

CHMN731 Essential Principles and Practices in Multiethnic/Multicultural Mission and Ministry

Summer 2020

Kenley Hall, DMin

SYNOPSIS OF THE COURSE

CLASS & CONTACT INFORMATION

Class location:	Newbold College, Bracknell, Berkshire, ENGLAND
Class meeting times:	May 11-21, 2020
Course Website:	learninghub.andrews.edu
Instructor Telephone:	(269)-471-6358
Instructor Email:	kenley@andrews.edu

BULLETIN DESCRIPTION OF COURSE

This module will examine best practices in multiethnic/multicultural mission and ministry. Special emphasis will be given to models of multiethnic/multicultural mission and ministry. The module will include site visits to successful multiethnic/multicultural churches and discussions with these top practitioners.

PROGRAM & COURSE LEARNING OUTCOMES

Your degree program seeks to help you achieve the **Program Learning Outcomes** basic to your chosen profession. Your Program Learning Outcome primarily addressed in this course is:

- 1) Critically reflect on, articulate, and apply biblically based principles and values for excellence in mission and ministry.
- 2) Conduct research and implement an intervention in response to ministry challenges and trends in a *glocal* context, related to the primary field of service.

- 3) Demonstrate knowledge and skills acquired, and analyze the resultant impact on one's ministerial experience.

The following **Course Learning Outcomes** contribute to the overall Program Learning Outcomes by identifying the key learnings to be achieved by diligent work in this course:

The outcomes for the Multiethnic/Multicultural Mission and Ministry concentration include;

- 1) a knowledge base,
- 2) a transformational emphasis on being, and
- 3) doing evidenced in skill training for missional church practitioners.

Knowing: The knowledge base has the eleven following components:

1. Understanding of the biblical and sociological foundations for multiethnic/multicultural mission and ministry
2. The four levels at which racism exists
3. The best practices for multiethnic/multicultural mission and ministry
4. A primary reason for the challenge of 2nd and 3rd generation immigrants
5. The changing worldwide demography
6. Postmodern and Metamodern views on racial inclusivity
7. The principles of racial reconciliation
8. Appreciation and awareness of the personal spiritual life as foundational for mission and ministry
9. Systems thinking and change theory
10. Leadership development as the framework for multiethnic/multicultural mission and ministry
11. The principle of reflective practice

Being: In the process of the concentration, participants will experience development in the following seven areas:

1. One's identity formed through discipleship
2. Multiethnic/Multicultural mission and ministry as a way of life
3. Commitment to multi-ethnic/multicultural collaboration for mission and ministry
4. Awareness of one's Cultural Intelligence
5. A consciousness of personal and corporate racism
6. Attentiveness to one's personal prejudices
7. A life-long learner

Doing: Participants in the concentration demonstrate competency in areas fitting their context selected from the nine practices listed below:

1. Implementing spiritual health into the fast paced life of the 21st century
2. Applying the principles of racial reconciliation in their church and local community
3. Modeling multiethnic/multicultural mission and ministry
4. Transitioning a church for multiethnic/multicultural mission and ministry
5. Planting a multiethnic/multicultural church
6. Implementing best practices in multiethnic/multicultural mission and ministry
7. Establishing clear indicators for assessing multiethnic/multicultural mission and ministry
8. Processing and managing change

COURSE OVERVIEW

Course topics and assignments have been selected to contribute to learning and evaluating these Course Learning Outcomes (CLOs) as follows:

Date	Topic	Assignment Due
5/11/20	Pre-Intensive	Reading Assignments
5/11-5/21	Intensive	Daily Journaling/Notes
6/10/20	Post Intensive	Context Support Group
6/10/20	Post Intensive	Ministry Development Plan (MDP)
9/1/20	Post Intensive	First Group Meeting
10/1/20	Post Intensive	Mentoring Report
1/21/21	Post Intensive	Reading Assignments
2/1/21	Post Intensive	Second Group Meeting
3/1/21	Post Intensive	Post Intensive Paper
3/1/21	Post Intensive	Journal and Attendance of Group Meetings

