

**Belonging Together: Exploring Intercultural Worship for
Children and Families through Training Workshops for
Children's Workers**

By Deborah Bryan

A Practice Based Research Project

Submitted in Partial Fulfilment of the

Requirements for the Degree

MA

All Nations, Hertfordshire

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WORD COUNT: 12,313

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Project Portfolio

This project portfolio includes four main sections:

Introduction:	300 words
1 The Project Design:	2,398 words (submitted and graded April 2021)
2. The Background Research Paper:	2,480 words (submitted and graded May 2021)
3. The Project Implementation Report:	3,276 words
4. The Project Evaluation:	3,506 words
Conclusion	353 words
Total Word Count:	12,313
Word Count Excluding Chapters 1 & 2:	7,435

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Abstract

In Christian Worship, all of humanity is invited to participate in God's story. As cities around the world become increasingly multicultural, intercultural worship enables churches to celebrate unity in diversity. Existing literature and resources for intercultural worship are largely written concerning adults. My project was designed to explore intercultural worship as a means of connecting children in the local church with the cultures of the Bible, the world and their context. Action based research methods were used to design and evaluate training workshops for children's workers equipping them to create an intercultural family worship service. Evaluation of participant feedback revealed the importance of reflecting together in a diverse team, establishing a Biblical rationale, encouraging reciprocity and building relationships. Developing training and resources for intercultural worship with families and children can enable everyone to participate in God's story.

Dedication

For God's children of all ages.

Jesus said:

'From the lips of children and infants you,

Lord, have called forth your praise'

Matt 21:16

Acknowledgments

I would like to thank the following people for helping with this research project:

The staff of All Nations Christian College for their help and guidance: Sue Barclay, Jan Barlow, Ian Collinge, Emma Dipper, Richard and Louisa Evans, Mark Galpin, Hannah Green, Mary Beth Saurman, Kate Wiseman, and especially Dr Jill Ford who has been such an encouragement and inspiration.

My classmates, for their help, suggestions and encouragement.

My church family at Knighton Free Church for their support; especially the workshop participants and everyone who shared songs, stories, time and creativity to make the intercultural family service happen.

Jessie Tang and Kay Morgan-Gurr for sharing their wisdom and enthusiasm about Intercultural and Intergenerational Worship.

Most of all thank you to my family for their unwavering support.

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Abbreviations

CCE Participant with Cross Cultural Experience

CW Children's Worker

ICW Intercultural Worship

KFC Knighton Free Church

PV Parent Volunteer

FSS Family Service Survey Response

WS Workshop

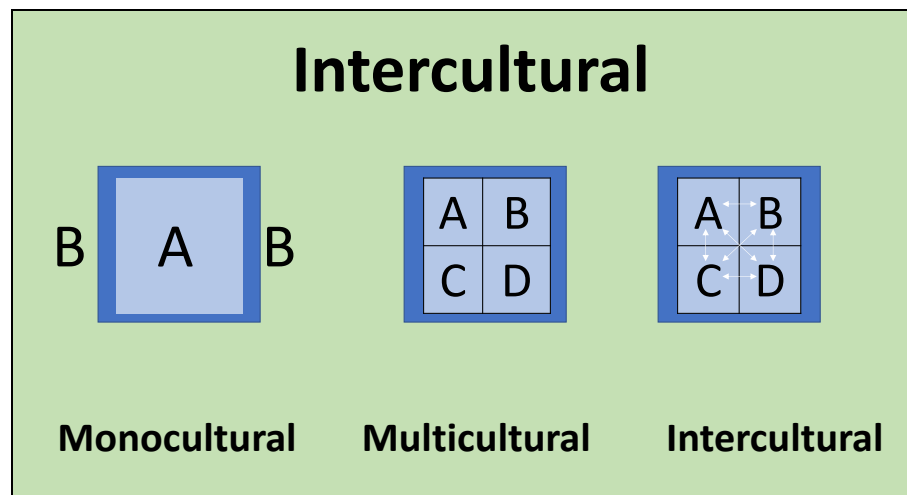
Glossary

Monocultural: Where everyone is from the same culture, *or* everyone does things according to the dominant culture.

Multicultural: Where many cultures are present but not necessarily connected or related together.

Intercultural: Where different cultures are together and actively relate to and learn from one another.

Intercultural Worship: 'Where unity in diversity is celebrated ... reflecting, embracing and enjoying diverse worship expressions through worshipping God together.'¹



The difference between Monocultural Multicultural and Intercultural ²

¹ Songs2Serve 2021.

² After Gittins 2018. Workshop 2, Slide 14. Appendix 6.

Introduction to the Project: Changing the Playlist

In the Spring on 2019, I was helping in the children's programme of our church weekend away. The children enjoyed creative and engaging activities, heard the story of Jonah and sang songs about God being 'Bigger than Big.'³ These were all good things but as they acted out the story of Jonah, I wondered whether the children knew that this story was set in the Middle East? As they sang together with their church community, I wondered whether they knew that God's church is a global phenomenon? And knowing we live in one of the most multicultural cities in the UK, I wondered how they would connect their faith with their multicultural context?

While the children made a giant poster of a whale, a playlist of children's worship songs from the UK and USA was playing, they were all good songs, but I longed to hear and see children from the whole world telling God's story. After a quick search I found a video of children around the world singing Kool and the Gang's 'Celebration,'⁴ and changed the playlist to something more global but wished I could have found a playlist of children's Christian worship songs from around the world.

This quest to find ways to connect children in the local church with the culture of the Bible, the cultures of the world and the cultures of our city became the seed for this project. Two years later, I designed a series of training workshops for children's workers culminating in an intercultural family service. This portfolio describes the process from project design and background research (Chapters 1 & 2) to project implementation and evaluation (Chapters 3 & 4). The final conclusion reflects back on this process and suggests next steps for the future.

³ Stocker 2007.

⁴ Playing for Change 2015.

Chapter 1 Project Design

1.1 Introduction

This project is focused on intercultural worship⁵ for children and families, exploring what the Bible says about diversity, considers the relationship between cultural diversity and worship and then practically how that can be embraced in a particular church community. Having explored these issues I will facilitate a series of training sessions for a group of children's workers who will learn together and create resources for use in corporate worship that model and teach about belonging together in the diverse family of God's people. The chosen context is a church I have been part of 30 years, although almost 20 of those years were spent in cross cultural work overseas. Living in diverse communities in Asia I discovered that differences including ethnicity, religion, language and culture can create great challenges as well as rich beauty. Returning to my home church I became an outsider again which caused me to reflect on what unites diverse people and how we can express our togetherness as Christians.

1.2 Rationale

Firstly, there is an *expressed desire* for Knighton Free Church (KFC) to become more culturally conscious and diverse. The church itself states that: 'We live in a multicultural city, and we want to reflect that in our church family, so we want to grow in our diversity as a church.'⁶ The children's ministry is lively and growing with midweek groups, Sunday clubs, a weekly children's slot as part of the Sunday service and regular Family Services. There is also a Saturday Family Hub which before the pandemic met once a month. This event involves craft activities, games, story, song and food and is similar in style to 'Messy Church'. The Family Hub has the strap line: 'whatever your family looks like, come and join ours'. During lockdown various groups have continued in an altered format and a lot of creativity has been unleashed, with songs, stories and activities for families and children shared on the church website, YouTube channel and other social media. It would

⁵ See glossary.

⁶ Knighton Free Church, 2015.

be good to harness this creativity in enable children's workers to celebrate diversity and increase the emphasis on welcome to all people.

Secondly, the *context* we are in means that we need to address this issue. Leicester is one of the most ethnically diverse cities in the UK⁷, yet our church is far less multicultural than the city as a whole and less diverse than its surrounding suburbs. For example, the local parish, Knighton: St Mary's⁸ is 30.8% Asian, and yet it is often still perceived to be white, middle class. The church is becoming more ethnically diverse, but this is not often explicitly acknowledged or celebrated. We have several families from Eastern Europe, a few from Asian and African countries, but most leaders of Sunday school, children's clubs and family services are white British. Several children speak a different language at home to the one they speak at school or church. Children are in school with classmates from different ethnic or religious backgrounds, and yet we rarely speak explicitly about diversity in church. I wondered whether those from different cultural/ethnic backgrounds feel a part of things? Are there barriers to people from different backgrounds attending? And what could we do to help people feel more welcome? There is a need to address the question, 'given that we are situated here in Leicester how should we engage with the fact that we are a multicultural city and have the beginnings of a multicultural congregation?'

Thirdly, there is a *Biblical* mandate for our worship to include people from all nations, tribes, peoples and languages. In the Bible we learn that God made *all* people in his image (Gen 1:27) and throughout the Bible we see the unfolding plan of God to restore *all* things to himself (Col 1:20). God's people in the Old Testament were called to be a blessing to *all* nations (Gen 12:2, 17:4, 18:18) and throughout the Old Testament the People of God were commanded to welcome the alien and the stranger. Other nations were drawn to God through his people and welcomed in, so that Jesus' own heritage includes people from other ethnic groups, such as Rahab and Ruth. Jesus reminded people that his message was for all people throughout his life, and in his final words he commanded that the good news be preached to *all* nations. The early church soon spread beyond the Jewish people and Paul wrote that all people belong together in one body (1 Cor 12:13, Gal 3:28 and Col 3:11) and divisions will be broken down: 'There is neither Jew nor Gentile, neither slave nor free, nor is there male and female, for you are all one in Christ Jesus.' Gal 3:28. There is much more to be said on this topic, a thread running from

⁷ BBC 2012.

⁸ Parish Records 2020.

Genesis to Revelation where we see that there will be ‘a multitude from every nation, tribe, people and language’ worshipping God (Rev 7:9). If God made *all people* in His image, then we need people from every culture to help us see the full 360-degree picture of what God is like.

Fourthly, there is a gap in *literature and resources* about intercultural worship from the perspective of children and families. Most literature and resources about multicultural church and intercultural worship focuses on adults or a specific demographic such as refugee and asylum seekers, international students or Third Culture Kids (TCKs). Similarly, there is a lot written for children about *all people* in terms of mission *to* other places, but less about learning from the global church and how our churches can celebrate *all the people* we have among us. Children’s books about mission talk about the mission heroes of the past usually from the west going to the rest of the world. Very few songs and resources for children and families celebrate the diversity of God’s global family and the contribution throughout history of children and families from all nations.

The expressed need, the needs of the multicultural context, the Biblical mandate and the need for training and resources about intercultural children’s worship combine to make this a compelling research project.

Context

The context for the project is Knighton Free Church, a lively, active, growing, multigenerational church in the multicultural suburbs of Leicester. Knighton Free Church is a mostly monocultural⁹ church in one of the UK’s most multicultural¹⁰ cities. As it is a moderately large church, a smaller group, such as the children’s ministry is a more manageable size to focus on yet could still have a considerable impact on those who participate as well as the whole congregation.

⁹ See glossary for definition of monocultural.

¹⁰ See glossary for definition of multicultural.

