi River until reaching the Gulf of Mexico. La Salle named the region La Louisiane, in honor of King Louis XIV, and cultivated important military, social, and political alliances with Native American tribes along the upper Mississippi River. This claim of the Louisiana territory, which included Missouri, was eventually sold to the United States government, effectively nullifying any previous claims of the Osage tribe. According to Mara W. Cohen Ioannides and Rachel Gholson, “Once the area was purchased by Jefferson as part of the Louisiana Purchase in 1803, a large influx of Appalachian Scotch-Irish and Germans began. This group of arrivals had a profound cultural influence.”¹⁰³

Other tribes, such as the Kickapoo, Shawnee, and Delaware had great impact on this area as well. During the War of 1812, “the Kickapoo tribe of Indians came in and built a town on what was later known as Kickapoo Prairie, on the present site of Springfield.”¹⁰⁴ William Gilliss, a fur trader and successful businessman, moved to the region in the 1820s and set up a trading post that dealt with both Europeans and Native Americans on the James River. Tribes started settling down near Gilliss’ establishment, which later became known as the Delaware towns. Lynn Morrow provides the following historical review: “The Delaware Towns included the largest concentrated population in southwest Missouri until the growth of Springfield at the outbreak of the Civil War.

¹⁰³ Mara W. Cohen Ioannides and Rachel Gholson, *Jews of Springfield in the Ozarks* (Charleston, SC: Arcadia Publishing, 2013), 7.

¹⁰⁴ Shuck, 1.

Bands, led by village chiefs, swelled the Delaware numbers in southwest Missouri to some 2,500 by the mid-1820s.”¹⁰⁵ On the whole, eastern Indian immigrants moving into southern Missouri increased the regional population to 8,000 by 1824.¹⁰⁶

The first permanent White settlement in Southwest Missouri, however, is credited to John J. Pettijohn and his family in 1818 along with Joseph Price and Augustus Friend twelve miles southwest of present day Springfield. Other settlers began to live in the region in relative peace with the Native Americans until a dispute over land ownership caused friction between the two groups in 1822. The U.S. government had granted the Delaware tribe reservation status without the knowledge of the European settlers.

In an example of intercultural marriage, James Wilson, for whom Wilson’s Creek is named, came to this area with the Delaware tribe. His first marriage to a Native American did not last long, but he ended up marrying back into the tribe on two more occasions. Wilson had a bad reputation with the tribe, not only because of three failed marriages but also stealing, as noted by Harris Dark: “An early Greene County history reports a tale of his being ‘hung by the neck’ at one time by a group of Delawares until he revealed where he had hidden some of the tribe’s money.”¹⁰⁷ He later settled down with a White woman on a farm near the mouth of the creek that bears his name.

Ironically, in spite of the millennia-long Native American settlement in the Missouri area, the 1880 U.S. Census for Springfield, Missouri is the first time Native

¹⁰⁵ Lynn Morrow, *Trader William Gilliss and Delaware Migration in Southern Missouri* (Cape Girardeau: Southeast Missouri State University, 2013), 23.

¹⁰⁶ Annie Heloise Abel, *The History of Events Resulting in Indian Consolidation West of the Mississippi* (London, UK: Forgotten Books, 2016), 63.

¹⁰⁷ Dark, 20.

Americans were counted, with a total population of five. The population did not grow much larger over the next eighty years; a total of fifteen Native Americans are recorded in the 1950 census. While the number of Natives Americans in the Springfield Metro Area in 2013 was 2,334, they only account for 0.5% of the total population—an unfortunate statistic considering they originally inhabited this land.

Blacks

Settlers coming into Greene County in the late 1820s discovered Blacks already living among the Native American tribes. During the Osage War of 1837, “white men who rode to parley with the Indians used the services of George, a young black man who had grown up with the Delawares.”¹⁰⁸ The U.S. Census of 1880 shows the black population at its peak, percentage wise, at 23 percent (1,494 total).¹⁰⁹

On April 13, 1906, one of the most infamous stories from Springfield unfolded. Two young Caucasians, Charles Cooper and Mina Edwards, found the local authorities to inform them of a crime. The couple was robbed and assaulted by two African American men. Cooper was knocked unconscious while Edwards was assaulted (but not raped, as some books claim).¹¹⁰ Authorities questioned Horace Duncan and Fred Coker about the attack, but clearly they were not the assailants; not only did they not fit the descriptions of the attackers, but they were both at work, as their boss verified. However, people were

¹⁰⁸ Katherine Lederer, *Many Thousand Gone : Springfield's Lost Black History* (Springfield, MO: Southwest Missouri State University, 1986), 5.

¹⁰⁹ U.S. Census Bureau, “Table 26. Missouri: Race and Hispanic Origin for Selected Large Cities and Other Places: Earliest Census to 1990,” accessed November 12, 2016, <https://www.census.gov/population/www/documentation/twps0076/MOtab.xls>.

¹¹⁰ *Springfield Republican*, April 14, 1906, 1.

talking about a lynch mob and demanding justice. The next morning, the police arrested Duncan and Coker, and a mob started to form and become more vocal with time. Chief of Police, John R. McNutt, who was in his last days as Chief, did little to keep the two black men safe. Interestingly, the reason why he lost his position was because he was defeated in an election that “was boosted to victory by African American votes.”¹¹¹

As time progressed, a mob started down the road to the jail and wreaked havoc as they went, shooting out windows and pummeling cars with stones and debris. Sheriff Everett Horner, who was in charge of the jail, not only had to worry about Coker and Duncan but also the other four Black inmates, including Will Allen, because “cries of ‘Kill every nigger in jail!’ came from those waiting outside.”¹¹² After hours of looting and destruction, the mob, numbering between 400 and 4000 men, dragged Coker and Duncan out of the jail and to the town square. One reporter at the scene wrote, “With a wild shout, the two negroes were strung up to the tower beneath the Goddess of Liberty. Both bodies hung limp and when fires were started under them and bullets pierced their bodies there was not a single muscle in their bodies that moved.”¹¹³ After they expired, boys continued feeding the fire until nothing was left of the two bodies.

Unfortunately, the story continues because the desire to kill, rather than to seek justice, was unquenchable. Springfield blacksmith, Doss Galbraith, walked back toward the jail. When asked what he was doing, Galbraith answered he “had run out of niggers

¹¹¹ Ibid.

¹¹² *St. Louis Republic*, April 16, 1906, 1.

¹¹³ *Springfield Leader*, April 15, 1906, 1

and that [he] was going after more niggers.”¹¹⁴ He only found Will Allen still in the jail. Luckily for them, the other black inmates managed to escape. After hours of trying to break open his jail cell, Galbraith and company led Allen to the same fate as the other two men. “After eight hours of mob violence, Springfield was quiet.”¹¹⁵ Most of the White community carried on as usual after this incident but “that Easter weekend hundreds of blacks left Springfield forever. Left behind were business and property, farmland and livestock. In 48 hours, it was all over.”¹¹⁶ The census for 1900 shows the Black population of Springfield at 10 percent. The following U.S. census after the lynchings (1910) shows the Black community going lower than 10 percent for the first time (5.7 percent)¹¹⁷ and declining ever since to 2 percent as of 2016.¹¹⁸ It seems that, although the lynchings of 1906 only lasted forty-eight hours, that this one incident, which took place 110 years ago, has negatively impacted the multicultural makeup of the Springfield community.

¹¹⁴ *Special Grand Jury 1906*, transcription, 19; *Twelfth Census of the United States, 1900, Population Schedule*, “Greene County, Missouri” (Washington, DC: National Archives and Records Administration Roll T623-856).

¹¹⁵ Kimberly Harper, *White Man’s Heaven: The Lynching and Expulsion of Blacks in the Southern Ozarks, 1894-1909* (University of Arkansas Press, 2012), 160.

¹¹⁶ Lederer, *Many Thousand Gone : Springfield’s Lost Black History*, 3.

¹¹⁷ U.S. Census Bureau, “Table 26. Missouri: Race and Hispanic Origin for Selected Large Cities and Other Places: Earliest Census to 1990,” accessed November 12, 2016, <https://www.census.gov/population/www/documentation/twps0076/MOtab.xls>.

¹¹⁸ Diversitydata.org/Springfield, MO. Accessed on October 17, 2016, <http://diversitydata.org/Data/Profiles/Show.aspx?loc=1320¬es=True&rgn=None&cat=3>.

Jews

Springfield's Jewish history can be traced back to the 1860s when many Second Wave Jews¹¹⁹ came to the Springfield area. Second Wave Jews were mainly of German descent and Reformed, or Liberal, and greatly involved in the secular society (as opposed to the Orthodox Jewish community, which was more conservative and adhered to strict rabbinic regulations).¹²⁰ In 1893, there were enough Reform Jews to incorporate a congregation and purchase land for a cemetery. By 1918, the Orthodox community also grew in numbers to the point of incorporating as well. By the 1930s, however, both groups decreased in size, and by the 1940s both groups pushed passed their differences and merged into one congregation. Eventually, the Orthodox group lost their identity, and the Jewish community in Springfield totally identified as a Reform congregation.

Most Jewish communities around the United States that numbered less than 200 members closed during the 1970s because they could not sustain the cost of keeping the synagogue open. Springfield, however, survived, in large part, because the city is a medical hub with two major hospital complexes (Mercy and Cox Hospitals) and two of the oldest universities in the state (Missouri State University and Drury University). These resources keep the Jewish community working and thriving. As of 2013, the Jewish population in the community of Springfield was around 120.¹²¹

¹¹⁹ The First Great Wave immigrants were those who came between 1654 and the 1820s. Second Wave Jews left Germany for economic reasons. The Third Great Wave of Jewish immigrants occurred between 1880 and 1914 (the beginning of World War I).

¹²⁰ Ioannides and Gholson, 7.

¹²¹ *Ibid.*, 8.

Asians and Hispanics

Springfield's early history reveals little information on the Asian or Hispanic populations. The 1890 U.S. Census provides the first record of Asian people in Springfield—with a total population of five. In 1950, only fourteen Asians lived in Springfield and, by 2013, the total number of Asians (whether single race or of mixed ethnicity) stood at 8,589 in the Springfield Metro area (less than 2 percent of the total population). The U.S. Census does not list Hispanics in the Springfield, Missouri area until 1980. At that time, the Hispanic population stood at 0.7 percent. Ten years later, the total Hispanic population reached a total of 1 percent of the population.¹²² As of 2014, the Hispanic population represents 3.8 percent of the Springfield metropolitan area population.¹²³

In her memoir, Janet Akaiake-Toste, a Japanese teacher married to a Portuguese husband, wrote about the racism her family experienced after moving to Springfield in 1988: “I encountered the first experience of prejudice in Springfield through my first daughter. Her initiation to this town was getting kicked by a neighboring girl. Later that week, the same girl called my daughter a ‘Jap.’”¹²⁴ Akaiake-Toste also indicated that several of her high school students and their family members called her “Oriental put-down words.”¹²⁵ However Akaiake-Toste had the fortitude to bring racial awareness to

¹²² U.S. Census Bureau, “Table 26. Missouri: Race and Hispanic Origin for Selected Large Cities and Other Places: Earliest Census to 1990,” accessed November 12, 2016, <https://www.census.gov/population/www/documentation/twps0076/MOtab.xls>.

¹²³ “Race and Hispanic Origin,” Springfield Business Development Corporation, accessed November 5, 2015, <http://www.springfieldregion.com/data/race-and-hispanic-origin/>

¹²⁴ Janet Akaiake-Toste, “The Ethnic Life Stories Project: My Life Story by Janet Akaiake-Toste” (Springfield, MO: The Ethnic Life Stories Project, 2001), 35.

¹²⁵ *Ibid.*

her community when she declared: “I, myself, am determined to educate some of the children who are born here or at least raised here in Springfield. I want them to grow up to be global citizens. It is a never-ending proposition. But someone has to start it.”¹²⁶

International Students

Several colleges and universities that enroll international students reside in Springfield, Missouri. Ozark Technical Community College¹²⁷ has an international student body presence, while also offering free English classes to immigrants, refugees, and non-English speakers.¹²⁸ Evangel University¹²⁹ has a small international body at 1 percent of the total undergraduate enrollment.¹³⁰ Missouri State University indicates that 1,470 international students, which represents seventy-three countries, enrolled in the university during the fall 2016 semester.¹³¹ Drury University boasts a 12 percent international student population (approximately 165 students) from fifty-one countries.¹³² While Springfield itself is a monocultural city, the college community has a diverse student body.

¹²⁶ Ibid.

¹²⁷ Ozarks Technical Community College, “Welcome to OTC International Student Services,” OTC.edu, accessed December 5, 2016, <http://students.otc.edu/international/>.

¹²⁸ Ozarks Technical Community College, “English as a Second Language (ESL),” OTC.edu, accessed December 5, 2016, <https://academics.otc.edu/adulteducation/english-as-a-second-language-esl/>.

¹²⁹ Evangel University, “International Students,” [evangel.edu](https://www.evangel.edu/admissions/more-information/international-students/), accessed December 5, 2016, <https://www.evangel.edu/admissions/more-information/international-students/>.

¹³⁰ National Center for Educational Statistics, “Evangel University,” nces.ed.gov, accessed December 5, 2016, <http://nces.ed.gov/collegenavigator/?q=evangel+university&s=all&id=177339#enrolmt>.

¹³¹ Missouri State University, “Fall 2016 Demographics,” [missouristate.edu](http://international.missouristate.edu/assets/internationalservices/FA16_Demographics.pdf), accessed December 5, 2016, http://international.missouristate.edu/assets/internationalservices/FA16_Demographics.pdf.

¹³² Drury University, “Drury at a Glance: Fast Facts,” [drury.edu](http://www.drury.edu), accessed December 5, 2016, <http://www.drury.edu/about/drury-at-a-glance>.

Multiculturalism and the Community

In the context of Springfield, Missouri, the lack of diversity will be a major deficiency in achieving the positive future growth in business, population, and racial reconciliation. The official City of Springfield website concludes with the following statement: “The Bottom Line: Our community needs to increase diversity to continue to grow and prosper. Citizens thrive in healthy environments, free of the negativity of discrimination, where inclusion and respect for diversity is the daily norm.”¹³³ If the leadership of the religious community make positive steps in building bridges between cultures, it is possible that the effects of such unity will be felt within the community as a whole.

Conclusion

This general literature review on the multiethnic church movement produced a deeper understanding of the challenges that lie ahead when preparing to plant or reshape an existing church into a multiethnic entity. It also guided the development of a succinct strategy in the form of the acronym LIKEWISE— leadership, intentionality, kinship, expertise, world missions, inclusion, and spiritual expectation, which provided the practical engagement of such a task.

Becoming a catalyst of inclusion within the Church can become a reality if the leadership wholeheartedly supports such change as well as reflects diversity from within. Without intentionality, it will be highly unlikely that diversity will flourish in many settings, but particularly the church. Establishing healthy friendships among races should

¹³³ City of Springfield, “Diversity,” accessed, November 3, 2016, <http://www.springfieldmo.gov/668/Diversity>.

be at the forefront of the church's priorities when seeking to diversify its membership.

Part of the success in kinship-building is awareness of one's own ethnocentrism.

Therefore, individuals must become competent in multiethnic affairs—in the church and in the local community.

Expertise in areas of culture, racism, language, immigrants, and refugee matters will increase the likelihood of success. While promoting world missions will be relatively natural for a multicultural church, being sensitive to spiritual matters may be more complicated when dealing with different cultural backgrounds of spirituality and levels of Christian maturity. Nevertheless, all of the above components are essential in sparking the catalyst of inclusion within the Church.

A lack of understanding regarding one's ministry context can sabotage the best efforts of a ministry team seeking to implement the seven components of a healthy multicultural church. The lynching of three black men 100 years ago is still a point of discussion among Springfield residents as to the cause of a lack of African-Americans in this area. Demographics, from both the past and current census, presented a better scope of the local ethnic history, which, in turn, produced an informed decision to plant Life360 Intercultural campus and raise awareness of the multiethnic community to the Life360 church network. Concluding that the Springfield metro area lacks diversity did not hamper the momentum of enthusiasm for multiethnic ministry; it simply gave a clearer picture of the difficulty and helped form the community outreach strategy. These avenues, in turn, opened several opportunities to be a driving force of change for the multiethnic community in a largely monocultural setting.

CHAPTER 4: DESCRIPTION OF FIELD PROJECT

Introduction

This chapter provides an explanation of the details involved in implementing the field project. The goal of this project was to bring awareness regarding the lack of integration of ethnic minorities in the local churches in the Life360 Church network and, in so doing, to help people change their way of thinking and to take tangible steps toward celebrating diversity in the church. This chapter discusses steps taken to prepare for the project as well as details for executing the presentations. Based on the analysis of the data from the surveys, the third section addresses the results of the project and concludes with how this project contributed to the ministry of Life360.

Preparation of the Project

The project included the three-fold product of the research: (1) a two-hour seminar delivered to the seven lead pastors of Life360, (2) the same seminar (divided into three parts, taught to the congregation of Life360 Intercultural, and (3) a vision-casting presentation presented to three of the local Life360 campuses. While the information was basically the same, there were slight differences in presentation and surveys. Preparation focused on preparing a survey instrument and preparing the presentations.

Survey Preparation

The preparation process began with designing a pre- and post-survey for participants with the assistance and guidance of Dr. Jeff Fulks, statistics professor at Evangel University and my statistical adviser for this project. This involved using the

Qualtrics research platform.¹ Using the ethnocentrism scale created by J. W. Neuliep and J. C. McCroskey,² the survey sought to measure the ethnocentrism of the project participants, both before and after the presentation. After finalizing the questions and deciding upon an effective format, several colleagues reviewed the survey by taking it online and providing feedback. As a result of their feedback, a couple minor changes were incorporated in the survey wording, which provided greater clarity and ensured that the survey questions were clearly stated and did not include typographical errors.

The pre-survey included three sections: (1) Cultural Awareness Section (which utilized the Ethnocentrism scale); (2) General Information Section (where the participants presented their opinions on multiethnicity and the church); and (3) Personal Information Section (which obtained demographic information).³ The post-survey included a fourth section entitled, Presentation Section, which addressed specific questions about the presenter and the presentation itself.

The pre- and post-survey was originally designed as an online questionnaire where participants would use their mobile devices to log into the internet and proceed to www.durans.org/survey. I created an additional page on my personal website that incorporated the Qualtrics link. Each time a participant clicked the link, it would create a new survey. The survey included the question, “Q30: Have you been present in a presentation by Pastor Duran providing Cultural Diversity Training?” If the person

¹ Qualtrics is a web-based survey software that enables users to perform many types of online data collection and data analysis. It has the ability to generate several statistical analysis reports in an easy-to-use format. This is the software platform Dr. Jeff Fulks is an expert in and suggested I use. More information can be found on their website: www.qualtrics.com.

² James W. Neuliep and James C. McCroskey, “The Development of a U.S. and Generalized Ethnocentrism Scale,” *Communication Research Reports* 14, no. 4 (1997): 385-398.

³ Appendix A, “Pre- and Post-Survey.”

answered, “No,” it would continue with the pre-survey. However, if the participant answered, “Yes,” it would proceed to the Presentation Section in order to differentiate between the two surveys. The pre-survey consisted of forty questions while the post-survey contained thirty-five questions.

In order to accommodate individuals who might feel uncomfortable with or unable to complete the survey online, Dr. Fulks recommended that I provide a hard copy edition of the survey. Therefore, I extracted the survey information from the Qualtrics program and reformatted it into a Microsoft Word document. This was a wise decision since 65 percent of all surveys were completed on paper. However, the hard copy edition of the survey presented additional problems: (1) the acquisition of duplicate demographic information due to using the same survey for both pre- and post-survey (data that would not change because of the presentation) and (2) increased possibility of getting the pre- and post-surveys mixed up.

After using this survey style for the first presentation at the Parkcrest campus, I redesigned it to have both surveys in one packet. The revised survey included the Personal Information Section in the pre-survey section, incorporated a clear stopping point between the two surveys, and only included the Presentation Section on the post-survey. This revision increased the ease of comparison by allowing me to see the persons' answers to both surveys at a glance.

Presentation Preparation

The presentation was scripted in order to ensure that I did not forget pertinent information and that each presentation taught the same information.⁴ The presentation outlined six points: (1) purpose, (2) problem, (3) vision, (4) story, (5) conclusion, and (6) application.

In order to help the participants understand the presentation, I provided some background information regarding the event. Most of participants did not know that a special speaker would be addressing the congregation, much less know about the topic of discussion. Consequently, I clearly articulated the purpose of the presentation: “The purpose of this project is to raise awareness in our Life 360 Church family of the multiethnic population that exists within our area and to cast vision for the benefits of intentionally and successfully integrating diversity into our church community.”⁵

The presentation clearly identified that racism is prevalent in the Springfield, Missouri area. As a result, minorities have difficulty fitting into the society at large, and even in the church. To help participants understand the reality of this situation, I shared four stories of minorities with unique experiences.

On a personal side, the first story focused on my five-year old daughter, Demi. While she was playing with some children during a school assembly for her older brother, I overheard some middle school students point at her and say, “Look at the Chinese girl!” The way these young people stated this caused me to believe it was unusual for them to

⁴ Appendix B, “Presentation Notes.”

⁵ Appendix B, “Presentation Notes.”

see Asians. I shared this story to help the audience know that, as a family in an ethnic minority, we regularly face these types of situations.

In the second story, I shared about my ten-year old son who enjoys playing basketball. The previous year, he was not good enough to play with the “Brown friends,” which is his way of describing the African-American boys. This year, however, they invited him to play basketball with them. Because they didn’t know his name, when they wanted him to pass to them, they would yell, “Pass the ball, Chinese boy! Hey, Chinese boy, over here!” While he was not offended at this, he was not sure how to react.

A third story involved a Korean friend who became a member of a large, local church that has an international service simultaneously with their main service. Each Sunday, as she entered the main service, the greeters would attempt to direct her to the international service, insisting that she would enjoy it more than the main service. After a year of continuous harassment each Sunday she decided to leave the church.

The final story reflects the experience of one of the founding members of the intercultural church. This young man moved from New York City to complete a Master of Divinity degree in order to go into full-time ministry. His parents are from India, but he has never lived there and does not speak their language; he is simply an American of Indian descent. As he visited a church in Springfield, he shared this recollection: “As I walked in, I felt like everyone was looking at me like I was a terrorist or something.” After this encounter, he no longer attended that church.

These stories helped set the foundation of understanding that people of color have a different experience than Caucasians. While many people do not understand or have not

experienced ethnically-based challenges, it is nonetheless a reality faced by many ethnic minorities within the Springfield metropolitan area.

The context of my project was the Life360 church network. Because all campuses share the same vision under the leadership of Pastor Ted Cederblom, I connected with the vision statement he created when becoming pastor. This vision statement was first presented to the congregation at Pastor Ted’s commissioning service on September 7, 2003. Since then, it has been “a guide—in essence, a 30-year plan—for each decision and step Pastor Ted, the pastoral team, and our church has taken. . . . Though our dreams are big, we serve a big God who dreams even bigger!”⁶ Two parts of the vision statement included the following quotes to emphasize the purpose of this project presentation:

We proclaim that God has birthed in us a vision for the Church, our community, our nation, and the world. Burning within our hearts is the strong belief that we are part of God’s final harvest. The fields are ripe for harvest, and we have only our generation to reach the lost. Therefore, we proclaim this vision of . . .”

1. A community that sees only two types of people in this world: believers and pre-believers. Though pre-believers are lost, not one will be counted as unreachable.
2. A community where families from each of Springfield’s small but growing ethnic groups will be represented in our congregation.⁷

This project focuses on the larger community of the Springfield area, which includes several ethnic minorities. Many times, the church does not emphasize the community as much as church functions. However, believers need to develop a heart for evangelism within their local community, including evangelism to Hindus, Muslims,

⁶ Life360 Church, “Thirty Year Vision,” accessed October 20, 2016, <http://www.life360.org/our-story/vision/30-year-vision>.

⁷ Ibid.

atheists, and Buddhists who live in the community. They often have an open mind and greater receptivity to the Gospel of Jesus Christ while living in a Christian population.

The second part of the presentation focused on casting vision for the benefits of intentionally and successfully integrating diversity into the church community. In order to integrate diversity into each campus successfully, this presentation provided a vision-casting message that would open the eyes of participants to realize the need as well as the solution.

In the story of the Good Samaritan (Luke 10:25-37), Jesus and an expert in the law discuss the question, “Who is my neighbor?” Although the expert in the law knew the answer, he asked Jesus this question because he wanted to continue with his belief that Law-abiding Israelites were superior to others. Through this story Jesus wisely showed this lawyer that Jews and Gentiles were one humanity and that God seeks to reconcile all people to himself. This parable effectively chipped away at the lawyer’s prejudice towards his enemies, those he deemed inferior. It is interesting that when Jesus asks, “Which of these three do you think was a neighbor? The lawyer could not bring himself to say, “The Samaritan was the worthy neighbor.” He could only say, “The one who showed him mercy.” Nevertheless, it demonstrated a small victory against the deeply engrained bias the Jews harbored towards the Samaritans for centuries. The power of breaking down such a firmly rooted worldview to create a new community lay in the words of Jesus: “Go and do likewise” (Luke 25: 37).

Jesus’s statement served as my call to action: Go into your community and love all people regardless of their social status, ethnic make-up, skin color, or accent. Believers should view all people as their neighbors. Considering this presentation was

directed at Life360 church attendees, who live in the Springfield area, the hope is that this will resonate with them by getting to know their ethnically-different neighbors—the topic of the next point.

In an effort to help people see the ethnic realities in the United States and in Springfield, Missouri, I compiled statistics on ethnic demographics and multiethnic churches and demonstrated their steady increase. I also gathered local racial demographics information regarding the Springfield metropolitan area that indicates a growth rate that is slower pace than the current U.S. trend.⁸ Furthermore, the statistics indicated that the area is still heavily Caucasian. Next, I prepared a general history of the Springfield area with a follow-up history of the ethnic minorities of this area and reasons for its current lack of diversity.

To conclude this section, I discussed the seven components of a healthy multiethnic church in the form of the acronym, LIKEWISE: Leadership, Intentionality, Kinship, Expertise, World Missions, Inclusion, and Spiritual Expectation. With these seven components, a church will have a better chance of integrating ethnic minorities into the local church congregation.

The presentations to both the lead pastors and the Life360 Intercultural campus consisted of a seventy-eight slide PowerPoint presentation and a two-minute church promotional video.⁹ To make the presentation more visually appealing, the Good Samaritan section contained pictures of actors' portrayal of the story with the biblical

⁸ Appendix D, "Demographic Information on Springfield, Missouri Metropolitan area."

⁹ Appendix C, "PowerPoint Presentation."

texts. The PowerPoint presentation followed the outline I shared, along with highlights of pictures, graphs, quotes, and statistics.

The vision-casting presentations at the three other local Life360 campuses required a condensed version of the longer presentation. This translated into a shorter version of the Good Samaritan story, history of Springfield, and the history of the multiethnic community. When presenting the LIKEWISE section, I chose to emphasize the sections that would motivate the local congregants to action such as Kinship, which encourages participants to move out of their comfort zones and make friends from other cultures, and Inclusion, which empowers the participants to include all people groups into their local congregations. In order to honor the time allotted, I briefly covered the parts of the LIKWISE section that focused on church leadership, such as Leadership, Intentionality, and World Missions.

Execution of the Project

After completing the preparation, the project was implemented in three stages: (1) a two-hour seminar delivered August 30, 2016 to the seven lead pastors of Life360; (2) the same seminar, divided into three parts, was taught to the congregation of Life360 Intercultural on September 24, October 1, and 8, 2016; and (3) a vision-casting presentation, preached at the three other local Life360 sites. On August 17, 2016, I presented at the Parkcrest campus. On August 31, 2016, I visited and shared at the Republic campus, and on September 28, 2016, I presented at Westgate. The following sections will provide details on the execution of these three stages of the project.

Pastors' Presentation

On August 30, 2016, I delivered the two-hour presentation during a leadership meeting at the Parkcrest campus to the lead pastors. It was a more intimate setting with men who have invested into the vision of diversifying our church network by seeding the intercultural campus into existence. For logistical purposes, I scheduled this meeting immediately following the weekly lead pastor meeting to avoid scheduling conflicts and travel time. I offered the leadership team lunch at a nearby restaurant after the presentation to express appreciation for their time. We began the presentation with ten minutes to complete the pre-survey. The lead pastors were the only team who completed the pre-and post-survey completely online.

Three-Part Presentation to Life360 Intercultural

The three-part presentation at my own campus, Life360 Intercultural, was exciting because my congregation was able to experience the knowledge I had been working on for that past few years. The presentations were in lieu of our regularly scheduled sermon time, which made preparation and setup time minimal. Prior to this presentation, the pre-surveys were distributed.

The first Saturday, September 24, was a presentation of the Good Samaritan story from Luke 10 with a final application of "Go and Do Likewise": Go and love your neighbors no matter their background. This first section was an exegetical presentation of the passage, which was significantly different than the two following presentations that relied more on statistics, history, and data analysis. My goal was to have the participants leave with a fresh understanding of a common Bible story from the angle of racism and Jesus's teaching to look beyond differences and love all people.

The second Saturday, October 1, 2016, focused on the statistics and history. As stated previously, I discussed statistical data that indicates the slow rate of ethnic growth in the Springfield, Missouri area and the high concentration of Caucasians in the vicinity. This culminated in a discussion of the general history of the local area and the reasons for a lack of diversity.

The final presentation, on October 8, 2016, focused on the seven components of a healthy multiethnic church in the form of the acronym, LIKEWISE: Leadership, Intentionality, Kinship, Expertise, World Missions, Inclusion, and Spiritual Expectation. This data analysis came from both literature analysis and contextual experience within the Intercultural church setting. In this section, I presented tangible ways for congregation members to get involved in the local community. Some suggestions included attending local multiethnic community events, eating at ethnic restaurants, and shopping at cultural markets in the area. This presentation was followed up by the post-survey, which was done both online and in paper form.

Vision-Casting Presentations

On August 17, 2016, I presented the teaching at the Parkcrest campus. When setting up this appointment, I assumed the Wednesday service would have a cross-section of adults as with most typical Wednesday church services. However, when I arrived, I found that the audience was almost entirely senior adults—individuals over the age of fifty. I had prepared a PowerPoint presentation believing this would be the most universal software program to use. However, Parkcrest does not have PowerPoint loaded onto the church computer, so we had to do some last-minute setup using my laptop. I was also unable to utilize my remote control for the presentation, so I needed the assistance of the

video technician. These glitches made for a stressful beginning to this presentation.

Another uniqueness of this setting was that all but two of the participants were Caucasian.

On August 31, 2016, I made the presentation at the Republic campus. This was a more typical Wednesday service audience than that of Parkcrest. This group was mainly adults thirty years old and above and, again, nearly all Caucasian. It was a smaller group than I anticipated with about twenty adults in attendance. Of this group, only eleven people chose to complete the surveys. We had several difficulties with the technology at this campus as well, with my wife helping with the presentation by controlling the PowerPoint from the sound booth. I felt the stress of time because the announcements and pre-service items took a significant amount of time. I was able to complete my presentation in forty minutes and answered questions after the service was dismissed.

On September 28, 2016, I presented at the Westgate campus. One uniqueness of this group was that three couples were former overseas missionaries with at least one additional person being a former overseas missionary child. With the exception of two individuals, the rest were Caucasian. Life360 Intercultural campus shares the building with Westgate, so I was relaxed in a familiar environment with an audience that knows me well. Again, time was a factor. The service started fifteen minutes late, which put me in the awkward situation of honoring the allotted time with limitations over which I had no control. Consequently, I had to cut about five minutes from the end and highlight the main points in order to finish on time. This presentation went relatively well with no technological problems with the exception of having no Wi-Fi with which to complete the online surveys. I utilized my mobile phone as a Hotspot for individuals to get internet access, but most people opted to use the hardcopy of the surveys.

Results of the Project

While most of the participants in the presentations were supportive of integrating the diverse population into our church family, the information was still eye-opening. Some participants were not aware of the various people groups represented in the local community. Other individuals realized that their ethnocentrism was higher than first perceived. Prior to the presentations, many people would approach me and comment, “I have this friend (a minority) who would probably fit better in your church.” Others have stated, “I know this person (a minority) that I wanted to share Jesus with, but if they came to salvation, I wouldn’t know what church to send them to.” However, after the presentations, the comments shifted from sending their minority friends to the intercultural campus to finding solutions to welcoming them into their local congregations, which was a major objective of this project.

As I shared stories of people’s negative racial encounters, most participants were shocked at the blatant discrimination that people in our community, including my family, still face. Generally speaking, the consensus was that the ministry of building bridges between cultures, which Life360 Intercultural campus is focusing on, is a needed one. One participant commented, “We are so glad you are doing what you are doing. It is about time we start making our church look more like heaven.” Other people expressed shame for how some minorities were being treated, apologizing to me on their behalf. The comments after each presentation gave me the distinct opinion that the information impacted people’s lives in a positive way and may lead them to take action.

A leader from one of the campuses stated sheepishly:

I realized that I don’t have any ethnic friends in my life, except for the one black co-worker whom I don’t know too well personally. We are nice to each other, and

he's even a Pentecostal believer. But we don't talk much about our faith. I realized how much I lacked ethnic friends in my life. I need to visit your church.

This project opened the door to the awareness of the lack of diversity some people have in their circle of friends. It also encouraged them to take actions steps to create conversations with people who not of the same racial background. Another leader commented, "I cannot believe how many countries are represented in our city!" Not only was this leader excited about this knowledge, but also encouraged to seek out new friends in the community with some of the tips I shared.

The Ethnocentrism Scale

The first section of the pre- and post-survey contained twenty-two questions taken directly from the generalized ethnocentrism scale created by J. W. Neuliep and J. C. McCroskey.¹⁰ This portion of the survey helped measure the participants' level of ethnocentrism before and after the presentation. In so doing, it allowed me to gauge the amount of change that individuals experienced as a result of the presentation. The definition of ethnocentrism is "the view of things in which one's own group is the center of everything, and all others are scaled and rated with reference to it"¹¹ This scale would help define one's ethnocentrism before the presentation and I hoped it would demonstrate change after participation in the presentation. I chose to use this scale because "there is evidence that ethnocentrism influences intercultural communication in that people bring to any interaction culturally conditioned values, emotional dispositions, and behaviors."¹²

¹⁰ Neulip and McCroskey, 385.

¹¹ Amanda Borden, "The Impact of Service-Learning on Ethnocentrism in an Intercultural Communication Course," *Journal of Experiential Education* 30, no. 2 (2007): 174.

¹² Ibid.

If the ethnocentrism scale of a group, such as a church, is high, it is a probable indicator as to why the church is monocultural. Scores higher than 40 indicate high ethnocentrism while scores of 25 and below indicate low ethnocentrism. See Table 1, which identifies the ethnocentrism scores from each group of participants.

Table 1. Ethnocentrism Scores of Participants.

Group	Participants	Ethnocentrism Score	Standard Deviation	Standard Error Mean
Intercultural	22	25.2727	7.16594	1.52778
Lead Pastors	7	29.2857	4.68025	1.76897
Westgate	15	27.8000	9.12767	2.35675
Parkcrest	14	29.2857	10.42503	2.78621
Republic	11	31.8182	8.38830	2.52917
Total	69	28.0870	8.44661	1.01685

The Intercultural campus participants had a lower ethnocentrism score than all other groups, with the score of 25. This does not come as a surprise since this campus was founded on celebrating diversity rather than tolerating it. The Republic campus had the highest score with a mean of nearly 32. However, this score is not considered a high ethnocentrism score.

The Westgate campus, with a score of 27.8, comes with a unique caveat. While scoring the second lowest score, only slightly behind the Intercultural campus, the score reflects the input of three former world missionary couples, one former missionary child, and two ethnically mixed married couples. People who have interacted with minorities previously in positive situations (such as living among them and married to them) tend to have a lower ethnocentrism score.

The ethnocentrism score of the lead pastor group is higher than predicted, considering two of the members are former missionary kids and this team envisioned and assisted in planting an intercultural ministry. However, because the test group was so

small, one person can have a dramatic influence on the mean score outcome. Perhaps that influence came from one pastor who made the following statement after my presentation: “I don’t mean to be racist but I do not really care about other cultures. I am a true blue American and do not think much about other cultures.”¹³ I would predict the mean score of the lead pastor’s group to be lower with the exception of this one anomaly.