2018 TED Multiethnic/Multicultural Mission and Ministry				
Syllabi and schedule for the cohort that begins in 2018:				
Course #	Course Name	Instructor	Intensive Dates	Intensive Location
CHMN723	Theological and Social Science Foundations for ME/MC Mission and Ministry (4 cr)	Dr. Kenley Hall	May 21-30, 2018	Newbold College
GSEM790	DMin Project Seminar (4 cr)	Dr. David Penno	May 31-June 6, 2018	Newbold College
GSEM706	Spiritual & Theological Foundations for Ministry (8 cr) (Includes 2-day Field Research Symposium with Petr Cincala)	Dr. Allan Walshe	May 13-31, 2019	Newbold College
CHMN731	Essential Principles and Practices in ME/MC Mission and Ministry (5 cr)	Dr. Kenley Hall	May 11-21, 2020	Newbold College
	Implementation Symposium	Dr. David Penno	May 27, 2020	Virtual meeting via Zoom
GSEM796	DMin Project		Spring 2020	
CHMN712	Transformational Leadership (5 cr)	Dr. Stan Patterson	May 10-21, 2021	Newbold College
GSEM796	DMin Project (3 cr)		Spring 2021	

Always consult the Doctor of Ministry program planner at www.doctorofministry.com for possible adjustments to the date and locations of future teaching intensives.

ATTENDANCE

(adapted from the AU bulletin)

Regular attendance is required at all classes and other academic appointments. When the total number of absences exceeds 10% of the total course appointments, the teacher may assign a failing grade. Merely being absent from campus does not exempt the student from this policy. Absences recorded because of late registration, suspension, and early/late vacation leaves are not excused. The class work missed may be made up only if the teacher allows. Three tardies are equal to one absence.

COURSE MATERIALS

Required Course Materials

- 1) Black, Kathleen M. 2000. *Culturally-Conscious Worship*. Nashville: Chalice. 153 pages
- 2) Brouwer, Douglas J. 2017. *How to Become a Multicultural Church*. Grand Rapids: Eerdmans. 189 pages
- 3) Kim, Matthew D. 2017. *Preaching with Cultural Intelligence: Understanding the People Who Hear Our Sermon*. Grand Rapids, MI: Baker.
- 4) Volf, Miroslav. 2019. *Exclusion and Embrace: A Theological Exploration of Identity, Otherness, and Reconciliation*. Nashville: Abingdon. 408 pages.
- 5) Cleveland, Christena. 2013. *Disunity in Christ: Uncovering the Hidden Forces that Keep Us Apart*. Downers Grove: IVP. 220 pages
- 6) DeYmaz, Mark and Yancey, George. 2007. *Building a Healthy Multi-ethnic Church: Mandate, Commitments and Practices of a Diverse Congregations*. San Francisco: Josey-Bass. 240 page
- 7) DeYmaz, Mark and Li, Harry. 2010. *Ethnic Blends: Mixing Diversity into Your Local Church (Leadership Network Innovation Series)*. Grand Rapids: Zondervan. 240 pages
- 8) Eberhardt, Jennifer L. 2019. *Biased: Uncovering the Hidden Prejudice That Shapes What We See, Think, and Do*. New York: Viking. 352 pages
- 9) Grey, Derwin. 2015. *The High Definition Leader: Building Multiethnic Churches in a Multiethnic World*. Nashville: Thomas Nelson. 224 pages
- 10) Marti, Gerardo. 2017. *Worship across the Racial Divide: Religious Music and the Multiracial Congregation*. New York: Oxford University Press. 282 pages
- 11) Maynard-Reid, Pedrito. 2000. *Diverse Worship: African-American, Caribbean and Hispanic Perspectives*. Downers Grove, IL: InterVarsity.
- 12) Robert, Dana L. 2019. *Faithful Friendships: Embracing Diversity in Christian Community*. Grand Rapids: Eerdmans.