1.3 Proposal

The project will bring together a team to design a family service incorporating songs, stories and activities that connect meaningfully with the KFC church family with a theme of unity and diversity in the body of Christ. The specific biblical passage is yet to be chosen, but possible scriptures include Psalm 24, Joel 2, Galatians 3:28, Ephesians 2 or Colossians 3:11. We will focus on the fact that we are all different, but all belong together in God's family.

Project Proposal

Intercultural children's ministry training will be implemented over a series of sessions either on zoom or in person (COVID-19 regulations permitting). The aim is to show a biblical motivation for our attitude to people of all cultures, consider models of worship which will help us to highlight and encourage participation from diverse cultures and spark creativity in the group to create resources for use in corporate worship. The training will take place during evenings or weekends in April and May culminating in the creation of an **intercultural family service** towards the end of May celebrating belonging together in God's diverse global family.

Initially I want to research people's attitudes and experiences, read about intercultural worship, understand more about how a family service is structured and reflect on biblical and theological themes. I will then focus on preparing for the workshops and inviting people to join. For each workshop there will be teaching, participation, creativity and music culminating in the creation of songs, stories and activities for use in the family service. I hope that both the content and the way it is facilitated will model intercultural community. Once the workshops are prepared the focus will shift to planning the family service which will be a creative, collaborative project exemplifying what we are all learning. Afterwards I will evaluate both the training and the family service to reflect on what has been learned.

Significant Persons

I will engage with significant people including the Pastor of the church, the children's work leader, musicians and a team of children's workers. The training would include between six to eight participants, preferably from a variety of cultural backgrounds. I have discovered that leaders for children's activities are usually recommended by the leadership of the church, so envisioning the church leaders about the project will be an important step.

In preparation I am getting to know key people in the congregation, discovering the nationalities, languages, ethnic and cultural groups that are present whilst also being mindful of diversity in terms of male and female and differing ages and abilities. Preliminary conversations have begun with the children's ministry leader to consider what the focus should be to meet the needs of the context. I have also begun speaking with people who are in families with more than one culture, or who have lived in different places as well as people who have lived in Leicester for years. I have been asking: 'What makes you feel a sense of welcome and belonging?' What helps or hinders that feeling of welcome and belonging? 'What steps have you seen be taken to celebrate diversity?' 'Have you sung any songs which celebrate diversity and unity in the body of Christ?'¹¹ It would also be helpful to learn from people in other churches who are involved in children's ministry in multicultural settings.

In all these interactions ethical issues will be considered, the project explained, and approval sought so that people understand what they are taking part in and where it may be used. This will be especially important for the family service which is videoed and live streamed.

¹¹ Children's Songs – Diversity and Belonging. Appendix 1.

Timetable

January – project design

February – background research

March – planning the workshops

April – Facilitate workshops 3-4 x 90 min sessions on zoom

May – Sunday morning family service and begin evaluation

June – evaluate workshops and family service, begin writing

July - write up

Evaluation

The project will be evaluated in several different ways to evaluate the preparation, training and resulting family service and its impact on the training participants and the wider congregation.

The Training: For participants in the training, pre- and post-training questionnaires will be used. The pre-training questionnaire will focus on what participants know and understand already about each of the main themes. A post-training questionnaire will look at growth in the areas identified in the pre-training questionnaire and assess what they have learned about leading and participating in intercultural children's ministry. How did it help them to: understand God in a new way? Understand children/families from other cultures in a new way? What did it reveal to them about their own culture?

The Family Service: I will evaluate the content and the delivery of the family service and the response of the church congregation by recording personal reflections and conducting informal interviews and through a short questionnaire after the service.

1.4 Focus

I hope to see growth in knowledge and understanding of Biblical teaching about diversity and belonging, a deeper understanding and skills in cultural awareness and a growth in understanding of and planning for intercultural Christian worship. I would also love to spark creativity to develop new songs and resources for worship in our context. The primary focus is on the training participants, but I hope that the results of the training will impact those who take part in the resulting family service and will have ripple effects out to the wider congregation. In the longer term I would love to see more diversity among children's workers, greater welcome and inclusion of the cultures already present in the church, and an ability to attract and engage with a wider range of children and families in our multicultural city.

The project will contribute to greater inclusion and welcome at Knighton Free Church by training a group of children's workers to create and deliver an intercultural family service that includes performance of children's songs and stories with a message about God's diverse people belonging together to produce growth in understanding of different cultures that helps the church move towards deeper fellowship and more meaningful worship.

1.5 Specific Academic Research

Biblical: Diversity and Belonging

I will look at the theme of diversity in the people of God from Creation, through the Old Testament and into the New Testament. Important themes will be the image of God, the people of God and the worship of God's people. The research will consider how God's diverse people are an integral part of God's story and why unity is important. I will consider the writings of Chris Wright¹², Harvey Kwiyani¹³ and Bruce Milne¹⁴ and others.

¹² Wright 2010.

¹³ Kwiyani 2020.

¹⁴ Milne 2008.

Cultural: Celebrating Unity and Diversity in Worship

Having considered the importance of diversity from a Biblical perspective, I will research the way culture impacts our worship and look at different ways of becoming more culturally conscious in our worship together. Authors I am researching include: Kathy Black¹⁵, Van Opstal¹⁶, Ian Collinge¹⁷ and Michael Hawn¹⁸. The Nairobi Statement on Worship and Culture¹⁹ will also be a helpful framework.

Practical: Adapting Worship Planning Models for All-Age Worship

The practical aspects of the research will investigate models of planning a structure or 'liturgy' for Christian worship and will look at the theology and structure of family and all age worship. The work of Constance Cherry²⁰, Robert Webber²¹, and 'Messy Church' Theology²².

Contextual/Creative: Creating Stories and Songs Together

It will be beneficial to research teaching strategies and the workshop creation process looking at effective methods for participatory learning. Brian Schrag's Creating Local Arts Together²³ (CLAT) and Saurman's Worship Wheel²⁴ may be useful for sparking creativity.

1.6 Conclusion: Summary Statement

Exploring intercultural worship for families and children will be a means of developing growth in understanding of diversity and belonging that helps the church move towards deeper fellowship and more meaningful worship as a church community.

¹⁵ Black 2000.

¹⁶ Van Opstal 2016.

¹⁷ Collinge 2013.

¹⁸ Hawn 2003.

¹⁹ The Nairobi Statement on Worship and Culture 1996.

²⁰ Cherry 2010.

²¹ Webber 2008.

²² Lings 2013.

²³ Schrag 2013.

²⁴ Saurman 2014.

Chapter 2 Background Research

2.1 Introduction: Children and Multicultural Church

The phenomenon of multicultural churches has grown in recent decades as communities around the world have become more diverse, especially in urban areas. The terms multi-ethnic, multiracial, multicultural²⁵ and intercultural have been used to describe churches which serve diverse congregations, but for many the term intercultural²⁶ is preferred as it implies interaction between cultures rather than each culture being separate. Multicultural Church literature is found across fields including Diaspora Missiology, Contextual Theology, Ethnodoxology, Worship studies, and Practical Theology.

Music Scholar Harold M Best²⁷ defines worship as ‘the continuous outpouring of all that I am, all that I do, and all that I can ever become in light of a chosen or choosing god.’ This definition is broad, but in this study the term worship is being used more narrowly to describe corporate worship in a church community. Songs2Serve, part of Intercultural Church Plants Europe, describe intercultural church as:

A community that reflects, embraces and enjoys the diversity of its context, and by the power of the gospel transcends it and creates one new community in Christ where unity in diversity is celebrated ... reflecting, embracing and enjoying diverse worship expressions through worshipping God together.²⁸

Most literature about multicultural church is written concerning adults, with little discussion of how intercultural worship relates to families and children. This paper will first consider why intercultural worship matters, and then move on to look at what it is, how it can be planned for, and how models of intercultural worship could be adapted for use with children and families. Some churches are intentionally intercultural, and others are just beginning to think about how to respond to growing diversity, but the questions posed are relevant for all churches wherever they are on that journey.

²⁵ See glossary for definition of multicultural.

²⁶ See glossary for definition of Intercultural.

²⁷ Best 2003, 18.

²⁸ Songs2Serve 2021.

2.2 Biblical: Why Does Intercultural Worship Matter?

Intercultural worship matters because from the beginning God planned to be in relationship with the people He created in his image. From a *missio Dei* approach, emphasized by Bosch²⁹ and given Old Testament backstory by Wright,³⁰ the idea of God drawing all people into relationship with Him can be seen from Genesis to Revelation. Worship leader Josh Davis³¹ also emphasizes the *missio Dei* - worship is focused on God and not us, expressing God's heart for all peoples. Within this framework three passages have been chosen to illustrate God's heart for all.

2.2.1 Worship and God's People. Psalm 145: 'Everyone will share the story'

Everyone will share the story of your wonderful goodness; they will sing with joy about your righteousness. Ps 145:7 (NLT)

Theologian Peters stated that 'The Psalter is one of the greatest missionary books in the world.'³² The greatness of God and the universal reach of his love and faithfulness flows throughout the Old Testament and is clearly seen in the Psalms of worship. Psalm 145 exhorts God's people to praise God for His saving acts in history, His loving kindness, and the universality of God's reign through time and space. The word 'all' is repeated 'like a chiming bell'³³ throughout the Psalm. One generation will tell the story of God to another, *all* of creation will praise God, so that *all* people might know. This Psalm helps to teach that God desires for all to be included, young and old, and wherever people are from.

2.2.2 Worship and God's Son. Psalm 117: 'Praise the Lord, all you nations'

Praise the Lord, all you nations; extol him, all you peoples.
For great is his love toward us, and the faithfulness of the Lord endures forever.
Praise the Lord.

²⁹ Bosch 1991.

³⁰ Wright 2006.

³¹ Davis 2013, 57.

³² Peters 2000, 115-6

³³ Wright 2006, 25.

Jesus, God's son was Jewish and celebrated the festivals of God's people. The Psalms were Jesus' song book. When Jesus and his disciples sang a hymn at the end of the last supper at Passover time (Matt. 26:30, Mark 14:26), they were singing from the 'Hallel' psalms (Psalm 113-118) about God's love and faithfulness that call all nations to worship God. From the beginning of the record of Jesus' life we see a story which 'highlights women and gentiles.'³⁴ Jesus' ministry extended beyond the Jewish people and demonstrated that all were welcome, especially the marginalized. He rebuked those who denied children access to him (Matt. 19:14) and those who prevented the temple from accommodating all nations (Matt. 21:13). The Great Commission is not the first time we learn of Jesus' heart for all nations, it was the song he sang with his whole life and worship. Derek Kidner notes that 'This tiny psalm is great in faith, and its reach is enormous,'³⁵ finding its prophetic fulfilment in Revelation where 'all nations, tribes, peoples, and tongues will worship' God together (Rev. 7:9-11). Paul quotes Psalm 117 (Rom. 15:11) as he exhorts the church to accept one another and with one mind and voice glorify the God and father of the Lord Jesus.

