

A PHENOMENOLOGICAL STUDY OF AN INTERCULTURAL OUTREACH
TRAINING PROGRAM FOR MULTI-ETHNIC COMMUNITY
OUTREACH WORKERS IN CUPERTINO AND
SUNNYVALE, CALIFORNIA

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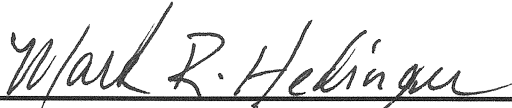
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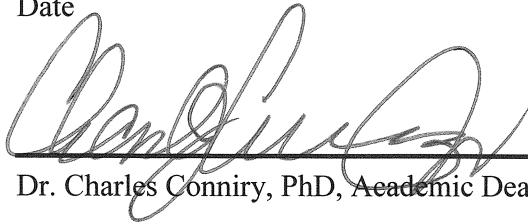
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ABSTRACT

There are no intercultural outreach training programs or literature studies available for multi-ethnic community workers in Cupertino and Sunnyvale, California, and there is also no empirical research in the U.S. in preceding studies. This is an interdisciplinary and integrative study, and it is to bridge the research gap by interviewing seven trainees who have attended a three-year intercultural outreach training program in Cupertino regularly between 2016 to 2018 for at least one year to think about their lived training experience. The seven trainees were divided into two groups by whether or not they are involved in multi-ethnic community outreach after the training to evaluate the training outcome, compare the differences of their contextual features, reflect, and then to derive missiological implications with suggestions for future study.

Four essential themes emerged from the data. They include all seven trainees receiving the training to learn more in understanding the cultural differences or in effectiveness; it was a positive training experience; trainees grew in overcoming barriers, relationships, and understanding; and the teaching style did not match with learning methods. Key differences between the two groups from contextual features were found in their obedience to Christ's two great commandments and in their transformation by the Holy Spirit for multi-ethnic outreach.

The findings of this study suggest that an intercultural training for multi-ethnic community outreach workers is training to love God and others, in doing global missions

with intercultural outreach skills, in knowing to extend the Kingdom with multi-cultural competency, and in willing to obey His will. The three major training elements besides multi-cultural outreach competency and skills are diaspora missiology, Kingdom theology, and relational realism paradigm. It is a training in being, doing, knowing, and willing.

CHAPTER 1

INTRODUCTION

Research Introduction

This is a phenomenological research study attempting to gain understanding of the lived experience of multi-ethnic workers in an intercultural outreach training program for the multi-ethnic community in Cupertino and Sunnyvale, the heart of the Silicon Valley, located south of the San Francisco Bay Area of California. The community has been diversifying rapidly since 2000,¹ and the 2016 government demographic statistics show that the majority of the population of this area was Asians,² and Hispanics or Latinos.³ Through several large hi-tech headquarters in the area, employees from around the world have been moving into the community.

¹ U.S. Census Bureau, "Census Gateway 2000," under "American Fact Finder," http://factfinder2.census.gov/faces/tableservices/jsf/pages/productview.xhtml?pid=DEC_00_SF1_DP1 (accessed July 24, 2017).

² American Fact Finder, "2012-2016 American Community Survey 5-Year Estimates," under "Cupertino City, CA," <https://factfinder.census.gov/faces/tableservices/jsf/pages/productview.xhtml?src=CF> (accessed September 26, 2018).

³ American Fact Finder, "2012-2016 American Community Survey 5-Year Estimates," under "Sunnyvale City, CA," <https://factfinder.census.gov/faces/tableservices/jsf/pages/productview.xhtml?src=CF> (accessed September 26, 2018).

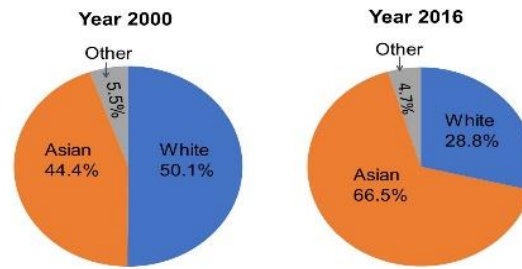


Figure 1. Demographics of Cupertino

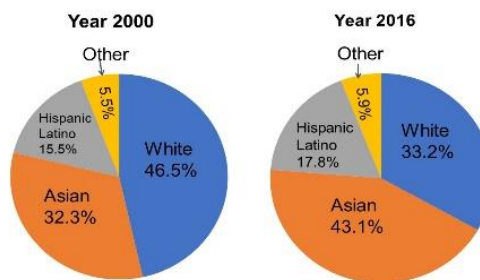


Figure 2. Demographics of Sunnyvale

Even though people from around the world come to Cupertino and Sunnyvale for jobs or because of displacement, it is God who brings them here. He has turned the magnitude of the migrant population into a mission opportunity,⁴ and it is a foremost part of God's mission and redemptive purposes.⁵ We need to rely on our relationship with God to manifest His nature of love, glory, and sending for our multi-ethnic outreach.⁶ Through the literature review, there are no studies that directly address the needs of

⁴ Sam George, "Is God Reviving Europe Through Refugees: Turning the Greatest Humanitarian Crisis of Our Times into One of the Greatest Mission Opportunities," *Lausanne Global Analysis* 6, no. 3 (April 28, 2017), under "Missional Content," <https://www.lausanne.org/content/lga/2017-05/god-reviving-europe-refugees> (accessed November 18, 2017).

⁵ Lausanne Committee for World Evangelization, "The Seoul Declaration on Diaspora Missiology," (November 14, 2009), LCWE Diaspora Educators Consultation 2009, under "Missional Content," <https://www.lausanne.org/content/statement/the-seoul-declaration-on-diaspora-missiology> (accessed November 18, 2017).

⁶ Enoch Wan, "Relational Theology and Relational Missiology," *Occasional Bulletin* 21, no. 1 (Fall 2007), https://www.westernseminary.edu/files/documents/faculty/wan/Relat_theol_missio_OB_21_1.pdf (accessed June 17, 2017).

training multi-ethnic outreach workers in the Silicon Valley and about their training experiences.

This study is based on in-depth interviews with seven selected trainees for an intercultural outreach training program in Cupertino and Sunnyvale, together with my participant observation as the coordinator, a trainee to learn from other trainers, and also one of the trainers for several subjects. The researcher hopes to describe the lived experience of selected trainees in order to understand how to motivate workers to receive intercultural outreach training to bridge the outreach gaps, enhance outreach skills, and find areas of improvement for future trainings. We, the evangelical church, need to grasp this global missions opportunity and overcome multi-ethnic outreach barriers; however, a 2017 Barna survey rated San Francisco, San Jose, and Oakland of the San Francisco Bay Area, a combined statistical area, as the top area in America that people do not belong, nor connect, to a church.⁷

Background of Study

A San Francisco Bay Area Muslim study by a Muslim professor at the University of California, Berkeley, shows that the cultural obstacle of a multi-ethnic community is challenging the well-known concept of universal brotherhood and sisterhood of Islam. All diverse Muslim communities are unable to function in unity because of the cultural and ethnic differences.⁸ Christians should be empowered to love and reach out to our

⁷ *Influence Magazine*, “Barna Names America’s Most Churched and Least Churched Cities: How Does Your Area Rank?” June 14, 2017, under “Theory,” <https://influencemagazine.com/theory/barna-names-america-s-most-churched-and-least-churched-cities> (accessed June 17, 2017).

⁸ Hatem Bazian, “The Bay Area Muslim Study: Establishing Identity and Community,” under “Bay Area Muslim Study,” May 2013. <http://www.hatembazian.com/bay-area-muslims-study.html> (accessed March 3, 2014).

multi-ethnic neighbors more than Muslims and other religious adherents do; nevertheless, why is the attendance of churches declining while the community is diversifying rapidly? Cupertino and Sunnyvale are unique because of high education and income levels and half of the population is foreign born.⁹ These well-educated diverse people rarely have a communication barrier since they have English language skills. Multi-ethnic migration has exposed the urgent need for intercultural learning for both old and new churches.¹⁰

In 2014, the researcher conducted a case study of an evangelical church located at the border of Cupertino and Sunnyvale to find out their multi-ethnic community outreach barriers. The research findings showed that an effective approach for evangelical Christians to reach the multi-ethnics in Cupertino and Sunnyvale is through an intercultural outreach training program to intentionally increase intercultural outreach awareness, knowledge, and skills.¹¹ From January 2016 to December 2018, a training program has been held at my 2014 Golden Gate Baptist Theological Seminary (GGBTS) graduation research study church opened to evangelical outreach workers in the area. The program has provided 23 seminars and 30 classes with a total of 19 trainers for workers who are reaching out to the multi-ethnics either through their daily life environments, or full-time or volunteer ministries. It has served a total of 223 Christians from 45 local churches (see Table 1).¹²

⁹ American Fact Finder, “2012-2016 American Community Survey 5-Year Estimates.”

¹⁰ Katalina Tahaafe-Williams, “Churches in Ecumenical Transition Toward Multicultural Ministry and Mission,” *International Review of Mission* 101, no. 1 (April 2012): 189.

¹¹ Juno Wang, “Adapting an Anglo American Church to a Diverse Community: A Case Study of Grace Bible Church in Cupertino” (master’s capstone project, Golden Gate Baptist Theological Seminary, 2014).

¹² Juno Wang, 2016-2018 Intercultural Outreach Training Class and Attendance Records, Cupertino, CA.

Table 1. 2016-2018 Attendance Records

Year	2016	2017	2018
Churches	22	30 (23 new)	8 (0 new)
Attendees	128	113 (93 new)	16 (2 new)

Most of the attendees¹³ are irregular, only come for the subjects they are interested in and leave no contact information for follow-up. The 2017 total attendance has decreased to around 11.71% compared to the 2016 total attendance, and the 2018 total attendance has decreased severely; yet, there are seven regular trainees who have been trained for over a year. The researcher has purposefully interviewed these regular trainees and assumed they are involving themselves in multi-ethnic community outreach after the training. With limited resources, knowledge, skills, and no intercultural educational background and experience, the researcher volunteers to serve as the program coordinator and one of the trainers even though she dislikes public speaking, and also to learn from other trainers as a trainee.

The Researcher

The researcher came from Taiwan to the U.S. for higher education years ago, having never heard the Gospel, and now she is a multi-ethnic diasporas minister. She has been residing in Sunnyvale, and later Cupertino, since 2001 and gaining a deeper concern for the Gospel needs in this diverse community because the multi-ethnic diasporas like her could be open to accepting Christ. From 2008, she began to involve herself in multi-

¹³ Attendee refers to people who has attended the training program from once to less than one year.

ethnic outreach. Her current outreach programs are held in a park located at the border of Cupertino and Sunnyvale near her 2014 GGBTS graduation research study church.

The intercultural ministry education that the researcher received from GGBTS has helped her multi-ethnic outreach tremendously. Not being able to find any intercultural outreach training program available for multi-ethnic outreach workers in Cupertino and Sunnyvale, and seeing a large diaspora population living in the community, she decided to use what she has learned through her seminary education and outreach experience, such as David's Five Pebbles, to train workers. Believing that intercultural skills for a multi-ethnic community outreach can be trained, she prayed for a training opportunity after her seminary graduation, and God answered the prayer. After coordinating three years of intercultural outreach training, this study is to understand the lived experience from the selected trainees and her participant observation. Being a bi-cultural person and multi-ethnic outreach practitioner, she sees the need to train multi-ethnic workers with intercultural outreach skills.

Statement of the Problem

We learn our culture during childhood, and culture crossing does not come naturally. Jesus commanded us to be His witnesses (Acts 1:8) and go and make disciples of all nations (Matt. 28:19), but we often see that the mission involvement of a congregation is limited to sending money and short-term mission trips. The majority of Asian residents in Cupertino and Sunnyvale are Mainland Chinese and Indians, and they

are from collectivist cultural backgrounds¹⁴ with the emphasis on community, honor and shame, and relationships.¹⁵ The American individualistic culture,¹⁶ confrontational evangelism with reasons and logics, and imperialism and colonialism's impacts on Christianity from the past have become a hindrance to share the Gospel with them.¹⁷ We must intentionally acquire intercultural outreach skills to reach the diverse community in a culturally appropriate way. This includes training workers to bridge gaps in culture, epistemology, and worldview and reach out effectively. We need to understand what to train them and how the workers would like to be trained; besides, what remains to be explored is the worker's lived experience in intercultural outreach training.

Purpose of the Study

The primary purpose of this phenomenological study is to gain an understanding of the lived experience of seven regular trainees in an intercultural outreach training program for the multi-ethnic communities in Cupertino and Sunnyvale, California. The secondary purpose is to derive missiological implications from the research findings.

Research Questions

1. What barriers can be overcome by training multi-ethnic community outreach workers?
2. What are the lived experiences of the selected trainees from the training program?

¹⁴ Judith N. Martin and Thomas K. Nakayama, eds., *Experiencing Intercultural Communication*. 4th ed. (New York: McGraw-Hill, 2011), 195.

¹⁵ Juana Bordas, *Salsa, Soul And Spirit: Leadership for a Multicultural Age* (San Francisco: Berrett-Koehler Publishers, Inc., 2007), 47-8.

¹⁶ Scott Moreau, Gary R. Corwin, and Gary B. McGee, *Introducing World Missions* (Grand Rapids: Baker Academic, 2004), 241.

¹⁷ Paul G. Hiebert, *Christian Mission and Modern Culture: Missiological Implications of Epistemological Shifts: Affirming Truth in a Modern/Postmodern World* (Harrisburg: Trinity Press International, 1999), 14-6.

3. What are the missiological implications derived from the research findings?

Definition of Key Terms

Key terms used in this research are defined as follows:

Diaspora: Diaspora means “a scattering,” used to describe the large-scale movement of people from their homeland to settle permanently or temporarily in other countries.¹⁸

Glocal Missions: Global in scope but local in action and in sequence¹⁹ because of the seamless integration between the local and the global,²⁰ which means local evangelistic outreaches have global ripple effects.²¹

Intercultural Outreach Training for Multi-ethnic Community: Training program designed for the purpose of equipping Christians to reach the multi-ethnics living in their community. The central subjects include, but are not limited to, anthropology, church history, community survey methodology, contextualization, culture-general and culture-specific training, epistemology, global, local, and glocal missions, intercultural communication, intercultural counseling, intercultural leadership, relational realism paradigm, spiritual warfare, and the theology of Kingdom.

Mission: Christians (individual) and the Church (institutional) continuing on and carrying out the *missio Dei* of the Triune God (“mission”) at both individual and institutional levels spiritually (saving souls) and socially (ushering in *shalom*) for redemption, reconciliation, and transformation (“missions”).²²

Missions: Ways and means of accomplishing “the mission” which has been entrusted by the Triune God to the Church and Christians.²³

¹⁸ Lausanne Committee for World Evangelization Issue Group No. 26 A and B: Diasporas and International Students. “Lausanne Occasional Paper 55: The New People Next Door.” In 2004 *Forum Occasional Papers*, (September 29-October 5, 2004), under “missional content,” edited by David Clayton, 2005, <https://www.lausanne.org/content/lop/lop-55> (accessed October 23, 2017).

¹⁹ Enoch Wan, written comments on my first proposal draft, Portland, OR, December, 2017.

²⁰ Bob Roberts Jr., *Glocalization: How Followers of Jesus Engage a Flat World* (Grand Rapids: Zondervan, 2007), 24.

²¹ Sadiri Joy Tira, “Glocal Evangelism: Jesus Christ, Magdalena, and Damascus in Greater Toronto Area,” *Lausanne World Pulse*, (June 2010), <http://www.lausanneworldpulse.com/perspectives-php/1291/06-2010> (accessed September 26, 2018).

²² Enoch Wan, “‘Mission’ and ‘Missio Dei’: Response to Charles Van Engen’s ‘Mission Defined and Described,’” in *MissionShift: Global Mission Issues in the Third Millennium*, ed. David J. Hesselgrave and Ed Stetzer (Nashville, TN: B&H Publishing Group, 2010), 46.

²³ Enoch Wan, “Rethinking Missiological Research Methodology: Exploring a New Direction,” *Global Missiology*, (October 2003), <http://www.enochwan.com/english/articles/pdf/Rethinking%20Missiological%20Research%20Methodology.pdf> (accessed November 25, 2017).

Missiology: The systematic and academic study of missions in the fulfillment of God's mission.²⁴

Multi-ethnic Community: Members of a variety of ethnic groups who may select and integrate the host cultural traits²⁵ and interact within a particular forum.²⁶ It refers to multiple cultural situation²⁷ where there are people from three or more cultural backgrounds all in some kind of interactive situation.²⁸

Phenomenology: The description of one or more individuals' consciousness and experience of a phenomenon.²⁹

Trainee: In this study, it is a reference to anyone who went through the training program for at least one year.

Assumptions of the Study

The following assumptions are considered in this research:

Theological Assumption: The purpose of the Church is to proclaim the Good News to all tribes, tongues, and nations for the coming Kingdom, so the Kingdom will be made of these groups. We reach out to the community of people who are different than us because God always has the nations in mind. Multi-ethnic outreach is for the extension of His Kingdom.

Theoretical Assumption: Our global missions are opportunities created by God. Intercultural outreach training can break down multi-ethnic community outreach barriers

²⁴ Enoch Wan, ed., *Diaspora Missiology: Theory, Methodology, and Practice*. 2nd ed. (Portland: IDS-USA, 2014), 7.

²⁵ David Scott, "That Event, This Memory: Notes on the Anthropology of African Diasporas in the New World," *Diaspora* 1:3 (1991), 275-6.

²⁶ Mark Naylor, "The Difference Between Multi-ethnic and Multi-cultural," Northwest Baptist Seminary, March 28, 2007, under "Cultural Issue," <https://www.nbseminary.ca/the-difference-between-multi-ethnic-and-multi-cultural> (accessed November 6, 2017).

²⁷ David Livermore, *The Cultural Intelligence Difference: Master the One Skill You Can't Do Without in Today's Global Economy* (New York: AMACOM, 2011) 190.

²⁸ Enoch Wan and Mark Hedinger, *Relational Missionary Training: Theology, Theory and Practice*, ed. Kendi Howells Douglas and Stephen Burris (Skyforest: Urban Loft Publishers, 2017), 262.

²⁹ R. Burke Johnson and Larry Christensen, *Educational Research: Quantitative, Qualitative, and Mixed Approaches*, 6th ed. (Thousand Oaks: SAGE Publications, 2017), 444.

caused by cultural, epistemological, and worldview differences, and allow people to share the Gospel in a culturally appropriate way, because culture is learned. The topics, ways, and means of this training program can be improved after the current stage to meet the needs of the outreach workers.

Missiological Assumption: Multi-ethnic diasporas are our global missions opportunities. They can be future missionaries not only to their kinsmen and homeland, but also to any people wherever they are. Mission should not be limited to overseas missions. Our mission is both global and local, far and near.

Methodological Assumption: A phenomenological study through in-depth interviews and my participant observation will provide in-depth descriptions from the selected trainees about the lived experience in the process of training with accuracy, correctness, and truthfulness. The research approach is inter-disciplinary and integrative to understand if the selected trainees grow in their being, doing, knowing, and willing for multi-ethnic community outreach after taking part in the training.

Limitation and Delimitation

The researcher has over ten years of multi-ethnic outreach experience and is bi-cultural, which has limited her understandings of what other multi-ethnic outreach workers are experiencing from their ministry and the training program. Most of the attendees irregularly attend only for subjects of interest to them, and leave no contact information for follow-up and interviews. In-depth interviews with any attendees would be limited.

In spite of this limitation, there are seven regular trainees who not only have been trained at least for a year but have also been involved either in the researcher's training or outreach ministry for over a year. With built trust and relationship, they are open to share their thoughts with the researcher. She has purposefully interviewed these regular trainees and assumed that they are involved in multi-ethnic community outreach to understand their training experience and apply the research findings to better meet their interests and needs for their outreach ministry.

Significance of the Study

This phenomenological study attempts to present the emic, insider's,³⁰ perspectives of seven selected regular trainees of the training program, and share their experience in the process of the training. This study is significant because outreach workers need to be equipped with intercultural outreach skills. There are different types of intercultural training, such as intercultural education competency or intercultural awareness and sensitivity; or intercultural ministry training, such as intercultural or multi-cultural ministry, intercultural ministry competency skills development, or missionary training for other areas. In spite of these trainings, there are no intercultural outreach training programs or literature studies available for multi-ethnic community workers in Cupertino and Sunnyvale, and there is also no empirical research in the U.S in preceding studies.

With data collected from this study, this research aims to provide missiological implications for our global missions divine opportunities derived from the findings for the

³⁰ Johnson and Christensen, *Educational Research*, 648.

Kingdom, literature study, and future trainings. The lived experience of the selected regular trainees has certainly provided valuable information for the literature study and the intercultural outreach training program to better equip outreach workers for future trainings, and for workers to understand the importance of receiving training for the Kingdom.

Summary

This phenomenological study of seven selected regular trainees and my participant observation has developed an understanding of the intercultural outreach training program for the multi-ethnic outreach community in Cupertino and Sunnyvale of California, their lived experience in intercultural training, and missiological implications for our global missions divine opportunities derived from the findings.

CHAPTER 2

REVIEW OF RELATED LITERATURE

Introduction

The purpose of this research is to understand and describe the lived experience of trainees who have participated for at least one year in an intercultural outreach training program for multi-ethnic community outreach workers in Cupertino and Sunnyvale, California. Therefore, the researcher needed to first explore any literature regarding multi-ethnic community outreach training in the San Francisco Bay Area to establish a thematic background and, secondly, to see if intercultural outreach skills can be trained and learned.

Thirdly, under the possible influence of functionalism that all aspects of a ministry practically serve as functional acts for the survival of that ministry; therefore, missional approach is pragmatic and managerial. It is important to distinguish the motivation of receiving intercultural outreach training: either for church membership growth and reaching out for a functional purpose, or for the expansion of His Kingdom out of our relationships with God and others.

Fourthly, the researcher has done a literature review on the subject of diaspora missiology to recognize our global missions opportunities. Finally, this is a phenomenological study of seven selected trainees of an intercultural training program. A literature review on the methodological background has helped the researcher design a set

of open-ended questions for interviews and a framework for data analysis for this endeavor.

Theological Background

All people are created to follow God as our King, and we must not exclude anyone from His love.³¹ The Church is to demonstrate to the world that social class and ethnic identity is transcended under God's Kingdom. Once we understand that our identity in the Kingdom transcends beyond any worldly identities, we will be transformed into disciples and missionaries.³² His Kingdom is already present but yet to be fully realized.³³

Present and Future

The Kingdom is both the present spiritual reign of God in the hearts of His followers (Luke 17:21), and the future realm over which He will rule in power and glory in its eschatological consummation (Mark 4:26-32).³⁴ The Kingdom is not identified with any nation or ethnic group and is manifested with grace in the present realm. Christ is the King, and He is building the Kingdom founded in His blood³⁵ and work in spirit and power. His active and present rule as King in His body, the Church and believers, points to the final rule and full establishment when Christ Himself returns on earth in the

³¹ Sean Cordell, "The Gospel and Social Responsibility," in *Theology and Practice of Mission: God, the Church, and the Nations*, ed. Bruce Riley Ashford, rev. ed. (Nashville: Academic, 2011), 102.

³² Stan Nussbaum, *A Reader's Guide to Transforming Mission: A Concise, Accessible Companion to David Bosch's Classic Book* (Maryknoll, NY: Orbis Books, 2005), 23.

³³ Stephen Um, "The Kingdom of God," in *The Gospel as Center: Renewing Our Faith and Reforming Our Ministry Practices*, ed. D. A. Carson and Timothy Keller (Wheaton: Crossway, 2012), 194.

³⁴ Sam Storms, "The Restoration of All Things," in Carson and Keller, 256-8.

³⁵ Michael Horton, *The Christian Faith: A Systematic Theology for Pilgrims on the Way* (Grand Rapids: Zondervan, 2011), 961-3.

future.³⁶ The Kingdom, which is to come in power and glory in the future has already entered into the world hiddenly. It is dynamically active to establish His sovereign lordship or redemptive reign within and among men.³⁷ It is our privilege to enjoy God's tomorrow in the world of today³⁸ because His Kingdom has penetrated into the power of Satan in the world.³⁹ The Kingdom of God is something men pray and wait for to occur.⁴⁰

The Bible consists of a drama of the Kingdom striking back through blessing,⁴¹ but it is better intentionally to extend His blessing to other nations than to retain it for ourselves.⁴² The Kingdom of God, for Israel and the world, is clearly communicated in the book of Daniel. His Kingdom will never be destroyed (Dan. 2:44), while the empires of the world come and go: God already rules an everlasting Kingdom (Dan. 4:3, 34-35).⁴³ The form of Kingdom expression under the old covenant was Israel, but now it can be found wherever God rules in human hearts and wherever His will is done.⁴⁴ The Kingdom was present in heaven before the creation of humans, and the angels were subject to and obeyed God; however, the Church is the only manifestation of the Kingdom.⁴⁵ It is a Kingdom that we are receiving, not a Kingdom we are building; therefore, unlike all other kingdoms, including Israel, it cannot be shaken (Heb 12:25-

³⁶ Paul G. Hiebert, *Transforming Worldviews: An Anthropological Understanding of How People Change* (Grand Rapids: Baker Academic, 2008), 278-80.

³⁷ Storms, "The Restoration of All Things," in Carson and Keller, 256-8.

³⁸ Arthur F. Glasser et al., *Announcing the Kingdom: The Story of God's Mission in the Bible* (Grand Rapids: Baker Academic, 2003), 215.

³⁹ Thomas Wang, *The Kingdom Story* (2005; repr., Sunnyvale: Great Commission Center International, 2005), 12-3.

⁴⁰ Horton, *The Christian Faith*, 541.

⁴¹ Ralph D. Winter, "The Kingdom Strikes Back: Ten Epochs of Redemptive History," in *Perspectives on the World Christian Movement: A Reader*, ed. Ralph D. Winter and Steven C. Hawthorne, 4th ed. (Pasadena, CA: William Carey Library, 2009), 210.

⁴² Winter, "The Kingdom Strikes Back," in Winter and Hawthorne, 227.

⁴³ Andrew E. Hill and John H. Walton, *A Survey of the Old Testament*, 3rd ed. (Grand Rapids: Zondervan, 2009), 574-6.

⁴⁴ Millard J. Erickson, *Christian Theology*. 2nd ed. (Grand Rapids: Baker Academic, 1998), 1051.

⁴⁵ Erickson, *Christian Theology*, 1051-2.

29).⁴⁶ A new covenant provides new relationships with God and with each other⁴⁷ through Christ.

To receive Christ is to be born again into His Kingdom, and be a submissive citizen to His righteous rule.⁴⁸ The Kingdom of God is manifested through the missions of the Father, Son, and Holy Spirit, each of whom plays a special role. His Kingdom mission is motivated by His love.⁴⁹ The Spirit desires to flow through us into the world⁵⁰ because He is a missionary spirit.

The powerful and transforming Spirit of Christ put us under the control of Christ which means we are to live as loyal subjects in the Kingdom of God.⁵¹ The true, living, and eternal existing God reigns over His creation as a Ruler.⁵² Storms defines, “Thus the Kingdom of God is the redemptive reign of God, or His sovereign lordship, dynamically active to establish His rule among men.”⁵³ Christians need to understand our Church Age is a process in God’s eternal plan, and it is to usher in God’s eternal Kingdom.⁵⁴ The sign of the Kingdom on earth is the Cross that manifests Himself over all powers including death.⁵⁵ The fundamental characteristic of the Apostolic mission that made them

⁴⁶ Horton, *The Christian Faith*, 543.

⁴⁷ Horton, *The Christian Faith*, 546.

⁴⁸ The Lausanne Covenant, *The Lausanne Legacy: Landmarks in Global Mission*, ed. Judith E. M. Cameron (Peabody: Hendrickson, 2016), 30.

⁴⁹ Rick Brown, “The Kingdom of God and the Mission of God: Part 1,” *International Journal of Frontier Missiology* 28, no.1 (Spring 2011), under “Rick Brown,” http://contextualization.info/sites/www.contextualization.info/files/Brown_2011_IJFM_Kingdom_and_Mission_of_God_1.pdf (accessed November 11, 2017).

⁵⁰ The Lausanne Covenant, *The Lausanne Legacy*, in Cameron, 51.

⁵¹ Nussbaum, *A Reader’s Guide to Transforming Mission*, 37.

⁵² Um, “The Kingdom of God,” in Carson and Keller, 194.

⁵³ Storms, “The Restoration of All Things,” in Carson and Keller, 256-8.

⁵⁴ Wang, *The Kingdom Story*, 13.

⁵⁵ Lessli Newbigin, “The Kingdom of God in the Life of the World,” in Winter and Hawthorne, 99.

witnesses of Christ is that He will come again as King of His Kingdom.⁵⁶ Kingdom mission is solely the mission of God, while we are called to obey the Great Commission and be witnesses to it.⁵⁷

Kingdom, Mission, and Church

The mission of the Kingdom is to emphasize that He is Savior and Lord for the Kingdom authority and governance.⁵⁸ The Kingdom is a power, and the Church is a people.⁵⁹ The Church is to be a radical presence in society that is to witness to or demonstrate the power of the good news⁶⁰ and the signs of the Kingdom.⁶¹ In the New Testament, several words for witness mean martyr, showing the ultimate form of witness is to lay down our life as a witness for Christ.⁶²

A Spirit-filled church is a mission-minded church that evangelism should arise spontaneously.⁶³ Mission is linked to the Church's very being and constitution as the people who by the Spirit have dynamically become the body of Christ.⁶⁴ Called, gathered, and sent occurs simultaneously and continuously as the Church's constituted life.⁶⁵ Our first calling is to worship God,⁶⁶ and the Church mission is to proclaim the Gospel across

⁵⁶ David J. Cho, "Kingdom Mission: DNA of the Missionary Task" (plenary paper presented at Tokyo 2010 Global Mission Conference, Tokyo, Japan, May 11-14, 2010), under "Conference Details," http://www.tokyo2010.org/resources/Tokyo2010_Plenary_David_Cho.pdf (accessed November 11, 2017).

⁵⁷ David J. Hesselgrave, *Paradigms in Conflict: 10 Key Questions in Christian Missions Today* (Grand Rapids, MI: Kregel Publications, 2005), 348.

⁵⁸ Ralph D. Winter, "The Mission of the Kingdom," in Winter and Hawthorne, 572.

⁵⁹ Craig L. Blomberg, *Jesus and the Gospels: An Introduction and Survey*, 2nd ed. (Nashville: B&H Publishing Group, 2009), 451.

⁶⁰ Glasser et al., *Announcing the Kingdom*, 339-40.

⁶¹ Glasser et al., *Announcing the Kingdom*, 355.

⁶² Walter A. Elwell, et al., *Encyclopedia of the Bible*, no. 2 (Grand Rapids: Baker Book House, 1988), 2155.

⁶³ The Lausanne Covenant, *The Lausanne Legacy*, in Cameron, 48.

⁶⁴ Jason S. Sexton, "Introduction: Recalibrating the Church's Mission," in *Four Views on the Church's Mission*, eds. Jason S. Sexton and Stanley N. Gundry (Grand Rapids: Zondervan, 2017), 11.

⁶⁵ Jason S. Sexton, "Conclusion: Recalibrating a Church for Mission," in Sexton and Gundry, 197.

⁶⁶ The Lausanne Covenant, *The Lausanne Legacy*, in Cameron, 15.

all of the creation that He is the Lord.⁶⁷ We need to think theologically, that is, to relate all our thinking to God, who is behind everything.⁶⁸

The Great Commission clearly includes Church mission to win people into the Kingdom everywhere in the world, and the work is beyond the Church and missions to see that God's will is done on earth outside the Church and to declare His glory among all peoples.⁶⁹ William Carey understood that Christians are to be the beneficiaries of and instruments to extend the Kingdom of God, and also, as "partakers" of the very character and spirit of a God on mission, he and others were to attempt great missionary things.⁷⁰ Geer states, "The provocative question Christian leaders need to ask ourselves is this: Are we more animated about building our little clans or about building the Kingdom of God?"⁷¹

In heaven, all creatures honor God before His throne; but on earth, creatures rebel and do not recognize Him as King.⁷² His Kingdom is now on earth with persuasion rather than power, as a gift, and will manifest itself at the end of the age. The Kingdom of God is the Gospel message which was proclaimed by the early church and apostle Paul⁷³ to announce what God has done and will do.⁷⁴ People cannot fully understand the Gospel

⁶⁷ Bruce Riley Ashford, "The Gospel and Culture," in *Theology and Practice of Mission: God, the Church, and the Nations*, ed. Bruce Riley Ashford, rev. ed. (Nashville: Academic, 2011), 125-7.

⁶⁸ The Lausanne Covenant, *The Lausanne Legacy*, in Cameron, 14.

⁶⁹ Ralph D. Winter, "Three Mission Eras: And the Loss and Recovery of Kingdom Mission, 1800-2000," in Winter and Hawthorne, 264.

⁷⁰ Travis Myers, "Tracing a Theology of the Kingdom of God in William Carey's Enquiry: A Case Study in Complex Mission Motivation as Component of 'Missionary Spirituality,'" *Missiology* 40, no. 1 (January 2012): 39.

⁷¹ Peter Greer, Christ Horst, and Jill Heisey, *Rooting for Rivals: How Collaboration and Generosity Increase the Impact of Leaders, Charities, and Churches* (Bloomington, MN: Bethany House Publishers, 2018), 51.

⁷² Richard L. Pratt Jr., "What is the Kingdom of God?" *IIIM Magazine Online* 4, no. 15 (April 14 to April 20, 2002), under "Articles," http://thirdmill.org/articles/ric_pratt/TH.Pratt.kingdom.of.god.html (accessed November 12, 2017).

⁷³ George Eldon Ladd, "The Gospel of the Kingdom," in Winter and Hawthorne, 87-9.

⁷⁴ Ladd, "The Gospel of the Kingdom," in Winter and Hawthorne, 91.

without also understanding the mission of God, the Kingdom of God, and the role of Christ the King in that mission.⁷⁵ We have witnessed the speed and extent of the spreading of the Gospel in the twenty-first century, and knowledge and tools for global mission are also unprecedented.⁷⁶ Evangelism is to invite people into the Kingdom,⁷⁷ and Church mission is to announce the good news of the Kingdom in our words and deeds.⁷⁸ Salvation should be transforming us in the totality of our personal and social responsibilities.⁷⁹

Kingdom and Glocal Missions

The activities, attitudes, lifestyle, and methods Christ modeled in fulfilling His mission are worth emulating in missions ministry today. We should think as He thought, say what He said, and do what He did to continue His ministry.⁸⁰ Living in a diverse community adds a missional perspective⁸¹ and a new dimension to our Christian identity as a World Christian, which means to have a global perspective with local and cultural awareness.⁸²

Globalization moves the traditional sense of missions from going out to the missions of coming in.⁸³ The true nature of the Gospel is more lucidly represented on a

⁷⁵ Rick Brown, "The Kingdom of God and the Mission of God: Part 2," *International Journal of Frontier Missiology* 28, no.2 (Summer 2011), under "Rick Brown," http://contextualization.info/sites/www.contextualization.info/files/Brown_2011_IJFM_Kingdom_and_Mission_of_God_2.pdf (accessed November 11, 2017).

⁷⁶ Wang, *The Kingdom Story*, 12.

⁷⁷ Hiebert, *Transforming Worldviews*, 278.

⁷⁸ Glasser et al., *Announcing the Kingdom*, 337.

⁷⁹ The Lausanne Covenant, *The Lausanne Legacy*, in Cameron, 28-30.

⁸⁰ Hesselgrave, *Paradigms in Conflict*, 150.

⁸¹ Hyung Jin Park, "The Journey of the Gospel and Being a World Christian," in *Torch Trinity Journal* 13, no. 1 (May 30, 2010), 94.

⁸² Park, "The Journey of the Gospel and Being a World Christian," 92.

⁸³ Hesselgrave, *Paradigms in Conflict*, 348.

global scale and in diverse local expressions of Christianity.⁸⁴ Carson defines the three fundamental biblical truths perpetuating the practice of global mission are the sheer desperate lostness of human beings from the time of Adam (Gen. 3),⁸⁵ the sheer glory of God in Christ (John 12:20-33) as the foundation of missions,⁸⁶ and the sheer power of the Gospel of Christ crucified for our reconciliation with God (2 Cor. 5:11-21).⁸⁷ God is sending Christians out and not on settling them⁸⁸ for His Kingdom.

Christians are in the sphere of the Kingdom that humans cannot build, and emphasis on the King and the Kingdom gives us a sense of urgency while we await the realization of that Kingdom. We are resident aliens on earth, a pilgrim people, people on the way, and exiles from our true home; therefore, we must have a temporary spirit about our lives on earth. The eschatological home keeps us from becoming too at home in this world and too institutionalized in the Church.⁸⁹ In Luke's missiology, there is a leveling or boundary-transcending effect in every aspect in Luke and Acts. When we sit down and eat at the messianic banquet, there will be no human dividing lines (Luke 13:28-30), but only our identity in Christ.⁹⁰

Kingdom-orientation Outreach Workers

We urge people from every tribe and language and people and nation to be reconciled to God.⁹¹ Workers must see their multi-ethnic outreach from the Kingdom

⁸⁴ Hesselgrave, *Paradigms in Conflict*, 92.

⁸⁵ Douglas A. Sweeney, "Introduction," in *The Great Commission: Evangelicals and the History of World Missions*, ed. Martin I. Klauber and Scott M. Manetsch (Nashville: B&H Publishing, 2008), 8.

⁸⁶ D. A. Carson, "Conclusion: Ongoing Imperative For World Mission," in Klauber and Manetsch, 191.

⁸⁷ Carson, "Conclusion: Ongoing Imperative For World Mission," in Klauber and Manetsch, 194-5.

⁸⁸ Park, "The Journey of the Gospel and Being a World Christian," 94.

⁸⁹ Hiebert, *Transforming Worldviews*, 279.

⁹⁰ Nussbaum, *A Reader's Guide to Transforming Mission*, 27-8.

⁹¹ Carson, "Conclusion: Ongoing Imperative For World Mission," in Klauber and Manetsch, 195.

perspective and use that to expand His Kingdom. Wan writes that “a person with Kingdom-orientation is someone who embraces the perspective, sentiment, and motivation of the Kingdom at heart and in action.”⁹² Kingdom-orientation will not only remove relational barriers in communication and reduce the tendency of being managerial and paternalistic, but also overcome denominationalism, parochialism, and territorialism for our glocal missions.⁹³

Kingdom-oriented workers understand they need to focus on being a people who witness to the Kingdom in words and deeds, and see their whole life as service to the King. They have the responsibility to communicate the Gospel of the Kingdom to their communities inasmuch as they must also show what Kingdom life looks like. Church glocal missions begins with training and equipping the Kingdom people to live God-glorifying lives in every aspect of their life.⁹⁴ When we focus on the Kingdom, the Church becomes less cultural and missions goes glocal because the world has gone glocal.⁹⁵

Missiological Background

Mission is in the heart of God and the work of the Triune God.⁹⁶ Mission is to proclaim the love of God who is the Father of all people, beyond our church building. We are called to be His witnesses to the world.⁹⁷ With advanced telecommunications and transportation, as well as new political situations, large numbers of people are in

⁹² Wan, *Diaspora Missiology*, 198.

⁹³ Wan, *Diaspora Missiology*, 198.

⁹⁴ Jedidiah Coppenger, “The Community of Mission: The Church,” in *Theology and Practice of Mission: God, the Church, and the Nations*, ed. Bruce Riley Ashford, rev. ed. (Nashville: Academic, 2011), 71-3.

⁹⁵ Roberts, *Glocalization*, 29.

⁹⁶ David J. Bosch, *Transforming Mission: Paradigm Shifts in Theology of Mission* (2014; repr., Maryknoll: Orbis Books, 2014), 402.

⁹⁷ Bosch, *Transforming Mission*, 505.

movement on a global scale.⁹⁸ Globalization provides us the opportunities to evangelize and disciple multi-ethnics who live in our community. We can share salvation openly with them, particularly with people who are from the restricted countries. The true nature of the Gospel is more lucidly represented on a global scale and in diverse local expressions of Christianity.⁹⁹

Diaspora Missiology

Defined by the Lausanne Movement, “Diaspora” meaning “a scattering,” is used to describe this large-scale movement of people from their homeland to settle permanently or temporarily in other countries.¹⁰⁰ Diaspora in the Bible refers to the Jewish dispersion, and the application of the word has been widened to any religious or racial minority living within the territory of another religious or political society.¹⁰¹ Diaspora people move on the basis of voluntary or involuntary forces¹⁰² because of the options they have in their situations. Diaspora migrants have more proactive choices for the voluntary pull factor while the involuntary push factor leaves them in a reactive state of desperation.¹⁰³ Understanding the push and pull factors increases our ability to discern the needs and desires of the migrants and also offer venues for witness opportunities.¹⁰⁴

⁹⁸ J. D. Payne, *Strangers Next Door: Immigration, Migration and Mission* (Downers Grove: InterVarsity Press, 2012), 29.