For price information, please see the listing at the Bookstore www.andrews.edu/bookstore.

For Recommended Course Materials see Appendix #3.

TIME EXPECTATIONS FOR THE COURSE

US Credit-Hour Regulations

For every semester credit, the Andrews University credit hour definition requires that:

- **Courses for academic masters' (e.g. MA [Religion]) and all doctoral degrees** include 15 instructor contact hours, and 45 hours of independent learning activities.

The calculation of hours is based on the study skills of the average well-prepared graduate student. Students weak in these skills: 1) may require more time and should consider taking fewer classes each

semester; and 2) can find skill development assistance through the Seminary Study and Research Skills Colloquia, the AU Writing Center, and AU Student Success office.

In order to achieve the outcomes of this course, learning time will be distributed as follows:

		Academic Doctoral Programs
		5 Credits
Instructor Contact Hours	Face to Face Instructional Time (Intensive)	75 hrs
Independent Learning Activities	Reading and book applications	213 hrs
	Journaling during the intensive	2 hrs
	Context support group	2 hrs
	Peer group attendance and journaling	3 hrs
	Mentoring Report	5 hrs
	Post intensive paper	124 hrs (the writing time - 60 hours, plus experiential and research time - 64 hours, <u>satisfies the 124 hours for 2 project credits</u>)
Total Hours:		300 (not including the project credits)

GUIDELINES FOR COURSE ASSIGNMENTS

Grades are based on the independent learning activities below which provide practice toward, and assessment of, the learning outcomes of this course. The grade weighting for each assignment is provided in the right-hand column. Specific due dates are given in the Course Overview above.

Assignment Description	Weighting
I. Pre-Intensive A. Pre-Intensive Reading: Due on first day of the intensive May 11, 2020	100 X 4 = 400 Points

<p>Read <u>each</u> of the required books. Then List five principles from each book and how you can apply these principles to ME/MC Mission and Ministry in your ministry context.</p> <p><u>Be specific about both the principles and your application of the principles</u></p> <ol style="list-style-type: none"> 1. Black, Kathleen M. 2000. <i>Culturally-Conscious Worship</i>. Nashville: Chalice. 2. Brouwer, Douglas J. 2017. <i>How to Become a Multicultural Church</i>. Grand Rapids: Eerdmans. 3. Kim, Matthew D. 2017. <i>Preaching with Cultural Intelligence: Understanding the People Who Hear Our Sermon</i>. Grand Rapids, MI: Baker. 4. Volf, Miroslav. 2019. <i>Exclusion and Embrace: A Theological Exploration of Identity, Otherness, and Reconciliation</i>. Nashville: Abingdon. <p>Books can be purchased in any manner convenient to the participant.</p> <p>B. Attend virtually the Implementation Symposium. This symposium will help you finalize your project proposal, obtain DMin Committee and IRB approval, and prepare you to implement your project in year three of the program. The lead faculty for this module cannot enter a final grade until affirmation is provided by the project coach that you attended the symposium.</p>	<p>Part of the participant's DMin journey, but separate from this course</p>
<p>II. The Intensive</p> <p>A. Punctual attendance is required for all intensive sessions. A maximum of 10% absence of total activities is allowed.</p> <p>B. On some evenings a daily journal will be required.</p> <p>C. Participation in discussion, group activities, journaling, and compilation of notes is expected.</p> <p>D. A cohort field experience (will or may) be planned for Saturday and Sunday.</p>	<p>10 X 8 =80</p>
<p>III. Post Intensive</p> <p>Read <u>each</u> of the required books. Then List five principles from each book and how you can apply these principles to ME/MC Mission and Ministry in your ministry context.</p> <p><u>Be specific about both the principles and your application of the principles</u></p> <p>Due date: January 1, 2021</p> <ol style="list-style-type: none"> 1. Cleveland, Christena. 2013. <i>Disunity in Christ: Uncovering the Hidden Forces that Keep Us Apart</i>. Downers Grove: IVP. 220 pages 2. DeYmaz, Mark and Yancey, George. 2007. <i>Building a Healthy Multi-ethnic Church: Mandate, Commitments and Practices of a Diverse Congregations</i>. San Francisco: Josey-Bass. 240 page 3. DeYmaz, Mark and Li, Harry. 2010. <i>Ethnic Blends: Mixing Diversity into Your Local Church (Leadership Network Innovation Series)</i>. Grand Rapids: Zondervan. 240 pages 4. Eberhardt, Jennifer L. 2019. <i>Biased: Uncovering the Hidden Prejudice That Shapes What We See, Think, and Do</i>. New York: Viking. 352 pages 	<p>100 X 7 = 700</p>