Amanda Borden, a professor at a university, conducted the same generalized ethnocentrism scale on an intercultural communications class. Results from her pre- and post-survey showed “a significant decrease in ethnocentrism from the beginning to the end of the semester.”¹⁴ This significant decrease was a three point drop in total scores from the class. The chart below shows the data from my presentations using question 30 as the indicator of whether it was a pre- or post-survey.

Table 2. Ethnocentrism Scale Scores

	Q30 - present in the presentation	Mean	Standard Deviation	Standard Error Mean
Ethnocentrism	Yes	28.0870	8.44661	1.01685
	No	31.2464	9.59075	1.15459

NO represents the Pre-survey results; YES represents the Post-survey results

According to the data, the mean ethnocentrism score dropped across all groups over three points from the pre-survey (31.2464) to the post-survey (28.0870). This indicates that this project was successful in raising awareness of the multiethnic population and encouraging participants to consider the benefits of intentionally and successfully integrating diversity into their church communities by lowering their ethnocentrism.

¹³ A comment made to our group after my presentation on August 30, 2016.

¹⁴ Borden, 171.

I am particularly pleased with this data because the three-point drop shows a willingness within the participants to change their racial views within a short period of time. My presentation, ranging from forty minutes to over three hours of teaching, is small in comparison with the surveys conducted by Professor Borden, which covered a semester, but yielded the same results.

Case Studies

Looking at the statistics, two surveys revealed unique outcomes—one for positive reasons and the other for negative reasons. The first case study is the survey results from a married white male in the 35-44 age range. His surveys indicated the greatest ethnocentrism scale drop. His pre-survey results indicated a score of 43, which is well in the range of high ethnocentrism. His post-survey recorded a score of 31. This represented the largest score change of any participant, dropping twelve points. I postulate that this individual may not have much interaction with other cultures but, after the presentation, would be interested and open to such relationships. Reading the data from this survey respondent encouraged me greatly, knowing that one short presentation could inform another person of the needs and reality of the community in which he or she lives.

Unfortunately, the second case study is not as encouraging. This data came from a widowed white female in the age bracket of 65-74. The mean score for both surveys of this individual averaged out to be 47, a mark so high, one could consider her a racist.

Some statements in which she marked “somewhat agree” include:

- Most people would be happier if they lived like people in my culture.
- People in my culture have just about the best lifestyles of anywhere.
- Lifestyles in other cultures are not as valid as those in my culture.
- I have little respect for the values and customs of other cultures.

Other answers to the survey included that she has few personal friends from other races and attending a multiethnic church would make her feel somewhat uncomfortable. Ironically, when asked if she thought creating a multiethnic church is biblical, she answered, “Definitely Yes.” Her pre-survey ethnocentrism score of 47 dropped four points to 43 in her post-survey. Unfortunately, that score is still considered high.

General Information Section

The surveys included a section entitled, “General Information” that focused on race, the church, theology, and multiethnic churches. There are a couple noteworthy observations.

Question 24 asks, “Do you think having a multiethnic church is necessary for discipling people to be followers of Jesus?” Forty-five percent of participants marked “Definitely Yes” before the presentation. After the presentation, the percentage increased to 55 percent. This indicates that the presentation positively impacted 10 percent of the participants in their view of the necessity of a multiethnic church.

Question 26 asks, “Do you think creating a multiethnic church is biblical?” Forty-six percent of participants marked “Definitely Yes” before the presentation. After the presentation, the percentage increased to 54 percent. While only an 8 percent increase, it still identifies a positive move forward in how participants viewed the multiethnic church. I did not directly address this in my presentation. Had I emphasized more of my findings from that chapter, I believe there would have been a larger increase in positive answers to this question.

Question 27 asks, “How would attending a multiethnic church make you feel?” Twenty-two percent of the participants marked “somewhat comfortable” before the

presentation. After the presentation, the percentage increased to 46 percent. However, one irregularity surfaced in the data for Question 27 (see Table 3 below). Those who would be “extremely comfortable” in a multiethnic church setting dropped from twenty-seven participants (40 percent) before the presentation to 19 participants (27.5 percent) afterward. However, those who would feel “somewhat comfortable” more than doubled from 15 to 32 participants. Also, unique to this question were respondents who were indifferent to a multiethnic church: 28 percent of the participants stated they would be “neither comfortable nor uncomfortable” in this context. This percentage dropped to 14.5 percent following my presentation. On the post-survey, individuals who indicated a “somewhat uncomfortable” feeling increased by two people when compared with the pre-survey.

Table 3. Q27: How would attending a multiethnic church make you feel?

			Q30 - present in the presentation?	Q30 - present in the presentation?
			NO	YES
Q27 - How would attending a multiethnic church make you feel?	Extremely comfortable	Count	27	19
		% within Q27	40.2%	27.5%
	Somewhat comfortable	Count	15	32
		% within Q27	22.3%	46.3%
	Neither comfortable nor uncomfortable	Count	19	10
	% within Q27	28.3%	14.5%	
	Somewhat uncomfortable	Count	6	8
		% within Q27	8.9%	11.6%
Total			67	69

Answering “NO” to Q30 indicates the Pre-Survey data; Answering “Yes” indicates the Post-Survey data.

Question 28 asks, “Is having a single race church (all Black, all Asian, or all White) a preferable way to reach people for Jesus? Sixty-seven percent of participants marked “probably not” or “definitely not” before the presentation. After the presentation, the percentage increased to 75 percent. This may not be statistically relevant as a whole, but an increase in eight percentage points deserves recognition. A large majority of

church attendees prefer a mono-cultural church setting, particularly among minority groups. The most common reasons are language and cultural familiarity. However, language-based churches are becoming increasingly irrelevant to the second and third generations because the first generation members are the only members who need the language-based ministry. The second-generation members generally know both languages, but prefer English because they attend English-speaking schools and their friends all speak English. For the third-generation members, their grandparents' native language is not usually spoken at home and rarely does this generation know that language. When going to a church where they cannot communicate, church attendance becomes irrelevant.

Dr. Jeff Fulks and I came to the conclusion that the presentation both informed the audience about the multiethnic community and made this inclusion to our churches more of a reality. With that reality, some who were uncomfortable with this idea stayed uncomfortable. Some individuals who initially were very comfortable with the idea thought through the process and were slightly less enthusiastic of the concept than before, while other individuals maintained a positive outlook. Two people who were indifferent prior to the presentation felt more uncomfortable after the presentation. This could occur because the presentation made them consider a tangible emotion rather than a hypothetical one—which made them uncomfortable. Interestingly, the presentation forced some people out of the indifferent category and into either a comfortable or uncomfortable conclusion.

The Project's Contribution to Ministry

In a metropolitan area that boasts nearly 440,000 residents, 92 percent of which are white, a tremendous need exists to not only make ethnic diversity awareness a priority, but also to seek ways to incorporate multiethnic groups into monocultural churches. The research leading up to this project paved the way for the launching of Life360 Intercultural campus with the right foundation. Utilizing the seven components of a healthy multiethnic church has aided in the continued success of our church plant and continues to guide forward momentum.

By intentionally modeling a congregation that is culturally aware of the needs of the minority population and able to find unity within diversity, this project served as a platform to assist monocultural churches and organizations in successfully diversifying themselves.

Life360 church's vision statement includes a desire to have "a community where families from each of Springfield's small but growing ethnic groups will be represented in our congregation."¹⁵ This project provided education that encouraged diversification within the church and served as a catalyst for change in assisting the Life360 Church network in seeing the vision for the Springfield area fulfilled. Participants left with tangible ways to make connections, form friendships, and prepare to include church members with ethnically diverse backgrounds.

¹⁵ Life360 Church, "30-Year Vision," accessed October 20, 2016, <http://www.life360.org/our-story/vision/30-year-vision>.

CHAPTER 5: PROJECT SUMMARY

Introduction

Chapter 5 reflects upon the effectiveness of the project process, as well as its research, data, and final presentation product. It also sets out to discuss keys for improving this work. The evaluation of this project assesses the effectiveness of the methods, tools, and information and serves as a reflective way to determine both positive and negative aspects of the project. Thus, the following sections make an honest attempt to see this project objectively by stating the keys to its effectiveness as well as identifying areas for improvement. Finally, this summary focuses on project implications, recommendations for the Life360 Church network, and recommendations for future study.

Keys to Project Effectiveness

Upon reflection, five areas proved essential to the project's effectiveness. First, having a biblical foundation that confirms that multiethnic ministry is the heart of God gave the project a clear direction on which to move forward. Second, the contemporary literature presenting the most up-to-date data and statistics from seasoned practitioners and scholars led to the confidence that the project was headed in the right direction. Third, the local statistics familiarized the participants with issues pertinent to the local area and helped create buy-in for moving ahead with diversification of the Life360 Church network. Fourth, by providing practical and tangible application during the presentation, the listeners became active participants in the cause. Finally, hearing true personal stories

of racism, as well as personal stories of how the project has already aided in becoming an advocate for change, was a motivating factor for stirring compassion and action.

Biblical Foundation

The study of Scripture served as the foundation for understanding diversity in the Church. Allowing Scripture to answer questions regarding how God views ethnic diversity within the biblical narrative gave believers the essential foundation upon which to build an effective and missional model for Life360 Church. Believers can find God's plan for all humanity to believe in Jesus Christ throughout Scripture, but the story of the Good Samaritan poignantly drives this point home.

As a student of the biblical foundations for a multiethnic church, my research into other scriptural contexts gave me confidence to present my project. These contexts include (1) the image of God, which clearly identifies all humankind as created in God's image; (2) the Tower of Babel narrative, a turning point in history that separated humankind by language and, through that separation point, created different cultures; (3) the Jerusalem Church's resolution of a culturally motivated struggle from within; (4) the diversity of the Antioch Church leaders, which leads the way as an example of what the Church today can aspire to; (5) the Jerusalem Council, where believers reached a compromise that brought reconciliation to the multicultural issues faced by the Early Church; and (6) God's New Humanity, Paul's description of reconciled humankind through Jesus Christ, who tore down the wall of hostility between two cultures and created a unified humanity.

Contemporary Literature

I am indebted to the scholarship of those who have gone before me on this journey. The scholars and practitioners who put to ink their research and experiences were invaluable to forming the project into an effective tool for Life360. Mark DeYmaz, the author of several books, co-founder of the Mosaix conference, and pastor of a thriving multiethnic church in Arkansas, was especially pivotal in my research. After reading two of DeYmaz's books, I reached out to him and asked if my leadership team could visit his church. We not only visited his church but also spent several hours listening to him as he shared his insights with us and opened his home to us for a meal. This was a pivotal point in my research and direction for the project.

Michael O. Emerson and Christian Smith's book, *Divided by Faith: Evangelical Religion and the Problem of Race in America*, brought forth needed attention to racial diversity in the church community and sparked within me the desire to study this topic more thoroughly.

George Yancey, the co-founder of Mosaix and co-author with Mark DeYmaz of *Building a Healthy Multi-Ethnic Church*, is another author whose scholarship greatly influenced me. Yancey authored or co-authored several other books I quoted in this project.

Other contemporary authors I gleaned much knowledge from include David Anderson, David Boyd, Harry Li, Sherwood Lingenfelter, Jim Lo, Gerardo Marti, Bruce Milne, Rodney Woo, and David E. Stevens.

Local Statistics

One of the most important elements of the project was utilizing local data and history. The participants were no longer hearing biblical stories from over 2,000 years ago or statistics of the United States, but information that directly applied to the individual. The statistics included the participants' home region, which, in turn, brought them into the narrative. This inclusion helped participants see the situation as a concrete concern rather than a theoretical situation. Some of the listeners were familiar with the local history, but new stories challenged them to action.

Practical Application

The turning point or call to action came in the form of practical application. Quoting Scripture, statistics, and history only brought the participants part of the way. The practical application completed the process on how to make a change. Some steps included shopping at a local ethnic market to try unique foods for the first time and striking up conversations with the store owners or fellow patrons. Other practical ways to get involved were joining a local Facebook group that helped new refugees to the area secure basic toiletries or volunteering to teach English to immigrant students. This conversation stoked other ideas I had not mentioned and gave participants creative steps to begin the process of becoming a multiethnic church.

Personal Stories (Testimonies)

I found that many people connected with the personal stories from my family and local friends. It is one thing to hear about discrimination in populous cities with flourishing diversity, such as New York City or Los Angeles, but it becomes more of a

reality when the discrimination happens to people one knows or with whom one is connected in the local context.

On a positive note, several people experienced friendship and salvation as a direct result of implementing the project. I shared how two graduate students from Vietnam, one with a Buddhist background, the other an atheist, gave their lives to Christ by applying the points from the presentation. Another victory came when a refugee couple, who served as former pastors in Africa, joined our leadership team to start a Swahili Bible study because of the growing need within the refugee community coming to this area. These touching stories helped participants realize the potential and possibility of reaching the ethnically diverse populace in the Springfield, Missouri metropolitan area.

Keys to Project Improvement

While I believe the project, as a whole, was successful in accomplishing its mission, I also believe there were several ways the project could have been improved for greater impact. Those ways include adjusting the presentation time limitation, changing the survey setup, continued emphasis, achieving better leadership support, and changing the choice of the weekly service.

Presentation Time Limitation

A big obstacle for me was the aspect of time. I intended to make my presentation fit within the pastor's usual sermon time allotted, which is typically thirty to forty minutes. While the two-hour presentation to the lead pastors and Life360 Intercultural would give significant amount of time to convey a clear overall understanding of the topic, trying to synthesize the notes from the longer presentations proved difficult.

My targeted time to complete my presentation was thirty minutes; however, the shortest amount of time I actually used was forty minutes. In addition to the presentation, I needed time to complete the pre- and post-surveys. Based on the feedback of friends who took a practice survey, I allotted 5 minutes for the completion of each survey. Unfortunately, in actuality it took up to ten minutes to complete each survey, which added twenty additional minutes to my total presentation time. This total span of over an hour created stress for me, left little time for questions and answers, and hastened the post-surveys (which could have affected their accuracy).

Life360 Intercultural campus benefitted the most from the presentation because they received three 40-minute installments of the information. However, the problem with this setup was that participants needed to be present at all three presentations to receive the entire message. Some participants did not attend all three presentations. To supplement this deficiency, I pre-determined to record all three messages and have them available via YouTube for viewing at a later time.

Survey Setup

In order to receive an accurate ethnocentrism scale score, I was required to use the twenty-two questions that made up the scale, even though seven of them were unnecessary for the score calculations. In total, the pre-survey consisted of forty questions while the post-survey contained thirty-five questions. The length of the surveys was a handicap rather than an asset.

The questions I created did not aid in determining whether the presentation had a positive impact on raising multicultural awareness. For example, Question 23 asked, “Do you feel like you have been discriminated against because of your race?” I assumed this

question may give insight into racial discrimination, but it was not a question that would help determine the success of the presentation, which was the main purpose of the surveys. It did, however, glean an important statistic: 46 percent from both the pre- and post-surveys answered “Yes,” to being discriminated against—interesting, in my opinion, considering that 77 percent of the participants were Caucasians.

Question 25, which asked if the participants had friends from another race and Questions 29, which probed the participants’ depth of multiethnic conversation in the church community, brought forth answers that would be unchanging from before to after the presentation. In hindsight, a shorter more concise survey would have been more beneficial.

Due to my lack of experience with statistics and survey creation, I was unable to cross-reference the information from individual surveys in order to get a better understanding of the data. This was due to inadequate setup within the Qualtrics system. It would have been more advantageous to assign individuals with codes or numbers in order to track their survey data. My statistician, however, did not feel that was necessary when we began the process. We depended on utilizing the time stamps of each survey distribution as a way of discerning which surveys belonged to which group of participants. I believe we were both in agreement that we should not have skipped that step.

Finally, having to rely on hardcopies of the surveys made the process much more complicated than necessary. The time stamping of each survey was accurate only if data was inserted during the presentation date or thereafter. We did not take into consideration the time it would take to enter the hardcopy data into digital form, which was

approximately four minutes per survey. Potential for mixing up the survey answers from two survey groups existed if we did not upload the data immediately following the presentation. Though this cross-contamination was highly unlikely, using the online survey would have been more efficient for streamlining the data process.

Continued Emphasis

In order for noticeable change to occur in the way people perceive ethnicity and, in particular, ethnicity within the local church, requires time. It has been over fifty years since Martin Luther King Jr. spoke about Sunday services being the most racially segregated time of the week, yet current statistics on multiethnic congregations have seen little change. Presentations ranging from forty minutes to three hours cannot adequately change a person's long-held beliefs concerning such a volatile issue as racism. My hope is that participants in this project have a sound biblical worldview, which includes love for all people. Considering the context of this project (a metropolitan area with a 92 percent Caucasian population), people have a limited platform for displaying such compassion. Ideally, the lead pastors of each campus would follow-up with his leadership team and strategize ways to implement the suggestions presented in seminar. As the leaders from each campus strategize with their leaders, it will create continued momentum.

Leadership Support

Leadership support is also necessary. As stated previously, my intention was to deliver this message on a typical Sunday morning service with a majority of the congregants in attendance. However, when initially reaching out to the lead pastors for dates to make the presentation, I received little feedback. Two lead pastors were willing

to allow me their pulpit on a Wednesday evening, but none presented the option of a Sunday morning.

The original project included all Life360 campuses. During the process, the Ozark campus ceased to exist. Both the Hartville and Fordland campuses are outside the Springfield metropolitan area and are in less diverse areas, which may have been a factor in the pastors' decision not to invite me to present. The Fairbanks campus is the newest campus to the Life360 family and was in the process of launching when I requested to present. Due to the timing of the fledgling church and the delayed response from the pastor, it was too late in the project process to add this campus to the presentation calendar.

Wednesday Evening vs. Sunday Morning

In the early stages of project preparation, I considered the weekly service schedule of Life360 an ideal time to deliver the shorter presentations because it required no alteration of schedule for anyone. Utilizing a Sunday morning sermon time would be a practical timeframe in which to educate the church campuses.

After receiving low feedback from the lead pastors concerning the ability to present at their campuses, I resorted to the less desirable approach of requesting to present on Wednesday evenings. Considering the total attendance across all Life360 church campuses averages 700 adults on the weekend, the reason Wednesday is less desirable is because attendance across all campuses drops significantly to 200 adults. Consequently, a much smaller cross-section of the Life360 church heard my presentation. In fact, while the adult attendance of all presentations was approximately 120, I only

received sixty-nine survey responses. If there is one place I believe this project failed, it is in presenting this information to such a low percentage of the Life360 membership.

Implications of the Project

The implications of this project to ministry are more substantial than what I first believed. I truly believed that embracing multiculturalism in the church community was a further reaching subject than it is in actuality; however, fewer churches are striving for this than I had first imagined. The multiethnic church movement is a tight-knit group of leaders who are familiar with one another and only a limited amount of literature is currently available on this subject. Additionally, virtually no data is available on multicultural ministries in a monocultural context. Taking this into consideration, I continually consider using my research to write a book about multicultural ministry in a monocultural setting. This would be groundbreaking research in a fledgling ministry topic and could assist future multiethnic church planters in successfully reaching their diverse community.

This project, while positively impacting the body of Life360, opened doors into the community that were not previously available. In the short time I have actively reached out to the Springfield community, I have joined organizations such as Minorities in Business, the Mayor's Commission on Human Rights and Community Relations, the Springfield Police Chaplains Association, the Chief's (of Police) Advisory Group, and Awaken360s board of directors.

In addition to the above organizations, Life360 has also collaborated with other organizations such as the Springfield Public School district, Drury University, Springfield Welcome Home (a volunteer group focusing on helping refugees), Evangel University,

Hand-In-Hand Multicultural Center, Grupo Latinoamericano (the Springfield Hispanic Association), Missouri State University, The Springfield Korean Association, and the U.S. Committee for Refugees and Immigrants.

In fact, the opportunities for involvement were so great, I had to turn down many offers, including becoming a board member for Fellowship of Christian Athletes, running for City Council (at the request of city officials), and joining Council of Churches of the Ozarks. This has greatly impacted the influence a small church can have on the Springfield metropolitan area.

Recommendations for Life360 Church

One presentation cannot adequately bring forth change to develop a multiethnic church; it is simply a catalyst. It requires further fanning of the flame in order to see growth. I recommend that the lead pastors carry the torch and continue dialogue in the multiethnic conversation. I provided the basic tools for change, but follow-up and leadership guidance would allow for momentum to grow.

Follow-up could take the form of preparing a strategic plan for action. This plan could include seeking out ministry volunteers at a local university with diverse backgrounds. When hiring part-time and full-time staff and pastors, consideration of their multicultural background and experience could aid in the diversification of the church. Intentionally getting involved in local multicultural groups and organizations would allow the church to be a presence in the community and perhaps glean interested church attendees.

Simpler suggestions such as singing a typical worship song with an African beat or Spanish lyrics would be ways to continue the momentum. The next church potluck

could have an international focus where members can try foods from around the world and invite the local market owners to participate by asking them to showcase their cultural cuisine to an uninformed audience.

Recommendations for Future Study

For churches or leaders interested in finding creative ways of integrating a multicultural population into a ministry, beyond those already outlined, I recommend further research into the dinner church concept. Life360 Intercultural has integrated a full meal before each service as a cornerstone for comradery that allows fellowship to ensue. Cuisine, a common means of expressing hospitality around the world, is a proven barrier-breaker at our church. Verlon Fosner, an AGTS alumnus, completed his doctoral project on this subject, and I consulted his research when laying the foundation to plant Life360 Intercultural.

A second recommendation is for the Assemblies of God, the Fellowship with which the Life360 is affiliated. Our Fellowship boasts a 42 percent ethnic minority population,¹ one of the highest in all American denominations. Unfortunately, this statistic does not indicate that the minority populace almost entirely attend monocultural churches, whether Spanish-speaking, Korean, German, or Islander churches. While this looks impressive statistically, I recommend that the Assemblies of God explore ways of either planting intentionally diverse churches or integrating minorities into pre-existing churches. Four offices within the National Leadership Resource Center of the Assemblies of God that would directly benefit from this further study are the Offices of Ethnic

¹ AG Churches.org, "AG Adherents by Race: 2001-1015," accessed November 10, 2016, [http://agchurches.org/Sitefiles/Default/RSS/AG.org%20TOP/AG%20Statistical%20Reports/2016%20\(2015%20reports\)/Adhs%20by%20Race%202015.pdf](http://agchurches.org/Sitefiles/Default/RSS/AG.org%20TOP/AG%20Statistical%20Reports/2016%20(2015%20reports)/Adhs%20by%20Race%202015.pdf).

Relations, Intercultural Ministries, the Church Multiplication Network, and the Church Transformation Initiative.

Finally, I recommend that individuals interested in multiethnic/multicultural ministry travel internationally for the purpose of gaining a wider worldview. The term worldview should be kept to the definition of considering how other countries, cultures, and people view life. Being shielded from international discovery while living in the United States limits one's understanding of cultural nuances that can only be gained through experience. Living in Korea for nearly four years dramatically changed my worldview by allowing me to stop considering the American way of doing things as the correct way (the definition of ethnocentrism) and allowed me to see the viability of different perspectives.

If international travel is inaccessible, consider learning from other cultures in one's local area—with a child-like perspective of discovery. This willingness to learn will allow for growth within oneself and, hopefully, bring forth compassion, patience, understanding, and acceptance. Ethnocentrism will destroy any progress a person makes in reaching people of different backgrounds, but humility and a willingness to learn will build bridges between cultures despite the cultural *faux pas* one will most certainly make in the process.

APPENDIX A: VISION STATEMENT OF LIFE360 CHURCH

[Preamble: This vision statement was first presented to the congregation at Pastor Ted's commissioning service September 7, 2003. Since then it has been a guide—in essence, a thirty-year plan—for each decision and step Pastor Ted, the pastoral team, and our church has taken. Many of our goals have already been achieved—from the purchase of our 136-acre future campus to multi-sites, from increasing our missions giving to launching ethnic congregations. Though our dreams are big, we serve a big God who dreams even bigger!]

A Vision and Strategy to Reach the Unreached in Springfield, Missouri

We proclaim to everyone listening, and to those who will come after us:

“The Spirit of the Sovereign Lord is upon us, because the Lord has anointed us to preach good news to the poor. He has sent us to bind up the brokenhearted, to proclaim freedom for the captives and release from darkness for the prisoners, and to proclaim the year of the Lord's favor.”

We proclaim that God has birthed in us a vision for the Church, our community, our nation, and the world. Burning within our hearts is the strong belief that we are part of God's final harvest. The fields are ripe for harvest, and we have only our generation to reach the lost. Therefore, we proclaim this vision of ...

- A community where Christ Jesus is glorified in all that we do, where the body of Christ is united in purpose, where biblical truths are upheld and the Pentecostal distinctive is not simply a position we hold but is our very being,

where God's Word is preached without apology or compromise, where miracles take place, and where the Holy Spirit baptism empowers us to witness.

- A community that prays twenty-four hours a day, seven days a week. Every minute of every day prayer warriors will intercede for souls and needs. The prayer center will be staffed from every age group, and we will witness God perform mighty miracles.
- A community that sees only two types of people in this world: believers and pre-believers. Though pre-believers are lost, not one will be counted as unreachable.
- A community where every member is active in ministry and witnessing, where the God who weeps over lost souls gives a special anointing to our members to excel in the gift of evangelism. Our friends, family, and co-workers will know that we are serious about their souls. Barbers and stylists, clerks and gas attendants, postal workers and mechanics, waiters and waitresses in every restaurant—everyone we encounter—will know when one of our members is present, because they will sense the love and unity of Christ.
- A community where every church service is attended by both the congregation of believers and by large numbers of pre-believers who are drawn by the love of God, where every service sees someone saved from sin and born again to new life, and where water baptisms occur each Sunday.
- A community that finds needs and fills them, finds hurts and heals them, giving people Jesus Christ through one need and hurt at a time.
- A community that will not stop seeking the lost, knowing that the heart of God will never be content as long as one lost soul remains in Springfield. We acknowledge that even if all 400 churches in Springfield were filled to capacity, 82,000 people are still left without a church home and are lost and dying. Therefore, we will never be content to grow to a certain size and stop, as long as one lost soul remains.
- A community that will gather in the ripe harvest with God's blessing. God will give us a tithe and offering of our city, fifteen percent of Springfield's population of 151,000. Vast numbers of unbelievers in our city and community will come and find Christ, one soul at a time.
- A community meeting on church campuses that will accommodate not only the original hundreds, and then thousands, but is sufficient to accommodate the harvest God will give us, 15 percent of our city—22,000 who will be drawn each week from our community, 22,000 believers and pre-believers who will pass through our doors and experience the services and ministries.

- A community of 22,000 that will meet not only on our present campuses and new main campus, but also on the campuses of many new multi-site campuses throughout our metro area.
- A community whose main campus will be on 120 acres, where pre-believers feel drawn and comfortable—drawn to walk our campus, to sit at our fountains and drink of the Spirit of the One who causes us never to thirst again.
- A community where ministries and events are happening every day of the week, at all hours, on every one of our campuses, including 250 separate ministries that will touch every aspect of our community—the outcast, the poor, the oppressed, those in prison, those alone and feeble, those in need of a friend and a Savior.
- A community where seniors not only feel welcome but are a crucial element in God’s plan for reaching our community, including housing communities with 300 homes for our precious seniors, especially those with fixed low income, fulfilling the admonition of James 1:27: “...to look after orphans and widows in their distress.”
- A community where present-day orphans, children in foster care, will be ministered to by our Christian foster care agency. Ten percent of the foster children in Greene County will be placed with Christian foster parents from within our own congregation and the congregations that will join with us.
- A community that lives and breathes missions, supporting missionaries and ministries on every continent with giving equal to twenty-five percent of our church budget. Every one of our Southern Missouri District missionaries will be supported, and fifty percent of our district’s home and world missions dollars will flow from the generous and passionate hearts of our people. We will never say “no” to a missionary, but will find an avenue for them to come and be a blessing and be blessed at our church. We will have ten missionary homes for itinerating missionaries, allowing their families to be a part of our church family.
- A community where our young people and children will lead in a great Holy Spirit outpouring. This revival will sweep the nation and the world as part of God’s end-time strategy prior to Christ’s return. Every school will know our students, for a fire will burn in them that will mark them as sold out, Holy Spirit baptized followers of Jesus Christ.
- A community whose children’s ministry is marked by zeal, passion, and quality of care unsurpassed, with facilities that will draw the pre-believing families of our community into a relationship with Christ.

- A community with a middle school ministry of 2,000 students, marked by holiness and fire; a high school ministry of 2,500 students, fearlessly speaking of Christ on each campus; and a college ministry that will touch ten percent of the students of the universities and colleges of our city.
- A community of anointed worship with the finest singers and musicians. Our music, drama, and fine arts ministries will serve as a vanguard, drawing people to Christ on our campuses in our weekly services and special programs and events, such as a thousand-voice choir concert on our main campus.
- A community with the largest singles' ministry in the nation, reaching this often overlooked and untapped segment of our population, welcoming these individuals fully into our church family.
- A community where every member will lead someone to Christ every year. We will not receive new members until they first invite and bring someone to church and establish themselves in an ongoing ministry within the church.
- A community that is a training center in partnership with our local institutions of higher learning, one that equips and then sends out hundreds of licensed ministers to be workers in the end-time harvest.
- A community where 75 percent of our congregation will be in Sunday school or other small group settings on a weekly basis.
- A community where families from each of Springfield's small but growing ethnic groups will be represented in our congregation. A community where each pastor on the team will lead by example and will personally lead pre-believers to Christ.
- A community that will take Christ's love to our city by touching every home in Springfield and the surrounding community twice in the first five years, and continue to do so, that none would be missed.
- A community that lifts up in prayer and affirms the other pastors and churches in our city, our co-workers in this harvest, and rejoices when God blesses their ministry.

We stand here today with confidence the Lord will accomplish this because it comes from the very heart of our Sovereign God. The Lord has promised to give us every

place we set our foot. We will take God at His word and will step forward in victory. We proclaim with a loud voice full of faith: “Shout! For the Lord has given us the city!”¹

¹ “Our 30 Year Vision” Life360 Church , accessed December 9, 2016, <http://www.life360.org/our-story/vision/30-year-vision>.

APPENDIX B: MISSION STATEMENT AND CORE VALUES

Mission Statement

Passionately connecting people to Jesus by creating a community where we belong, believe, and become.

- Belong to a family of friends who have experienced the grace of God.
- Believe the truth of the Gospel by fully embracing God's Word.
- Become active in God's purpose with a commitment to love and serve.

Core Values

The following eight core values will be expressed across all sites and congregations by all ministries, pastors, and leaders. Each site pastor must embrace these values, for they define who we are as Life360 Church.

1. **Passion for missions**—Life360 Church embraces the mandate to reach a lost world, from our local community to the ends of the earth. This passion touches every part of our church life and is expressed in all age groups (Matt. 28:19-20).
2. **Outward focus**—Realizing how easy it is to be inward focused, Life360 Church vigilantly keeps an outward focus, pursuing, accepting, and welcoming those outside the church family. We believe these pre-believers are just one prayer away from becoming believers (Acts 2:21).
3. **Personal touch**—From the pastors knowing your name to being in authentic community through a life group, Life360 Church believes each person matters and should “belong to a family of friends” (John 10:14). 133
4. **Unity with distinctiveness**—We believe that life is done best when experienced together. From multi-sites to individuals—each distinct yet all with one heart and mission—we who are many parts all belong to the same body (1 Cor. 12:12).

5. **Faith at home**—Life360 Church assists families as they build faith in their homes—homes of singles, young couples, parents, children, teenagers, and seniors. Our church’s task is to build Godly families.
6. **Intentional evangelism**—We realize that we all are at different places in our spiritual journey. God has not called us to judge others, but to love them and intentionally lead them into a relationship with the only One who can change their lives (John 8:11). This is a task not for the pastors alone but for every member of the church family.
7. **Deliberate discipleship**—Following the example of Christ, Life360 Church exists to make disciples of every believer—from child to senior—with an intentional and strategic thrust to facilitate spiritual maturity (Eph. 4:16).
8. **Multiplication**—In every way possible, we will multiply healthy disciples, leaders and campuses as we fulfill the great commission (Acts 1:8).

APPENDIX C: ORIGINAL PRE- AND POST-SURVEY

Intercultural Awareness Survey

Thank you for agreeing to participate in this survey! This survey is important to help us understand dynamics of intercultural awareness in our churches.

Your participation increases our understanding. Your responses are both confidential and anonymous. **Culture refers to different parts of the world.**

Please answer each question as honestly and quickly as possible. Remember, there are no WRONG answers.

PART I: CULTURAL AWARENESS SECTION

Q1 Most other cultures are backward compared to my culture.

- Strongly agree
- Somewhat agree
- Neither agree nor disagree
- Somewhat disagree
- Strongly disagree

Q2 My culture should be the role model for other countries.

- Strongly agree
- Somewhat agree
- Neither agree nor disagree
- Somewhat disagree
- Strongly disagree

Q3 People from my culture act strange when they come to my culture.

- Strongly agree
- Somewhat agree
- Neither agree nor disagree
- Somewhat disagree
- Strongly disagree

Q4 Lifestyles in other cultures are just as valid as those in my culture.

- Strongly agree
- Somewhat agree
- Neither agree nor disagree
- Somewhat disagree
- Strongly disagree

Q5 Other cultures should try to be more like my culture.

- Strongly agree
- Somewhat agree
- Neither agree nor disagree
- Somewhat disagree
- Strongly disagree

Q6 I'm not interested in the values and customs of other cultures.

- Strongly agree
- Somewhat agree
- Neither agree nor disagree
- Somewhat disagree
- Strongly disagree

Q7 People in my culture could learn a lot from people in other cultures.

- Strongly agree
- Somewhat agree
- Neither agree nor disagree
- Somewhat disagree
- Strongly disagree

Q8 Most people from other cultures just don't know what's good for them.

- Strongly agree
- Somewhat agree
- Neither agree nor disagree
- Somewhat disagree
- Strongly disagree

Q9 I respect the values and customs of other cultures.

- Strongly agree
- Somewhat agree
- Neither agree nor disagree
- Somewhat disagree
- Strongly disagree

Q10 Other cultures are smart to look to my culture.

- Strongly agree
- Somewhat agree
- Neither agree nor disagree
- Somewhat disagree
- Strongly disagree

Q11 Most people would be happier if they lived like people in my culture.

- Strongly agree
- Somewhat agree
- Neither agree nor disagree
- Somewhat disagree
- Strongly disagree

Q12 I have many friends from different cultures.

- Strongly agree
- Somewhat agree
- Neither agree nor disagree
- Somewhat disagree
- Strongly disagree

Q13 People in my culture have just about the best lifestyles of anywhere.

- Strongly agree
- Somewhat agree
- Neither agree nor disagree
- Somewhat disagree
- Strongly disagree

Q14 Lifestyles in other cultures are not as valid as those in my culture.

- Strongly agree
- Somewhat agree
- Neither agree nor disagree
- Somewhat disagree
- Strongly disagree

Q15 I'm very interested in the values and customs of other cultures.

- Strongly agree
- Somewhat agree
- Neither agree nor disagree
- Somewhat disagree
- Strongly disagree

Q16 I apply my values when judging people who are different.

- Strongly agree
- Somewhat agree
- Neither agree nor disagree
- Somewhat disagree
- Strongly disagree

Q17 I see people who are similar to me as virtuous.

- Strongly agree
- Somewhat agree
- Neither agree nor disagree
- Somewhat disagree
- Strongly disagree

Q18 I do not cooperate with people who are different.

- Strongly agree
- Somewhat agree
- Neither agree nor disagree
- Somewhat disagree
- Strongly disagree

Q19 Most people in my culture just don't know what is good for them.

- Strongly agree
- Somewhat agree
- Neither agree nor disagree
- Somewhat disagree
- Strongly disagree

Q20 I do not trust people who are different.

- Strongly agree
- Somewhat agree
- Neither agree nor disagree
- Somewhat disagree
- Strongly disagree

Q21 I dislike interacting with people from different cultures.

- Strongly agree
- Somewhat agree
- Neither agree nor disagree
- Somewhat disagree
- Strongly disagree

Q22 I have little respect for the values and customs of other cultures.

- Strongly agree
- Somewhat agree
- Neither agree nor disagree
- Somewhat disagree
- Strongly disagree

PART II: GENERAL INFORMATION SECTION

Q23 Do you feel like you have ever been discriminated against because of your race?

- Definitely yes
- Probably yes
- Might or might not
- Probably not
- Definitely not

Q24 Do you think having a multiethnic church is necessary for discipling people to be followers of Jesus?