⁹⁹ Park, “The Journey of the Gospel and Being a World Christian,” 92.

¹⁰⁰ Lausanne Committee for World Evangelization Issue Group No. 26 A and B, “Lausanne Occasional Paper 55.”

¹⁰¹ Narry Santos, “Diaspora Occurrences in the Bible and Their Contexts in Mission,” *Lausanne World Pulse*, (03-2009), under “Themed Articles,” <http://www.lausanneworldpulse.com/themedarticles-php/1104/03-2009> (accessed November 11, 2017).

¹⁰² Wan, “Diaspora Missiology,” in Wan, 3.

¹⁰³ Mark Hausfeld and Joshua Fletcher, “The Muslim Diaspora,” in *Diaspora Missiology: Reflections on Reaching the Scattered Peoples of the World*, eds. Michael Pocock and Enoch Wan, Evangelical Missiological Society Series no 23 (Pasadena: William Carey Library, 2015), 40-1.

¹⁰⁴ Hausfeld and Fletcher, “The Muslim Diaspora,” in Pocock and Wan, 42.

These large-scale movements are missional acts considered providential because when people move, the Gospel moves.¹⁰⁵ It is God who controls movements of people, and uses them for His purposes.¹⁰⁶ With the connecting links with homeland, the Gospel can be the part of the communication traffic between those at home and those in exile.¹⁰⁷ Wan states that North American evangelicals should realize what is happening in our community and embrace it as a divine opportunity.¹⁰⁸ Every Christian is a missionary since people in transition are more receptive to change including conversion¹⁰⁹ because they are usually hoping for something new. The Gospel may be the newness they have been looking for a new start.¹¹⁰ We may not completely understand God's call and intention for the growing diversity in our community, but we can be assured that it is for a good reason.¹¹¹

God is bringing people to us, but we are reluctant to take part in His glocal missions because of our fear. God always has the nations in His mind, but we are staying in our cultural prison to avoid emotional stress produced from intercultural relationships.¹¹² The Bible and church history is a history of migration. After being expelled from Eden in Genesis 3, the offspring of Adam and Eve have been on the

¹⁰⁵ Tereso C. Casiño, "Why People Move: A Prolegomenon to Diaspora Missiology," *Torch Trinity Journal* 13, no. 1 (May 30, 2010), 34.

¹⁰⁶ Lausanne Committee for World Evangelization Issue Group No. 26 A and B, "Lausanne Occasional Paper 55."

¹⁰⁷ Jonathan Ingleby, "Postcolonialism, Globalization, Migration and Diaspora: Some Implications for Mission," *Encounters Mission Ezine*, no. 20 (October 2007), 3.

¹⁰⁸ Andy Olsen, "The Migrant Missionaries," *Christianity Today* 61, no. 6 (July/August 2017), 45-6.

¹⁰⁹ Enoch Wan and Sadiri Joy Tira, "Diaspora Missiology and Mission in the Context of the 21st Century," *Global Missiology English* 1, no. 8 (October 2010), 11, under "Diaspora Studies," <http://ojs.globalmissiology.org/index.php/english/article/viewFile/383/994> (accessed November 10, 2017).

¹¹⁰ Ingleby, "Postcolonialism, Globalization, Migration and Diaspora," 3.

¹¹¹ Raafat Girgis, "House of Prayer for all People: A Biblical Foundation for Multicultural Ministry," *International Review of Mission* 100 (April 2011), 73.

¹¹² Sherwood G. Lingenfelter and Marvin K. Mayers, *Ministering Cross-Culturally: An Incarnational Model for Personal Relationships* (Grand Rapids: Baker Academic, 2003), 117.

move.¹¹³ Without understanding the mission of the *missio Dei* and the relational missiology for collectivist cultural background multi-ethnics, people will unlikely be reached because of our refusal to get out of our cultural comfort zone.¹¹⁴ Jesus gives us a mandate to be His witnesses in Acts 1:8 which echoes the same word spoken by God in Isaiah 43:10-12.¹¹⁵ As the creation in the image of God, our existence, ability to know and undertaking in missions are all dependent on God (Acts 17:28) who is the great I AM (Exod. 3), and it is God-centered.¹¹⁶ Throughout the Scripture, God calls His followers to witness to the nations that the Lord is our God, but the self-centeredness since the Tower of Babel still plagues us¹¹⁷ in today's era of glocalization.¹¹⁸

At Babel, the languages are confused and people are scattered (Gen. 11:9).¹¹⁹ The four interrelated attitudes of the Babel Complex include centripetality of refusing to move, our own agenda surpassing God's diasporic missional vision, tendency toward convenience, and ethnocentrism clinging to our own culture as superior to all others. It is inherently self-centered, and the antidote is the Cross that requires cruciformity for us to be faithful in diaspora missions.¹²⁰ God unites the nations through Pentecost that reverses the experience of the Babel, languages are understood and the people unified.¹²¹

¹¹³ Payne, *Strangers Next Door*, 29.

¹¹⁴ Payne, *Strangers Next Door*, 127.

¹¹⁵ Christopher J. H. Wright, *The Mission of God: Unlocking the Bible's Grand Narrative* (Downers Grove: InterVarsity Press, 2006), 66.

¹¹⁶ Wan, "Relational Paradigm for Practicing Diaspora Missions in the 21st Century," in Wan, 192-3.

¹¹⁷ Cody C. Lorange, "Case Study 4: Reflections of a Church Planter Among Diaspora Groups in Metro-Chicago: Pursuing Cruciformity in Diaspora Missions," in Pocock and Wan, 268-70.

¹¹⁸ Lorange, "Reflections of a Church Planter Among Diaspora Groups in Metro-Chicago," in Pocock and Wan, 268.

¹¹⁹ David Stevens, "God's New Humanity in Diaspora: A Church of the Nations and for the Nations," in Pocock and Wan, 117.

¹²⁰ Lorange, "Reflections of a Church Planter Among Diaspora Groups in Metro-Chicago," in Pocock and Wan, 268-70.

¹²¹ Stevens, "God's New Humanity in Diaspora," in Pocock and Wan, 117.

Through the Old Testament, Israel came to know God through His saving grace or judgment, and the nations also came to know God through repentance, salvation and worship, or in disobedient wickedness and destruction. In the New Testament, God wills to be known through Jesus to the nations. The God whose mission was to make Himself known to the nations through Israel is now making Himself known through Jesus.¹²² The foundation of the apostle Paul's mission theology is that God accepts all people unconditionally. We are equally guilty and lost, and there is no difference between Jews and Gentiles (Rom. 1-3)¹²³ including aliens.

In the Old Testament, Israel conformed and compromised to the alien cultural and religious challenges when they entered into Canaan, but later separated their cultural identity when the exile returned to Jerusalem. The early church of the New Testament also wrestled with cultural challenges.¹²⁴ Culture is defined by how people order their lives, interpret their experiences, and evaluate the behavior of others.¹²⁵ It is learned from an early age, and it is deeply rooted and slow to change. Inter-culture requires relearning and often intentional effort.¹²⁶ People of all cultures take for granted the deeply-rooted assumptions of the way of doing things and worldview of the way the world operates.¹²⁷

Diaspora missions is missions to every person outside His Kingdom everywhere, and supplements the traditional missiology.¹²⁸ Global Christianity and migration require

¹²² Wright, *The Mission of God*, 122-3.

¹²³ Bosch, *Transforming Mission*, 161.

¹²⁴ Lausanne Committee for World Evangelization, "Lausanne Occasional Paper 55."

¹²⁵ Lingenfelter and Mayers, *Ministering Cross-Culturally*, 17-8.

¹²⁶ Gary L. McIntosh and Alan McMahan, *Being the Church in a Multi-Ethnic Community: Why It Matters and How It Works*, (Indianapolis: Wesleyan Publishing House, 2012), 45.

¹²⁷ McIntosh and McMahan, *Being the Church in a Multi-Ethnic Community*, 36.

¹²⁸ Wan and Tira, "Diaspora Missiology and Mission in the Context of the 21st Century," 5.

new missional approaches and to unite in shaping the missional life of the Church locally.¹²⁹ Wan calls for rethinking missiology in the context of globalization.¹³⁰

Traditional missions is polarized or dichotomized in focus and territorial with a sharp distinction between here and there; and movement is lineal, meaning goes one way. It is geographically divided and compartmentalized as a discipline. In this paradigm, the priority is the unreached people groups in the most unreached regions of the world. Diaspora missions focuses on holistic missions and contextualization integrating evangelism and social concern. It is de-territorialized and simultaneously local and global conceptually. In perspective, it is not geographically divided but borderless, and it is transnational and global.¹³¹

The diaspora missiology is multi-directional and multi-dimensional,¹³² and the South-to-North new immigrants are impacting Western societies in economy, culture, and religion.¹³³ The multi-disciplinary implications challenge migration scholars to think globally and to avoid the tendency to focus limitedly on a single-country case.¹³⁴ Missions is at the institutional career missionaries level and personal level of all believers, and it is not a matter of either-or.¹³⁵

¹²⁹ Katalina Tahaafe-Williams, "Churches in Ecumenical Transition Toward Multicultural Ministry and Mission," 175.

¹³⁰ Enoch Wan, "Rethinking Missiology in the Context of the 21st Century: Global Demographic Trends and Diaspora Missiology," *Great Commission Research Journal*, 2 no. 1 (Summer 2010), under "Journal Publications," <http://journals.biola.edu/gcr/volumes/2/issues/1/articles/7> (accessed November 11, 2017).

¹³¹ Wan and Tira, "Diaspora Missiology and Mission in the Context of the 21st Century," 4.

¹³² Enoch Wan, "The Phenomenon of Diaspora: Missiological Implications for Christian Mission," *Global Missiology English* 4, no. 9 (July 2012), under "Diaspora Study," <http://ojs.globalmissiology.org/index.php/english/article/viewFile/1036/2415> (accessed November 10, 2017).

¹³³ Jehu Hanciles, "Migration, Diaspora Communities, and the New Missionary Encounter with Western Society," *Lausanne World Pulse*, (07-2008), under "Themed Articles," <http://www.lausanneworldpulse.com/themedarticles-php/975/07-2008> (accessed November 11, 2017).

¹³⁴ Caroline B. Brettell and James F. Hollifield, eds. "Introduction," *Migration Theory: Taking Across Disciplines*, 2nd ed. (New York: Routledge, 2008), 19-21.

¹³⁵ Wan, "'Mission' and 'Missio Dei'," 45.

Glocal Missions

Glocalization is that global realities shapes local contexts and the local is a dimension of the global. Global and local are interdependent and deeply, inextricably connected with blurred boundaries.¹³⁶ Glocalization not only provides us with the diaspora missions opportunities to evangelize and disciple multi-ethnic diasporas who live in our community, but also links our local missions here with global ripple effects for missions in their homelands.¹³⁷

The dichotomy of the traditional distinction between global and local missions needs to be replaced by a “multi-directional” concept of “world missions.”¹³⁸ The Cape Town Commitment calls the Church and mission leaders in host countries to recognize and respond to the diaspora missional opportunities in strategic planning, training and resourcing of workers among them, and to witness in words and deeds.¹³⁹ The missional approaches are all relational in nature.

A missional church is the salt of the earth, the light of the world, and a city set on a hill (Matt. 5:13-16). It is another global and missional city constituted by every tribe, language, people, and nation,¹⁴⁰ and Christians are meant to be faithful in worldwide glocal missions.¹⁴¹ Missions without an orientation outward and to others conceives an ingrown, complacent, and ethnocentric church.¹⁴² Being a missional church is an

¹³⁶ Graham Hill, *Global Church: Reshaping Our Conversations, Renewing Our Mission, Revitalizing Our Churches* (Downers Grove, IL: InterVarsity Press, 2016), 26-7.

¹³⁷ Tira, “Glocal Evangelism,” *Lausanne World Pulse*.

¹³⁸ Lausanne Committee for World Evangelization, “Lausanne Occasional Paper 55.”

¹³⁹ The Cape Town Commitment, Part II, “For the World We Serve: The Cape Town Call to Action,” in Cameron, 142-3.

¹⁴⁰ Hill, *Global Church*, 15-6.

¹⁴¹ C.G. Seerveld, “A Christian Mission of Glocal Culture Within Riven Societies in God’s World,” *Bulletin for Christian Scholarship*. 75:1 (2010), 128.

¹⁴² Lianne Roembke, *Building Credible Multicultural Teams* (Pasadena: William Carey Library, 2000), 1.

obedience issue because we will get out of our comfort and safety zones and engage the world as Christ did if we love like Christ.¹⁴³

The Church is an army of missionaries sitting in the pews,¹⁴⁴ particularly when it has a multi-ethnic or ethnic immigrant congregation with culture-crossing experiences. The shortage of skills and talent in high per capita income nations, insomuch as the Silicon Valley, attract professionals from source nations¹⁴⁵ voluntarily. We need to reach out to them while they are in this free land, particularly after the Chinese¹⁴⁶ and Indian governments¹⁴⁷ passed laws against Christianity in September, 2017.

When we face outreach barriers and challenges, we need to fight our tendency to withdraw and isolate ourselves as individuals, families, or micro-communities to spend most of our time within the church community.¹⁴⁸ To live out the Gospel, the body of Christ needs to actively engage the surrounding culture. Lost people need to have opportunities to see the transforming power of the Gospel and the outflow of God's love in action within their community before they enter a church building.¹⁴⁹ A relationship with our Triune God is not to be private and exclusive as it is offered to all who are willing.¹⁵⁰

¹⁴³ Roberts, *Glocalization*, 146.

¹⁴⁴ Mark Galli, "Glocal Church Ministry: Bob Roberts has an Idea that may Change American Congregations, if not the World," *Christianity Today* (July 2007), 45.

¹⁴⁵ Sadnanda Sahoo, "Diaspora and Healthcare: A Study of Selected Healthcare initiatives in Andhra Pradesh, India," *Institute of Applied Manpower Research (IAMR)*, 2.

¹⁴⁶ ChinaAid, "New Regulations Forecast Grim Future for China's Religious Freedom," September 7, 2017, under "News," <http://www.chinaaid.org/2017/09/new-regulations-forecast-grim-future.html> (accessed September 27, 2017).

¹⁴⁷ Library of Congress, "State Anti-conversion Laws in India," August 17, 2017, under "Legal Reports," <https://www.loc.gov/law/help/anti-conversion-laws/india.php> (accessed September 27, 2017).

¹⁴⁸ Alan and Katherine Carter, "The Gospel and Life Style," in Ashford, 129-30.

¹⁴⁹ Carter, "The Gospel and Life Style," 130-1.

¹⁵⁰ Roembke, *Building Credible Multicultural*, 1.

In the Lukan writing, the Holy Spirit is the Spirit of power of the mission. Jesus' earthly ministry recorded by Luke is being initiated and guided by the Spirit, and the same Spirit is the driving force to the disciple into mission. The gift of the Spirit is a promise of becoming involved in the mission because mission is the result of the outpouring of the Spirit.¹⁵¹

Jesus was the perfect example of what our nature is intended to be by God through His perfect fellowship with the Father, perfect obedience to the will of the Father, and strong love for human beings. God intends for us to have the same fellowship, obedience, and love in our relationship with Him, and in relationship with humans bound by love.¹⁵² People are unimpressed by mere talk, but in need of seeing personal transformation by the Spirit individually and the real love expressed corporately and overflowed.¹⁵³ Wan calls for action to engage in diaspora missions and to integrate “the Great Commission” with “the great commandment” relationally.¹⁵⁴

The apostle Paul uses his bi-cultural diasporic roots to be sensitive both to the ministry and message contexts.¹⁵⁵ He says the missionary responsibility of ordinary Christians is to make outsiders feel welcome in their midst through their exemplary and also pleasant conduct. To show the world how a Christian community ruled by Jesus would live out their lives. The Christian's lifestyle should attract outsiders to join their

¹⁵¹ Bosch, *Transforming Mission*, 115-6.

¹⁵² Erickson, *Christian Theology*, 514-5.

¹⁵³ Michael Green, *Evangelism in the Early Church*, rev. ed. (Grand Rapids: Wm. B. Eerdmans, 2003), 19-20.

¹⁵⁴ Enoch Wan, “Global People and Diaspora Missiology” (plenary paper presented at Tokyo 2010 Global Mission Conference, Japan, May 11-14, 2010), under “Conference Details,” http://tokyo2010.org/resources/Tokyo2010_Plenary_Enoch_Wan.pdf (accessed November 11, 2017).

¹⁵⁵ Larry W. Caldwell, “Diaspora Ministry in the Book of Acts: Insights From Two Speeches of the Apostle Paul to Help Guide Diaspora Ministry Today,” in Pocock and Wan, 93-4.

community (1 Cor. 9:19-23).¹⁵⁶ We should be like Paul who laid down his life every day in his diaspora missions (1 Cor. 15:31).¹⁵⁷

Philips defines our calling as “to know the truth through his Word, to live the truth in holiness and love, and to tell the truth through a Spirit-led witness to his Word.”¹⁵⁸ The Spirit will bear witness about Jesus when we witness of truth and love from the Scriptures (John 15:26). Glocal Missions requires us to practice strategic stewardship for our relational accountability to God and the unsaved.¹⁵⁹

Glocal Missions Outreach Workers

What can be powerful enough to carry us far away from our comfort zones is a deep sense of divine calling.¹⁶⁰ A Christian who sees himself sent by God would apply his faith in all arenas of his life which is not limited to a church building, and his calling becomes part of his mission.¹⁶¹ Not merely driven by the number of decisions, we are motivated by the love of God¹⁶² and to treat migrants with the mind of Jesus and obey His command (Matt. 22:39).¹⁶³

How we treat people and minister to them is affected by our understanding of the image of man. If we think the image is mainly human reason, then we will treat others based on an educative and cognitive nature. If we think the image consists of personal relationships, we will emphasize relational theology and interaction.¹⁶⁴ One of the great

¹⁵⁶ Bosch, *Transforming Mission*, 138-40.

¹⁵⁷ Lorance, “Reflections of a Church Planter Among Diaspora Groups in Metro-Chicago,” 284.

¹⁵⁸ Richard D. Phillips, “Can We Know the Truth?” in Carson and Keller, 39.

¹⁵⁹ Wan, “Rethinking Missiology in the Context of the 21st Century.”

¹⁶⁰ Lorance, “Reflections of a Church Planter Among Diaspora Groups in Metro-Chicago,” 277.

¹⁶¹ Ashford, “The Gospel and Culture,” in Ashford, 125.

¹⁶² Jared Looney, *Crossroads of the Nations: Diaspora, Globalization, and Evangelism*, ed. Kendi Howells Douglas and Stephen Burris (Portland: Urban Loft Publishers, 2015), 210.

¹⁶³ Looney, *Crossroads of the Nations*, 75.

¹⁶⁴ Erickson, *Christian Theology*, 496.

needs of the modern church is for outreach practitioners to improve their theological understanding, and for theologically competent Christians to come out of the ivory tower and evangelize.¹⁶⁵

The new norm for our glocal missions is to have consistent and constant change for Gospel contextualization,¹⁶⁶ and courageous and creative engagement in missions.¹⁶⁷ Mission is not to reason out everything because there are some things beyond our explanation.¹⁶⁸ Cultural assumptions and worldviews are usually implicit and questioned by outsiders,¹⁶⁹ and the differences challenge cross-cultural interactions of all kinds. The relationships among the host communities, incoming individuals, diaspora communities, and their countries of origin, are all affected to people who are involved mentally, emotionally, spiritually, and in practical ways.¹⁷⁰

For community outreach, people must interact with others different from themselves to build relationships and trust. Building cross-cultural relationships requires us to master the skills to manage the assumptions we make about one another.¹⁷¹ Only when both individuals can trust and be trusted will their efforts produce positive relationships, but what builds trust varies culturally.¹⁷² During the adaptation process, trust is a key principle as our behavior might build or undermine trust.¹⁷³ Multi-ethnics

¹⁶⁵ Green, *Evangelism in the Early Church*, 19-20.

¹⁶⁶ Looney, *Crossroads of the Nations*, 92.

¹⁶⁷ Looney, *Crossroads of the Nations*, 96.

¹⁶⁸ Nussbaum, *A Reader's Guide to Transforming Mission*, 87.

¹⁶⁹ McIntosh and McMahan, *Being the Church in a Multi-Ethnic Community*, 36.

¹⁷⁰ Lausanne Committee for World Evangelization, "Lausanne Occasional Paper 55."

¹⁷¹ Frank V. Eastham Jr., "Relational Training For a Multicultural Church," in *Multicultural Ministry Handbook: Connecting Creatively to a Diverse World*, eds. David A. Anderson and Margarita R. Cabellon (Downers Grove: InterVarsity Press, 2010), 39.

¹⁷² Stephen A. Grunlan, and Marvin K. Mayers, *Cultural Anthropology: A Christian Perspective*, 2nd ed. (Grand Rapids: Zondervan, 1988), 196.

¹⁷³ Grunlan and Mayers, *Cultural Anthropology*, 82.

could limit their adaptation in the host country when they continue cultural practices in the new land.¹⁷⁴

Multi-ethnics may be seen as outsiders with a low standing and no clear role to play in the host culture, but they may have had a high social standing, or a well-defined place in the social structure of their homeland before leaving their country. A young church that is perceived to raise diaspora's status and increase their self-esteem will be attractive to diaspora migrants because social identity is an important issue for them.¹⁷⁵ When we look at our diverse community through the anthropological and epistemological perspectives, we will gain insights of major challenges from globalization.

Multi-ethnic Outreach Major Challenges

In a multi-ethnic community, language is one of the social identities to determine if we are an ingroup or outgroup member of various linguistic groups¹⁷⁶ partly by how we respond to language within the sociocultural context.¹⁷⁷ Multi-ethnics bring their cultures into the community, and there are collectivist and individualistic cultures in general. Cultures help explain human similarities and differences.¹⁷⁸ Our epistemic positions of the nature of knowledge, and relationship between system of knowledge shape our attitudes toward evangelism and discipleship while globalization reshapes how we view missions and how to do it.¹⁷⁹

¹⁷⁴ Brain M. Howell and Jenell Williams Paris, *Introducing Cultural Anthropology: A Christian Perspective* (Grand Rapids: Baker Academic, 2011), 215.

¹⁷⁵ David R. Dunaetz, "Three Models of Acculturation: Applications for Developing a Church Planting Strategy Among Diaspora Populations," in Pocock and Wan, 142-5.

¹⁷⁶ Richard H. Robbins, *Cultural Anthropology: A Problem-Based Approach*, 3rd ed. (Itasca: F. E. Peacock, 2001), 103.

¹⁷⁷ Grunlan and Mayers, *Cultural Anthropology*, 95-6.

¹⁷⁸ Howell and Paris, *Introducing Cultural Anthropology*, 25.

¹⁷⁹ Hiebert, *Christian Mission and Modern Culture*, 106.

Epistemology in the modern age was influenced by modern science with a positivist approach to knowledge, an anthropological approach to seek universal, relating study of general scientific laws based on empirical evidence.¹⁸⁰ The major consequences of positivism include distinguishing facts from feelings and values, rising of individualism, rejecting all traditional knowledge as superstition, and valuing scientific logics and reasons significantly.¹⁸¹ Since the eighteenth century, the entire Western missionary movement has been influenced by positivism with feelings of superiority and prejudice.¹⁸² The colonial venture was a benevolent endeavor by the West to help the uncivilized and primitive join them in their full humanity.¹⁸³ The colonialism and imperialism history of the West is still impacting our mission endeavors.

We do outreach ministries including friendship and relational evangelism to function for the purpose of evangelism. Heavily influenced by functionalism was developed by Malinowski who sees all customs and behaviors of all cultures served as a function for our needs.¹⁸⁴ Conversion is always at the center of evangelism, and the number of converts at any evangelistic meeting determines its success; therefore, missionaries are often evaluated based on statistical results.¹⁸⁵ People must be persuaded because of free individuals, and the persuasion creates religious consumerism. Church is a voluntary association, and the value of communal structures and offices is dependent on

¹⁸⁰ Howell and Paris, *Introducing Cultural Anthropology*, 244.

¹⁸¹ Howell and Paris, *Introducing Cultural Anthropology*, 7-8.

¹⁸² Howell and Paris, *Introducing Cultural Anthropology*, 352.

¹⁸³ Hiebert, *Christian Mission and Modern Culture*, 14-6.

¹⁸⁴ Howell and Paris, *Introducing Cultural Anthropology*, 234.

¹⁸⁵ Enoch Wan and Tin V. Nguyen, "Towards a Theology of Relational Mission Training: An Application of the Relational Paradigm," *Global Missiology* 2, no. 11 (January 2014), 2, <http://ojs.globalmissiology.org/index.php/english/article/view/1626/3600> (accessed October 22, 2018).

their ability to implement functions. It is religious functionalism.¹⁸⁶ Church growth strategy is to find members who are alike one another,¹⁸⁷ but the mission of God and His Kingdom is for all peoples and nations. It is important to distinguish the motivation of multi-ethnic community outreach is to expand the Kingdom or not. Postmodernity sees that all knowledge is context bound, and seeks a comprehensive approach. It means knowledge must include all dimensions of human experiences, and the perceptions of all points of view must be included and respected as well.¹⁸⁸ Postmodern accepts pluralism, and the result is the loss of a single, full worldview;¹⁸⁹ however, the essence of Christian faith and practice is our personal relationship with the Triune God.¹⁹⁰

As the majority of refugees who came to the United States in 2016 were Christians, and the majority of global migrants are Christians, the diaspora Christian communities have the opportunities to be involved in missions.¹⁹¹ When diasporic individuals and congregations are to be mobilized and empowered to fulfill the Great Commission in their homeland and elsewhere, it is “missions through the diaspora.”¹⁹² When diaspora believers have acquired the language and are adjusted to the host culture with the shared migrant experience, they are the natural bridge for “missions by and beyond the diaspora” to reach out to other ethnic groups in host society and beyond.¹⁹³

¹⁸⁶ Peter Schmiechen, *Christ the Reconciler: A Theology for Opposites, Differences, and Enemies* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1996), 17-9.

¹⁸⁷ Schmiechen, *Christ the Reconciler*, 15.

¹⁸⁸ Hiebert, *Christian Mission and Modern Culture*, 56.

¹⁸⁹ Hiebert, *Christian Mission and Modern Culture*, 54.

¹⁹⁰ Wan, “Relational Paradigm for Practicing Diaspora Missions in the 21st Century,” in Wan, 195.

¹⁹¹ Lausanne Committee for World Evangelization, “Lausanne Occasional Paper 55.”

¹⁹² Wan and Tira, “Diaspora Missiology and Mission in the Context of the 21st Century,” 11.

¹⁹³ Stan Downes, “Mission by and Beyond the Diaspora: Partnering With Diaspora Believers to Reach Other Immigrants and the Local People,” in Pocock and Wan, 83.

A Kingdom oriented outreach worker needs to have the ability to acknowledge the differences, understand those differences at deeper levels, and appreciate or celebrate those differences,¹⁹⁴ and this ability can be learned. An integral intercultural missions training must focus on knowing, being, and doing to shape the whole person by Kingdom values.¹⁹⁵ The best training for our glocal missions is not only for a theological and missiological understanding, but a focus on whole person training.¹⁹⁶

Thematic Background

The theme of this study is multi-ethnic community outreach workers' training in Cupertino and Sunnyvale. The researcher has conducted a literature review on all the available sources that the researcher could find as of May 2019 on intercultural outreach training for a multi-ethnic community. Research subjects or titles for seminary online library, Theological Research Exchange Network (TREN), and Google Scholar included diaspora community, diaspora community outreach, intercultural training, intercultural missionary training, cross-cultural training, and cross-cultural missionary training.

From the seminary online library search, there are 2,866 entries in the subject of cross-cultural training under everything for the search scope, and 17 entries can be found in the same subject for California. Literature review of these 17 entries finds most trainings are to train intercultural competency, cultural adaptation or awareness, or leadership.

¹⁹⁴ William M. Kondrath, *God's Tapestry: Understanding and Celebrating Differences* (Herndon: Alban Institute, 2008), 212.

¹⁹⁵ Darrell L. Whiteman, "Integral Training Today for Cross-Cultural Mission," *Missiology* 36, no. 1 (January 2008): 10-1.

¹⁹⁶ Jonathan Lewis and Rob Brynjolfson, "The International Network and its Missionary Training Goals," *Connections* 4, no. 2 (Summer 2005), 9.

One study that examines intercultural sensitivity of university students who took courses on cultural adaptation before they studied abroad and reentered find significant differences from students who have not been part of the curriculum or have not studied abroad.¹⁹⁷ Rozaimie and Ali's study is about interethnic conflicts and tensions in a multi-ethnic society caused by lack of intercultural awareness or insensitivity,¹⁹⁸ and the findings indicate that sufficient cultural knowledge helps people to eliminate conflicts and discomfort, and intercultural awareness is important to establish a harmonious multi-ethnic society.¹⁹⁹

Search in the subject of intercultural training not limited to California which finds 204 entries, and most of these trainings are about intercultural business, communication, education, evangelism, leadership, teamwork, or language training. One study is about a five-day training of over a dozen sessions to help faculty exploring awareness of and sensitization to diversity. The findings show that faculty participants were impacted in the sense of personal growth through knowledge and skill development, ideologically, and classroom practices. Students taught by trained faculty experience a greater sense of community in classroom environment, personal growth, and conflict resolution skills.²⁰⁰

TREN has 39 entries with the word "intercultural" under the title search. Most of these research studies are about intercultural competency, skills, or awareness training;

¹⁹⁷ Susan G. Sample, "Developing Intercultural Learners Through the International Curriculum," *Journal of Studies in International Education* 17 no. 5 (November, 2013): 554-72.

¹⁹⁸ Awang Rozaimie and Anees J. Ali, "Harmonization of Multicultural Awareness and Intercultural Relations Among Multiracial Society in Malaysia," *Asian Journal of Business Research* 4 no.1 (January 2014): 64.

¹⁹⁹ Rozaimie and Ali, "Harmonization of Multicultural Awareness and Intercultural Relations Among Multiracial Society in Malaysia," 72.

²⁰⁰ Keonya C. Booker, Lisa Merriweather, and Gloria Campbell-Whatley, "The Effects of Diversity Training on Faculty and Students' Classroom Experiences," *International Journal for the Scholarship of Teaching and Learning* 10, no. 1 (2016). <https://doi.org/10.20429/ijstl.2016.100103> (accessed November 14, 2018).

however, there are three distinctive studies. Participants of the first study suggest the framing of intercultural training around a missional paradigm and a diverse learning laboratory are very important factors in the success of the program for missions in a multi-cultural context.²⁰¹ The second study is about a short-term course using experiential learning modules for new missionaries from Asia to develop intercultural competency skills with a three developmental sequence of multi-cultural awareness, knowledge, and skills.²⁰² It is to help participants discover what they need to learn and to provide tools for their future learning.²⁰³

The third study is about an intercultural sensitivity training for Inter-Varsity Christian Fellowship of Canada campus ministry staff leaders, and the participants find the training is very valuable and desire the training to be available for all staff development. The trainer uses interculturally-themed Bible study as part of the training to develop convictions about God, self, and others, and it also provides a biblical worldview of cultures and diversity in the Kingdom.²⁰⁴

TREN database search finds 93 entries with the word “cross-cultural” in the title. Most research is about intercultural competency, skills, or awareness; but, there are two dissertations that emphasize the importance of including a Biblical foundation,²⁰⁵ or Bible

²⁰¹ Robert Cousins, “Developing Competencies for the Intercultural Journey: Designing, Facilitating, and Evaluating a Program to Develop Intercultural Competencies for Culturally Diverse Missional Leaders in a Multicultural Urban Context” (DMin diss., Tyndale Seminary, 2014), 122.

²⁰² David B. Harrison, “Experiential Learning Modules for Developing Intercultural Competency Skills: A Short-Term Course for New Missionaries From Asia” (DMiss diss., Western Seminary, 1996), xi.

²⁰³ Harrison, “Experiential Learning Modules for Developing Intercultural Competency Skills,” 112-5.

²⁰⁴ Donna C. Dong, “Towards Multicultural Christian Community: Developing, Implementing, and Evaluating an Intercultural Training Model With Campus Ministry Staff Leaders in Inter-Varsity Christian Fellowship in Canada” (DMin diss., Tyndale Seminary, 2012), 145-52.

²⁰⁵ David H. Valenzuela Torres, “A Program To Deepen Awareness and Understanding of Cross-Cultural Mission Opportunities Among International Students at the University of Alabama at Birmingham for Members of Cedar Grove Baptist Church of Leeds, Alabama” (DMin diss., New Orleans Baptist Theological Seminary, 1998), 4-11.

and Theology,²⁰⁶ in the cross-cultural ministry training programs. The other dissertation is to assess three missionary pre-field training models of provider, outsourcer, and partner. The findings show that outsourcer and partner work the best more than the mission agency providing their own training.²⁰⁷

A title search with the word “multi-ethnic” in TREN database finds 23 entries. Most research is about multi-ethnic churches except one which is about training a church to develop, implement, and maintain a multi-ethnic ministry effectively in Colorado.²⁰⁸ Another dissertation is about training a selected group of ministry members in Kansas to practice multi-ethnic congregationalism, and the training result is successful.²⁰⁹ Despite these two dissertations, there is no literature on multi-ethnic community outreach in California.

A title search with the word “multi-cultural” finds 54 entries with two written in Korean. One dissertation in English is found related to multi-cultural awareness training, and a six-month post-training evaluation finds the awareness has increased significantly, but knowledge and skills have increased only slightly.²¹⁰ Improvements suggested by participants include a more diverse learning group, better and easier to understand

²⁰⁶ Geoff Huard, “Ministry Education for the New Frontier-A Training Program for Cross-Cultural Ministry” (DMin diss., Northern Baptist Theological Seminary, 1995), 73-134.

²⁰⁷ George H. Schultz, “Models of Missionary Training: An Assessment of Alternative Approaches to Training for Cross-Cultural Ministry” (DMin diss., Columbia Biblical Seminary and School of Missions, 2001), 85.

²⁰⁸ Kent McDowell, “A Vision for ‘Kingdom Culture’: Training Summit Baptist Church to Effectively Develop, Implement, and Maintain a Multiethnic Ministry” (DMin diss., Midwestern Baptist Theological Seminary, 2011).

²⁰⁹ Victory Clay, “Developing a Roadmap for Training Leaders and Laity of Dynamic Life Baptist Ministries in the Principles and Practices of Multiethnic Ministries” (DMin diss., Midwestern Baptist Theological Seminary, 2018).

²¹⁰ Ryan B. Baker, “Multicultural Competence Training Among Head Start Educators: Assessing a Multi-Method Approach Towards Increasing Multicultural Competence Among Head Start Educators” (PsyD diss., Wheaton College, 2008), 12-3.

reading assignments, and more discussion time.²¹¹ There are 11 entries under the title of missionary training, and these researches include what and how to train missionaries but without test results. A research finding shows the right kind of pre-field missionary training for intercultural workers will increase the work force, a worker's effectiveness, and also an entire group's effectiveness.²¹² Lee conducts his thesis research in Korea about the benefits of a ten-session, small group setting, missionary intercultural training program in their pre-field preparation. The findings show interpersonal relationships level and cultural adaptation increases significantly after receiving the training regardless of whether the trainees have previous missions experiences or not.²¹³

McDowell conducts a study for his multi-ethnic ministry training project at church with nine sessions. Each session is 120 minutes, on the subjects of cross-cultural relationship, competence, worldviews, research and people group engagement, partnership models, intercultural conflict, and developing a multi-ethnic ministry master plan.²¹⁴ His test results show that all survey participants have improved their posttest scores from the pretest scores;²¹⁵ however, the effectiveness of Lee and McDowell's trainings are yet to be tested in intercultural contexts.

Clay conducts a project in Kansas to train a select group of ministry members for ethnic unity, conflict resolution, cross-cultural sensitivity, and partnership based on the

²¹¹ Baker, "Multicultural Competence Training Among Head Start Educators," 40.

²¹² Rob Brynjolfson, "Effective Equipping of the Cross-Cultural Worker," *Connection: The Journal of the WEA Missions Commission* (February 2004), 72-9, http://www.worldevangelicals.org/commissions/mc/mc_southafrica/resources/Connections_Feb_2004.pdf (accessed November 10, 2017).

²¹³ Paul Sung Ro Lee, "The Impact of Missionary Training on Intercultural Readiness in Seoul, Korea," (master's thesis, Oxford Graduate School), 28-9.

²¹⁴ McDowell, "A Vision for 'Kingdom Culture,'" 61-3.

²¹⁵ McDowell, "A Vision for 'Kingdom Culture,'" 87-91.

biblical principles and practices of multi-ethnic congregationalism.²¹⁶ The implementation of the 13 training sessions is found successful.²¹⁷ A phenomenological study about training Filipinos for cross-cultural ministry by Latzko finds the needed training is for intercultural communication, adaptation, leadership, contextualization, evangelism, teamwork, spiritual growth, and the desire for continuing training.²¹⁸

Hedinger conducts a contemporary literature review about what topics should be included in a missionary training curriculum. The training content integrated by him is Scriptural truth, missionary activities and attitudes, missionary as a teacher, leadership, confronting opposition, relationships, spiritual dynamics, evangelism and church planting, spiritual warfare, suffering, mission finances, recruitment, and training, and cross-cultural sensitivity (see Table 2).²¹⁹

Udall surveys the components of adequate intercultural ministry training from global experts to include contextualization, application, Biblical, theological, or ministry studies, intercultural studies or missiology, personal or spiritual life development, and practical skill acquisition.²²⁰ According to Lingenfelters, cultural learning is much more than learning from formal curriculum as it is caught, through interactions, rather than taught.²²¹

²¹⁶ Clay, "Developing a Roadmap for Training Leaders and Laity of Dynamic Life Baptist Ministries in the Principles and Practices of Multiethnic Ministries," 24.

²¹⁷ Clay, "Developing a Roadmap for Training Leaders and Laity of Dynamic Life Baptist Ministries in the Principles and Practices of Multiethnic Ministries," 133.

²¹⁸ James R. Latzko, "Training Filipinos for Cross-Cultural Ministry: Towards a Filipino Perspective" (DMiss. diss., Western Seminary, 2011), 116-35.

²¹⁹ Mark Hedinger, "Toward a Paradigm of Integrated Missionary Training" (DMiss diss., Western Seminary, 2006), 151.

²²⁰ Jessica Udall, "Preparing Ethiopians for Cross-Cultural Ministry: Maximizing Missionary Training for Great Commission Impact" (Master's thesis, Columbia International University, 2013), 79.

²²¹ Judith E. Lingenfelter and Sherwood G. Lingenfelter, *Teaching Cross-Culturally: An Incarnational Model for Learning and Teaching* (Grand Rapids: Baker Academic, 2003), 28-9.

Table 2. Comparisons Between “Biblical” and “Scriptural”²²²

#	BIBLICAL	SCRIPTURAL
1	Descriptive: Recorded/reported in the Bible	Prescriptive: Prescribed by the Incarnate & “enscriptured” Word
2	Precedent in the Bible	Principle of “the whole counsel of God” ²²³
3	particular: time and place specific	Universal: transcending time & space
4	culturally & contextually specific	Neither culturally nor contextually specific

There are 1,360 entries in the subject of intercultural training in Google Scholar, but only one entry with the subject of intercultural training in California is found, which is for intercultural communication competency training. A search not limited to California in the subject of intercultural missionary training finds five entries, but four of these entries do not have any specific differences in their training design and subjects. One of them is a survey of 162 mission administrators about the most critical adjustment skills for missionary preservice training. The research findings show the needed adjustment skills are more than intercultural competencies or intercultural communication; they are about personal spiritual resources, language learning, working with others, interpersonal conflict management, and developing relationships.²²⁴

A search in the subject of cross-cultural missionary training finds 14 entries with some duplication from other database searches, or no specific differences in training design and subjects. An article about the standards of excellence in missionary centers,

²²² Enoch Wan, “Inter-Disciplinary and Integrative Missiological Research: The ‘What,’ ‘Why’ and ‘How,’” *Global Missiology* (July 2017), <http://ojs.globalmissiology.org/index.php/english/article/viewFile/2019/4514> (accessed September 17, 2018).

²²³ The Lausanne Covenant, *The Lausanne Legacy*, in Cameron, 11.

²²⁴ T. R. Nelson, “Critical Cross-cultural Adjustment Skills Needed by Overseas Missionary Personnel: A Preliminary Study of Missionary Pre-service Programs,” (PhD dissertation, New York University, 1985), in Google Scholar, under “Intercultural Missionary Training,” <https://elibrary.ru/item.asp?id=7463652> (accessed November 14, 2018).

the characteristics of trainers, training program, and trainees²²⁵ is found helpful to improve the training program under the study.