<ol style="list-style-type: none"> 5. Grey, Derwin. 2015. <i>The High Definition Leader: Building Multiethnic Churches in a Multiethnic World</i>. Nashville: Thomas Nelson. 224 pages 6. Marti, Gerardo. 2017. <i>Worship across the Racial Divide: Religious Music and the Multiracial Congregation</i>. New York: Oxford University Press. 282 pages 7. Maynard-Reid, Pedrito. 2000. <i>Diverse Worship: African-American, Caribbean and Hispanic Perspectives</i>. Downers Grove, IL: InterVarsity. 8. Robert, Dana L. 2019. <i>Faithful Friendships: Embracing Diversity in Christian Community</i>. Grand Rapids: Eerdmans. 	
<p>B. Review the Ministry Development Plan (MDP) of five to seven pages, double spaced. The Ministry Development Plan should have four sections; a description of your situation when you began the program, your vision for your life and ministry following the program, the steps you have been taking and propose to take to move in the direction of that vision during your program, and a listing of the helping as well as hindering forces. The Ministry Development Plan should include spiritual, personal, relational, and professional context, vision, and activities to accomplish the vision in those areas. The MDP will serve the context support group and form the foundation for a three to five page reflection paper describing your spiritual, relational, and professional growth during the program at the time of your assessment at the end of the program.</p>	<p>Part of the participant's DMin journey, but separate from this course</p>
<p>C. Chapter four of your project document, a paper of at least 16 but no more than 22 pages, will be required providing the methodology of your project challenge. This is the work required in year three that partially integrates your 6 credits of project learning into the program.</p> <p><i>The Doctor of Ministry Project Writing Manual 2nd Edition</i> (or more recent edition) will provide the standards for all written work. Doctor of Ministry papers are done in Turabian Parenthetical style. Due date: March 1, 2021</p> <p><u>Must be completed and handed into your advisor in order to pass this course</u></p>	
<p>D. Complete your DMin project proposal, obtain DMin Committee and IRB approval, and begin implementing your project. The project coach will work with you on these objectives during and after the Implementation Symposium. Due date: Assigned by the DMin Project Coach). The lead faculty for this module cannot enter a final grade until affirmation is provided by the project coach that you completed your proposal and have begun implementation of your project.</p>	<p>There are no course points attached to this assignment. However, <u>you cannot pass the course until this is complete</u></p>

E. Meet again with your context support group of five to nine persons from your specific ministry context and review your MDP. The meeting should center on personal and professional progress. The meeting must occur on or before (June 10, 2020). The group will review the MDP and be updated on the progress of your project.	75 points
<p>F. Students will participate in a minimum of two sessions of a work group for peer support and sharing of experience.</p> <ol style="list-style-type: none"> 1. A journal and attendance record of the group meetings will be required from a secretary for each group by March 1, 2021 2. The first group meeting must occur on or before September 1, 2020 and review each participant's progression on chapter 4. 3. The second group meeting must occur on or before February 1, 2021 and review each participant's progress on implementing his or her project. 4. Groups may meet by phone conference, face-to-face, or via electronic conference. 	100 X 2 = 200
G. Continue work with your field mentor, be involved in at least monthly sessions with your mentor, and report the 1) name, 2) contact information, and 3) a one page journal of session dates and reactions to the sessions to the lead teacher on October 1, 2020	75 points

* For grading rubrics that specify grading criteria in more detail, see Appendices.