- Definitely yes
- Probably yes
- Might or might not
- Probably not
- Definitely not

Q25 Do you have a personal (not professional) friend from another race?

- Definitely yes
- Probably yes
- Might or might not
- Probably not
- Definitely not

Q26 Do you think creating a multiethnic church is biblical?

- Definitely yes
- Probably yes
- Might or might not
- Probably not
- Definitely not

Q27 How would attending a multiethnic church make you feel?

- Extremely comfortable
- Somewhat comfortable
- Neither comfortable nor uncomfortable
- Somewhat uncomfortable
- Extremely uncomfortable

Q28 Is having a single race church (all Black, all Asian, or all White) a preferable way to reach people for Jesus?

- Definitely yes
- Probably yes
- Might or might not
- Probably not
- Definitely not

Q29 To what extent have you been personally involved in the conversation about multicultural/multiethnic ministry?

- Extremely involved
- Very involved
- Moderately involved
- Slightly involved
- Not involved

PART III: PRESENTATION SECTION

Q30 Have you been present in a presentation by Pastor Duran providing Cultural Diversity Training?

- Yes
- No

If NO Is Selected, Please Skip To Q36.

Q31 Was the presenter clear in presenting the material?

- Definitely yes
- Probably yes
- Might or might not
- Probably not
- Definitely not
- NOT APPLICABLE

Q32 At what level do you understand the main points of the material?

- Far above average
- Somewhat above average
- Average
- Somewhat below average
- Far below average
- NOT APPLICABLE

Q33 What do you believe was the presenter's educational understanding of the material?

- Extremely competent
- Somewhat competent
- Neither competent nor incompetent
- Somewhat incompetent
- Extremely incompetent
- NOT APPLICABLE

Q34 How useful was this information for your church?

- Extremely useful
- Very useful
- Moderately useful
- Slightly useful
- Not useful at all
- NOT APPLICABLE

Q35 How useful was this information for you personally?

- Extremely useful
- Very useful
- Moderately useful
- Slightly useful
- Not useful at all
- NOT APPLICABLE

PART IV: GENERAL INFORMATION SECTION**Q36 My Gender is:**

- Male
- Female

Q37 My age is:

- Under 18
- 18 - 24
- 25 - 34
- 35 - 44
- 45 - 54
- 55 - 64
- 65 - 74
- 75 - 84
- 85 or older

Q38 My educational background:

- Less than high school
- High school graduate
- Some college
- 2 year degree
- 4 year degree
- Professional degree
- Doctorate

Q39 My Marital Status:

- Married
- Widowed
- Divorced
- Separated
- Never married

Q40 My racial/ethnic identity is:

- Euro-American - not Hispanic
- Hispanic
- Black or African American
- Native American or Alaska Native
- Asian
- Native Hawaiian or Pacific Islander
- Other _____

ADDITIONAL COMMENTS: _____

Thank you so much for your participation!

APPENDIX D: REVISED PRE- AND POST-SURVEY

Intercultural Awareness Survey

Thank you for agreeing to participate in this survey! This survey is important to help us understand dynamics of intercultural awareness in our churches.

Your participation increases our understanding. Your responses are both confidential and anonymous. **Culture refers to different parts of the world.**

Please answer each question as honestly and quickly as possible. Remember, there are no WRONG answers.

PART I: CULTURAL AWARENESS SECTION

Q1 Most other cultures are backward compared to my culture.

- Strongly agree
- Somewhat agree
- Neither agree nor disagree
- Somewhat disagree
- Strongly disagree

Q2 My culture should be the role model for other countries.

- Strongly agree
- Somewhat agree
- Neither agree nor disagree
- Somewhat disagree
- Strongly disagree

Q3 People from my culture act strange when they come to my culture.

- Strongly agree
- Somewhat agree
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- Somewhat disagree
- Strongly disagree

Q4 Lifestyles in other cultures are just as valid as those in my culture.

- Strongly agree
- Somewhat agree
- Neither agree nor disagree
- Somewhat disagree
- Strongly disagree

Q5 Other cultures should try to be more like my culture.

- Strongly agree
- Somewhat agree
- Neither agree nor disagree
- Somewhat disagree
- Strongly disagree

Q6 I'm not interested in the values and customs of other cultures.

- Strongly agree
- Somewhat agree
- Neither agree nor disagree
- Somewhat disagree
- Strongly disagree

Q7 People in my culture could learn a lot from people in other cultures.

- Strongly agree
- Somewhat agree
- Neither agree nor disagree
- Somewhat disagree
- Strongly disagree

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- Strongly agree
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- Strongly agree
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- Slightly useful
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PART IV: GENERAL INFORMATION SECTION**Q36 My Gender is:**

- Male
- Female

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- 25 - 34
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- Divorced
- Separated
- Never married

Q40 My racial/ethnic identity is:

- Euro-American - not Hispanic
- Hispanic
- Black or African American
- Native American or Alaska Native
- Asian
- Native Hawaiian or Pacific Islander
- Other _____

ADDITIONAL COMMENTS: _____

Thank you so much for your participation!

APPENDIX E: QUALTRICS SURVEY ANALYSIS DATA

t-Test

Group Statistics

Q30 - Were you present in the presentation by Pastor Duran on Cultural Awareness?		N	Mean	Std. Deviation	Std. Error Mean
Ethnocentrism	Yes	69	28.0870	8.44661	1.01685
	No	69	31.2464	9.59075	1.15459

Independent Samples Test

		Levene's Test for Equality of Variances		<i>t</i> -test for Equality of Means	
		F	Sig.	t	df
Ethnocentrism	Equal variances assumed	1.902	.170	-2.054	136
	Equal variances not assumed			-2.054	133.863

Independent Samples Test

		<i>t</i> -test for Equality of Means		
		Sig. (2-tailed)	Mean Difference	Std. Error Difference
Ethnocentrism	Equal variances assumed	.042	-3.15942	1.53853
	Equal variances not assumed	.042	-3.15942	1.53853

Independent Samples Test

		<i>t</i> -test for Equality of Means	
		95% Confidence Interval of the Difference	
		Lower	Upper
Ethnocentrism	Equal variances assumed	-6.20195	-.11689
	Equal variances not assumed	-6.20239	-.11645

Univariate Analysis of Variance

Between-Subjects Factors

		Value Label	N
Q30 - Were you present in the presentation by Pastor Duran on Cultural Awareness?	1	Yes	69
	2	No	69
Group	1	Intercultural Campus	26
	2	Pastors	10
	3	Westgate	45
	4	Parkcrest	38
	5	Republic	19

Descriptive Statistics

Dependent Variable: Ethnocentrism

Q30 - Were you present in the presentation by Pastor Duran on Cultural Awareness?		Mean	Std. Deviation	N
	Group			
Yes	Intercultural Campus	25.2727	7.16594	22
	Pastors	29.2857	4.68025	7
	Westgate	27.8000	9.12767	15
	Parkcrest	29.2857	10.42503	14
	Republic	31.8182	8.38830	11
	Total	28.0870	8.44661	69
No	Intercultural Campus	22.7500	7.50000	4
	Pastors	28.6667	4.93288	3
	Westgate	29.3333	9.85527	30
	Parkcrest	34.3333	9.27674	24
	Republic	34.3750	8.58466	8
	Total	31.2464	9.59075	69
Total	Intercultural Campus	24.8846	7.12363	26
	Pastors	29.1000	4.48330	10
	Westgate	28.8222	9.54246	45
	Parkcrest	32.4737	9.88785	38
	Republic	32.8947	8.33263	19
	Total	29.6667	9.14229	138

Tests of Between-Subjects Effects

Dependent Variable: Ethnocentrism

Source	Type III Sum of Squares	df	Mean Square	F	Sig.
Corrected Model	1428.689 ^a	9	158.743	2.027	.041
Intercept	71463.429	1	71463.429	912.726	.000
Q30	29.944	1	29.944	.382	.537
Group	864.303	4	216.076	2.760	.031
Q30 * Group	168.809	4	42.202	.539	.707
Error	10021.977	128	78.297		
Total	132906.000	138			
Corrected Total	11450.667	137			

a. R Squared = .125 (Adjusted R Squared = .063)

Univariate Analysis of Variance

Between-Subjects Factors

		Value Label	N
Q30 - Were you present in the presentation by Pastor Duran on Cultural Awareness?	1	Yes	40
	2	No	62
Group	3	Westgate	45
	4	Parkcrest	38
	5	Republic	19

Descriptive Statistics

Dependent Variable: Ethnocentrism

Q30 - Were you present in the presentation by Pastor Duran on Cultural Awareness?		Group	Mean	Std. Deviation	N
Yes	Westgate		27.8000	9.12767	15
	Parkcrest		29.2857	10.42503	14
	Republic		31.8182	8.38830	11
	Total		29.4250	9.31744	40
No	Westgate		29.3333	9.85527	30
	Parkcrest		34.3333	9.27674	24
	Republic		34.3750	8.58466	8
	Total		31.9194	9.66708	62
Total	Westgate		28.8222	9.54246	45
	Parkcrest		32.4737	9.88785	38
	Republic		32.8947	8.33263	19
	Total		30.9412	9.56357	102

Tests of Between-Subjects Effects

Dependent Variable: Ethnocentrism

Source	Type III Sum of Squares	df	Mean Square	F	Sig.
Corrected Model	642.879 ^a	5	128.576	1.436	.218
Intercept	81464.547	1	81464.547	909.925	.000
Q30	194.634	1	194.634	2.174	.144
Group	331.963	2	165.981	1.854	.162
Q30 * Group	59.412	2	29.706	.332	.718
Error	8594.769	96	89.529		
Total	106888.000	102			
Corrected Total	9237.647	101			

a. R Squared = .070 (Adjusted R Squared = .021)

t-Test - without Intercultural Church and Pastors

Group Statistics

Q30 - Were you present in the presentation by Pastor Duran on Cultural Awareness?		N	Mean	Std. Deviation	Std. Error Mean
Ethnocentrism	Yes	40	29.4250	9.31744	1.47322
	No	62	31.9194	9.66708	1.22772

Independent Samples Test

		Levene's Test for Equality of Variances		t-test for Equality of Means	
		F	Sig.	t	df
Ethnocentrism	Equal variances assumed	.689	.408	-1.290	100
	Equal variances not assumed			-1.301	85.588

Independent Samples Test

		<i>t</i> -test for Equality of Means		
		Sig. (2-tailed)	Mean Difference	Std. Error Difference
Ethnocentrism	Equal variances assumed	.200	-2.49435	1.93317
	Equal variances not assumed	.197	-2.49435	1.91772

Independent Samples Test

		<i>t</i> -test for Equality of Means	
		95% Confidence Interval of the Difference	
		Lower	Upper
Ethnocentrism	Equal variances assumed	-6.32970	1.34099
	Equal variances not assumed	-6.30693	1.31822

Crosstabs

Q27 - How would attending a multiethnic church make you feel? * Q30 - Were you present in the presentation by Pastor Duran on Cultural Awareness? Crosstabulation

		Q30 - Were you present in the presentation by Pastor Duran on Cultural Awareness?
		Yes
Q27 - How would attending a multiethnic church make you feel?	Extremely comfortable	Count 19 % within Q27 - How would attending a multiethnic church make you feel? 41.3%
	Somewhat comfortable	Count 32 % within Q27 - How would attending a multiethnic church make you feel? 68.1%
	Neither comfortable nor uncomfortable	Count 10 % within Q27 - How would attending a multiethnic church make you feel? 34.5%
	Somewhat uncomfortable	Count 8 % within Q27 - How would attending a multiethnic church make you feel? 57.1%
Total	Count 69 % within Q27 - How would attending a multiethnic church make you feel? 50.7%	

Q27 - How would attending a multiethnic church make you feel? * Q30 - Were you present in the presentation by Pastor Duran on Cultural Awareness? Crosstabulation

			Q30 - Were you present in the presentation by Pastor Duran on Cultural Awareness?
			No
Q27 - How would attending a multiethnic church make you feel?	Extremely comfortable	Count	27
		% within Q27 - How would attending a multiethnic church make you feel?	58.7%
	Somewhat comfortable	Count	15
		% within Q27 - How would attending a multiethnic church make you feel?	31.9%
Neither comfortable nor uncomfortable	Count	19	
	% within Q27 - How would attending a multiethnic church make you feel?	65.5%	
Somewhat uncomfortable	Count	6	
	% within Q27 - How would attending a multiethnic church make you feel?	42.9%	
Total	Count	67	
	% within Q27 - How would attending a multiethnic church make you feel?	49.3%	

Q27 - How would attending a multiethnic church make you feel? * Q30 - Were you present in the presentation by Pastor Duran on Cultural Awareness? Crosstabulation

		Total
Q27 - How would attending a multiethnic church make you feel?	Extremely comfortable	Count 46 % within Q27 - How would attending a multiethnic church make you feel? 100.0%
	Somewhat comfortable	Count 47 % within Q27 - How would attending a multiethnic church make you feel? 100.0%
	Neither comfortable nor uncomfortable	Count 29 % within Q27 - How would attending a multiethnic church make you feel? 100.0%
	Somewhat uncomfortable	Count 14 % within Q27 - How would attending a multiethnic church make you feel? 100.0%
Total	Count 136 % within Q27 - How would attending a multiethnic church make you feel? 100.0%	

Chi-Square Tests

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	10.592 ^a	3	.014
Likelihood Ratio	10.786	3	.013
Linear-by-Linear Association	.061	1	.804
N of Valid Cases	136		

a. 0 cells (0.0%) have expected count less than 5. The minimum expected count is 6.90.

t-Test**Group Statistics**

Q30 - Were you present in the presentation by Pastor Duran on Cultural Awareness?	N	Mean	Std. Deviation
Q27 - How would attending a multiethnic church make you feel? Yes	69	2.10	.942
No	67	2.06	1.028

Group Statistics

Q30 - Were you present in the presentation by Pastor Duran on Cultural Awareness?	Std. Error Mean
Q27 - How would attending a multiethnic church make you feel? Yes	.113
No	.126

Independent Samples Test

	Levene's Test for Equality of Variances		t-test for Equality of Means
	F	Sig.	t
Q27 - How would attending a multiethnic church make you feel? Equal variances assumed	3.344	.070	.247
Equal variances not assumed			.247

Independent Samples Test

	t-test for Equality of Means		
	df	Sig. (2-tailed)	Mean Difference
Q27 - How would attending a multiethnic church make you feel? Equal variances assumed	134	.805	.042
Equal variances not assumed	132.185	.805	.042

Independent Samples Test

		<i>t</i> -test for Equality of Means		
		Std. Error Difference	95% Confidence Interval of the Difference	
			Lower	Upper
Q27 - How would attending a multiethnic church make you feel?	Equal variances assumed	.169	-.292	.376
	Equal variances not assumed	.169	-.293	.376

Crosstabs

Q24 - Do you think having a multiethnic church is necessary for discipling people... * Q30 - Were you present in the presentation by Pastor Duran on Cultural Awareness? Crosstabulation

			Q30 - Were you present in the presentation by Pastor Duran on Cultural Awareness?
			Yes
Q24 - Do you think having a multiethnic church is necessary for discipling people...	Definitely yes	Count	38
		% within Q24 - Do you think having a multiethnic church is necessary for discipling people...	55.1%
	Probably yes	Count	14
		% within Q24 - Do you think having a multiethnic church is necessary for discipling people...	51.9%
	Might or might not	Count	12
		% within Q24 - Do you think having a multiethnic church is necessary for discipling people...	48.0%
Probably not	Count	3	
	% within Q24 - Do you think having a multiethnic church is necessary for discipling people...	37.5%	
Definitely not	Count	2	
	% within Q24 - Do you think having a multiethnic church is necessary for discipling people...	28.6%	
Total	Count	69	
	% within Q24 - Do you think having a multiethnic church is necessary for discipling people...	50.7%	

Q24 - Do you think having a multiethnic church is necessary for discipling people... * Q30 - Were you present in the presentation by Pastor Duran on Cultural Awareness? Crosstabulation

			Q30 - Were you present in the presentation by Pastor Duran on Cultural Awareness?	
			No	Total
Q24 - Do you think having a multiethnic church is necessary for discipling people...	Definitely yes	Count	31	69
		% within Q24 - Do you think having a multiethnic church is necessary for discipling people...	44.9%	100.0%
	Probably yes	Count	13	27
		% within Q24 - Do you think having a multiethnic church is necessary for discipling people...	48.1%	100.0%
	Might or might not	Count	13	25
		% within Q24 - Do you think having a multiethnic church is necessary for discipling people...	52.0%	100.0%
	Probably not	Count	5	8
		% within Q24 - Do you think having a multiethnic church is necessary for discipling people...	62.5%	100.0%
	Definitely not	Count	5	7
		% within Q24 - Do you think having a multiethnic church is necessary for discipling people...	71.4%	100.0%
Total		Count	67	136
		% within Q24 - Do you think having a multiethnic church is necessary for discipling people...	49.3%	100.0%

Chi-Square Tests

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	2.544 ^a	4	.637
Likelihood Ratio	2.593	4	.628
Linear-by-Linear Association	2.298	1	.130
N of Valid Cases	136		

a. 4 cells (40.0%) have expected count less than 5. The minimum expected count is 3.45.

t-Test

Group Statistics

Q30 - Were you present in the presentation by Pastor Duran on Cultural Awareness?		N	Mean	Std. Deviation
Q24 - Do you think having a multiethnic church is necessary for discipling people...	Yes	69	1.80	1.065
	No	67	2.10	1.281

Group Statistics

Q30 - Were you present in the presentation by Pastor Duran on Cultural Awareness?		Std. Error Mean
Q24 - Do you think having a multiethnic church is necessary for discipling people...	Yes	.128
	No	.156

Independent Samples Test

	Levene's Test for Equality of Variances	<i>t</i> -test for Equality of Means		
		F	Sig.	t
Q24 - Do you think having a multiethnic church is necessary for discipling people...	Equal variances assumed	2.744	.100	-1.523
	Equal variances not assumed			-1.519

Independent Samples Test

	<i>t</i> -test for Equality of Means			
	df	Sig. (2-tailed)	Mean Difference	
Q24 - Do you think having a multiethnic church is necessary for discipling people...	Equal variances assumed	134	.130	-.307
	Equal variances not assumed	128.269	.131	-.307

Independent Samples Test

		t-test for Equality of Means		
		Std. Error Difference	95% Confidence Interval of the Difference	
			Lower	Upper
Q24 - Do you think having a multiethnic church is necessary for discipling people...	Equal variances assumed	.202	-.706	.092
	Equal variances not assumed	.202	-.708	.093

Crosstabs

Q28 - Is having a single race church (all Black, all Asian, or all White) a preference... * Q30 - Were you present in the presentation by Pastor Duran on Cultural Awareness? Crosstabulation

		Q30 - Were you present in the presentation by Pastor Duran on Cultural Awareness?	
		Yes	
Q28 - Is having a single race church (all Black, all Asian, or all White) a preference...	Definitely yes	Count	0
		% within Q28 - Is having a single race church (all Black, all Asian, or all White) a preference...	0.0%
	Probably yes	Count	3
		% within Q28 - Is having a single race church (all Black, all Asian, or all White) a preference...	60.0%
	Might or might not	Count	16
		% within Q28 - Is having a single race church (all Black, all Asian, or all White) a preference...	43.2%
Probably not	Count	29	
	% within Q28 - Is having a single race church (all Black, all Asian, or all White) a preference...	63.0%	
Definitely not	Count	21	
	% within Q28 - Is having a single race church (all Black, all Asian, or all White) a preference...	44.7%	
Total	Count	69	
	% within Q28 - Is having a single race church (all Black, all Asian, or all White) a preference...	50.7%	

Q28 - Is having a single race church (all Black, all Asian, or all White) a preference... * Q30 - Were you present in the presentation by Pastor Duran on Cultural Awareness? Crosstabulation

		Q30 - Were you present in the presentation by Pastor Duran on Cultural Awareness?		
		No	Total	
Q28 - Is having a single race church (all Black, all Asian, or all White) a preference...	Definitely yes	Count	1	1
		% within Q28 - Is having a single race church (all Black, all Asian, or all White) a preference...	100.0%	100.0%
	Probably yes	Count	2	5
		% within Q28 - Is having a single race church (all Black, all Asian, or all White) a preference...	40.0%	100.0%
	Might or might not	Count	21	37
		% within Q28 - Is having a single race church (all Black, all Asian, or all White) a preference...	56.8%	100.0%
Probably not	Count	17	46	
	% within Q28 - Is having a single race church (all Black, all Asian, or all White) a preference...	37.0%	100.0%	
Definitely not	Count	26	47	
	% within Q28 - Is having a single race church (all Black, all Asian, or all White) a preference...	55.3%	100.0%	
Total		Count	67	136
		% within Q28 - Is having a single race church (all Black, all Asian, or all White) a preference...	49.3%	100.0%

Chi-Square Tests

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	5.510 ^a	4	.239
Likelihood Ratio	5.936	4	.204
Linear-by-Linear Association	.010	1	.922
N of Valid Cases	136		

a. 4 cells (40.0%) have expected count less than 5. The minimum expected count is .49.

Crosstabs

Group * Q40 - My racial/ethnic identity is: Crosstabulation

			Q40 - My racial/ethnic identity is:			
			Euro-American - not Hispanic	Hispanic	Native American or Alaska Native	Asian
Group	Intercultural Campus	Count	17	2	0	5
		% within Group	65.4%	7.7%	0.0%	19.2%
	Pastors	Count	8	0	0	0
		% within Group	100.0%	0.0%	0.0%	0.0%
	Westgate	Count	30	3	4	3
		% within Group	66.7%	6.7%	8.9%	6.7%
	Parkcrest	Count	36	0	1	0
		% within Group	97.3%	0.0%	2.7%	0.0%
	Republic	Count	14	0	0	0
		% within Group	73.7%	0.0%	0.0%	0.0%
Total		Count	105	5	5	8
		% within Group	77.8%	3.7%	3.7%	5.9%

Group * Q40 - My racial/ethnic identity is: Crosstabulation

			Q40 - My racial/ethnic identity is:	Total
			Other	
Group	Intercultural Campus	Count	2	26
		% within Group	7.7%	100.0%
	Pastors	Count	0	8
		% within Group	0.0%	100.0%
	Westgate	Count	5	45
		% within Group	11.1%	100.0%
	Parkcrest	Count	0	37
		% within Group	0.0%	100.0%
	Republic	Count	5	19
		% within Group	26.3%	100.0%
Total		Count	12	135
		% within Group	8.9%	100.0%

Chi-Square Tests

	Value	df	Asymp. Sig. (2- sided)
Pearson Chi-Square	35.857 ^a	16	.003
Likelihood Ratio	41.288	16	.001
Linear-by-Linear Association	.426	1	.514
N of Valid Cases	135		

a. 20 cells (80.0%) have expected count less than 5. The minimum expected count is .30.

Crosstabs

Group * Q40 - My racial/ethnic identity is: * Q30 - Were you present in the presentation by Pastor Duran on Cultural Awareness? Crosstabulation

Q30 - Were you present in the presentation by Pastor Duran on Cultural Awareness?				Q40 - My racial/ethnic identity is:	
				Euro-American - not Hispanic	Hispanic
Yes	Group	Intercultural	Count	15	2
		Campus	% within Group	68.2%	9.1%
	Pastors	Count	5	0	
		% within Group	100.0%	0.0%	
	Westgate	Count	11	1	
		% within Group	73.3%	6.7%	
	Parkcrest	Count	14	0	
		% within Group	100.0%	0.0%	
	Republic	Count	7	0	
		% within Group	63.6%	0.0%	
Total	Count	52	3		
	% within Group	77.6%	4.5%		
No	Group	Intercultural	Count	2	0
		Campus	% within Group	50.0%	0.0%
	Pastors	Count	3	0	
		% within Group	100.0%	0.0%	
	Westgate	Count	19	2	
		% within Group	63.3%	6.7%	
	Parkcrest	Count	22	0	
		% within Group	95.7%	0.0%	
	Republic	Count	7	0	
		% within Group	87.5%	0.0%	
Total	Count	53	2		
	% within Group	77.9%	2.9%		
Total	Group	Intercultural	Count	17	2
		Campus	% within Group	65.4%	7.7%
	Pastors	Count	8	0	
		% within Group	100.0%	0.0%	
	Westgate	Count	30	3	
		% within Group	66.7%	6.7%	
	Parkcrest	Count	36	0	
		% within Group	97.3%	0.0%	
Republic	Count	14	0		

Group * Q40 - My racial/ethnic identity is: * Q30 - Were you present in the presentation by Pastor Duran on Cultural Awareness? Crosstabulation

Q30 - Were you present in the presentation by Pastor Duran on Cultural Awareness?				Q40 - My racial/ethnic identity is:	
				Native American or Alaska Native	Asian
Yes	Group	Intercultural	Count	0	4
		Campus	% within Group	0.0%	18.2%
	Pastors	Count	0	0	
		% within Group	0.0%	0.0%	
	Westgate	Count	2	0	
		% within Group	13.3%	0.0%	
	Parkcrest	Count	0	0	
		% within Group	0.0%	0.0%	
	Republic	Count	0	0	
		% within Group	0.0%	0.0%	
Total	Count	2	4		
	% within Group	3.0%	6.0%		
No	Group	Intercultural	Count	0	1
		Campus	% within Group	0.0%	25.0%
	Pastors	Count	0	0	
		% within Group	0.0%	0.0%	
	Westgate	Count	2	3	
		% within Group	6.7%	10.0%	
	Parkcrest	Count	1	0	
		% within Group	4.3%	0.0%	
	Republic	Count	0	0	
		% within Group	0.0%	0.0%	
Total	Count	3	4		
	% within Group	4.4%	5.9%		
Total	Group	Intercultural	Count	0	5
		Campus	% within Group	0.0%	19.2%
	Pastors	Count	0	0	
		% within Group	0.0%	0.0%	
	Westgate	Count	4	3	
		% within Group	8.9%	6.7%	
	Parkcrest	Count	1	0	
		% within Group	2.7%	0.0%	
Republic	Count	0	0		

Group * Q40 - My racial/ethnic identity is: * Q30 - Were you present in the presentation by Pastor Duran on Cultural Awareness? Crosstabulation

Q30 - Were you present in the presentation by Pastor Duran on Cultural Awareness?				Q40 - My racial/ethnic identity is:	Total
				Other	
Yes	Group	Intercultural	Count	1	22
		Campus	% within Group	4.5%	100.0%
	Pastors	Count	0	5	
		% within Group	0.0%	100.0%	
	Westgate	Count	1	15	
		% within Group	6.7%	100.0%	
	Parkcrest	Count	0	14	
		% within Group	0.0%	100.0%	
	Republic	Count	4	11	
		% within Group	36.4%	100.0%	
Total	Count	6	67		
	% within Group	9.0%	100.0%		
No	Group	Intercultural	Count	1	4
		Campus	% within Group	25.0%	100.0%
	Pastors	Count	0	3	
		% within Group	0.0%	100.0%	
	Westgate	Count	4	30	
		% within Group	13.3%	100.0%	
	Parkcrest	Count	0	23	
		% within Group	0.0%	100.0%	
	Republic	Count	1	8	
		% within Group	12.5%	100.0%	
Total	Count	6	68		
	% within Group	8.8%	100.0%		
Total	Group	Intercultural	Count	2	26
		Campus	% within Group	7.7%	100.0%
	Pastors	Count	0	8	
		% within Group	0.0%	100.0%	
	Westgate	Count	5	45	
		% within Group	11.1%	100.0%	
	Parkcrest	Count	0	37	
		% within Group	0.0%	100.0%	
Republic	Count	5	19		

Group * Q40 - My racial/ethnic identity is: * Q30 - Were you present in the presentation by Pastor Duran on Cultural Awareness? Crosstabulation

Q30 - Were you present in the presentation by Pastor Duran on Cultural Awareness?				Q40 - My racial/ethnic identity is:	
				Euro-American - not Hispanic	Hispanic
Total	Group	Republic	% within Group	73.7%	0.0%
	Total		Count	105	5
			% within Group	77.8%	3.7%

Group * Q40 - My racial/ethnic identity is: * Q30 - Were you present in the presentation by Pastor Duran on Cultural Awareness? Crosstabulation

Q30 - Were you present in the presentation by Pastor Duran on Cultural Awareness?				Q40 - My racial/ethnic identity is:	
				Native American or Alaska Native	Asian
Total	Group	Republic	% within Group	0.0%	0.0%
	Total		Count	5	8
			% within Group	3.7%	5.9%

Group * Q40 - My racial/ethnic identity is: * Q30 - Were you present in the presentation by Pastor Duran on Cultural Awareness? Crosstabulation

Q30 - Were you present in the presentation by Pastor Duran on Cultural Awareness?				Q40 - My racial/ethnic identity is:	
				Other	Total
Total	Group	Republic	% within Group	26.3%	100.0%
	Total		Count	12	135
			% within Group	8.9%	100.0%

Chi-Square Tests

Q30 - Were you present in the presentation by Pastor Duran on Cultural Awareness?		Value	df	Asymp. Sig. (2-sided)
Yes	Pearson Chi-Square	30.950 ^b	16	.014
	Likelihood Ratio	29.506	16	.021
	Linear-by-Linear Association	.254	1	.614
	N of Valid Cases	67		
No	Pearson Chi-Square	15.614 ^c	16	.480
	Likelihood Ratio	19.517	16	.243
	Linear-by-Linear Association	4.097	1	.043
	N of Valid Cases	68		
Total	Pearson Chi-Square	35.857 ^a	16	.003
	Likelihood Ratio	41.288	16	.001
	Linear-by-Linear Association	.426	1	.514
	N of Valid Cases	135		

a. 20 cells (80.0%) have expected count less than 5. The minimum expected count is .30.

b. 21 cells (84.0%) have expected count less than 5. The minimum expected count is .15.

c. 22 cells (88.0%) have expected count less than 5. The minimum expected count is .09.

Crosstabs

Case Processing Summary

	Cases					
	Valid		Missing		Total	
	N	Percent	N	Percent	N	Percent
Q26 - Do you think creating a multiethnic church is biblical? * Q30 - Were you present in the presentation by Pastor Duran on Cultural Awareness?	136	91.9%	12	8.1%	148	100.0%

Q26 - Do you think creating a multiethnic church is biblical? * Q30 - Were you present in the presentation by Pastor Duran on Cultural Awareness? Crosstabulation

		Q30 - Were you present in the presentation by Pastor Duran on Cultural Awareness?	
		Yes	
Q26 - Do you think creating a multiethnic church is biblical?	Definitely yes	Count	58
		% within Q26 - Do you think creating a multiethnic church is biblical?	54.2%
	Probably yes	Count	9
		% within Q26 - Do you think creating a multiethnic church is biblical?	39.1%
	Might or might not	Count	2
		% within Q26 - Do you think creating a multiethnic church is biblical?	33.3%
Total		Count	69
		% within Q26 - Do you think creating a multiethnic church is biblical?	50.7%

Q26 - Do you think creating a multiethnic church is biblical? * Q30 - Were you present in the presentation by Pastor Duran on Cultural Awareness? Crosstabulation

		Q30 - Were you present in the presentation by Pastor Duran on Cultural Awareness?		Total
		No		
Q26 - Do you think creating a multiethnic church is biblical?	Definitely yes	Count	49	107
		% within Q26 - Do you think creating a multiethnic church is biblical?	45.8%	100.0%
	Probably yes	Count	14	23
		% within Q26 - Do you think creating a multiethnic church is biblical?	60.9%	100.0%
	Might or might not	Count	4	6
		% within Q26 - Do you think creating a multiethnic church is biblical?	66.7%	100.0%
Total		Count	67	136
		% within Q26 - Do you think creating a multiethnic church is biblical?	49.3%	100.0%

Chi-Square Tests

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	2.482 ^a	2	.289
Likelihood Ratio	2.504	2	.286
Linear-by-Linear Association	2.366	1	.124
N of Valid Cases	136		

a. 2 cells (33.3%) have expected count less than 5. The minimum expected count is 2.96.