2.2.3 Worship and God's New Humanity: Ephesians 2:18 'all of us can come' (NLT)

'...now in Christ Jesus you who once were far away have been brought near by the blood of Christ...Consequently, you are no longer foreigners and strangers, but fellow citizens with God's people and also members of his household, built on the foundation of the apostles and prophets, with Christ Jesus himself as the chief cornerstone. In him the whole building is joined together and rises to become a holy temple in the Lord. And in him you too are being built together to become a dwelling in which God lives by his Spirit.' Eph. 2:1, 19-22. (NIV)

In Ephesians 2:11-22, we see God bringing Jew and Gentile together as one new humanity, fellow citizens and members of one household. Wright describes this as 'the richest passage listing the benefits that have accrued to the nations through the work of God in Christ,'³⁶ and notes that Christ replaces the temple as the centre of worship (Eph 5:22). In this new 'temple' no one is to be on the periphery, but everyone is to be brought near, the gospel is to both go to all nations, *and* the nations are to be gathered in to Christ.³⁷ The 'new humanity' united in worship of God is key to Bruce Milne's³⁸ argument

³⁴ Keener 2012.

³⁵ Kidner 2008, 446.

³⁶ Wright 2006, 524.

³⁷ Wright 2006, 524.

that separation into people groups is unbiblical, and is an idea followed through by Malcolm Patten.³⁹ This is not to say that we should ignore difference, as our differences are repeatedly mentioned in scripture. But we are part of the same family and despite our many differences: ability, age, culture, ethnicity, gender, language, nationality, power, religious background and more, can unite in Christ. (Col 3:11, Gal 3:28).

2.3 Cultural: What is Intercultural Worship?

2.3.1 Cultural Consciousness

An awareness of our own and others' culture is an important step towards intercultural worship. Culture has been described by American Liturgist Kathy Black, as "the more-or-less integrated systems of ideas, feelings, and values and their associated patterns of behavior and products shared by a group of people who organize and regulate what they think, feel and do."⁴⁰ Black uses the term 'culturally conscious' worship which:

Intentionally works with a consciousness of: 1. Our multiracial, multiethnic and multicultural society and world. 2. The cultural diversity (its gifts and challenges) present in the congregation. 3. Persons who experience living on the margins and living with inequity of power.⁴¹

It matters because without that consciousness there is a danger of ethnocentrism, especially from the dominant group, differences can be ignored, and the minorities may not value their own identity and contribution. Sandra Maria Van Opstal⁴² similarly describes the myth of 'normal worship' where those in the majority assume that the way they do things is 'normal' and everyone else is 'different' or 'other.' We all have cultures. 'Congregants from underrepresented communities typically learn what kind of multi-ethnic community it is... And adapt to the expectation of the dominant culture. They're more like a visitor than an actual stakeholder in the community.'⁴³ Tension is inevitable, but the goal is reconciliation, God calls people to himself and to one another, which takes hospitality, solidarity and mutuality.

³⁸ Milne 2006.

³⁹ Patten 2016.

⁴⁰ Hiebert 1985, 30.

⁴¹ Black 2000, 12.

⁴² Van Opstal 2016, 49.

⁴³ Van Opstal 2016, 63.

2.3.2 Worship and Culture

In teaching about worship and culture the Nairobi Statement on Worship and Culture,⁴⁴ is a helpful framework for giving people insight into what is universal in worship and what is culturally specific. Firstly, worship is transcultural or beyond culture in that some elements are universal, such as: gathering, the Lord's Supper, preaching the word and prayer. Secondly, worship is contextual that is each place and time has a unique expression. Thirdly, worship is counter-cultural: challenging what is contrary to the gospel in a culture. Fourthly, worship is cross-cultural, making possible sharing between local cultures. Intercultural worship builds on this idea of contextual worship, aware that '...people from urban contexts... often enjoy a mix of styles, ideas and instruments from the global community.'⁴⁵

2.3.3 Worship as Formation

Several authors write of the counter-cultural and formational nature of worship and connect that to the future vision of the church. Michael Hawn⁴⁶ states that we should 'sing ourselves into a new reality,' asking 'what should we sing to *become* a faithful, visionary, inclusive church?' In her book, 'The Next Worship'⁴⁷ Van Opstal describes how to bring a future vision into the present. Whether it is called 'culturally conscious worship'⁴⁸, 'multicultural worship'⁴⁹ or 'intercultural worship',⁵⁰ all are looking forward to the vision in Revelation of all nations worshipping together. This vision is not yet fully realised, but it is relevant in the here and now because of the diversity of the global and local church and the need to live as God's new humanity.

⁴⁴ The Nairobi Statement on Worship and Culture 1996.

⁴⁵ Songs2Serve 2021.

⁴⁶ Hawn 2013, 430.

⁴⁷ Van Opstal 2016.

⁴⁸ Black 2000.

⁴⁹ Davis and Lerner 2015.

⁵⁰ Songs2Serve 2021.

2.4 Practical and Artistic: Planning Intercultural Christian Worship

2.4.1 Structuring Worship

Thinking about structure is a helpful tool for planning worship. American theologian, Robert Webber⁵¹ describes worship as a meeting between God and people with a structure that tells a story. Liturgy is described broadly to mean the ‘the work of the people’ or more practically, the structure of a worship event, and the elements within it. The language and forms of worship Webber describes may seem unfamiliar at first but are helpful in thinking through the transcultural elements of worship such as gathering, word, table/response, and sending. Constance Cherry,⁵² a music and worship specialist from the US, has likened planning worship to being an architect, creating spaces for people to join in God centred, participatory worship. Similarly, UK worship leader Sam Hargreaves⁵³ likens planning worship to designing to a brief that enables others to worship.

I long for the songs I write, the resources I make and the services I help lead to be simple, elegant and beautiful solutions to the issues of how to help diverse congregations express themselves to God, and to allow God to reveal himself to his people today.⁵⁴

2.4.2 Encouraging Diversity

As well as thinking about structure, there is a need to think about how to develop worship that encourages diversity. Ethnomusicologist Ian Collinge⁵⁵ states that in moving from monocultural to multicultural worship, there is a need to first assess the current approach to unity and diversity and then seek ways to encourage musical diversity. These include learning songs, planning inspiring experiences and using accessible songs. Multi-ethnic worship leader, Josh Davis⁵⁶ gives more practical ideas and emphasises the need to look, listen and be willing to be uncomfortable.

⁵¹ Webber 2009.

⁵² Cherry 2010, xiii.

⁵³ Hargreaves 2021.

⁵⁴ Hargreaves 2021.

⁵⁵ Collinge 2013, 438.

⁵⁶ Davis 2013, 57-59.

2.4.3 Facilitating Creativity

A tool for encouraging creativity and developing new resources for worship is the use of arts workshops. Saurman and Saurman⁵⁷ have used arts workshops around the world to help communities achieve their goals and emphasise the need to be flexible and to listen well to participants needs, their Worship Wheel⁵⁸ is a helpful tool for looking at the purpose of different creative arts. The approaches of practitioners⁵⁹ who have been on this journey before will also be helpful in considering how to create and introduce new songs.

⁵⁷ Saurman and Saurman 2013, 380.

⁵⁸ Saurman and Saurman 2013, 383.

⁵⁹ Collinge 2013, Songs2Serve 2021, Davis 2013.

2.5 Contextual: Adapting Intercultural Worship for Children and Families

2.5.1 Expanding the Vision

Expanding the vision of all age worship could be a way to be more intentionally intercultural. All age worship and family focused events in church are already places of innovation where songs and bible stories are communicated in a fun and engaging way and the 'normal rules' do not apply. The ideas of Messy Church⁶⁰ are common to many UK church activities with families and children. Lings⁶¹ notes that it is 'an all-age fresh expression of church that offers counter-cultural transformation of family life through families coming together to be, to make, to eat and to celebrate God.' The structure and style of all age worship is an excellent foundation for adopting in a multicultural context but would require intentionality. Karen Eastham⁶² in her multicultural children's ministry team in the US, decided it was important to explicitly state that they were committed to diversity and racial reconciliation and to intentionally build culturally diverse teams.⁶³

2.5.2 Creating Content

Creating content for intercultural all age worship can focus on the message itself, using different cultural forms and hearing more diverse voices. For example, finding songs for children on the theme of belonging and diversity⁶⁴ as well as finding songs for children from many languages.⁶⁵ Several groups⁶⁶ have collected intercultural worship resources for use in churches, and a similar collection could be made of children's songs. Jippii,⁶⁷ is

⁶⁰ Messy Church 2021.

⁶¹ Lings 2013, 157.

⁶² Eastham 2010, 121.

⁶³ Eastham 2010, 123.

⁶⁴ Children's Songs - Diversity and Belonging. Appendix 1.

⁶⁵ Children's Songs from Many Languages. Appendix 2.

⁶⁶ Arts Release (WEC International), Inspiro Arts (Operation Mobilization), Songs2Serve (Intercultural Church Plants Europe).

⁶⁷ Jippii2021.

a children's mission with children's choirs around the world and emphasise that children need to understand what they are singing, and songs should be written at a singable pitch. As well as collecting resources, many are creating new songs for themselves. Most participatory workshops have been facilitated by adults with adults,⁶⁸ but these could be adapted for use with families and children. Musician Christopher Mazon⁶⁹ has used this approach to give voice to urban youth through songwriting workshops expressing individual and collective identity in Christ.

2.6 Conclusion to Background Research Paper

Intercultural all-age worship is not simply a response to current calls for diversity and inclusion, it has a biblical mandate. The Bible states that everyone will share the story, all nations and peoples are to praise God and that the church is to be a place where all can come and become part of the body of Christ. Culturally, there is a call to move away from ethnocentrism to a recognition that we all have a culture. There is a need for hospitality so that we are welcoming one another, solidarity so that we are standing with one another and mutuality because we need one another.⁷⁰ Worship needs to pay attention to its cultural and future context, so that we can reflect the makeup of the church *and* sing itself into a new reality.⁷¹ Practically, worship can be designed in a way that helps people to worship following biblical models, while encouraging unity, diversity and creativity. Finally, intercultural worship can be adapted to an all-age worship setting by expanding the vision and developing intercultural content. For 'everyone to tell the story', diverse voices need to be heard.

⁶⁸ Saurman and Saurman 2013, 380.

⁶⁹ Mazon 2017.

⁷⁰ Van Opstal 2016.

⁷¹ Hawn 2013.

Chapter 3 Practical Implementation Report

3.1 Introduction

The background research paper explored biblical, cultural, practical and contextual themes to provide a framework for workshops to equip children's workers to create an intercultural family service. This chapter describes the implementation of the project including the planning, the workshop design and the family service.

3.2 Contextual Analysis

The project took place at Knighton Free Church in Leicester, a church with around 200 members and a vibrant children's ministry. There is a perception that: 'we are English and a fairly monocultural church,'⁷² but the reality is perhaps different. There are families and individuals from Eastern Europe, Africa and Asia, including migrants, international students and British ethnic minorities. Many people speak other languages at home and several church members have lived overseas. The church is becoming more multicultural, but this is not often visible in leadership or style of worship.