The literature review that Brynjolfson conducts for his study about missionary training demonstrates that the effectiveness of a missionary depends primarily on who he or she is, and what he or she can do, as opposed to what he or she knows. One conclusion from his research demonstrates the kind of learning to shift or change the paradigm in someone's worldview is very difficult to achieve as we can produce self-awareness, but we cannot force change or growth in perspective, attitude, or a desired trait. He concludes the effective way of obtaining desired training results in the affective domain is by providing an intentional training community producing informal learning and stimulating nonformal education through a series of learning interventions.²²⁶

Literature titles or subjects about cross-cultural or intercultural outreach training for multi-ethnic or diaspora community outreach have not been found in these databases. In addition to the language barrier, a literature study for ways to develop a training program for a mono-cultural church and to categorize ten multi-ethnic outreach barriers has been conducted in the researcher's MA Capstone project.

The ten multi-ethnic outreach barriers are culture, history, identity, intercultural communication, leadership, mindset, relationship, trust, vision, and worldview. The study suggests a way to bridge the cultural gap and help mono-cultural churches of the area reach out cross-culturally to the multi-ethnic community is through training. Based upon

²²⁵ Robert W. Ferris, "Standards of Excellence in Missionary Training Centers," in *Training for Cross-Cultural Ministries* 2000, no. 1(January, 2000), in Google Scholar, under "Intercultural Missionary Training," http://www.worldevangelicals.org/resources/rfiles/res3_101_link_1292361542.pdf (accessed November 14, 2018).

²²⁶ Robert W. Brynjolfson, "Maximizing Informal Learning in an Intentional Missionary Training Community" (DMin diss., Trinity Evangelical Divinity School, 2006), 152-4.

the researcher's findings, her recommendation for a training program includes culture-specific training for community major ethnic groups, culture and lifespan development, global and local missions, intercultural communication, multi-cultural leadership, and relational evangelism.

After graduation, through her continuous multi-ethnic outreach experiences and intercultural studies at Western Seminary (Western), she has learned to widen the scope of the training subject categories for the inter- and multi-disciplinary missiology implications. Added subjects include community survey methodology, diaspora missiology, honor and shame, intercultural counseling, intercultural friendship skills, relational realism paradigm, spiritual formation (*letico divina*), spiritual warfare, and the theology of the Kingdom. A Gospel messenger must overcome barriers and intentionally engage with the multi-ethnic community people.

Theoretical Background

This theoretical review has examined the role of intercultural outreach training in multi-ethnic community workers. Our cultural mental map remains intact until we are challenged through cross-cultural exposure or different worldviews.²²⁷ We assume our culture is the only way to see and do things, and others will behave in accord with our own values and rules. We cannot think of any other way of relating to people²²⁸ when we interact interculturally. Building cross-cultural relationships requires us to master the skills to manage the assumptions we make about one another.²²⁹ Assumptions and

²²⁷ McIntosh and McMahan, *Being the Church in a Multi-Ethnic Community*, 45.

²²⁸ Lingenfelter and Lingenfelter, *Teaching Cross-Culturally*, 20.

²²⁹ Eastham, "Relational Training for a Multicultural Church," in Anderson and Cabellon, 39.

worldview are usually implicit and questioned by outsiders.²³⁰ We become frustrated and angry if our rules are not followed and will try to force them on others.²³¹

We need to develop the ability to understand cultural differences and similarities; otherwise, we may become suspicious and isolated when we do not have the skills to relate to one another and reach out with confidence to the diverse community of people outside our church building. For outreach, workers not only need to learn how to speak emic love and emic sin that is understood in each specific culture,²³² but also get to know people at the communities where they live, work, and worship to build personal and significant levels of relationships.²³³

For multi-ethnic outreach, we minister through interactive connections that create relationships with one another in culturally appropriate ways. Our vertical relationships are mainly between God and each individual Christian. We reach the lost along horizontal relationships, either through the gifted Christians within the church or through the faith community as a whole.²³⁴ We may think that we are disciples, but we may not have learned to love our multi-ethnic neighbors. They need to meet Jesus in flesh and blood, through us.²³⁵ Intercultural outreach training is also a transformative process that challenges pre-conceived notions of life and our human condition and introduces new ways of looking at the values and beliefs that shape the trainee.²³⁶ The training is transformative by nature, but is not limited to information exchange, or skill or attitude

²³⁰ McIntosh and McMahan, *Being the Church in a Multi-Ethnic Community*, 36.

²³¹ Lingenfelter and Lingenfelter, *Teaching Cross-Culturally*, 20.

²³² T. Wayne Dye, "Toward a Cross-Cultural Definition of Sin," *Missiology: An International Review* 4, no. 1 (1976): 35. <http://mis.sagepub.com.westernseminary.idm.oclc.org/> (accessed November 11, 2017).

²³³ Wan and Hedinger, *Relational Missionary Training*, 182.

²³⁴ Wan and Hedinger, *Relational Missionary Training*, 118.

²³⁵ Charles A. Davis, *Making Disciples Across Cultures: Missional Principles for a Diverse World*, (Downers Grove, IL: InterVarsity Press, 2015), 102-3.

²³⁶ Wan and Hedinger, *Relational Missionary Training*, 290-1.

development. The most difficult challenge of all teaching is to teach for transformation of character and ministry.²³⁷

Relational Realism Paradigm

Reality is based on the interactive relationships between the Creator, the Triune God, and the created beings, people and other spirits. Life and reality is about knowing Jesus (John 13-17) because He is part of every relationship.²³⁸ Our knowledge of ourselves and of the world around us will be incomplete if we do not know God.²³⁹ With the coming of Jesus, the disciples were given a greater and more permanent empowerment than old Israel had received because a new stage of God asserting His power over the cosmos had arrived. We dare not underestimate what we can accomplish for God when yielded to the Spirit, but we also dare not underestimate the strength of the opposition.²⁴⁰ The relational concept of love firstly towards God and secondly with our neighbor is the essence of the biblical faith Jesus summarized (Matt. 22:37-40).²⁴¹

The greatest two commandments (Matt. 22:37-39) are about our vertical relationships with the Triune God and others. It is because of our love for God and love for others that we would fulfill the Great Commission command (Matt. 28:18-20) through our horizontal relationships with others.²⁴² We do missions because Jesus is our Lord, and we want to help others to acknowledge His lordship as well.²⁴³ Wan proposes the relational realism paradigm (relational paradigm) by using a relational theology to

²³⁷ Lingenfelter and Lingenfelter, *Teaching Cross-Culturally*, 96.

²³⁸ Enoch Wan and Mark Hedinger, "Transformative Ministry for the Majority World Context: Applying Relational Approaches," *Occasional Bulletin of EMS* 31, no. 2 (Spring 2018), 4-5.

²³⁹ Wan and Nguyen, "Towards a Theology of Relational Mission Training," 3.

²⁴⁰ Blomberg, *Jesus and the Gospels*, 450.

²⁴¹ Wan and Hedinger, "Transformative Ministry for the Majority World Context," 4.

²⁴² Wright, *The Mission of God*, 60.

²⁴³ Bosch, *Transforming Mission*, 79.

connect our concept of the nature of God, humanity, the relationship between God, man and angels, and the practice of missions. The Trinity exists in relationships, but human beings exist in relationship as well. Wan defines the paradigm as:

...the systematic understanding that “reality” is primarily based on the ‘vertical relationship’ of God and the created order and secondarily ‘horizontal relationship’ within the created order. Reality and truth are best to be comprehended and experienced in relational networks of God and the created orders (3 systems in existence: angels, humanity, and the natural order).²⁴⁴

The relational paradigm is transculturally relevant as the majority of the world is highly relational, and it is effective in diaspora missions in need of Christian charity. The paradigm nurtures a Kingdom orientation and strategically fulfills the Great Commission through a vertical relationship with the Triune God, and a working relationship with fellow Kingdom workers through a horizontal relationship with one another.²⁴⁵ All nations will be blessed through God’s covenant with Abraham (Gen. 12:1-3), but they must turn to the God of Abraham, become His people, and know His salvific story.²⁴⁶ The uniqueness of Christianity is a personal touch and relational intimacy with the Triune God.²⁴⁷

The approaches in diaspora missions are all relational in nature. Diaspora missiology and diaspora missions can be synthesized through the paradigm. As the creation in the image of God, our existence, ability to know and undertaking in missions are all dependent on God (Acts 17:28) who is the great I AM (Exod. 3), and it is God-

²⁴⁴ Enoch Wan, “Basic Understanding—the Relational Realism Paradigm,” [lecture, Western Seminary, OR: 2016].

²⁴⁵ Enoch Wan, “Relational Paradigm for Practicing Diaspora Missions in the 21st Century,” in Wan, 192.

²⁴⁶ Wright, *The Mission of God*, 219.

²⁴⁷ Wan, “Relational Paradigm for Practicing Diaspora Missions in the 21st Century,” in Wan, 195.

centered.²⁴⁸ Christians are to respond to the cry for real relationship although people are highly mobile and better connected via social media nowadays.²⁴⁹

Relationship with God and Man

Love is the center piece of Jesus' ethic.²⁵⁰ Our Christian spirituality is shaped around the truth our Triune God unveiled. He calls us to witness the Kingdom inaugurated in the incarnation of Jesus and the outpouring of the Spirit through our spirituality and discipleship. God invites us into His fellowship life,²⁵¹ as humans are created to be in a unique relationship with the Creator.²⁵² The horizontal reconciliation in Ephesians of age, class, gender, and race comprises the 'love your neighbor' commandment which is merely a reflection of the greatest commandment of the vertical reconciliation of sinners to God (Eph. 2:1-10).²⁵³ A Christian does not truly believe until he obeys; he is still being born again because his faith is dead (James 2:14-17).²⁵⁴

The Church grows when we obey God's commands; we cannot make it grow. His Kingdom grows by faith, not by force. Evangelism is the daily witness of every church member in their regular contacts.²⁵⁵ We need to see migrants in the full scope of their humanity more than targets of our religious marketing.²⁵⁶ Besides, today's youth culture is more homogenous than ever and globalized through media, economy, and the

²⁴⁸ Wan, "Relational Paradigm for Practicing Diaspora Missions in the 21st Century," in Wan, 192-3.

²⁴⁹ Enoch Wan, "Theorizing Diaspora," in Wan, 32.

²⁵⁰ Blomberg, *Jesus and the Gospels*, 453.

²⁵¹ Hill, *Global Church*, 414.

²⁵² Glasser et al., *Announcing the Kingdom*, 35.

²⁵³ Allen Yeh, *Polycentric Missiology: Twenty-First-Century Mission From Everyone to Everywhere* (Downers Grove: InterVarsity Press, 2016), 26.

²⁵⁴ George Patterson, *Church Planting Through Obedience Oriented Teaching* (Pasadena: William Carey Library, 1981), 10.

²⁵⁵ Patterson, *Church Planting Through Obedience Oriented Teaching*, 31.

²⁵⁶ Looney, *Crossroads of the Nations*, 87.

Internet, and it is dominated by relativism, secularism, and tolerance. More and more youth reject Christianity because of the exclusive truth claims and absolutes. We need to respond by getting out of Christian enclaves and developing authentic relationships with unbelievers.²⁵⁷ Our calling in mission is relational, and Christian ministry in discipleship, education, and leadership needs to be relational as well.²⁵⁸

Relationships with God, Man, and Other Spirits

People are spiritually blinded by Satan and evil spirits to recognize and worship the living God. What were true for the apostle Paul of the existence of other gods and the phenomenon of idolatry is equally true for us in our mission education and practice.²⁵⁹ They are something in relation to their worshippers, but they are nothing in relation to the Triune God.²⁶⁰ Out of our deep compassion for people who are oppressed by the evil power, we engage in the spiritual warfare waged by God to glorify Him and bless people we are called to serve as what Jesus did, and He fights for us.²⁶¹ This spiritual battle is to extend the territory under Jesus' Kingdom authority, and it will be won in prayer.²⁶²

²⁵⁷ Ben Pierce, "Connecting With the New Global Youth Culture: Jesus in an Age of Secularism, Relativism, and Tolerance," *Lausanne Global Analysis* 8, no. 2 (March 2019). <https://www.lausanne.org/content/lga/2019-03/connecting-with-the-new-global-youth-culture> (accessed March 17, 2019).

²⁵⁸ Wan and Hedinger, "Transformative Ministry for the Majority World Context," 4.

²⁵⁹ Wright, *The Mission of God*, 142.

²⁶⁰ Wright, *The Mission of God*, 139.

²⁶¹ Wright, *The Mission of God*, 178-9.

²⁶² Wayne McDill, *Making Friends for Christ: A Practical Approach to Relational Evangelism*, 2 ed. (Wake Forest, 2010), 145-6.

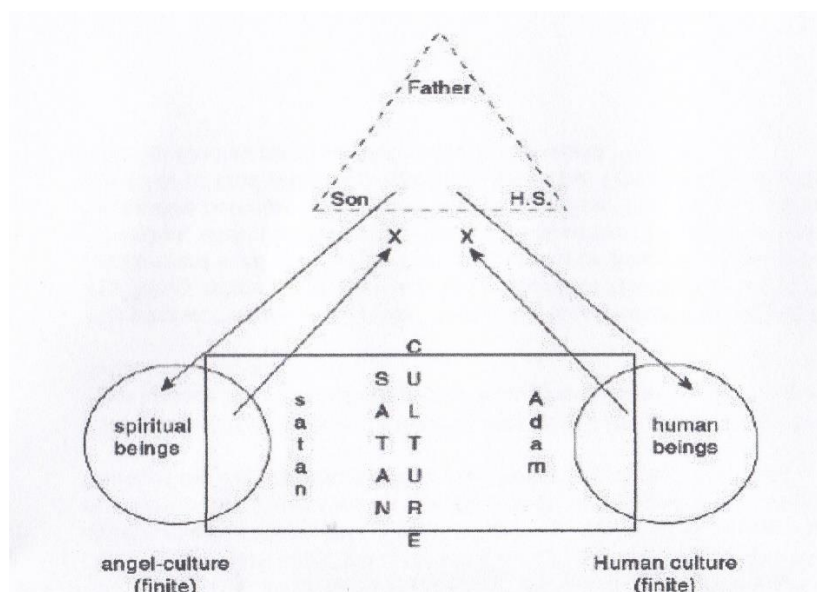


Figure 3. Three Cultures in Relation to Each Other²⁶³

God has already won the spiritual victory, but it is our responsibility to walk in the Spirit, and engage in spiritual disciplines and grow in maturity. We grow by the power of the Spirit first, and then by our actions.²⁶⁴ The major concern of most people in the world is spiritual power. Through our close relationship with God, the freedom and experience from the power of the Spirit, and caring relationships with others, we are to communicate a powerful Christianity that God is love.²⁶⁵

²⁶³ Enoch Wan and Mark Hedinger, "Understanding 'Relationality' From A Trinitarian Perspective," Western Seminary, under "files," https://www.westernseminary.edu/files/documents/.../Relationality_Trinity_Wan.doc (accessed July 5, 2019).

²⁶⁴ Enoch Wan, "Spiritual Warfare—What Chinese Christians Should Know And Do," *First Evangelical Church Association Bulletin* [December 1999], <http://www.enochwan.com/english/articles/pdf/Spiritual%20Warfare%20What%20Chinese%20Christians%20Should%20Know.pdf> (accessed June 17, 2017).

²⁶⁵ Charles Kraft, *Worldview for Christian Witness*, (Pasadena: William Carey Library, 2008), 504-5.

Transformation

Making disciples is developing agents of transformation, which is a holistic ministry. It calls believers to imitate Jesus and represents life-on-life transformation. It primarily cares for people and brings deep change at the relational level.²⁶⁶ When we make the decision to change because of agape love, our change is prudent and the loss is hardly noticed.²⁶⁷ A worldview change cannot warrant correct behavior, and to walk in the Spirit is only possible by the presence of the Spirit.²⁶⁸ Through the work of the Spirit we are liberated from our will, which plays the role in change and personally binds us to be free to change.²⁶⁹

Character change happens when the deepest parts of our histories and personalities are touched by the Spirit. We could be transformed only when we confess our sins and commit anew to the work of the Spirit in our lives.²⁷⁰ The most outstanding thing about a Christian should be his Christlikeness, not his culture.²⁷¹ Genuine spirituality desires communion with God and others, and it is located and nurtured in genuine and local community.²⁷²

²⁶⁶ Looney, *Crossroads of the Nations*, 126-7.

²⁶⁷ Roembke, *Building Credible Multicultural Teams*, 113.

²⁶⁸ Hausfeld and Fletcher, "The Muslim Diaspora," in Pocock and Wan, 53.

²⁶⁹ Roembke, *Building Credible Multicultural Teams*, 104.

²⁷⁰ Lingenfelter and Lingenfelter, *Teaching Cross-Culturally*, 97.

²⁷¹ Lausanne Committee for World Evangelization, "Lausanne Occasional Paper 2: The Willowbank Report: Consultation on Gospel and Culture," January 13, 1978, under "Contextualization, Culture," <http://www.lausanne.org/content/lop/lop-2> (accessed December 1, 2017).

²⁷² Hill, *Global Church*, 374.

Transformative Education

God is the source of all truth and authority, and man responds in simple obedience which means the doctrine and duty begins with God and ends with man.²⁷³ It would be the best case when evangelism with people from unfamiliar cultural backgrounds leads to evaluation of life assumptions.²⁷⁴ Globalization presents a task to train Western Christians how to interact and engage with people as agents of transformation in a pluralistic and multi-cultural society that is both near and far.²⁷⁵ A missional vocation for missional congregations and churches will be their witness because mission has always been and will always remain to witness.²⁷⁶ The relationship between God and His witness is the first priority of relational paradigm ministry training.²⁷⁷

Intercultural Outreach Training for Glocal Missions

Intercultural skills are not intuitive, and intercultural communication is more than learning a new language;²⁷⁸ besides, paternalism and insensitivity to other cultures is not limited to Western missionaries.²⁷⁹ The main task of the church is to educate its people, create a Christian mind, develop Christian character, demonstrate Christian service, and

²⁷³ George Patterson, *Obedience-Oriented Education*, 2nd ed. (Portland, OR: Paul-Timothy Trainer, 2014), 15.

²⁷⁴ Wan and Hedinger, *Relational Missionary Training*, 244.

²⁷⁵ Looney, *Crossroads of the Nations*, 77.

²⁷⁶ Knud Jorgensen, "Edinburgh 2010 in Global Perspective," in *The Church Going Glocal: Mission and Globalisation*, eds. Tormod Engelsen, Erling Lundebj, and Dagfinn Solheim (Eugene, OR: Wipf and Stock Publishers, 2011), 13-4.

²⁷⁷ Wan and Hedinger, *Relational Missionary Training*, 229.

²⁷⁸ Robert Ferris, "Building Consensus on Training Commitments," in *Establishing Ministry Training: A Manual for Programme Developers*, ed. Robert W. Ferris (Pasadena: William Carey Library, 1995), 2.

²⁷⁹ Paul E. Pierson, "A North American Missionary Trainer Responds to Two-Thirds World Concerns," in Taylor, 194.

be involved in missions.²⁸⁰ Intercultural outreach training for global missions belongs to the church as well.

A successful training program must be the fruit of incessant prayer.²⁸¹ The project needs at least one person with vision, drive, and commitment to see the dream comes true, but it cannot and must not be the personal project of a single individual.²⁸² Leaders within the church and Christian ministries should be among the first to be challenged with the need for effective ministry training.²⁸³ A well-designed training program may falter significantly in its operation without their support, and they will not send people to undergo the training, although some may recommend it on an optional basis.²⁸⁴

Intercultural outreach training is holistic in multi-disciplines. Workers need to develop interpersonal skill, and learn together as families through holistic methods.²⁸⁵ An effective training program exhibits seven criteria including needs identification, alignment, design and training values, resource stewardship, evaluation strategy, and results.²⁸⁶ It begins with a thorough foundation of spiritual vitality because the gospel proclaimers not only need to understand the message, but have a profound experience of it in their lives.²⁸⁷ The shortage of qualified trainers should not discourage us because less

²⁸⁰ Patrick Sookhdeo, "Leadership Training in a Muslim Context," in *Internationalizing Missionary Training: A Global Perspective*, ed. William David Taylor (Grand Rapids: Baker Book House, 1991), 189.

²⁸¹ Lois Fuller, "Starting A Missionary Training Programme," in Ferris, 122.

²⁸² Fuller, "Starting A Missionary Training Programme," in Ferris, 130.

²⁸³ Lois Fuller, "Starting a Ministry Training Program," in Brynjolfson and Lewis, 40.

²⁸⁴ Jonathan Lewis, "Stakeholder Assumptions and Consensus Building," in Brynjolfson and Lewis, 67.

²⁸⁵ Lois McKinney, "New Directions in Missionary Education," in Taylor, 249-50.

²⁸⁶ Ben Sells, "Introduction," in *Toward Best Practices in Missionary Training*, National Missionary Training Forum 2004, The Next Step: North American Partnership in Mission Training, Richmond, January 2004, eds. Hayward Armstrong and Ben Sells, World Evangelical Alliance, 2012, 8, under "WEA Resources," <http://www.worldangelicals.org/resources/source.htm?id=100> (accessed February 25, 2019).

²⁸⁷ Paul F. Hartford, "Good Intention or Great Practice? The Field Internship Program of Bethany College of Missions," in *Toward Best Practices in Missionary Training*, National Missionary Training Forum 2004, The Next Step: North American Partnership in Mission Training, Richmond, January 2004, eds. Hayward Armstrong and Ben Sells, World Evangelical Alliance, 2012, 25, under "WEA Resources," <http://www.worldangelicals.org/resources/source.htm?id=100> (accessed February 25, 2019).

than ideal training is better than no training at all, and we are to commit ourselves to prayer and trust God will see his program accomplished.²⁸⁸

The Knowing, Being, Doing, and Willing

Multi-cultural awareness requires the ability to accurately see a situation from our own and the perspectives of others,²⁸⁹ and it is a continuous learning process. It proceeds from an awareness of knowing how we perceive ourselves and how we are perceived by others, accumulating facts and information which will result in comprehension, and developing culturally appropriate skills in doing effective and efficient action.²⁹⁰ The purpose of training is growth in service to God, but each trainee is primarily responsible for their growth. The training program can help trainees grasp their responsibility, guide their learning, and set the environment and conditions for growth; however, it is God who causes the growth²⁹¹ for transformation.

Christian adult education must focus on transformative changes in being and doing, not relying merely on human reason nor expertise in andragogy to produce new understanding in knowing, but on the Spirit of truth to transform the heart and mind through relationship with God,²⁹² and to interact with the larger group of Christian fellowship and church. Trainees must first be willing to grow and change, and then to experience positive change through interactive transformative learning by entering a relational community.²⁹³ Community life is central to the training and development of

²⁸⁸ Fuller, "Starting A Missionary Training Programme," in Ferris, 138.

²⁸⁹ Paul Pedersen, *A Handbook for Developing Multicultural Awareness*, 3rd ed. (Alexandria: American Counseling Association, 2000), 12.

²⁹⁰ Pedersen, *A Handbook for Developing Multicultural Awareness*, 3-4.

²⁹¹ Jonathan Lewis, "Philosophy of Integral Ministry Training," in Brynjolfson and Lewis, 23.

²⁹² Wan and Hedinger, *Relational Missionary Training*, 119-20.

²⁹³ Wan and Hedinger, "Transformative Ministry for the Majority World Context," 7-8.

Christian grace and to refining interpersonal skills,²⁹⁴ and a person grows psychologically through the impact of the most intimate supports he receives.²⁹⁵ It takes the scientist and artist in the training program developer for success.²⁹⁶

Program Development

People come to a training program because they recognize a need for training, but they will come only if the costs in time, opportunity, and money are affordable. If the training does not hold their interest or meet their needs, they might not finish the training. Before starting a training program, two research questions to answer are who the people are that recognize a need for training, and how the training can be offered so the potential trainees are able and willing to be trained.²⁹⁷

The process of the program development, firstly, is to work together with ministry leaders. With this end in mind and through a consensual process is to identify what a trained worker looks like. Secondly, it is to develop a picture of what an effective worker should be, do, and know. The list of training goals becomes the outcome profile of the ideal worker at different stages of their development. Thirdly, it is to design learning objectives and experiences growing from the outcome profile and intended to fulfill the outcome through all objectives and experiences. Lastly, it is to continually evaluate the training against the desired outcome, which is competencies, to complete and refine the process. Intercultural skill competencies can be measured, but workers also need to grow

²⁹⁴ Ferris, "Standards of Excellence in Missionary Training Centers," 2.

²⁹⁵ Robert Kegan, *The Evolving Self: Problem and Process in Human Development* (Cambridge, MA: Harvard University Press, 1982), 211.

²⁹⁶ Stephen Hoke, "Designing Learning Experiences," in Brynjolfson and Lewis, 87-8.

²⁹⁷ Fuller, "Starting a Ministry Training Program," in Brynjolfson and Lewis, 40-1.

in character and attitude qualities²⁹⁸ that is difficult to be observed and measured.²⁹⁹ Four major steps in program development include analysis, design and development, implementation, and evaluation.³⁰⁰

Soak the planning in unceasing prayer, and those who share the vision must be well informed about the task they expect to undertake.³⁰¹ The best pre-field learning is done when lessons are repeated frequently that they become habit; however, the familiarity of the learning experience and the bondage of habit could reduce effective observation and adaptation when trainees are in a new context later.³⁰² A well-crafted intercultural training program will motivate trainees and heighten their enthusiasm for the intercultural adventures ahead³⁰³ instead of overwhelming the trainees and discontinuing their learning and intercultural interactions.³⁰⁴

Goals and Objectives

The focus of a God-centered training philosophy is developing people who love and trust God, love others as themselves, and serve in God's mission of expanding His sovereign reign over all peoples.³⁰⁵ The dynamic nature of ministry in a global context suggests a focus on these relationships.³⁰⁶ The training makes strategic use of informal and nonformal teaching, incorporates significant field experience into the program, and

²⁹⁸ Rob Brynjolfson, "Understanding Integral Ministry Training," in Brynjolfson and Lewis, 30.

²⁹⁹ Hoke, "Designing Learning Experiences," in Brynjolfson and Lewis, 99.

³⁰⁰ L. Robert Kohls, "Steps in Training Development," in *Training Know-How for Cross-Cultural and Diversity Trainers*, ed. L. Robert Kohls and Herbert L. Brussow (Duncanville: Adult Learning Systems, 1995), 71.

³⁰¹ Fuller, "Starting a Ministry Training Program," in Brynjolfson and Lewis, 40.

³⁰² Lingenfelter and Lingenfelter, *Teaching Cross-Culturally*, 97.

³⁰³ R. Michael Paige, "On the Nature of Intercultural Experiences and Intercultural Education," in *Education for the Intercultural Experience*, ed. R. Michael Paige (Yarmouth: Intercultural Press, 1993), 18.

³⁰⁴ Paige, "On the Nature of Intercultural Experiences and Intercultural Education," in Paige, 18.

³⁰⁵ Lewis, "Philosophy of Integral Ministry Training," in Brynjolfson and Lewis, 21.

³⁰⁶ Wan and Hedinger, "Transformative Ministry for the Majority World Context," 17.

has training curricula appropriate to the task.³⁰⁷

Goals, objectives, and activities are the three dimensions of program outcomes from the curriculum at various stages. The goals are to maintain a big picture perspective³⁰⁸ for the entire program and its outcome, and the objectives and activities are for each lesson plan or unit.³⁰⁹ For intercultural outreach worker training, identify the qualities and capacities needed for spiritual maturity and effective ministry.³¹⁰ The effectiveness of the training is measured by how much the trainees have grown, and to what degree they are equipped to be more effective at what they are doing (see Table 3).³¹¹

Table 3. An Ideal Multi-ethnic Community Outreach Worker³¹²

1. Character: Who You Are (<i>Being</i>)	2. Attitude: What You Will (<i>Willing</i>)	3. Skills: What You Can Do (<i>Doing</i>)	4. Knowledge: What You Know (<i>Knowing</i>)
Calling Emotional & Physical Health Fruit of the Spirit Holiness Humility Identity in Christ & Kingdom Justice Kingdom Orientation Love to God and the Lost Mercy Perseverance Persistent Regular Fasting and Prayer Relationship with God Relationships with man Spiritual Maturity	Adaptability Can-do Commitment Empathy Flexibility Kingdom Mindset Learner Listener Lordship of Jesus Obedience Openness Respect Servanthood Submission Teachability Teamwork Tolerance of Ambiguity Transformation Trust God Sense of Humor Stewardship Wait for the Work of the Spirit	Awareness Contextualization Counseling Discipleship/ Teaching Ethnorelativism Following Hospitality Leadership Mentorship Ministry Inter-culture Inter-person Observation Research Sensitivity Storytelling Teamwork/ Partnership	Acculturation/ Culture Shock/ Reentry Experiences Bible/ Essential Doctrines Church/ Missions/ World Histories & Current Trends Contextualization Community Survey Methods Critical Reflection Diaspora & Traditional Missiologies Double-Loop Learning Epistemology Language Acquisition Multi-cultural Competencies Multi-cultural Counseling/ Discipleship/ Leadership/ Lifespan Development/ Mentorship/ Partnership/ Teamwork/ Teaching Relational Realism Scriptural Principles Spiritual Formation Spiritual Warfare Theology/ Kingdom Theology Worldviews

³⁰⁷ Ferris, "Standards of Excellence in Missionary Training Centers," 2-3.

³⁰⁸ Hoke, "Designing Learning Experiences," in Brynjolfson and Lewis, 114.

³⁰⁹ Wan and Hedinger, "Transformative Ministry for the Majority World Context," 11.

³¹⁰ Ferris, "Building Consensus on Training Commitments," in Ferris, 7.

³¹¹ Jonathan Lewis, "The Outcomes Profiling Process," in Brynjolfson and Lewis, 79.

³¹² Defined by the researcher through her bi-cultural background, MA Capstone project, current doctoral study, literature review, and over 10 years of multi-ethnic diaspora outreach experience.

Learning and Teaching Methods

Building upon Christ's teaching, basic guidelines for choosing teaching methods begin with a larger framework, recognizing the complexity of the classroom and being flexible in planning methods, and depending upon the work of the Holy Spirit. It is also maintaining a genuine concern and being knowledgeable about trainees, sharing significant content and being clear in presenting procedures, contextualizing to the larger social, political, and economic context, and recognizing that there is no ideal method.³¹³

There are four types of learning commonly in ministry training including character qualities, information, skills, and theory.³¹⁴ Western students prefer to do things in their own individual way, and the Majority World students wants to be told how to do a thing.³¹⁵ Anglo-Saxon countries use the inductive reasoning method and have much knowledge and little application³¹⁶ while most other cultures use deductive reasoning method and are mainly interested in application.³¹⁷ The trainer must consider the trainees' cognitive style, their experiences, and preferred ways of learning before deciding on training strategies.³¹⁸ The ideal training context is to intentionally mix inductive and deductive trainees together, and then encourage class discussion so both kinds of trainees talk with each other and broaden their thinking.³¹⁹ In the United States, trainees might

³¹³ Robert W. Pazmiño, *Principles and Practices of Christian Education: An Evangelical Perspective* (Eugene: Wipf & Stock, 1992), 132-43.

³¹⁴ Ferris, "Building Consensus on Training Commitments," in Ferris, 11-3.

³¹⁵ Earle and Dorothy Bowen, "What Does it Mean to Think, Learn, Teach?" in Taylor, 213.

³¹⁶ Dan Taylor, "Pastoral Care and Education," in Anderson and Cabellon, 69.

³¹⁷ L. Robert Kohls, "Carrying American-Designed Training Overseas: Inductive Training for Deductive Minds: Round Pegs Into Square Holes," in Kohls and Brussow, 52.

³¹⁸ Ferris, "Building Consensus on Training Commitments," in Ferris, 10-1.

³¹⁹ James E. Plueddemann, "Culture, Learning and Missionary Training," in Taylor, 228-9.

prefer to have a reason to learn theory and models by starting with an experiential activity to show the need for the knowledge.³²⁰

Learning is not merely transferring knowledge into heads or onto paper in an efficient manner.³²¹ Three training techniques are to stimulate awareness, impart knowledge, and develop skills. An effective way of developing the skill in trainees is modeling and demonstration; however, trainees need to acquire competence in awareness and knowledge first before they increase their multi-cultural skills.³²² Program the studies only when the trainers have ample experience, and avoid too high an academic standard with jargon or abstract ideas but replace the terms with daily language which makes the teaching easy to pass on.³²³

Double-Loop and Experiential Learning. It is important to recognize our unexamined and underlying culturally learned assumptions to develop our multi-cultural awareness.³²⁴ Double-Loop learning critically examines and challenges our deep assumptions, values, realities, and reasons for actions. It learns how the problem relates to the larger system to transform our worldview and practice and continually learn and grow.³²⁵

³²⁰ Sandra M. Fowler and Judith M. Blohm, "An Analysis of Methods For Intercultural Training," in *Handbook of Intercultural Training*, eds. Dan Landis, Janet M. Bennett, and Milton J. Bennett, 3rd ed. (Thousand Oaks: Sage, 2004), 40-2.

³²¹ Hoke, "Designing Learning Experiences," in Brynjolfson and Lewis, 86-7.

³²² Pedersen, *A Handbook for Developing Multicultural Awareness*, 8-10.

³²³ Patterson, *Church Planting Through Obedience Oriented Teaching*, 37-8.

³²⁴ Pedersen, *A Handbook for Developing Multicultural Awareness*, ix-x.

³²⁵ Johnson and Christensen, *Educational Research*, 67.

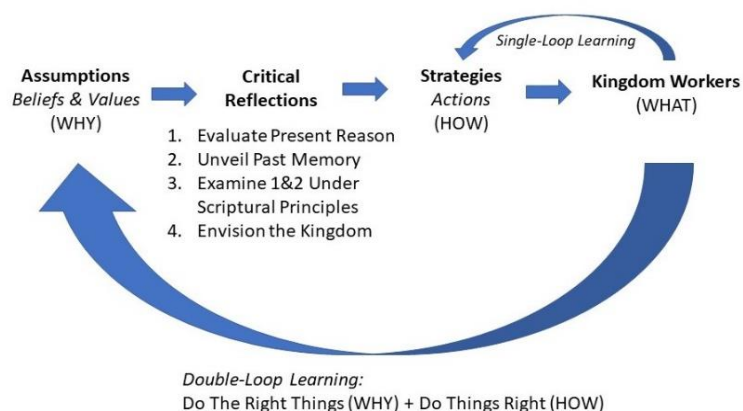


Figure 4. Double-Loop Learning with Critical Reflections

Critical reflection is vital to adult learning and includes the following: critical reason, to evaluate the present through observing the obvious and probing beneath the surface to causes and meanings; critical memory, to unveil patterns and principles from the past so as to be open for new understanding in the present³²⁶ with Scriptural principles; and critical imagination, to envision what God yearns for all peoples in the future.³²⁷ Trainers should identify the cultural elements which will be the most difficult for trainees to accept, help trainees explore their responses to them, and aid trainees in developing strategies for dealing with them.³²⁸ The interaction between thinking and doing produces the best learning.³²⁹

Experiential learning allows trainees to experience cultural similarities and differences through their own involvement with others. It will increase their accuracy of judgments, attitudes, and assumptions about other cultures; however, it is not enough by

³²⁶ Thomas Groom, *Christian Religious Education* (New York: Harper and Row, 1980), 185-6.

³²⁷ Groom, *Christian Religious Education*, 187.

³²⁸ Paige, "On the Nature of Intercultural Experiences and Intercultural Education," in Paige, 5.

³²⁹ Plueddemann, "Culture, Learning and Missionary Training," 229.

itself. Trainees need to analyze the effect of the experience to apprehend the resulting insights for future reference³³⁰ through reflection.³³¹

Adult Education. The practice of adult education is now learner focused, on the whole person, rather than focused on information transfer, and it is about valuing difference.³³² Adults like knowing where they stand at all times.³³³ Trainees enter training in order to serve God and His people, and they have an idea of what ministry involves but need help in learning how to be prepared to become effective. They need to be listened to, understood, and helped to grow in being, doing, and knowing,³³⁴ with an emphasis on learning how to learn for God's Kingdom.³³⁵ Adult education needs to be interactive learning with lessons designed with less verbal time from the trainer so trainees have more exploration and interaction³³⁶ with people, experiences, and environments.³³⁷

Formal, Informal, and Nonformal Learning. Formal education is best for abstract concepts and ideas learning. Informal education, sometimes called the hidden curriculum, includes staff, facilities, and use of time.³³⁸ It is best for relational skills and values along with learning for daily life and amusement. Nonformal education, sometimes called socialization, is spontaneous by nature,³³⁹ and is the most effective method that allows us to apply new information to practical situations.³⁴⁰ For intercultural

³³⁰ Pedersen, *A Handbook for Developing Multicultural Awareness*, 12.

³³¹ Eastham, "Relational Training for a Multicultural Church," in Anderson and Cabellon, 24.

³³² Evelyn Hibbert, "Designing Training for Adults," in Brynjolfson and Lewis, 53-4.

³³³ L. Robert Kohls, "Training as a Twentieth Century Discipline," in *Training Know-How for Cross-Cultural and Diversity Trainers*, ed. L. Robert Kohls and Herbert L. Brussow (Duncanville: Adult Learning Systems, 1995), 4.

³³⁴ Hibbert, "Designing Training for Adults," in Brynjolfson and Lewis, 51.

³³⁵ Kohls, "Training as a Twentieth Century Discipline," in Kohls and Brussow, 4.

³³⁶ Taylor, "Pastoral Care and Education," in Anderson and Cabellon, 70.

³³⁷ Brynjolfson, "The Integral Ministry Training Journey," 6-7.

³³⁸ Robert Ferris and Lois Fuller, "Transforming a Profile into Training Goals," in Ferris, 57-8.

³³⁹ Brynjolfson, "Understanding Integral Ministry Training," in Brynjolfson and Lewis, 33.

³⁴⁰ Ferris and Fuller, "Transforming a Profile into Training Goals," in Ferris, 54.

outreach worker training, formal education is an effective way to learn about the Bible and its teachings; informal education is important to achieving the training goals aimed at developing character qualities; and nonformal education is best for learning cross-cultural, communication, and ministry skills.³⁴¹

Adults respond best in an informal atmosphere and from the active participation in the teaching and learning process.³⁴² Most mission training centers must recognize different standards of academic attainment for varying needs to avoid failing to prepare workers or moving workers toward an elitist model distancing them from their outreach people. The standard must be multi-level³⁴³ in the curriculum planning.

Curriculum Design

Continuity, sequence, and integration are the three basic principles which will help in the process of planning curriculum and organizing learning experiences. The trainer seeks to achieve a flow or connection between different learning units by providing repetition of major curriculum elements with recurring and continuing opportunities for the skills to be practiced. Every successive experience will increase breadth and depth and must build on the preceding one for the trainer to organize instruction that encourages meaningful learning over time.³⁴⁴

A second-year trainee would not simply repeat the learning experiences of the first year, but would explore the surrounding culture more broadly and with more depth

³⁴¹ Ferris and Fuller, "Transforming a Profile into Training Goals," in Ferris, 54.

³⁴² Clive C. Veri and T. A. Vonder Haar, *Training the Trainer* (St. Louis: University of Missouri, Extension Division, 1970), 24.

³⁴³ Pierson, "A North American Missionary Trainer Responds to Two-Thirds World Concerns," in Taylor, 197.

³⁴⁴ Hoke, "Writing Learning Objectives," in Ferris, 109.

of insight.³⁴⁵ Integration of topics and principles in various subject areas that fit together to organize concurrent instruction help trainees gain a holistic perspective, and point out patterns and relationships of learning activities to draw linkages between their being in character and doing in ministry effectively.³⁴⁶ Curriculum must be shaped by the context of training and ministry and attuned to prospective ministries that include needed skills to the ministries.³⁴⁷

The qualities that characterize intercultural workers are in two categories: training and experience, and personal formation. The needed training and experience in general include a degree of biblical and theological understanding for contextualization and application, an ability to relate to other believers, a community life in Christ, an understanding of missiology, a relationship with God, an understanding of the role and work of the Spirit, and an understanding of His Word and will.³⁴⁸

Personal formation includes cultural sensitivity and emotional health, and spiritual formation includes the focus of fasting and prayer, growth of an affirmation of God's love and purpose for all peoples, and specific teaching on spiritual warfare.³⁴⁹ The character formation takes time, and the length of the training program will vary with the scope of the program and the preparedness of the trainees. Be cautious about approaching intensive programs and to assure that the relational and formational effects of a good outreach worker training are well guarded.³⁵⁰ Curriculum planning needs to take into

³⁴⁵ Hoke, "Writing Learning Objectives," in Ferris, 103.