Crosstabs

Q26 - Do you think creating a multiethnic church is biblical? * Group * Q30 - Were you present in the presentation by Pastor Duran on Cultural Awareness? Crosstabulation

Q30 - Were you present in the presentation by Pastor Duran on Cultural Awareness?				Group				
				Intercultural Campus	Pastors	Westgate	Parkcrest	Republic
Yes	Q26 - Do you think creating a multiethnic church is biblical?	Definitely yes	Count	21	5	11	11	10
			% within Q26 - Do you think creating a multiethnic church is biblical?	36.2%	8.6%	19.0%	19.0%	17.2%
		Probably yes	Count	1	2	3	2	1
		% within Q26 - Do you think creating a multiethnic church is biblical?	11.1%	22.2%	33.3%	22.2%	11.1%	
		Might or might not	Count	0	0	1	1	0
		% within Q26 - Do you think creating a multiethnic church is biblical?	0.0%	0.0%	50.0%	50.0%	0.0%	
Total			Count	22	7	15	14	11
			% within Q26 - Do you think creating a multiethnic church is biblical?	31.9%	10.1%	21.7%	20.3%	15.9%
No	Q26 - Do you think creating a multiethnic church is biblical?	Definitely yes	Count	4	0	23	14	8
			% within Q26 - Do you think creating a multiethnic church is biblical?	8.2%	0.0%	46.9%	28.6%	16.3%
		Probably yes	Count	0	2	5	7	0
		% within Q26 - Do you think creating a multiethnic church is biblical?	0.0%	14.3%	35.7%	50.0%	0.0%	
		Might or might not	Count	0	0	2	2	0
		% within Q26 - Do you think creating a multiethnic church is biblical?	0.0%	0.0%	50.0%	50.0%	0.0%	
Total			Count	4	2	30	23	8
			% within Q26 - Do you think creating a multiethnic church is biblical?	6.0%	3.0%	44.8%	34.3%	11.9%

Total	Q26 - Do you think creating a multiethnic church is biblical?	Definitely yes	Count % within Q26 - Do you think creating a multiethnic church is biblical?	25 23.4%	5 4.7%	34 31.8%	25 23.4%	18 16.8%
		Probably yes	Count % within Q26 - Do you think creating a multiethnic church is biblical?	1 4.3%	4 17.4%	8 34.8%	9 39.1%	1 4.3%
		Might or might not	Count	0	0	3	3	0

Q26 - Do you think creating a multiethnic church is biblical? * Group * Q30 - Were you present in the presentation by Pastor Duran on Cultural Awareness? Crosstabulation

Q30 - Were you present in the presentation by Pastor Duran on Cultural Awareness?				Total
Yes	Q26 - Do you think creating a multiethnic church is biblical?	Definitely yes	Count	58
			% within Q26 - Do you think creating a multiethnic church is biblical?	100.0%
		Probably yes	Count	9
			% within Q26 - Do you think creating a multiethnic church is biblical?	100.0%
		Might or might not	Count	2
% within Q26 - Do you think creating a multiethnic church is biblical?	100.0%			
Total			Count	69
			% within Q26 - Do you think creating a multiethnic church is biblical?	100.0%
No	Q26 - Do you think creating a multiethnic church is biblical?	Definitely yes	Count	49
			% within Q26 - Do you think creating a multiethnic church is biblical?	100.0%
		Probably yes	Count	14
			% within Q26 - Do you think creating a multiethnic church is biblical?	100.0%
		Might or might not	Count	4
% within Q26 - Do you think creating a multiethnic church is biblical?	100.0%			
Total			Count	67
			% within Q26 - Do you think creating a multiethnic church is biblical?	100.0%
Total	Q26 - Do you think creating a multiethnic church is biblical?	Definitely yes	Count	107
			% within Q26 - Do you think creating a multiethnic church is biblical?	100.0%
		Probably yes	Count	23
			% within Q26 - Do you think creating a multiethnic church is biblical?	100.0%
Might or might not	Count	6		

Q26 - Do you think creating a multiethnic church is biblical? * Group * Q30 - Were you present in the presentation by Pastor Duran on Cultural Awareness? Crosstabulation

Q30 - Were you present in the presentation by Pastor Duran on Cultural Awareness?				Group				
				Campanis	Intercultural	Pastors	Westgate	Parkcrest
Total	Q26 - Do you think creating a multiethnic church is biblical?	Might or might not	% within Q26 - Do you think creating a multiethnic church is biblical?	0.0%	0.0%	50.0%	50.0%	0.0%
	Total		Count	26	9	45	37	19
			% within Q26 - Do you think creating a multiethnic church is biblical?	19.1%	6.6%	33.1%	27.2%	14.0%

Q26 - Do you think creating a multiethnic church is biblical? * Group * Q30 - Were you present in the presentation by Pastor Duran on Cultural Awareness? Crosstabulation

Q30 - Were you present in the presentation by Pastor Duran on Cultural Awareness?				Total
Total	Q26 - Do you think creating a multiethnic church is biblical?	Might or might not	% within Q26 - Do you think creating a multiethnic church is biblical?	100.0%
	Total		Count	136
			% within Q26 - Do you think creating a multiethnic church is biblical?	100.0%

Crosstabs

Q6 - I'm not interested in the values and customs of other cultures. * Group * Q30 - Were you present in the presentation by Pastor Duran on Cultural Awareness? Crosstabulation

				Group					Total
				Intercultural Campus	Pastors	Westgate	Parkcrest	Republic	
Q30 - Were you present in the presentation by Pastor Duran on Cultural Awareness?									
Yes	Q6 - I'm not interested in the values and customs of other cultures.	Strongly disagree	Count	18	5	9	9	8	49
			% within Q6 - I'm not interested in the values and customs of other cultures.	36.7%	10.2%	18.4%	18.4%	16.3%	100.0%
	Somewhat disagree	Count	3	1	4	4	1	13	
		% within Q6 - I'm not interested in the values and customs of other cultures.	23.1%	7.7%	30.8%	30.8%	7.7%	100.0%	
	Neither agree nor disagree	Count	1	0	1	1	1	4	
		% within Q6 - I'm not interested in the values and customs of other cultures.	25.0%	0.0%	25.0%	25.0%	25.0%	100.0%	
	Somewhat agree	Count	0	1	0	0	1	2	
		% within Q6 - I'm not interested in the values and customs of other cultures.	0.0%	50.0%	0.0%	0.0%	50.0%	100.0%	
	Strongly agree	Count	0	0	1	0	0	1	
		% within Q6 - I'm not interested in the values and customs of other cultures.	0.0%	0.0%	100.0%	0.0%	0.0%	100.0%	
Total			Count	22	7	15	14	11	69

Total			Count	4	3	30	25	8	70
			% within Q6 - I'm not interested in the values and customs of other cultures.	5.7%	4.3%	42.9%	35.7%	11.4%	100.0%
Total	Q6 - I'm not interested in the values and customs of other cultures.	Strongly disagree	Count	21	7	31	18	11	88
			% within Q6 - I'm not interested in the values and customs of other cultures.	23.9%	8.0%	35.2%	20.5%	12.5%	100.0%
		Somewhat disagree	Count	4	1	11	12	2	30
			% within Q6 - I'm not interested in the values and customs of other cultures.	13.3%	3.3%	36.7%	40.0%	6.7%	100.0%
		Neither agree nor disagree	Count	1	0	1	7	4	13
			% within Q6 - I'm not interested in the values and customs of other cultures.	7.7%	0.0%	7.7%	53.8%	30.8%	100.0%
		Somewhat agree	Count	0	2	1	2	2	7
			% within Q6 - I'm not interested in the values and customs of other cultures.	0.0%	28.6%	14.3%	28.6%	28.6%	100.0%
		Strongly agree	Count	0	0	1	0	0	1

Q6 - I'm not interested in the values and customs of other cultures. * Group * Q30 - Were you present in the presentation by Pastor Duran on Cultural Awareness? Crosstabulation

				Group					Total
				Intercultural Campus	Pastors	Westgate	Parkcrest	Republic	
Q30 - Were you present in the presentation by Pastor Duran on Cultural Awareness?									
Total	Q6 - I'm not interested in the values and customs of other cultures.	Strongly agree	% within Q6 - I'm not interested in the values and customs of other cultures.	0.0%	0.0%	100.0%	0.0%	0.0%	100.0%
	Total		Count	26	10	45	39	19	139
			% within Q6 - I'm not interested in the values and customs of other cultures.	18.7%	7.2%	32.4%	28.1%	13.7%	100.0%

Chi-Square Tests

Q30 - Were you present in the presentation by Pastor Duran on Cultural Awareness?		Value	df	Asymp. Sig. (2-sided)
Yes	Pearson Chi-Square	13.251 ^b	16	.654
	Likelihood Ratio	12.511	16	.708
	Linear-by-Linear Association	1.067	1	.302
	N of Valid Cases	69		
No	Pearson Chi-Square	21.108 ^c	12	.049
	Likelihood Ratio	23.980	12	.020
	Linear-by-Linear Association	6.720	1	.010
	N of Valid Cases	70		
Total	Pearson Chi-Square	27.078 ^a	16	.041
	Likelihood Ratio	27.783	16	.034
	Linear-by-Linear Association	7.012	1	.008
	N of Valid Cases	139		

a. 17 cells (68.0%) have expected count less than 5. The minimum expected count is .07.

b. 21 cells (84.0%) have expected count less than 5. The minimum expected count is .10.

c. 16 cells (80.0%) have expected count less than 5. The minimum expected count is .21.

Crosstabs

Q15 - I'm very interested in the values and customs of other cultures. * Q30 - Were you present in the presentation by Pastor Duran on Cultural Awareness? Crosstabulation

		Q30 - Were you present in the presentation by Pastor Duran on Cultural Awareness?	
		Yes	
Q15 - I'm very interested in the values and customs of other cultures.	Strongly disagree	Count	1
		% within Q15 - I'm very interested in the values and customs of other cultures.	33.3%
	Somewhat disagree	Count	2
		% within Q15 - I'm very interested in the values and customs of other cultures.	33.3%
	Neither agree nor disagree	Count	3
		% within Q15 - I'm very interested in the values and customs of other cultures.	27.3%
Somewhat agree	Count	24	
	% within Q15 - I'm very interested in the values and customs of other cultures.	55.8%	
Strongly agree	Count	39	
	% within Q15 - I'm very interested in the values and customs of other cultures.	51.3%	
Total	Count	69	
	% within Q15 - I'm very interested in the values and customs of other cultures.	49.6%	

Q15 - I'm very interested in the values and customs of other cultures. * Q30 - Were you present in the presentation by Pastor Duran on Cultural Awareness? Crosstabulation

		Q30 - Were you present in the presentation by Pastor Duran on Cultural Awareness?	
		No	
Q15 - I'm very interested in the values and customs of other cultures.	Strongly disagree	Count	2
		% within Q15 - I'm very interested in the values and customs of other cultures.	66.7%
	Somewhat disagree	Count	4
		% within Q15 - I'm very interested in the values and customs of other cultures.	66.7%
	Neither agree nor disagree	Count	8
		% within Q15 - I'm very interested in the values and customs of other cultures.	72.7%
	Somewhat agree	Count	19
		% within Q15 - I'm very interested in the values and customs of other cultures.	44.2%
	Strongly agree	Count	37
		% within Q15 - I'm very interested in the values and customs of other cultures.	48.7%
Total	Count	70	
	% within Q15 - I'm very interested in the values and customs of other cultures.	50.4%	

Q15 - I'm very interested in the values and customs of other cultures. * Q30 - Were you present in the presentation by Pastor Duran on Cultural Awareness? Crosstabulation

			Total
Q15 - I'm very interested in the values and customs of other cultures.	Strongly disagree	Count	3
		% within Q15 - I'm very interested in the values and customs of other cultures.	100.0%
	Somewhat disagree	Count	6
		% within Q15 - I'm very interested in the values and customs of other cultures.	100.0%
	Neither agree nor disagree	Count	11
		% within Q15 - I'm very interested in the values and customs of other cultures.	100.0%
	Somewhat agree	Count	43
		% within Q15 - I'm very interested in the values and customs of other cultures.	100.0%
	Strongly agree	Count	76
		% within Q15 - I'm very interested in the values and customs of other cultures.	100.0%
Total	Count	139	
	% within Q15 - I'm very interested in the values and customs of other cultures.	100.0%	

Chi-Square Tests

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	3.900 ^a	4	.420
Likelihood Ratio	4.006	4	.405
Linear-by-Linear Association	1.640	1	.200
N of Valid Cases	139		

a. 4 cells (40.0%) have expected count less than 5. The minimum expected count is 1.49.

t-Test**Group Statistics**

Q30 - Were you present in the presentation by Pastor Duran on Cultural Awareness?		N	Mean	Std. Deviation	Std. Error Mean
Ethnocentrism	Yes	47	29.4043	8.74434	1.27549
	No	65	31.7692	9.50291	1.17869

Independent Samples Test

		Levene's Test for Equality of Variances		<i>t</i> -test for Equality of Means	
		F	Sig.	t	df
Ethnocentrism	Equal variances assumed	1.448	.232	-1.344	110
	Equal variances not assumed			-1.362	103.737

Independent Samples Test

		<i>t</i> -test for Equality of Means		
		Sig. (2-tailed)	Mean Difference	Std. Error Difference
Ethnocentrism	Equal variances assumed	.182	-2.36498	1.76025
	Equal variances not assumed	.176	-2.36498	1.73672

Independent Samples Test

		<i>t</i> -test for Equality of Means	
		95% Confidence Interval of the Difference	
		Lower	Upper
Ethnocentrism	Equal variances assumed	-5.85338	1.12343
	Equal variances not assumed	-5.80906	1.07911

Crosstabs

Q1 - Most other cultures are backward compared to my culture. * Q30 - Were you present in the presentation by Pastor Duran on Cultural Awareness?

Crosstab

			Q30 - Were you present in the presentation by Pastor Duran on Cultural Awareness?
			Yes
Q1 - Most other cultures are backward compared to my culture.	Strongly disagree	Count	36
		% within Q1 - Most other cultures are backward compared to my culture.	62.1%
	Somewhat disagree	Count	16
		% within Q1 - Most other cultures are backward compared to my culture.	55.2%
	Neither agree nor disagree	Count	11
		% within Q1 - Most other cultures are backward compared to my culture.	35.5%
	Somewhat agree	Count	6
		% within Q1 - Most other cultures are backward compared to my culture.	30.0%
	Strongly agree	Count	0
		% within Q1 - Most other cultures are backward compared to my culture.	0.0%
Total	Count	69	
	% within Q1 - Most other cultures are backward compared to my culture.	49.6%	

Crosstab

			Q30 - Were you present in the presentation by Pastor Duran on Cultural Awareness?
			No
Q1 - Most other cultures are backward compared to my culture.	Strongly disagree	Count	22
		% within Q1 - Most other cultures are backward compared to my culture.	37.9%
	Somewhat disagree	Count	13
		% within Q1 - Most other cultures are backward compared to my culture.	44.8%
	Neither agree nor disagree	Count	20
		% within Q1 - Most other cultures are backward compared to my culture.	64.5%
Somewhat agree	Count	14	
	% within Q1 - Most other cultures are backward compared to my culture.	70.0%	
Strongly agree	Count	1	
	% within Q1 - Most other cultures are backward compared to my culture.	100.0%	
Total	Count	70	
	% within Q1 - Most other cultures are backward compared to my culture.	50.4%	

Crosstab

			Total
Q1 - Most other cultures are backward compared to my culture.	Strongly disagree	Count	58
		% within Q1 - Most other cultures are backward compared to my culture.	100.0%
	Somewhat disagree	Count	29
		% within Q1 - Most other cultures are backward compared to my culture.	100.0%
	Neither agree nor disagree	Count	31
		% within Q1 - Most other cultures are backward compared to my culture.	100.0%
	Somewhat agree	Count	20
		% within Q1 - Most other cultures are backward compared to my culture.	100.0%
	Strongly agree	Count	1
		% within Q1 - Most other cultures are backward compared to my culture.	100.0%
Total		Count	139
		% within Q1 - Most other cultures are backward compared to my culture.	100.0%

Chi-Square Tests

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	10.496 ^a	4	.033
Likelihood Ratio	11.045	4	.026
Linear-by-Linear Association	9.888	1	.002
N of Valid Cases	139		

a. 2 cells (20.0%) have expected count less than 5. The minimum expected count is .50.

Q2 - My culture should be the role model for other countries. * Q30 - Were you present in the presentation by Pastor Duran on Cultural Awareness?

Crosstab

			Q30 - Were you present in the presentation by Pastor Duran on Cultural Awareness?
			Yes
Q2 - My culture should be the role model for other countries.	Strongly disagree	Count	24
		% within Q2 - My culture should be the role model for other countries.	50.0%
	Somewhat disagree	Count	13
		% within Q2 - My culture should be the role model for other countries.	59.1%
	Neither agree nor disagree	Count	15
		% within Q2 - My culture should be the role model for other countries.	39.5%
Somewhat agree	Count	12	
	% within Q2 - My culture should be the role model for other countries.	54.5%	
Strongly agree	Count	5	
	% within Q2 - My culture should be the role model for other countries.	55.6%	
Total	Count	69	
	% within Q2 - My culture should be the role model for other countries.	49.6%	

Crosstab

			Q30 - Were you present in the presentation by Pastor Duran on Cultural Awareness?
			No
Q2 - My culture should be the role model for other countries.	Strongly disagree	Count	24
		% within Q2 - My culture should be the role model for other countries.	50.0%
	Somewhat disagree	Count	9
		% within Q2 - My culture should be the role model for other countries.	40.9%
	Neither agree nor disagree	Count	23
		% within Q2 - My culture should be the role model for other countries.	60.5%
Somewhat agree	Count	10	
	% within Q2 - My culture should be the role model for other countries.	45.5%	
Strongly agree	Count	4	
	% within Q2 - My culture should be the role model for other countries.	44.4%	
Total	Count	70	
	% within Q2 - My culture should be the role model for other countries.	50.4%	

Crosstab

			Total
Q2 - My culture should be the role model for other countries.	Strongly disagree	Count	48
		% within Q2 - My culture should be the role model for other countries.	100.0%
	Somewhat disagree	Count	22
		% within Q2 - My culture should be the role model for other countries.	100.0%
	Neither agree nor disagree	Count	38
		% within Q2 - My culture should be the role model for other countries.	100.0%
	Somewhat agree	Count	22
		% within Q2 - My culture should be the role model for other countries.	100.0%
	Strongly agree	Count	9
		% within Q2 - My culture should be the role model for other countries.	100.0%
Total	Count	139	
	% within Q2 - My culture should be the role model for other countries.	100.0%	

Q3 - People from other cultures act strange when they come to my culture. * Q30 - Were you present in the presentation by Pastor Duran on Cultural Awareness?

Crosstab

			Q30 - Were you present in the presentation by Pastor Duran on Cultural Awareness?
			Yes
Q3 - People from other cultures act strange when they come to my culture.	Strongly disagree	Count	9
		% within Q3 - People from other cultures act strange when they come to my culture.	34.6%
	Somewhat disagree	Count	14
		% within Q3 - People from other cultures act strange when they come to my culture.	63.6%
	Neither agree nor disagree	Count	21
		% within Q3 - People from other cultures act strange when they come to my culture.	53.8%
Somewhat agree	Count	25	
	% within Q3 - People from other cultures act strange when they come to my culture.	53.2%	
Strongly agree	Count	0	
	% within Q3 - People from other cultures act strange when they come to my culture.	0.0%	
Total	Count	69	
	% within Q3 - People from other cultures act strange when they come to my culture.	50.0%	

Crosstab

			Q30 - Were you present in the presentation by Pastor Duran on Cultural Awareness?
			No
Q3 - People from other cultures act strange when they come to my culture.	Strongly disagree	Count	17
		% within Q3 - People from other cultures act strange when they come to my culture.	65.4%
	Somewhat disagree	Count	8
		% within Q3 - People from other cultures act strange when they come to my culture.	36.4%
	Neither agree nor disagree	Count	18
		% within Q3 - People from other cultures act strange when they come to my culture.	46.2%
Somewhat agree	Count	22	
	% within Q3 - People from other cultures act strange when they come to my culture.	46.8%	
Strongly agree	Count	4	
	% within Q3 - People from other cultures act strange when they come to my culture.	100.0%	
Total	Count	69	
	% within Q3 - People from other cultures act strange when they come to my culture.	50.0%	

Crosstab

			Total
Q3 - People from other cultures act strange when they come to my culture.	Strongly disagree	Count	26
		% within Q3 - People from other cultures act strange when they come to my culture.	100.0%
	Somewhat disagree	Count	22
		% within Q3 - People from other cultures act strange when they come to my culture.	100.0%
	Neither agree nor disagree	Count	39
		% within Q3 - People from other cultures act strange when they come to my culture.	100.0%
	Somewhat agree	Count	47
		% within Q3 - People from other cultures act strange when they come to my culture.	100.0%
	Strongly agree	Count	4
		% within Q3 - People from other cultures act strange when they come to my culture.	100.0%
	Total	Count	138
		% within Q3 - People from other cultures act strange when they come to my culture.	100.0%

Q4 - Lifestyles in other cultures are just as valid as those in my culture. * Q30 - Were you present in the presentation by Pastor Duran on Cultural Awareness?

Crosstab

		Q30 - Were you present in the presentation by Pastor Duran on Cultural Awareness?	
		Yes	
Q4 - Lifestyles in other cultures are just as valid as those in my culture.	Strongly agree	Count	46
		% within Q4 - Lifestyles in other cultures are just as valid as those in my culture.	54.1%
	Somewhat agree	Count	13
		% within Q4 - Lifestyles in other cultures are just as valid as those in my culture.	41.9%
	Neither agree nor disagree	Count	4
		% within Q4 - Lifestyles in other cultures are just as valid as those in my culture.	30.8%
	Somewhat disagree	Count	4
		% within Q4 - Lifestyles in other cultures are just as valid as those in my culture.	57.1%
	Strongly disagree	Count	2
		% within Q4 - Lifestyles in other cultures are just as valid as those in my culture.	66.7%
Total		Count	69
		% within Q4 - Lifestyles in other cultures are just as valid as those in my culture.	49.6%

Crosstab

		Q30 - Were you present in the presentation by Pastor Duran on Cultural Awareness?	
		No	
Q4 - Lifestyles in other cultures are just as valid as those in my culture.	Strongly agree	Count	39
		% within Q4 - Lifestyles in other cultures are just as valid as those in my culture.	45.9%
	Somewhat agree	Count	18
		% within Q4 - Lifestyles in other cultures are just as valid as those in my culture.	58.1%
	Neither agree nor disagree	Count	9
		% within Q4 - Lifestyles in other cultures are just as valid as those in my culture.	69.2%
	Somewhat disagree	Count	3
		% within Q4 - Lifestyles in other cultures are just as valid as those in my culture.	42.9%
	Strongly disagree	Count	1
		% within Q4 - Lifestyles in other cultures are just as valid as those in my culture.	33.3%
Total		Count	70
		% within Q4 - Lifestyles in other cultures are just as valid as those in my culture.	50.4%

Crosstab

			Total
Q4 - Lifestyles in other cultures are just as valid as those in my culture.	Strongly agree	Count	85
		% within Q4 - Lifestyles in other cultures are just as valid as those in my culture.	100.0%
	Somewhat agree	Count	31
		% within Q4 - Lifestyles in other cultures are just as valid as those in my culture.	100.0%
	Neither agree nor disagree	Count	13
		% within Q4 - Lifestyles in other cultures are just as valid as those in my culture.	100.0%
	Somewhat disagree	Count	7
		% within Q4 - Lifestyles in other cultures are just as valid as those in my culture.	100.0%
	Strongly disagree	Count	3
		% within Q4 - Lifestyles in other cultures are just as valid as those in my culture.	100.0%
	Total	Count	139
		% within Q4 - Lifestyles in other cultures are just as valid as those in my culture.	100.0%

Q5 - Other cultures should try to be more like my culture. * Q30 - Were you present in the presentation by Pastor Duran on Cultural Awareness?

Crosstab

			Q30 - Were you present in the presentation by Pastor Duran on Cultural Awareness?
			Yes
Q5 - Other cultures should try to be more like my culture.	Strongly disagree	Count	30
		% within Q5 - Other cultures should try to be more like my culture.	60.0%
	Somewhat disagree	Count	16
		% within Q5 - Other cultures should try to be more like my culture.	39.0%
	Neither agree nor disagree	Count	19
		% within Q5 - Other cultures should try to be more like my culture.	51.4%
Somewhat agree	Count	3	
	% within Q5 - Other cultures should try to be more like my culture.	30.0%	
Strongly agree	Count	1	
	% within Q5 - Other cultures should try to be more like my culture.	100.0%	
Total	Count	69	
	% within Q5 - Other cultures should try to be more like my culture.	49.6%	

Crosstab

			Q30 - Were you present in the presentation by Pastor Duran on Cultural Awareness?
			No
Q5 - Other cultures should try to be more like my culture.	Strongly disagree	Count	20
		% within Q5 - Other cultures should try to be more like my culture.	40.0%
	Somewhat disagree	Count	25
		% within Q5 - Other cultures should try to be more like my culture.	61.0%
	Neither agree nor disagree	Count	18
		% within Q5 - Other cultures should try to be more like my culture.	48.6%
Somewhat agree	Count	7	
	% within Q5 - Other cultures should try to be more like my culture.	70.0%	
Strongly agree	Count	0	
	% within Q5 - Other cultures should try to be more like my culture.	0.0%	
Total	Count	70	
	% within Q5 - Other cultures should try to be more like my culture.	50.4%	

Crosstab

			Total
Q5 - Other cultures should try to be more like my culture.	Strongly disagree	Count	50
		% within Q5 - Other cultures should try to be more like my culture.	100.0%
	Somewhat disagree	Count	41
		% within Q5 - Other cultures should try to be more like my culture.	100.0%
	Neither agree nor disagree	Count	37
		% within Q5 - Other cultures should try to be more like my culture.	100.0%
	Somewhat agree	Count	10
		% within Q5 - Other cultures should try to be more like my culture.	100.0%
	Strongly agree	Count	1
		% within Q5 - Other cultures should try to be more like my culture.	100.0%
Total	Count	139	
	% within Q5 - Other cultures should try to be more like my culture.	100.0%	

Q6 - I'm not interested in the values and customs of other cultures. * Q30 - Were you present in the presentation by Pastor Duran on Cultural Awareness?

Crosstab

		Q30 - Were you present in the presentation by Pastor Duran on Cultural Awareness?	
		Yes	
Q6 - I'm not interested in the values and customs of other cultures.	Strongly disagree	Count	49
		% within Q6 - I'm not interested in the values and customs of other cultures.	55.7%
	Somewhat disagree	Count	13
		% within Q6 - I'm not interested in the values and customs of other cultures.	43.3%
	Neither agree nor disagree	Count	4
		% within Q6 - I'm not interested in the values and customs of other cultures.	30.8%
	Somewhat agree	Count	2
		% within Q6 - I'm not interested in the values and customs of other cultures.	28.6%
	Strongly agree	Count	1
		% within Q6 - I'm not interested in the values and customs of other cultures.	100.0%
Total		Count	69
		% within Q6 - I'm not interested in the values and customs of other cultures.	49.6%

Crosstab

			Q30 - Were you present in the presentation by Pastor Duran on Cultural Awareness?
			No
Q6 - I'm not interested in the values and customs of other cultures.	Strongly disagree	Count	39
		% within Q6 - I'm not interested in the values and customs of other cultures.	44.3%
	Somewhat disagree	Count	17
		% within Q6 - I'm not interested in the values and customs of other cultures.	56.7%
	Neither agree nor disagree	Count	9
		% within Q6 - I'm not interested in the values and customs of other cultures.	69.2%
Somewhat agree	Count	5	
	% within Q6 - I'm not interested in the values and customs of other cultures.	71.4%	
Strongly agree	Count	0	
	% within Q6 - I'm not interested in the values and customs of other cultures.	0.0%	
Total	Count	70	
	% within Q6 - I'm not interested in the values and customs of other cultures.	50.4%	

Crosstab

			Total
Q6 - I'm not interested in the values and customs of other cultures.	Strongly disagree	Count	88
		% within Q6 - I'm not interested in the values and customs of other cultures.	100.0%
	Somewhat disagree	Count	30
		% within Q6 - I'm not interested in the values and customs of other cultures.	100.0%
	Neither agree nor disagree	Count	13
		% within Q6 - I'm not interested in the values and customs of other cultures.	100.0%
	Somewhat agree	Count	7
		% within Q6 - I'm not interested in the values and customs of other cultures.	100.0%
	Strongly agree	Count	1
		% within Q6 - I'm not interested in the values and customs of other cultures.	100.0%
Total	Count	139	
	% within Q6 - I'm not interested in the values and customs of other cultures.	100.0%	

Q7 - People in my culture could learn a lot from people in other cultures. * Q30 - Were you present in the presentation by Pastor Duran on Cultural Awareness?

Crosstab

		Q30 - Were you present in the presentation by Pastor Duran on Cultural Awareness?	
		Yes	
Q7 - People in my culture could learn a lot from people in other cultures.	Strongly agree	Count	50
		% within Q7 - People in my culture could learn a lot from people in other cultures.	54.9%
	Somewhat agree	Count	14
		% within Q7 - People in my culture could learn a lot from people in other cultures.	38.9%
	Neither agree nor disagree	Count	5
		% within Q7 - People in my culture could learn a lot from people in other cultures.	45.5%
	Somewhat disagree	Count	0
		% within Q7 - People in my culture could learn a lot from people in other cultures.	0.0%
Total		Count	69
		% within Q7 - People in my culture could learn a lot from people in other cultures.	49.6%

Crosstab

			Q30 - Were you present in the presentation by Pastor Duran on Cultural Awareness?
			No
Q7 - People in my culture could learn a lot from people in other cultures.	Strongly agree	Count	41
		% within Q7 - People in my culture could learn a lot from people in other cultures.	45.1%
	Somewhat agree	Count	22
		% within Q7 - People in my culture could learn a lot from people in other cultures.	61.1%
	Neither agree nor disagree	Count	6
		% within Q7 - People in my culture could learn a lot from people in other cultures.	54.5%
	Somewhat disagree	Count	1
		% within Q7 - People in my culture could learn a lot from people in other cultures.	100.0%
Total	Count	70	
	% within Q7 - People in my culture could learn a lot from people in other cultures.	50.4%	

Crosstab

			Total
Q7 - People in my culture could learn a lot from people in other cultures.	Strongly agree	Count	91
		% within Q7 - People in my culture could learn a lot from people in other cultures.	100.0%
	Somewhat agree	Count	36
		% within Q7 - People in my culture could learn a lot from people in other cultures.	100.0%
	Neither agree nor disagree	Count	11
		% within Q7 - People in my culture could learn a lot from people in other cultures.	100.0%
	Somewhat disagree	Count	1
		% within Q7 - People in my culture could learn a lot from people in other cultures.	100.0%
Total	Count	139	
	% within Q7 - People in my culture could learn a lot from people in other cultures.	100.0%	

Q8 - Most people from other cultures just don't know what's good for them. * Q30 - Were you present in the presentation by Pastor Duran on Cultural Awareness?

Crosstab

		Q30 - Were you present in the presentation by Pastor Duran on Cultural Awareness?	
		Yes	
Q8 - Most people from other cultures just don't know what's good for them.	Strongly disagree	Count	41
		% within Q8 - Most people from other cultures just don't know what's good for them.	58.6%
	Somewhat disagree	Count	13
		% within Q8 - Most people from other cultures just don't know what's good for them.	40.6%
	Neither agree nor disagree	Count	10
		% within Q8 - Most people from other cultures just don't know what's good for them.	40.0%
	Somewhat agree	Count	4
		% within Q8 - Most people from other cultures just don't know what's good for them.	40.0%
	Strongly agree	Count	1
		% within Q8 - Most people from other cultures just don't know what's good for them.	50.0%
Total		Count	69
		% within Q8 - Most people from other cultures just don't know what's good for them.	49.6%

Crosstab

			Q30 - Were you present in the presentation by Pastor Duran on Cultural Awareness?
			No
Q8 - Most people from other cultures just don't know what's good for them.	Strongly disagree	Count	29
		% within Q8 - Most people from other cultures just don't know what's good for them.	41.4%
	Somewhat disagree	Count	19
		% within Q8 - Most people from other cultures just don't know what's good for them.	59.4%
	Neither agree nor disagree	Count	15
		% within Q8 - Most people from other cultures just don't know what's good for them.	60.0%
Somewhat agree	Count	6	
	% within Q8 - Most people from other cultures just don't know what's good for them.	60.0%	
Strongly agree	Count	1	
	% within Q8 - Most people from other cultures just don't know what's good for them.	50.0%	
Total	Count	70	
	% within Q8 - Most people from other cultures just don't know what's good for them.	50.4%	

Crosstab

			Total
Q8 - Most people from other cultures just don't know what's good for them.	Strongly disagree	Count	70
		% within Q8 - Most people from other cultures just don't know what's good for them.	100.0%
	Somewhat disagree	Count	32
		% within Q8 - Most people from other cultures just don't know what's good for them.	100.0%
	Neither agree nor disagree	Count	25
		% within Q8 - Most people from other cultures just don't know what's good for them.	100.0%
	Somewhat agree	Count	10
		% within Q8 - Most people from other cultures just don't know what's good for them.	100.0%
	Strongly agree	Count	2
		% within Q8 - Most people from other cultures just don't know what's good for them.	100.0%
Total	Count	139	
	% within Q8 - Most people from other cultures just don't know what's good for them.	100.0%	

Chi-Square Tests

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	4.575 ^a	4	.334
Likelihood Ratio	4.601	4	.331
Linear-by-Linear Association	2.949	1	.086
N of Valid Cases	139		

a. 3 cells (30.0%) have expected count less than 5. The minimum expected count is .99.

Q9 - I respect the values and customs of other cultures. * Q30 - Were you present in the presentation by Pastor Duran on Cultural Awareness?

Crosstab

		Q30 - Were you present in the presentation by Pastor Duran on Cultural Awareness?	
		Yes	
Q9 - I respect the values and customs of other cultures.	Strongly agree	Count	45
		% within Q9 - I respect the values and customs of other cultures.	54.2%
	Somewhat agree	Count	23
		% within Q9 - I respect the values and customs of other cultures.	46.9%
	Neither agree nor disagree	Count	1
		% within Q9 - I respect the values and customs of other cultures.	33.3%
Somewhat disagree	Count	0	
	% within Q9 - I respect the values and customs of other cultures.	0.0%	
Strongly disagree	Count	0	
	% within Q9 - I respect the values and customs of other cultures.	0.0%	
Total	Count	69	
	% within Q9 - I respect the values and customs of other cultures.	49.6%	

Crosstab

		Q30 - Were you present in the presentation by Pastor Duran on Cultural Awareness?
		No
Q9 - I respect the values and customs of other cultures.	Strongly agree	Count 38 % within Q9 - I respect the values and customs of other cultures. 45.8%
	Somewhat agree	Count 26 % within Q9 - I respect the values and customs of other cultures. 53.1%
	Neither agree nor disagree	Count 2 % within Q9 - I respect the values and customs of other cultures. 66.7%
	Somewhat disagree	Count 3 % within Q9 - I respect the values and customs of other cultures. 100.0%
	Strongly disagree	Count 1 % within Q9 - I respect the values and customs of other cultures. 100.0%
	Total	Count 70 % within Q9 - I respect the values and customs of other cultures. 50.4%

Crosstab

			Total
Q9 - I respect the values and customs of other cultures.	Strongly agree	Count	83
		% within Q9 - I respect the values and customs of other cultures.	100.0%
	Somewhat agree	Count	49
		% within Q9 - I respect the values and customs of other cultures.	100.0%
	Neither agree nor disagree	Count	3
		% within Q9 - I respect the values and customs of other cultures.	100.0%
	Somewhat disagree	Count	3
		% within Q9 - I respect the values and customs of other cultures.	100.0%
	Strongly disagree	Count	1
		% within Q9 - I respect the values and customs of other cultures.	100.0%
	Total	Count	139
		% within Q9 - I respect the values and customs of other cultures.	100.0%

Q10 - Other cultures are smart to look to my culture. * Q30 - Were you present in the presentation by Pastor Duran on Cultural Awareness?

Crosstab

			Q30 - Were you present in the presentation by Pastor Duran on Cultural Awareness?
			Yes
Q10 - Other cultures are smart to look to my culture.	Strongly disagree	Count	6
		% within Q10 - Other cultures are smart to look to my culture.	46.2%
	Somewhat disagree	Count	23
		% within Q10 - Other cultures are smart to look to my culture.	54.8%
	Neither agree nor disagree	Count	26
		% within Q10 - Other cultures are smart to look to my culture.	51.0%
	Somewhat agree	Count	12
		% within Q10 - Other cultures are smart to look to my culture.	40.0%
	Strongly agree	Count	2
		% within Q10 - Other cultures are smart to look to my culture.	66.7%
Total	Count	69	
	% within Q10 - Other cultures are smart to look to my culture.	49.6%	

Crosstab

			Q30 - Were you present in the presentation by Pastor Duran on Cultural Awareness?
			No
Q10 - Other cultures are smart to look to my culture.	Strongly disagree	Count	7
		% within Q10 - Other cultures are smart to look to my culture.	53.8%
	Somewhat disagree	Count	19
		% within Q10 - Other cultures are smart to look to my culture.	45.2%
	Neither agree nor disagree	Count	25
		% within Q10 - Other cultures are smart to look to my culture.	49.0%
	Somewhat agree	Count	18
		% within Q10 - Other cultures are smart to look to my culture.	60.0%
	Strongly agree	Count	1
		% within Q10 - Other cultures are smart to look to my culture.	33.3%
Total	Count	70	
	% within Q10 - Other cultures are smart to look to my culture.	50.4%	

Crosstab

			Total
Q10 - Other cultures are smart to look to my culture.	Strongly disagree	Count	13
		% within Q10 - Other cultures are smart to look to my culture.	100.0%
	Somewhat disagree	Count	42
		% within Q10 - Other cultures are smart to look to my culture.	100.0%
	Neither agree nor disagree	Count	51
		% within Q10 - Other cultures are smart to look to my culture.	100.0%
	Somewhat agree	Count	30
		% within Q10 - Other cultures are smart to look to my culture.	100.0%
	Strongly agree	Count	3
		% within Q10 - Other cultures are smart to look to my culture.	100.0%
Total	Count	139	
	% within Q10 - Other cultures are smart to look to my culture.	100.0%	

Q11 - Most people would be happier if they lived like people in my culture. * Q30 - Were you present in the presentation by Pastor Duran on Cultural Awareness?

Crosstab

			Q30 - Were you present in the presentation by Pastor Duran on Cultural Awareness?
			Yes
Q11 - Most people would be happier if they lived like people in my culture.	Strongly disagree	Count	25
		% within Q11 - Most people would be happier if they lived like people in my culture.	54.3%
	Somewhat disagree	Count	23
		% within Q11 - Most people would be happier if they lived like people in my culture.	54.8%
	Neither agree nor disagree	Count	15
		% within Q11 - Most people would be happier if they lived like people in my culture.	38.5%
	Somewhat agree	Count	5
		% within Q11 - Most people would be happier if they lived like people in my culture.	45.5%
	Strongly agree	Count	1
		% within Q11 - Most people would be happier if they lived like people in my culture.	100.0%
Total		Count	69
		% within Q11 - Most people would be happier if they lived like people in my culture.	49.6%

Crosstab

		Q30 - Were you present in the presentation by Pastor Duran on Cultural Awareness?	
		No	
Q11 - Most people would be happier if they lived like people in my culture.	Strongly disagree	Count % within Q11 - Most people would be happier if they lived like people in my culture.	21 45.7%
	Somewhat disagree	Count % within Q11 - Most people would be happier if they lived like people in my culture.	19 45.2%
	Neither agree nor disagree	Count % within Q11 - Most people would be happier if they lived like people in my culture.	24 61.5%
	Somewhat agree	Count % within Q11 - Most people would be happier if they lived like people in my culture.	6 54.5%
	Strongly agree	Count % within Q11 - Most people would be happier if they lived like people in my culture.	0 0.0%
	Total	Count % within Q11 - Most people would be happier if they lived like people in my culture.	70 50.4%

Crosstab

			Total
Q11 - Most people would be happier if they lived like people in my culture.	Strongly disagree	Count	46
		% within Q11 - Most people would be happier if they lived like people in my culture.	100.0%
	Somewhat disagree	Count	42
		% within Q11 - Most people would be happier if they lived like people in my culture.	100.0%
	Neither agree nor disagree	Count	39
		% within Q11 - Most people would be happier if they lived like people in my culture.	100.0%
Somewhat agree	Count	11	
	% within Q11 - Most people would be happier if they lived like people in my culture.	100.0%	
Strongly agree	Count	1	
	% within Q11 - Most people would be happier if they lived like people in my culture.	100.0%	
Total	Count	139	
	% within Q11 - Most people would be happier if they lived like people in my culture.	100.0%	

Q12 - I have many friends from different cultures. * Q30 - Were you present in the presentation by Pastor Duran on Cultural Awareness?