The researcher met with the Pastor and the elder with responsibility for children and young people who agreed that helping the church to relate to an increasingly diverse community is important. The children's ministry team leader and the main children's worker were also enthusiastic giving helpful input. A national advisor on children with additional needs based at the church also gave valuable input.⁷³ There is a shared desire to help those in the majority to understand the minority experience and increase a sense of belonging for *everyone* in the church.

Working directly with children was not easy during the pandemic, so it was decided that training children's workers and interacting with parents was an alternative way of connecting with families. The pandemic restrictions meant that workshops took place online, were shorter and less practical and creative than originally planned. By the time of

⁷² CW1 2021, Focus Group 1, 9. Appendix 19.

⁷³ Morgan-Gurr 2021.

the family service, meeting in person was allowed again, but social distancing impacted the service plans. Family services at KFC are usually aimed at under-11's, but most of the rest of the congregation usually join. On this occasion, youth work for over 11's was taking place at a separate service limiting the range of people participating to families with younger children and those leading the service.

3.3 Project Design Summary

3.3.1 Project Focus

The focus of the project was an intercultural family service with a theme of 'Belonging Together' expressing our identity as the body of Christ. The goal was a service celebrating the church's diversity showing how this connects to the biblical story of the diversity of the first church. To prepare for the service workshops were designed to equip children's workers reflecting on the meaning of worship, exploring intercultural worship and practising effective planning.

3.3.2 Participants

The seven workshop participants were selected from as many different cultures as possible. As most children's workers (CW) are from the majority white British culture, parent volunteers (PV) from different cultures within the church were invited to join as well as people with cross-cultural experience (CCE) bringing insight from their own and other cultures. For privacy, names have not been used, but all comments referred to are footnoted and can be found in the Appendices. Around 17 people were invited to take part in the workshops, and seven joined, for one or all the workshops. Those who could not take part were invited to contribute in other ways.

3.3.3 Workshop Design

The style of workshop planned used adult learning techniques influenced by Mary Saruman's⁷⁴ adaptation of 'Learning that Lasts',⁷⁵ an adult education model. Each workshop followed a format of connect, content, create and closure enabling participants

⁷⁴ Saurman 2021.

⁷⁵ Walker 2018.

time for reflection and application to their context. The overarching questions shown in Table 1, provided a framework for the workshops and evaluation. The first workshop: 'What is Worship?' focused on the meaning of what we do when we gather, providing a biblical focus for belonging together and the opportunity to reflect on the identity of believers. Informed by Robbie Castleman's academic 'Story Shaped Worship',⁷⁶ and more popular 'Parenting in the Pew',⁷⁷ the idea that worship is story shaped was a key feature. The second workshop: 'What is Intercultural Worship?' explored worship and culture in the context of accessibility for all ages, abilities, and cultures. The third workshop: 'Planning Intercultural Worship,' drew on the work of Cherry,⁷⁸ Webber⁷⁹ and others. Metaphors for designing worship were introduced and then participants planned the family service together. The workshops were adapted for a virtual format, due to pandemic restrictions.

⁷⁶ Castleman 2013.

⁷⁷ Castleman 2013.

⁷⁸ Cherry 2010.

⁷⁹ Webber 2009.

Table 1: Overarching Questions and Workshop Themes

Overarching Questions		Workshop Themes	
A	Do participants have a biblical knowledge of Christian worship? - How do participants understand Christian Worship? - What are the participants' priorities for worship with children & families?	What is Worship?	π < s — u s t — o u
B	How does understanding intercultural worship affect the participants' attitude to the Christian worship of other cultures? - How do participants understand intercultural worship? - What are participants' attitudes to intercultural worship? - What are participants' attitudes to worshipping with people who are the same as/ different to themselves?	What is culturally conscious/ intercultural worship?	
C	Are participants able to create and participate meaningfully in an intercultural worship event? - Are participants able to participate meaningfully in intercultural worship? - Are participants comfortable creating intercultural worship?	Planning Intercultural Worship	

3.3.4 Method and Approach

Designing workshops and evaluating their success is a form of action research which US educationalist Dorothy Valcarcel Craig states: aids inquiry and problem solving, addresses targeted goals, and promotes collaboration and community.⁸⁰ Overarching questions provide a framework for both the teaching and subsequent evaluation using data from pre- and post-surveys, journal entries and focus groups. As the researcher is also the instrument of the project, awareness of the researcher's own bias is recognised. The methodology and limitations will be explored further in Chapter 4 as part of the project evaluation.

⁸⁰ Craig 2009, 6 -7.

3.4 Project Implementation

During April 2021, children's workers, parent volunteers and people with cross-cultural experience were invited to participate in the workshops.⁸¹ They received participant information forms and gave their informed consent to the researcher.⁸² Unfortunately, this all took place via email, phone calls and text messaging because of the pandemic. Explaining the project in person would have been easier and reduced the amount of written information needed. On reflection, perhaps the participant information forms and questionnaires were an inhibiting factor. Even so, a group of participants accepted the invitation and those unable to join the workshops contributed songs, activities, drama and prayer videos. This process led to many warm conversations were had about families' experiences of music, church and culture. The workshops took place April – May, the family service on Pentecost Sunday – May 23rd and focus groups the following week. After the project, data was collected and analysed to evaluate the success of the whole project

3.4.1 Creating Resources

Many resources were created as part of the project. A Youtube channel⁸³ was curated including videos about intercultural worship and songs in different languages. Kay Morgan-Gurr was invited to create a video explaining: intergenerational worship, inter ability worship, and what makes a good kid's song?⁸⁴ In a separate video, Jessie Tang from Songs2Serve UK⁸⁵ was invited to create a video addressing the questions: What is intercultural worship? Why is it important? How can we be more intentionally intercultural?⁸⁶ The Belonging Together channel also includes workshop resources on the

⁸¹ Workshop Invitation. Appendix 22. Workshop Information Letter. Appendix 23.

⁸² Participant Information Sheet. Appendix 24. Informed Consent Form. Appendix 25.

⁸³ Belonging Together – Intercultural Worship, Youtube Playlist, 2021.

⁸⁴ Morgan-Gurr 2021. Intergenerational Worship. Video.

⁸⁵ Tang 2021. Songs2Serve UK Worship Network 2021.

⁸⁶ Tang, 2021. Intercultural Worship. Video.

theme of belonging together⁸⁷ and playlists of songs in different languages⁸⁸. Songs submitted by church families were collated into a google document⁸⁹ with song lyrics.⁹⁰ PowerPoint presentations for the workshops⁹¹ and a video and resource list⁹² were also created and shared. Children's songs from the church Youtube channel⁹³ and songs used regularly in church were examined,⁹⁴ and a lack of songs on the theme prompted the researcher to write a song which was then translated into Chinese and Makaton.⁹⁵

3.4.2 Workshop 1: What is Worship?

The theme of the first workshop was the meaning of worship, using the lesson plan in Table 2 and Presentation in Appendix 5. The facilitator began by introducing the project and invited each person to share about their cultural identity and faith journey. The key questions of the workshop: 'What are we doing when we gather?' and 'why?' were considered through the exploration of worship metaphors, biblical texts and frequent connections with experience.

Five people took part: three children's workers (CW1, 2 & 3) and two people with cross-cultural experience (CCE2) who migrated to the UK and work in multicultural settings.

Observations

Participants heard about being from a Christian minority in a Muslim majority nation, and how that differs to being a Christian in the UK. There was also a discussion about identity and national pride, where one person asked: 'Why don't the English have a strong sense of identity?'⁹⁶ When discussing the meaning of worship, worship metaphors proved

⁸⁷ Belonging Together – Why is it important? Video.

⁸⁸ Belonging Together - Children Praising God in many languages, Youtube Playlist, 2021.

⁸⁹ Bryan 2021. Children's Praise in Many Languages.

⁹⁰ Children's Songs in Many Languages. Appendix 2.

⁹¹ Workshops 1 – 3. Appendix 5 – 7.

⁹² Video and Resource List for Workshop Participants. Appendix 8.

⁹³ 2021 KFC Kid's Songs.

⁹⁴ Song List from Knighton Free Church. Appendix 4.

⁹⁵ Bryan 2021. New Song: All Can Hear. Appendix 3.

⁹⁶ CW1: Comment during workshop 1. Appendix 9.

thought-provoking, and the ideas of revelation and response, story, dialogue, and formation seemed new to people. Participants commented that so much has changed during the pandemic, life in the UK has been like a cross-cultural experience, making this a good time to reflect on the meaning of worship.

Table 2: Workshop 1 – Lesson Plan

Workshop 1: Belonging Together – What is Worship? ⁹⁷	
Tuesday April 27 th online between 7:30-8:30 pm	
Introduction	Overview of 3 workshops and family service
Connect and get to know one another:	Participants share own cultural background and influences
Connect	What do participants understand worship to be? What is the purpose of worship?
Content – Worship Metaphors 1	Revelation and response (Castleman ⁹⁸) Worship as dialogue (Dyrness ⁹⁹)
Connect - Application	Connect ideas to recent children’s talk series.
Content – Worship Metaphors 2	Story shaped (Castleman ¹⁰⁰) Participation in God’s story (Ford ¹⁰¹) Formational (Van Opstal ¹⁰²)
Connect and reflection	Which image do you relate to? Who is worship for?
Create and apply	How would you explain worship to a child? Design skit.
Content – Biblical worship.	What is worship in early Acts 2:42-47: teaching, fellowship, breaking of bread, prayer, praising God.
Connect and apply	How do we do these with children?
Closure – Reflect & evaluate.	What participants want to remember about worship
Homework: connect and prepare for next time	Think of a time you attended a different church. What was similar/ different?

3.4.3 Workshop 2: Intercultural Worship

The second workshop focused on intercultural worship, following the lesson plan in Table 3 and PowerPoint in Appendix 6, presenting a vision of ‘whole’ worship where people are together from all ages, cultures, and abilities. To begin, participants were invited to share their own experiences of worship in different settings then moved on to explore the

⁹⁷ Workshop 1: What is Worship? Appendix 5.

⁹⁸ Castleman 2013, 37.

⁹⁹ Dyrness 2009, 16.

¹⁰⁰ Castleman 2013, 22.

¹⁰¹ Ford 2020, 3.

¹⁰² Van Opstal 2016, 47.

meaning of culture using the Nairobi Statement on Worship and Culture.¹⁰³ When one participant could not attend, a video from multicultural church leader Israel Olufinjana¹⁰⁴ was omitted, and voice messages from this participant included instead. They were asked: 'When you worship, why is it good to be with people who are like you and why is it good to be with people who are not like you?' The full transcript is included in Appendix 10, and includes helpful comments such as:

Attending the church where you have people from different backgrounds would be an amazing thing and people would really realise by their mind, by their heart what it means to be in Christ, the body of Christ.¹⁰⁵

Five people attended: four children's workers (CW1, 2, 3 & 4) and one person with cross cultural experience (CCE1).