³⁴⁶ Hoke, "Writing Learning Objectives," in Ferris, 109.

³⁴⁷ Robert W. Ferris, "The Quest for Appropriateness and Accreditation in Missionary Training," in Taylor, 233.

³⁴⁸ Pierson, "A North American Missionary Trainer Responds to Two-Thirds World Concerns," in Taylor, 195.

³⁴⁹ Pierson, "A North American Missionary Trainer Responds to Two-Thirds World Concerns," in Taylor, 199.

³⁵⁰ Ferris, "Standards of Excellence in Missionary Training Centers," 3.

account the cultural and religious background of those living in the areas to be reached, and also the technical development and living conditions in those areas. The balance, content, and emphasis of the curriculum must be submitted to the examination of Scripture.³⁵¹

Trainer and Trainee Criteria

In the beginning years of a training program, it may be necessary to take whoever is available to be trainers because it may take years to build the ideal team. A good training program in the West would include non-Western trainers on the team to bring wider perspectives to the learning process.³⁵² Trainers need to have a natural charisma and a human concern for the trainees, and it is vital for them to have outreach experiences in the context and positive attitudes.³⁵³

Trainer. Trainers need to overcome their defensiveness and communicate openness to ways of doing things that are different from what they are used to, particularly when the trainers are from different cultures than the trainees. They need to examine the curriculum according to the cultures of the trainees and a holistic view of the world by consulting leaders from the trainees' cultures on content and assumptions, and not to devalue their culture, history, and viewpoint, and treat them as if they were children. In an intercultural learning context, it is essential that the trainer actively affirms all trainees and ensures equal speaking opportunities to everyone.³⁵⁴

³⁵¹ Robert W. Ferris, "The Quest for Appropriateness and Accreditation in Missionary Training," in Taylor, 233-4.

³⁵² C. David Harley, *Preparing to Serve: Training for Cross-Cultural Mission* (Pasadena: William Carey Library, 1995), 56-7.

³⁵³ Kohls, "Training as a Twentieth Century Discipline," in Kohls and Brussow, 4.

³⁵⁴ Hibbert, "Designing Training for Adults," in Brynjolfson and Lewis, 53.

The qualities of trainers should reflect the qualities desired in the trainees. The best qualified intercultural trainers always have competence in one or more aspects of the curriculum, extensive intercultural experience, gifts for teaching and mentoring adults, spiritual maturity, and well-developed interpersonal skills.³⁵⁵ The trainer teaches from experience, including continuing ministry with authenticity, and must not be an armchair intercultural worker. It is also important to be a good communicator,³⁵⁶ able to use appropriate language and explain things in more than one way.³⁵⁷ Avoid abstract teaching and over teaching, but teach what trainees can pass on.³⁵⁸

Trainers need to know and change different training approaches that are best for the teaching content, transferring skills, and affecting attitudinal changes.³⁵⁹ Trainer competencies are categorized in behavioral skills, cognitive knowledge, and personal attributes. No trainer will have all the skills and attributes, but a good and ethical trainer will make efforts to improve and recognize their own strengths and weaknesses to function in the most effective area.³⁶⁰

Trainees serve the Lord in obedient love for the Lord and His work voluntarily, and that love needs to be cultivated through a trainer who encourages, exhorts, and recognizes their work continually. Trainers must teach Scripturally more than teach the Bible, look beyond the trainees, and be satisfied only with edifying work in the field³⁶¹

³⁵⁵ Ferris, "Standards of Excellence in Missionary Training Centers," 1-2.

³⁵⁶ Harley, *Preparing to Serve: Training for Cross-Cultural Mission*, 47-51.

³⁵⁷ L. Robert Kohls, "A Good Trainer," in Kohls and Brussow, 66.

³⁵⁸ Patterson, *Church Planting Through Obedience Oriented Teaching*, 18.

³⁵⁹ Kohls, "Training as a Twentieth Century Discipline," in Kohls and Brussow, 3-4.

³⁶⁰ R. Michael Paige, "Trainer Competencies for International and Intercultural Programs," in Paige, 178.

³⁶¹ Patterson, *Obedience-Oriented Education*, 5-6.

because no trainer is teaching well unless his trainee is active in a ministry that is edifying other people.³⁶²

Trainee. The right trainer and the right program should be invested in the right trainee to achieve a positive outcome³⁶³ because training is taught by trainers or facilitators, and trainees also learn from their peers or fellow participants.³⁶⁴ Be careful in selection of trainees to ensure they have the required experience and felt a need relevant to the training being offered.³⁶⁵ Three fundamental trainee qualifications are evidence of a personal calling and commitment to intercultural ministry, evidence levels of moral purity and spiritual maturity required for ministry leadership, and possession of the physical health and emotional stability.³⁶⁶ Often the bi-cultural immigrants and the second- or third-generation children of immigrants in a multi-cultural community may have the most potential to be the intercultural outreach workers³⁶⁷ because of the shared memory of the diaspora experience.³⁶⁸

Periodic Evaluation and Feedback

A training program with periodic evaluation informs the administrators and staff of the way for significant continuing improvement. The findings of the evaluation provide perspective for reassessing training commitments and program goals.³⁶⁹ An evaluation of a training program should include three aspects: training processes, training

³⁶² Patterson, *Obedience-Oriented Education*, 43.

³⁶³ Ferris, "Standards of Excellence in Missionary Training Centers," 3.

³⁶⁴ L. Robert Kohls, "Four Traditional Approaches to Developing Cross-Cultural Preparedness in Adults: Education, Training, Orientation, and Briefing," in Kohls and Brussow, 34.

³⁶⁵ Hibbert, "Designing Training for Adults," in Brynjolfson and Lewis, 57.

³⁶⁶ Ferris, "Standards of Excellence in Missionary Training Centers," 3.

³⁶⁷ Looney, *Crossroads of the Nations*, 96.

³⁶⁸ Ted Rubesh, "Diaspora Distinctives: The Jewish Diaspora Experience in the Old Testament," *Torch Trinity Journal* 13, no. 2 (November 30, 2010), 136.

³⁶⁹ Robert Ferris, "Evaluating Ministry Training Programs," in Brynjolfson and Lewis, 136.

outcomes, and stewardship of resources.³⁷⁰ Remove trainees who are chronically making excuses for failing to obey God because they will paralyze the program and let others down as well.³⁷¹

Relational Missionary Training

The lifestyle patterns of most of the non-Western world, and the growing Western youth culture, focus on relationships; therefore, intercultural outreach training principles must be relational which is not normal in the Western world. Training based on the relational paradigm, according to Wan and Hedinger, is to see people growing in the Lord and to use teaching and outreach methods as serving relationship. The evaluation of the desired training outcomes is on the basis of relational outcomes, to measure healthy relational patterns in attitudes, knowledge, and outreach skills, and the training content, context, methods, and outreach task is relational as well. The relationship is dynamic, and training depends on more than one person and Person to be effective.³⁷²

Relational training is experiential and passionate, and all relationships must be dynamically improved throughout the training. It is important for the trainer to achieve, nurture, and strengthen the relationship with God before entering the training ministry. Before the training takes place, the trainer needs to build up an authentic relationship with the prospective trainee, and the trainee is to be drawn closer to God and to the trainer in the process of training.³⁷³ The training of abiding life in Christ requires trainers and trainees to spend time together in the presence of the Lord.³⁷⁴

³⁷⁰ Robert Ferris, "Evaluating Training Outcomes," in Ferris, 106-7.

³⁷¹ Patterson, *Church Planting Through Obedience Oriented Teaching*, 15.

³⁷² Wan and Hedinger, *Relational Missionary Training*, 289-90.

³⁷³ Wan and Nguyen, "Towards a Theology of Relational Mission Training," 12.

³⁷⁴ Wan and Hedinger, *Relational Missionary Training*, 229.

The best intercultural outreach training environment cultivates relationship and skill development, and it collaborates with cultural preferences of trainees.³⁷⁵ The training philosophy is a flexible interaction of content, methods, and training relationships instead of following a prepared curriculum mechanically. The trainees are prepared to be transformed and to be the messenger of the transformative Gospel.³⁷⁶ A trainer must be a spiritual leader who is willing to live simply and sacrificially in family life, ministry, and spiritual life.³⁷⁷ Trainers and trainees are to rely on the Holy Spirit to lead all people into Truth (John 14:6) with vitality for change (Phil. 2:13; Rom. 12:1-4).³⁷⁸

Transformative change is through interactive learning vertically with Divine aid and horizontally with a godly trainer's input and Christian trainee's response by entering an interactive relational community.³⁷⁹ The external or natural inputs can be gained without a true intimate relationship with God, but the spiritual inputs only come from a life of abiding in Christ. When the training combines both, they form a powerful basis for ministry competency.³⁸⁰

³⁷⁵ Jane Vella, *Learning to Listen, Learning to Teach: The Power of Dialogue in Educating Adults*, rev. ed. (San Francisco: Jossey-Bass, 2002), 254-5.

³⁷⁶ Wan and Hedinger, *Relational Missionary Training*, 292.

³⁷⁷ Harley, *Preparing to Serve: Training for Cross-Cultural Mission*, 51-5.

³⁷⁸ Wan and Hedinger, *Relational Missionary Training*, 120.

³⁷⁹ Wan and Hedinger, *Relational Missionary Training*, 116-7.

³⁸⁰ Hartford, "Good Intention or Great Practice?" in National Missionary Training Forum 2004, 25.

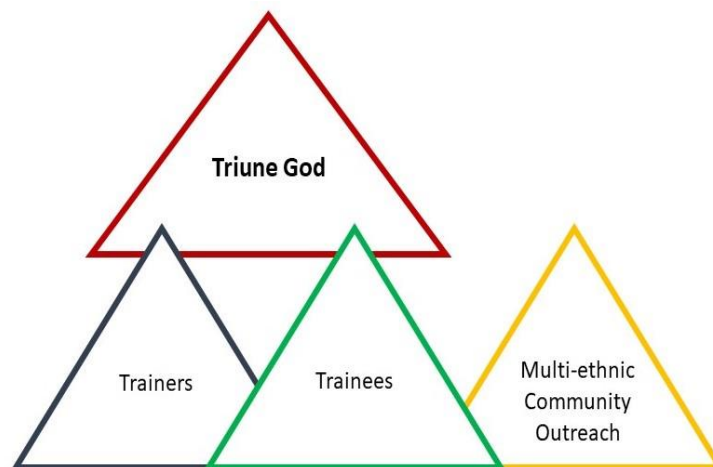


Figure 5. Relational Missionary Training for Multi-ethnic Community Outreach Workers

Methodological Background

The purpose of this study is to understand the training experience of seven regular trainees who have attended the intercultural outreach training program for at least one year, and the emic perspective from the researcher because there is no empirical research in the U.S. in preceding studies. This is qualitative research that aims to obtain qualitative data through in-depth interviews, and use literature review in line with the assumptions of learning from the trainees.³⁸¹

Assumptions are the fundamental perspectives for the study, and they are not debated nor the issues to be addressed. They inform the readers with the perspectives and help them to be able to interpret the study appropriately.³⁸² Intercultural training is to incorporate affective, behavioral, and cognitive ways of learning into the structure.³⁸³

³⁸¹ John W. Creswell, *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*, 4th ed. (Thousand Oaks, CA: SAGE Publications, 2014), 29.

³⁸² Edgar J. Elliston, *Introduction to Missiological Research Design* (Pasadena: William Carey Library, 2011), 27.

³⁸³ Paige, "On the Nature of Intercultural Experiences and Intercultural Education," in Paige, 1.

The researcher reviews the secondary sources that are written about the subject, and the primary sources that are participants to the subject.³⁸⁴

A review of the precedent research allows the researcher to place her study in the context of the broader research community, and knows how the current research fits with other research in the same field.³⁸⁵ It provides support for the research assumptions when there is a reader who is outside the realm of what would be commonly accepted, or when the assumptions may not be shared or be questioned.³⁸⁶ It also provides the perspectives needed to interpret the findings of the study.³⁸⁷ The review of the literature generally provides a survey of the variety of research methods being used, or have been used to address the research problem.³⁸⁸ The researcher will review only the literature that serves to assist the research in addressing the central research issue.³⁸⁹

Multi-ethnic community outreach in Cupertino and Sunnyvale is mainly about diaspora missions. The right kind of intercultural outreach training for diaspora missions will increase the mission work force and the effectiveness of a worker and an entire group.³⁹⁰ Diaspora missions requires new conceptualization of relational accountability, a new framework of relational realism, and a new approach of strategic partnership and diaspora missiology.³⁹¹ Diaspora missiology is a discipline used to integrate and include

³⁸⁴ Elliston, *Introduction to Missiological Research Design*, 31.

³⁸⁵ Elliston, *Introduction to Missiological Research Design*, 37.

³⁸⁶ Elliston, *Introduction to Missiological Research Design*, 27.

³⁸⁷ Elliston, *Introduction to Missiological Research Design*, 35.

³⁸⁸ Elliston, *Introduction to Missiological Research Design*, 39.

³⁸⁹ Elliston, *Introduction to Missiological Research Design*, 51.

³⁹⁰ Brynjolfson, "Effective Equipping of the Cross-Cultural Worker," 72-9.

³⁹¹ Wan, "Rethinking Missiological Research Methodology."

Biblical studies, theology, evangelism, social sciences, arts, and technology³⁹² into a macro-paradigm other than a set of independent disciplines of study.³⁹³

This research is inter-disciplinary to utilize more than one epistemological framework,³⁹⁴ and integrative to align with the direction of twenty-first century diaspora missiological research methodology. The researcher gains a more holistic understanding of reality and better theoretical formulations about that reality with a wider scope of knowledge and sees the parts interact together as the whole. The process of a dynamic interaction through mutual borrowing, questioning, and reformulating of what constituted an individual discipline's method sharpens the precision of the research. It secures the results that are more systematic and closer to the reality of the subject matter under research³⁹⁵ as the research is conducted from a set of multi-disciplinary perspectives. They challenge or enlarge the worldview of the researcher and the commonly held assumptions in each of the disciplines applied.³⁹⁶

Wan states that the criteria of the inter-disciplinary and integrative research methodology is to be scripturally sound, theologically supported, analytically coherent, relevantly contextual, and strategically practical to achieve unity in research and for the practice of Christian mission.³⁹⁷ An integrative research should achieve theoretical synthesis, integrate at a multiple-level for pioneering new fields of study, maintain academic integrity and carry out the academic responsibility to fellow researchers and

³⁹² Wan and Tira, "Diaspora Missiology and Mission in the Context of the 21st Century," 5.

³⁹³ Wan, "Inter-Disciplinary and Integrative Missiological Research."

³⁹⁴ Marvin Gilbert, "Interdisciplinary Research: An Epistemological Framework," in *Missiological Research: Interdisciplinary Foundations, Methods, and Integration*, eds. by Marvin Gilbert, Alan R. Johnson and Paul W. Lewis (Pasadena: William Carey Library, 2018), 2.

³⁹⁵ Wan, "Rethinking Missiological Research Methodology."

³⁹⁶ Elliston, *Introduction to Missiological Research Design*, 62.

³⁹⁷ Wan, "Inter-Disciplinary and Integrative Missiological Research."

those of the new generation, collaborate scholars from different fields, and make enduring contributions (see Table 4).³⁹⁸

Table 4. Wan's Way of Integrative Research ("STARS")³⁹⁹

CRITERIA	*	EXPLANATION
1. Scripturally sound	S	Not proof-text; but the "whole counsel of God" (Acts 20:26-27)
2. Theologically Supported	T	Not just pragmatism/expedience; but sound theology
3. Analytically Coherent	A	Not to be self-contradictory; but to be coherent
4. Relevantly contextual	R	Not to be out of place; but fitting for the context
5. Strategically practical	S	Not only good in theory; but can be strategically put into practice

This study integrates the theological, theoretical, missiological, and methodological assumptions of the researcher to understand if the training enhances the intercultural outreach skills in the being, doing, knowing, and willing of selected trainees. The comprehensive and coherent understanding informed by the findings of multiple disciplines would also provide the missiological implications to problem solving and theoretical proposal for the explanation of phenomena under the study.⁴⁰⁰

According to Johnson and Christensen, the empirical research approach is a phenomenological study which uses a qualitative approach for the researcher to explore the study over time, through data collection involving in-depth interviews to identify the essence of human experience and inner world of consciousness about the training program as described by interview participants.⁴⁰¹ Readers can come to understand the details of the experience from an individual point of view through the in-depth

³⁹⁸ Wan, "Rethinking Missiological Research Methodology."

³⁹⁹ Wan, "Inter-Disciplinary and Integrative Missiological Research."

⁴⁰⁰ Wan, "Rethinking Missiological Research Methodology."

⁴⁰¹ Johnson and Christensen, *Educational Research*, 444.

interviews.⁴⁰² See how these individual experiences interact with social and organizational forces in the context, and then can discover the interconnections among people who live and work in the same context.⁴⁰³

Table 5. Foundational Considerations⁴⁰⁴

Foundational Considerations	Phenomenology
Research focus of approach	Understanding the essence of the experience
Unit of analysis	Studying several individuals who have shared the experience
Type of research problem best suited for approach	Needing to describe the essence of a lived phenomenon
Nature of inter-disciplinary origins	Drawing from Biblical studies, theology, evangelism, social sciences, arts, and technology

Creswell and Poth state that the features of phenomenological study is to interview people who have experienced the phenomenon, and write the essence of “what” and “how” the participants have experienced, which is mostly their common experience.⁴⁰⁵ The selected interview participants have experienced the phenomenon being studied and represented other individuals as the sample to purposefully inform their understandings of the research problem and the phenomenon.⁴⁰⁶ The objectives of the study are first to explore and generate ideas about the phenomenon, describe the characteristics of the phenomenon, understand the subjective viewpoints of each

⁴⁰² Irving Seidman, *Interviewing as Qualitative Research: A Guide for Researchers in Education and the Social Sciences*, 2nd ed. (New York: Teachers College Press, 1998), 99-100.

⁴⁰³ Seidman, *Interviewing as Qualitative Research*, 112.

⁴⁰⁴ Adapted from John W. Creswell and Cheryl N. Poth, *Qualitative Inquiry and Research Design: Choosing Among Five Approaches*, 4th edition (Thousand Oaks, CA: Sage Publications, 2018), 104.

⁴⁰⁵ John W. Creswell and Cheryl N. Poth, *Qualitative Inquiry and Research Design: Choosing Among Five Approaches*, 4th ed. (Thousand Oaks, CA: SAGE Publications, 2018), 77.

⁴⁰⁶ Creswell and Poth, *Qualitative Inquiry and Research Design*, 157-8.

individual trainee and the shared experiences of the group, and then to explain how and why a phenomenon operates as it does as an educational research.⁴⁰⁷

Table 6. Data Procedures⁴⁰⁸

Data Procedures	Phenomenology
Forms of Data Collection	Using primarily interviews with individuals, although documents, observations, and art may also be considered
Strategies of Data Analysis	Analyzing data for significant statements, meaning units, textual and structural description, and description of the “essence”

For research reliability, the researcher not only documented the procedures of the study but also documented as many of the steps of the procedures as possible. She checked transcripts to make sure that they do not contain obvious mistakes made during transcription.⁴⁰⁹ The researcher has spent prolonged time in the field. To clarify the bias she brings to the study, comments about how her interpretation of the findings is shaped such as her culture, gender, history, and socioeconomic origin, and negative or discrepant information that runs counter to the themes are presented under the study. A dissertation committee served as external auditors to review the entire project for validity.⁴¹⁰

Through literature review, a good phenomenological research study was found conducted by Schumacher to bridge the literature gap by describing the lived experience of her interview participants; her role as a researcher and participant is similar to the researcher’s role. The stories shared throughout the study allow readers to relive the experience with her participants.⁴¹¹ Her study shows that phenomenology is an

⁴⁰⁷ Johnson and Christensen, *Educational Research*, 21-3.

⁴⁰⁸ Creswell and Poth, *Qualitative Inquiry and Research Design*, 105.

⁴⁰⁹ Creswell, *Research Design*, 203.

⁴¹⁰ Creswell, *Research Design*, 202.

⁴¹¹ Lisa Polakowski Schumacher, “The Lived Experience of Student Caregivers: A Phenomenological Study” (PhD thesis, University of Iowa, 2017), 3-4.

appropriate strategy to obtain lived experience for the missiological implications for our glocal missions divine opportunities derived from the findings.

Summary

The result of the literature review shows that there is no intercultural training program available for multi-ethnic community outreach workers in the San Francisco Bay Area, and there is no empirical research in the U.S. in preceding studies. The review validates the significance of this study, and intercultural outreach skills can be learned. When we reach out to the multi-ethnic diaspora around us for His Kingdom's expansion, we would see them beyond any differences and boundaries because of the diverse Kingdom. The multi-ethnic community is a glocal missions field, and it is God Himself who diversifies our community. Once the multi-ethnic diasporas accept Christ and are trained, they could be missionaries to their own and other ethnicities wherever they go.

Christian workers need to grab the glocal missions opportunities while they are within our reach. Learning intercultural outreach skills will not only allow workers to minister effectively, but also to celebrate the differences. The work of mission is relational in every aspect,⁴¹² and the needed training is our head, heart, and hands all being shaped by Kingdom values enabling us to witness effectively.⁴¹³ In order to understand the common meaning described by the seven interview participants, a phenomenological study through in-depth interviews is the research approach.

⁴¹² Wan and Hedinger, *Relational Missionary Training*, 213.

⁴¹³ Whiteman, "Integral Training Today for Cross-Cultural Mission," 10.

CHAPTER 3

RESEARCH DESIGN AND METHODOLOGY

Introduction

This research study uses a qualitative approach to interview seven selected regular trainees who have participated for at least one year in the intercultural outreach training program, and to understand their experience of the training program. The purpose of the study is to explain the training, how it is designed, describe the lived experiences of selected trainees, use inter-disciplinary and integrative research methodology, and hopefully provide the missiological implications for our global missions divine opportunities derived from the findings.

The focus of the study is to describe the common experiences among all selected trainees as they experience a phenomenon. The research design involves discussing the selected trainees, data collection and recording procedures, data analysis steps, methods for presenting, interpreting, and validating data, and writing the findings of the study.⁴¹⁴

⁴¹⁴ Creswell, *Research Design*, 184.

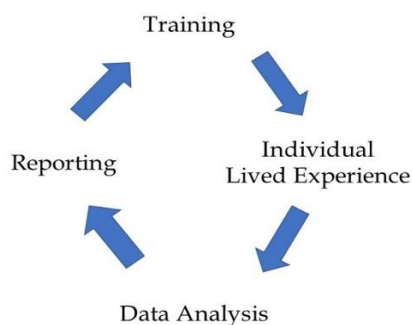


Figure 6. Lived Experience

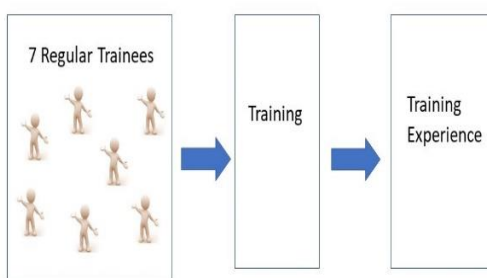


Figure 7. Phenomenological Study

Methodological Design

The researcher assumes that the intercultural outreach skills for multi-ethnic community outreach can be trained for the rapidly diversified community, and that there is a need to equip workers for the glocal missions opportunities God brings to us; however, there are deficiencies in literature for training workers in Cupertino and Sunnyvale. After three years of training, all seven regular trainees were open and willing to share their experiences with the researcher as most of them have been or are involved in her training or multi-ethnic outreach ministry. Face-to-face interviews to gather close-up information is a natural setting.⁴¹⁵ The participants are from American, Canadian, and

⁴¹⁵ Creswell and Poth, *Qualitative Inquiry and Research Design*, 43.

Chinese cultural backgrounds, and relationships of trust have been built with the researcher.

Each interview participant was asked to tell about their training experience during the interview, thus a phenomenological study was conducted. Creswell and Poth define a phenomenological study as to describe the common meaning for several individuals of their lived experience or a phenomenon.⁴¹⁶ Participants need to be able to relive their experience in their minds and focus on the experience. The goal is to get participants to think about their specific experience and to describe it in rich detail.⁴¹⁷

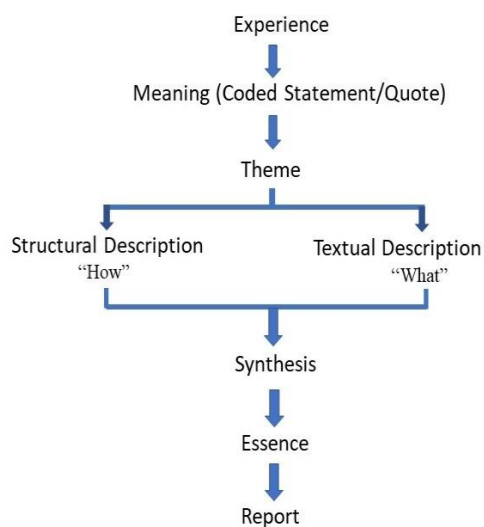


Figure 8. Data Analysis Procedures

The researcher has been the key instrument to design open-ended questions and to collect data through multiple methods of interviewing participants, observing behavior, and examining documents. Complex reasoning through inductive logic to organize the data, and then deductive logic to build themes was the data analysis skills used through

⁴¹⁶ Creswell and Poth, *Qualitative Inquiry and Research Design*, 75.

⁴¹⁷ Johnson and Christensen, *Educational Research*, 447.

the process. The research focused on the perspectives and meanings of the participants. The contextual features including cultural, educational, occupational, and vocational backgrounds and their influences on individual experience was also studied. The research design was emergent as the training period each participant attended was different, and sub-questions emerged to obtain additional context-dependent information during the interview process in order to learn about the problems or issues from participants.⁴¹⁸ The process of analyzing the result was integrated and synthesized in an inter-disciplinary manner.⁴¹⁹

A holistic written report described the interactions of factors under study to sketch the large and complex picture of the phenomenon.⁴²⁰ The validation strategies for the study included clarifying the biases, values, and experiences the researcher brought to position herself for the readers, prolonging engagement and persistent observation in the field, and generating a rich and thick description. The researcher presented an oral summary report on central questions to all seven trainees as member checking before data analysis,⁴²¹ and she also had two external auditors. The research findings provided the missiological implications for our global missions divine opportunities derived from the findings for the Kingdom, literature study, and future trainings.

Research Process and Procedures

The research began with the problem of the deficiency of intercultural outreach training for multi-ethnic community outreach workers in Cupertino and Sunnyvale. As a

⁴¹⁸ Creswell and Poth, *Qualitative Inquiry and Research Design*, 43-4.

⁴¹⁹ Gilbert, "Interdisciplinary Research: An Epistemological Framework," 2.

⁴²⁰ Creswell and Poth, *Qualitative Inquiry and Research Design*, 44.

⁴²¹ An Interview Summary Report was presented during Interview Participants Appreciation Dinner, June 29, 2019.

bi-cultural and intercultural ministry trained multi-ethnic outreach practitioner, the researcher assumed that intercultural outreach skills could be learned through training, and that the trainees recognized the global missions as divine opportunities. She assumed the selected trainees commit their time to receive training because they would like to learn how to reach out effectively for the Kingdom. The researcher also assumed that the lived experience could be described by the interviewees in order to obtain the meaning of their experiences under phenomenological research study.

The research method included in-depth interviews with selected interview participants in Cupertino and Sunnyvale and the researcher's observation as a trainee. Interview topic and questions were provided on an interview protocol, and answers were written and recorded when recording was permitted by the participants.

Participants

The seven interview participants, five Anglo Americans and two Chinese Americans, were selected because of their attendance for at least one year of training. The participants included three males and four females with two pastoral couples who had seminary training. During the training period, one pastoral couple with an intercultural studies degree also served as trainers while most of the other trainees were involved in the researcher's multi-ethnic park outreach on a weekly basis or for special events. The trainees who were involved in the multi-ethnic park outreach are another pastoral couple who were involved once a week on weekday mornings but now have discontinued it, two lay leader trainees who have been involved for special weekend events after their work hours, and a lay leader trainee who has been involved weekly up until now one year after she took one year of the training.

Collection of Data

The researcher asked the participants for their voluntary participation before proceeding with the research. Once she received the interview consent from the participants, a questionnaire with open-ended central questions plus sub-questions based on the time period of their attendance and individual contextual features was emailed to them. After receiving their written questionnaire, data was analyzed and another set of in-depth and open-ended questions was designed for a face-to-face interview with audio recording. Participants were able to relive the training experience in their minds and focus on the experience as all interviews were conducted in a quiet environment alone with the researcher. The recorded message combined with the answers from the first questionnaire and the researcher's observation as a trainee was analyzed with inductive and deductive reasoning and logic, and then coded for description of the essence. A report described the essence of the phenomenon, and the study was validated and evaluated before a research findings presentation.

Technique

The interview guide approach was used as the interview technique. The researcher conducted the interview with a specific topic and open-ended questions, as provided on an interview protocol, before the interview session; however, there was no particular order to ask the questions, and the researcher could change the wording of the questions. The interview interaction was somewhat unstructured,⁴²² but the researcher covered the same topics and central questions developed from the philosophical assumptions of the

⁴²² Johnson and Christensen, *Educational Research*, 236-7.

study with all the participants. The technique for this research included adaptability, analysis, discernment, listening, observation, organization, reasoning, and writing skills.

The researcher used the first questionnaire to get an understanding about the general thoughts of the respondent, and then to design a set of in-depth interview questions based on the contextual features of the participant. Central questions included their observations and experiences of the community's multi-ethnic interactions, the motivations to get involved in multi-ethnic outreach, any previous intercultural outreach training experience, reasons to attend an intercultural outreach training program for at least one year, lived experience, preferred teaching and learning methods, and areas for improvement. It was to obtain information about the participants' thoughts, beliefs, knowledge, reasoning, motivations, and feelings about their training experiences.⁴²³

The researcher bracketed her preconceptions or learned feelings about the training program in order to experience the phenomenon of the participants.⁴²⁴ She listened attentively and adapted questions when the situation arose during the face-to-face interviews to collect qualitative data, and then created individual data files with recording transcriptions. The researcher read through texts, made margin notes, and formed initial codes for emergent ideas. The collected data was analyzed and organized from inductive to deductive reasoning together with the researcher's observation to search and construct the lists for significant statements, group them into meaning units, develop textual and structural descriptions, and then develop the themes.⁴²⁵ Through classified codes with individual descriptions to search for what are commonly important to the participants is

⁴²³ Johnson and Christensen, *Educational Research*, 235.

⁴²⁴ Johnson and Christensen, *Educational Research*, 445.

⁴²⁵ Creswell and Poth, *Qualitative Inquiry and Research Design*, 199.

the fundamental structure of the experience for the total group. The researcher also described individual or group differences.⁴²⁶ Together with her emic training experience, the written report allows readers to relive the phenomenon while reading it, and to obtain missiological implications through the findings.

Summary

This is a phenomenological study to get interview participants to think about their training experience, and to describe it in rich detail during in-depth interviews. Interview topics and open-ended questions were provided and conducted by the interview guide approach. Once all recorded data was obtained, the researcher analyzed it for common experience to write a descriptive report. The recording message combined with answers from the written questionnaire and the researcher's observation as a trainee were analyzed with inductive and deductive reasoning and logic to find significant statements, meaning units, textual and structural descriptions. The descriptions were coded to provide the essence of the phenomenon by using a composite description.

A holistic written report described the interactions of factors under study to sketch the large and complex picture of the common meaning for the selected regular trainees of their lived experience. The information-rich and descriptive report allows readers to experience the "what" and "how" of the phenomenon while reading it. The research findings provide the missiological implications for our glocal missions divine opportunities derived from the findings for the Kingdom, literature study, and future trainings.

⁴²⁶ Johnson and Christensen, *Educational Research*, 446-9.

CHAPTER 4

TRAINEE STORIES

Introduction

This chapter is to briefly describe and introduce the seven selected trainees through storytelling about their contextual features including culture, culture crossing experience, education level, ethnicity, identity, and occupation, and their experiences and perceptions of the multi-ethnic community interactions. Most are about their involvements and motivations for multi-ethnic outreach for the missiological and theological assumptions, and any previous intercultural training and their after-the-training multi-ethnic community outreach for the thematic and theoretical assumptions. The purpose is to present the journey each trainee has been through to understand what led them to receive the intercultural outreach training, what contextual features could have influenced their learning and outreach involvement, and if they are involved in multi-ethnic outreach after the training or not. In chapter six, the researcher will integrate the findings from this chapter with the themes about their lived training experiences in the next chapter to reflect the strengths and weaknesses of the training program, any contextual features that could have interacted and interconnected for their learning and involvement in multi-ethnic community outreach, and then to derive missiological implications.

Trainees

The researcher organized the trainees' stories from the central interview questions emerged under the research assumptions, and then described their before-the-training stories in order to later integrate their training experiences to understand whether the training had developed their multi-ethnic community outreach. Each story included the individual sub-questions based on the time period of their training attendance and contextual features. The researcher used pseudonyms to name the seven trainees in order to protect their identities.

Moses and Vivian

One of the two pastoral trainees is an Anglo-American pastor, Moses, who is a San Jose native, and grew up in a Black and Hispanic community. He has served in the San Francisco South Bay Area for his whole ministry aside from one year in South East Asia as a missionary in the Philippines, and has traveled to 33 countries on missionary trips. He has been a pastor at Grace Bible Church (Grace) since 2001, and is currently the lead pastor, an elder, and also oversees missions at Grace. The vision of Grace, to make disciples in the Silicon Valley and beyond, reflects the multi-ethnic aspect of the community. The estimated demographic of the congregation in 2014 was 50% Asian (10% Indian, 30% Chinese, 10% Korean), 50% Anglo, and 95% of AWANA attendees were Asians.⁴²⁷

The following conversation and quotes are all from one interview.⁴²⁸ The reason for Moses to be involved in glocal missions is the Great Commission of making disciples

⁴²⁷ Pastor Moses. 2014. Interview by author. Cupertino, CA. March 5.

⁴²⁸ Moses and Vivian. 2018. Interview by author. Cupertino, CA. October 5.

of all the nations, and the multi-ethnic community is his “Jerusalem.” He says since he is an older White male, he sees his background as a mix of advantage and disadvantage.

“Being mono-cultural is definitely a disadvantage, and being male keeps me from significantly engaging with many of the people I see out and about who are women, although I find it easier as I am getting older,” states Moses. He wonders if White privilege would allow him some levels of influence that can be used for the Gospel if used carefully.

Moses says Anglos are the ethnic minority in the community, but he does not feel threatened or afraid, partially because he loves multi-ethnic diversity. He thinks it is because he is an older White male, so he is in a position he assumes with authority. There is an element of White privilege, and he senses a power in that. Moses says he could use that very carefully for the Gospel because “a negative could be used with some creativities for the Gospel.” Vivian, Moses’ wife, comments that Moses could act differently by not throwing his weight around, making people feel inferior or telling people what to do. She suggests, “Try to serve and honor them to make people think, why would you do that as a Christian.”

Vivian, who is from Canada but grew up in Brazil, serves on Grace’s missions committee and believes she has an outreach advantage, since she can identify with the multi-ethnics in some ways. She has been living in the Grace community since 1990. She is blessed to be a third culture kid (TCK) with a global perspective, which does not strongly identify with any one nationality. She says mission has been her passion for as long as she can remember. Her Kingdom identities are a child of God and citizen of heaven.

Moses sees that his Kingdom identities are opportunities to reflect and spread the Kingdom. This begins with being a child of God first, a servant of God second, and then a husband, a father, and a son. Moses and his wife, Vivian, both have Intercultural Studies Master's degrees, and Vivian also has a Master's degree in Intercultural Education. She has taught a year of Christian school, twelve years of homeschool, and seven years of a homeschool cooperative; her current occupation is a self-employed tutor for K-8 students.

Multi-ethnic Community Interaction Experiences

Moses says it seems like God is bringing the nations to us, and the growing multi-ethnic population is a wonderful opportunity to reach people from all over the world in our home community. Vivian sees the multi-ethnics as people who need the Lord, love, and care, and God brings them to us so we do not have to go to their countries to find them and reach them. She mentions, "I do not know if this is typical around the world of being hard to know your community if you do not have anything in common that brings you together. Everyone goes into their front door and then disappears." It has been a challenge for Vivian and Moses to get to know their neighbors.

Moses says they interact with multi-ethnic neighbors when they walk in the neighborhood and talk with the people they meet. Occasionally, they experience a language barrier, and for those with limited fluency in English, Moses tries to speak a bit slower and is careful not to use idioms or complex phrases. Patience, kindness, smiles, and hand gestures go a long way in communicating love and care, even if not much content. Vivian continues, "People do not care how much you know until they know how

much you care.” They both love the cultural, linguistic, and ethnic diversity in the community for interaction, learning, experience, and exploration.

Vivian does not see frequent multi-ethnic interactions in the community, and people seem to be polite and tolerant on the outside, even if not on the inside. A lot of neighborhood interactions she has and, maybe some at church, are all surface because people do not really talk at the deeper level. She wonders, “Sometimes, like an Indian guy I interacted with in my neighborhood today, whether he really walked away from me and thought why I was being rude, although he seemed to be friendly and nice. I do not judge him, but I do not know if he does.” She says the key is to get below the surface and that takes time to sit and talk to someone and know how they are doing.

Vivian has positive interactions with her Indian and Chinese immediate neighbors. She says, “It is possible to bring multi-ethnics together, but only if all components want it. If someone wants to stay separately, to have their own community without sharing it with other ethnics, it will not be possible to bring the multi-ethnics together.” Every once a while, she feels outnumbered when she cannot see a single other Caucasian in a store, but she is used to that from Brazil. She says they have not had opportunities to share the Gospel with other ethnicities.

Moses believes the multi-ethnic communities are already together in schools, stores, and neighborhoods. He states, “Everywhere you go you see the multi-ethnic diversity, and we just need to take time to acknowledge it whether or not we engage with each other.” Moses mentions, “Our diversity opportunities should be appreciated; however, finding time and opportunities to build relationships are more challenging than

to bring the communities together.” He struggles somewhat with finding time as he is deeply engaged in many other kinds of ministries and struggles to find a good balance.

Multi-ethnic Community Outreach Involvements

Moses and Vivian’s opinion of being missional from Matthew 28:19, means everyone should be involved in missional living in their area and be involved in a cross-cultural multi-ethnic community. Moses is not sure that to intentionally go and intentionally cross linguistic, geographic, and socio-economic areas to share the Gospel is something everyone should do, but we need to engage if the opportunity arises in daily living.

Vivian sees both the multi-ethnic community and global missions as fields for harvest and needing workers. She says, “We can reach people who are different than us by getting to know them and their needs, and in that context of relationship to demonstrate God’s love and look for ways to share Jesus with them.” The love for God, a desire to serve and glorify Him, and love for the lost world motivates her to be involved in global missions and community outreach, while Moses said the Great Commission motivates him.

Moses thinks being a Christian and being teachable are probably the only requirements for any church and Christian to be involved in intercultural community outreach, because God can do on the job training for anyone who is Spirit led and teachable. Moses shares from his experiences, “The reality of culture-crossing means you cannot know every culture so you have to go as a learner. You have to go in with understanding that some of your pre-conceived ideas, some of your personal biases, may come into play. You are going to make cultural mistakes.”

Vivian says she has been involved in multi-ethnic community outreach all her life through various programs and activities including friendships with neighbors, leading church clean-up days, English as a Second Language (ESL), Kid's club, and International Student Fellowship (ISF). She thinks there is so much knowledge and information available online especially here, that what people need is not so much of a knowledge of "let me tell you the right way to live and how to go to heaven." She states, "The Gospel is important, but they are not going to listen to it since they got way too much information and are too much overloaded. What people really need is to be cared for, and be shown love and respect, attention, and whatever. Once they feel that, then they might listen to when we want to say something else."

Vivian firmly believes that we do need to share the Gospel, and we cannot be quiet and expect people to figure it out; but before that, we have to establish why they should listen to us. She shares, "Show our care for them, try to help, serve, and love them, and then they might listen." Her outreach experience is positive, but feels like she could always do more cross-culturally. She would love to do something especially with refugees or someone who has come to the area for resettlement, or really in need of help, but so far she has not put them together. Currently, she is not involved in any ongoing regular-basis outreach. Moses has been involved in multi-ethnic outreach off and on in ISF since it started, and led multiple ethnically mixed small groups over the last 30 years. He thinks his monolingual barrier is significant, while language is also the outreach barrier for Vivian.

Glocal Missions and Mobilization Barriers at Grace

Vivian thinks the kind of “everybody does your own things” at Grace for such a long time has become a challenge; that is, “as long as you are doing Kingdom stuff, it really does not matter if we coordinate or not.” The positive side of it is a lot of freedom, but the coordinating negative side is many times people do not even know and connect to other things. “It is always a challenge,” states Moses. “The question is not are we busy because everybody is busy, the question is, are we busy for the right thing,” and he thinks that is a very tough question.