Crosstab

			Q30 - Were you present in the presentation by Pastor Duran on Cultural Awareness?
			Yes
Q12 - I have many friends from different cultures.	Strongly disagree	Count	19
		% within Q12 - I have many friends from different cultures.	50.0%
	Somewhat disagree	Count	32
		% within Q12 - I have many friends from different cultures.	52.5%
	Neither agree nor disagree	Count	7
		% within Q12 - I have many friends from different cultures.	38.9%
Somewhat agree	Count	4	
	% within Q12 - I have many friends from different cultures.	44.4%	
Strongly agree	Count	7	
	% within Q12 - I have many friends from different cultures.	53.8%	
Total	Count	69	
	% within Q12 - I have many friends from different cultures.	49.6%	

Crosstab

			Q30 - Were you present in the presentation by Pastor Duran on Cultural Awareness?
			No
Q12 - I have many friends from different cultures.	Strongly disagree	Count	19
		% within Q12 - I have many friends from different cultures.	50.0%
	Somewhat disagree	Count	29
		% within Q12 - I have many friends from different cultures.	47.5%
	Neither agree nor disagree	Count	11
		% within Q12 - I have many friends from different cultures.	61.1%
	Somewhat agree	Count	5
		% within Q12 - I have many friends from different cultures.	55.6%
	Strongly agree	Count	6
		% within Q12 - I have many friends from different cultures.	46.2%
Total	Count	70	
	% within Q12 - I have many friends from different cultures.	50.4%	

Crosstab

			Total
Q12 - I have many friends from different cultures.	Strongly disagree	Count	38
		% within Q12 - I have many friends from different cultures.	100.0%
	Somewhat disagree	Count	61
		% within Q12 - I have many friends from different cultures.	100.0%
	Neither agree nor disagree	Count	18
		% within Q12 - I have many friends from different cultures.	100.0%
	Somewhat agree	Count	9
		% within Q12 - I have many friends from different cultures.	100.0%
	Strongly agree	Count	13
		% within Q12 - I have many friends from different cultures.	100.0%
	Total	Count	139
		% within Q12 - I have many friends from different cultures.	100.0%

Q13 - People in my culture have just about the best lifestyles of anywhere. * Q30 - Were you present in the presentation by Pastor Duran on Cultural Awareness?

Crosstab

			Q30 - Were you present in the presentation by Pastor Duran on Cultural Awareness?
			Yes
Q13 - People in my culture have just about the best lifestyles of anywhere.	Strongly disagree	Count	15
		% within Q13 - People in my culture have just about the best lifestyles of anywhere.	53.6%
	Somewhat disagree	Count	28
		% within Q13 - People in my culture have just about the best lifestyles of anywhere.	62.2%
	Neither agree nor disagree	Count	13
		% within Q13 - People in my culture have just about the best lifestyles of anywhere.	39.4%
Somewhat agree	Count	12	
	% within Q13 - People in my culture have just about the best lifestyles of anywhere.	40.0%	
Strongly agree	Count	1	
	% within Q13 - People in my culture have just about the best lifestyles of anywhere.	33.3%	
Total	Count	69	
	% within Q13 - People in my culture have just about the best lifestyles of anywhere.	49.6%	

Crosstab

			Q30 - Were you present in the presentation by Pastor Duran on Cultural Awareness?
			No
Q13 - People in my culture have just about the best lifestyles of anywhere.	Strongly disagree	Count	13
		% within Q13 - People in my culture have just about the best lifestyles of anywhere.	46.4%
	Somewhat disagree	Count	17
		% within Q13 - People in my culture have just about the best lifestyles of anywhere.	37.8%
	Neither agree nor disagree	Count	20
		% within Q13 - People in my culture have just about the best lifestyles of anywhere.	60.6%
Somewhat agree	Count	18	
	% within Q13 - People in my culture have just about the best lifestyles of anywhere.	60.0%	
Strongly agree	Count	2	
	% within Q13 - People in my culture have just about the best lifestyles of anywhere.	66.7%	
Total	Count	70	
	% within Q13 - People in my culture have just about the best lifestyles of anywhere.	50.4%	

Crosstab

			Total
Q13 - People in my culture have just about the best lifestyles of anywhere.	Strongly disagree	Count	28
		% within Q13 - People in my culture have just about the best lifestyles of anywhere.	100.0%
	Somewhat disagree	Count	45
		% within Q13 - People in my culture have just about the best lifestyles of anywhere.	100.0%
	Neither agree nor disagree	Count	33
		% within Q13 - People in my culture have just about the best lifestyles of anywhere.	100.0%
	Somewhat agree	Count	30
		% within Q13 - People in my culture have just about the best lifestyles of anywhere.	100.0%
	Strongly agree	Count	3
		% within Q13 - People in my culture have just about the best lifestyles of anywhere.	100.0%
	Total	Count	139
		% within Q13 - People in my culture have just about the best lifestyles of anywhere.	100.0%

Q14 - Lifestyles in other cultures are not as valid as those in my culture. * Q30 - Were you present in the presentation by Pastor Duran on Cultural Awareness?

Crosstab

			Q30 - Were you present in the presentation by Pastor Duran on Cultural Awareness?
			Yes
Q14 - Lifestyles in other cultures are not as valid as those in my culture.	Strongly disagree	Count	37
		% within Q14 - Lifestyles in other cultures are not as valid as those in my culture.	52.1%
	Somewhat disagree	Count	18
		% within Q14 - Lifestyles in other cultures are not as valid as those in my culture.	51.4%
	Neither agree nor disagree	Count	8
		% within Q14 - Lifestyles in other cultures are not as valid as those in my culture.	36.4%
	Somewhat agree	Count	4
		% within Q14 - Lifestyles in other cultures are not as valid as those in my culture.	57.1%
	Strongly agree	Count	2
		% within Q14 - Lifestyles in other cultures are not as valid as those in my culture.	50.0%
Total	Count	69	
	% within Q14 - Lifestyles in other cultures are not as valid as those in my culture.	49.6%	

Crosstab

			Q30 - Were you present in the presentation by Pastor Duran on Cultural Awareness?
			No
Q14 - Lifestyles in other cultures are not as valid as those in my culture.	Strongly disagree	Count	34
		% within Q14 - Lifestyles in other cultures are not as valid as those in my culture.	47.9%
	Somewhat disagree	Count	17
		% within Q14 - Lifestyles in other cultures are not as valid as those in my culture.	48.6%
	Neither agree nor disagree	Count	14
		% within Q14 - Lifestyles in other cultures are not as valid as those in my culture.	63.6%
Somewhat agree	Count	3	
	% within Q14 - Lifestyles in other cultures are not as valid as those in my culture.	42.9%	
Strongly agree	Count	2	
	% within Q14 - Lifestyles in other cultures are not as valid as those in my culture.	50.0%	
Total	Count	70	
	% within Q14 - Lifestyles in other cultures are not as valid as those in my culture.	50.4%	

Crosstab

			Total
Q14 - Lifestyles in other cultures are not as valid as those in my culture.	Strongly disagree	Count	71
		% within Q14 - Lifestyles in other cultures are not as valid as those in my culture.	100.0%
	Somewhat disagree	Count	35
		% within Q14 - Lifestyles in other cultures are not as valid as those in my culture.	100.0%
	Neither agree nor disagree	Count	22
		% within Q14 - Lifestyles in other cultures are not as valid as those in my culture.	100.0%
Somewhat agree	Count	7	
	% within Q14 - Lifestyles in other cultures are not as valid as those in my culture.	100.0%	
Strongly agree	Count	4	
	% within Q14 - Lifestyles in other cultures are not as valid as those in my culture.	100.0%	
Total	Count	139	
	% within Q14 - Lifestyles in other cultures are not as valid as those in my culture.	100.0%	

Q15 - I'm very interested in the values and customs of other cultures. * Q30 - Were you present in the presentation by Pastor Duran on Cultural Awareness?

Crosstab

			Q30 - Were you present in the presentation by Pastor Duran on Cultural Awareness?
			Yes
Q15 - I'm very interested in the values and customs of other cultures.	Strongly disagree	Count	1
		% within Q15 - I'm very interested in the values and customs of other cultures.	33.3%
	Somewhat disagree	Count	2
		% within Q15 - I'm very interested in the values and customs of other cultures.	33.3%
	Neither agree nor disagree	Count	3
	% within Q15 - I'm very interested in the values and customs of other cultures.	27.3%	
	Somewhat agree	Count	24
		% within Q15 - I'm very interested in the values and customs of other cultures.	55.8%
	Strongly agree	Count	39
		% within Q15 - I'm very interested in the values and customs of other cultures.	51.3%
Total		Count	69
		% within Q15 - I'm very interested in the values and customs of other cultures.	49.6%

Crosstab

		Q30 - Were you present in the presentation by Pastor Duran on Cultural Awareness?	
		No	
Q15 - I'm very interested in the values and customs of other cultures.	Strongly disagree	Count	2
		% within Q15 - I'm very interested in the values and customs of other cultures.	66.7%
	Somewhat disagree	Count	4
		% within Q15 - I'm very interested in the values and customs of other cultures.	66.7%
	Neither agree nor disagree	Count	8
	% within Q15 - I'm very interested in the values and customs of other cultures.	72.7%	
	Somewhat agree	Count	19
		% within Q15 - I'm very interested in the values and customs of other cultures.	44.2%
	Strongly agree	Count	37
		% within Q15 - I'm very interested in the values and customs of other cultures.	48.7%
Total		Count	70
		% within Q15 - I'm very interested in the values and customs of other cultures.	50.4%

Crosstab

			Total
Q15 - I'm very interested in the values and customs of other cultures.	Strongly disagree	Count	3
		% within Q15 - I'm very interested in the values and customs of other cultures.	100.0%
	Somewhat disagree	Count	6
		% within Q15 - I'm very interested in the values and customs of other cultures.	100.0%
	Neither agree nor disagree	Count	11
		% within Q15 - I'm very interested in the values and customs of other cultures.	100.0%
	Somewhat agree	Count	43
		% within Q15 - I'm very interested in the values and customs of other cultures.	100.0%
	Strongly agree	Count	76
		% within Q15 - I'm very interested in the values and customs of other cultures.	100.0%
Total	Count	139	
	% within Q15 - I'm very interested in the values and customs of other cultures.	100.0%	

Q16 - I apply my values when judging people who are different. * Q30 - Were you present in the presentation by Pastor Duran on Cultural Awareness?

Crosstab

			Q30 - Were you present in the presentation by Pastor Duran on Cultural Awareness?
			Yes
Q16 - I apply my values when judging people who are different.	Strongly disagree	Count	4
		% within Q16 - I apply my values when judging people who are different.	30.8%
	Somewhat disagree	Count	32
		% within Q16 - I apply my values when judging people who are different.	54.2%
	Neither agree nor disagree	Count	20
		% within Q16 - I apply my values when judging people who are different.	51.3%
	Somewhat agree	Count	10
		% within Q16 - I apply my values when judging people who are different.	55.6%
	Strongly agree	Count	3
		% within Q16 - I apply my values when judging people who are different.	30.0%
Total	Count	69	
	% within Q16 - I apply my values when judging people who are different.	49.6%	

Crosstab

			Q30 - Were you present in the presentation by Pastor Duran on Cultural Awareness?
			No
Q16 - I apply my values when judging people who are different.	Strongly disagree	Count	9
		% within Q16 - I apply my values when judging people who are different.	69.2%
	Somewhat disagree	Count	27
		% within Q16 - I apply my values when judging people who are different.	45.8%
	Neither agree nor disagree	Count	19
		% within Q16 - I apply my values when judging people who are different.	48.7%
Somewhat agree	Count	8	
	% within Q16 - I apply my values when judging people who are different.	44.4%	
Strongly agree	Count	7	
	% within Q16 - I apply my values when judging people who are different.	70.0%	
Total	Count	70	
	% within Q16 - I apply my values when judging people who are different.	50.4%	

Crosstab

		Total	
Q16 - I apply my values when judging people who are different.	Strongly disagree	Count	13
		% within Q16 - I apply my values when judging people who are different.	100.0%
	Somewhat disagree	Count	59
		% within Q16 - I apply my values when judging people who are different.	100.0%
	Neither agree nor disagree	Count	39
		% within Q16 - I apply my values when judging people who are different.	100.0%
	Somewhat agree	Count	18
		% within Q16 - I apply my values when judging people who are different.	100.0%
	Strongly agree	Count	10
		% within Q16 - I apply my values when judging people who are different.	100.0%
Total	Count	139	
	% within Q16 - I apply my values when judging people who are different.	100.0%	

Q17 - I see people who are similar to me as virtuous. * Q30 - Were you present in the presentation by Pastor Duran on Cultural Awareness?

Crosstab

		Q30 - Were you present in the presentation by Pastor Duran on Cultural Awareness?	
		Yes	
Q17 - I see people who are similar to me as virtuous.	Strongly disagree	Count	0
		% within Q17 - I see people who are similar to me as virtuous.	0.0%
	Somewhat disagree	Count	12
		% within Q17 - I see people who are similar to me as virtuous.	42.9%
	Neither agree nor disagree	Count	29
		% within Q17 - I see people who are similar to me as virtuous.	47.5%
	Somewhat agree	Count	16
		% within Q17 - I see people who are similar to me as virtuous.	59.3%
	Strongly agree	Count	12
		% within Q17 - I see people who are similar to me as virtuous.	57.1%
Total		Count	69
		% within Q17 - I see people who are similar to me as virtuous.	49.6%

Crosstab

		Q30 - Were you present in the presentation by Pastor Duran on Cultural Awareness?	
		No	
Q17 - I see people who are similar to me as virtuous.	Strongly disagree	Count	2
		% within Q17 - I see people who are similar to me as virtuous.	100.0%
	Somewhat disagree	Count	16
		% within Q17 - I see people who are similar to me as virtuous.	57.1%
	Neither agree nor disagree	Count	32
	% within Q17 - I see people who are similar to me as virtuous.	52.5%	
	Somewhat agree	Count	11
		% within Q17 - I see people who are similar to me as virtuous.	40.7%
	Strongly agree	Count	9
		% within Q17 - I see people who are similar to me as virtuous.	42.9%
Total		Count	70
		% within Q17 - I see people who are similar to me as virtuous.	50.4%

Crosstab

			Total
Q17 - I see people who are similar to me as virtuous.	Strongly disagree	Count	2
		% within Q17 - I see people who are similar to me as virtuous.	100.0%
	Somewhat disagree	Count	28
		% within Q17 - I see people who are similar to me as virtuous.	100.0%
	Neither agree nor disagree	Count	61
		% within Q17 - I see people who are similar to me as virtuous.	100.0%
	Somewhat agree	Count	27
		% within Q17 - I see people who are similar to me as virtuous.	100.0%
	Strongly agree	Count	21
		% within Q17 - I see people who are similar to me as virtuous.	100.0%
	Total	Count	139
		% within Q17 - I see people who are similar to me as virtuous.	100.0%

Q18 - I do not cooperate with people who are different. * Q30 - Were you present in the presentation by Pastor Duran on Cultural Awareness?

Crosstab

			Q30 - Were you present in the presentation by Pastor Duran on Cultural Awareness?
			Yes
Q18 - I do not cooperate with people who are different.	Strongly disagree	Count	34
		% within Q18 - I do not cooperate with people who are different.	47.9%
	Somewhat disagree	Count	26
		% within Q18 - I do not cooperate with people who are different.	66.7%
	Neither agree nor disagree	Count	6
		% within Q18 - I do not cooperate with people who are different.	27.3%
	Somewhat agree	Count	2
		% within Q18 - I do not cooperate with people who are different.	40.0%
	Strongly agree	Count	1
		% within Q18 - I do not cooperate with people who are different.	50.0%
Total	Count	69	
	% within Q18 - I do not cooperate with people who are different.	49.6%	

Crosstab

			Q30 - Were you present in the presentation by Pastor Duran on Cultural Awareness?
			No
Q18 - I do not cooperate with people who are different.	Strongly disagree	Count	37
		% within Q18 - I do not cooperate with people who are different.	52.1%
	Somewhat disagree	Count	13
		% within Q18 - I do not cooperate with people who are different.	33.3%
	Neither agree nor disagree	Count	16
		% within Q18 - I do not cooperate with people who are different.	72.7%
Somewhat agree	Count	3	
	% within Q18 - I do not cooperate with people who are different.	60.0%	
Strongly agree	Count	1	
	% within Q18 - I do not cooperate with people who are different.	50.0%	
Total	Count	70	
	% within Q18 - I do not cooperate with people who are different.	50.4%	

Crosstab

			Total
Q18 - I do not cooperate with people who are different.	Strongly disagree	Count	71
		% within Q18 - I do not cooperate with people who are different.	100.0%
	Somewhat disagree	Count	39
		% within Q18 - I do not cooperate with people who are different.	100.0%
	Neither agree nor disagree	Count	22
		% within Q18 - I do not cooperate with people who are different.	100.0%
	Somewhat agree	Count	5
		% within Q18 - I do not cooperate with people who are different.	100.0%
	Strongly agree	Count	2
		% within Q18 - I do not cooperate with people who are different.	100.0%
Total		Count	139
		% within Q18 - I do not cooperate with people who are different.	100.0%

Chi-Square Tests

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	9.199 ^a	4	.056
Likelihood Ratio	9.455	4	.051
Linear-by-Linear Association	.688	1	.407
N of Valid Cases	139		

a. 4 cells (40.0%) have expected count less than 5. The minimum expected count is .99.

Q19 - Most people in my culture just don't know what is good for them. * Q30 - Were you present in the presentation by Pastor Duran on Cultural Awareness?

Crosstab

			Q30 - Were you present in the presentation by Pastor Duran on Cultural Awareness?
			Yes
Q19 - Most people in my culture just don't know what is good for them.	Strongly disagree	Count	10
		% within Q19 - Most people in my culture just don't know what is good for them.	43.5%
	Somewhat disagree	Count	11
		% within Q19 - Most people in my culture just don't know what is good for them.	39.3%
	Neither agree nor disagree	Count	18
		% within Q19 - Most people in my culture just don't know what is good for them.	48.6%
	Somewhat agree	Count	30
		% within Q19 - Most people in my culture just don't know what is good for them.	62.5%
	Strongly agree	Count	0
		% within Q19 - Most people in my culture just don't know what is good for them.	0.0%
Total	Count	69	
	% within Q19 - Most people in my culture just don't know what is good for them.	49.6%	

Crosstab

		Q30 - Were you present in the presentation by Pastor Duran on Cultural Awareness?	
		No	
Q19 - Most people in my culture just don't know what is good for them.	Strongly disagree	Count	13
		% within Q19 - Most people in my culture just don't know what is good for them.	56.5%
	Somewhat disagree	Count	17
		% within Q19 - Most people in my culture just don't know what is good for them.	60.7%
	Neither agree nor disagree	Count	19
		% within Q19 - Most people in my culture just don't know what is good for them.	51.4%
Somewhat agree	Count	18	
	% within Q19 - Most people in my culture just don't know what is good for them.	37.5%	
Strongly agree	Count	3	
	% within Q19 - Most people in my culture just don't know what is good for them.	100.0%	
Total	Count	70	
	% within Q19 - Most people in my culture just don't know what is good for them.	50.4%	

Crosstab

			Total
Q19 - Most people in my culture just don't know what is good for them.	Strongly disagree	Count	23
		% within Q19 - Most people in my culture just don't know what is good for them.	100.0%
	Somewhat disagree	Count	28
		% within Q19 - Most people in my culture just don't know what is good for them.	100.0%
	Neither agree nor disagree	Count	37
		% within Q19 - Most people in my culture just don't know what is good for them.	100.0%
	Somewhat agree	Count	48
		% within Q19 - Most people in my culture just don't know what is good for them.	100.0%
	Strongly agree	Count	3
		% within Q19 - Most people in my culture just don't know what is good for them.	100.0%
Total		Count	139
		% within Q19 - Most people in my culture just don't know what is good for them.	100.0%

Q20 - I do not trust people who are different. * Q30 - Were you present in the presentation by Pastor Duran on Cultural Awareness?

Crosstab

			Q30 - Were you present in the presentation by Pastor Duran on Cultural Awareness?
			Yes
Q20 - I do not trust people who are different.	Strongly disagree	Count	30
		% within Q20 - I do not trust people who are different.	51.7%
	Somewhat disagree	Count	22
		% within Q20 - I do not trust people who are different.	56.4%
	Neither agree nor disagree	Count	10
		% within Q20 - I do not trust people who are different.	37.0%
	Somewhat agree	Count	7
		% within Q20 - I do not trust people who are different.	46.7%
Total	Count	69	
	% within Q20 - I do not trust people who are different.	49.6%	

Crosstab

			Q30 - Were you present in the presentation by Pastor Duran on Cultural Awareness?
			No
Q20 - I do not trust people who are different.	Strongly disagree	Count	28
		% within Q20 - I do not trust people who are different.	48.3%
	Somewhat disagree	Count	17
		% within Q20 - I do not trust people who are different.	43.6%
	Neither agree nor disagree	Count	17
		% within Q20 - I do not trust people who are different.	63.0%
	Somewhat agree	Count	8
		% within Q20 - I do not trust people who are different.	53.3%
Total	Count	70	
	% within Q20 - I do not trust people who are different.	50.4%	

Crosstab

			Total
Q20 - I do not trust people who are different.	Strongly disagree	Count	58
		% within Q20 - I do not trust people who are different.	100.0%
	Somewhat disagree	Count	39
		% within Q20 - I do not trust people who are different.	100.0%
	Neither agree nor disagree	Count	27
		% within Q20 - I do not trust people who are different.	100.0%
	Somewhat agree	Count	15
		% within Q20 - I do not trust people who are different.	100.0%
Total	Count	139	
	% within Q20 - I do not trust people who are different.	100.0%	

Q21 - I dislike interacting with people from different cultures. * Q30 - Were you present in the presentation by Pastor Duran on Cultural Awareness?

Crosstab

			Q30 - Were you present in the presentation by Pastor Duran on Cultural Awareness?
			Yes
Q21 - I dislike interacting with people from different cultures.	Strongly disagree	Count	36
		% within Q21 - I dislike interacting with people from different cultures.	53.7%
	Somewhat disagree	Count	14
		% within Q21 - I dislike interacting with people from different cultures.	43.8%
	Neither agree nor disagree	Count	11
		% within Q21 - I dislike interacting with people from different cultures.	40.7%
	Somewhat agree	Count	8
		% within Q21 - I dislike interacting with people from different cultures.	61.5%
Total	Count	69	
	% within Q21 - I dislike interacting with people from different cultures.	49.6%	

Crosstab

			Q30 - Were you present in the presentation by Pastor Duran on Cultural Awareness?
			No
Q21 - I dislike interacting with people from different cultures.	Strongly disagree	Count	31
		% within Q21 - I dislike interacting with people from different cultures.	46.3%
	Somewhat disagree	Count	18
		% within Q21 - I dislike interacting with people from different cultures.	56.3%
	Neither agree nor disagree	Count	16
		% within Q21 - I dislike interacting with people from different cultures.	59.3%
	Somewhat agree	Count	5
		% within Q21 - I dislike interacting with people from different cultures.	38.5%
Total	Count	70	
	% within Q21 - I dislike interacting with people from different cultures.	50.4%	

Crosstab

			Total
Q21 - I dislike interacting with people from different cultures.	Strongly disagree	Count	67
		% within Q21 - I dislike interacting with people from different cultures.	100.0%
	Somewhat disagree	Count	32
		% within Q21 - I dislike interacting with people from different cultures.	100.0%
	Neither agree nor disagree	Count	27
		% within Q21 - I dislike interacting with people from different cultures.	100.0%
	Somewhat agree	Count	13
		% within Q21 - I dislike interacting with people from different cultures.	100.0%
Total	Count	139	
	% within Q21 - I dislike interacting with people from different cultures.	100.0%	

Q22 - I have little respect for the values and customs of other cultures. * Q30 - Were you present in the presentation by Pastor Duran on Cultural Awareness?

Crosstab

			Q30 - Were you present in the presentation by Pastor Duran on Cultural Awareness?
			Yes
Q22 - I have little respect for the values and customs of other cultures.	Strongly disagree	Count	48
		% within Q22 - I have little respect for the values and customs of other cultures.	58.5%
	Somewhat disagree	Count	13
		% within Q22 - I have little respect for the values and customs of other cultures.	44.8%
	Neither agree nor disagree	Count	6
		% within Q22 - I have little respect for the values and customs of other cultures.	30.0%
	Somewhat agree	Count	1
		% within Q22 - I have little respect for the values and customs of other cultures.	33.3%
	Strongly agree	Count	1
		% within Q22 - I have little respect for the values and customs of other cultures.	20.0%
Total	Count	69	
	% within Q22 - I have little respect for the values and customs of other cultures.	49.6%	

Crosstab

		Q30 - Were you present in the presentation by Pastor Duran on Cultural Awareness?
		No
Q22 - I have little respect for the values and customs of other cultures.	Strongly disagree	Count % within Q22 - I have little respect for the values and customs of other cultures.
		34 41.5%
	Somewhat disagree	Count % within Q22 - I have little respect for the values and customs of other cultures.
		16 55.2%
	Neither agree nor disagree	Count % within Q22 - I have little respect for the values and customs of other cultures.
		14 70.0%
	Somewhat agree	Count % within Q22 - I have little respect for the values and customs of other cultures.
		2 66.7%
	Strongly agree	Count % within Q22 - I have little respect for the values and customs of other cultures.
		4 80.0%
Total		Count
		70 % within Q22 - I have little respect for the values and customs of other cultures.
		50.4%

Crosstab

			Total
Q22 - I have little respect for the values and customs of other cultures.	Strongly disagree	Count	82
		% within Q22 - I have little respect for the values and customs of other cultures.	100.0%
	Somewhat disagree	Count	29
		% within Q22 - I have little respect for the values and customs of other cultures.	100.0%
	Neither agree nor disagree	Count	20
		% within Q22 - I have little respect for the values and customs of other cultures.	100.0%
	Somewhat agree	Count	3
		% within Q22 - I have little respect for the values and customs of other cultures.	100.0%
	Strongly agree	Count	5
		% within Q22 - I have little respect for the values and customs of other cultures.	100.0%
Total	Count	139	
	% within Q22 - I have little respect for the values and customs of other cultures.	100.0%	

Q23 - Do you feel like you have ever been discriminated against because of your r... * Q30 - Were you present in the presentation by Pastor Duran on Cultural Awareness?

Crosstab

		Q30 - Were you present in the presentation by Pastor Duran on Cultural Awareness?	
		Yes	
Q23 - Do you feel like you have ever been discriminated against because of your r...	Definitely yes	Count	17
		% within Q23 - Do you feel like you have ever been discriminated against because of your r...	58.6%
	Probably yes	Count	15
		% within Q23 - Do you feel like you have ever been discriminated against because of your r...	44.1%
	Might or might not	Count	8
		% within Q23 - Do you feel like you have ever been discriminated against because of your r...	50.0%
	Probably not	Count	20
		% within Q23 - Do you feel like you have ever been discriminated against because of your r...	57.1%
	Definitely not	Count	9
		% within Q23 - Do you feel like you have ever been discriminated against because of your r...	40.9%
Total		Count	69
		% within Q23 - Do you feel like you have ever been discriminated against because of your r...	50.7%

Crosstab

			Q30 - Were you present in the presentation by Pastor Duran on Cultural Awareness?	
			No	Total
Q23 - Do you feel like you have ever been discriminated against because of your r...	Definitely yes	Count	12	29
		% within Q23 - Do you feel like you have ever been discriminated against because of your r...	41.4%	100.0%
	Probably yes	Count	19	34
		% within Q23 - Do you feel like you have ever been discriminated against because of your r...	55.9%	100.0%
	Might or might not	Count	8	16
		% within Q23 - Do you feel like you have ever been discriminated against because of your r...	50.0%	100.0%
	Probably not	Count	15	35
		% within Q23 - Do you feel like you have ever been discriminated against because of your r...	42.9%	100.0%
Definitely not	Count	13	22	
	% within Q23 - Do you feel like you have ever been discriminated against because of your r...	59.1%	100.0%	
Total	Count	67	136	
	% within Q23 - Do you feel like you have ever been discriminated against because of your r...	49.3%	100.0%	

Q24 - Do you think having a multiethnic church is necessary for discipling people... * Q30 - Were you present in the presentation by Pastor Duran on Cultural Awareness?

Crosstab

		Q30 - Were you present in the presentation by Pastor Duran on Cultural Awareness?	
		Yes	
Q24 - Do you think having a multiethnic church is necessary for discipling people...	Definitely yes	Count	38
		% within Q24 - Do you think having a multiethnic church is necessary for discipling people...	55.1%
	Probably yes	Count	14
		% within Q24 - Do you think having a multiethnic church is necessary for discipling people...	51.9%
	Might or might not	Count	12
		% within Q24 - Do you think having a multiethnic church is necessary for discipling people...	48.0%
Probably not	Count	3	
	% within Q24 - Do you think having a multiethnic church is necessary for discipling people...	37.5%	
Definitely not	Count	2	
	% within Q24 - Do you think having a multiethnic church is necessary for discipling people...	28.6%	
Total	Count	69	
	% within Q24 - Do you think having a multiethnic church is necessary for discipling people...	50.7%	

Crosstab

			Q30 - Were you present in the presentation by Pastor Duran on Cultural Awareness?	
			No	Total
Q24 - Do you think having a multiethnic church is necessary for discipling people...	Definitely yes	Count	31	69
		% within Q24 - Do you think having a multiethnic church is necessary for discipling people...	44.9%	100.0%
	Probably yes	Count	13	27
		% within Q24 - Do you think having a multiethnic church is necessary for discipling people...	48.1%	100.0%
	Might or might not	Count	13	25
		% within Q24 - Do you think having a multiethnic church is necessary for discipling people...	52.0%	100.0%
	Probably not	Count	5	8
		% within Q24 - Do you think having a multiethnic church is necessary for discipling people...	62.5%	100.0%
Definitely not	Count	5	7	
	% within Q24 - Do you think having a multiethnic church is necessary for discipling people...	71.4%	100.0%	
Total		Count	67	136
		% within Q24 - Do you think having a multiethnic church is necessary for discipling people...	49.3%	100.0%

Q25 - Do you have a personal (not professional) friend from another race? * Q30 - Were you present in the presentation by Pastor Duran on Cultural Awareness?

Crosstab

			Q30 - Were you present in the presentation by Pastor Duran on Cultural Awareness?
			Yes
Q25 - Do you have a personal (not professional) friend from another race?	Definitely yes	Count	45
		% within Q25 - Do you have a personal (not professional) friend from another race?	47.4%
	Probably yes	Count	9
		% within Q25 - Do you have a personal (not professional) friend from another race?	52.9%
	Might or might not	Count	6
		% within Q25 - Do you have a personal (not professional) friend from another race?	75.0%
Probably not	Count	4	
	% within Q25 - Do you have a personal (not professional) friend from another race?	50.0%	
Definitely not	Count	5	
	% within Q25 - Do you have a personal (not professional) friend from another race?	62.5%	
Total	Count	69	
	% within Q25 - Do you have a personal (not professional) friend from another race?	50.7%	

Crosstab

		Q30 - Were you present in the presentation by Pastor Duran on Cultural Awareness?		Total
		No		
Q25 - Do you have a personal (not professional) friend from another race?	Definitely yes	Count	50	95
		% within Q25 - Do you have a personal (not professional) friend from another race?	52.6%	100.0%
	Probably yes	Count	8	17
		% within Q25 - Do you have a personal (not professional) friend from another race?	47.1%	100.0%
	Might or might not	Count	2	8
		% within Q25 - Do you have a personal (not professional) friend from another race?	25.0%	100.0%
	Probably not	Count	4	8
% within Q25 - Do you have a personal (not professional) friend from another race?		50.0%	100.0%	
Definitely not	Count	3	8	
	% within Q25 - Do you have a personal (not professional) friend from another race?	37.5%	100.0%	
Total	Count	67	136	
	% within Q25 - Do you have a personal (not professional) friend from another race?	49.3%	100.0%	

Q26 - Do you think creating a multiethnic church is biblical? * Q30 - Were you present in the presentation by Pastor Duran on Cultural Awareness?

Crosstab

		Q30 - Were you present in the presentation by Pastor Duran on Cultural Awareness?	
		Yes	
Q26 - Do you think creating a multiethnic church is biblical?	Definitely yes	Count	58
		% within Q26 - Do you think creating a multiethnic church is biblical?	54.2%
	Probably yes	Count	9
		% within Q26 - Do you think creating a multiethnic church is biblical?	39.1%
	Might or might not	Count	2
		% within Q26 - Do you think creating a multiethnic church is biblical?	33.3%
Total	Count	69	
	% within Q26 - Do you think creating a multiethnic church is biblical?	50.7%	

Crosstab

		Q30 - Were you present in the presentation by Pastor Duran on Cultural Awareness?		
		No		Total
Q26 - Do you think creating a multiethnic church is biblical?	Definitely yes	Count	49	107
		% within Q26 - Do you think creating a multiethnic church is biblical?	45.8%	100.0%
	Probably yes	Count	14	23
		% within Q26 - Do you think creating a multiethnic church is biblical?	60.9%	100.0%
	Might or might not	Count	4	6
		% within Q26 - Do you think creating a multiethnic church is biblical?	66.7%	100.0%
Total		Count	67	136
		% within Q26 - Do you think creating a multiethnic church is biblical?	49.3%	100.0%

Q27 - How would attending a multiethnic church make you feel? * Q30 - Were you present in the presentation by Pastor Duran on Cultural Awareness?

Crosstab

		Q30 - Were you present in the presentation by Pastor Duran on Cultural Awareness?	
		Yes	
Q27 - How would attending a multiethnic church make you feel?	Extremely comfortable	Count	19
		% within Q27 - How would attending a multiethnic church make you feel?	41.3%
	Somewhat comfortable	Count	32
		% within Q27 - How would attending a multiethnic church make you feel?	68.1%
	Neither comfortable nor uncomfortable	Count	10
		% within Q27 - How would attending a multiethnic church make you feel?	34.5%
	Somewhat uncomfortable	Count	8
		% within Q27 - How would attending a multiethnic church make you feel?	57.1%
Total		Count	69
		% within Q27 - How would attending a multiethnic church make you feel?	50.7%

Crosstab

			Q30 - Were you present in the presentation by Pastor Duran on Cultural Awareness?
			No
Q27 - How would attending a multiethnic church make you feel?	Extremely comfortable	Count	27
		% within Q27 - How would attending a multiethnic church make you feel?	58.7%
	Somewhat comfortable	Count	15
		% within Q27 - How would attending a multiethnic church make you feel?	31.9%
	Neither comfortable nor uncomfortable	Count	19
		% within Q27 - How would attending a multiethnic church make you feel?	65.5%
	Somewhat uncomfortable	Count	6
		% within Q27 - How would attending a multiethnic church make you feel?	42.9%
Total	Count	67	
	% within Q27 - How would attending a multiethnic church make you feel?	49.3%	

Crosstab

			Total
Q27 - How would attending a multiethnic church make you feel?	Extremely comfortable	Count	46
		% within Q27 - How would attending a multiethnic church make you feel?	100.0%
	Somewhat comfortable	Count	47
		% within Q27 - How would attending a multiethnic church make you feel?	100.0%
	Neither comfortable nor uncomfortable	Count	29
		% within Q27 - How would attending a multiethnic church make you feel?	100.0%
	Somewhat uncomfortable	Count	14
		% within Q27 - How would attending a multiethnic church make you feel?	100.0%
Total	Count	136	
	% within Q27 - How would attending a multiethnic church make you feel?	100.0%	

Chi-Square Tests

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	10.592 ^a	3	.014
Likelihood Ratio	10.786	3	.013
Linear-by-Linear Association	.061	1	.804
N of Valid Cases	136		

a. 0 cells (0.0%) have expected count less than 5. The minimum expected count is 6.90.

Q28 - Is having a single race church (all Black, all Asian, or all White) a preference... * Q30 - Were you present in the presentation by Pastor Duran on Cultural Awareness?