In order to make grading fair for everyone, grades will be assigned on the basis of the above requirements alone. No individual arrangements will be made for those requesting last minute grade adjustment or extra credit.

Submission of Assignments

Assignments are to be turned in on Learning Hub before the beginning of the class period at which they are due (unless otherwise announced).

Late Submission

Assignment due date:	(possible A grade)
Late up to 30 days:	(no more than A- grade)
Late 31 to 60 days:	(no more than B+ grade)
Late 61 to 90 days:	(no more than B grade)

Late 91 days or more: (no credit for the assignment)

Reading reports and reading journals for pre-intensive books are due the first session of the teaching intensive, (enter date). If submitted late, the work will be discounted 10%.

ABOUT YOUR INSTRUCTOR

Kenley Hall spent 15 years in pastoral ministry primarily within the rich ethnic/cultural diversity of the Oakland/San Francisco Bay area in northern California. He received his DMin in Homiletics in 2008 from the Seventh-day Adventist Theological Seminary at Andrews University. His project dissertation was titled "A Model for Preaching in a Multiethnic/Multicultural Context." He currently serves as Professor of Homiletics and Youth and Young Adult Ministry at the Seventh-day Adventist Theological Seminary. Kenley is married to Roshelle. They have two children (Stephanie, and Josh). Kenley also serves as Lead Pastor at One Place a worshipping community for Young Adults (and the not so young) on the campus of Andrews University. One Place also serves as a training center for select TFE students.



OTHER COURSE-RELATED POLICIES

Academic Integrity

The Seminary expects its students to exhibit rigorous moral integrity appropriate to ministry leaders representing Jesus Christ. Complete honesty in academic matters is a vital component of such integrity. Any breach of academic integrity in this class is subject to discipline. Consequences may include receipt of a reduced or failing grade, suspension or dismissal from the course, suspension or dismissal from the program, expulsion from the university, or degree cancellation. Disciplinary action may be retroactive if academic dishonesty becomes apparent after the student leaves the course, program or university. A record of academic integrity violations is maintained by the University Student Academic Integrity Council. Repeated and/or flagrant offenses will be referred to an Academic Integrity Panel for recommendations on further penalties.

Academic Dishonesty includes:

- Plagiarism in which one fails to give credit every time use is made of another person's ideas or exact words, whether in a formal paper or in submitted notes or assignments. Credit is to be given by use of:
 - Correctly designed and inserted footnotes each time one makes use of another individual's research and/or ideas; and
 - Quotation marks placed around any exact phrases or sentences (3 or more words) taken from the text or speech of another individual.
- Presenting another's work as one's own (e.g., placement exams, homework assignments);
- Using materials during a quiz or examination other than those explicitly allowed by the teacher or program;
- Stealing, accepting, or studying from stolen quizzes or examination materials;
- Copying from another student during a regular or take-home test or quiz;
- Assisting another in acts of academic dishonesty

- Submitting the same work or major portions thereof, without permission from the instructors, to satisfy the requirements of more than one course.

For additional details see: https://www.andrews.edu/academics/academic_integrity.html

Academic Accommodations

If you qualify for accommodation under the American Disabilities Act, please see contact Student Success in Nethery Hall 100 (disabilities@andrews.edu or 269-471-6096) as soon as possible so that accommodations can be arranged.

Use of Electronics

No recording or streaming is permitted in seminary courses.

Courtesy, respect, and professionalism dictate that laptops and cell phones are to be used only for class-related activities during class time.

Communications and Updates

Email is the official form of communication at Andrews University. Students are responsible for checking their Andrews University e-mail, Moodle, and iVue alerts regularly.

LearningHub Access

Andrews University Learning Hub hosts this course online. Your Learning Hub username and password are the same as your Andrews username and password. Use the following contact information if you need technical assistance at any time during the course, or to report a problem with LearningHub.