Moses mentions, “Missions is somewhat out there, way away, but it has not reached to where we are engaged and used by God to be even just evangelistic for the same culture and same ethnicity, let alone cross-culturally.” Vivian wonders if some of it might be that there are churches and Gospel materials everywhere in the U.S., so Grace Church might think about focusing and reaching people where these are not available. She says, “It might be the perception of why invest time with people here who do not want the Gospel anyway.” Moses thinks that Grace Church is not involved in glocal missions probably because they are comfortable and being selfish, rather than seeing it from a theological perspective about the doctrine of election, the Last Day, the End Time, or the Kingdom.

When asked if the Grace people think their global missions involvement is good enough, which has become a glocal missions barrier, Vivian replies, “Or they could live with guilt. They kind of feel guilty about it but not enough to do anything about it, and then their conscience gets hardened and sealed, and pretty soon the guilt is less and less. It is like, ‘Oh yeah, some day I should do that.’” Moses adds he honestly does not think

Grace has done a very good job of teaching and providing on-ramps for global missions. He continues, “The only model you have ever heard about for personal evangelism at Grace is someone who is outgoing, extroverted, and walks up to anyone anywhere to share Jesus with them, and that is the only paradigm you have ever heard.” “We need to do better by giving others an example, saying there are other ways they might be more effective in terms of reaching people,” says Vivian.

When asked about their understanding of relational evangelism, Vivian shares it is to develop friendships by showing love and care alongside sharing the good news, while Moses says evangelism, an aspect of spirituality, can be cultivated through building trusting relationships. Vivian continues, “It is the best way to evangelize, more effective and authentic, and more like Jesus.”

Moses remembers being surprised when he learned how eager international students and people from other cultures are to have a conversation with a native English speaker, and he thinks, “A lot of people just do not get that. It is a lack of understanding of the congregation.” Vivian says people have some assumptions like, “Nobody would come to my house because I am not a good cook or a good housekeeper.” It is silly things and should not be barriers, but the congregation would not reach out, whether it is an excuse, security, or something else.

Vivian does not think it is ever okay to use spiritual gifts as an excuse to say I will do this and you will do that. Some people are wired more for gifting that might be centered on inreach type of work such as worship or something, so they use their gifts where God wants. She illustrates, “When there is a non-believer visitor at church, the Sunday school teacher needs to be ready to talk with the visitor. Even in what you are

doing you can have a missional favor or focus, and always be ready in season or out of season.” Moses says Grace has a long way to go to mobilize the congregation for global missions. Vivian also comments, “It is a struggle to get more people involved because the older generation cares more about global missions, and the younger generation seems to be too busy and distracted with other things.”

Past Intercultural Outreach Training Experiences

Both Moses and Vivian say they have not received any other intercultural outreach training besides their intercultural studies education. After graduation, Vivian says she learned through books and occasional seminars at various conferences, including Advancing Churches in Missions Commitment (ACMC) and Urbana Student Missions Conference (Urbana). This intercultural outreach training program that she was involved in and attended has been much more comprehensive and thorough. Moses says his genuine love for people from other cultures, and his enjoyment of multi-cultural interactions, maybe from the Lord, not from a training program. The intercultural studies received from seminary helps Vivian to build a closer relationship with God and be more Kingdom-minded. The same training draws Moses closer to God because he sees that God is the author of everything, and having the three theology courses at the same time probably contributed to it. He feels like he has learned how to ask better questions rather than to have the answers, or to be able to say that person is different than himself.

Jim and Wendy

Another pastoral couple is a Chinese-American church planter, Jim, with a Master of Divinity degree, and his wife, Wendy, a licensed marriage family therapist with a

seminary degree. Both of them are immigrants, have worked as engineers and been living in the community since 1975.

The following conversation and quotes are all from one interview.⁴²⁹ Jim immigrated to the U.S. from Taiwan with his family as a teenager in 1968 and has been living in the Silicon Valley with his wife since 1975. His career was in hi-tech and finance fields for 19 years until he found the Lord and went for seminary training. Since 2004 until the present, Jim has been in full time ministry as a church planter and also a facilitator for the Kairos mission course (Kairos). His immigration, career and ministry experiences, intercultural marriages of all siblings, and overseas travels brought him to reach out to the multi-ethnic diasporas in the community; but it was ultimately Revelation 7:9. Jim says God has His lost children everywhere in all nations which are not as political entities but as people groups. The Great Commission is to look for the lost brothers and sisters, and they can be found everywhere.

Wendy came to the U.S. from Hong Kong for college study in 1973. Her career was in hi-tech field as an engineer and manager for nine years until she accepted the Lord. After that, she sought for seminary training in marriage and family counseling. Wendy was once a children's minister in a Chinese church for six years and has been a licensed marriage and family therapist since 2003. Her school and career experiences, extended family from different cultures, overseas travels, Dutch-American church membership, and Kairos brought her to reach out to the multi-ethnic diasporas. It is the Great Commission and the examples of Jesus, Paul, and others who motivate her to step outside the church for their diaspora missions. As a Christ follower, Wendy would like to

⁴²⁹ Jim and Wendy. 2018. Interview by author. Sunnyvale, CA. June 21.

help people to follow Christ. In her life time she may not be able to reach all nations, but she tries to impact people.

Bi-cultural Backgrounds

Wendy and Jim consider it an advantage to be bi-cultural because they have learned to be more adaptable since they have experienced culture shocks first hand; it makes them more adaptable to intercultural outreach. It is about different cultures, habits and ways of doing things, and the need to adapt, says Jim. He values both Chinese and American cultures for his bi-cultural identity. Wendy sees her bi-cultural identity as a special gift from God and a blessing to carry out His plan for all nations.

Wendy adds that culture is not limited to ethnic groups, but it is also about men and women and different age groups. Knowing someone who is different is a shock itself. It is the tendency of why they do things that way. “The more you deal with different people, the more you learn the differences. One of the key things is God makes people differently. It is not about I am right and they are wrong because that is the way people grew up.” Jim and Wendy do not experience culture shock any more, and say it is more about noticing the differences. Wendy says adaptation is to accept people who are different than us. If we want to work with multi-cultures, we need acceptance. Acceptance and understanding make us okay with differences, but it takes a lot of energy to do so.

Multi-ethnic Community Interaction Experiences

Jim and Wendy both see the growing diverse population as an ongoing trend, and God is using different events in the homeland to cause various migrations to happen. “We

became Christians after we came here. God sent us here to get a good education and a good career, but the best thing is knowing God,” says Wendy. She adds, “It is God’s wisdom to cause the migration so we can reach all nations. Jim continues, “After the cramming down religious openness in China in 2018, to have this Chinese population is a good chance. It is essentially illegal to evangelize in Nepal, and now we have Nepalis right here.”

Jim sees the diversity of culture, ethnicity, and language adding to the richness of the community while Wendy thinks, “God is doing something among us to carry out His plan for all nations.” Jim and Wendy say the multi-ethnic interactions in the community are infrequent, and most are not really comfortable because of unfamiliar situations and cultures. Wendy sees the multi-ethnics as opportunities to meet and interact with people who are different; but deep interactions are infrequent. She adds, “People like to keep to their own people group within a social economic comfort zone unless it is necessary such as for work, school, and shopping.”

They both say interactions remove some ignorance about the unfamiliar culture. Jim says meaningful interactions only come by with intentionality while Wendy says deeper friendship and relationships are only developed over time. She adds, “Once I know someone and let them know me, then both sides can relate as people.” Jim mentions, “It would take a lot of intentionality seeking opportunities to meet the multi-ethnics and I would love to bring the multi-ethnic community together;” but Wendy says nothing is impossible with God. She states, “May God open our eyes and fill our hearts with love and patience to know His heart is for all nations and seek His plan, strategy, and wisdom.”

Jim believes that love can bring the multi-ethnics together after their trip to Korea in April of 2018 visiting a Korean church which has the vision of helping foreign workers in Korea. “Love is really the most common language,” says Jim. If people feel being cared for by someone, they are motivated to be there because they realize these church people really care about them. Jim and Wendy believe we need to seek opportunities to meet and interact with multi-ethnic diasporas intentionally by one person at a time, and one group at a time.

Barriers of Glocal Missions

Being long-time residents in the Silicon Valley with well education and career backgrounds, Jim says, “We both are actually more suitable and comfortable to reach the more educated people meaning hi-tech professionals,” although they have come across essentially all levels in the community. The hindrance for him to reach lower social, economic, and educational status people is language. He finds it hard to speak to a gardener of his neighbor who speaks only Spanish. “Apparently, they are not educated so they do not speak English,” states Jim. He also mentions that food is another barrier because of his sensitive stomach. He and Wendy are baby boomers, but Jim says since they have been trained to reach across the age gap and have grown a lot in their ministries, he can really adapt to different age groups.

Wendy says language is also her barrier since she does not have time and energy to learn another language. She is most comfortable with people who can speak Cantonese, Mandarin, or English. If the person does not speak one of her languages, she feels somewhat frustrated because it will take a lot more time. She continues, “Even for me as a counselor having to deal with people who are high functioning but still have hurts

and pains they have to deal with, it is easier for me to talk with those people and understand them.”

Wendy says energy is the most issue. She thinks that if someone is fresh off the boat, trying to find a place to live or dealing with a lot of pressing struggles, she (Wendy) will get really drained if she needs to take care of their daily chores such as driving them around town. It is easier for her to talk with people and understand them at the level of caring of the souls more than caring of the physical needs. Jim mentions that for outreach workers at their age group to reach out to people with physical needs would depend on one's personality.

The bigger issue to Wendy is the kind of language because there are people she can understand every word, but she cannot relate to what they are talking about. It is about the specific context. She really feels her limitation, but she is not ashamed of it because it is not intentional. Both Jim and Wendy say that they would try to use body language to communicate and look for an interpreter to help out when possible.

Multi-ethnic Community Outreach Involvements

Jim has been involved in multi-ethnic diaspora missions culturally since he started to learn the American culture in 1968. They both join a denomination with Dutch roots in which Wendy is an elder at church, and learned about unreached people groups through Kairos in 2015. The multi-ethnic diaspora missions experience made Jim felt enriched.

Wendy began to be involved in multi-ethnic diaspora missions culturally when she learned to fit in the American culture in 1973, and then through her hi-tech career, counseling trainee and internship to many African-, Hispanic-, and European-Americans. Her licensed therapist ministry since 2004 is focused with more Asian American clients.

Wendy has reached people at a personal level and has taught audiences of multi-ethnicities. She comments, “Multi-culture is very complicated, and I have not met a lot of unreached people here.”

When Wendy counseled interculturally, she looked beyond the cultures and also learned about the cultures. As a counselor, Wendy uses genograms to interview them and does a lot of listening to their unique experiences. She says, “I need to have curiosity, and I cannot assume because we see things differently.” She has never stopped learning and engaging with people of different cultures and sub-cultures. “Although I like to mobilize others to reach the nations, my outreach focus has been to Chinese descent,” states Wendy. When asked why her focus is on Chinese descent, she replies, “Go and make disciples does not mean that I make disciples to everyone I meet. I can work with people who speak my languages...I really believe that God does not ask me to reach all nations...People I have reached can reach out to other people.” Wendy continues, “We all like to listen to people who are closer to us. If we spend a lot of time to reach out to other people, I can only reach limited number of people...Missions work depends on how many hurdles you have to jump through.”

When asked if it would be possible for us to see multi-ethnics beyond cultural, ethnicity, linguistic, and national divisions, Jim replies, “All those are just veneers. When you get down to it, it is really individuals. Learning about cultures and multi-ethnics help to understand the general backgrounds, but you really need to go person to person to understand them.” Wendy continues, “One size does not fit it all, but you can get a better idea of a certain type of people.” Jim adds, “You have to get to know the person by interacting and sharing life with him.”

From March 2016 until mid-July of 2018, Jim teamed up with the researcher for a park outreach through a survival ESL class for the Mainland Chinese transient elderlies. His wife, Wendy, served intermittently in this activity for a total of ten months.

Past Intercultural Outreach Training Experiences

Wendy says she got a lot of different intercultural trainings through her engineering career, seminary counseling program, counseling on-the-job training, and the Perspectives on the World Christian Movement (Perspectives) and Kairos courses. The training in her engineer career was about how to communicate, motivate, relate, understand people and appreciate differences for teambuilding which is called diversity training for manager's competency. These trainings have helped her to be comfortable interacting with people regardless of their ethnicity; but she says she still has her limitations. Jim says he received his training through Kairos, and both of them are currently the course facilitators.

Part of the Kairos is a good introduction to cultural issues according to Jim. It is not specific cultural training, but to recognize that there are cultural differences and how you navigate it. We respect the existing culture of doing things, and it takes steps to observe their practices so we are not offending. Wendy continues that we need to get into the cultural context to understand their concepts. When we understand, accept, and respect people, they are more receptive to listen to us. One of the points Kairos emphasizes is how there are certain things which need to be contextualized, and there are cultural things which need to be learned as to allow people to worship God the way they worship.

After taking the Kairos, they both are more aware of God's plan and heart for the world. Wendy says she felt closer with some classmates and trainers and admired their dedications. She is affirmed of her special calling to help the Chinese people, and she is most interested in partnership with Kingdom-minded Christians to reach others based on unique gifts and callings. Before they attended this intercultural outreach training program, Jim and Wendy say they would observe behaviors of their outreach people. They add that they would watch body language and listen to what people say and how they say it. They will communicate with people to learn and explore their underlying beliefs, values, and worldviews.

Paula

Paula is an Anglo-American business consultant who has a Master's degree in Business and received her college education in Spain. She has been living in the community since 1986. She worked for Apple corporate in Cupertino for 12 years, and has been working as an independent business consultant at home since 1998. Paula noticed the community has been diversified over the last 10 years, and it was predominately Indians and maybe Chinese in the last five years. As the 13th generation American and native Californian, both identities are unique and attractive to internationals. She is able to talk about the history of the nation built on Judeo-Christian values while weaving in Christian principles to them.

The following conversation and quotes are all from one interview.⁴³⁰ Her constant moving during childhood, an interest in languages, being a business trainer for 15 years, a

⁴³⁰ Paula. Interviews by author. Sunnyvale, CA. October 20, 2017 and March 10, 2019.

love for cultural differences, food, and people, and friendship with a group of Chinese masseuses at a day spa in recent years brought Paula to reach the multi-ethnics. She does the multi-ethnic community outreach during her spare time. Paula could not think of any barriers probably because she is not afraid of anything, and she was a language major in College. “I do not think language is an outreach barrier as we have some basic commonalities.” She continues, “Humor is very high on my list of communication...If we stuck two mutes together, they would communicate. We just needed to figure it out.” Paula has received several intercultural trainings in the past few years, and has attended the three-year intercultural outreach training regularly.

Multi-ethnic Community Interaction Experiences

Paula says there are frequent multi-ethnic daily interactions in the community because it is impossible not to interact with someone of another culture in Sunnyvale. She states, “Even if I stay at home, I will have multi-ethnic interactions with the people who come to me such as the mailman and delivery man.” She smiles and continues, “I love the wildly diverse community of the Silicon Valley. I am able to attend cultural events, hear and learn languages from native speakers, and taste excellent quality authentic food. Most of all, I am able to evangelize to all corners of the earth in my own town.”

On her *cul de sac* of 16 houses, there are Russians, Filipinos, Jewish Americans, Chinese, Caucasians, and Indians, and the interactions are positive. It is because people share the common value of being decent neighbors. Paula asserts “We can bring the community together around common goals for children’s education, sports, and community activities, in spite of people being the most comfortable with their own kind,

and we often see groups of the same ethnicity flocking together. It is about whoever takes the initiative for neighborhood activities.”

Multi-ethnic Community Outreach Involvements

From her Christian perspective, Paula believes the Great Commission mandate just got a lot easier since all nations are right here in Sunnyvale, and the opportunities are endless. She comments, “The people who come here have proven that, to some extent, they are courageous, adventurous, and maybe even a bit of rebellious themselves.” Since they left their country to come to America, they are more open to new things, which include the Gospel. She continues, “They are a ripe group of people, and we can assume that they are easier to reach, and more receptive than they would be in their native surroundings.” Paula says that she is learning, and she likes to run into different cultures and ethnic people to change her perspective switches.

What motivates Paula in reaching out to the multi-ethnics is her love for Jesus, love for people, and also a command of Jesus. It is the responsibility of every individual believer to love our neighbor and make disciples. Evangelism became her spiritual gift after her conversion. In 2004, she started an outreach ESL neighborhood program at her last church for all ages, ethnicities, and levels, and it continues today. Her current outreach activities include a life group at her home directed as ESL people, or people who are new to the country to take time to slow down and listen to what each person has to say, Airbnb hospitality service at home, a group of Chinese masseuses with the majority of whom had limited, or no English proficiency, and involvement in the researcher’s park special outreach events.

Past Intercultural Outreach Training Experiences

Along with her fearless personality, Paula has received various intercultural trainings since 2014. When she attended the intercultural outreach training, she always listened for what bridges can be built to close the outreach gaps with the multi-ethnics. These training courses are Perspectives, iSpectra Multicultural Conference, Ministering in a Multicultural World, ERRC Chinese Worldview Seminar, Compelled Evangelism, Repurposing Business, and Global Leadership Summit. She says these trainings helped her build a closer relationship with God, classmates, ministry target people, and be more Kingdom minded. Among these courses, Paula found that the ones that advanced her outreach skills are the Chinese Worldview, which targeted solely Chinese people, iSpectra, which propels her to do multi-ethnic outreach, and the Perspectives, which really opened her eyes, got her geared, and incentivized her to reach out. Through her consultant job, Paula has been exploring opportunities to expand her consulting business into corporate intercultural training.

Her Interest in Corporate Intercultural Training Business

Through her business contacts, Paula mentions that most companies offer the relocation training on cultural differences before their employees go to live in another country. She assumes that intercultural trainings are held in the Silicon Valley corporations such as Apple, LinkedIn, Facebook, and Google for their multi-ethnic employees. The head of Leadership Development at Facebook told her that intercultural training is a mature area of expertise, but Paula says there are known disconnections.

In the last 18 years, Paula has been working to improve efficiency in companies. She declares, “Cultural differences are wearing down managers and to add cultural

aspects will be a huge improvement.” She would like to have this cultural awareness training to increase productivity and reduce the cost in companies, and many administrators and senior level managers agree with her. “It is cross cultural that people do not understand, or want to understand one another, so they cannot work well enough with one another. The cultural competence training is about working together in a work environment.” She continues, “We have to find out what we have in common before we talk about the differences.”

Matthew

The following conversation and quotes are all from one interview.⁴³¹ Matthew, a church member of Grace, is an Anglo-American auto collision estimator with a four years Bible college degree. He has been raised in the San Francisco Bay Area and living in the community for 31 years. Matthew considers his background of growing up in the area an advantage to reach the multi-ethnics. He says he has been exposed to diversity far and wide because of where he has been brought up and the people he has gone to school with; hence, he is comfortable with different backgrounds and people groups. He tries not to see any one culture as better than another because the Kingdom is very colorful and beautiful. “I just see that God has chosen and picked us out to be a part of His Kingdom, and we have opportunities to share the Kingdom promise to those who have not heard it. It is that all might be saved,” he adds. Matthew once worked for Youth for Christ (YFC) with multi-ethnic English spoken inner city kids for seven years, but has never taken time to think why they think and do things in different ways. He has been involved in multi-

⁴³¹ Matthew. 2019. Interview by author. Cupertino, CA. January 23.

ethnic community outreach through ISF since 2016 and the researcher's park special outreach events since 2018.

Multi-ethnic Community Interaction Experiences

Matthew has a lot of very positive neighborhood interactions, and believes, "Do it out of love and friendship, and then the opportunities are there to share the Gospel." He says, "I saw my parents model sharing Jesus with different people who moved into the neighborhood, and have them over to our house. Dad made cookies when Mrs. Kuo moved in next door." Matthew usually would invite his neighbors over to the house to barbecue, make cookies, talk outside the house, or watch their house.

Matthew illustrates, "My Indian neighbor invited me over about a week ago for some sticky rice, and explained to me the lunar year and the god they worship at this special time of the year. I sat and listened, and enjoyed the rice." It took him almost four years to develop a friendship with this neighbor. Matthew recalls, "He did not know I was a Christian at the very beginning, but shortly after he knew it when he came over to my house for Christmas carols and Easter, my conversation came up about my love for God and going to church. It just came up naturally."

Matthew sees the multi-ethnic community coming together to worship God at church. As for non-believers, he sees that in city council meetings. "People will show up for the city council issues or personal interests for something to discuss or talk about. Something in common can break the cultural barrier," he believes.

Barriers of Glocal Missions

When asked if he has any outreach barriers, without hesitation, Matthew replies, “Language. Just the language barrier, gosh!” As for how to express God’s love with the barrier, he says, “By our expression, singing songs in their language for them, touch, or using visual aids. You got to find something they enjoy doing, and just to show up on time within a certain amount of time week after week.” He continues, “It would be difficult for me to keep going if I do not know the language, but we should still reach out, and then it goes to the how. It is great to hang out and be able to do things with them, but there is that how to go beyond.”

Matthew says outreach with language barrier is very difficult because it starts with nothing. “How can we get to the beginning point? Do we cook a meal for them? How do we build connections and relationship? The outreach is for someone being called. The best ministry would be an ESL type ministry if they want to learn English as the second language. It would be an introduction there.” When asked how long he would keep going with a language barrier until he cannot take it anymore, he replies, “I am not sure. I probably would feel more comfortable with words and know some more which give me understanding of their language. I made attempt to learn some of it, and it would be nice if I could communicate in some of their words.”

About the reason for him to learn from the multi-ethnics, Matthew says, “I just want to be able to share the Gospel and tell them about Jesus and that begins with friendship. This is where your diaspora missions training comes into place. When they return home, they might be able to continue sharing Jesus which depends on how God

works in their lives.” Matthew comments that it would be a nice shift for the multi-ethnics to learn from him because they might want to learn English.

Multi-ethnic Community Outreach Involvements

When Matthew worked for YFC 20 years ago, his ministry was to be a friend with high school age so they would see Christ in him as a testimony. What motivates Matthew to be involved in multi-ethnic outreach is to show friendship to someone far away from home, all in Jesus name. He shares, “I have heard enough teachings here and there, so I need to go out and share what I have been taught. We could sit in the pews and hear a lot of teachings every week, but here is time if God is calling you to go out to share with others. Let’s go out to share and practice.”

Matthew says, “The whole world is focusing on our community, the Silicon Valley, which is known for the technology area and the innovation, and people of the world who live here.” It is God’s command which brought him to reach out to all peoples. He looked at me assertedly and states, “Our uniqueness as the center of the world and for missions is how many cultures are right here locally in our community. We do not need to have visas, do not have to fly, and no need to have shots. We could set up a mission opportunity right here where we are.” He adds, “But, maybe the learning that we have to do includes what are the differences, how could we come alongside with the multi-ethnics, how can we befriend them, which group do we focus on, and are you called to do that type of ministry?” It was about the same time he started the training when he signed up for ISF ministry held at Grace.

Matthew shows his friendship with international students through hearing their stories, taking time to listen where they are from and what is going on with them, and

showing them around the area. He states, “It is to show Jesus’ love with them. To know I have been away from home at times, and have people from the community who offered me a chance for dinner which was very welcoming...Just friendship for anyone either far away from home or nearby.” For his ISF and park outreach, Matthew adds, “The international students come to the United States also to learn English, and there are grandparents we reach in the park who come here to watch their grandkids. They are diasporas, and this is their short-term homes because they will head back home later. To find someone who knows their language and being called to minister to them would be very, very amazing and wonderful.”

Past Intercultural Outreach Training Experiences

Matthew is not aware of any known intercultural training for multi-ethnic community outreach in the Silicon Valley. He had training with YFC of different cultural groups about 20 years ago. The training was to reach mixed multi-ethnic high school students in the area and it was more about behaviors. He would reach out to all English speaking kids who showed up, but their parents came from difference places. The training subjects he received from YFC are nothing like our training, which is different and very specific in nature.

Matthew has been involved in the researcher’s park special outreach events after his work hours since the last year of the training program. He states that to work alongside with the researcher, a trainer, is a wonderful time to take what he has learned from the classroom and actually practice it. He explains, “how necessary the illustrations are when I tell a Bible story with the language barrier. I saw how helpful these things are.

This is very foreign to me talking to a group of people without an interpreter, and you modeled that in your preparation to help and guide them through.”

Amy

The following conversation and quotes are all from one interview.⁴³² Amy is an Anglo American with a college degree and was a state certified dental assistant for three years and now is a full-time home-maker. Her volunteer work experience includes a women’s Bible study leader for over ten years and an Awana leader for sixteen years at Grace, and the Advanced Chairperson at her son’s Boy Scout troop for almost five years. She has been living in the Sunnyvale and Mountain View area for 33 years. Amy considers her cultural background a disadvantage as she grew up in Minnesota and then moved to Santa Clara of California in high school. She had almost no multi-cultural experience then or as an adult while raising her six children. The one exception was her Awana leader experience with increasing diversity of her small groups and foreign born parents. Amy has never received any intercultural outreach training nor been involved in multi-ethnic community outreach before.

Multi-ethnic Community Interaction Experiences

Amy lives in a neighborhood that is very multi-ethnic with the majority being not American born. There are communities of Middle Eastern, Jewish, Indian and all other Asians who are highly educated with a high income level, and the neighbors are all very respectful of each other. Amy started to interact with her multi-ethnic neighbors many years ago by getting to know their names when she did trick-or-treating in the

⁴³² Amy. Interviews by author. Sunnyvale, CA. March 5, 2018 and March 7, 2019.

neighborhood, and she is able to call almost 30 of her neighbors by name. She explains, “To make my neighbors feel that they are important to me, I drop what I am doing, walk over with a smile and greet them whenever I happen to see them. This is a way for me to build relationships, and the neighbors respond well.” If any neighbors go through hardships, there is a way for Amy to show the compassion of Christ and share her faith without being too direct. Amy adds, “Several neighbors, including a Jewish lady, a Buddhist Japanese, and a non-practicing Methodist American are willing to let me pray for them.”

When asked about the differences between serving God inside and outside the church, Amy says, “To serve outside the church is to be the hands and feet of Jesus, and to give people a very attractive picture of Christianity that I hope will draw them to Christ. To serve inside the church is entirely different because it is to encourage believers in their faith walk which has already been started.” She believes, “It is possible to bring the multi-ethnic community together through friendship which means to show the neighbors our care about them.” Amy sees the growing multi-ethnic population is a good opportunity to share Christ.

It is a good glocal missions opportunity because she can be a missionary all over the world by being a missionary to the multi-ethnics here. Having a lot of responsibility to care for the older and younger generations of her family, the opportunities for Amy to travel is not there. She can be a Chinese missionary when she speaks to a Chinese, and an Israeli missionary when she speaks to an Israeli. Her eyes lit up as she says, “It really hit home about a month ago when I read Nepal outlawed sharing the Gospel, and I came to realize that I could not even do that in Nepal while I am able to share the Gospel with

Nepalis here. The freedom to share the Gospel is so valuable, and it is a great opportunity to do so.”

Amy says everyone is an ambassador for Christ from her understanding of the Scriptures, and, “We are all called to love, obey, and serve Christ. In that call includes sharing the Gospel to all nations.” She always thinks of the devotion book she has used many times written by Oswald Chamber who said doing the thing that is right in front of you, and then God will consider you being obedient to handle bigger mission. Amy continues to illustrate,

Right in front of me is multi-ethnics, and that is part of being obedient to reach them. If I only share with other believers, or those likeminded with me, in the Silicon Valley, that is not obedient because I am surrounded by multi-ethnics. The Bible says when we go to the banquet, do not favor the one you are attracted to, but favor the other people who might be told to sit in the back or the sides.

Amy was convinced that she is favored with likeminded believers; therefore, “I needed to be obedient to the multi-ethnics and not favor the ones I am comfortable with.” When she read the training program announcement from the church bulletin, her impression was that it would be a good thing for her because she wanted to know more about cultures in her neighborhood, and to learn something new.

Barriers of Glocal Missions

Amy says that her outreach barriers are inexperience, having personal family obligations and speaking English only. She thinks church people also have the same outreach barriers as hers of being uncomfortable and lacking time to reach people outside the church building. She comments, “Christians want to volunteer in a way that make them feel good about themselves in what they are already good at which is human nature because it is instantly rewarding and does not make us feel uncomfortable.” To volunteer

at church makes Amy feel good, and it is not difficult. The Lord has put on her heart that she is too comfortable and she needs to go out of her comfort zone, so she did. She proclaims, “The key barrier of reaching out to the multi-ethnics outside the church is that it is a struggle because you are operating in an area that is difficult, uncomfortable, ill-equipped or not very equipped. It is working against human nature.”

Multi-ethnic Community Outreach Involvement

“It is this training program that inspired me to reach people outside my church to expand my ministry,” says Amy. She feels that she was becoming too comfortable and complacent as most of her volunteerism had been inside the church for over 30 years. She looks at the researcher with determination and says, “I wanted to stretch myself and volunteer outside the church.” It took her two years from praying and asking God to make her humble, taking the training, and finally reaching out in the park now. After she finished the training in 2016, God told her to move beyond taking the class and actually to do it. It was a step by step process of being obedient to what God was telling her to do. Amy says, “Church members have to want to reach out of their comfort zone, have to be willing to be uncomfortable for something that may not be immediately rewarding. It is a matter about changing the heart, but it is a God thing.”

In September 2017, motivated by being a Christian witness, Amy dropped her volunteer job at the women’s Bible study group and chose to join the researcher for multi-ethnic outreach. Since then, she has been involved in the researcher’s multi-ethnic park outreach through survival ESL classes for the Chinese and Nepali transient elderlies, a multi-ethnic toddler’s story time, and leading an English Bible study group. When asked what it was like when she started her outreach with most attendees who do not

speak any English, Amy replies, "It was very awkward and very uncomfortable for me. That is why I said it stretched me, but I have some tools learned from our training about how to relate to them." Out of her heart, she continues, "I grew up in a very homogeneous community, and to talk with people of other cultures is uncomfortable to me." The researcher's heart was deeply touched by what Amy said next,

So I told myself, "Good, it is good for me to be uncomfortable because that is why I am here." I do not want to go back to my comfortable place because I felt I was too comfortable. I improvised and worked out of my comfort zone. I have been following the Lord for 36 years, and being unskilled at multi-ethnic outreach put me in a place of humility. Needing to ask God for help and measuring my success in very small degree. It makes me humble. It is a very small discomfort to share with the multi-ethnics here compared with the overseas missionaries and the examples of the New Testament believers suffering from their sharing. I am not suffering, I am just uncomfortable.

As for her outreach experience with the researcher, a trainer, Amy states, "I have had a very rich and positive experience working with you." She continues with the assertion, "I am very impacted by your dedication, not to your ministry, but to the very individuals who come. You really love these souls who do not know Christ. It is very convicting and inspiring to see your committed devotion to them and your heart to see them come to know Christ!"

Summary

In order to provide a quick glance of each trainee's story and also to gain insights for the thematic, theological, theoretical, and missiological research assumptions, the researcher has created the following five tables. The contextual features of the seven trainees are five Anglos and two Chinese. For cultural identity, there are four mono-cultures with two who considered it as an advantage for multi-ethnic outreach, and another two who considered it as a disadvantage; two bi-cultures considered it as an

advantage, and one TCK considered it an advantage. Five trainees have a Master's degree including four that graduated from seminaries, and two who have a college degree. Their occupations include three ministers, two full-time workers, and two housewives. Before receiving the intercultural outreach training, two mono-cultural Anglo trainees did not have culture crossing experience. All trainees have resided in the community for at least over 29 years (see Table 7).

Table 7. Trainees' Contextual Features

Trainees	Ethnicity	Cultural Identity	Educational Level	Occupation	Overseas Living Experience	Community Residency
Amy	Anglo	Mono-culture Disadvantage	College	Housewife	No	Since 1985
Jim	Chinese	Bi-culture Advantage	Master	Clergy	Yes	Since 1975
Matthew	Anglo	Mono-culture Advantage	College	Automobile	No	Since 1988
Moses	Anglo	Mono-culture Disadvantage	Master	Clergy	Yes	Native
Paula	Anglo	Mono-culture Advantage	Master	Business	Yes	Since 1986
Vivian	Anglo	TCK Advantage	Master	Housewife	Yes	Since 1990
Wendy	Chinese	Bi-culture Advantage	Master	Counselor	Yes	Since 1975

As for their multi-ethnic community perception, the two pastoral couples saw God behind the diversified community, five saw diversity as a missions opportunity, and three Anglos loved the diversity. One trainee had very positive interaction experiences, three had positive experiences while one commented that they are all surface, one had frequent interactions but saw it a challenge to get to know neighbors, and two Chinese had infrequent interactions and most of their interactions were not comfortable nor deep interactions. Five trainees say we can bring the multi-ethnics together; among them, three say it is through something in common, one says through friendship, and two say through

love. One Anglo says the community is already together, and one Chinese says we can and also cannot bring the multi-ethnics together (see Table 8).

Table 8. Multi-ethnic Community Perception and Interactions

Trainees	Perception of the Multi-ethnic Community	Multi-ethnic Interaction Experiences	Can We Bring the Multi-ethnics Together?
Amy	A good opportunity to share Christ as a missionary all over the world	Positive interactions, Build relationships with neighbors, Boy Scouts	Yes, through friendships to show our care about them
Jim	An ongoing trend caused by God's wisdom, Adding richness of the community	Infrequent interactions and most of them are not comfortable	Yes, through love and intentionality
Matthew	A missionary opportunity	Very positive interactions with neighbors out of love and friendship	Yes, through worshipping God or something in common with non-believers
Moses	Love it, God brings the nations here, A wonderful outreach opportunity, The community is his "Jerusalem"	Frequent interactions, but a challenge to get to know neighbors	The community is already together in school, stores, and neighborhoods.
Paula	Love it, An evangelistic opportunity to all corners of the earth	A positive experience with decent neighbors	Yes, through common goals and community activities
Vivian	Love it, God brings the multi-ethnics to us, People who need God, love and care	Positive interactions but not a whole lot, A challenge to get to know neighbors as the interactions are all surface	Yes, anything in common and only if all components want it. In the context of relationship
Wendy	An ongoing trend caused by God's wisdom among us, A great opportunity to carry out His plan for all nations	Infrequent deep interactions and most of them are not comfortable	Yes and No. Nothing is impossible with God and may God fill our hearts with love and patience. Intentionally seek interaction opportunities

Four trainees say that love motivated them to reach out while two add that it is also being a witness and the calling. One says to obey the Spirit; three trainees say it is the Great Commission that motivates them. Two trainees mention it is God's command that motivated them while one also mentions the Kingdom promise and another one mentions Revelation 7:9. Five trainees think everyone should reach the multi-ethnics, one

thinks the outreach is for the one being called, and another one says he is not sure to go intentionally is what everyone should do.

The researcher defines multi-ethnic community outreach is to reach people interactively in a multiple cultural situation and outside our church or ministry buildings; therefore, one trainee was involved in the multi-ethnic outreach before receiving the training, two did it occasionally, and four were not involved. Six trainees say that language is their outreach barrier while two add time is another barrier. One trainee states she has no outreach barrier at all (see Table 9).

Six trainees had previous intercultural training. Among them, two have an intercultural studies Master's degree, two have various trainings through Perspectives, counseling Master's studies, other seminars, or on-the-job trainings, two have training through Kairos, and one has training through YFC. Through these trainings, three trainees say their relationship with God is closer, two say the training has helped them to reach out and one says she is more Kingdom minded. Other things learned from their previous trainings include contextualization, multi-cultural awareness, outreach skills, and being comfortable for multi-ethnic interactions. Overall, their intercultural awareness, Kingdom mindset, relationships with God and man, has been advanced after receiving these trainings. Four of the six trainees have their intercultural skills advanced through these trainings, but the one who only has Kairos training and another one who only has the YFC training do not have their intercultural skills advanced (see Tables 10 and 11).

Table 9. About Their Multi-ethnic Community Outreach

Trainees	Outreach Motivation	Who Should Reach the Multi-ethnics	Previous Multi-ethnic Community Outreach	Outreach Barriers
Amy	Being a Witness, The calling to love, obey and serve Christ, Obedience to the Spirit	Everyone	No	Inexperience, Language, Time, Discomfort
Jim	The Great Commission and Revelation 7:9	Everyone	No	Food and Language
Matthew	Seeing Christ in him God's command, Jesus' love to all peoples, Sharing the Kingdom promise, Practicing what he has been taught, Building friendships	The one being called, but everyone is called to love our neighbors.	No	Language
Moses	The Great Commission of making disciples to all nations	A Christian and a learner, Everyone is to engage in daily living, but not sure to go intentionally is everyone should do	No	Language and Time
Paula	Love for Jesus and our neighbor, Jesus' command, Spiritual gift of evangelism, Making disciples	It is the responsibility of every individual believer.	Yes	None
Vivian	Love for God, A desire to serve and glorify God, and Love for the lost world	Everyone	Occasionally	Language
Wendy	The Great Commission, the examples of Jesus, Paul, and others	Everyone	No	Energy, Language and the kind of language

Table 10. Learned Lessons from Previous Intercultural Training

Trainees	Previous Intercultural Training	Learning from the Previous Training
Amy	No	N.A.
Jim	Yes	Being more aware of God's plan for the world Contextualization
Matthew	Yes	Some bases of the multi-cultures
Moses	Yes	Drawing him closer to God How to ask better questions and being able to see the differences
Paula	Yes	Outreach skills are advanced and incentivized her to reach out
Vivian	Yes	Relationship with God and be more Kingdom-minded
Wendy	Yes	Helping her to be comfortable to interact with multi-ethnics Reaching out to the multi-ethnic diasporas

Table 11. Areas Advanced Through Previous Training

Trainees	Training Program(s)	Awareness	Skills	Kingdom Mindset	Relationship with God	Relationship with Man
Amy	N.A.	N.A.	N.A.	N.A.	N.A.	N.A.
Jim	Kairos	Yes	No	Yes	Yes	Yes
Matthew	YFC	Yes	No	Yes	Yes	Yes
Moses	Master's program	Yes	Yes	Yes	Yes	Yes
Paula	ERRC Chinese Worldview seminar, Global leadership summit, iSpectra multi-cultural conference, Ministering in a Multi- cultural world, and Perspectives	Yes	Yes	Yes	Yes	Yes
Vivian	Master's program	Yes	Yes	Yes	Yes	No
Wendy	Kairos, counseling degree, on-the-job management training, and Perspectives	Yes	Yes	Yes	Yes	Yes

The findings from this chapter together with the themes about their lived training experiences will later be integrated for discussion and missiological implications in chapter six. In the next chapter, the researcher will describe every trainee's lived experience to understand if the intercultural outreach training has helped them in developing their multi-ethnic community outreach.

CHAPTER 5

FINDINGS FROM THE STUDY OF THE LIVED EXPERIENCE

Introduction

This study is based on intensive interviews with seven regular trainees for an intercultural outreach training program in Cupertino and Sunnyvale, California, together with the researcher's participant observation as the coordinator, a trainee, and one of the trainers. In this chapter, the researcher describes their lived experience of the training in order to understand the effectiveness and outcome of the training, how to bridge the outreach gaps and enhance skills, and find areas of improvement for future trainings. The researcher begins with introducing the training program, presenting the essential themes and thematic elements, and then describing the lived experience of trainees. Under the phenomenological study, the researcher reported the "what" and "how" each trainee has gone through in their own words. Data interpretation will be reflected and implied in the next chapter.

Intercultural Outreach Training Program

Being a bi-cultural person and multi-ethnic outreach practitioner, believing that intercultural skills for a multi-ethnic community outreach can be trained, the researcher saw the need to train multi-ethnic workers with intercultural outreach skills. Not being able to find any intercultural outreach training program available for multi-ethnic outreach workers in Cupertino and Sunnyvale of California and seeing a large multi-

ethnic diaspora population living in the community, the researcher decided to use what she has learned through her previous seminary training and outreach experience to train workers in spite of her lack of teaching skills and experience. It was her prayer that the training would somewhat help outreach workers to overcome their barriers and advance their skills. God answered her prayer and gave her a training opportunity which was far beyond her expectation.

The program was free for evangelical workers in the area who are reaching out to the multi-ethnic diasporas either in their daily environments, or full-time or volunteer ministries. The researcher served as the volunteer coordinator, an attendee, and one of the trainers, besides her part time job, a multi-ethnic park outreach ministry, and later full-time study at Western since May 2017. Promotion was mainly done through bulk emails, and email addresses were collected through recommendations and searches on local evangelical church websites for their community outreach leader's contact information. At the program developmental stage in 2016, promotions were sent out monthly with introductions of the monthly trainers, purpose of the program, and trainee criteria. These promotions were sent out one month in advance followed by a reminder two weeks before the training session.