Crosstab

			Q30 - Were you present in the presentation by Pastor Duran on Cultural Awareness?
			Yes
Q28 - Is having a single race church (all Black, all Asian, or all White) a preference...	Definitely yes	Count	0
		% within Q28 - Is having a single race church (all Black, all Asian, or all White) a preference...	0.0%
	Probably yes	Count	3
		% within Q28 - Is having a single race church (all Black, all Asian, or all White) a preference...	60.0%
	Might or might not	Count	16
		% within Q28 - Is having a single race church (all Black, all Asian, or all White) a preference...	43.2%
Probably not	Count	29	
	% within Q28 - Is having a single race church (all Black, all Asian, or all White) a preference...	63.0%	
Definitely not	Count	21	
	% within Q28 - Is having a single race church (all Black, all Asian, or all White) a preference...	44.7%	
Total	Count	69	
	% within Q28 - Is having a single race church (all Black, all Asian, or all White) a preference...	50.7%	

Crosstab

		Q30 - Were you present in the presentation by Pastor Duran on Cultural Awareness?		
			No	Total
Q28 - Is having a single race church (all Black, all Asian, or all White) a prefe...	Definitely yes	Count	1	1
		% within Q28 - Is having a single race church (all Black, all Asian, or all White) a prefe...	100.0%	100.0%
	Probably yes	Count	2	5
		% within Q28 - Is having a single race church (all Black, all Asian, or all White) a prefe...	40.0%	100.0%
	Might or might not	Count	21	37
		% within Q28 - Is having a single race church (all Black, all Asian, or all White) a prefe...	56.8%	100.0%
	Probably not	Count	17	46
		% within Q28 - Is having a single race church (all Black, all Asian, or all White) a prefe...	37.0%	100.0%
Definitely not	Count	26	47	
	% within Q28 - Is having a single race church (all Black, all Asian, or all White) a prefe...	55.3%	100.0%	
Total		Count	67	136
		% within Q28 - Is having a single race church (all Black, all Asian, or all White) a prefe...	49.3%	100.0%

Q29 - To what extent have you been personally involved in the conversation about... * Q30 - Were you present in the presentation by Pastor Duran on Cultural Awareness?

Crosstab

		Q30 - Were you present in the presentation by Pastor Duran on Cultural Awareness?	
		Yes	
Q29 - To what extent have you been personally involved in the conversation about...	Extremely involved	Count	15
		% within Q29 - To what extent have you been personally involved in the conversation about...	60.0%
	Very involved	Count	9
		% within Q29 - To what extent have you been personally involved in the conversation about...	56.3%
	Moderately involved	Count	18
		% within Q29 - To what extent have you been personally involved in the conversation about...	56.3%
	Slightly involved	Count	14
		% within Q29 - To what extent have you been personally involved in the conversation about...	45.2%
	Not involved	Count	13
		% within Q29 - To what extent have you been personally involved in the conversation about...	40.6%
Total		Count	69
		% within Q29 - To what extent have you been personally involved in the conversation about...	50.7%

Crosstab

		Q30 - Were you present in the presentation by Pastor Duran on Cultural Awareness?		
		No	Total	
Q29 - To what extent have you been personally involved in the conversation about...	Extremely involved	Count	10	25
		% within Q29 - To what extent have you been personally involved in the conversation about...	40.0%	100.0%
	Very involved	Count	7	16
		% within Q29 - To what extent have you been personally involved in the conversation about...	43.8%	100.0%
	Moderately involved	Count	14	32
		% within Q29 - To what extent have you been personally involved in the conversation about...	43.8%	100.0%
	Slightly involved	Count	17	31
		% within Q29 - To what extent have you been personally involved in the conversation about...	54.8%	100.0%
	Not involved	Count	19	32
		% within Q29 - To what extent have you been personally involved in the conversation about...	59.4%	100.0%
	Total	Count	67	136
		% within Q29 - To what extent have you been personally involved in the conversation about...	49.3%	100.0%

Q31 - Was the presenter clear in presenting the material? * Q30 - Were you present in the presentation by Pastor Duran on Cultural Awareness?

Crosstab

			Q30 - Were you present in the presentation by Pastor Duran on Cultural Awareness?	
			Yes	Total
Q31 - Was the presenter clear in presenting the material?	Definitely yes	Count	51	51
		% within Q31 - Was the presenter clear in presenting the material?	100.0%	100.0%
	Probably yes	Count	13	13
		% within Q31 - Was the presenter clear in presenting the material?	100.0%	100.0%
	Might or might not	Count	1	1
% within Q31 - Was the presenter clear in presenting the material?		100.0%	100.0%	
NOT APPLICABLE	Count	2	2	
	% within Q31 - Was the presenter clear in presenting the material?	100.0%	100.0%	
Total		Count	67	67
		% within Q31 - Was the presenter clear in presenting the material?	100.0%	100.0%

Q32 - At what level do you understand the main points of the material? * Q30 - Were you present in the presentation by Pastor Duran on Cultural Awareness?

Crosstab

		Q30 - Were you present in the presentation by Pastor Duran on Cultural Awareness?	
		Yes	
Q32 - At what level do you understand the main points of the material?	Far above average	Count	24
		% within Q32 - At what level do you understand the main points of the material?	100.0%
	Somewhat above average	Count	30
		% within Q32 - At what level do you understand the main points of the material?	100.0%
	Average	Count	9
		% within Q32 - At what level do you understand the main points of the material?	100.0%
	Far below average	Count	1
		% within Q32 - At what level do you understand the main points of the material?	100.0%
	NOT APPLICABLE	Count	2
		% within Q32 - At what level do you understand the main points of the material?	100.0%
Total		Count	66
		% within Q32 - At what level do you understand the main points of the material?	100.0%

Crosstab

			Total
Q32 - At what level do you understand the main points of the material?	Far above average	Count	24
		% within Q32 - At what level do you understand the main points of the material?	100.0%
	Somewhat above average	Count	30
		% within Q32 - At what level do you understand the main points of the material?	100.0%
	Average	Count	9
		% within Q32 - At what level do you understand the main points of the material?	100.0%
	Far below average	Count	1
		% within Q32 - At what level do you understand the main points of the material?	100.0%
	NOT APPLICABLE	Count	2
		% within Q32 - At what level do you understand the main points of the material?	100.0%
	Total	Count	66
		% within Q32 - At what level do you understand the main points of the material?	100.0%

Q33 - What do you believe was the presenter's educational understanding of the ma... * Q30 - Were you present in the presentation by Pastor Duran on Cultural Awareness?

Crosstab

		Q30 - Were you present in the presentation by Pastor Duran on Cultural Awareness?	
		Yes	Total
Q33 - What do you believe was the presenter's educational understanding of the ma...	Extremely competent	Count	55
		% within Q33 - What do you believe was the presenter's educational understanding of the ma...	100.0%
	Somewhat competent	Count	7
		% within Q33 - What do you believe was the presenter's educational understanding of the ma...	100.0%
	Neither competent nor incompetent	Count	1
		% within Q33 - What do you believe was the presenter's educational understanding of the ma...	100.0%
	Somewhat incompetent	Count	1
		% within Q33 - What do you believe was the presenter's educational understanding of the ma...	100.0%
	NOT APPLICABLE	Count	2
		% within Q33 - What do you believe was the presenter's educational understanding of the ma...	100.0%
Total		Count	66
		% within Q33 - What do you believe was the presenter's educational understanding of the ma...	100.0%

Q34 - How useful was this information for your church? * Q30 - Were you present in the presentation by Pastor Duran on Cultural Awareness?

Crosstab

		Q30 - Were you present in the presentation by Pastor Duran on Cultural Awareness?	
		Yes	Total
Q34 - How useful was this information for your church?	Extremely useful	Count 32	32
		% within Q34 - How useful was this information for your church? 100.0%	100.0%
	Very useful	Count 27	27
		% within Q34 - How useful was this information for your church? 100.0%	100.0%
	Moderately useful	Count 3	3
		% within Q34 - How useful was this information for your church? 100.0%	100.0%
	Slightly useful	Count 1	1
	% within Q34 - How useful was this information for your church? 100.0%	100.0%	
Not useful at all	Count 1	1	
	% within Q34 - How useful was this information for your church? 100.0%	100.0%	
NOT APPLICABLE	Count 2	2	
	% within Q34 - How useful was this information for your church? 100.0%	100.0%	
Total	Count 66	66	
	% within Q34 - How useful was this information for your church? 100.0%	100.0%	

Q35 - How useful was this information for you personally? * Q30 - Were you present in the presentation by Pastor Duran on Cultural Awareness?

Crosstab

		Q30 - Were you present in the presentation by Pastor Duran on Cultural Awareness?		
		Yes		Total
Q35 - How useful was this information for you personally?	Extremely useful	Count	27	27
		% within Q35 - How useful was this information for you personally?	100.0%	100.0%
	Very useful	Count	23	23
		% within Q35 - How useful was this information for you personally?	100.0%	100.0%
	Moderately useful	Count	11	11
		% within Q35 - How useful was this information for you personally?	100.0%	100.0%
	Slightly useful	Count	2	2
		% within Q35 - How useful was this information for you personally?	100.0%	100.0%
	Not useful at all	Count	1	1
		% within Q35 - How useful was this information for you personally?	100.0%	100.0%
	NOT APPLICABLE	Count	2	2
		% within Q35 - How useful was this information for you personally?	100.0%	100.0%
	Total	Count	66	66
		% within Q35 - How useful was this information for you personally?	100.0%	100.0%

Q37 - My age is: * Q30 - Were you present in the presentation by Pastor Duran on Cultural Awareness?

Crosstab

		Q30 - Were you present in the presentation by Pastor Duran on Cultural Awareness?		Total
		Yes	No	
Q37 - My age is: Under 18	Count	2	0	2
	% within Q37 - My age is:	100.0%	0.0%	100.0%
18 - 24	Count	10	8	18
	% within Q37 - My age is:	55.6%	44.4%	100.0%
25 - 34	Count	8	5	13
	% within Q37 - My age is:	61.5%	38.5%	100.0%
35 - 44	Count	15	9	24
	% within Q37 - My age is:	62.5%	37.5%	100.0%
45 - 54	Count	12	13	25
	% within Q37 - My age is:	48.0%	52.0%	100.0%
55 - 64	Count	7	8	15
	% within Q37 - My age is:	46.7%	53.3%	100.0%
65 - 74	Count	11	14	25
	% within Q37 - My age is:	44.0%	56.0%	100.0%
75 - 84	Count	1	7	8
	% within Q37 - My age is:	12.5%	87.5%	100.0%
85 or older	Count	1	4	5
	% within Q37 - My age is:	20.0%	80.0%	100.0%
Total	Count	67	68	135
	% within Q37 - My age is:	49.6%	50.4%	100.0%

Q38 - My educational background: * Q30 - Were you present in the presentation by Pastor Duran on Cultural Awareness?

Crosstab

			Q30 - Were you present in the presentation by Pastor Duran on Cultural Awareness?
			Yes
Q38 - My educational background:	Less than high school	Count	2
		% within Q38 - My educational background:	100.0%
	High school graduate	Count	6
		% within Q38 - My educational background:	42.9%
	Some college	Count	13
		% within Q38 - My educational background:	41.9%
	2 year degree	Count	7
		% within Q38 - My educational background:	46.7%
4 year degree	Count	21	
	% within Q38 - My educational background:	52.5%	
Professional degree	Count	15	
	% within Q38 - My educational background:	51.7%	
Doctorate	Count	3	
	% within Q38 - My educational background:	75.0%	
Total	Count	67	
	% within Q38 - My educational background:	49.6%	

Crosstab

			Q30 - Were you present in the presentation by Pastor Duran on Cultural Awareness?
			No
Q38 - My educational background:	Less than high school	Count	0
		% within Q38 - My educational background:	0.0%
	High school graduate	Count	8
		% within Q38 - My educational background:	57.1%
	Some college	Count	18
		% within Q38 - My educational background:	58.1%
	2 year degree	Count	8
		% within Q38 - My educational background:	53.3%
	4 year degree	Count	19
		% within Q38 - My educational background:	47.5%
	Professional degree	Count	14
		% within Q38 - My educational background:	48.3%
	Doctorate	Count	1
		% within Q38 - My educational background:	25.0%
Total	Count	68	
	% within Q38 - My educational background:	50.4%	

Crosstab

			Total
Q38 - My educational background:	Less than high school	Count	2
		% within Q38 - My educational background:	100.0%
	High school graduate	Count	14
		% within Q38 - My educational background:	100.0%
	Some college	Count	31
		% within Q38 - My educational background:	100.0%
	2 year degree	Count	15
		% within Q38 - My educational background:	100.0%
	4 year degree	Count	40
		% within Q38 - My educational background:	100.0%
	Professional degree	Count	29
		% within Q38 - My educational background:	100.0%
	Doctorate	Count	4
		% within Q38 - My educational background:	100.0%
Total	Count	135	
	% within Q38 - My educational background:	100.0%	

Q39 - My Marital Status: * Q30 - Were you present in the presentation by Pastor Duran on Cultural Awareness?

Crosstab

			Total
Q39 - My Marital Status:	Married	Count	99
		% within Q39 - My Marital Status:	100.0%
	Widowed	Count	13
		% within Q39 - My Marital Status:	100.0%
	Divorced	Count	1
		% within Q39 - My Marital Status:	100.0%
	Never married	Count	22
		% within Q39 - My Marital Status:	100.0%
Total	Count	135	
	% within Q39 - My Marital Status:	100.0%	

Q40 - My racial/ethnic identity is: * Q30 - Were you present in the presentation by Pastor Duran on Cultural Awareness?

Crosstab

			Q30 - Were you present in the presentation by Pastor Duran on Cultural Awareness?
			Yes
Q40 - My racial/ethnic identity is:	Euro-American - not Hispanic	Count	52
		% within Q40 - My racial/ethnic identity is:	49.5%
	Hispanic	Count	3
		% within Q40 - My racial/ethnic identity is:	60.0%
	Native American or Alaska Native	Count	2
		% within Q40 - My racial/ethnic identity is:	40.0%
	Asian	Count	4
		% within Q40 - My racial/ethnic identity is:	50.0%
	Other	Count	6
		% within Q40 - My racial/ethnic identity is:	50.0%
Total		Count	67
		% within Q40 - My racial/ethnic identity is:	49.6%

Crosstab

			Q30 - Were you present in the presentation by Pastor Duran on Cultural Awareness?
			No
Q40 - My racial/ethnic identity is:	Euro-American - not Hispanic	Count	53
		% within Q40 - My racial/ethnic identity is:	50.5%
	Hispanic	Count	2
		% within Q40 - My racial/ethnic identity is:	40.0%
	Native American or Alaska Native	Count	3
		% within Q40 - My racial/ethnic identity is:	60.0%
	Asian	Count	4
		% within Q40 - My racial/ethnic identity is:	50.0%
	Other	Count	6
		% within Q40 - My racial/ethnic identity is:	50.0%
Total		Count	68
		% within Q40 - My racial/ethnic identity is:	50.4%

Crosstab

		Total	
Q40 - My racial/ethnic identity is:	Euro-American - not Hispanic	Count	105
		% within Q40 - My racial/ethnic identity is:	100.0%
	Hispanic	Count	5
		% within Q40 - My racial/ethnic identity is:	100.0%
	Native American or Alaska Native	Count	5
		% within Q40 - My racial/ethnic identity is:	100.0%
	Asian	Count	8
		% within Q40 - My racial/ethnic identity is:	100.0%
	Other	Count	12
		% within Q40 - My racial/ethnic identity is:	100.0%
	Total	Count	135
		% within Q40 - My racial/ethnic identity is:	100.0%

APPENDIX F: PRESENTATION NOTES FOR GO AND DO

LIKEWISE: A MESSAGE ON AWARENESS

PURPOSE: The purpose of this project is to **raise awareness** in our Life 360 Church family of the multiethnic population that exists within our area and to **cast vision** for the benefits of intentionally and successfully integrating diversity into our church community.

PROBLEM: Racism is still prevalent and Springfield is a difficult place to fit in if you are a minority

- Demi—“look at the Chinese girl”
- Devon—“Hey Chinese boy!”
- Korean Lady—go to “international service” finally left church...
- Indian Friend—went to church and was “stared at like he was a terrorist”

VISION:

[Note: This vision statement was first presented to the congregation at Pastor Ted’s commissioning service September 7, 2003. Since then it has been a guide – in essence, a 30-year plan – for each decision and step Pastor Ted, the pastoral team, and our church has taken... Though our dreams are big, we serve a big God who dreams even bigger!]

We proclaim that God has birthed in us a vision for the Church, our community, our nation, and the world. Burning within our hearts is the strong belief that we are part of God’s final harvest. The fields are ripe for harvest, and we have only our generation to reach the lost. Therefore, we proclaim this vision of . . .

A community that sees only two types of people in this world: **believers and pre-believers**. Though pre-believers are lost, not one will be counted as unreachable.

A community where families from each of Springfield’s small but growing ethnic groups will be represented in our congregation.

WHO ARE THESE ETHNIC GROUPS: WE WILL GET BACK TO THAT. FIRST, A STORY!

The Good Samaritan: A Story about Racism (Luke 10:25-37)

Luke 10:25-29:

²⁵ On one occasion an expert in the law stood up to test Jesus. “Teacher,” he asked, “what must I do to inherit eternal life?”²⁶ “What is written in the Law?” he replied. “How do you read it?”²⁷ He answered, “‘Love the Lord your God with all your heart and with all your soul and with all your strength and with all your mind’; and, ‘Love your neighbor as yourself.’”

²⁸ “You have answered correctly,” Jesus replied. “Do this and you will live.”²⁹ But he wanted to justify himself, so he asked Jesus, “And who is my neighbor?”

Luke 10:29: The Lawyer begins by asking “Who is my neighbor?” in order to justify himself. But why does he need to justify himself? For two reasons:

1. To gain respect and honor in the eyes of others as an authority in the Law;
2. To state that he has fulfilled the Law of loving his neighbors. He may be justified in the first reason, but for the second, it depends on who we define “neighbor.”

The Lawyer’s interpretation of “neighbor” is a fellow law-abiding Israelite. His declaration of the *shema* (Luke 10:27, also found in Deut. 6:4-9) is an expression of his ethnic and religious pride. He tries to limit who his neighbor is by defining the ethnically or religiously acceptable Jews who keep the Law.

Gentiles, Samaritans, and sinful Jews are all excluded. He does not need to love these despicable people. His need for self-justification and his neighbor-question are attempts to draw lines between his peers and his enemies so that he will not have to love the latter. In other words, he was trying to bypass loving certain people on the basis of their ethnicity, religion or socioeconomic status.

Luke 10:30-32: ³⁰ In reply Jesus said: “A certain man was going down from Jerusalem to Jericho, when he was attacked by robbers. They stripped him of his clothes, beat him and went away, leaving him half dead. ³¹ A priest happened to be going down the same road, and when he saw the man, he passed by on the other side. ³² So too, a Levite, when he came to the place and saw him, passed by on the other side.”

Jesus proceeds to give his definition of “neighbor” in the form of a parable. His introduction of the central character as “a certain man” is a brilliant rhetorical move to hide his ethnic and religious or social status from both the Lawyer and the story’s other characters.

After the man gets attacked and robbed, his nakedness and “half-dead” state are important. In first Century Judaism, clothing distinguished one’s ethnicity and social status, so his lack of clothing made it difficult to identify his status. Also, because he was

naked, one could see if he was circumcised or not. If uncircumcised, he was a Gentile; but if circumcised, he could be a Jew or a Samaritan. If a Jew; he is a neighbor; which means he should help him. But if a Samaritan, NOT a neighbor.

His half-dead state “meant that he was unconscious and unable to answer the priest if he had asked whether he was Israelite or Samaritan. They would be unable to find out if he was their “neighbor” or not.

Why this hatred for Samaritans?

The only place in the entire Old Testament where the word “*Samaritan*” appears is in 2 Kings 17:29 where it refers to a person of the Kingdom of Northern Israel:

“However every nation continued to make gods of its own, and put them in the shrines on the high places which the Samaritans had made, every nation in the cities where they dwelt.” – 2 Kings 17:29

Samaritans came from intermarriages of certain Israelites with the colonists from Babylon and other parts of Mesopotamia and Syria. These colonists had been placed there by the Assyrian kings and it resulted in thousands of Israelites being deported and colonists being chosen by the Assyrians and placed in Samaria.

Later, when the Temple at Jerusalem was being rebuilt, the Samaritans offered to help but their offer was rejected, perhaps partly because the Jews blamed the Samaritans for making the Shrines to other gods in the first place. As a result, the Samaritans not only tried to prevent the rebuilding of the temple and the city walls but, in the time of Nehemiah, they built a temple themselves on Mount Gerazim (which will be important in a little bit).

These disputes resulted in further hostile relations between the Samaritans and the Jews. The Jews, considered marriages between Samaritans and Jews illegal. Also because of the fact that the Samaritans were considered “*half Jews*” and “*a mixed race,*” many conflicts existed between the Jews and the Samaritans during the time of Christ.

The most notable difference between the beliefs of the Jews and the Samaritans is concerning the place of the worship of God for the Jews. The Jews believe that God is to be worshipped in Jerusalem, the dwelling place of God on earth is Mount Zion. But for the Samaritans, it is the sacred Mount Gerazim.

Jesus did not validate the Samaritan claim that the Lord was to be worshipped at Mount Gerazim, but He did make a bold statement to the Samaritan woman at the well in John 4:21-24

²¹ “*Woman,*” Jesus replied, “*believe me, a time is coming when you will worship the Father neither on this mountain (Mt. Gerizim) nor in Jerusalem.*” ²² *You Samaritans worship what you do not know; we worship what we do know, for salvation is from the*

Jews. ²³ *Yet a time is coming and has now come when the true worshipers will worship the Father in the Spirit and in truth, for they are the kind of worshipers the Father seeks.* ²⁴ *God is spirit, and his worshipers must worship in the Spirit and in truth.*"

It is also a note of interest that in the story of the woman at the well, Jesus is breaking two taboos: 1. Talking to a woman and 2. Talking to a Samaritan

But do you remember what happened to that village after this one conversation?

BACK TO THE GOOD SAMARITAN: As the story unfolds, the priest arrives, followed by the Levite. Their actions are the same: "they came → saw → passed by on the other side". While there is no explanation for their inaction, there are three main interpretations.

1. The priest and Levite assumed the half-dead man was a dead body. Because the corpse law found in Leviticus. 21:1-4 states that a dead body defiles priests, they made every effort to stay pure "in the sight of God."
2. Others think they saw the man's circumcision status; ultimately, couldn't figure out his ethnic identity, assumed he was Samaritan, and thus did nothing.
3. The final interpretation is that they simply lacked empathy or compassion. What's important is that for whatever reason, whether ethnic hatred or religious sanctity, they were both inactive. **THEY DID NOTHING**

33-35 ³³ *But a Samaritan, as he traveled, came where the man was; and when he saw him, he took pity on him.* ³⁴ *He went to him and bandaged his wounds, pouring on oil and wine. Then he put the man on his own donkey, brought him to an inn and took care of him.* ³⁵ *The next day he took out two denarii and gave them to the innkeeper. 'Look after him,' he said, 'and when I return, I will reimburse you for any extra expense you may have.'*

With the arrival of the Samaritan comes the parable's climax and twist. The Samaritan's arrival is so astounding because it plays off of and undermines the Judaic tradition of a tripartite social hierarchy. The pattern of "**Priests, Levites, and all the people**" is said to be the full composition of Judaic socio-religious order.

A PASTOR, A PRIEST AND A RABBI WALK INTO A BAR

When the Lawyer hears the failure of priest and Levite, he naturally expected the final character to be a common Israelite.

Had the final character been an Israelite, Jesus' message would have been anti-clerical or challenging the spiritual leaders. If no one helped in the end, it would have **shamed the entire Jewish community for their lovelessness.**

Instead, the twist comes in the form of the most unexpected person: a Samaritan. This serves to deeply undermine Jewish prejudices and hatred towards Samaritans, while also challenging them to embrace Jesus' new teaching on loving their neighbor. The Samaritans' actions follow the same as priest and Levite, except instead of passing by, he is "moved with compassion". **Compassion: the ability to identify with another's situation and then act for their benefit.**

The Samaritan addresses the victim's immediate needs, and supports him so long as his needs continue, even to the point of getting taken advantage of by the innkeeper. Because the victim is naked (in other words, humiliated and stripped of his social status), the Samaritan's compassion is a "willingness to share the naked man's shame and displacement. It was because the Samaritan's actual experience as an oppressed ethnic minority that he was able to sympathize with the victim's pain and see from his vantage point.

"Only the deeply wounded can see and understand the inmost wound of a sufferer" -
--Andrew Sung Park.

But if one has not personally experienced such pain, it is their responsibility to put themselves in the shoes of the victim in order to gain empathy.

(and that is the reason I am sharing this story with you today!)

Explain more later.

36-37 ³⁶ "Which of these three do you think was a neighbor to the man who fell into the hands of robbers?" ³⁷ The expert in the law replied, "The one who had mercy on him." Jesus told him, "Go and do likewise."

Jesus' **counter-question** shifts the focus of the Lawyer's original question. The Lawyer originally wanted to know the limits of who he was bound to love by the Law. Jesus changes this by forcing the Lawyer to admit that the neighbor is not only the victim in need, but also the agent, the one who extends help. In a reversal of roles, the Samaritan "becomes the very model of neighborly love." It is a call to "go and become a neighbor to those in need, no matter how alien they may be." This is a hard lesson for the lawyer because Jesus is telling him to go and act like this Samaritan.

This parable, told by Jesus, effectively chips away at the Lawyer's prejudice towards his enemies, those he deems inferior, but it is interesting that when Jesus asks "Which of these three do you think was a neighbor? The Lawyer cannot bring himself to say, "The Samaritan was the worthy neighbor," he can only say, "The one who showed him mercy."

It is a small victory against the deeply engrained bias the Jews have harbored towards the Samaritans for centuries. The power of breaking down such a firmly rooted worldview to create a new community lay in the words of Jesus: "Go and do likewise."

CONCLUSION: “Go and do Likewise”

SECTION II: SPRINGFIELD AND STATISTICS

Martin Luther King, Jr. stated, “We must face the fact that in America, the church is still the most segregated major institution in America. At 11:00 on Sunday morning when we stand and sing and Christ has no east or west, we stand at the most segregated hour in this nation. This is tragic. Nobody of honesty can overlook this.”

BUT OVER 50 YEARS LATER, LITTLE HAS CHANGED

Only 13.7 percent of churches in America are multiracial (the definition of multiracial in this context is a church that has less than 80 percent of a single ethnic group).

But does 20% sound diverse to you?

By 2043, America will no longer have a majority race. The changing makeup of the United States is becoming a blended population.

Unfortunately, the Springfield metropolitan area, composed of 92 percent Caucasians, has not kept in step with the national trend.

ACS PROFILE REPORT

Even in 45 years, four out of five Springfield residents are expected to be white.

ACS PROFILE REPORT

HISTORY OF SPRINGFIELD AND ETHNICITY

The first permanent white settlement in Southwest Missouri is credited to John J. Pettijohn and his family in 1818 along with Joseph Price and Augustus Friend, twelve miles southwest of present day Springfield.

INDIANS

The first historical record of the Osage tribe was on a map created by explorers Jacques Marquette and Louis Jolliet in 1673. The map pinpoints the location of the Osage Indians on the Osage River and they were the only legal occupants of the land until their forced removal in the 1800s. But there is archeological evidence that Native Americans possessed this land as far back as 1500s. Several large cultures came and went leaving behind evidence of permanent dwellings, tools, and other artifacts. The Center for Archeology at Missouri State University found that there are several prehistoric Indian

sites within the city limits of Springfield, probably due to the abundance of natural resources in the area.

TEARS

In 1838, the U.S. government forcibly removed the Cherokee and other tribes were from their homelands in Tennessee, Alabama, North Carolina, and Georgia, then moved to the “Indian Territory.” The move became known as the Trail of Tears due to the thousands of Native American deaths on the journey and those who perished as a result of the relocation. The Trail of Tears traveled through the Springfield area via what is known today as the Old Wire Road.

It is curious to note that the first time Indians are counted on the U.S. Census for Springfield is 1880, with a total population of 5. The population does not grow much larger in the next 80 year: a total of 15 Indians are recorded in the 1950 census. While the number of Indians in 2013 for the Springfield Metro Area is 2,334, it only accounts for 0.5% of the total population. This is an unfortunate statistic considering this land was originally inhabited by them.

BLACKS

The U.S. Census of 1880 shows the black population at its peak, percentage wise, was at 23% (1,494 total).

On April 13, 1906, one of the most infamous stories from Springfield unfolded. The “Easter Offering”: The lynching of three black men in the square.

After eight hours of mob violence, Springfield was quiet. Most of the White community carried on as usual after this incident but that Easter weekend hundreds of blacks left Springfield forever. Left behind were business and property, farmland and livestock.

The U.S. census after the lynchings (1910) show the Black community going lower than 10% for the first time (1910, 5.7%)¹ and declining ever since to 2% today.² It seems, while the lynchings of 1906 only lasted 8 hours, this one incident that took place 110 years ago has negatively impacted the multicultural makeup of this community.

¹ U.S. Census Bureau, “Table 26. Missouri: Race and Hispanic Origin for Selected Large Cities and Other Places: Earliest Census to 1990,” accessed November 12, 2016, <https://www.census.gov/population/www/documentation/twps0076/MOtab.xls>.

² “Race and Hispanic Origin,” Springfield Business Development Corporation, accessed November 5, 2015, <http://www.springfieldregion.com/data/race-and-hispanic-origin/>

ASIANS AND HISPANICS

Little information is found on either group in the early stages of Springfield. In fact, records show the first Asians in the city to be in the 1890 U.S. Census: 5.

By 1950, that number grows to a whopping 14. By 2013, the total number of Asians (whether single race or of mixed ethnicity) is less than 2% of the total population.

Hispanic is not a category on this particular census but another census from the state of Missouri records 1% Hispanic in the Springfield Metro Area in 1990.

BUT understand that at 8% minority, that is a population of 36,000 (out of 450,000)—not including Russians, Ukrainians, Jews, and other Anglo immigrants, refugees, and International students

VIDEO

THE HARVEST IS PLENTIFUL BUT THE LABORERS ARE FEW!

APPLICATION: LIKEWISE: Essentials to help making a church more diverse

1. Leadership:
 - a. Leadership with Multiethnic Passion
 - b. Diverse Leadership.
 - c. The leadership needs to reflect the target audience

“By creating a church of living color ... leaders will become increasingly aware of the needs of the diverse in and outside the congregation.”

- English lessons
- Carpool ministry
- Wal-Mart trips
- Cultural lesson (deodorant, thermostat, children etiquette)

Once these needs are assessed, the church leadership team should be able to meet such needs in a cross-culturally competent way.”

2. **Intentionality:** A multicultural congregation doesn't just happen.

Embrace Diversity

- a. Don't just pray in diversity, do something about it
- b. Integrate your multicultural congregation into leaders
- c. Recruit ethnic leaders
- d. Start language bible studies
- e. Get Creative!

GIVE SOME WAYS WE HAVE DONE THIS

3. **Kinship: Develop Relationship** (a feeling of being close or connected to other people)

Involvement in multiracial churches will, over time, lead to fundamental changes on how one chooses friends. Through national surveys, it has been discovered that people in multiracial congregations have significantly more friendships across racial divides than do other Americans.

For example, for those attending racially homogenous congregations, 83% said most or all of their friends were the same race as them. In other words, only 17% had friends from another race. But for those attending multiracial churches, there is a dramatic difference in the outcome. Only 36% of people attending racially mixed congregations said most or all of their friends were the same race as them, which means 67% of the church members had a diverse friend base.

Interestingly, over 80% of the people in racially mixed congregations said that most of the racial diversity in their friendships came because of their involvement in their racially mixed congregation. Michael Emerson found that, by far, the most important factor in people having racially diverse relationships is whether they attend a racially mixed congregation.

It is clear that the church needs to be at the forefront of diversity by giving opportunity for people of varied ethnic backgrounds to interact with one another in order to produce healthy friendships among the races. This healthy multiracial friendship is called Kinship. The term *Kinship* is defined as “a feeling of being close or connected to other people.”³ As a main component of a healthy multiethnic ministry, kinship is one of the most vital because without having close ties with other congregants the church is simply a large body of people separated along ethnic or racial lines.

This year MSU had 1470 international students from 74 countries!

- 800 Chinese
- 260 Saudia Arabians
- 50 Indians
- 40 South Koreans
- 30 Vietnamese
- 20 Mongolia, UK, and Bangladesh

Drury University had 443 international students representing 51 countries

Refugees:

- Congo: 21 (MOVIE: The Good Lie)
- Ukraine: 30 (500 non-refugees)
- Somali: 10-20 (850 in Joplin)

³ Merriam-Webster, “Kinship,” January 1, 2016, <http://www.merriam-webster.com/dictionary/kinship>.

- Burmese 300 (down from 500 in 2013). Burmese are leaving because they were not welcomed in our community

Immigrants:

- Guatemala
- El Salvador
- Honduras
- Mexico
- Coming from Arkansas, Kansas, Oklahoma

Many are leaving because of the culture here...

What YOU Can Do:

1. Attend a local ethnic or multiethnic event
 - a. Martin Luther King Jr. March
 - b. Springfield Multicultural Festival
 - c. Springfield Multiethnic Celebration Banquet
 - d. Annual Greek Festival
 - e. Trip Around the Globe (MSU)
 - f. International Day
 - g. Tarang Indian Festival
2. Visit a local ethnic market
 - a. Asia Food and Gift Market
 - b. Asian World Market (Chinese)
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 - d. Latino Market (Latino and Arabic)
 - e. Seoul Oriental Market (Korean)
 - f. Springfield's Euro-Asian Food Market
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 - f. Tortilleria Perches
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 - h. That Lebanese Place
4. Visit an ethnic church in the area
 - a. 15 Spanish
 - b. 2 Burmese
 - c. 2 Chinese
 - d. 6 Korean

- e. 4 Slavic
 - f. 2 African
 - g. 2 Ukranian
5. Get Involved
- a. Minorities In Business
 - b. Springfield Welcome Home (Refugee assistance)
 - c. U.S. Committee for Refugees and Immigrants
 - d. Central High Diversity Class
 - e. Teach English (just be a friend)
 - f. Hand In Hand Multicultural Center
 - g. International Friends (students)—40% of International students have no close U.S. friends
4. **Expertise:** Education and Competence in Intercultural Matters. Understand culture
5. **World Missions Multiethnic church** give more to missions than monocultural Churches (because they are invested in family)
6. **Inclusion:** Include a variety of cultures in:
- a. Worship music
 - b. Food choice
 - c. Celebrations
 - d. Find commonality
 - e. Don't make inclusion an afterthought

“The church is God’s grand experiment, in which ‘differents’ get connected, ‘unlikes’ form a fellowship, and the formerly segregated are integrated. They are to be ... one in Christ Jesus, in the salad bowl that holds the ‘differents’ together.”

UNIQUE AND QUIRKY PEOPLE AT CHURCH

7. **Supernatural Expectation:** Relying on the Holy Spirit; healings, miracles and salvations
- a) We need to expect the GOOD
 - i. Miracles
 - ii. Healings
 - iii. Salvation
 - iv. Church Growth
 - b) We need to expect the BAD
 - i. Spiritual warfare
 - ii. Demonic activity
 - iii. Trials
 - iv. Faith testing

GO AND DO LIKEWISE

APPENDIX G: POWERPOINT PRESENTATION

Please go to:
www.durans.org/survey

Click here 

https://evangeluniversity.co1.qualtrics.com/SE/?SID=SV_6GAXoUtvHeuOMRF

to take a 5 minute survey.
(Paper copies are available)

- **PURPOSE:**
- **PROBLEM?**
- **VISION!**
- **STORY.**
- **CONCLUSION...**
- **APPLICATION:**

- **PURPOSE:**
- The purpose of this project is to **raise awareness** in our Life 360 Church family of the multiethnic population that exists within our area and to **cast vision** for the benefits of intentionally and successfully integrating diversity into our church community.

- **PROBLEM:**

- Racism is still prevalent and Springfield is a difficult place to fit in if you are a minority

- **VISION!**

- [Note: This vision statement was first presented to the congregation at Pastor Ted's commissioning service September 7, 2003. Since then it has been a guide – in essence, a 30-year plan – for each decision and step Pastor Ted, the pastoral team, and our church has taken... Though our dreams are big, we serve a big God who dreams even bigger!]