Observations

During Workshop 2, the group suggested some interesting definitions of culture including: 'the way we do things around here'¹⁰⁶ and 'the lens through which we see the world.'¹⁰⁷ Some participants described their own cross-cultural experiences and most commented about how they feel when attending a different kind of church. Participants remembered times when they or people they knew felt excluded, including surprise about how a black person perceived the world in the light of the murder of George Floyd. 'He felt he didn't belong and trying to understand that was really eye opening... And that related partly to church as well.'¹⁰⁸ Another said: 'I often feel like...I am still a foreigner - I don't belong.'¹⁰⁹

The researcher used the analogy of breakfast cereal¹¹⁰ to describe worship which is: intergenerational, intercultural and integrated giving a positive vision of worshipping together. Participants asked questions about motivation and practicalities including: 'Why

¹⁰³ The Nairobi Statement on Worship and Culture 1996.

¹⁰⁴ Olufinjana 2019.

¹⁰⁵ CCE2, 2021. Audio Transcript. Appendix 10.

¹⁰⁶ CW2 Workshop 2, Appendix 10.

¹⁰⁷ CCE2 Workshop 2, Appendix 10.

¹⁰⁸ CW1 Workshop 2. Appendix 10.

¹⁰⁹ CCE1 Workshop 2. Appendix 10.

¹¹⁰ Workshop 2: What is intercultural worship? Slide 17. Appendix 6.

should we have it different for one person?’¹¹¹ There were also fears that intergenerational worship meant that you *never* do things with your own age group.

After workshop 2, the researcher met the lead children’s worker to review and refine plans for the final workshop and family service. Feedback was positive, although the comment: ‘this is great! Let’s do this every year!’ indicated that at this point intercultural worship was seen as a one-off event.

Table 3: Workshop 2 – Lesson Plan

Workshop 2: Belonging Together – Intercultural Worship¹¹²	
Tuesday May 4 th online between 7:30-8:30 pm	
Introduction	Give overview of where we are
Connect and hear of different experiences.	Think of a time you attended a different church. What was similar/ different? Participants share.
Content - Nairobi Statement	Worship is transcultural, contextual, counter-cultural and cross-cultural
Connect	Define culture together
Connect and apply	Create empathy for minority experience
Content - a biblical vision for multicultural church	OT and NT
Content - Example from local pastor	Advantages of being with people who are the same AND people who are different
Content - define intercultural	Use Gittins ¹¹³ images ¹¹⁴
Connect & apply Reflection	Advantages of being with people who are the same AND people who are different
Content - intergenerational	INTER ability, generational AND intercultural = WHOLE
Connect and apply	How could we apply this idea of ‘whole’ worship in our next family service? How could that impact our choices of: Songs? Story? Prayers? Activities? Bible Reading?
Closure – Reflect and evaluate.	what participants want to remember about worship
Homework: Connect Prepare for next time	Come with ideas and songs for the family service ready to share and plan next time. How could we tell the story? How can we involve people from different cultures and backgrounds, generations and abilities?

¹¹¹ CW3 Workshop 2. Appendix 10.

¹¹² Workshop 2: Intercultural Worship. Appendix 6.

¹¹³ Gittins 2015.

¹¹⁴ Workshop 2: Intercultural Worship, Slide 14. Appendix 6.

3.4.4 Workshop 3: Planning Intercultural Worship

The format for workshop 3, using the lesson plan in Table 4 and PowerPoint in Appendix 7, was a little different allowing time for service planning. Metaphors of architect, designer, host and theologian were discussed and related to concrete examples of the team's recent service plans. The researcher then encouraged the children's workers take the lead in designing the service connecting what they had been learning with their task.

On this occasion, there were only three children's workers (CW1-3), and although one person sent a helpful text message contribution, input from other cultures in this planning phase was unfortunately minimal.

Observations

Participants responded positively to the different metaphors¹¹⁵ for planning and were very comfortable creating plans for the family service. The team wanted the action to be *from* the people rather than up front and wrote a drama to be performed by members of the congregation. A prayer video with contributions from people who spoke different languages was suggested. Due to covid rules people were unable to sing and leading songs was felt to be problematic for various reasons and the worship band would be leading two services back-to-back with little time to rehearse. Well-known songs were chosen for the band to play and songs from the Youtube playlist¹¹⁶ were chosen for the craft activities. The song that had been created¹¹⁷ was not used, and songs in another language or style were chosen to be listened to rather than sung.

¹¹⁵ Workshop 3, slide 14. Appendix 7.

¹¹⁶ Belonging Together - Children Praising God in many languages, Youtube Playlist, 2021.

¹¹⁷ All can hear. Appendix 3.

Table 4: Workshop 3 – Lesson Plan

Workshop 3: Belonging Together – Planning Intercultural Worship¹¹⁸	
Tuesday May 11 th online between 7:30-8:30 pm	
Introduction	overview
Content review	Worship is story-shaped, relational, formational Intercultural, whole worship
Introduce – worship planning	Worship architect (Cherry ¹¹⁹)
Connect and apply	Connect with last family service
Content - Introduce 4-fold order	Gather, word, table, sending (Friesen ¹²⁰)
Content - simplify to 3-fold	Participants connect with last family service
Content - worship planning	Architect, designer, host, theologian
Connect and reflect	Participants connect with concepts
Create - plan family service.	What is the main idea? What do you want people to experience? Remember?
Create - Hand over/create ownership of ideas.	Participants planning service for Pentecost Sunday – Acts 2.
Create and apply	Discussion and preparation of songs, story, etc.
Closure – reflect and evaluate	What do you want to remember about worship?
Homework: connect	Prepare for family service on May 23 rd

3.4.5 Family Service

The family service took place on Pentecost Sunday, May 23rd at 9:30am and involved drama, songs, crafts, prayers and activities telling the story of Pentecost from Acts 2. The order of service is shown in Table 5. The service aimed to show and tell the story of the intercultural nature of the very first church and connect that with the different cultures present in our own church.

As people arrived, each family collected a box containing craft materials, resources, musical instruments and a survey. Due to Covid regulations, a room layout was created with families sat on blankets spaced around the room, this can be seen in Appendix 12.¹²¹

The service was not live streamed because church had recently moved to having two services and only the second one was now live streamed. The lack of live stream meant

¹¹⁸ Workshop 3, Planning Intercultural Worship. Appendix 7.

¹¹⁹ Cherry 2010.

¹²⁰ Friesen 2014.

¹²¹ Family Service Room Layout. Appendix 12.

that the service was not designed for screen viewing but a simple video recording of the service¹²² was made. Although this video was not very clear, there were several advantages to not having a live stream: it created a relaxed atmosphere, the whole room could be used – not just the platform, and consent to video the children and families was unnecessary. This was the first Sunday in over a year that the service was not live streamed, and the leaders were very happy: ‘It felt really freeing that it wasn’t on Youtube... it doesn’t feel like a performance...more like a collective experience.’¹²³

Approximately 70 people attended the service, and most were families with young children.

Observations

The service was interactive and multisensory which included drama, engaging craft activities, songs, a live interview and prayer. It was very relaxed with people able to move around and chat together. Everyone seemed happy and engaged. Children were very excited to take the flames¹²⁴ they had made to the balcony where they were blown down onto the congregation below by a leaf blower representing the Holy Spirit. People heard songs in several languages, recognising well-known tunes or seeing familiar faces on the videos, and all the children turned their heads to watch the African children’s choir. The service was short, but impactful and well-received.

¹²² Belonging Together Family Service, 2021.

¹²³ CW2, Focus Group 1, 1. Appendix 19.

¹²⁴ Craft Activities for Family Service. Appendix 15.

Table 5: Order of Service for the Family Service¹²⁵

Knighton Free Church Family Service - 9:30am Sunday 23rd May	
9:30	Acts 2 Drama - scene 1 ¹²⁶
9.34	<i>Song: Our God is a Great Big God</i>
9.37	Live interview with Bulgarian family
9.42	Craft 1. (flame) <i>Play Fii Binecuvantat (Blessed Be Your Name) and Esta Aici (Waymaker)*</i>
9.52	Acts 2 Drama - scene 2
9.55	<i>Song: There's No-one Like Jesus</i>
9.58	Craft 2. <i>Play Big Family of God (Makaton) and By My Side (African Kids 4 Christ)*</i>
10.08	Acts 2 Drama - scene 3
10.12	Prayer Video - multilingual ¹²⁷
10.15	<i>Song: This Is Amazing Grace</i>
10.20	Finish and notices
*Songs played during Craft activities from 'Belonging Together - intercultural worship' playlist. ¹²⁸	

3.5 Conclusion to Practical Implementation Report

The workshops took place, participants used what they learned to create a family service for Pentecost Sunday, and members of the congregation experienced an intergenerational, intercultural service. This event was designed to contribute to greater inclusion, welcome and belonging at KFC and create resources to help the church move towards deeper fellowship and more meaningful worship as a church community. The following chapter provides evidence as to whether the project achieved it's intended purpose.

¹²⁵ Order of service. Appendix 13.

¹²⁶ Drama Script. Appendix 14.

¹²⁷ Prayer Video, 2021.

¹²⁸ Belonging Together - Children Praising God in many languages, Youtube Playlist, 2021.

Chapter 4 Evaluation and Application

4.1 Introduction: Evaluating Effectiveness

Having reviewed the implementation of the project in Chapter 3, this chapter evaluates the project's effectiveness based on the three overarching questions framing the research. The three main data sources shown in Table 6 are: a pre- and post-survey¹²⁹ designed to compare responses to questions before and after the project; journal responses¹³⁰ indicating participants' learning after each workshop; and focus groups¹³¹ providing an opportunity to reflect on the whole project. The data from these three sources provide evidence of changes in participants' knowledge and understanding of Christian worship, how they are affected by understanding intercultural worship and whether they can meaningfully create and participate in intercultural worship.

Table 6: Overarching questions, data sources and evaluation questions.

Overarching Questions		Data Source 1	Data Source 2	Data Source 3	Evaluation Questions
A	Do participants have a biblical knowledge of Christian worship?	Pre-/ post-survey	Journal prompt	Focus Group	How did participants' knowledge and understanding of Christian worship grow?
	What are participants' priorities for worship with children and families?				Did participants' priorities for worship with children and families change?
B	How does understanding intercultural worship (ICW) affect the participants' attitude to the Christian worship of other cultures?				How did participants grow in their understanding of intercultural worship?
C	Are participants able to create and participate meaningfully in an intercultural worship event?	Before and after WS	After each WS	After the project	How were they affected by the workshops?
					What difference did participating in the workshops make?
					How did they apply what they learned?

¹²⁹ Pre- post-survey. Appendix 17.

¹³⁰ Journal Responses. Appendix 16.

¹³¹ Focus Groups 1 & 2. Appendix 19 & 20.