Since June 2016, a six month training schedule was sent to all recipients in the middle or beginning of each year, and then continued with the monthly promotion and reminder. The researcher's church, Grace, posted training announcements on the church website and in Sunday bulletins, and several times also announced it from the pulpit. From January 2016 to May 2018, the monthly seminar and training class were held alternately on the first and third Friday of each month in a classroom of Grace, and

meetings in the second half year of 2018 were held once a month for trainee core group only. Trainers were invited to share their expertise in academic studies, research, and experience. These trainers were found through the researcher's previous seminary and ministry connections and most of them were living and ministering in the San Francisco Bay Area.

The trainer criteria included their ministry experience, education, and ethnic background for the subject, love for God and the multi-ethnics, and integrity. The subjects and quality of trainers were dependent on the trainers' availability. The researcher added more subjects into the program after the researcher started her current intercultural studies at Western, and spent a lot of time on her knees asking the Lord to provide trainers and to strengthen her. The training has provided 30 training classes which the researcher has taught 14 classes, 23 seminars, and 2 yearend fellowship meetings with a total of 19 trainers in three years.⁴³³

Curriculum Design

A literature study of ways to develop a training program for a mono-cultural church has been conducted in the researcher's MA Capstone project for intercultural ministries degree at GGBTS. After graduation, through her continuous multi-ethnic outreach experience and advanced intercultural studies at Western, she has learned to widen the scope of the training subject categories for inter- and multi-disciplinary missiology implications.

⁴³³ Juno Wang, 2016-2018 Intercultural Outreach Training Class and Attendance Records, Cupertino, CA.

The training program was designed under several major and sub- categories at an introductory level, and they were also based on the availability of trainers. The 2016 training focus was intercultural communication, and subject categories included community survey, church history, contextualization and specific cultures for the local context, intercultural communication, and spiritual warfare. The spiritual warfare seminar was held on a Thursday evening to accommodate the trainer's schedule. The 2016 training was closed with a trainee core group potluck for fellowship and prayer.

The 2017 focus was intercultural relationship skills and evangelism. Subject categories included community outreach program design, theology of Kingdom, intercultural friendship skills, relational and worldview evangelism, spiritual formation, and specific worldviews for the local context. An additional one-day Indian outreach seminar was held during a weekday in June, and the year was concluded with an interview with Dr. and Mrs. Thomas Wang about their life long leadership in world missions.

The 2018 training focus was diaspora missiology, multi-cultural counseling and leadership, and relational paradigm. An additional half-day relational paradigm seminar was held on a Friday morning for pastoral staff and lay leaders. Due to the low attendance of 2018, meetings in the second half year were held only for trainee core group discussion. The year concluded with feedback, prayer, and fellowship. The program is temporarily discontinued for improvements and reorganization. Possible seminars about business as mission, contextualization, multi-cultural discipleship and mentorship, partnership and teamwork, the second and third generation immigrant outreach, and more specific cultures and worldviews, such as Hispanic to reflect the

demographics, are yet to be held. There are several subjects that are not listed in the curriculum, including global missions and mission history, due to the Perspectives has been held twice a year in the area for years, and Muslim outreach and Islamic worldview seminars were unlisted because a local church had held the seminars during the year.

Training Session and Trainers

Each training session began at 7:30 p.m. with 15 minutes of worship, followed by training, and then concluded with prayer and fellowship at 9:15 p.m. In addition to chairs, the classroom was equipped with a microphone, music stand, projector, sign-in table, and white board. Complimentary light refreshments with coffee and tea were provided by the researcher. The venue church graciously provided free facility and trainer honorarium of \$120 per session. Each training session was 90 minutes, and trainers were suggested to include 30 minutes of questions and answers in interactive style during the session.

Most trainers provided power point presentations and handouts. Among the 19 trainers, 18 trainers have seminary training background, and eight of them have a doctoral degree. As for ministry experience, 12 trainers are in full-time ministry. Six of the nineteen trainers are actively involved in multi-ethnic community outreach, seven are involved in multi-ethnic church ministry or overseas intercultural missions, five in ethnic outreach, and one is not involved in any outreach ministry at all.

Essential Themes and Thematic Elements

There were four essential themes and twelve thematic elements that emerged from the data, and they are delineated as seen below in Table 12. A brief statistic summary of each thematic element provided the priority of the elements under each theme.

The theme for what brought them to the training, the two pastoral couples came to learn more in order to be more effective while the three lay leaders came to learn and understand cultural differences for better outreach. All seven trainees had a positive training experience. Their responses included excellent, good, great, interesting, and positive. The Kairos facilitator couple says the curriculum was more in depth than Kairos, three trainees say the curriculum was specific, and Moses and Paula who had previous intercultural trainings state that the curriculum was thorough. As for the subjects, six trainees say the subjects were applicable, helpful, and relevant while one states nothing was irrelevant. What worked well in the classroom setting to

Table 12. Essential Themes and Thematic Elements

1. Came to the training for learning more
In effectiveness
In understanding of cultural differences and for better outreach
2. A positive training experience
A more in depth, specific, and thorough curriculum
Applicable, helpful, and relevant subjects
Diverse trainers, class interactions, handouts, videos, and well researched content
A good venue
3. Growth in overcoming barriers, relationships, and understanding
In overcoming some outreach barriers
In relationship with God, classmates, and multi-ethnics through classroom interactions
In understanding of cultural differences
4. Teaching style did not match with learning methods
Need more activities, classroom interactions, and discussion
Information overloaded
Too academic with college or graduate language level

the trainees with three say the diverse trainers with personal experience, three mention interactions, two say handouts, two respond with the well research content while one adds high quality, two like the video presentations, and four say the venue was good.

The responses from the seven regular trainees on their growth from the training, other than Paula who has no outreach barrier, include the other four Anglo trainees who

agree they have grown in overcoming some outreach barriers. The growth of these four Anglo trainees includes understanding the honor and shame dynamics, being more comfortable to reach out, having confidence in communication and relating, and having more tools for outreach. On the other hand, the two Chinese trainees say they have grown in being more receptive to multi-ethnic outreach, but language is still a huge barrier. All seven trainees say their understanding in cultural differences has grown while three state that their intercultural outreach skills have grown. These seven trainees share their relationships with God and classmates have grown while five say they grew through class interactions, and three say their relationships with multi-ethnics outside the church have grown. The two Anglo lay leaders, Amy and Matthew, who have no previous outreach experience state they have grown to be more Kingdom minded, and with a growing heart and love to the multi-ethnics.

The theme for what did not work well of the program was the teaching style which did not match with their learning methods. All seven trainees agree they need more activities, discussion, and interactions for learning. Among them, four trainees state the training was information overloaded, and two think it was too academic with college or even graduate language level.

Essence of the Phenomenon

Based on the research findings, the researcher concludes in confidence that the essence of the lived experience is not limited in the curriculum design, subjects, diverse trainers, venue, and a teaching style that matches with the learning method to increase the awareness in knowing and skills in doing for multi-ethnic community outreach. It also lies in the heart of each trainee to have a learning community to interact, a Kingdom

mindset, love to God and man including multi-ethnics to grow in their being, willingness to obey God, and a role model for them to follow in transformation and outreach for the training to be applicable, helpful, and relevant.

The Holistic Report

A holistic written report describes in detail the interactions of factors under study to sketch the large and complex picture of the common meaning for the selected regular trainees of their lived experience. The information-rich and descriptive report allows readers to experience the “what” and “how” of the phenomenon while reading it and to be able to grasp the essence of the experience. The following conversations and quotes are from five interviews.⁴³⁴

Moses and Vivian

Moses and Vivian learned about the training when I inquired to Moses for the venue availability. Both of them have received and also partially taught as trainers for the training program from 2016 to 2018. Moses says he is so committed to teaching in this program because it is so great for him, and Vivian says teaching is challenging in a positive and encouraging way for her. Grace used the typical fashion, pulpit and bulletin announcements, email notifications, and website, to mobilize and promote the training to the congregation.

⁴³⁴ Face to Face Interviews. October 20, 2017, to January 23, 2019. Interview by author. Cupertino and Sunnyvale, CA.

Goal of Receiving the Training

When asked what brought them to the training as they both have an intercultural studies Master's degree, Moses replies, "I wanted to support you, and the work you are doing. No doubt I have learned from the various trainers along the way... intercultural means most likely it is culture other than your own...I want to be an effective person in that culture." Vivian adds, "There is always more to learn, new insights, methodologies, and practices to benefit from...and outreach workers would be more effective to receive training."

Lived Experience

Vivian appreciated every training session which always began with singing a song, reading the Scripture, and praying, not just to check it off the list. She says, "It gets everyone in the room to focus on the reason they are there to learn a skill in the context of a relationship with God, and with the desire to spread the good news and further mission. It may seem just a little thing, but that can be enough to set the tone, and we really use the Bible a lot in teachings which was a pretty high value in the class."

Vivian continued, saying the training covers everything from lifespan development to honor and shame cultures. It is a multi-year curriculum and is very thorough and comprehensive with excellent subjects, and she found them applicable, helpful, and relevant. Her training experience was enjoyable, great, helpful, interesting, positive, stimulating, useful, and very positive. "The positive experience has helped me in my interactions with ethnic groups and people I come in contact with." If she compares her intercultural studies at Biola with the kind of training at Grace, just in general, this is

way more comprehensive, more thorough, and more in-depth. Her joy at getting to know the core group will continue to extend into learning together in the community.

Vivian just remembers feeling like this is not only informative but also convicting, challenging, and interesting. She illustrates,

Even on the ones like church history, I thought, this is going to be boring, but he actually made it very interesting and it was so good. The way he explained it all was fascinating. He made it apply to what we are doing now. What church history has to do with us now. He helped us to understand the context. I guess it feels like having that kind of setting applies to us. I love to see there is intersection church history in cross-cultural evangelism.

The adequate venue, good trainers, teaching style, question and answer times were always good, and classmates were knowledgeable and respectful.

Moses says the subjects progressed in a logical order and nothing is irrelevant. There were some repetitions, but he thinks it is okay, “I like having multiple trainers from a variety of perspectives, though it did make continuity and ‘quality control’ more difficult.” His training experience was good and applicable. He always looked forward to the class because he would feel like there was something he could learn about himself. It is his favorite subject, the material is so applicable, and he can use it all the time. Moses appreciates how the training always went back to the Great Commission, and there is also a good element of the Scripture and focus back to the Word. As for his training experience, he states, “A good review of a lot of material, fun to teach this material again, we used to teach it at a local Christian College, and good exposure to some new material especially the honor and shame concepts.” Using the honor and shame and fear and power perspectives, but rooted in the Scripture to show the Gospel, are thoroughly different ways than he would have explained.

Growth through the Training

Moses greatly enjoyed getting to know others in the class, and Vivian says, “It gave me time to process my thinking on the Kingdom and the world, which happened a lot in the discussion time.” For example, after hearing Paula, an Airbnb hostess, sharing stories of hosting people from different countries and backgrounds in the discussion time, and processing how she does that with her personality and style, it challenged Vivian. Vivian thinks she can take what she has learned from Paula and apply to herself if she does Airbnb, and how to be more aware and use opportunities for relationships and evangelism. She thinks it will not happen if she just reads the book or listens to it from a podcaster. It was the benefit of doing the training in a classroom setting for peer learning and teaching.

Moses continues, “Spirituality can be cultivated through building trusting relationships such as in our class time together at Paula’s home. This was a good example of building a trusting relationship, and some of our prayer time in the classes was rich. It is a context of having a group of people wanting to cultivate spirituality within.” Spirituality defined by Moses is his relationship with God on the spiritual realm, but he is hoping to see that happen in a group of people. The way he is going to do it is by creating trusting relationships of authenticity and intimacy that allow discussions to take place because spirituality really has to deal with the hearts. “It is not like, ‘What is your favorite baseball team or food?’ and then you start talking about joy or fear. What really is important to somebody is where our relationship with God goes. That is going to take some contacts and some trust,” Moses states.

Moses thinks about back in one class prayer time, Jim in particular kind of bonded to his heart one night when the class prayed for Jim's mom. Moses says he felt the sense of kinship with Jim, and the sense of understanding the difficulty of the situation and the dynamic Jim was in. There was vulnerability Jim allowed, and Moses felt the spirituality was cultivated in that moment. He says spiritual growth also happens at the individual level too. Spiritual growth is even more effective when there are personal connections and illustrations. Like Jim at that particular point, Moses was thinking, "Oh man, I got an elderly mom too," and he understood how challenging that can be.

Spirituality and mission to Moses is, "Growing in our relationship with God will mature us to the place where we understand the mandate to go and make disciples of all the nations." As for Vivian, she adds, "Without a relationship with our God and Savior, we have no mission." In mobilizing Grace's congregation for multi-ethnic community outreach, Moses says, "We have got a long way to go."

Vivian did not have a lot of outreach barriers to begin with. The training program has helped her to raise her intercultural sensitivity and awareness with more information, tools, and practice; however, she says there was no time to actually get out there and do it, although the training has helped her to interact and build relationships with non-Westerners in the multi-ethnic community. Moses said they have many opportunities to build relationships with non-Western people through the church, but not so many with non-Christians regardless of ethnicity. He has definitely grown in his understanding of honor-shame dynamics, and he is sure he has more barriers to overcome. About his

increasing awareness and understanding about honor and shame after the training, Moses states,

When we were in Pakistan, it was my first time to hear about honor and shame from the missionary there in 2008 or 2009. I have not really heard much about it after that...I have found it very helpful and very practical because I was dealing with an intercultural conflict at the time...I felt like I had fear and power, honor and shame, and guilt and innocence all going on in a multi-cultural conflict at the time...This concept arose after we have done the training. It is like the light went on and this is what is happening.

When asked if it was a challenge for them to be a trainer in the program, Vivian says, "Sometimes, because you want to be prepared. You want to master the subjects yourself, so you can talk expertly and answer questions, but not too bad. It was challenging in a positive and encouraging way." As for Moses, he states, "We like it. It was fun. A little disappointing the number was not more."

What Did Not Work Well

As for what did not work well of the training, Moses states,

I didn't like the location of the classroom – too far from things and too difficult for people to find. Sometimes lectures were too long and tied to the notes. A lot of this training is like a graduate school level. We use terminology we are just familiar with because we were doing the reading that is second nature, and forget the people may not know what missiology is. I would say there were times when I tuned out, but there were more times I thought, "Oh, that was interesting, I want to know more about that." And then we go on...Need to have an interval for questions and answers time and activities to be able to continue to learn."

Vivian comments,

Venue and classroom were adequate but hard to find and get to for people unfamiliar with the church, at times too lecture heavy, could have used more interactions, for some that were straight lecture and information overloaded. Yes, I still learned and it was good. I think sometimes it is overloaded. I have all I can dream but I cannot take it anymore. But what I did get just great. To be realized that sometimes, for me, I have been to conferences and this kind of training, and some of this is like a review. Sometimes I think about the person sitting beside me who is all new, and they are like trying to learn everything as none of them is like

a review. Maybe for people like that it is better to kind of rather than cover everything that there is just to focus on a few concepts, and then not to worry about everything...To continue to learn by breaking up into partners, and now you talk to this person, and you change role like that. That is helpful. It is not real but is a good practice.

Preferred Learning Method

Moses prefers activity-oriented learning. He says, "My own preference is for activity based learning coupled with academic and spiritual content, but I thought lecture was helpful for conveying complex concepts such as diaspora missiology." Vivian prefers visual, interactive, and practice. Vivian applies different teaching styles in her intercultural ministry and has more positive experiences with the kids who thought learning would be boring, but it ended up being really fun. The challenges to her are that it takes a lot more work and preparation to teach, and it is difficult to get back control of the group when they are really getting into it.

As for Moses, he applies game theory, simulations, case studies, and storytelling for his teaching. The challenge he faces is that many people have a hard time believing they can learn any other way than by lecture. Classroom learning is good to a point, but Moses thinks learning while doing is better, which Vivian also says would be more effective. Moses and Vivian state that it is better to have interaction and observation. "Go to activities, events, or places involving other cultures, and participate in them as appropriate, learn, question, and then debrief," says Vivian. Moses adds, "One of the best projects I did in graduate school was to interview someone who is non-Christian from another culture with a set of questions. It gave lots of opportunities for observation."

Jim and Wendy

They have attended the intercultural outreach training from 2016 to mid-2018. At the same time, Jim and Wendy discontinued their park outreach with the researcher because their Chinese transient ESL students did not have transportation means to attend their church which is a 15 minute drive located in another city.

Goal of Receiving the Training

Jim and Wendy heard about the program through me. They were interested in learning more in this area because there are many different cultures in the community. They both would like to be more effective in outreach to different cultural groups, and they think outreach workers need to learn intercultural skills because there are always blind spots.

Lived Experience

Jim and Wendy state that they have been enriched through this training program. Wendy adds that she has also been encouraged and affirmed through the training. When asked about what comes to their mind about their training experience, Jim says it would be learning more about outreach, especially to multi-ethnics, and Wendy says she is grateful for the opportunity to learn and now it is time to integrate and live out her beliefs. During the interview, they both did not talk much about their lived experience, but talked more about Kairos and their preferred learning methods and teaching styles instead.

Jim and Wendy both state that this program is more in depth than Kairos as it provides a chance to hear trainers from different cultures. They went on to compare Kairos, Perspectives, and this training program. Jim comments,

Perspectives is a huge curriculum with 600 pages of readers and is more generalized in missiology. It is 15 weeks and almost a semester long in lectures. Kairos is about nine sessions including lectures, multi-media, and group discussions which are more digestible. It is the excerpt of the articles and readers of the Perspectives. Perspectives is more about knowledge, and Kairos is more practical. This training program is more specific, concentrating and directly to multi-ethnics and cultural sensitivity, and pays attention to evangelism.

Wendy compares and comments,

I think Kairos is more helpful in evangelism, and why we are making disciples of all nations. On one hand, cultural things are only a subset of Perspectives and Kairos because they also talk about biblical, the heart of God and so on. Once they get into the culture, it is broader in theories. It is a general background training. For your training, the first year, you deal with a lot of communication. It is like taking a slide and then you go into deeper.

Jim and Wendy both found all training subjects are relevant, helpful, or applicable for their outreach, each to different degree. Among all, the Hindu and Sikh worldviews seminars were the most helpful subjects because they were unfamiliar with those religions. Jim and Wendy appreciate my passion for the training, and Jim adds that the venue is very nice. After taking the training, they both believe they are more receptive to multi-ethnic outreach in spite of the fact that language learning is still a huge barrier to them. Wendy says she now sees how it works.

Growth through the Training

When asked if their relationship with God has grown through the training, they both agree, “Yes, the Triune God.” Their relationship with classmates has grown through

interactions among trainees to help get to know each other better, and they have a better understanding of the worldview of their target people.

As for how the training has helped them as bi-cultural ministers to grow in community outreach, Jim replies, “Just more awareness...I have been coming and teaching in the park just for the Chinese. Even just the Chinese side has different cultures from different provinces and also different social status. Just to be able to interact broadens my experiences. That helps me to be more open, more accepting, and less judgmental.” Wendy says,

For me, it is not just a training. The training and also the working in the park, doing different things. I am more open to work with different people, kind of changing my style, and going deeper to know what do they need. For example, be flexible. If you have a group of people, it is not mono-cultural, you cannot say Chinese ESL, because they come from different parts of China and have different educational levels. One thing in common is they all come to see their grandchildren. But they actually have very different backgrounds. So I try to adjust based on their needs on every setting, and ask a question in my heart and pray to God, “What can I do for these people?” So I realize that we are here teaching ESL, but God is using us in a place that these people would like to hang out with someone. But they actually do want to learn some English. Very simple and practical things.

What Did Not Work Well

As for the weaknesses of the program, Jim says more Scripture study and discussion will enhance understanding. Wendy says, “I am not sure how you design the program. Is it like one day you say we need this and that, so you go to invite people for this? If you want to attract more people from Grace to attend, what their needs would be?...You are missing something.” She also states that she did not like too much of the information and knowledge as she preferred more time to discuss and process.

Preferred Learning Method

The preferred learning cycle for Wendy, she likes more interactions because she is the what if style. “Teachers share the why, what, how and what if of the topics,” and she continues and saying, “Engineers would be most interested into how things would work, so they really get into the details. In terms of general learning, different people need different things. If teachers do not cover the why, you would lose a quarter of the audience. If you teach, you need to cover these four.” One thing is about general learning, another is how people learn more naturally. Wendy says she is more interested in how to apply what she has learned in different things.

As for Jim, his learning cycle is the what, why, how and what if. It is about what is this and then why he needs to learn it. If he does not have a reason of why he has to learn it, he will stop right there. After he has learned enough, he will turn it around to what if he applies in a different angle. He illustrates,

It is just a matter of my own approach of things. For example, I have just learned about artificial intelligence application in translation. If I am not interested in translation, I will have no interest in doing that. If I am interested, then I will get into it and see why it is applicable. Then I would wonder if this is just one approach, what about another approach. After I have learned enough, I would turn it around to what if. What if I apply it at a different angle. This is my preferred learning cycle.

When asked if workers can learn only from interactions and observations or only from training, Jim and Wendy state that both are needed. Jim mentions that his learning cycle for intercultural skills through observation is behavior, value, hold truth, and worldview. “I would observe behavior, watch their body language, and listen to what they say and how they say it. I would communicate with them to learn and explore their underlying values, beliefs, and world,” says Wendy.

Jim mentions, “It is just like learning anything. You not only have to learn the theories, but also to practice because learning is multi-faceted.” Wendy continues, “You learn from trial and error. If you do not try, it is all theories, and you can read all the books...When we learn about counseling, we have to go through being a trainee, internship, and then being licensed. Unless you try it, you really do not know.” She thinks it is spiral learning that you do some of this and some of that; however, sometimes it is personality as some people learn by doing it. She adds, “After people realize that they have made so many mistakes and do not know what to do, they would want to be trained and learned something.”

“Interactions, observations, and training go hand in hand because the accumulated experience somehow helps you to raise your level,” says Jim. He illustrates, “Same as you learn vocabularies. You do not learn it all at one. You learn a little, and speak a little, and then you discover the grammatic rules. It goes hand in hands.” Jim thinks different learning styles is more than culture to culture, but person to person. He illustrates again, “Babies learn to talk first, and then learn the alphabet. Adults learn the alphabet first, and then learn to talk. There is no one good way to start, sometimes you just have to plunge in.” Wendy adds, “Ideally, you need to have a little bit of learning, so you are not blind.” Jim concludes that teachers need to adapt to who students are and use what is the most comfortable method, and “This is where adaptability, creativity, and flexibility come in.”

Paula

Paula has received several intercultural trainings in the past few years. In 2015, Paula graciously opened her home for the researcher to host a monthly outreach worker

fellowship. Once she heard that the researcher was starting a training program at Grace, she immediately has attended the training regularly since 2016.

Goal of Receiving Training

Paula says the goal for her to receive intercultural outreach training is to learn about different cultures, identify outreach gaps and bridges, and close the gaps. It is about more information, more ideas, and more help from someone who knows more than she does.

Lived Experience

Through the three-year outreach training program, Paula has learned about the outreach bridges she was looking for from a series of culture, religion, and worldview seminars and classes, and found them the most helpful for her. She says, “Worldview is always my favorite. Worldview and whatever the bridges are, are the most helpful to me. The religions are really helpful, because that provides religions and worldviews, providing bridges I am looking for. I like customs because if you know someone’s holidays, dances, food, special treats or something, then you can relate and comment on it.”

Paula liked the high quality, well-researched, and thorough contents, and varieties of cultures addressed. She says, “Since a variety of cultures were addressed, I felt equipped to address the diverse culture of the Silicon Valley.” She also says she benefited from the sharing of the personal experiences and trainers along with their backgrounds that “gave us a chance to hear personal testimonies and reinforce the learning.” During the interview, Paula mentions several times about the videos presented in the training

classes, “I especially enjoyed the videos that supported and enhanced the learning objectives. They helped illustrate concepts, show examples, or provide succinct explanations...I appreciate that these materials were researched and hand-picked by you and would like to continue using them as resources.” She also liked the interactions among the attendees during class breakouts.

Paula states that she got something out of every class as all of them were informational and applicable for her outreach. She would like to see more classes added in the future, and even to take all classes again. From her experience, Paula thinks outreach workers need to receive training to understand each other, not just one way. She continues, “There is always people who know more than we do, have more experience than we do, more ideas, and definitely people have more insight than us from other cultures. Not just White people. I have very limited experience, and I can learn from other people’s experience.”

Growth through the Training

Paula has no outreach barriers to overcome, but the training program has helped her to build a closer relationship with God, classmates, outreach people, and be more Kingdom minded. She states first about her growth through “the academic framework and theories that you provided opened my mind to a Kingdom perspective versus a Western or temporal perspective.” Secondly, through the personal conversion testimonies from other religions, it “provided a foundation for conversation starters and ministry mindset with culturally diverse people.” Thirdly, through the variety of trainers, it offered practical examples to stay Kingdom-focused on a daily basis. Lastly was through group discussions and practice which helped build rapport with classmates for future

collaboration and were able to practice implementing key learnings before testing on our target people. Paula states, “My relationship with God continues to grow, as does my Kingdom perspective,” and during her two recent overseas mission trips, “I had no other objective than to be empty and open to God’s leading.”

As for how she applies what she has learned from the training for her outreach, she says,

I have been hosting an Airbnb, welcoming guests from all over the world, acting as an ambassador of Christ. They have participated with me in business meetings, attended church, gotten baptized, joined in family meals, and attended prayer meetings. I am now hosting a weekly church “life group” targeted at ESL, those new to the country, or those who have not been in an American home. They have commented that “this is the most English I have spoken since I have been in the USA” because we are taking time to slow down and listen to what they have to say. I keep the teachings in mind, and I am able to connect with people on a deeper level than I might have otherwise.

What Did Not Work Well

When asked what did not work well in the training, Paula replies, “Americans have to learn through interactions, not lectures...less lecture, more discovery, and tap into the experience and expertise in the room...What we have learned is a theory; we need to practice it. Once we learn a theory, we practice what we have learned.” She continues on the lack of implement and practice of the theories in the program and says,

There are thousands of training methods to do that. Maybe after you teach something, you just say, “turn to the guy next to you and talk about how you are going use it, give your comments on what is stuck out to you so far, how you are going to implement it and so on.” For every 6-8 minutes, you interject a recap, what is covering so far and the application. It could be either inside or outside the classroom. It may be just a structured exercise.

Paula illustrates structured exercise, “A frame work to trigger them to do exercise. ‘After you have learned it, before the next class, identify the number of people and locations and so on, and come back and report on it. Give a sheet with a frame work that

says who I spoke to, where I was, what bridge was, what introduction I used, what topic we spoke and so on. Let them fill that out.’ Or have a frame work for them to think about. ‘Take three minutes and tell me what you will apply what you have just learned at work tomorrow.’ I can turn to my neighbors and tell them what I will do. Take it what you have just said, and I take the practical to walk away.”

Preferred Learning Method

Paula says that her preferred learning method is social and visual. She adds that interaction is the best, but training is preparation; however, not everyone has Airbnb at their home and have people from different countries stop by every week. She continues saying, “When I went to the training, you invited people from different countries, and got insights into their cultures. That is priceless. When you had people sitting on my couch every month in 2015 telling their stories, it was so rich...When you came off the notes and slides and spoke from your heart about your own experience, you sounded sincere and credible.”

Matthew

Matthew has attended the training since 2016 but took several months off while taking care of his aging mother. He has been involved in the researcher’s summer and special multi-ethnic park outreach activities since 2018.

Goal of Receiving Training

When Matthew saw the training announcement on the church bulletin, he only signed up for an international student outreach held at Grace. He decided to check the training out as he explains, “I looked at our neighborhood here and the change of the

community, how important it is to come to something like this to learn about other cultures and what they believe, how I can better communicate, better be a friend, and try not to do something stupid.”

Lived Experience

When asked what comes to his mind about his lived experience, Matthew replies, “Intercultural conflict resolutions and what face is, six cultural value conflicts, and understanding diaspora ministry.” He further describes what it was like when he entered the classroom. He says,

Looking back, the class preparation was done and ready. People came slowly to fill the room...Expectations would dictate by the seminar topic. Thinking what are we going to get out of the seminar topic tonight. Reading the Bible verse, singing songs out loud, praying together, and then introducing the seminar of the evening was a wonderful way to open up. Our worship time was nice, it was well prepared.

He liked the music and prayer time which was part of winding down to get ready for training, and he enjoyed the classroom setting with power point, handouts, and class interactions.

After attending on a regular basis, he saw that the training was good, so he emailed the training information and brought other friends to share with them. He said outreach workers need intercultural training to understand different cultural communication styles. Matthew found Diaspora Missiology is the most relevant subject because it was like an epiphany moment, the A-ha moment to him. He explains,

That one training when you opened that up and introduced to it, it was eye opening. “Okay, look at that, they are already here.”...the word ‘Diaspora’ is very enlightening that people are here; let us share with people that are here. That was a big click...We know about the diaspora, we read it through the Old Testaments and all the stories. But to put that to modern day and to put it locally, and to talk

with my other mission friends who are out in the mission fields, and they explained it back to me. It was just a wonderful understanding.

When asked who should reach out to the diasporas here, Matthew replies,

We are to love our neighbors, and I believe God calls Christians to love others...But it seems like there are others who seem to be hard to love others. Maybe their upbringing and background, maybe God has not touched them in a way that he touches other people at times to reach out...maybe there is fear somewhere, or maybe they think they have gifts in other areas. If people are Christians filled with the Spirit, why do they not tell people about Jesus more often? I guess I can say God calls me to love people, and I am able to love people. I try to tell them about Jesus when I can. I cannot answer for others.

When asked if we need a calling to love our neighbors as he mentioned earlier about a calling is needed to reach diasporas, he answers, “You do not need the call to love your neighbors, but you need to have a relationship with Jesus. If you want to truly know love, you will be good to know the author of love, Jesus. It points us vertically and directly to God so we can see His Kingdom plan is being built.”

Growth through the Training

Matthew considers the training as surely helping him to see God’s big picture through the eyes of those who are from different countries so they are more lovable, and he has to keep on loving them. He illustrates,

This folk from India with bartering culture that used to bartering. When I interact with him in my work environment, when I give them a business proposal the word may come out from his mouth is “Discount.” And I learned, “Oh, this is the barter. Oh, click, light bulb goes on. Oh I see this.” The proximity of talking with them is so that I do not have to feel that uncomfortable when they are so close with me. I understand them better that in their culture they talk that close up, and they may even touch you. It is okay to be alongside and touch them. I am not going to move away any more. I read something and have some training, and let me try to make something to make that comfortable with.

Matthew says his eyes are opened to see how big God is with all peoples and his vertical relationship with God is strengthened when he hears experiences and testimonies from various trainers. He describes,

To be able to hear other's stories about how to come to know God and how God met them, just anyone from another culture is an amazing testimony to hear. And it is not just a Western gospel message you have. To me that is very valuable to strengthen my vertical relationship with God...it brings you closer to God...and to be able to interact with other people here to go out with tea, or to visit.

He says it also encouraged him in his faith when he met new friends, heard their stories and experiences of the ministries they are involved in, and prayed with them through class interactions.

What Did Not Work Well

Matthew continues to say that it was too much when there was a whole lot of information by the presenter as he was coming from work. "Lecture, lecture, lecture makes the clock go very slow for me," he says. Some were better than others, and sometimes he was so overloaded that all he could do was to listen faster. He mentions some of the power points were very well researched and thought out, and just one slide could probably be used to spend the whole session on. "One time I took pictures of all the power points thinking, 'Oh my God, look at all these things I have never thought about to think about!'" It was academic and definitely college level information. When the session did not end on time, it was late for him.

Preferred Learning Method

Matthew prefers role playing and going out and doing ministry after a classroom setting. He illustrates what to do with role playing in a class, "Lecture, lecture, and then

broke down into role play. Let us talk about a little for what we have just heard. And then go back to lecture more, and then talk a little bit more.” He adds that he would enjoy different teaching styles not always using the white board and not always using the power points, and that he likes variety. He would enjoy having the training first, and then learn from interactions and by checking his observations.

Matthew describes his learning process,

In the training to get an overview of how people interact, how they act, and then in the training if we do the role playing in advance, try to be a different people group, with a different response in certain ways, and then take those classroom things to actually go out on the field, and see how it is in real life. It is about the training lesson I have learned now; I saw how it works out on the actual field when doing the ministry. If it does not work out, I need to make observations about how people are responding to what I am doing. If they are responding to something I am not able to communicate with them, then the response is going to be poor. Maybe I did not interpret correctly, did not understand properly, or I was being misguided.

The 2018 summer park outreach that worked alongside the researcher was a wonderful time to Matthew. He says he was able to take what he learned from the classroom and actually practice it, especially learning through the trainer’s model.

Amy

Amy was a regular attendee for the intercultural outreach training in 2016, but she stopped attending the training in 2017 because of her other commitments with family and different aspects of life. In September 2017, she dropped her volunteer job at the women’s Bible study group at Grace and chose to do multi-ethnic park outreach with the researcher.

Goal of Receiving Training

When Amy read the training program announcement in the church bulletin, her impression was, “It would be a good thing for me to do because I want to understand more about the cultures in my neighborhood...I want to learn, learn something new. It was my desire, particularly to understand people in my neighborhood.” Her desire to be a witness and to understand how to communicate with her neighbors better and effectively brought her to the training.

Lived Experience

Amy describes her training experience as very applicable, excellent, interesting, practical, and specific. The training was very applicable to understanding the behaviors of other cultures because it was really specific to the do’s and don’ts of communicating with other specific cultures, and how specific cultures think and perceive words and interact differently. All subjects were very helpful so that, “I now interact with my neighbors and those with whom I have regular contact with more effectiveness and understanding of their response because of what I have learned.” Amy says her eyes are opened in many ways.

It was a rich experience, and Amy enjoyed it a lot and loved it all. She loved the way the researcher did the class which has incorporated so many things including the handouts that she could add notes to it, the trainers with personal experiences from different aspects of life, the videos that showed the reality of cultural barriers, the nuts and bolts teaching which is really applicable, the interactions with classmates, and practicing in small groups.

Amy appreciated the lecture notes, which is the print out of the slides because they are very descriptive notes with a lot of information. She thought the handout with spaces beside each slide for her to take notes is excellent as she could not take all the information in, and it was all new for her. When she looked up at the screen, looked down her notes, heard the lecture, and then wrote down notes next to the slides, she could take her notes home to review it. Having the handouts really makes a big difference.

Growth through the Training

When asked if she has grown in her relationship with God, classmates, and her outreach people, Amy replies,

The class did build a closer relationship with the Lord in my life in that I began to think of myself as much more a minister of the gospel to those outside the church. The class was interactive, and I was able to get to know very interesting classmates who are like-minded in ministering to the unreached outside the church. I became much more Kingdom minded and had a growing heart for the multi-cultures who do not know Christ and did not have the opportunity in their land of origin...The classroom interactions added to my understanding of other cultures and reminded me of God's love for all.

Before she received the training, Amy says she had never known if she was communicating well, and it was like talking to a recorder. She smiles and says,

I have more confidence now than before. It was like I knew if I was going to put my foot in my mouth like I did to my Chinese neighbors. Not so much at church because these are believers and they all speak English. At church is different; we are brothers and sisters. Now I have more confidence outside the church community, the confidence at least to start. That is what the class really did. It gave me confidence to reach out to the multi-ethnics, and come to park outreach. It gave me enough so that I would do it. It took away and removed the barrier I felt to reach out to the multi-ethnics.

Amy says the classroom interactions built relationships in the class, and it made the class more fun because you got to know your classmates, which is different than sitting and looking at the teacher together but they are your strangers. It was practicing

what we have learned by interacting with each other, and we are learning from each other because others may be better than she is, or she may be better than they are in some aspects of communication. She also likes when the researcher asked for examples from trainees.

When trainees provided their examples of multi-ethnic communication about what they did was right or wrong, the class learned from multiple sources, from different people and different perspectives. When a classmate shared about reaching out to her roommate, it gave Amy confidence to reach out to her neighbors. It inspired her to do what they are doing. It is group learning and a richer experience. Amy was able to gain from the valuable experiences of her classmates, not from the trainers only. She affirms the classroom interaction was intentional with a focus and a purpose to share our multi-ethnic outreach experiences, so she was able to learn a great deal in a short time.

Amy thought although she can learn a little bit here and there in the neighborhood, at Boy Scouts, and in church, learning in a class is concentrated. She felt better equipped to communicate with the multi-ethnics without breaking the relationship. Amy says that she did not understand her direct approach really broke the relationship until she took the class. Now she knows that when dealing with Asians and Middle Easterners, she needs to use an indirect approach, and make sure she preserves their dignity and does not make them feel ashamed. As far as Amy is concerned, there was no part of the training program that did not work well.

Preferred Learning Method

Amy has taught her children that the best way to learn is to capture what they know the least about because it will make their learning more effective. She illustrates,

If you jump to other items that stumble you, are confusing and difficult, it makes you feel worse, but it makes your study more effective. You must focus on what you do not know. That makes it harder for study because you have to struggle through stuff you do not know. It makes you struggle and does not make you feel good about yourself.

Amy says learning from interactions and observations and receiving training are both good for the outreach workers. Training provides background understanding for what is being observed in multi-cultural interactions. She says outreach workers need to receive training to be able to interact with understanding in regard to cultural differences. She learned to reach multi-ethnics even with the language barrier by starting with body language of the universal human traits of encouragement to intentionally show people that she is glad to see them, and also to point to things and show pictures for communication. After the relationships have been built, Amy could pick up from body cues about what people are trying to tell her. She says intercultural communication is about how people think and how they relate to others based on their own cultures. She feels better equipped to communicate with the multi-ethnics without breaking the relationship. “I understand now how to relate to people who do not speak English from your class; I have some tools.” (See Table 13).

Table 13. Trainees’ Individual Responses for Thematic Elements

Individual Responses	Amy	Jim	Matt.	Moses	Paula	Vivian	Wendy
<i>I. Goal of Receiving Training</i>							
To be more effective	x	x		x		x	x
To understand cultural differences for better outreach	x		x		x		
<i>II. Curriculum</i>							
High quality, well research, and thought out			x		x		
More in depth than Kairos		x					x
Specific	x	x					
Thorough				x		x	
A good venue/classroom setting		x	x			x	x

Table 13. continued

Individual Responses	Amy	Jim	Matt.	Moses	Paula	Vivian	Wendy
III. Subjects							
A good review to old materials and a good exposure to new materials				x			
All were applicable, helpful, and relevant	x	x	x	x	x	x	x
Encouraged and affirmed							x
Enriched, and each to different degree		x					x
Interesting	x					x	
Nothing is irrelevant and progress in a logical order				x			
IV. Teaching Methods Helped to Overcome Some Outreach Barriers							
Classroom interactions	x		x	x	N.A.	x	
Diverse trainers with personal experience and testimony	x				N.A.	x	
Lecture handouts	x		x		N.A.		
Video presentation	x				N.A.		
V. Growth in Relationships							
With God and others through class interactions	x	x	x	x	x	x	x
Has a growing heart and love to the multi-ethnics	x		x				
Has become more Kingdom minded	x		x		x		
Has begun to see people from God's eyes			x				
VI. Growth in Understanding Cultural Differences							
Has become more effective in outreach	x						
Has become more receptive to multi-ethnic outreach		x					x
Has gained confidence and become more comfortable to reach out in spite of language barrier	x		x				
Has grown in understanding cultural differences	x	x	x	x	x	x	x
Has grown through diverse trainers with personal experience and testimony					x		
Has grown through video presentation					x		
Has opened my eyes			x				
Has more tools to use	x					x	
VII. Teaching Style							
Need more activities, discussion, and interactions	x	x	x	x	x	x	x
Information overload			x		x	x	x
Too academic			x	x			

Areas of Improvement, Comments, and Suggestions

When asked if there was any subject they would like to learn in the future to advance their outreach, Amy informs she is not sure about what subjects, but she hopes to get to know her English students at a more personal level so they can share their experiences and lives with her, “They are my best teachers!” For Jim, the subject would be how to help immigrants to assimilate quickly to be a high functioning individual in the culture. He continues that people have to learn in order to function in the culture; otherwise, they might as well go home. Wendy says she does not know what she does not know. The subjects that Matthew mentions are about how to interact with people and what their thought process about people from the same region would be: “Just within Asian cultures, what thought process people from Malaysia, Taiwan, or Hong Kong would have about one another.” Vivian says perhaps something on injustice, poverty among ethnics, or the best practices for short term trips and local outreach activities, and maybe to have some field trips. Moses says he thinks the curriculum was pretty thorough, and Paula concludes, “Yes, keep adding! There is so much to learn. You have to think of it all because you are the one going to school!”