Username and password assistance	helpdesk@andrews.edu	(269) 471-6016
Technical assistance with Learning Hub	dlit@andrews.edu	(269) 471-3960
Technical assistance with your Andrews account	http://andrews.edu/hdchat/chat.php	

Emergency Protocol

Andrews University takes the safety of its student seriously. Signs identifying emergency protocol are posted throughout buildings. Instructors will provide guidance and direction to students in the classroom in the event of an emergency affecting that specific location. It is important that you follow these instructions and stay with your instructor during any evacuation or sheltering emergency.

Please Note: The instructor reserves the right to revise the syllabus, with the consensus of the class, at any time during the semester for the benefit of the learning process. The up-to-date Course Description for this course may be found at www.learninghub.andrews.edu .

APPENDIX 1: INTERPRETING LETTER GRADES

Graduation requires a 3.0 or better program GPA. Students who receive a DN for a module must seek permission from the DMin office to restart with another cohort and seek a new program time limit. Such requests are considered by the DMin program committee and not guaranteed. No tuition refunds are considered.

Letter Grades and Percentages

96-100%	A	85-89%	B	75-78%	C
93-95%	A-	82-84%	B-	72-74%	C-
90-92%	B+	79-81%	C+		

THE B GRADE

The B grade is a sign that you have competently fulfilled all of the requirements stipulated for an assessment or competency evaluation. It is a very good grade and demonstrates a high level of the knowledge, insight, critical competence and professional presentation standards essential for an individual wishing to pursue a career as a professional leader in ministry.

THE A GRADE

An A grade is given only when a student not only fulfills the criteria for a B grade, but in doing so demonstrates an advanced academic aptitude for content knowledge, critique, synthesis and independent insight, while exhibiting highly developed communication skills and professional publication standards that would allow them to pursue a highly competitive academic career.

THE C GRADE

The C grade differs only from a B grade in that the traits outlined in the B grade above are not consistently applied. However, with diligence and by applying feedback from your lecturer, the academic process can provide opportunity for a student to improve their consistency, and hence, their grade.

THE D GRADE

The D grade points to a limited level of knowledge, insight, and critique, as well as to inadequate quality of written work. This may be because of a lack of time management on the part of the student, difficulty grasping the concepts being taught, use of English as a second language, or a personal issue that is affecting one's concentration and motivation levels. Again, with diligence, applying feedback from your lecturer, and seeking services offered by the University like the writing lab or the counseling center, the academic process can provide an opportunity for a student to significantly improve their performance.

THE F GRADE

A failing grade is given when very limited or no demonstrable competency has been observed.