4.2 Methodology and Limitations

The process of creating, facilitating and evaluating workshops was a form of action-based research. As the researcher is also the instrument of the research, care is needed to examine biases and consider subjectivity. Being an experienced teacher and cross-cultural worker impacted their perspective and other's expectations. The researcher is partly an insider, as a long-time member of the church, but partly an outsider, having lived overseas for nearly two decades. Knowing the context well made it relatively easy to connect with people, but an outside researcher may have had fewer blind spots or been less hesitant to try something new. The researcher is very committed to intercultural worship, so they tried to hear people's questions and challenges objectively and design a survey where respondents could be free to answer honestly and not try and give the 'right answer'.

Having three types of data aligned with each overarching question provides triangulation whereby similar results can be seen across multiple forms of data which Action Research specialist Craig states is important qualitative action research.¹³² The data from the surveys has some limitations however, as although there are five completed surveys, only four people completed both surveys. The fifth participant in each case was not the same person,¹³³ and the fifth person in the post-survey had more cross-cultural experience. Individual responses were therefore analysed carefully so that differences between the pre- and post-survey were not over exaggerated. The large amount of data created needed to be carefully coded and sorted and were not the only sources. In addition to the three main data sources, the order of service,¹³⁴ video of the service¹³⁵, and service survey¹³⁶ responses provided further evidence of the effectiveness of the project.

¹³² Craig 2009, 121.

¹³³ The pre-survey was completed by CW1, CW2, CW3, CW4 and CCE1. The post-survey was completed by CW1, CW2, CW3, CCE1, and CCE2. See Appendix 18.

¹³⁴ Order of Service, Appendix 13.

¹³⁵ Belonging Together Family Service, 2021.

¹³⁶ Family Service Survey, Appendix 21.

4.3 Evaluation Results

4.3.1 Enjoying Being Together

In the pre- and post-survey,¹³⁷ participants were given the opportunity to describe what worship means to them, provide biblical examples, show awareness of the content of a worship service, and give opinions about what makes a good family service. Answers to these questions showed how participants' understanding of Christian worship changed over the course of the project.¹³⁸

Worship is about who we are, not what we do

A noticeable change was that instead of simply describing the content of a service, participants shifted to describing the identity and relationships of the worshipers. Indicating a renewed awareness that: 'Church is about being together.'¹³⁹ Before the workshops the focus was on what people do: praise, pray, sing and listen as 'an expression of praise or adoration *towards* God.'¹⁴⁰ Afterwards, the focus was more on *relationships*: community, unity, and participation, with one participant commenting: 'worship helps us to be *part of* God's story.'¹⁴¹ Participants also show understanding that worshipping God impacts the worshiper: 'Worship is formative, it makes us who we are.'¹⁴² Similarly, when asked what makes a good family service, responses shifted from describing engaging, inclusive and relevant *content* to using words like *everyone*, *participation and together*. 'Worship is communal; us with God and us with others.'¹⁴³ Figure 1 shows a word cloud comparison using word frequency from questions A 1-5 in the pre- and post-surveys¹⁴⁴ and the words *together*, *fellowship*, *welcome* and *sharing* feature more prominently in the second word cloud.

¹³⁷ Pre- post-survey. Appendix 17.

¹³⁸ See also Table 6. Overarching questions, data sources and evaluation questions.

¹³⁹ CW2 2021, Workshop 2. Appendix 10.

¹⁴⁰ CW1 2021, Pre-survey, A1. Appendix 18.

¹⁴¹ CW3 2021, Journal 1. Appendix 16.

¹⁴² CW1 2021, Journal 1. Appendix 16.

¹⁴³ CW2 2021, Journal 1. Appendix 16.

¹⁴⁴ Pre- post-survey, 2021. Appendix 18.

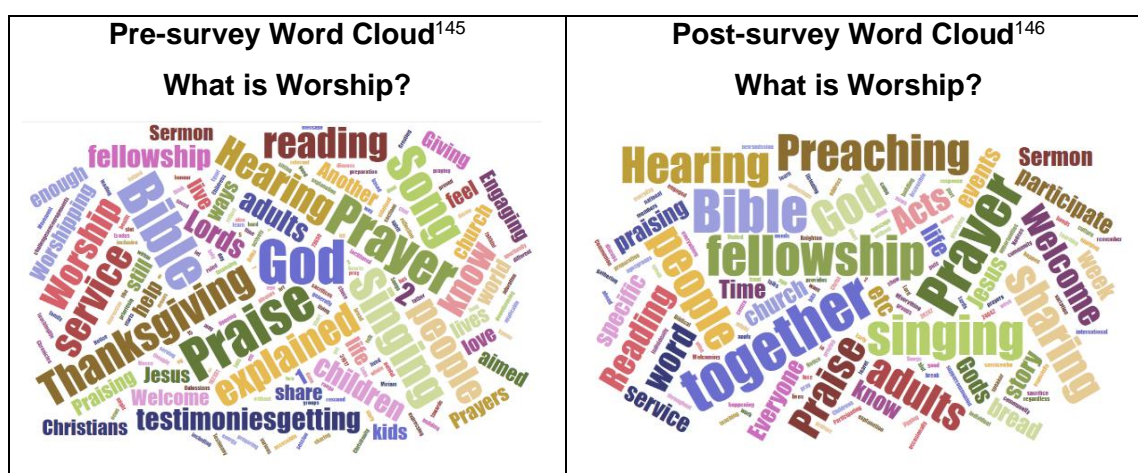


Figure 1: Word Cloud Comparison – What is Worship? ¹⁴⁷

4.3.2 Accepting Difference

In this section answers to the questions: ‘How do participants understand intercultural worship?’ ‘What are participants’ attitudes to intercultural worship?’ and ‘What are participants’ attitudes to worshipping with people who are the same/different to themselves?’ were compared before and after the project. The answers indicated how understanding intercultural worship affected participants’ attitude to the Christian worship of other cultures. Three main changes were noticed in the results.¹⁴⁸

Both monocultural and intercultural worship are important

The first change evident in the data is that attitudes to both monocultural *and* intercultural worship became more positive. One participant said: ‘There is benefit to worshipping both with people like you and people not like you.’¹⁴⁹ The graph in Figure 2 shows a small increase in people expressing the importance of people being with others *like* themselves when they worship, *and* Figure 3 shows a slightly bigger increase in people expressing the importance of being with others *different* than themselves when they worship. This

¹⁴⁵ Davies, 2021.

¹⁴⁶ Davies, 2021.

¹⁴⁷ Pre- post-survey, 2021, A1-5. Appendix 18.

¹⁴⁸ See also Table 6. Overarching questions, data sources and evaluation questions.

¹⁴⁹ CW1 2021, Journal 2. Appendix 16.

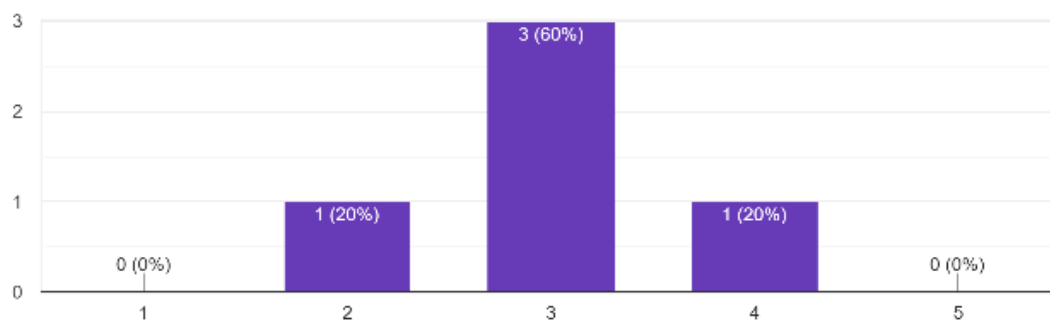
comment from a participant gives a both/and response: 'Monocultural worship is great for evangelism, and intercultural worship is great for the church. We need both!'¹⁵⁰

How important is it for people to be with others like themselves when they worship?

Pre-survey responses to B4

B. 4. How important is it for people to be with others like themselves when they worship?

5 responses



Post-survey responses to B4

B. 4. How important is it for people to be with others like themselves when they worship?

5 responses

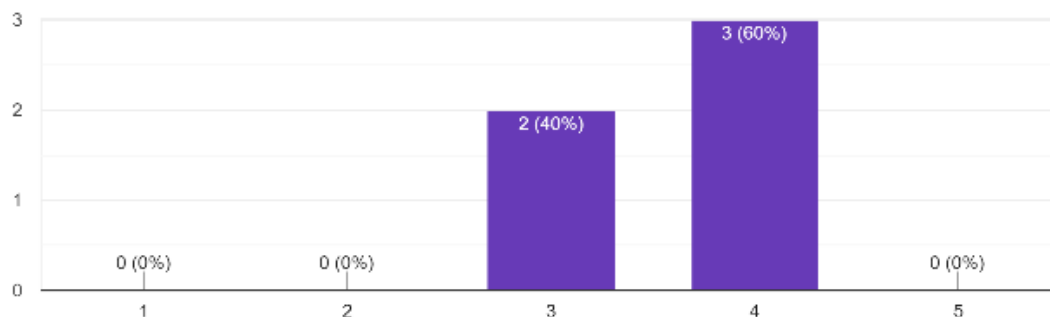


Figure 2: Worshiping with people who are the same.¹⁵¹

¹⁵⁰ CW1 2021, Post-survey, C5, Appendix 18.

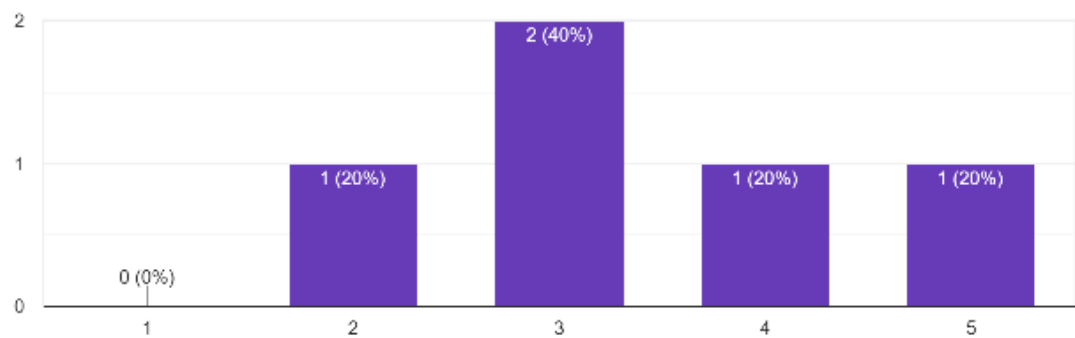
¹⁵¹ Pre- post-survey 2021, B4. Appendix 18.

How important is it for people to be with others different than themselves when they worship?