As for possible reasons for the low attendance in 2017 and 2018, both Amy and Matthew mention that it was lack of advertisements and reminders. “How was it announced? More marketing?” states Matthew. Jim and Wendy agree they do not know for sure, and she suspects some people may not share the vision, some may not like the subject, and others may not like the teaching style. Paula also says the teaching style, because Americans have to learn through interactions instead of lectures: “Talk, interact, and exercise, and then talk, interact, and exercise. Then attendance will go up.”

Moses and Vivian both think time is the factor because people need a definite start and end of the whole program, or the interest runs out. Vivian adds that people do not make long term commitments very easily, and the program was not integrated into her church's local outreach and world missions. She also mentions the low attendance might be the lack of coordination problems at Grace so that "many people do not even know it." (See Table 14).

Suggestions for ways and means to improve the program from Amy include starting the session with prayer but skipping the songs, allowing more student contributions in discussion of the material and question and answer time, charging a

Table 14. Areas of Improvement, Comments, and Suggestions

Trainees	Prefer Future Learning Subjects	Possible Reasons for 2017-2018 Low Attendance
Amy	Get to know my outreach people at a more personal level	Lack of advertisements and reminders
Jim	How to help immigrants to assimilate quickly	Do not know for sure
Matthew	How to interact with people and what their thought process is about one another	Lack of advertisements and reminders
Moses	The curriculum was pretty thorough	Time is the factor because people need a definite start and end of the whole program, or the interest runs out.
Paula	You have to think of it all because you are the one going to school	Teaching style
Vivian	1. Injustice, poverty among ethnics 2. Best practices for short term trips and local outreach activities 3. Some field trips	1. People do not make long term commitments very easily 2. The program was not integrated into my church's local outreach and world missions
Wendy	Do not know what I do not know	1. Some people may not share the vision 2. Some may not like the subjects 3. Others may not like the teaching style

small material fee, and providing a binder or folder and a syllabus. She says the class is good enough to offer to other churches. Matthew mentions having a syllabus that tells people the list of course offerings with a clear explanation of what they are going to receive, inviting local churches to come and learn for their ministry, maybe making it a requirement for people to attend all classes, offering the training at different times to

reach more people, and breaking some of the graduate or college level of information into a lower level of understanding. He further suggests,

If you can separate trainees...because people who have or have not lived in that culture, the understanding is different. As an instructor, to separate people into different groups just seems to be fine tuning for who you are teaching. That is a very focused and specific teaching. You may have to eliminate some 101 introductory classes since they have already known the introductory. Let people skip some 101, 201, or 301 classes.

Moses suggests it would be good to try doing the training in shorter modules such as six to eight weeks focusing on a particular subject, provide childcare, have field trips such as religious sites, and integrate the program better into a church's regular program. Vivian says it would be good to integrate the training into a church's local outreach program and to promote the training in that context, do personal recruitment, and develop a discipleship group feeling. She suggests making it just like other disciple groups but with a particular focus, so people would join and commit to the group to have ownership. She also mentions that for attendees who are all new and like trying to learn everything, it is better just to focus on a few concepts, and not to worry about everything.

Paula's suggestion is to split the class time in two with half for teaching and half for discussion, workshops with practical implementation of key learning, have a structured exercise, and allow for interactions and interruptions. Both Jim and Wendy suggest developing a vision for the ministry, whereas he would ask himself, "What could I do to pass it on?" while she suggests to have a core team working together. Wendy continues, "In a way you have this vision. It is good to have a team of people working with you even if you are the only spokesperson...Somebody you would like to work with, or somebody has something you do not have, a core team to share the same vision. Experts are not part of your core team." When asked for their suggestions to train bi-

cultural outreach workers like themselves, they both agree, “Figure out a pathway for their growth.”

At the end of the interviews when the interviewees were asked for additional comments and suggestions, Amy says it was a fantastic and great class, and to “be confident and add enthusiasm in your presentations, leadership, and teacher roles...I bragged about you all the time to my husband, and he has learned a lot from the class even though he was not there.” Moses repeated what he said earlier about having the length of program in an eight weeks module instead of never ending, so people can identify even if it is eight weeks. Amy, Matthew, Vivian, and Paula expressed their appreciation for the ministry and all the researcher’s work on the program. Matthew says it has been a blessing to learn, try to expand God’s Kingdom to other people, and become educated for what he is doing. Vivian comments that it has been one of the most encouraging areas of ministry for her to join in this venture in the last three years. Paula reassures that the training content is always informational and applicable, and she enjoyed hearing my personal experiences. (See Table 14 continued below for a breakdown of each individual’s comments and suggestions.)

Table 14. continued

Trainees	Ways and Means for Future Improvement	Additional Comments and Suggestions
Amy	<ol style="list-style-type: none"> 1. Start the session with prayer but skip songs 2. Allow more student contributions in discussion of the material and question and answer time 3. Charge a small material fee 4. Provide a binder or folder and a syllabus 5. The class is good enough to offer to other churches 	<ol style="list-style-type: none"> 1. It was a fantastic and great class, and you did a good job and “be confident and add enthusiasm in your presentations and leadership and teacher roles.” 2. I bragged about you all the time to my husband and he has learned a lot from the class even though he was not there.

Table 14. continued

Trainees	Ways and Means for Future Improvement	Additional Comments and Suggestions
Jim	<ol style="list-style-type: none"> 1. Develop a vision for the ministry 2. I would ask myself, "What could I do to pass it on?" 3. Figure out a pathway for the bi-cultures to grow 	N. A.
Matthew	<ol style="list-style-type: none"> 1. Have a syllabus telling people the list of course offerings with a clear explanation of what they are going to receive 2. Invite local churches to come and learn for their ministry 3. Maybe make it a requirement for people to attend all classes 4. Offer the training at different time to reach more people 5. Break some of the graduate or college level of information into a lower level of understanding 6. Separate trainees into different groups based on their experiences and understanding 	Thank you for the ministry. It has been a blessing to learn from you and others to try to expand God's Kingdom to other people, and become educated for what I am doing and learn.
Moses	<ol style="list-style-type: none"> 1. Try doing the training in shorter modules such as six to eight weeks focusing on a particular subject 2. Provide childcare 3. Have field trips such as religious sites 4. Integrate the program better into a church's regular program 	The length of program in an eight weeks module instead of never ending, so people can identify even if it is eight weeks.
Paula	<ol style="list-style-type: none"> 1. Split the class time in two with half for teaching and half for discussion and practical implementation of key learning 2. Have a structured exercise either inside or outside the classroom 3. Allow for interactions and interruptions 	Thank you. I appreciate the time and effort that you put into these workshops. The training content is always informational and applicable, and I enjoyed hearing your personal experiences.
Vivian	<ol style="list-style-type: none"> 1. Integrate into a church's local outreach program and to promote the training in that context 2. Do personal recruitment, and develop a discipleship group feeling with a particular focus, so people would join and commit to the group to have ownership. 3. For attendees who are all new and like trying to learn everything, it is better just to focus on a few concepts, and not to worry about everything. 	Thank you for all your work on this. Maybe I didn't express it enough to you, but it has been one of the most encouraging areas of ministry for me to join in this venture in the last three years.
Wendy	<ol style="list-style-type: none"> 1. Develop a vision for the ministry 2. Have a core team working together 3. Figure out a pathway for the bi-cultures to grow 	N. A.

Summary

To gain understanding of the lived training experience, this chapter began with introducing the training program, presenting the four essential themes and twelve thematic elements that emerged from the data. Afterward, it describes the goal of receiving training, lived experience, growth through the training, what did not work well, and preferred learning methods of trainees. At the end of the chapter are the areas of improvement, comments, or suggestions from the trainees for future trainings.

In the next chapter, first the researcher will integrate and then reflect the data found with specific emphasis placed on the similarities and dissimilarities of the lived experiences and trainees' stories to understand what contextual features could have influenced their learnings from the training, and their involvement in multi-ethnic community outreach after the training to evaluate the training outcome. Secondly is to derive from the findings for missiological implications for our global missions opportunities.

CHAPTER 6

REFLECTION AND IMPLICATIONS

The primary purpose of this study is to gain understanding of the lived experience of seven regular trainees in the intercultural outreach training program. The secondary purpose is to derive missiological implications from the research findings. Besides the theme and thematic elements found in the previous chapter, the researcher integrated the findings of their contextual features including cultural, educational, occupational, and vocational backgrounds from their stories with lived training experiences to discover how these two findings interact and interconnect with each another.

In order to evaluate the effectiveness and outcome of the training program based on their growth and being more effective after receiving the training in their own words, the researcher divided the seven trainees into two groups. One group is the three lay leader trainees who are involved in multi-ethnic outreach after the training, and the other group is the four seminary graduated trainees, two pastoral couples, who are not involved in multi-ethnic outreach.

Firstly, the researcher categorized the similarities and dissimilarities of data found through their stories and lived experiences between these two groups. Secondly, she compared, contrasted, and reflected their being, doing, knowing, and willing for their global missions involvements which was the purpose of the training program. After reflection, she will take the findings to derive missional implications for future research.

Reflection

As the program coordinator, a trainee, and one of the trainers, the researcher was not aware of different teaching styles and learning methods, double-loop learning, and intercultural curriculum design until she took the intercultural education course in Spring 2018. The majority of trainers spoke well although there were several trainers who did not lead their seminars with a clear content design. As a bi-cultural and interculturally trained trainee, she still learned things from every class that she did not know before the training.

The Researcher's Participant Observations

This researcher has observed that most local church members do not understand why they need to have intercultural outreach training, or why they have to learn so many different subjects. Their churches are only involved in global missions, as most churches are not involved in glocal missions; therefore, their members still have the mindset that the mission field is on the other side of the globe. Most irregular attendees were not involved in multi-ethnic community outreach, and they came either for a specific subject that they can apply in their intercultural marriage, neighboring, or work, but were not willing to commit the time for learning. They did not come with a heart to learn multi-ethnic outreach. The researcher has learned that the first half year of each year is the best time to hold training, and then the attendance and interest will drop because of summer, church mission month in the fall, and the two holiday celebrations at the year end.

The three lay leader trainees came with a learner's attitude, humility, and respect, and mostly their love for God and the lost souls. They have put what they have heard and learned into action. They are the two mono-cultures without overseas living experience,

Amy and Matthew, who were involved in multi-ethnic outreach right before or after receiving the training, and Paula, a mono-culture with overseas living experience, who continued her ministry at home and church life group after the training.

The three bi-cultural trainees, Jim, Vivian, and Wendy, plus Moses, the two pastoral couples, participated actively during the program. Vivian says her intercultural sensitivity and awareness has increased; however, their mono-cultural pastoral ministries seem to make them less desirous to reach out interculturally outside their job requirements. The curriculum content also might not have been challenging enough to these four trainees. Despite these issues, their attitude that nothing was new and ethnocentrism of keeping to their church people or ethnicity hardened their hearts to learn, be transformed by the Spirit, and be willing to reach out to the multi-ethnics outside their churches or ethnicity. The researcher evaluates the training outcome based on the data found in the previous two chapters through their own words and to understand what contextual features could have influenced their growth through the training program and multi-ethnic community outreach involvement, how, and why.

Similarities

All seven trainees see the multi-ethnic community as a mission opportunity caused by God. They all replied yes, we can bring the multi-ethnics together, and every Christian should reach out to the multi-ethnics. Other than Amy who did not have previous intercultural training, the other six trainees said their intercultural awareness, Kingdom mindset, and relationship with God has increased through their previous intercultural trainings (see Table 15).

Table 15. Similarities before Receiving the Training

Participants	Knowing		Knowing		Being
	Glocal Missions		Growth Through Previous Intercultural Trainings		
	An Opportunity Caused by God	Everyone Should Reach Out	Intercultural Awareness	Kingdom Mindset	Relationship with God
Amy	Yes	Yes	N.A.	N.A.	N.A.
Jim	Yes	Yes	Yes	Yes	Yes
Matthew	Yes	Yes	Yes	Yes	Yes
Moses	Yes	Yes	Yes	Yes	Yes
Paula	Yes	Yes	Yes	Yes	Yes
Vivian	Yes	Yes	Yes	Yes	Yes
Wendy	Yes	Yes	Yes	Yes	Yes

The common lived experience of the intercultural outreach training program among all seven trainees include all subjects were applicable, helpful, and relevant; they have grown in their relationships with God and others through classroom interactions and in understanding cultural differences; and the teaching style did not match with their learning methods and need more activities, discussion, and interactions (see Table 16).

Table 16. Similarities of Lived Training Experience

Participants	Being	Knowing	Program Weakness
	Growth in Relationships with God and Others Through Classroom Interactions	Multi-cultural Competency	Teaching Style Needs More Interactions
Amy	Yes	Yes	Yes
Jim	Yes	Yes	Yes
Matthew	Yes	Yes	Yes
Moses	Yes	Yes	Yes
Paula	Yes	Yes	Yes
Vivian	Yes	Yes	Yes
Wendy	Yes	Yes	Yes

Dissimilarities

The group of three lay leader trainees has frequent and positive or very positive interactions with their multi-ethnic neighbors before the training, and their outreach motivations are to love others as to obey Christ's command. Their goal to receive the

training is to understand cultural differences for better outreach. Amy adds that they are also to be more effective. The training has helped them to grow in being more Kingdom minded, and they are involved in outreach after the training. Other than Paula's suggestion to keep adding, the preferred future training subject for Amy and Matthew is getting to know their multi-ethnic neighbors more at a personal level or having more interactions. This group has a desire to build deeper relationships (see Table 17).

Table 17. The Three Lay Leaders in Being, Knowing, and Willing

Participants	Doing		Knowing		Willing
	Multi-ethnic Interactions Before the Training	Receive the Training for Better Outreach	Growth to be More Kingdom Minded After Training	Preferred Future Subjects	Reach Multi-ethnics Out of Love to All Peoples and to Obey Christ's Command
Amy	Positive and Frequent	Yes, also to be more effective	Yes	Get to know people more at personal level	Yes
Matthew	Very Positive and Frequent	Yes	Yes	Have more Interactions	Yes
Paula	Positive and Frequent	Yes	Yes	Keep Adding	Yes

As for the two pastoral couple trainees, they did not have frequent interactions with multi-ethnics before the training even though they all had previous intercultural training and overseas living experiences. They came to the training to be more effective in their ministry. Other than Vivian, the other three trainees say their outreach motivation is the Great Commission. These two couples have developed Kingdom mindset from previous intercultural training but not from this training. The preferred future subjects suggested by Jim and Vivian are more toward assisting the multi-ethnics to be functionable and independent in the community. This group focuses on effectiveness

from functionalism, and they are not involved in multi-ethnic community outreach after any training (see Table 18).

Table 18. The Two Pastoral Couples in Doing, Knowing, and Willing

Participants	Doing		Knowing			Willing
	Multi-ethnic Interactions Before the Training	Receive the Training to be More Effective	Outreach Motivation	Growth to be More Kingdom Minded After the Training	Preferred Future Subjects	Multi-ethnic Community Outreach Involvement
Jim	Infrequent and most are not comfortable	Yes	Great Commission and Rev. 7:9	No	Assimilation	No
Moses	Frequent but a challenge	Yes	Great Commission of making disciples	No	N.A.	No
Vivian	Positive but infrequent and all surface, a challenge	Yes	Love for God and the lost world, and a desire to glorify and serve God	No	Injustice and poverty, best practices for short term trips and local outreach activities, and field trips	No
Wendy	Infrequent deep interactions and most are not comfortable	Yes	Great Commission and the examples of Jesus, Paul, and others	No	Do not know	No

The Strengths and Weaknesses of the Training

For the strengths of the program, all seven trainees had a positive training experience while six add that the subjects and four mention the multiple trainers in one of their responses to the strengths. All seven trainees state their understanding in cultural differences has grown while three lay leader trainees and Vivian also agree their intercultural outreach skills have grown. Classroom interactions have helped these seven trainees to grow in their relationship with God and classmates while three lay leader trainees say their relationships with multi-ethnics outside their church have grown. The

interactive teaching style has also helped four trainees to overcome some outreach barriers.

The major weakness of the training was the teaching style that did not match with the trainees' learning methods. All seven trainees agree they need more activities, discussion, and interactions for learning. Among them, four add that the training was information overloaded, and two say it was too academic with college or even graduate language level. The other major weakness found through the study is the two pastoral couple trainees have not grown in their intercultural outreach skills, Kingdom mindset, and involvement in multi-ethnic community outreach.

Highlights of Research Findings

The research findings found through interviews are helpful for the researcher in obtaining answers raised by the research questions. The research questions under the study include what barriers can be overcome by training multi-ethnic community outreach workers, the lived experiences of the selected trainees from the training program, and the missiological implications derived from the research findings. Through face to face interviews and the researcher's participant observation, this phenomenological study with inter-disciplinary and integrative approach not only has provided in-depth descriptions about the lived training experience from the selected trainees, but also the contextual features that could have influenced the effectiveness and outcome of the training for the missiological implications.

Growth in Kingdom Mindset

The goal for the trainees to receive the training is for the Kingdom; however, Matthew was the only one out of the seven trainees who mentioned Kingdom extension for his multi-ethnic outreach and training goal. The three lay leader trainees have grown to be more Kingdom minded through the training and are reaching out. The two pastoral couple trainees have grown to be more Kingdom minded through their previous trainings; however, they have not been reaching out since those trainings. Other than Vivian, the other three trainees did not mention that they have grown to be more Kingdom minded after this training. There is a disconnection between their doing and knowing.

Growth in Multi-cultural Competency and Multi-ethnic Outreach Skills

Before the training, the mono-cultural Amy and Matthew interacted with their neighbors through friendship, and they were aware of cultural differences but did not have intercultural skills. The three bi-cultural trainees had a higher multi-cultural awareness than others when they pointed out the multi-ethnic interactions in the community are not at a deep level. Language was the biggest outreach barrier for most trainees.

After the training, the impact of the language barrier has been reduced because the five Anglo Americans had better multi-ethnic interactions. They are more aware of differences, more receptive, and have more information, tools, and understanding for interactions with non-Western people. All trainees have learned some intercultural outreach skills either through this or previous training, or cross-culture living experience, and have overcome some outreach barriers in multi-cultural awareness or intercultural skills through this training. This training program has helped all the trainees in their

knowing, but the teaching and learning methods were the areas which have limited their skills development in doing. The training also did not help the two pastoral couples in their willingness to obey God's command and to share the Gospel among the multi-ethnics for Kingdom extension. It is the researcher's observation that there are disconnections in their doing, knowing, and willing.

Growth in Glocal Missions

The training program began with seeing the need for training outreach workers, and it is because of that same need that these seven trainees committed their time for the training. This affirms the vision. All seven trainees see the diverse community as a good glocal missions opportunity, and it is God who brings them here. They see that glocal missions is for everyone, and outreach workers need to receive training.

Growth in Relationship with God and Man

The trainees who were motivated by love or being a witness are involved in multi-ethnic outreach after the training, except for one. The other three pastoral trainees who said their outreach motivation was the Great Commission command are not involved in reaching out. These four trainees have previous intercultural and seminary trainings and know God's plan and love is for the world, but, they are not willing to obey the command. They did not interact frequently with the multi-ethnics outside their church in spite of multi-ethnic outreach being a challenge or not feeling comfortable. They are yet to be transformed because they are not willing to reach out and love their multi-ethnic neighbors. It is the researcher's observation again that their being, doing, knowing, and willing did not grow together (see Table 19).

Table 19. The Growth of Two Pastoral Couples in Being, Knowing, Doing, and Willing

Participants	Being		Knowing	Doing	Willing
	Relationship with God	Relationship with Man	Glocal Missions Kingdom Theology Multi-cultural Competency Relational Paradigm	Multi-ethnic Outreach Skills	Obedience to Christ's Two Great Commandments and the Great Commission
Jim	Yes	Yes	Yes	No	No
Moses	Yes	Yes	Yes	No	No
Vivian	Yes	Yes	Yes	Yes, more tools to use	No
Wendy	Yes	Yes	Yes	No	No

As for the three lay leader trainees, the training brought Amy and Matthew, two mono-cultural Anglo Americans, to get involved in outreach with increased awareness and skills. The training also helped Paula to have different expectations of people after learning more in-depth knowledge and theories. These three lay leader trainees have grown in their being, doing, knowing, and willing together (see Table 20).

Table 20. The Growth of Three Lay Leaders in Being, Knowing, Doing, and Willing

Participants	Being		Knowing	Doing	Willing
	Relationship with God	Relationship with Man	Glocal Missions Kingdom Theology Multi-cultural Competency Relational Paradigm	Multi-ethnic Outreach Skills	Obedience to Christ's Two Great Commandments and the Great Commission
Amy	Yes	Yes	Yes	Yes	Yes
Matthew	Yes	Yes	Yes	Yes	Yes
Paula	Yes	Yes	Yes	Yes	Yes

Reflection from the Review of Related Literature

The training program is for multi-ethnic community outreach workers in the area who are reaching out to the multi-ethnic diasporas either in their daily environments, or

full-time or volunteer ministries. The effectiveness of the training is measured by the growth and effectiveness at what trainees are doing. Since the two pastoral couple trainees have not grown to be more Kingdom minded and are not involved in any multi-ethnic outreach after the training, this section focuses more on what contextual features could have influenced their training outcome through the review of related literature.

Disconnections in Being, Doing, Knowing, and Willing

Two seminary trained pastoral couples recognized that God brings people here, and He is behind the movement more than seeing it as a mission opportunity. Through their previous intercultural training, they have developed a Kingdom mindset, a closer relationship with God, and other than Vivian, the other three also have grown in their relationship with others. Through this training, Vivian says her relationship with others has grown through this training, but not the other three.

Two couples did not use their learning from any intercultural training for multi-ethnic outreach, and they mentioned being uncomfortable or seeing multi-ethnic outreach as a challenge. Either none of the training had prepared them in intercultural outreach skills in doing, or they are reluctant to be willing to put in extra efforts in reaching out after receiving training, having an intercultural background, and overseas living experience.

Throughout the interviews, several times the couples acknowledged that we need intentionality to find time and opportunities to go and interact with the multi-ethnics and reach out through love. Had they willed to interact with their multi-ethnic neighbors often before receiving the training and also willed to grow and change, they would have known what kind of training would have helped them in their outreach. On the other hand, the

three lay leader trainees willed to obey God's commands to love their multi-ethnic neighbors with intentionality even before they received the training. Now these three trainees see God's Kingdom is expanding through their outreach and for all peoples outside their comfort zones.

All the intercultural trainings did not help two pastoral couples to build intercultural relationships and the unreached people group concept and outreach for church membership became barriers to Jim and Wendy. The seminary training these two pastoral couples received did not help them to see their training problem is a theological problem in Kingdom, missions, and relational paradigm. Although they have received various training, there are disconnections in their being, doing, knowing, and willing (see Table 21).

Kingdom Theology

The Gospel we preach is the good news of the Kingdom. If people are Kingdom-oriented, they will see themselves as aliens and pilgrims on this earth and their lives as a service to the King. They will overcome their fear and get out of their cultural prison from intercultural stress and glorify Him in every aspect of life. They are His witnesses in words and deeds as a sign of the Kingdom and a radical presence in the community. Evangelism and missions arises spontaneously when God rules in their hearts and they wish to obey His will. People will not be reached if we refuse to get out of our comfort zone, bear the Cross to overcome our self-centeredness, and be empowered by the Spirit. An integral intercultural outreach training must focus on doing, being, and knowing to shape the whole person by Kingdom values and also on willing to obey His commands.

Table 21. Disconnections in Being, Doing, Knowing, and Willing

Participants	Being, Doing, Knowing, and Willing
Jim	<p><i>Doing:</i> A bi-culture with intercultural skills</p> <p><i>Knowing:</i></p> <ol style="list-style-type: none"> 1. Cultural learning helps to understand general backgrounds, but we really need to go into person to person to understand them. 2. Love is the most common language and can bring the multi-ethnics together 3. Meaningful interactions only come by intentionality 4. Noticing the cultural differences 5. Interactions remove some ignorance about the unfamiliar culture 6. It takes a lot of intentionality seeking opportunities to meet and love people by one person at a time, and one group at a time. 7. Reaching out by people group
Moses	<p><i>Being:</i> Outreach workers need to be teachable</p> <p><i>Doing:</i></p> <ol style="list-style-type: none"> 1. A challenge to get to know neighbors 2. Intercultural skills from seminary training and overseas living <p><i>Knowing:</i> Church people not to be involved in glocal missions are not because of the Kingdom and other theological perspectives but because of being selfish and uncomfortable</p> <p><i>Willing:</i></p> <ol style="list-style-type: none"> 1. A challenge to find time and opportunities to build relationships 2. Not sure to go intentionality is for everyone to do
Vivian	<p><i>Doing:</i> A TCK and seminary trained with intercultural skills</p> <p><i>Knowing:</i></p> <ol style="list-style-type: none"> 1. Reaching out in the context of relationship to demonstrate God's love 2. What people really need is to be cared for and to be shown love
Wendy	<p><i>Doing:</i> A bi-culture with intercultural skills</p> <p><i>Knowing:</i></p> <ol style="list-style-type: none"> 1. Being a bi-culture is a gift and a blessing to carry out His plan for all nations 2. Deep multi-ethnic interactions are infrequent 3. Deeper relationships are only developed over time, and you get to know the person by interacting and sharing life with him. 4. Interactions remove some ignorance about the unfamiliar culture 5. Noticing the cultural differences 6. The best thing for her immigration to the U.S. is knowing God <p><i>Willing:</i></p> <ol style="list-style-type: none"> 1. Has not met a lot of unreached people here 2. Reaching other people takes a lot of time and can only reach limited number of them

Glocal Missions

God moves people as missional acts for His purposes, and glocal missions is for both the career missionaries and all believers. The missions provide opportunities to

reach multi-ethnic diasporas here and ripple global missional effects back to their homelands and wherever God leads them. When people see themselves sent by God and have a deep divine calling to expand His Kingdom out of their relationship with God and others, they will obey Christ's mandate of being His witnesses. It is beyond the unreached people groups concept or being effective in strategies and structures for church membership growth and for a functional purpose.

Being missional is an obedience issue to get out of our comfort and safety zone, be a witness, and reach out. Without outward and others oriented, people are ingrown, complacent, and ethnocentric, and they withdraw and isolate themselves within the church community. This is about their relational accountability and stewardship to God and the unsaved multi-ethnics around them. The low training attendance from Grace mostly is because glocal missions is yet to be integrated in Grace's mission.

Intercultural Outreach Training

Sufficient cultural knowledge helps to eliminate conflicts and discomfort, and culture is learned much more through interaction than teaching from formal curriculum. Facts and information teaching to increase knowledge awareness was helpful for the two Anglo Americans who had no previous intercultural training and outreach experience; but, the other five trainees with previous intercultural trainings preferred key learning with more interactions, practices, and reflection time. Adults need to learn interactively to have more exploration and interaction with people, experiences, and environments with an emphasis on learning how to learn.

The affective domain training is through interactions within an intentional learning community. The program was overly focused on cognitive learning and missed

the affective and behavioral learning to increase skills through experiential and interactive teaching style to match with the trainees' learning methods. The behavioral learning inside the classroom for skill development has been missed in most classes even though there were discussion and questions and answers time. Despite of that, experiential learning and meeting unreached people opportunities are at every corner of the diverse community outside their doorsteps but only if they are willing to get involved. All the trainees have increased in their knowledge about cultural differences, but the training missed having them increase in the being, doing, and willing among the two pastoral couples.

People could continue to stay in their comfort zones without changing their mind and will after the training. Their lack of interest is a mindset barrier about the calling, spiritual gifts, and being a witness for glocal missions, and this barrier connects with the main outreach barrier, their will in obedience, which only the Spirit can transform it. What they need is more applications of Scriptural truth to have an authentic transforming relationship with God rather than adding more Bible teaching. Above all, trainers need to demonstrate and model their transformed lives, and the researcher is the person who needs to be transformed first.

Relational Paradigm

As the program coordinator and one of the trainers, the researcher failed to be a transformed model to them in her will for attitude change, character transformation, and obedience to the Triune God. The two different training outcomes between the three lay leaders and two pastoral couple trainees are more than the mismatched teaching style. The most difficult challenge in intercultural outreach training is to teach for obedience

and transformation because character and attitude qualities are difficult to be measured and observed.

The Good News begins with the source of all truth, the Triune God, and ends with man responding in obedience. A true Christian is obedient to God, or his faith is dead. Jesus is our example to have perfect vertical relationship with God and absolute obedience to His will, and horizontal relationship to love others.

Transformation happens when we repent our sins and commit our renewal to the Spirit, and character change is to liberate us from our will through the work of the Spirit. Trainees must be willing to grow and change relying on the Spirit for transformation through relationship with God first, and then through relationship with others in a relational learning community. We are responsible for our spiritual growth.

Relational Training

Teaching involves a special spiritual empowerment or enabling by the Spirit to equip workers toward spiritual maturity or ministry effectiveness.⁴³⁵ Relational training is to see people growing in the Lord and to use teaching and outreach methods as serving relationship. It is experiential and passionate, and the curriculum design is also relational. The training outcome evaluation is on the basis of healthy relational patterns in attitude, knowledge, and outreach skills. The researcher failed to be flexible in the curriculum design and to provide enough interaction and experiential learning opportunities. All seven trainees said their relationships with God and other trainees have grown through

⁴³⁵ Hoke, "Writing Learning Objectives," in Ferris, 69.

classroom interactions, but not every trainee has a growing passion and relationship with the multi-ethnic outside their church.

Relational training and structured training are both important because intercultural and relational skills are caught and knowledge learning is taught; however, relational training should be the primary focus. Curriculum design needs to intentionally provide interactions in the learning community with transformed trainers as role models. Not having enough classroom interactions and experiential interactions has limited their growing relationship with the multi-ethnics, and also in their transformative change through interactive learning vertically with God and horizontally with trainers and other trainees. Spiritual input only comes from a life abiding in Christ. The training has provided much external input in knowing, but has not provided enough input in doing, as well as, spiritual input in being and willing to form a powerful basis for ministry competency.

Other than language, the most challenging barrier is the will to obey God, which requires transformation from our rebellious sinful nature. Intercultural outreach training should be relational training combined with formal, informal, and non-formal training to prepare transformative Gospel messengers. Formal training is learning in knowing, informal training is learning for relational skills and developing character qualities in being, and non-formal training is learning through socialization to apply new information to practical situations in doing and knowing. Trainers and trainees enter the learning community to rely on the power of the Holy Spirit to flow and work on their will for obedience and transformation. (see Flow of Relational Training Design in Figure 9).

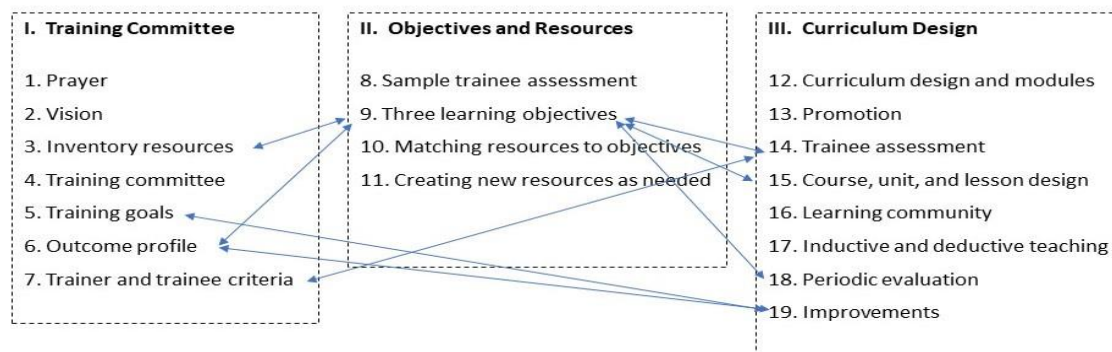


Figure 9. Flow of Relational Training Design

The flow of the program and curriculum design definitely needs to be improved and restructured to be effective. Training should begin with a ministry profile, goals, objectives, outcome profile, trainer and trainee criteria, course list, tuition fee, and the length of time to complete the whole program. The program needs to give trainees time for reflection, and a break from cognitive learning to practice what they have learned for behavioral learning. Conducting face to face assessments during trainee recruitment to understand their expectations of the program, intercultural awareness, ministry experience, skills levels, and spiritual growth and emotional health is also needed. All expectations of the training should be made known as the learning objectives, and match with the teaching objectives of each subject and the goals of the whole program.

Trainers need to have a guideline provided by the coordinator for preparation. The guideline includes a brief trainees introduction, about their ethnicities, education and ministry background, spiritual maturity, and learning objectives; the goals of the program and the objectives of the course; the preferred teaching style, learning methods, and the flow of the lesson; the language level of the trainees; the importance of beginning and

ending each lesson according to the schedule; handout format; objective check list, with their reading assignments and outside classroom practices.

The training should include sharing the training goals, objectives, and learning responsibility with the trainees at the beginning to provide them with a sense of ownership. Learning objectives can be used to develop unit and lesson planning with activities contextualized to the demographics, such as field trips, religious site immersion, ethnic church visits, and ethnic restaurant dining. Each lesson will consist of worship, a lecture, visual aids, discussion and reflection, learning activities, and prayers as a learning community.

In all courses, double-loop learning with critical reflections will be used to evaluate the present reason through observation and examination, unveil the past practices and principles to understand culturally unscriptural assumptions, and then intentionally envision the future God desires for all peoples in the Kingdom. The inductive teaching style will be the main approach for the training context, and it will alternate with deductive style for different learning methods among the trainees. A periodic evaluation of the trainees after completing each major subject needs to be provided to understand their growth in their knowing, being, doing, and willing, and also for program improvement.

Research Methodology

The research methodology under this study is inter-disciplinary and integrative to have a holistic understanding of the training experience of the seven trainees. This methodology has helped the researcher to see how different research assumptions interact together as a whole to explain the phenomena. The in-depth interviews provided details

of individual training experience, and the researcher has discovered how various contextual features could have contributed to individual lived experiences and the training outcome among the seven trainees who live and work in the same context. The research methodology is an appropriate strategy to derive missiological implications for our glocal missions.

Based on the research assumptions and the essence of the lived experiences, an applicable, helpful, and relevant intercultural outreach training program to grow outreach workers and be more effective in multi-ethnic community outreach which is not only focused on the teaching of intercultural outreach skills with experiential learning and interactions in doing and diaspora missiology, Kingdom theology, and multi-cultural competency in knowing is necessary. It also is training to grow all relationships focusing on character development through the teaching of relational paradigm and to have a learning community and a role model, and an obedient attitude willing to be transformed by the Spirit and have the Kingdom mindset for glocal missions.

Missiological Implications

The results of the study have informed readers in understanding the lived experiences of receiving intercultural outreach training, and possible influences from individual trainee contextual features on the training outcome for missiological implications. This chapter is to reflect missiological implications derived from the findings of the study and share recommendations for future research.

The results of this study support the inter-disciplinary and integrative theories from the literature review which addressed the goals and objectives of an intercultural training for multi-ethnic community outreach for all relationships with God and others

and how to train an outreach worker in Cupertino and Sunnyvale, California. Implications from this empirical study contribute to the literature study. Four themes of the lived experiences that were found in this study included the reason to receive the training was to learn more in understanding of cultural differences or in effectiveness; it was a positive training experience; trainees grew in overcoming barriers, relationships, and understanding; and the teaching style did not match with learning methods.

The study indicates that all trainees see the global missions is for everyone, we can bring the multi-ethnics together, and outreach workers need training. This confirms the vision of training for global missions. They expected to learn either in their understanding of cultural differences for better outreach or to be more effective in their ministry. This shows the difference of learning motivation. This finding indicates the trainees with a learner's attitude are involved in outreach, but the trainees with functionalism of being effective are not involved.

The findings also show trainees whose outreach is motivated by love and obeying Christ's command interacted with multi-ethnics frequently before receiving the training and continued afterwards. The trainees whose training goal is to be more effective and say they are Kingdom minded and reaching out for the Great Commission and unreached people group did not have frequent interactions with the multi-ethnics before receiving the training and kept their interactions at the same level afterwards. The researcher believes that if a trainee lacks love and desire to reach the multi-ethnics but reaches out for their clergy job performance under functionalism, he or she may not have a grateful heart to obey Christ's commands. Their relationships with God and others might be

hindered because of their disobedience, and they would not involve themselves in multi-ethnic outreach after the training.

The data also shows that all trainees had positive training experiences and positive comments about the curriculum, and found all subjects were applicable, helpful, and relevant. This finding is congruent with the literature review of diaspora missiology which is multi-disciplinary and integrative and therefore is the curriculum design for multi-ethnic outreach workers. It is reasonable to conclude that an intercultural training for multi-ethnic outreach workers will include more than one disciplinary and is integrative. The findings also infer that trainees who have intercultural background, overseas living experience, and previous intercultural training need a different level of curriculum content.

The findings of this study indicate that through classroom interactions and diverse trainers, all trainees have grown in their learning of cultural differences and relationships with God and others, including the three lay leader trainees who have grown in their outreach relationships and overcome some outreach barriers. It also shows that training has reduced the impact of language barriers to have better multi-ethnic interactions, but not every trainee has grown in their outreach skills. The study indicates that trainees experienced negatively when there was too much at an academic language level, teaching information, or not enough experiential learning opportunities to practice and reflect in teaching. Both the positive and negative experiences are congruent with the literature review of intercultural training that an interactive learning community, curriculum design, diverse transformed trainers, experiential learning, language level, and teaching style is crucial in training for the being, doing, and knowing.

The study of selected trainee contextual features also includes their perspectives toward the global missions opportunities through their background, perceptions, previous trainings, interactions with the multi-ethnics, and outreach barriers, experience, and motivation. After comparing the findings with the literature review of diaspora missiology, Kingdom theology, and relational paradigm, the results of this study suggest that these contextual features could have influenced the training outcome. These differences stemmed out of the trainees' relationships with God and others and their willingness to obey the King for the Kingdom which resulted in two different training outcomes. This suggests a disobedient heart to the King is the main multi-ethnic outreach barrier, and the lack of preaching and teaching the Kingdom and theology at church is another barrier for global missions mobilization. It also suggests the bi-cultures and TCK trainees who migrated during their identity developmental stage between teenage and early adulthood⁴³⁶ might lack interpersonal skills and would need to find their identity in Christ. The intercultural outreach training needs to include obedience and transformation training. These findings are congruent with the literature review of relational missionary training that trainees are responsible for their walk in the Spirit and their growth in spiritual maturity. The training is to have an obedient and transformed trainer in the learning community to model spiritual maturity or effectiveness, and the training outcome is evaluated in attitude, knowledge, and outreach skills.

In these ways, the findings of this study offer a new source of validation of key features in the Relational Missionary Training by Wan and Hedinger. It is reasonable to conclude that an effective intercultural training for multi-ethnic community outreach

⁴³⁶ Identity development stage is adolescence, between age 13-21, according to Erikson's psychosocial theory.

workers is a holistic, integrative, multi-disciplinary, and transformative training. It combines with formal, informal, and non-formal training that focuses more on obedience and transformation than knowledge and skills. The findings suggest that a Kingdom mindset, love for God and others, a transformed and obedient heart to Christ's commands and the Holy Spirit, and intercultural outreach skills are the training goals and objectives. The researcher believes that the findings show that a relational training for multi-ethnic community outreach is the training for being, doing, knowing, and willing.

Relational Intercultural Training in Different Contexts

In addition to training workers for multi-ethnic community outreach in the Silicon Valley of California, further missiological implications for a relational intercultural training in different contexts are derived from the following four themes for any local church or curriculum designer to consider.

Trainee Recruitment and Assessment

Implications in this section are derived from the theme of what brought the trainees to receive the training, and the individual responses of either to be more effective in their ministry or to understand cultural differences for better outreach. A trainee without criteria not only creates dissatisfaction and teaching difficulty, but also makes him but also makes him lack commitment or influence to the learning process within the learning community.

Trainee Criteria. A relational intercultural training program begins with understanding the need for training multi-ethnic community outreach workers, and it is because of this same need that trainees commit their time to the training. The criteria

include a learner's attitude, commitment, emotional stability, interpersonal skills, integrity, Kingdom mindset, obedience to God and the Word, a positive attitude toward multi-ethnics, and spiritual maturity. The workers' being and willing precedes their doing and knowing.

Recruitment and Assessment. With the trainee criteria, personal recruitment for future trainees must be considered since five of the seven regular trainees came because of their relationship with the researcher. After recruitment, a face to face trainee assessment will be conducted to understand if they have felt the need for learning and a grateful heart to God's grace for their outreach. Their training motivation sets the tone for their learning attitude and outreach purpose which is either for the expansion of the Kingdom or for their own church growth. Without a Kingdom mindset, their outreach will not last long as results are usually not immediate, and the multi-ethnics they reach out to might not attend their church. The trainees could become discouraged and then discontinue their learning.