APPENDIX #2: BIBLIOGRAPHY OF RECOMMENDED BOOKS & RESOURCES

1. Anderson, David A. and Cabellon, Margarita R. 2010. *Multicultural Ministry Handbook: Connecting Creatively to a Diverse World*. IVP.
2. Bailey, E. K., and Warren W. Wiersbe. 2003. *Preaching in Black and White: What Can We Learn From Each Other?* Grand Rapids: Zondervan.
3. Black, Kathleen. 1998. *Worship Across Cultures: A Handbook*. Nashville: Abingdon.
4. Castellanos, Noel, Jesse Miranda, and Alfredo Ramos. 2005. "Hispanic-American Preaching." In *The Art and Craft of Biblical Preaching: A Comprehensive Resource for Today's Communicator*, ed. Haddon Robinson and Craig Brian Larson, 195-96. Grand Rapids: Zondervan.
5. Cooper, Rodney L. 2005. "African-American Preaching." In *The Art and Craft of Biblical Preaching: A Comprehensive Resource for Today's Communicators*, ed. Haddon Robinson and Craig Brian Larson, 197-99. Grand Rapids: Zondervan.
6. Costen, Melva Wilson. 1993. *African American Christian Worship*. Nashville: Abingdon.
7. Crawford, Evans E., and Thomas H. Troeger. 1995. *The Hum: Call and Response in African American Preaching*. Nashville: Abingdon.
8. DeYmaz, Mark and Okuwobi, Oneya Fennell. 2016. *Multiethnic Conversations: An Eight-Week Journey toward Unity in Your Church*. Fishers, IN: Wesleyan.
9. DeYmaz, Mark and Li, Harry. 2013. *Leading a Healthy Multi-Ethnic Church: Seven Common Challenges and How to Overcome Them (Leadership Network Innovation Series)*. Grand Rapids: Zondervan.
10. Donaldson, Beth Allegra. "Preaching as Braiding Strength into the Rope of Faith: Celebrating and Transcending Cultural Differences in Preaching Ministry." *Chicago Theological Register* 90, no. 3 (Summer 1997): 134-40.
11. Emerson, Michael O., and Christian Smith. 2000. *Divided by Faith: Evangelical Religion and the Problem of Race in America*. New York: Oxford University Press.
12. Emerson, Michael O., and Rodney Woo. 2006. *People of the Dream: Multiracial Congregations in the United States*. Princeton, NJ: Princeton University Press.
13. Furlow, Clayton D. 2004. *A Theology of Preaching in the African-American Context*. Lithonia, GA: Orman Press.
14. Garces-Foley, Kathleen. 2011. *Crossing the Ethnic Divide: The Multiethnic Church on a Mission*. New York: Oxford University Press.
15. George, Timothy, and Robert Smith Jr. 2000. *A Mighty Long Journey: Reflections on Racial Reconciliation*. Nashville: Broadman and Holman Publishers.
16. Gonzalez, Justo L., and Pablo A. Jimenez. 2005. *Pulpito: An Introduction to Hispanic Preaching*. Nashville: Abingdon.
17. Hawn, C, Michael. 2003. *One Bread, One Body: Exploring Cultural Diversity in Worship (Vital Worship Healthy Congregations)*. Lanham, MD: Rowan & Littlefield.
18. Hawn, C. Michael. 2003. *Gather Into One: Praying and Singing Globally (Calvin Institute of Christian Worship Liturgical Studies Series)*. Grand Rapids: Eerdmans.
19. Kim, Eunjoo Mary. 1999. *Preaching the Presence of God: A Homiletic from an Asian American Perspective*. Valley Forge, PA: Judson Press.

20. Kim, Matthew. 2005. "Asian-American Preaching." In *The Art and Craft of Biblical Preaching: A Comprehensive Resource for Today's Communicator*, ed. Haddon Robinson and Craig Brian Larson, 200-03. Grand Rapids: Zondervan.
21. LaRue, Cleophus J. 2000. *The Heart of Black Preaching*. Louisville, KY: Westminster John Knox Press.
22. Lee, Jung Young. 1997. *Korean Preaching: An Interpretation*. Nashville: Abingdon Press.
23. Malefyt, Norma De Waal, and Howard Vanderwall. 2004. *Designing Worship Together: Models and Strategies for Worship Planning*. Herdon, VA: Albion Institute.
24. Marti, Gerardo. 2005. *A Mosaic of Believers: Diversity and Innovation in a Multiethnic Church*. Bloomington, IN: Indiana University Press.
25. McIntosh, Gary L. and McMahon, Alan. 2012. *Being the Church in a Multi-Ethnic Community: Why It Matters and How It Works*. Fishers, IN: Wesleyan Publishing.
26. Mitchell, Henry H. 1990. *Black Preaching: The Recovery of a Powerful Art*. Nashville: Abingdon.
27. Newby, Stephen Michael. 2015. *Worship Outside The Music Box: Theology of Music & Worship and Multi-Ethnic Ministry*. Enumclaw, WA: Redemption.
28. Nieman, James R., and Thomas G. Rodgers. 2001. *Preaching to Every Pew: Cross-Cultural Strategies*. Minneapolis, MN: Fortress.
29. Rah, Soong-Chan. 2010. *Many Colors: Cultural Intelligence for a Changing Church*. Chicago: Moody.
30. Richardson, Rick. 2005. "Cross-Cultural Preaching." In *The Art and Craft of Biblical Preaching: A Comprehensive Resource for Today's Communicators*, ed. Haddon Robinson and Craig Brian Larson, 171-73. Grand Rapids: Zondervan.
31. Robinson, Haddon. 1980. *Biblical Preaching: The Art and Delivery of Expository Messages*. Grand Rapids: Baker.
32. Smith, Efrem. *The Post-Black and Post-White Church*:
33. Smith, R., Ed. 2014. *Churches, Blackness, and Contested Multiculturalism: Europe, Africa, and North America (Black Religion/Womanist Thought/Social Justice)*. London: Palgrave Macmillan.
34. Van Opstal, Sandra Marie. 2015. *The Next Worship: Glorifying God in a Diverse World*. Downers Grove, IL: IVP.
35. Warren, Mervyn A. 1977. *Black Preaching: Truth and Soul*. Washington, DC: University Press of America.
36. Willimon, William H. "Everyone Whom Our Lord Calls: Acts 2 and the Miracle of Pentecost, Preaching in a Multicultural Context." *Journal for Preachers* 25, no. 4 (Pentecost 2002): 3-10.
37. Yancey, George. 2003. *One Body One Spirit: Principles of Successful Multiracial Churches*. Downers Grove, IL: InterVarsity.