Pre-survey responses to B5

B. 5. How important is it for people to be with others different than themselves when they worship?

5 responses



Post-survey responses to B5

B. 5. How important is it for people to be with others different than themselves when they worship?

5 responses

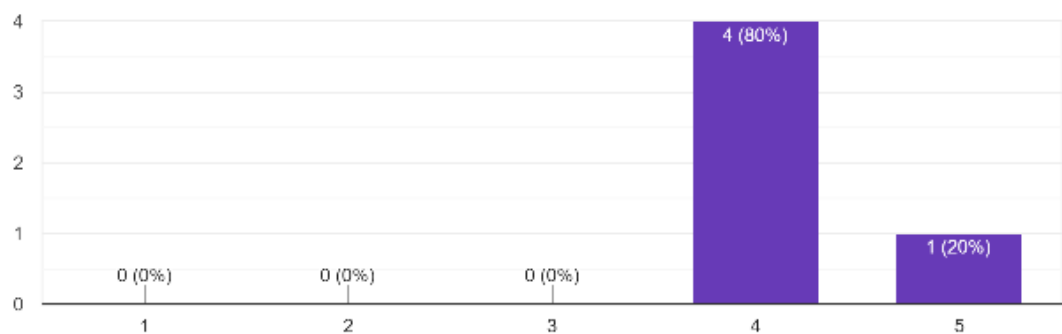


Figure 3: Worshiping with people who are different.¹⁵²

¹⁵² Pre- post-survey 2021, B5. Appendix 18.

In the workshops people had asked why it was necessary to do things differently for the sake of only a few and a fear of tokenism was evident in the pre-survey where one said: 'we shouldn't be culturally diverse for the sake of being diverse.'¹⁵³ But afterwards one respondent reflected: 'you could easily imagine (using different languages) being a token gesture...but actually...it felt very reflective of who we are.'¹⁵⁴ Table 7 illustrates a change of mood towards intercultural worship from the pre-survey to post-survey. The verbs in the left-hand column tend to emphasize the effort required, whereas those in the right-hand column are more positive and relational, indicating that attitudes to intercultural worship had changed somewhat.

Table 7: A comparison of verbs used to describe Intercultural Worship¹⁵⁵

Verbs used to Describe Intercultural Worship	
Before the Workshops	After the Workshops
acknowledge woven integrate work use focus translate reflects future heavenly worship practice teach	celebrate enjoy engage encourage grow know relate reflects God's kingdom open connect

¹⁵³ CW4 2021, Pre-survey, B7. Appendix 18.

¹⁵⁴ CW2 2021, Focus Group 1,4. Appendix 19.

¹⁵⁵ Pre- post-survey 2021, B2. Appendix 18.

Doing things differently is not wrong

A second change after participating in the project was a greater acceptance of difference. After the project one participant stated: 'It's ok if somebody is doing something different to you.'¹⁵⁶ Whereas before the workshop one participant had written:

Having been brought up with a very white, middle class church background...I've sometimes not understood or accepted that other cultures might view something differently or worship in a different way and have not had much opportunity to observe how this is done in other cultures.¹⁵⁷

During workshop 2, participants shared how they or others had felt when they were a minority. One described a conversation with a friend from an ethnic minority: 'He felt he didn't belong and trying to understand that was really eye opening.'¹⁵⁸ Another said: 'I feel anxious when other people are doing something different to me.'¹⁵⁹ In the Focus Groups after the project, people expressed greater acceptance of difference, saying: 'I've just been challenged to try and think about it from multiple different perspectives ... to try and embrace the way that different people do things...'¹⁶⁰ and another reflected: 'it's not wrong the different ways that other people worship.'¹⁶¹ Figure 4 shows this change in comfort levels in a bar graph, which suggests that comfort worshiping in a culturally different style had increased.

¹⁵⁶ CW3 2021, Focus Group 1, 7. Appendix 19.

¹⁵⁷ CW3 2021, Pre-survey, C1. Appendix 18

¹⁵⁸ CW1 2021, Workshop 2. Appendix 10.

¹⁵⁹ CW4 2021, Workshop 2. Appendix 10.

¹⁶⁰ CW1 2021, Focus Group 1,7. Appendix 19.

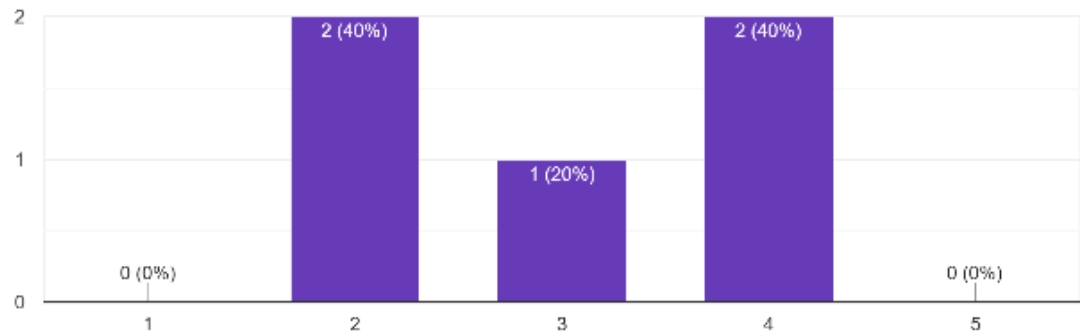
¹⁶¹ CW3 2021, Focus Group 1,7. Appendix 19.

How comfortable are you worshipping in a culturally different style to the one you are used to?

Pre-survey responses to B6

B. 6. How comfortable are you worshipping in a culturally different style to the one you are used to?

5 responses



Post-survey responses to B6

B. 6. How comfortable are you worshipping in a culturally different style to the one you are used to?

5 responses

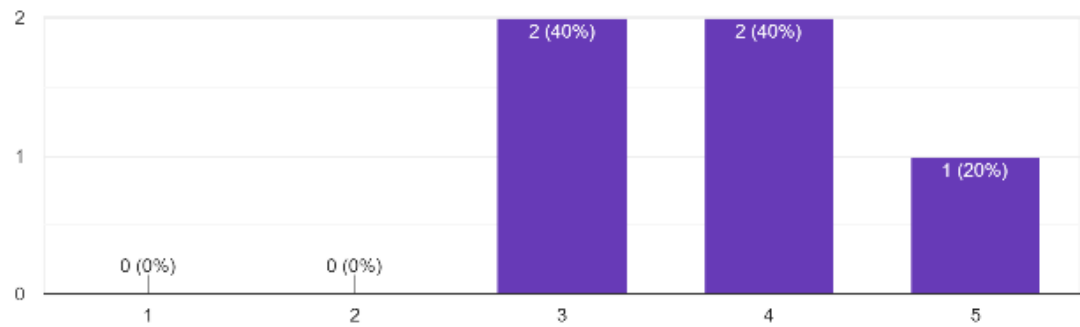


Figure 4: Comfort worshipping in a different style¹⁶²

¹⁶² Pre- post-survey, 2021, B6. Appendix 18.

There are benefits to intercultural worship

A third change was a growing confidence in expressing reasons why worshipping together with people who are different is beneficial, some of these reasons given by participants are listed in Table 8. These comments show that people can see the value in diverse people worshipping together, as: 'it reflects the image that God's kingdom is for every culture...'¹⁶³

Table 8: The benefits of worshipping with those who are different to us.

Reasons	Participant quotes:
<i>For church to thrive and grow:</i>	'...for the purpose of the church, and the church to thrive and the church to grow and the church to get a greater appreciation of God and how to worship him then actually to be multicultural is so healthy.' ¹⁶⁴
<i>For people to see that faith is for them:</i>	'...how meaningful and helpful it might be for someone not from the majority culture to hear God's word in some way through someone of their own culture.' ¹⁶⁵
<i>For people to learn from one another:</i>	'A range of cultures relating to each other and learning from one another. Cultures are not separated off but are connected.' ¹⁶⁶
<i>To reflect the body of Christ:</i>	'...what it means to have this one body... which means that no matter the barriers that you have, the barriers of language, skin colour, cultures. It still means that these are my brothers and sisters in Christ.' ¹⁶⁷

Changes evident in the data show that participants grew in seeing the value in both monocultural *and* intercultural worship, becoming more accepting of difference and being able to give reasons why it is important for different kinds of people worship together.

¹⁶³ CCE1 2021, Post-survey, B2. Appendix 18.

¹⁶⁴ CW1 2021, Focus Group 1,7. Appendix 19.

¹⁶⁵ CW2 2021, Journal 2. Appendix 16.

¹⁶⁶ CW3 2021, Post-survey, B2. Appendix 18.

¹⁶⁷ CCE2 2021, Workshop 2. Appendix 10.

4.3.3 Gaining Confidence

To evaluate whether participants could create and participate meaningfully in an intercultural worship event, the researcher considered how the workshops enabled them to apply what they had learned.¹⁶⁸

Reflecting on Experience

Firstly, participants were more confident about designing an intercultural worship service, as can be seen in Figure 5. One participant wrote: 'I certainly hope to take the ideas forward to future church planning.'¹⁶⁹ Another reflected: 'I will consciously try to engage with more cultures if I am leading the service.'¹⁷⁰ Rather than seeing intercultural worship as a one-off event one reflected that: 'Every time...not just a specific designated service on Belonging Together, but whatever we are doing every single week - how can we make that something that is available to as many people as possible?'¹⁷¹ Creating the prayer video was thought-provoking, and there was a realization that language, culture, nationality and ethnicity do not necessarily overlap: 'That made me think in a different way...I would hope that I would reflect on that kind of challenge when I was trying to do something multicultural again.'¹⁷² Thinking positively about what had been learned and planning for future improvements show increased confidence in creating an intercultural worship event.

¹⁶⁸ See also Table 6. Overarching questions, data sources and evaluation questions.

¹⁶⁹ CW2 2021, Post-survey, C1. Appendix 18.

¹⁷⁰ CCE1 2021, Post-survey, C1. Appendix 18.

¹⁷¹ CW1 2021, Focus Group 1, 8. Appendix 19.

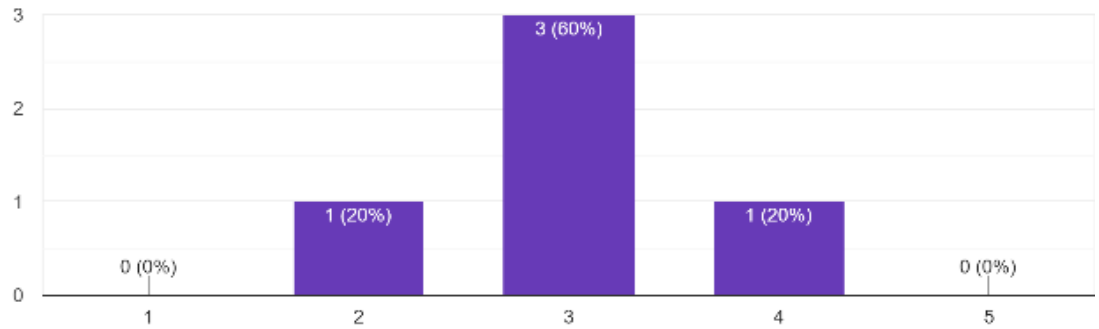
¹⁷² CW2 2021, Focus Group 1, 7. Appendix 19.