The trainees' contextual features are to be considered in the curriculum design as they can play an important role in training outcome. The contextual features assessment questions include culture, culture crossing experience, educational level, ethnicity, identity, occupation, experiences and perceptions of the multi-ethnic community interactions, their involvements and motivations for multi-ethnic outreach, outreach barriers, and any previous intercultural training. It is crucial to know whether or not the trainees already have frequent and positive multi-ethnic interactions before receiving the training, and if they love their multi-ethnic neighbors out of love and obedience to Christ's two great commands and the Great Commission of being His witnesses.

Trainees will show the love of God to the multi-ethnics to help them see the image of God as a relationship not for a number on their ministry report, but to prepare them to enter a relational intercultural training. Having an infrequent and less positive interaction with the multi-ethnics in a very diverse community is an obedience issue, and these trainees need additional obedience and transformation training in their willingness to go forth.

When trainees are willing to commit their time and come with a learner's attitude, humility, and respect, their will is open to the work of the Spirit in learning, obedience, and transformation. The assessment is also to understand their expectations of the program, intercultural awareness and skill level, preferred learning methods, ministry experience and objectives, needs for ministry development, and spiritual growth and emotional health for their learning objectives.

An assessment sheet should be used to track answers to indicate their level in loving God and others, in doing global missions with intercultural outreach skills, in knowing how to extend the Kingdom with multi-cultural competency, and in their willingness to obey God's will. The influence level of functionalism, homogeneous unit principle, or needing a special calling and spiritual gifts for their multi-ethnic outreach involvement needs to be assessed as well. Trainers will use all the assessment results to set up objectives and responsibility for learning and teaching.

Trainees should be divided into two levels according to the assessments, if resources permit. The mono-cultural trainees who have none or less than five years of intercultural experience are in one level with more facts and information teaching. The bi-cultural trainees and mono-cultural trainees who have at least five years of

intercultural experience are in another level for key learning and more reflections and practice time.

Learning objectives should be matched to the course objectives of each subject and the goals of the whole program for all trainees. The training goals, objectives, and learning responsibility should be shared with the trainees at the beginning of every subject to provide them with a sense of ownership. Trainers will also use individual trainee assessment results to help each trainee measure growth in their being, doing, knowing, and willing before, during, and after the training.

Teaching Styles Match with Learning Methods

Implications in this section are derived from the theme of teaching styles that did not match with learning methods. The individual responses for what helped them to grow in overcoming outreach barriers include learning through classroom interactions, diverse speakers with personal experience and testimony, lecture handouts, and video presentation.

Teaching Styles. The inductive teaching style will be the main approach for an individualistic cultural context, and it will alternate with deductive style for different learning methods among the trainees, and vice versa in a collectivistic cultural context. Diverse trainers should not only help trainees to learn different teaching styles, but also is an opportunity to understand different cultural assumptions to expand their Kingdom mindset and to prepare them for future intercultural discipleship. Since trainers might be inexperienced in training, various teaching guidelines and samples such as these two teaching styles and how to design their lesson plan accordingly are needed.

Trainer Criteria. The criteria includes the trainers' positive intercultural ministry experience and active involvement, education and ethnic background for the subject, emotional health, integrity, love for God and the multi-ethnics, obedience to God's will, and a transformed life. Since the ideal training core team takes time to develop, the trainers will vary in ethnicity, ministry experience, and academic achievement; however, their continuing intercultural ministry and spiritual maturity, family life, interpersonal skills, and spiritual leadership are more important than other criteria.

Diverse trainers will increase learning in intercultural awareness, multi-cultural competency, and outreach skills. Multi-ethnic church members or local ethnic church people are one of the trainer resources to teach others how to reach their own ethnic people living in the community, back home, or wherever they reside. They could be a teaching assistant to the trainer if the church members or local ethnic church people are timid or not fully qualified to be a trainer. If in-person trainer resource is not available locally, out of town trainers, online training, or partnership with other training centers could be an option to have diverse trainers and learn from their experiences until a core team is formed. Trainers need to incorporate experiential learning with applications into the lesson plan.

Experiential Learning Methods. Adults prefer experiential learning with activities, discussion, and interactions to understand what they need to learn, why, and how to apply the theories into real life situations. The what-if analysis is important for adult intercultural learning with applications. The training should be planned to help trainees gain confidence and be more comfortable reaching out in spite of language barriers. Opportunities can be provided to practice how to communicate, be a good

neighbor, and express Christian love culturally, gender, and generationally appropriately even to multi-ethnics who have limited or no host country language proficiency to build trust and relationships. It is also to practice seeing the world through their worldview assumptions.

For intercultural learning in class, activities could be games, role playing, watching a movie or a brief video clip found on YouTube. Discussion could be in a small group or one-on-one format after one or few key learnings. Asking an example from the trainees or provided by the trainer for discussion as a group could also be used. Interactions could be an interview with one to several ethnic peoples or intercultural ethnic workers, testimonies and stories shared by the trainers or from trainees about how they have grown through the training, or question and answer time. Afterwards, the trainer can debrief the class.

For intercultural engagement and immersion outside the classroom, activities and interactions could be field trips to local cultural enclaves, religious sites, ethnic restaurants, ethnic supermarket, or ethnic church. Opportunities for trainees to engage with the ethnic people, learn to communicate with language barrier, and observe the cultural and worldview differences should be created. Trainers can debrief the class afterwards.

In debriefing and all courses, double-loop learning with critical reflections will be used to connect theories with applications. Learning helps trainees understand culturally unscriptural assumptions, and then intentionally envision the future God desires for all peoples in the Kingdom. This learning method interacts with their thinking and doing. It

helps trainees learn how to evaluate cultural differences on how to learn whenever they encounter intercultural issues and expand their Kingdom mindset.

Training Guidelines and Samples for Trainers. Language level and information overload were mentioned by several trainees for areas of improvement under this study. Since the host country language can be the second or even the third language to the diverse trainers, a sample of different training language levels would be beneficial to the trainers. A guideline and sample of key learning for the diverse trainers, particularly for trainers with deductive teaching style backgrounds, is also needed. Lecture and power point handouts are important for trainees who do not have previous intercultural outreach or overseas living experience. Handout format needs to be included in the guideline with samples for the trainers.

In summary, a guideline for the trainers should include the following eight steps: (1) a brief trainee introduction, assessment results, and learning objectives; (2) the goals of the program and the objectives of the course; (3) the preferred teaching style, learning methods, and the flow of the lesson; (4) double-loop learning with critical reflections; (5) the language level of the trainees; (6) the importance of beginning and ending each lesson according to the schedule; (7) handout format; and (8) objective check list for reading assignments and outside classroom practices.

Various samples for the trainers should include: (1) two different teaching styles, learning methods, and lesson plans; (2) double-loop learning with critical reflections; (3) different training language levels; (4) handout design; and (5) an objective check list. Above all, trainers should be prepared to enter a learning community for a relational intercultural training.

Relational Intercultural Training

Implications in this section are derived from the trainees' individual responses under the theme of their growth in overcoming outreach barriers and relationships mainly through classroom interactions, and finding that some trainees did not grow in their willingness because of not having trainers to demonstrate and model their transformed lives. A relational learning community is very much needed for relational intercultural training.

A Relational Learning Community. A relational learning community with at least one transformed trainer to participate throughout the whole module for training in being, doing, knowing, and willing is crucial for the relational training. The community members grow through interactions with God, trainers, and trainees.

Training in Being and Willing. For the training in being and willing every member in the learning community must first have relationship with God and commit their wills to spiritual renewal to the Spirit. Without this renewal and growth in their will, trainees will not be transformed and most likely will blame the trainers and the program for not being effective in training them. The will to change in attitude and character for training in obedience and transformation needs to be assessed during trainee recruitment; otherwise, the other community members could be disappointed and the program hindered.

Trainees learn to grow in their relationship with God and others in the community, and the relational learning time needs to integrate into the lesson plan with intentionality. It takes time to discard glitter images and build trust and relationships

among the community members. Trust and relationship begins with our worship to God and prayers for one another as a community.

For the vertical relationship within the learning community, worshipping God and praying together at the beginning of the first training session of the day strengthens both the vertical and horizontal relationships of the community members. It is a time to prepare the trainees' hearts for learning, a time to remember what God's will is for the multi-ethnics who are outside His Kingdom and the goals and motivation for them to receive the training, and a time to wait upon the work of the Spirit for transformation and their outreach ministry. The community goes to the Lord and experiences God's love and grace together as a group. Trainers are role models in the community who obey God's will and rely on the empowerment of the Spirit for teaching and transformation.

For the horizontal relationship within the learning community, community members can learn to share life and do things together through activities inside and outside the class. Time should be set aside for a potluck, barbeque, or dining out together, a time to share personal life and ministry challenges and praises, a time to meet and befriend community members' families, and a time to do a team outreach project as an experiential learning activity. It is a time to create opportunities for members to express and share the love and grace they have received from God with one another.

Training in Doing and Knowing. For training in doing and knowing, community members can learn from the experiences and testimonies of the trainers and one another. Trainers should learn not only from their success but also their mistakes. For inside class community learning, trainers can share their personal experiences and testimonies, ask for an example from the trainees, watch a video clip, or select an activity previously

suggested for intercultural class learning. For outside the class community learning, trainers can arrange one of the previously suggested intercultural engagements and immerse activities for the community's experiential learning. After the inside or outside class learning, trainers continue the experiential learning through discussions, interactions, and critical reflections with double-loop learning.

It would be better to have training sessions for members of one church or several joint churches rather than to open the training to every local church. The reason is to create a closer learning environment or community. Exceptions would be for special seminars that are offered. People who attend the training for an understanding of cultural differences but do not commit their time and effort to learn in a community is not a relational training. The size of a learning community needs to be small in order for members to build relationships through genuine love and care and for training in their obedience and transformation.

Trainers can be role models who plan and execute the obedience and transformative training, but are productive only when a trainee is willing to obey Christ's two great commandments with full allegiance to our King to carry out the mission of God, and then empowerment and transformation by the Spirit will happen. The subject of obedience and transformation needs to be taught and discussed under diaspora missiology, Kingdom theology, and relational realism paradigm.

The Western compartmentalized and linear thinking needs to integrate the mission of God for diaspora missions, Kingdom allegiance and expansion, and the relationships with human beings and His Being as one big story in the Bible for training. Trainees should be taught to see the big story by helping them understand the whole counsel of

God throughout the Bible chronologically and cyclically. Once their mindset in reading and understanding of the Bible is expanded and relationships with God and others have grown in the learning community, their hearts are prepared for transformation and they will obey and step out of their comfort and safety zones.

Program and Curriculum Design

Implications in this section are derived from the conclusion of the study that an effective intercultural training is a holistic, integrative, multi-disciplinary, and transformative training. The theme of having a positive training experience is achieved because the curriculum is more in depth, specific, and thorough. All subjects are applicable, helpful, and relevant with well researched content at a good venue. Implications to have a positive training experience with diverse trainers, class interactions, handouts, and videos have been derived in previous sections.

Major Elements and Steps. The literature review shows that the major elements and steps in sequence that the researcher would take to develop a training program include praying, developing a vision, inventorying resources, forming a training committee, setting training goals, making outcome profile, setting trainer and trainee criteria, designing trainee assessment, setting objectives, matching resources to objectives, creating new resources as needed, and designing curriculum for informal and non-formal training and modules. After that is promotion, assessing trainees, designing course, unit, and lesson with activities contextualized to the demographics, establishing a learning community, providing guidelines with samples and trainee assessment results to trainers, conducting periodic evaluation, and improving.

Training Vision and Prayers. Training should begin with a vision. It requires continuous prayer for guidance, humility, strength, and wisdom to discern how to carry out the vision. The curriculum designer or program headmaster is an obedient and transformed Christian who has at least ten years of combined experience in intercultural outreach, overseas living, and re-entry. With the assurance from the Spirit to conduct the training, it should begin with inventorying resources, including finances, to understand what resources are available and what resources need to be created.

A Training Committee. A meeting with the pastoral staff or community outreach leaders to share the training vision and determine their interests and needs are the next step. An explanation of the course design and available resources is given if the training is for their church members. If it is a joint training with other churches, include a pastoral leader from every church in the training committee meeting.

Form the committee and recruit other members who are ministry leaders, have the intercultural outreach or training experience, or representatives from other training centers (Phil. 2:3). Discuss with the committee to identify the qualifications of a trained intercultural outreach worker, what the workers should be, do, and know, and the level of spirituality maturity necessary. Discuss the multiplication process that every trainee should become a trainer. These training goals will be the training outcome profile. Afterward, decide on a ministry profile, goals, course objectives, outcome profile, trainer and trainee criteria, course list, tuition fee, and the length of time to complete the whole program.

Course Objectives and Outcome Profile. Design the course objectives and experiences from the outcome profile. The three objectives of character formation,

knowledge, and skill need to match with the ministry objectives of the trainees for all training courses. For the courses that divided into two levels, such as intercultural communication, level one will emphasize knowledge objectives to accumulate facts and information for comprehension, and level two will emphasize skill objective to develop culturally appropriate behavioral skills. Check inventory resources such as available trainers, visual aids, or field experience to match with course objectives and see if new resources need to be created for curriculum design.

New Inventory Resources. Be creative for the inventory resources. If no known in-person or online trainer is available, search several selected evangelical Bible colleges or seminaries websites to find out if a professor under certain courses would be a trainer. Take time to surf on YouTube or other media websites to find video clips or movies for visual aids. For example, the researcher found several HSBC cultural differences commercial video clips and Mr. Baseball cross cultural etiquette movie clip on YouTube which are very applicable and interesting to her trainees. It could take hours to find a video clip suitable for one lesson; however, the impact of intercultural learning through a video is great, and it is worth the effort. Field experience suggestions have been provided in previous sections.

An Applicable and Relevant Curriculum. The design of an intercultural training is both relational and structured as the training is not to follow a curriculum mechanically, but have a flexible interaction of content, methods, and training relationships. It is designed to challenge trainees enough in learning and for them to learn how to learn. The curriculum design is holistic and transformative to learn in a community environment. The designer needs to evaluate the outreach context and think it

through, and then make a list of what subjects he would train others for intercultural outreach through his intercultural experience as an outsider. After that, he switches his mindset to receiving the cultural perspective on what subjects an insider would train outsiders in the context.

For a relational intercultural training curriculum, informal and nonformal training precedes formal training. It must include developing cross-cultural interpersonal skill, and help trainees to see they are responsible for their growth through their relationship with God and others. The design must adapt to the local context, and it integrates into the local and global missions of the church, trainees' ministry, and the trend of the world. It needs to be flexible as the courses are based on the availability of the trainers or training resources.

Course Subjects. Diaspora missiology integrates disciplines in Biblical studies, theology, evangelism, social sciences, arts, and technology. The multi-disciplinary course subjects need to be taught in sequence, continuity, integration, and in logical order. The researcher suggests the curriculum designer search the intercultural studies program course list which includes diaspora missiology on several evangelical Bible colleges or seminary websites to find out what the common courses are among these programs, and how they design their courses in continuity and integration. Another option is to read the tables of content from their course textbooks to get some ideas for the sub-category subjects under a major category.

Using the curriculum design of the three years' training program under this study, the program was designed under several major and sub-categories at an introductory level (see Appendix 1). The sequence in major categories was intercultural communication,

intercultural relationship skills and evangelism, diaspora missiology, multi-cultural counseling and leadership, and relationship paradigm. From the table of content of an intercultural communication textbook, the researcher designed the sub-category for intercultural communication including verbal and non-verbal communication styles, different conflict resolution styles, and how intercultural relationships could have been influenced by identities and histories.

From the research findings, the researcher suggests making the diaspora missiology, relational realism paradigm including spiritual formation and spiritual warfare, theology of Kingdom, and functionalism as the first major category; these are the fundamental courses for all levels. Trainees can be assessed after completing these courses to understand whether or not their being and willing are ready for intercultural outreach in order to continue their learning in doing and knowing.

Other suggested major subject categories are intercultural communication in two levels including contextualization, intercultural holistic ministry skills for the new arrival and the first, second, and third generation immigrants, multi-cultural ministry, specific cultures and worldviews for the ministry context, and other subjects with different courses. Since language barrier was a challenge mentioned by most of the trainees under the study, trainers could consider including basic language learning skills, online interpretation, and translation technology in the course subject design. The flow of the design is built on the preceding lesson, unit, course, subjects, and major categories for integration.

Once the course subjects are decided, they can be divided for doing and knowing into major requirements and electives for two course categories. Requirement courses for

each trainee will be decided upon the knowledge, awareness, and skill levels from the trainee recruiting assessment.

A Good Venue. The venue for the training sessions needs to be in a quiet environment and easily located. It should be large enough to allow the entire class to be divided into small groups for discussion along with book and refreshment tables. It should be furnished with a writing board with different color pens and an eraser, a microphone, a music stand or podium, chairs and tables for adults, a projector with speakers, a stool or high chair for the trainer, and a nearby restroom. It will also provide light refreshments with coffee and tea. Childcare is an option to consider.

Modules. The whole program can be divided into modules according to the major subjects to give trainees time for reflection, a break from cognitive learning, and opportunities to go out and practice what they have learned for behavioral learning. The first six months of each year could be classroom learning, and the second half of the year could be spiritual formation, field experiential learning, group project, and reflections. Subjects can be categorized and divided them into a module format.

Promoting the Training Program. A general flyer for promotion includes a brief course and trainer introduction, a course list under major subjects of the whole program, fees for each module, module schedules, trainee criteria, training goals, and course objectives. Program promotion begins with vision sharing with church leaders, bulk emails to previous trainees recruiting those who are able and willing to be trained. Alumni can be asked to have an informal talk in a church setting to share their testimonies, how intercultural training has helped them to be effective in their outreach,

and then take questions from the audience as a way for promotion. Individual course promotions and reminders need to be sent out continually.

A Program Coordinator. The program needs to have a coordinator to serve in administration, promotion, and venue set up, and become a liaison for communications with the training committee, trainees, trainers, and the curriculum designer or program headmaster. The most important administrative work is to keep track of the growth of each trainee from the results of their recruitment and course completion assessments. The coordinator is a program representative who identifies the training vision and is an obedient and transformed Christian with integrity, a good communicator with interpersonal, intercultural, and organizational skills, and a wise person who is able to handle routine and any crisis situations with physical and emotional health.

Lesson Planning. The new trainee assessment should be repeated for the new applicants, and course objectives adapted if needed. Learning objectives are used to develop units and lesson planning with activities contextualized to the demographics as previously suggested. Each lesson consists of a lecture, visual aids, discussion and reflection, and learning activities as a learning community. Trainers will receive the results of the trainee's assessments and a guideline with samples for their training preparations, and they will go through their syllabus with the class at the beginning of each course.

Trainers should prepare an objective check list for reading assignments and intercultural outreach practices. A check list helps trainees to be responsible for their learning and put their learned theories into practice. This check list is for the trainer to guide each trainee to progress in practical work and also to verify their obedience and

practice. Suggested resources for reading assignments or discussion materials include searching several selected evangelical Bible colleges or seminary websites to read through their related course syllabi, or reading the bibliographies of subject related books which can include this dissertation as a resource.

Information Folder. A folder can be given at the first meeting to help trainees organize all printed information and is a good starting point. Most of the trainees are already busy with their jobs, ministries, and other responsibilities, and this will help them locate information when they need it. Information in the folder includes the vision, goal, objectives, and outcome profile of the training program, a course list, objective check list, reading assignment handouts, results of trainee assessments indicating where they are in their growth, several blank pages for notetaking, syllabus, and powerpoint presentation handouts. In the syllabus are the description and objectives of the course, trainees' responsibilities in reading, participation inside and outside class activities, and involvement in intercultural outreach projects and the learning community.

Periodic Outcome and Program Evaluation. At the completion of every course, subject, and major category, relational training outcome and program evaluations should be performed for improvement. The training outcome evaluation for relational training is on the basis of healthy relational patterns in attitude, knowledge, and outreach skills; this helps improve fulfillment of the outcome profile and training goals (Phil. 2:16). The external input in doing and knowing and the spiritual input in being and willing should be evaluated. This is to determine whether or not learning in the community through formal, informal, and nonformal training has helped trainees to rely on the power of the Spirit to

flow and work in their obedience and transformation. If the trainee fails, they will either retake the needed course or drop out of the program.

Reflection and Improvements. After the evaluations, the curriculum designer and training committee should think about the results, consider strategies for improvement through prayer, and begin future planning for improvements. The evaluations indicate how to improve the training process, training outcome, and stewardship of the resources. The positive strengths that have shown to work will be continued, but the weaknesses must be reflected upon and improved for the future program design.

Besides training, one of the researcher's observations as the coordinator of the training is that glocal missions mobilization in local churches is urgently needed as most churches are only involved in overseas missions. Congregations need to understand they also have the relational accountability and stewardship to God for the glocal missions opportunities around them.

Suggestions for Future Research

The researcher's opinion is that there is an abundance of research on intercultural training or intercultural missionary training, but there is a shortage of multi-disciplinary and integrative training for multi-ethnic community outreach workers. Suggestions for future research that could prove helpful to churches and organizations to train workers are in the areas of glocal missiology, identity, Kingdom theology, obedience and transformation, relational training curriculum design, and transition from functionalism to relational paradigm.

A study that focuses on glocal missiology in mobilization and training for pastors and church members, and also for bi-cultures and TCKs, and an in-depth study exploring if there is an identity issue in multi-cultural interactions and intercultural relationships is needed. A study should evaluate seminary education in glocal missions, spiritual formation, and theology to equip ministers in a glocalized world or not. A study should focus on how often Kingdom theology is preached and taught at church, and how to preach and teach it at church for glocal missions. A study should compare consumerism and functionalism churches with glocal missional churches, and how to transition a church and organization from functionalism to relational paradigm.

Future research focusing on obedience and transformation training and growth measurement, particularly for bi-cultural or intercultural trained ministers is also necessary. A study should investigate the ways in relational training curriculum design in course, unit, and lesson with experiential learning activities, and in which trainers, who once were ethnocentric and functional oriented, facilitate intercultural training in obedience and transformation for outreach workers.⁴³⁷ A study is needed which focuses on training the trainers how to lower multi-disciplinary academic language to college and high school levels for adult trainees.

⁴³⁷ Some of the expressions in these two implications are paraphrased from Jason Prieratt "Calling the Missionary Vocation: A Study of the Lived Experience of American and Majority World Missionaries of Children's Relief International," Doctoral Diss., Western Seminary, 2018.

CHAPTER 7

CONCLUSION

To conclude this dissertation with research, literature review, and research findings, an intercultural training for multi-ethnic community outreach workers in Cupertino and Sunnyvale, California, is multi-disciplinary, practical and relevant, focusing on experiential learning in an interactive learning community with trainees and transformed trainers, and relational. It is training in loving God and others, in doing glocal missions with intercultural outreach skills, in knowing to extend the Kingdom with multi-cultural competency, and in willingness to obey His will. The three major training elements besides multi-cultural outreach competency and skills are diaspora missiology, Kingdom theology, and relational paradigm. It is training in being, doing, knowing, and willing.

The Church needs to recognize that it is God Himself who brings the multi-ethnics to us (Acts 17:25), and we need to seize the glocal missions opportunities by equipping the congregation for the mission task that is in front of us. The outreach challenges can be overcome through our vertical relationship with God and horizontal relationship with others. The interview findings tell us that we must intentionally reach out to the lost who are different than us outside our comfort zone. Intercultural outreach training will improve our interaction skills and give us confidence to build relationships and trust with the diverse peoples as part of the community, and to live out and share the Gospel in a culturally acceptable way.

Training cross-culturally works best with our acceptance of self and then embracing transformation in Christ through His power and grace if we hope to live and work between two cultures.⁴³⁸ Both the doctrinal truth of what we are to believe about ourselves (Eph. 1-3), and the ethical truth of how we are to behave toward others in love (Eph. 4-6) explain what it means to put on the belt of truth. Believing the truth transforms our identity; behaving truthfully enhances our community.⁴³⁹ Diaspora missions is cross-marked missions to reject the temptations toward convenience, dabbling, self-interest, and volunteerism. We should be like Paul who laid down his life every day in his diaspora missions (1 Cor. 15:31),⁴⁴⁰ through our missionary lifestyle, and we must intentionally reach out to the lost from far and near who are different than us outside our comfort zone.

God calls us to love our neighbors who are like or unlike us. It puts us in need of the power of the Spirit to deliver us from our comfort zone, disobedience, fear, limitations, and all weaknesses. In humility and obedience, we trust the Lord to carry out His will through us by His grace and strengths.⁴⁴¹ It is the Spirit within us enabling us to gladly love others. It is in surrender of our will to a life of close following in obedience and continual relationship with God that our spiritual life will grow. Some long time Christians have lost their first love, and they need humility, the work of the Spirit in their inmost parts, and return to a closer relationship with Christ.⁴⁴² We must be near enough

⁴³⁸ Lingenfelter and Lingenfelter, *Teaching Cross-Culturally*, 125.

⁴³⁹ David E. Stevens, *God's New Humanity: A Biblical Theology of Multiethnicity for the Church* (Eugene: Wipf & Stock, 2012), 193.

⁴⁴⁰ Lorance, "Reflections of a Church Planter among Diaspora Groups in Metro-Chicago," 284.

⁴⁴¹ Kevin Yi, "The Temptations of Using Your 'Calling' as an Excuse," Sola Network, under "Church and Ministry," <https://sola.network/article/temptations-calling-as-excuse> (accessed September 10, 2019).

⁴⁴² Andrew Murray, *The Key to the Missionary Problem: A Passionate Call to Obedience in Action*, (Fort Washington: CLC Publications, 1979), 96-7.

to hear Him and ready to do His will out of our devotion to Him and His love.⁴⁴³ The multi-ethnic community outreach problem is a personal relationship problem with the Triune God.

From the very beginning, God gave Adam and Eve free will to obey his only command, but they failed. The Gospel of Grace is that God takes the initiative to forgive our disobedience to His commands that causes us fear, guilt, or shame. This grace is unmerited, and He gives us more grace when we humble ourselves (Prov. 3:34) and testify the Gospel of His grace in words and deeds. The promise of the presence of the Holy Spirit after the Great Commission is to obey His commandments (Matt. 28:18-20). Christ models His life to the disciples, but they were not transformed to be His witnesses until the coming of the Holy Spirit at Pentecost (Acts 2) after they have obeyed His command (Acts 1:4). God gives us a spirit of power, of love, and of self-discipline (2 Tim. 1:7) to extend His Kingdom through our global missions. Intercultural training outcome for multi-ethnic community outreach workers relies mainly on the will of individual trainees to allow the work of the Spirit in their being, doing, knowing, and willing.

Significance

The researcher's contribution to the intercultural training for multi-ethnic community outreach workers in Cupertino and Sunnyvale, California, is that she not only introduces the voices of the seven trainees into the literature study, but also understands how contextual features could have influenced their training outcome. Intercultural

⁴⁴³ Murray, *The Key to the Missionary Problem*, 100.

trainers and curriculum developers should be aware of the unique challenges of holistic training in being, doing, knowing, and willing for glocal missions. The meaning of this study is that obedience and transformation precedes knowledge and skills, and the training should be relational and transformative in an interactive learning community.

Final Thoughts

It is urgent to equip our church members with intercultural outreach awareness and skills. The Kingdom will not be expanded if we do not live a missional lifestyle, be empowered by the Holy Spirit, and overflow the love of God in us to others. The two key points for glocal missions mobilization are that the calling is for every believer to love our neighbors and to our obedience in doing His will for the Kingdom out of our close relationship with God. We truly love God only when we obey His commands (John 14), and we truly love our multi-ethnic neighbors only when we will to lay down our lives for them. Seeing that atheists will be dominating the United States soon,⁴⁴⁴ and the Silicon Valley community is diversified rapidly with multi-ethnic immigrants, every Christian must take up the glocal missions task and be a witness to every nation, tribe, people, and language (Rev. 7:9).

Let us always envision the time when we will gather together before the Throne worshipping the Lamb who died for all, and invite people who are outside the Kingdom to join us on that day and now. May the Good News of the Kingdom not pass the multi-ethnic people living around us here, living there in their homelands, and every place.

⁴⁴⁴ Samuel Smith, "Religious 'Nones' Now as Big as Evangelicals in the US, New Data Shows," *Christian Post* (March 20, 2019), under "news," https://www.christianpost.com/news/religious-nones-now-as-big-as-evangelicals-in-the-us-new-data-shows.html?fbclid=IwAR2cHFq-3icGkawzx_POZMQFId2x6TR7maYW1tTxZE5W-pX4E8sBFdeH95M (accessed March 26, 2019).

Jesus, our King of kings, please empower and send us out with your love to share the privilege we already have with all peoples, to enjoy your tomorrow in today's world.

Amen.

APPENDIX 1

Intercultural Training 2016-2018 Records

Table 22.1. Year of 2016

Date	Type	Category	Topic	Attendance
Jan. 22	Seminar	Diaspora Missiology	Discovering Our Unreached Neighbors	28
Feb. 19	Seminar	Intercultural Communication	Discovering My Own Cultural View So I Can Understand Yours	50
Mar. 4	Training	Diaspora Missiology	Review and Group Discussion for Jan. 22 and Feb. 19 Seminars	23
Mar. 18	Seminar	Specific Culture and Worldview	Cultural and Religious Immersion Experience	30
Apr. 1	Seminar	Intercultural Communication	Understanding Others' Basic Values in Cross-cultural Interactions	12
Apr. 15	Seminar	Contextualization	Ministering in Guilt, Shame and Guilt Cultures	17
May 7	Training	Contextualization	Review and Group Discussion for Apr. 15 Seminar	14
May 20	Seminar	Specific Culture	Cross Chinese Cultures	27
May 26	Seminar	Relational Paradigm	Practical Guidelines of Spiritual Warfare	24
June 3	Seminar	Specific Culture	How to Relate to Indian Friends and Neighbors	49
June 10	Training	Specific Culture	Review and Group Discussion for June 3 seminar	19
July 8	Training	Intercultural Communication	Capstone Presentation and Intercultural Communication (1)—Blocks	11
July 15	Training	Intercultural Communication	Intercultural Communication (2)—Blocks and History	10
Aug. 5	Training	Intercultural Communication	Intercultural Communication (3)—Identity	10
Aug. 19	Training	Intercultural Communication	Intercultural Communication (4)—Language and Speaking and Listening Skills	10

Table 22.1. *continued*

Date	Type	Category	Topic	Attendance
Sept. 9	Training	Intercultural Communication	Intercultural Communication (5)—Nonverbal Communication	9
Sept. 16	Seminar	Others	Christianity With Many Accents: How Christian Traditions Became so Diverse	9
Oct. 7	Training	Intercultural Communication	Intercultural Communication (6)—Conflict Resolutions	9
Oct. 21	Seminar	Specific Culture	The Country, The People and Culture of Korea	10
Nov. 4	Training	Diaspora Missiology	Intercultural Relationships in Our Daily Life	11
Dec. 2	Fellowship	Relational Paradigm	Year-end Fellowship and Prayer	9

Table 22.2. Year of 2017

Date	Type	Category	Topic	Attendance
Jan. 13	Training	Diaspora Missiology	My Multi-ethnic Outreach Sharing	17
Jan. 20	Seminar	Contextualization	Relational and Storytelling Evangelism (1)	29
Feb. 3	Seminar	Contextualization	Relational and Storytelling Evangelism (2)	26
Feb. 17	Training	Contextualization	Application of Storytelling Evangelism	10
Mar. 3	Seminar	Worldview	What is Worldview and Biblical Worldview	15
Mar. 17	Training	Other	Community People Group Research Method	5
Apr. 7	Seminar	Specific Worldview	Chinese Worldview	41
Apr. 21	Training	Intercultural Holistic Ministry Skills	Intercultural Friendship Skills (1)	8
May 5	Seminar	Specific Worldview	Sikh Worldview	26
May 19	Training	Intercultural Holistic Ministry Skills	Intercultural Friendship Skills (2)	6

Table 22.2. *continued*

Date	Type	Category	Topic	Attendance
June 1	Seminar	Specific Culture and Worldview	One-day Indian Outreach Seminars for Local Pastoral Staff	18
June 2	Seminar	Specific Worldview	Hindu Worldview	17
June 16	Training	Intercultural Holistic Ministry Skills	Intercultural Friendship Skills (3)	6
July 7	Training	Relational Paradigm	Spiritual Formation— <i>Leticia Divina</i>	6
Aug. 4	Training	Theology of Kingdom	The Kingdom Story	18
Aug. 18	Training	Relational Paradigm	Passing the Five Hurdles and Six Tests	10
Sept. 15	Seminar	Contextualization	The Role of Culture in Lifespan Development	9
Oct. 6	Training	Diaspora Missiology	17 Breakthroughs of the Early Church	11
Oct. 20	Training	Diaspora Missiology	Research Presentation: Relational Evangelism with Community Approach	5
Nov. 3	Training	Specific Worldview	America, Return to God	8
Dec. 1	Training	Multi-cultural Ministry	Life and Ministry of Dr. Thomas Wang	12

Table 22.3. Year of 2018

Date	Type	Category	Topic	Attendance
Jan. 26	Seminar	Multi-cultural Ministry	Leading Cross-culturally	10
Feb. 23	Training	Multi-cultural Ministry	Application of Jan. 26 seminar	8
Mar. 16	Seminar	Intercultural Holistic Ministry Skills	“Thriving in Babylon” and Beyond! Intercultural Outreach and Counseling	16
Apr. 20	Seminar	Intercultural Holistic Ministry Skills	From Identity Crisis to Identity in Christ: A Unique Pathway of Intercultural Outreach and Counseling	14

Table 22.3. continued

Date	Type	Category	Topic	Attendance
Apr. 27	Training	Intercultural Holistic Ministry Skills	Core Group Discussion for Apr. 20 seminar	4
May 18	Seminar	Relational Paradigm	Half-Day Loving God and Loving Your Neighbor Seminars for Pastoral Staff	5
May 18	Seminar	Relational Paradigm	Loving God and Loving Your Neighbor Seminar for Outreach Workers	7
June 15	Training	Diaspora Missiology	Diaspora Missiology (1) for Core Group	6
Aug. 17	Training	Diaspora Missiology	Diaspora Missiology (2) for Core Group	6
Sept. 21	Training	Diaspora Missiology	Homogeneous Unit Principle Versus Multi-ethnicity for Core Group Debate	5
Oct. 5	Training	Diaspora Missiology	Traditional Missiology Versus Diaspora Missiology	6
Nov. 2	Training	Other	Preparation for Short-term Mission Trips	5
Dec. 7	Fellowship	Relational Paradigm	Year-end Fellowship and Prayer	5

APPENDIX 2

First Promotion Flyer

Multi-Ethnic Community Outreach Seminar

The opportunities to spread the Gospel in this valley are endless given the ethnic diversity. Multi-ethnic community outreach is a new and very challenging glocal missions field. We see the importance of equipping church leaders and followers with intercultural outreach skills. Also to support individuals who are reaching out in a variety of ways, exchange ideas, learn from others' mistakes, share ideas of how to go about it, and build connections.

Purpose: A series of seminars are for Christians who are interested in or already involved in multi-ethnic community outreach. Guest speakers are invited to offer their expertise in academic studies, researches, and experiences. It is to strengthen our competency in the areas, but not limited to, intercultural communication, intercultural evangelism, spiritual warfare, culture and lifespan development, intercultural counseling, and multi-cultural leadership skills in the multi-ethnic church and community.

First Seminar Topic: Discovering Our Unreached Neighbors

Speaker Name:

Speaker Introduction:

Date:

Place: Grace Bible Church, Address with Church Campus Map

Cost: Free (No child care will be provided)

APPENDIX 3

Survey

I. Central Questions for All Participants:

1. About Yourself:

- 1) What is your current occupation (s)?
- 2) Looking back, what brought you to reach out to multi-ethnics (Because of family, school, overseas travel, work, etc.)?
- 3) How long have you been living in Cupertino/Los Altos/Mountain View/Santa Clara/Sunnyvale area? And how long have you been working in the Sunnyvale and Cupertino area? (Please provide a brief work history: major jobs with number of years.)

2. Multi-ethnic Community Interactions:

- 1) From your Christian perspective, how do you see the growing multi-ethnic population in the community?
- 2) What would you say about the multi-ethnic interactions in the community? Are there frequent interactions? Are they positive or negative? Why?
- 3) What do you think about the cultural, linguistic and ethnic diversity in the community?
- 4) How do you usually interact with your multiethnic neighborhood?
- 5) Do you think that it is possible to bring multi-ethnic community together? Why or why not?
- 6) Is there any known intercultural training provided by any local church or mission organization for their multi-ethnic congregation and outreach in the Silicon Valley? If so, what classes are they? From your observation and understanding, has the training been helpful/effective/applicable?

3. Multi-ethnic Community Outreach:

- 1) What motivates you to be involved in multi-ethnic community outreach?
- 2) How long have you been involved in multi-ethnic community outreach? What are the outreach program(s)/activities you are involved in?
- 3) How is your outreach experience so far?
- 4) Do you have any multi-ethnic outreach barriers? If so, what are they and why?
- 5) Do you consider your cultural background an advantage or disadvantage to reach the multi-ethnics? Why?

4. Intercultural Outreach Training:

- 1) What brought you to our training? Why do you think you need to receive intercultural outreach training?
- 2) How did you know about our training program?

- 3) Do you think community outreach workers need intercultural training? Why or Why not?
- 4) What do you think about learning from interaction and observations versus receiving training?
- 5) Have you received any intercultural outreach training/education before you attended our intercultural seminar/training in 2016? If so, when and what classes are they?
- 6) Does the previous training you have received before our training program help you to overcome some/or all of your outreach barriers? If so, in what way? If not, why?
- 7) Does the previous training help you to build closer relationship with the Triune God, classmates and your ministry target people, and be more Kingdom minded? If so, in what way? If not, why?

5. Current Intercultural Outreach Training Program:

- 1) Please describe you lived experience as a multiethnic outreach worker attending our intercultural outreach training program since January 2016. How do you describe your experience of the training? When you think of your experience with our outreach seminars and training, what comes into your mind?
- 2) Do you find them ALL being relevant/helpful/applicable for your outreach? If not all, what were the relevant/helpful/applicable classes to you? Why? (Please describe your personal experience where you have applied learning from our intercultural outreach training program since January 2016.)
- 3) What worked well in the training program including but not limited to subjects, venue, classroom setting, trainer, teaching style, learning style, relationship with trainer and classmates etc.? What were the strengths?
- 4) Does our training program help you to overcome some/or all of your outreach barriers? If so, in what way? If not, why?
- 5) Does the training help you to build closer relationship with the Triune God, classmates and your ministry target people, and be more Kingdom minded? If so, in what way? If not, why?
- 6) What did not work well in the training program including but not limited to subjects, venue, classroom setting, trainer, teaching style, learning style, relationship with trainer and classmates etc.? What were the weaknesses?
- 7) What classes are irrelevant and inapplicable for your outreach, and why?
- 8) From your outreach experience, what subjects would you like to learn to advance your outreach? Should any classes should be added in the future, and why?
- 9) What is your learning method? What teaching style will fit you better?

6. Areas of Improvement:

- 1) What would you say about the low attendance in 2017 and 2018?
- 2) What are the ways and means to improve our intercultural outreach training program?
- 3) What suggestions would you have for future offerings of the program to multi-ethnic community outreach workers?
- 4) Additional comments and suggestions.

II. Sub-questions (based on the time period of each individual attendance and contextual features):

1. For Amy:

- 1) What was it like when you just started in September 2017 reaching people who do not speak English at all through ESL class? Any story or learned lessons?

2. For Jim and Wendy:

- 1) How long have you been living in the United States?
- 2) What do you think about your bi-cultural identity?
- 3) Do you think we should reach out to the multi-ethnics who are different than us?
If so, how we can reach out to them?
- 4) What was it like when you just started with people who are fluent, somewhat fluent, little or no English proficiency? Any story or learned lessons?
- 5) In spite of your outreach barriers, what made you to step outside the church?

3. For Matthew:

- 1) Does our training help you to interact and build relationships with non-westerners in our multi-ethnic community?

4. For Moses and Vivian:

- 1) What is/are your identity(ies)?
- 2) For Vivian: Being raised as a missionary kid in Brazil, what do you think about your cultural identity?
- 3) How do you see our multiethnic community and global missions?
- 4) Are there any requirements for any church and Christian to be involved in intercultural outreach in our community?
- 5) Are there any barriers for you as a church leader to step outside the church for community outreach?
- 6) Was it a challenge for both of you to teach in the training program?
- 7) Does our training help you to interact and build relationships with non-westerners in our multi-ethnic community?

5. For Paula:

- 1) Can you tell me about your interest to have your intercultural communication or cultural competence training business for corporates?

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