For additional books and articles, see also the Seminary Library Portal at <http://libguides.andrews.edu/religion>

APPENDIX 3: ASSIGNMENT RUBRIC(S)

Chapter Assessment Rubric for Chapter 4:

CHAPTER FOUR: DESCRIPTION OF THE INTERVENTION

CATEGORY	4.00 Target	3.00 Needs Improvement	2.00 Incomplete	1.00 Unacceptable
Introduction	The chapter begins with an introduction that invites the reader into the topic and presents a bird's eye view of what the chapter will cover.	Same as Target, the bird's eye view is incomplete.	The reader is invited into the topic but no bird's eye view is given of what the chapter will cover.	There is no introduction or no clear connection between the introduction and the body of the chapter.
Development of the Intervention	An intervention is developed that clearly builds upon the theological foundation and the literature review.	An intervention is developed that seems to build upon the theological foundation and the literature review.	An intervention is developed, but no clear relationship is shown between it and the theological foundation and the literature review.	No intervention is developed.
Description of the Intervention	A concise description of the intervention is given, including how participants are to be recruited, what kind of sessions, how many, objectives, and content.	A description of the intervention is given, including how participants are to be recruited, what kind of sessions, how many, objectives, and content	An intervention is described, but it is unclear or lacks a logical flow.	No intervention is described.
Conclusion	The chapter ends with a conclusion that clearly reiterates the main points.	The chapter ends with a conclusion that reiterates the main points.	One of the main points is not reiterated in the conclusion. Or in addition to reiterating what was discovered in the body of the chapter the conclusion presents new evidence or makes claims that are not substantiated in the body of the chapter.	There is no conclusion or the conclusion does not capture the main points of the chapter.
Format	The chapter formatting follows proper Andrews Standards for Written Work.	There is 1 formatting mistake.	There are 2 formatting mistakes.	There are 3 or more formatting mistakes.
Style	The chapter follows APA style, including in-text referencing to cite sources.	There is 1 stylistic mistake.	There are 2 stylistic mistakes.	There are 3 or more stylistic mistakes.
Language Conventions	There are no spelling, grammar, or punctuation errors.	There is spelling, grammar, or punctuation error.	There are 2 spelling, grammar, or punctuation errors.	There are 3 or more spelling, grammar, or punctuation errors.
Clearly Written	The chapter is written in a reader-friendly manner that models clarity of expression.	The chapter is written in a mostly reader-friendly manner. There is a slight tendency to use a few long rambling sentences	Expression of some ideas is confusing to the reader. Uses lots of long, rambling sentences.	The chapter does not promote reader understanding and/or is unclear in language use and expression. Uses long, rambling or run-on sentences.
Length	20-25 pages	26-30 pages	31-40 pages	More than 40 pages