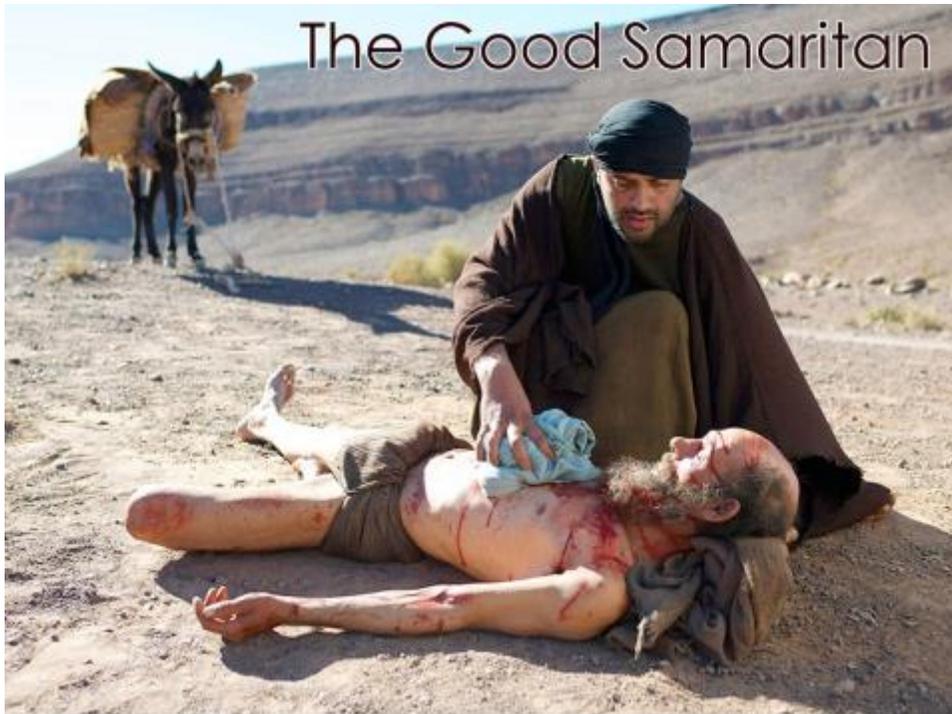
- **VISION!**

- We proclaim that God has birthed in us a vision for the Church, our community, our nation, and the world. Burning within our hearts is the strong belief that we are part of God's final harvest. The fields are ripe for harvest, and we have only our generation to reach the lost. Therefore, we proclaim this vision of . . .

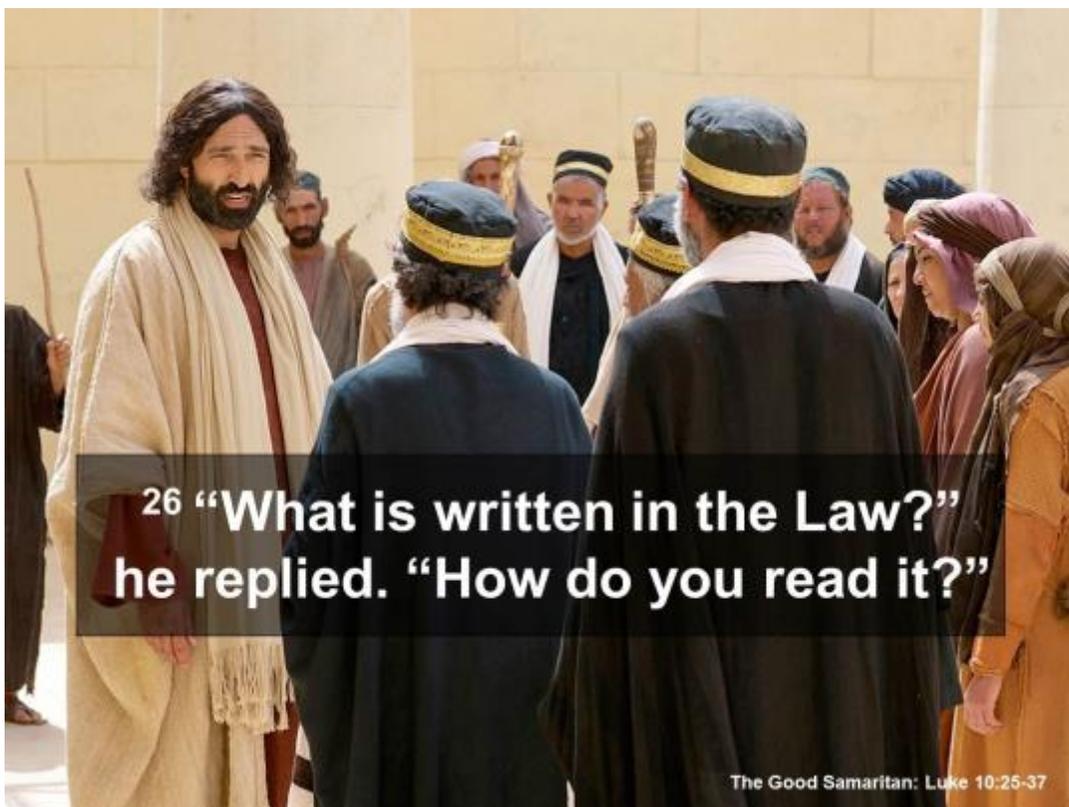
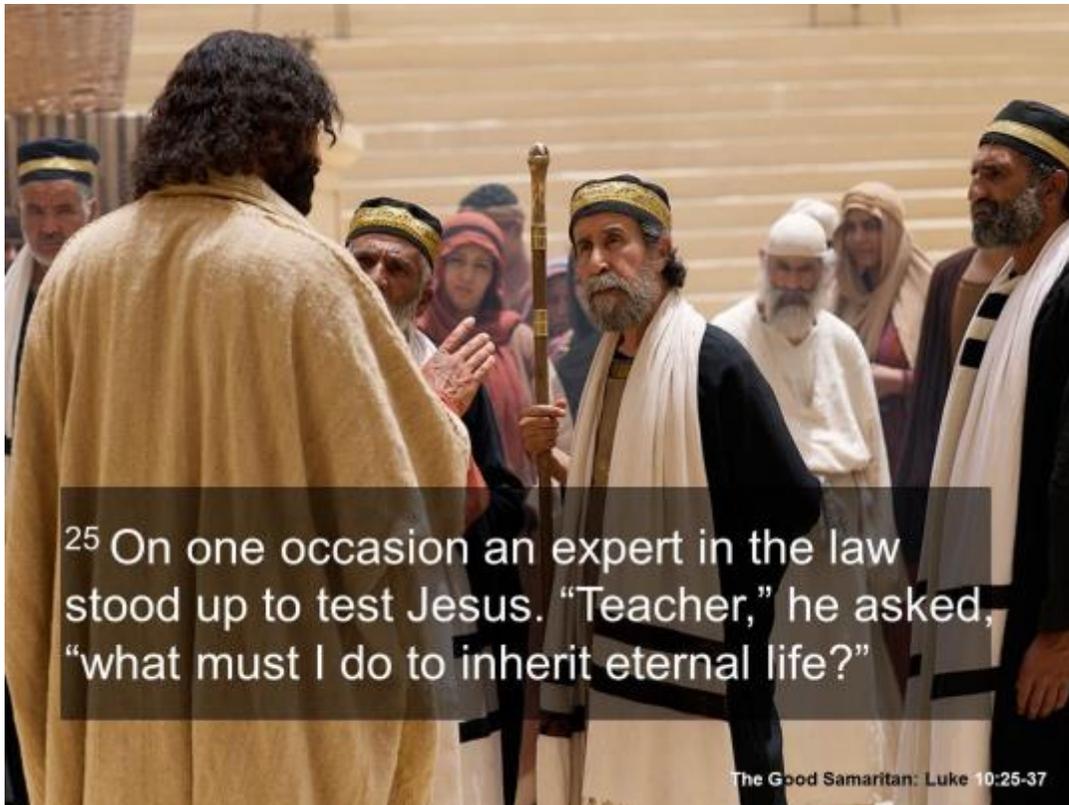
- **VISION!**

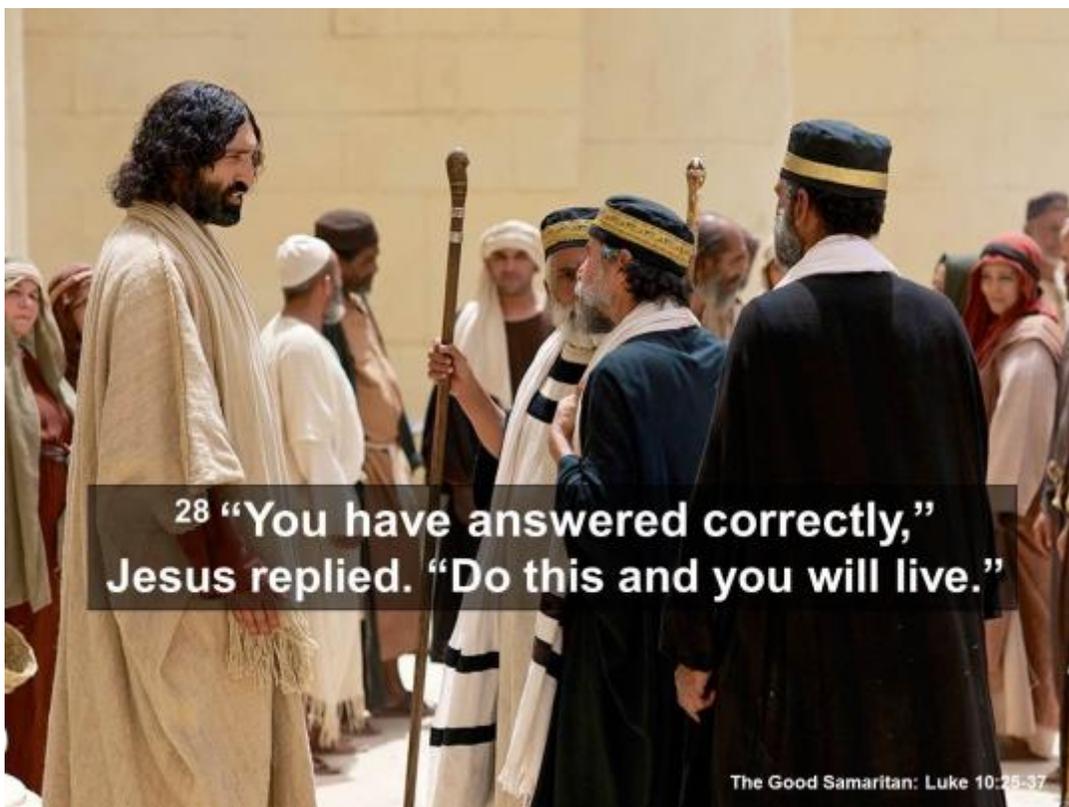
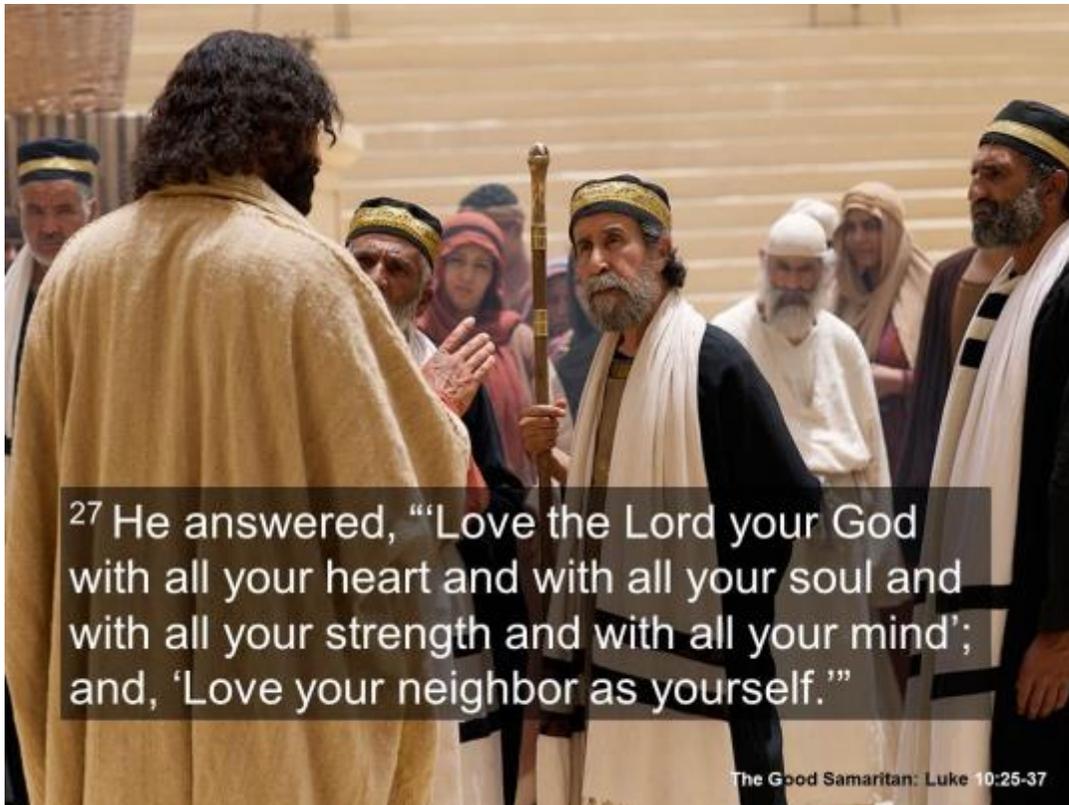
A community that sees only two types of people in this world: **believers and pre-believers**. Though pre-believers are lost, not one will be counted as unreachable.

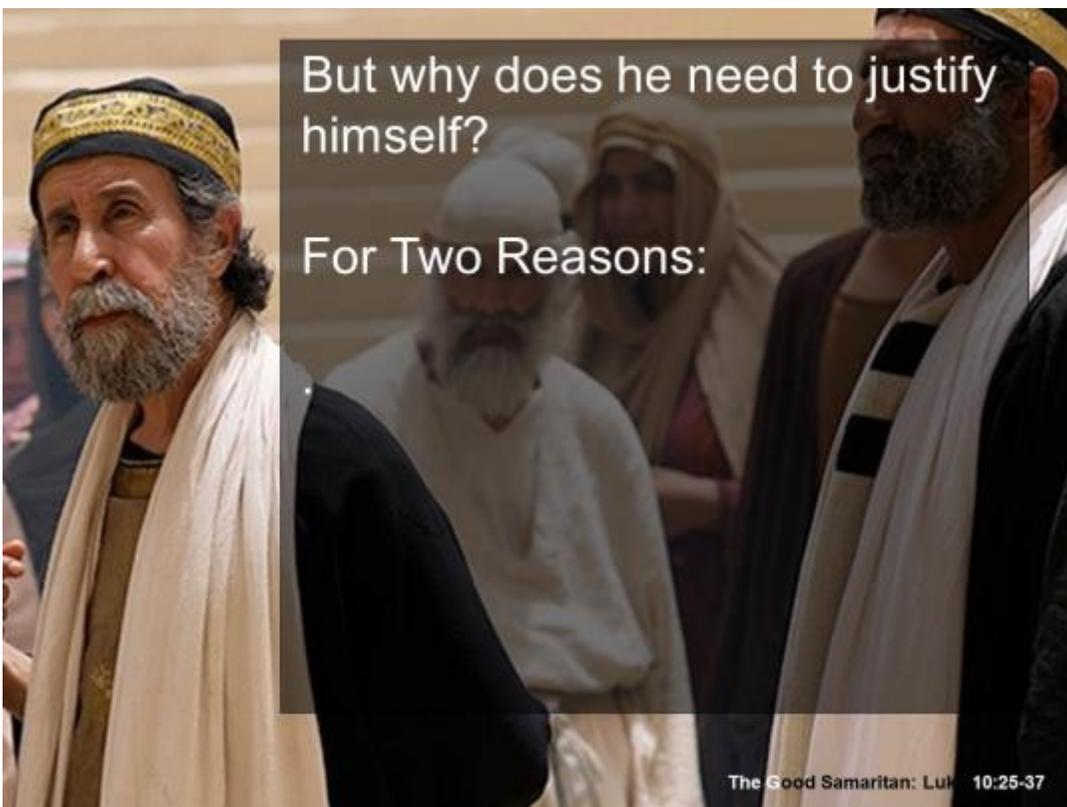
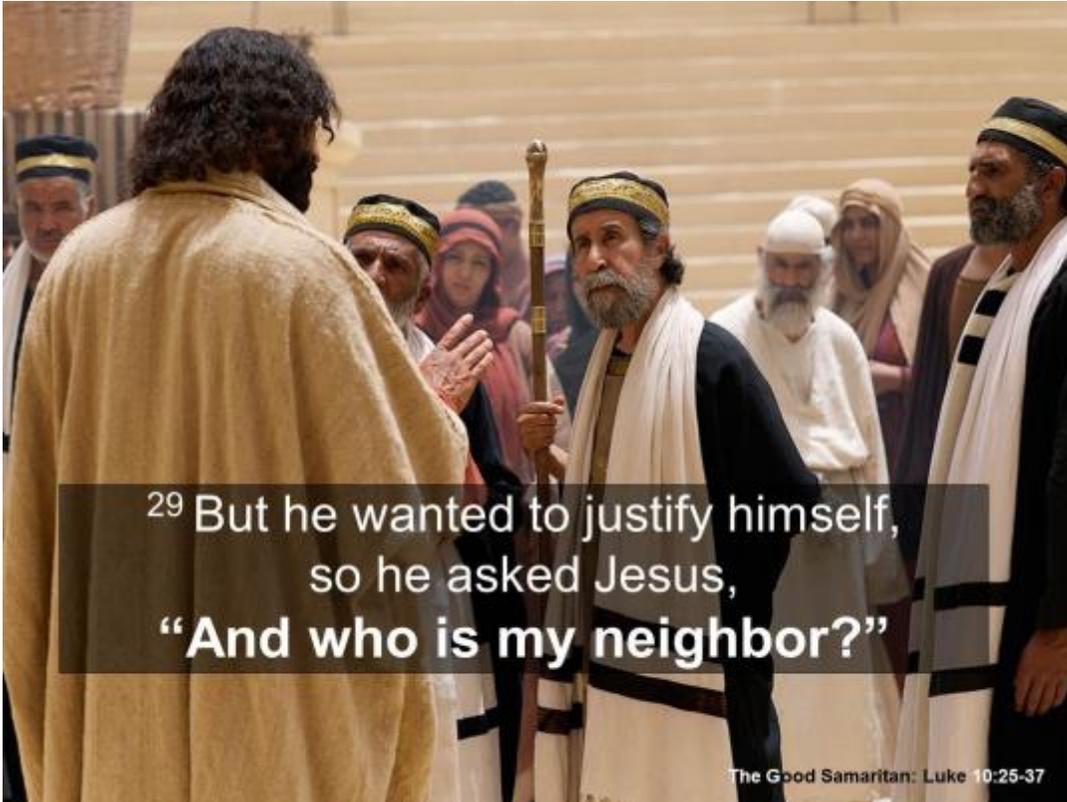
A community where families from each of Springfield's small but growing **ethnic groups** will be represented in our congregation

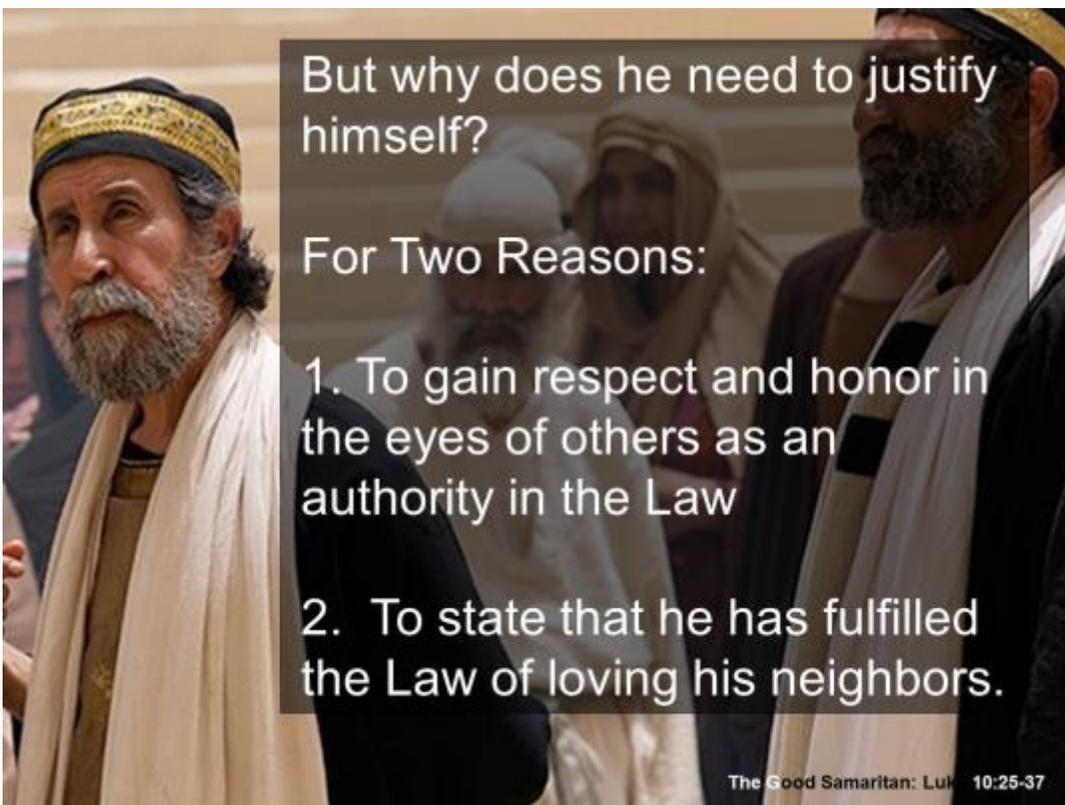
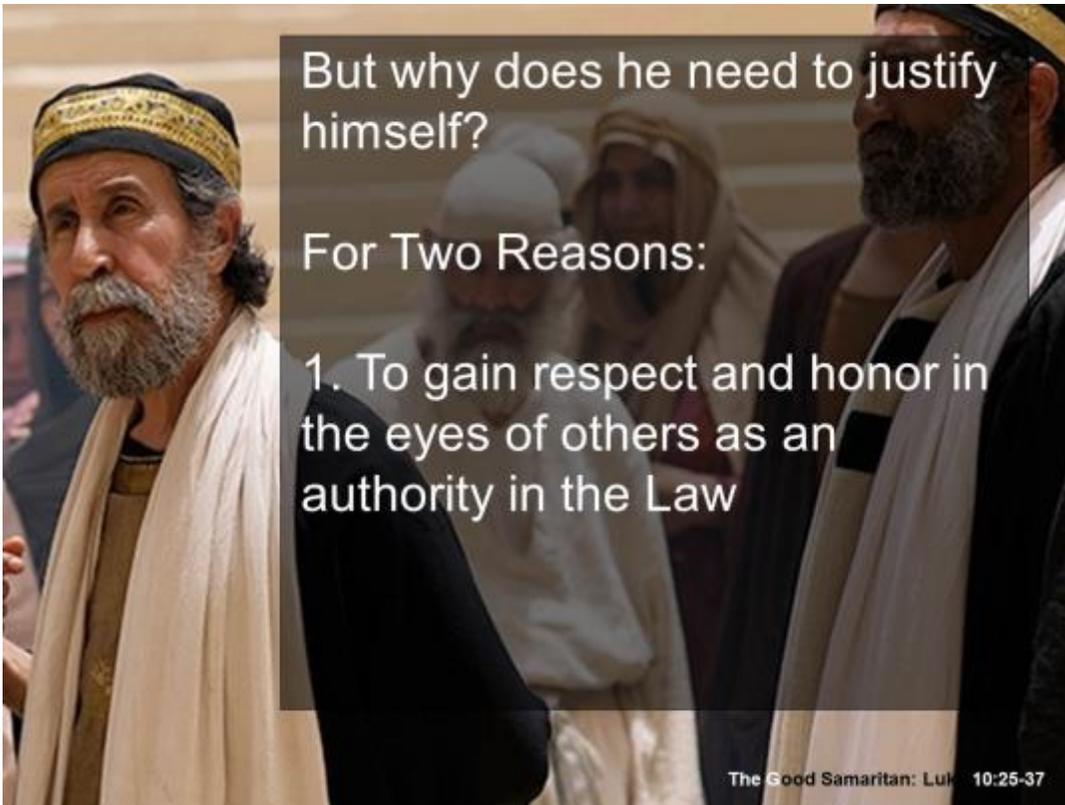


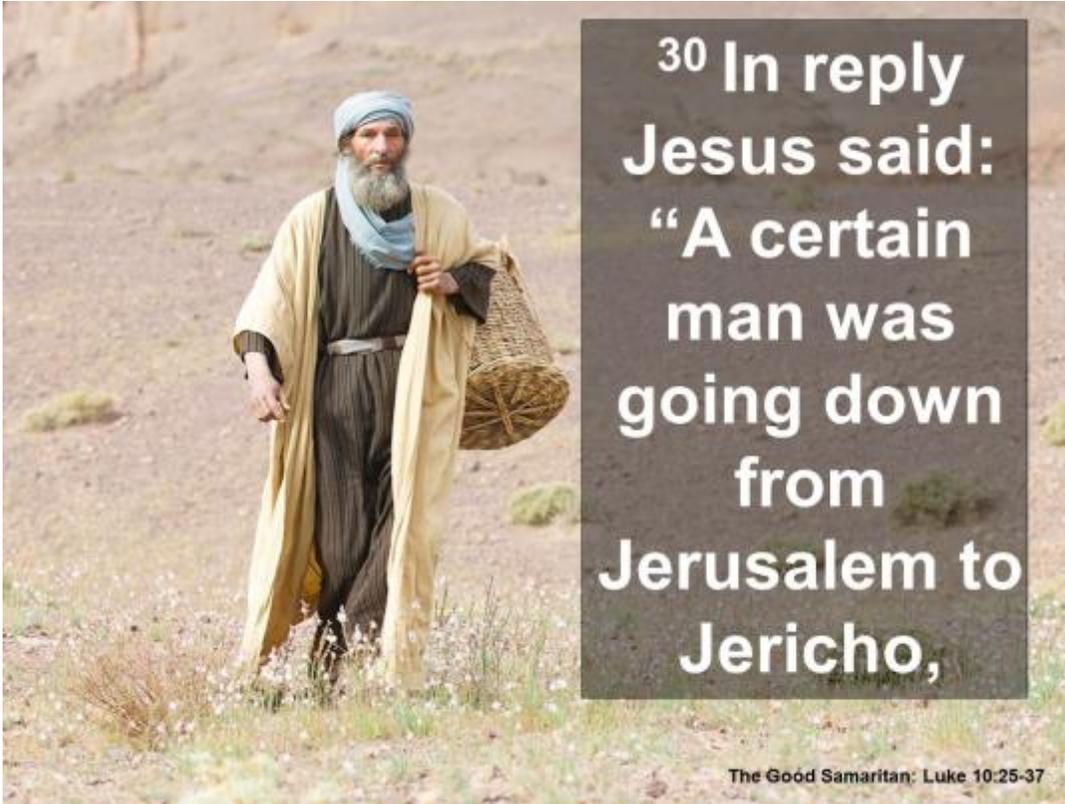
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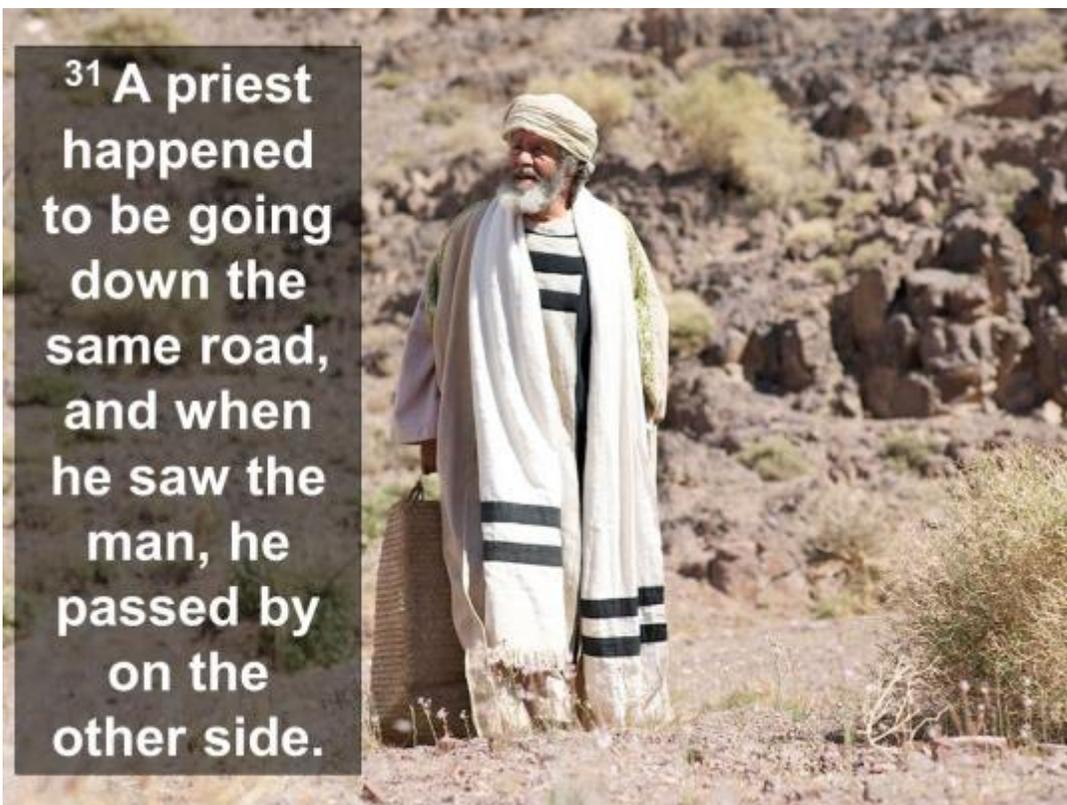












**32 So too,
a Levite,
when he
came to
the place
and saw
him,
passed by
on the
other side.**



The Good Samaritan: Luke 10:25-37

**Why this
hatred for
Samaritans?**



The Good Samaritan: Luke 10:25-37

*" However every nation continued to make gods of its own, and put them in the shrines on the high places which the **Samaritans** had made, every nation in the cities where they dwelt."*

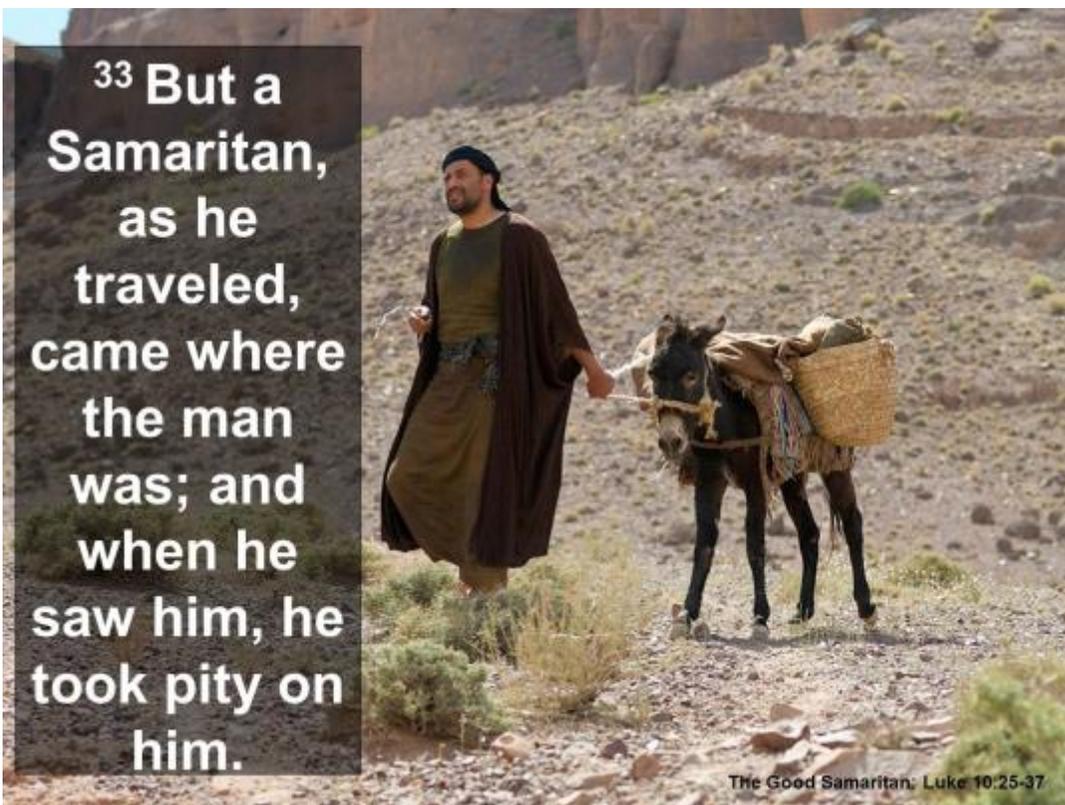
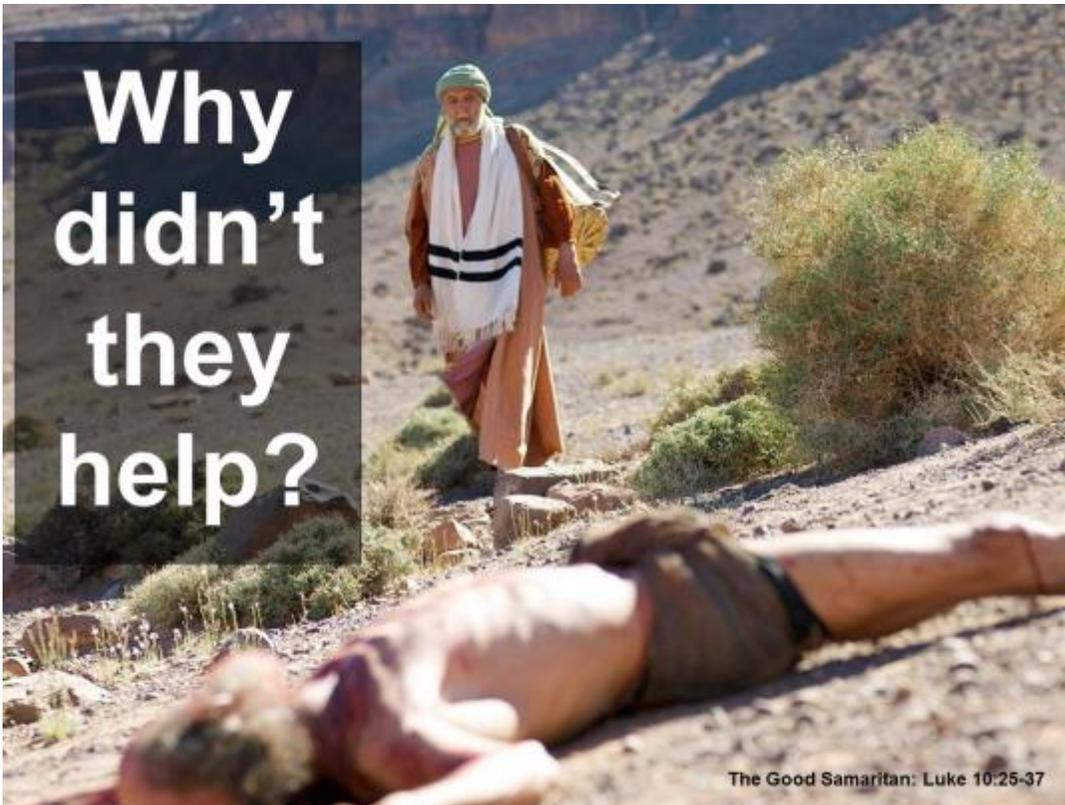
– 2 Kings 17:29

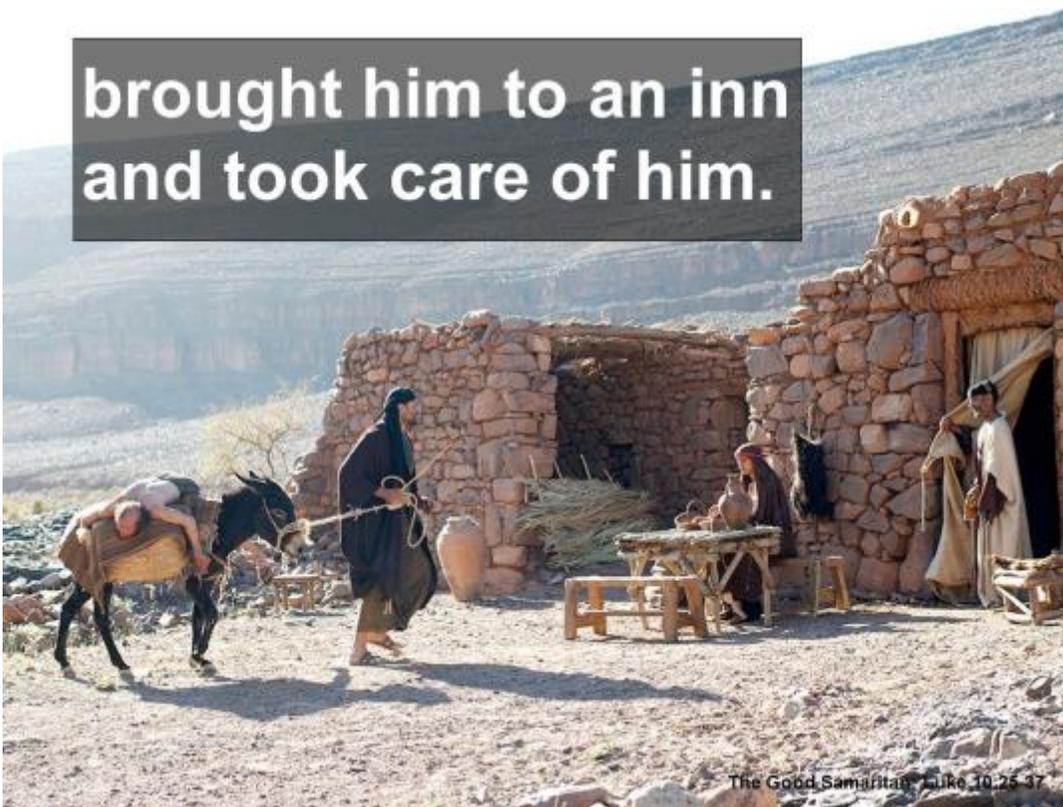
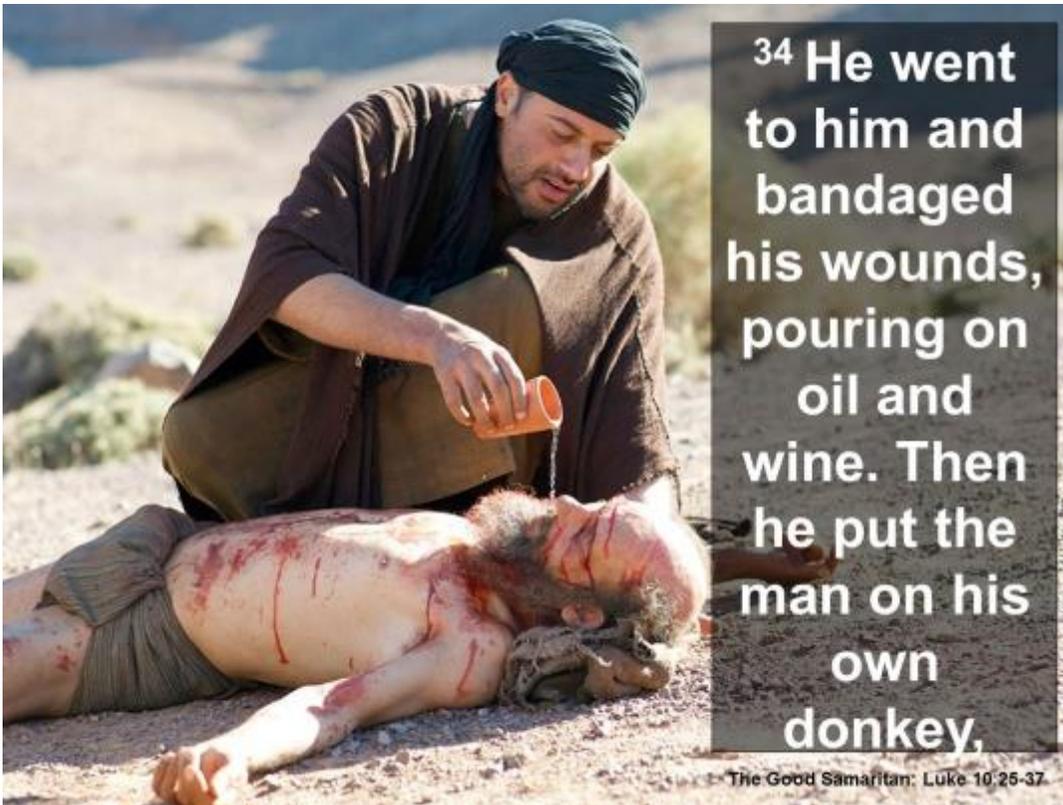


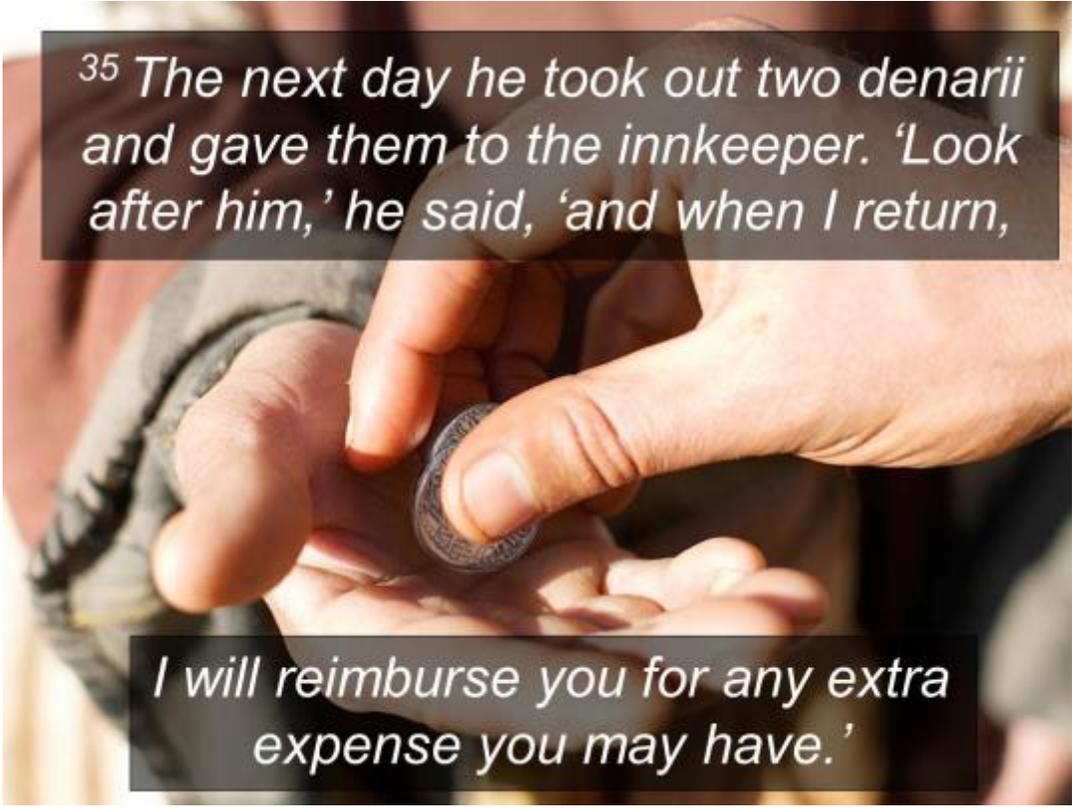
The Good Samaritan: Luke 10:25-37

²¹ "Woman," Jesus replied, "believe me, a time is coming when you will worship the Father neither on this mountain (Mt. Gerizim) nor in Jerusalem. ²² You Samaritans worship what you do not know; we worship what we do know, for salvation is from the Jews. ²³ Yet a time is coming and has now come when the true worshipers will worship the Father in the Spirit and in truth, for they are the kind of worshipers the Father seeks. ²⁴ God is spirit, and his worshipers must worship in the Spirit and in truth."

John 4:21-24

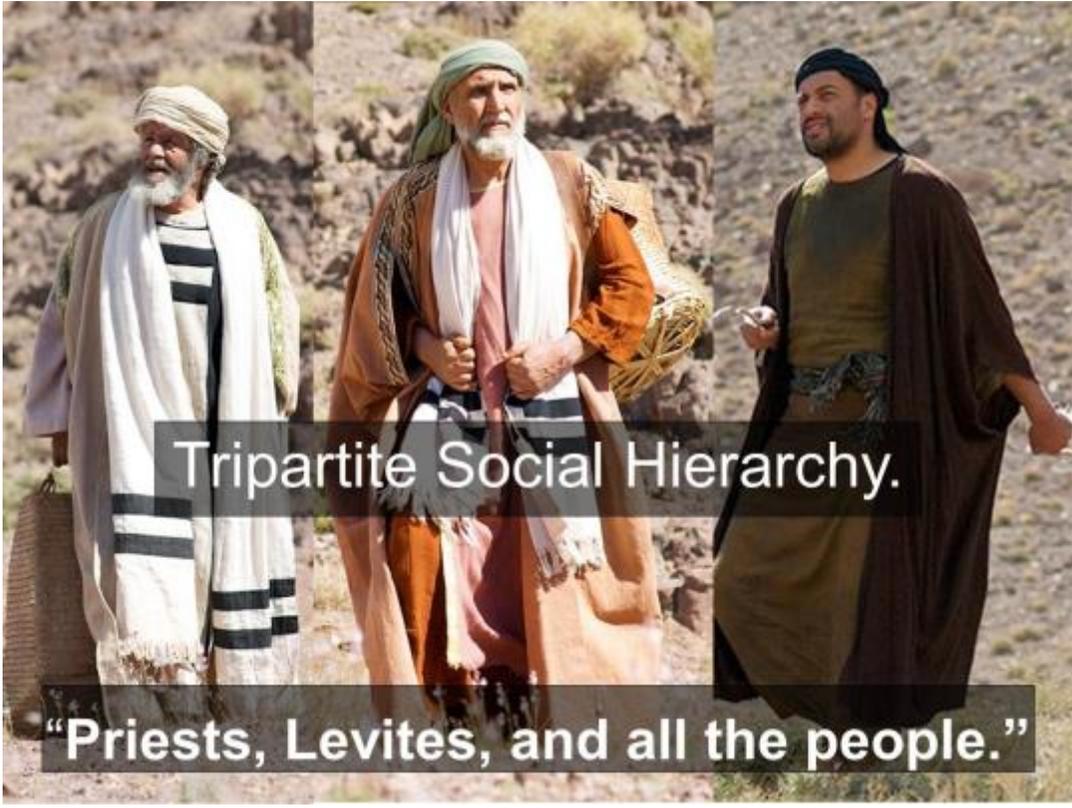






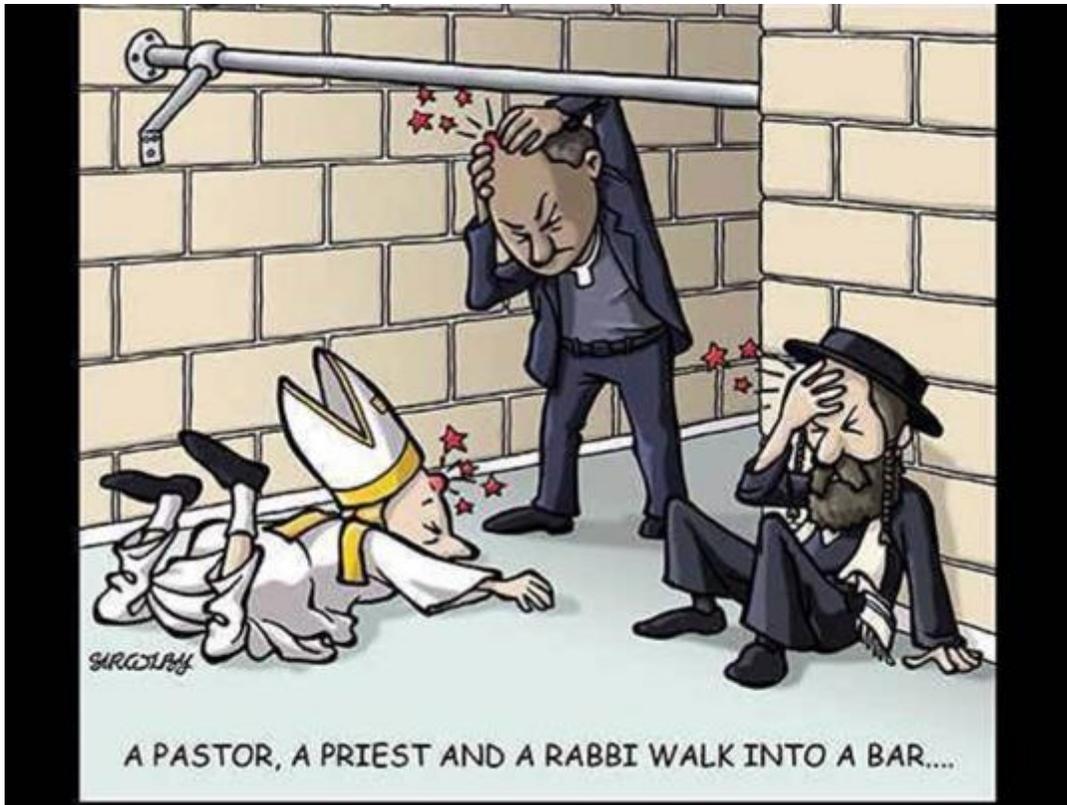
³⁵ The next day he took out two denarii and gave them to the innkeeper. 'Look after him,' he said, 'and when I return,

I will reimburse you for any extra expense you may have.'



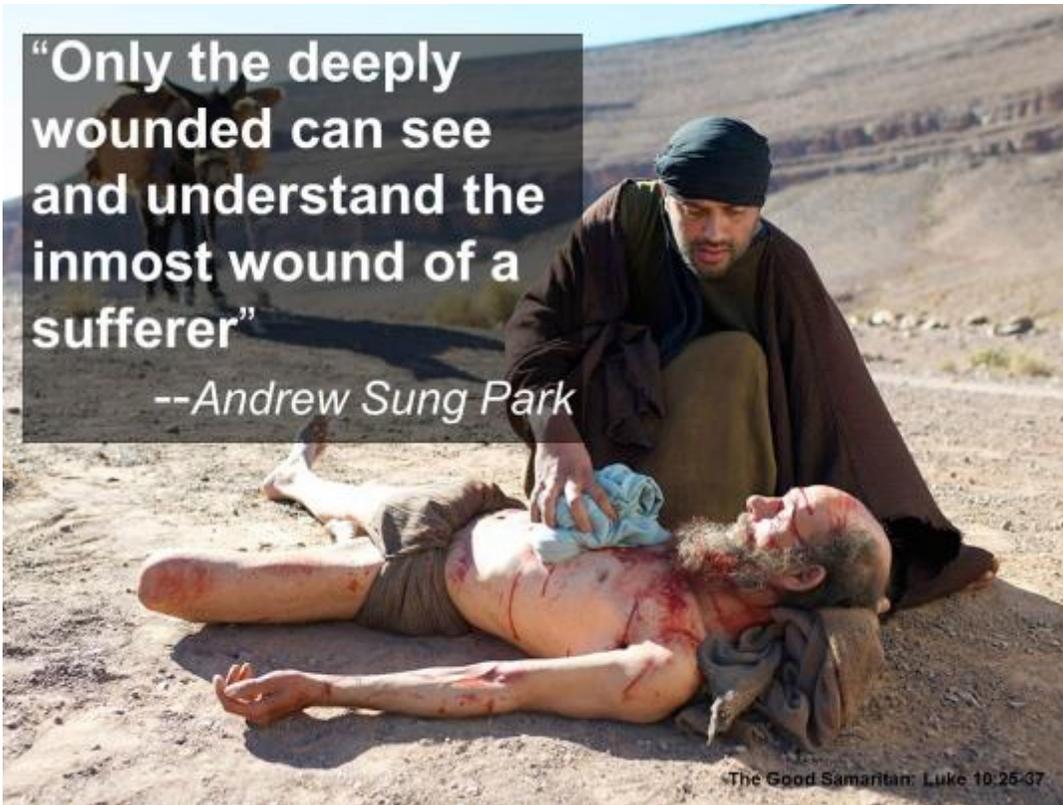
Tripartite Social Hierarchy.

"Priests, Levites, and all the people."

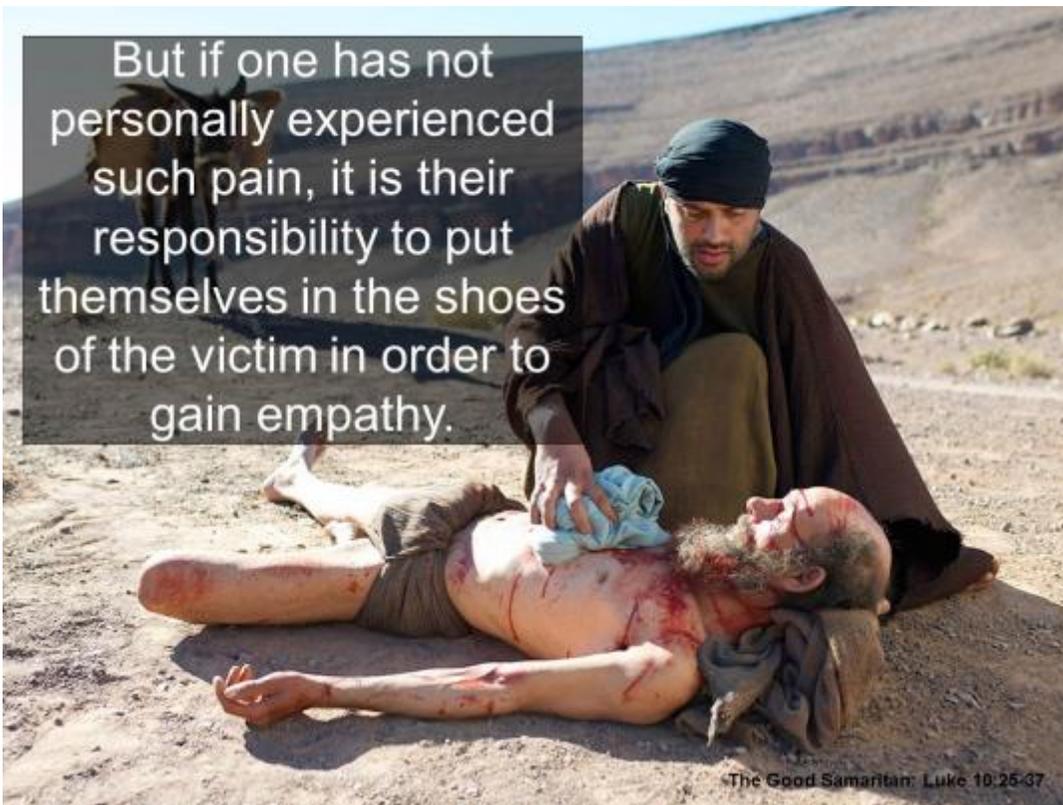


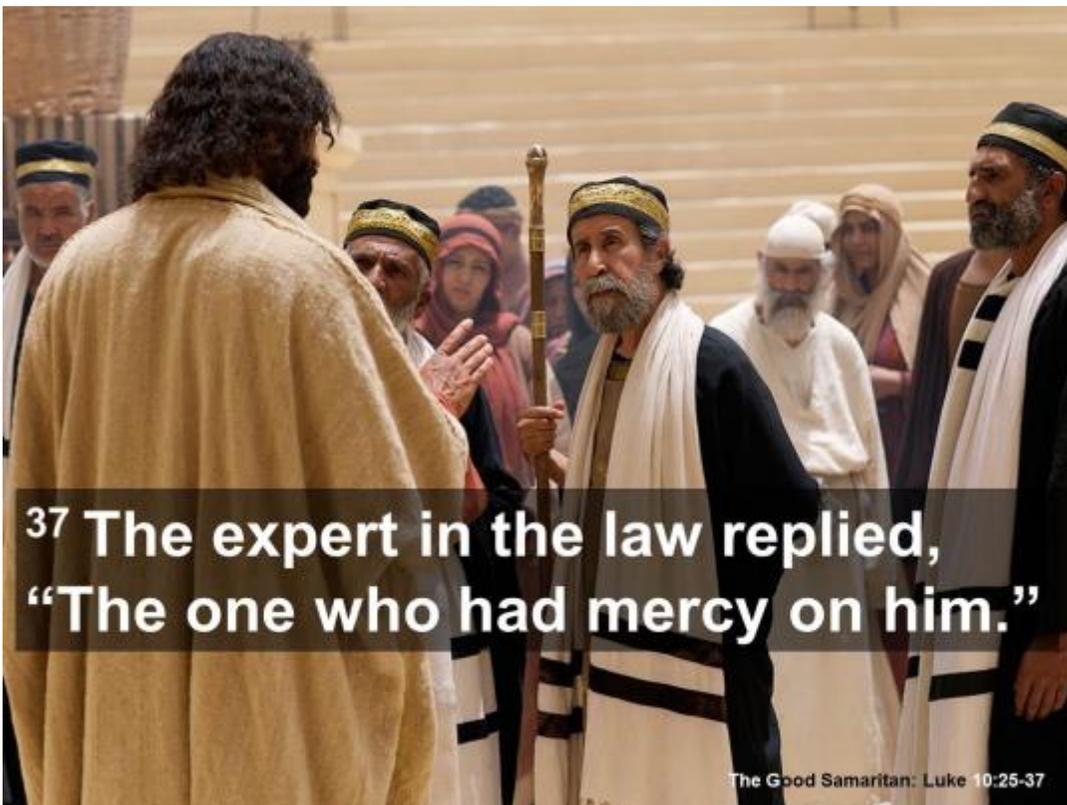
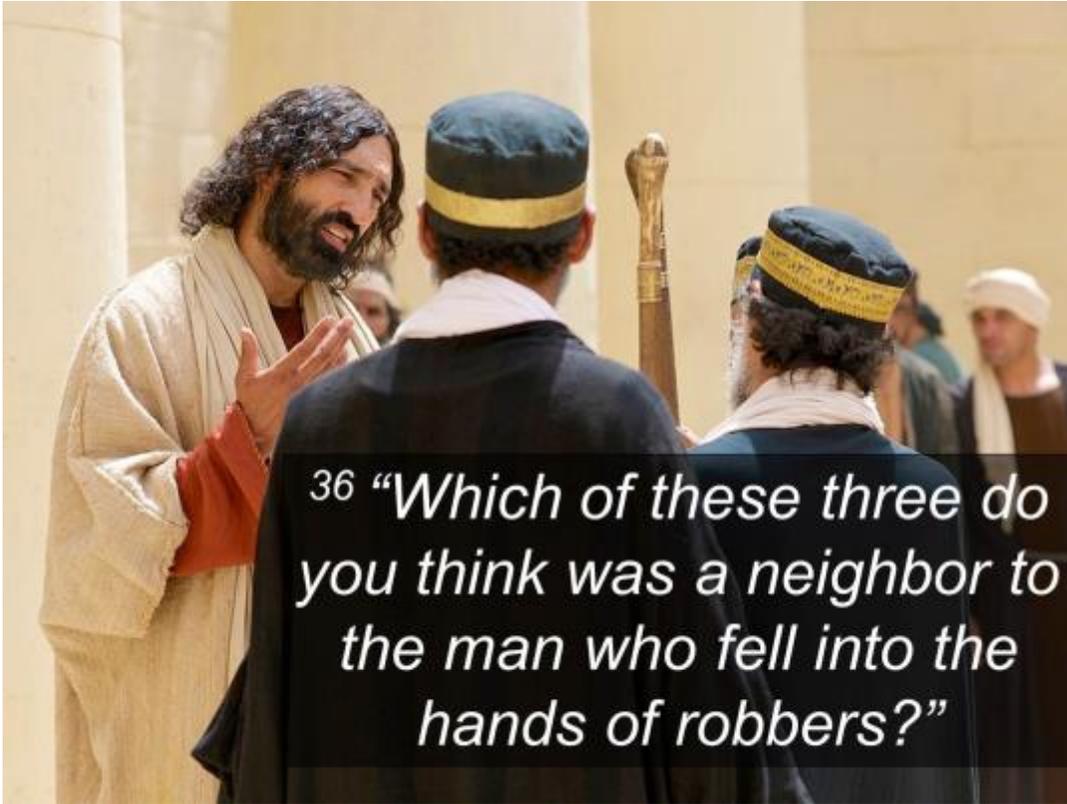
**“Only the deeply
wounded can see
and understand the
inmost wound of a
sufferer”**

--Andrew Sung Park



But if one has not
personally experienced
such pain, it is their
responsibility to put
themselves in the shoes
of the victim in order to
gain empathy.







- PURPOSE:
- PROBLEM?
- VISION!
- STORY.
- CONCLUSION...

“Go and do likewise.”



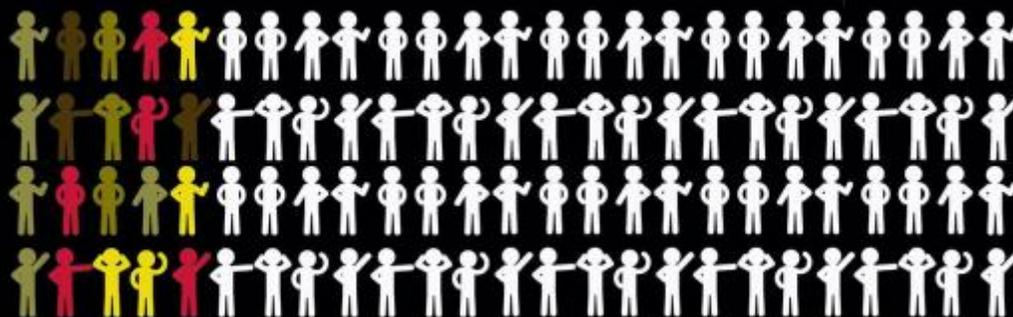
“We must face the fact that in America, the church is still the most segregated major institution in America. At 11:00 on Sunday morning when we stand...at the most segregated hour in this nation. This is tragic. Nobody of honesty can overlook this.” ---*Martin Luther King Jr.*

Only 13.7% of churches in America are multiracial

(The definition of multi-racial in this context is a church that has less than 80 percent of a single ethnic group).



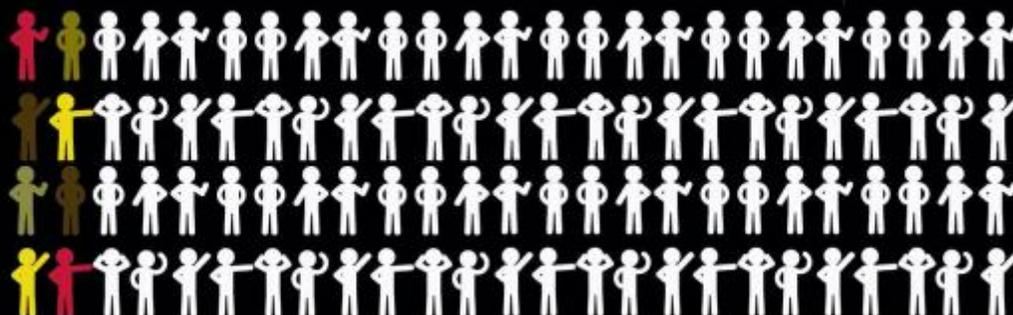
But... Does 20% sound diverse to you???



By 2043, America will no longer have a majority race. The changing makeup of the United States is becoming a blended population.



Unfortunately, the Springfield metropolitan area, composed of 92% Caucasians, has not kept in step with the national trend.



ACS Profile Report: 2013 (1-year estimates)

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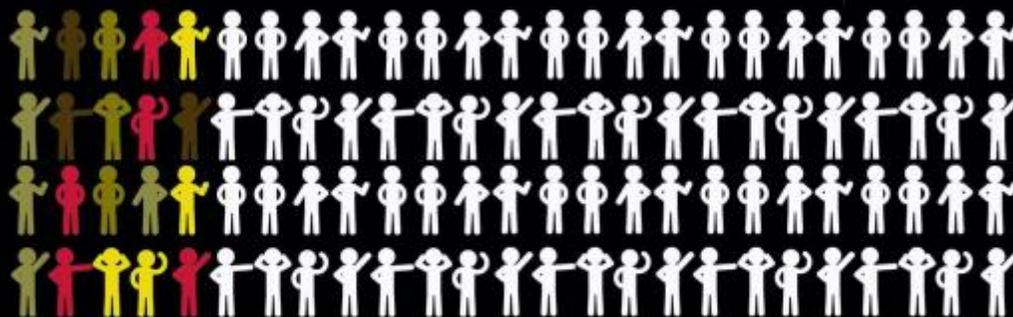
Springfield, MO Metro Area (31000US44180)

D3. RACE

Universe: Total population

Variable	Springfield, MO Metro Area	
	Number	Percent
Total population	450,498	
One race	436,213	96.8
White alone	415,078	92.1
Black or African American	9,632	2.1
American Indian and Alaska Native	2,334	0.5
Asian	5,240	1.2
Native Hawaiian and Other Pacific Islander	198	
Some other race	3,731	0.8
Two or more races	14,285	3.2
White (alone or in combination)	427,717	94.9
Black (alone or in combination)	14,703	3.3
American Indian (alone or in combination)	8,144	1.8
Asian (alone or in combination)	8,589	1.9

Even in 45 years (2061), four out of five Springfield residents are expected to be white (80%).



ACS Profile Report: 2013 (1-year estimates)

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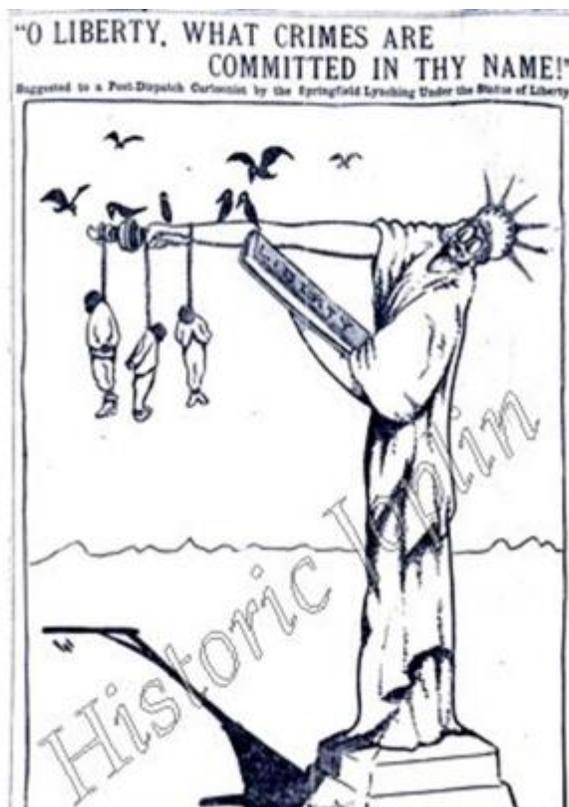
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Public Square, Springfield, Mo.





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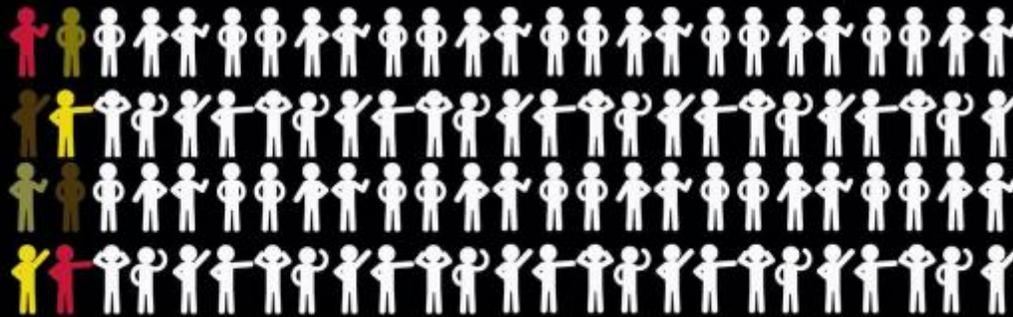
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- But understand that at 8% minority, that is a population of 36,000
(out of 450,000)
- Not including Russians, Ukrainians, Jews, and other Anglo immigrants, refugees and International students.



- PURPOSE:
- PROBLEM?
- VISION!
- STORY.
- CONCLUSION...
- APPLICATION:

GO AND DO L.I.K.E.W.I.S.E

L	LEADERSHIP
I	INTENTIONALITY
K	KINSHIP
E	EXPERTISE
W	WORLD MISSIONS
I	INCLUSION
SE	SPIRITUAL EXPECTATION

L **LEADERSHIP**
I
K
E
W
I
SE

L **LEADERSHIP**
I By creating a church of
K living color... leaders
E will become
W increasingly aware of
I the needs of the
SE diverse in and outside
 the congregation.”

L LEADERSHIP
I INTENTIONALITY
K
E
W
I
SE

L LEADERSHIP
I INTENTIONALITY
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E
W
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SE

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- Springfield Welcome Home
 - (Refugee assistance)
- US Committee for Refugees and Immigrants
- Central High Diversity Class
- Teach English
 - (Conversational; just be a friend)
- Hand In Hand Multicultural Center
- International Friends
 - (students)

- Get Involved or Volunteer

The Journal of International and Intercultural

Communication reports that 40% of international students had no close friends amongst their American classmates

L LEADERSHIP
I INTENTIONALITY
K KINSHIP
E EXPERTISE
W
I
SE

L LEADERSHIP
I INTENTIONALITY
K KINSHIP
E EXPERTISE
W WORLD MISSIONS
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L LEADERSHIP
I INTENTIONALITY
K KINSHIP
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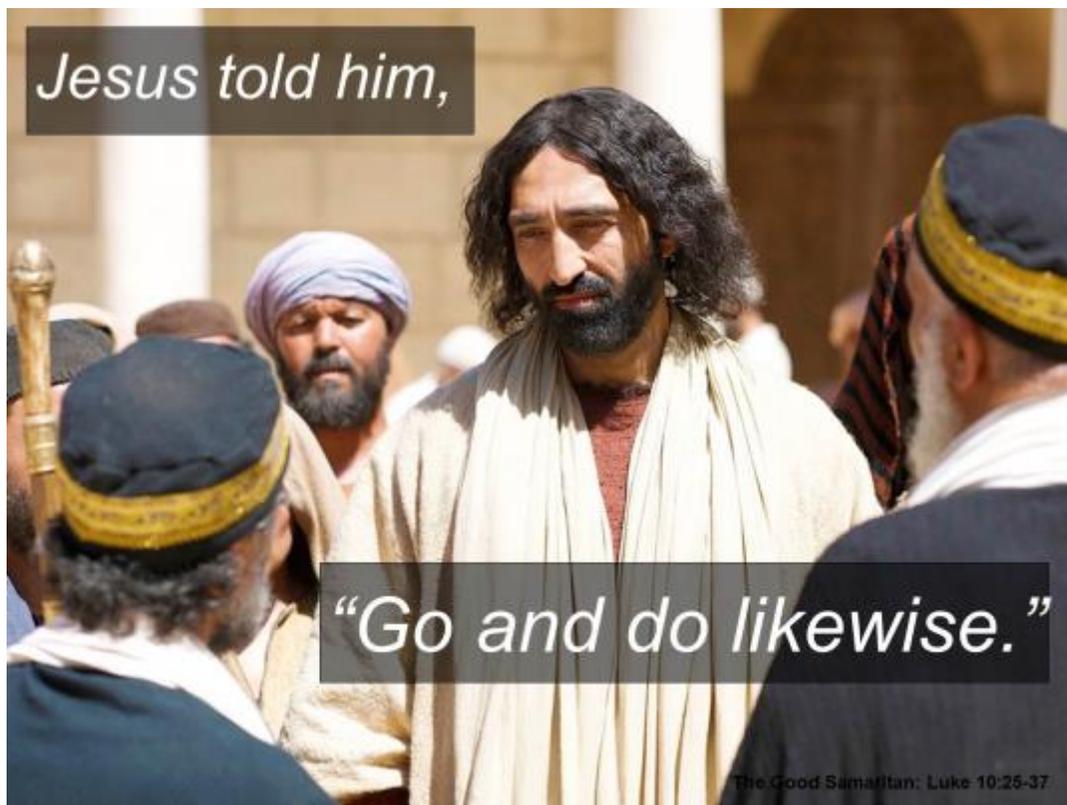
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L LEADERSHIP
I INTENTIONALITY
K KINSHIP
E EXPERTISE
W WORLD MISSIONS
I INCLUSION
SE SPIRITUAL EXPECTATION



Please go to:
www.durans.org/survey

to take the survey **AGAIN!**

damon@life360.org

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