How comfortable would you be designing an intercultural worship service?

Pre-survey response to C4

C. 4. How comfortable would you be designing an intercultural worship service?

5 responses



Post-survey response to C4

C. 4. How comfortable would you be designing an intercultural worship service?

5 responses

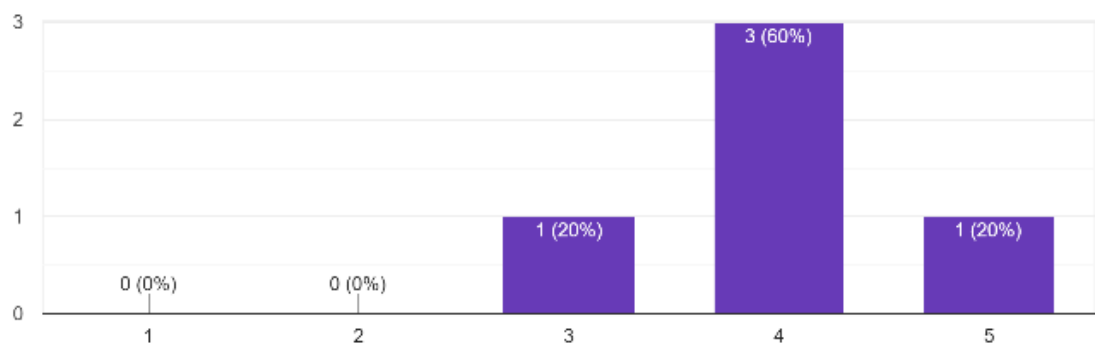


Figure 5: Comfort designing an intercultural worship service.¹⁷³

¹⁷³ Pre- post-survey, 2021, C4. Appendix 18.

Integrating Learning

Secondly, the family service itself illustrates what participants felt comfortable creating having taken part in the workshops.¹⁷⁴ The involvement of many different people and the Acts 2 service design were planned to show *and* tell that church is for everyone. Members of the congregation appreciated the intercultural nature of the service: 'I enjoyed...hearing lots of languages praising God.'¹⁷⁵ Several people commented positively on the songs, the multilingual prayer and the interactive storytelling.¹⁷⁶ At the second service later that morning, the children's worker used a Rubik's cube to illustrate the multicultural early church.¹⁷⁷ In the focus group they discussed this: 'The Rubik's cube reminded me of...multicultural versus intercultural.'¹⁷⁸ 'I thought of it as I did it...the whole mixture is what we want isn't it?'¹⁷⁹ This conversation illustrates how the message of belonging together had been internalized by the children's workers. The prayer video was also used in this second service and was impactful.¹⁸⁰

Engaging in Intercultural Worship

Thirdly, there was a small difference in responses to the survey about confidence to *engage* in intercultural worship. Because the fifth participant in the pre- and post-survey was not the same person, the change is smaller than it appears in the graphs in Figure 6. There was however, appreciation for the impact the family service had on others and surprise that: 'everyone was really happy to contribute.'¹⁸¹ Before the workshops, participants expressed hesitancy, but a desire to learn: 'it would help me to engage with worship from other cultures and be more empathetic to the different approaches of the worldwide church.'¹⁸² After the workshops, participants expressed greater confidence: 'Being conscious of the ways other people worship helps us to learn from each other and

¹⁷⁴ Order Of Service. Appendix 13.

¹⁷⁵ FSS4 2021, Family Service Survey. Appendix 21.

¹⁷⁶ Family Service Survey. Appendix 21.

¹⁷⁷ Knighton Free Church Sunday Service. May 23, 2021. Youtube. At 6:56 minutes.

¹⁷⁸ CW2 2021, Focus Group 1, 4. Appendix 19.

¹⁷⁹ CW1 2021, Focus Group 1, 4. Appendix 19.

¹⁸⁰ Knighton Free Church Sunday Service. May 23, 2021. Youtube. At 9:59 minutes.

¹⁸¹ CW2 2021, Focus Group 1, 8. Appendix 19.

¹⁸² CW1 2021, Pre-survey C1. Appendix 18.

to be more accepting of the needs and traditions or behaviours of other cultures.¹⁸³

Another reflected: 'I'd like to remember that we all want to learn from each other and recognise the value of different cultures in our worship.'¹⁸⁴ In the focus group, participants commented on their appreciation of everyone being able to join in with the family service: 'it was lovely seeing them be able to take part and be involved.'¹⁸⁵ Awareness of the value of intercultural worship is greater, but experience is perhaps still limited.

The data revealed that participants were a little more confident creating intercultural worship as evidenced by their responses to the survey and the successful family service. Participants were a little more confident about their ability to participate meaningfully in an intercultural worship event and were happy seeing others able to do so. The ability to create and participate meaningfully in an intercultural worship event is evidently an area where further growth would be beneficial.

¹⁸³ CW3 2021, Post-survey C3. Appendix 18.

¹⁸⁴ CW2 2021, Journal 3. Appendix 16.

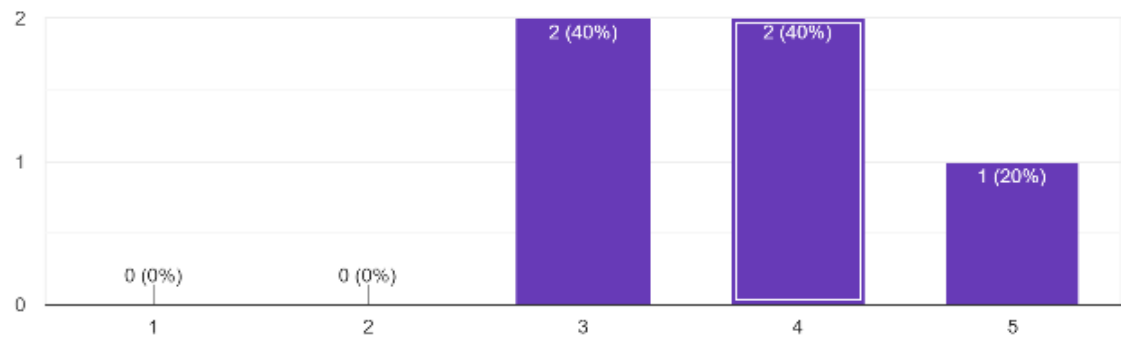
¹⁸⁵ CW1 2021, Focus Group 1, 8. Appendix 19.

How well do you think you could engage in intercultural worship?

Pre-survey response to C2

C. 2. How well do you think you could engage in intercultural worship?

5 responses



Post-survey response to C2

C. 2. How well do you think you could engage in intercultural worship?

5 responses

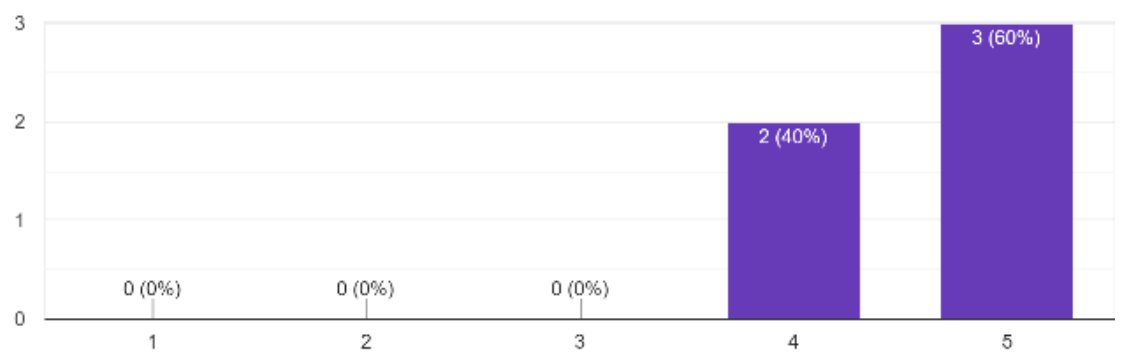


Figure 6: Confidence engaging in intercultural worship¹⁸⁶

¹⁸⁶ Pre- post-survey 2021, C2. Appendix 18.

4.4 2. Personal Evaluation, Critique and Analysis

This section explores the researcher's own evaluation, critique and analysis of the project, using the overarching questions as a framework, assessing what went well, what needed improvement and how lessons learned from the project can be applied.

4.4.1 Being Together Matters

Evaluating participants' knowledge of worship revealed growth in awareness of the relational nature of worship: 'Worship is communal; us with God and us with others.'¹⁸⁷ Although this change was apparent in the data, participants *already* believed that church is about belonging together. Discussing changes to church during the pandemic, one participant reflected:

'Church now is more different than any church I have ever been to because church is about being together...being together and seeing people and you're encouraged to see them, and you encourage them by being there yourself. And encouraging each other by singing the same truths together and listening to the bible together and caring about being there together.'¹⁸⁸

Perhaps the workshops did not change people's ideas about worship but gave people an opportunity to realise afresh the importance of togetherness. The value of time together as a team was acknowledged in the focus group: 'it has been nice to *talk* together, *share* together and *think* together, rather than just *do* together.'¹⁸⁹ Being together matters.

¹⁸⁷ CW2 2021, Journal 3. Appendix 16.

¹⁸⁸ CW2 2021, Workshop 2. Appendix 10.

¹⁸⁹ CW2, 2021. Focus Group 1, 9. Appendix 19.

4.4.2 Sharing Stories Together Promotes Empathy

Evaluating how understanding intercultural worship affected participants attitude to the Christian worship of other cultures, showed that sharing stories together had a big impact. Having participants with cross cultural experience join the children's workers for the workshops brought infectious enthusiasm:

'It is amazing to reflect on how we do worship together with these kinds of backgrounds and colours and languages. I think it is pretty much the perfect picture. When you have different people praising the Lord together and worshiping together and feeling that they are one family despite all of the different things in their lives.'¹⁹⁰

An increased positivity towards worshiping with people who are different was expected, but the increase in positivity towards worshiping with people *who are the same* was not. Perhaps this reflected the audio contribution in Workshop 2 with its emphasis on people hearing the gospel in their own language,¹⁹¹ or maybe those in a minority valuing seeing people like themselves represented.¹⁹²

One phrase from the family service interview was particularly impactful: 'When he says: "two languages two lives" he's saying, "trying to learn English and trying to fit in here is a completely different life for me."¹⁹³ Being together with old and young also had an impact: 'I think the intercultural thing is massive, but...I've thought about the intergenerational thing a lot more as well.'¹⁹⁴

Kathy Black wrote about the importance of sharing faith stories together¹⁹⁵ and the project revealed the impact that this simple act can have. But without intentional effort, this change may not happen as CCE2 said: 'it is not easy, and it needs a combination of effort between many people.'¹⁹⁶ Building empathy, togetherness and belonging is an ongoing process.

¹⁹⁰ CCE2 2021, Focus Group 2, 1. Appendix 20.

¹⁹¹ Audio Transcript for Workshop 2. Appendix 10.

¹⁹² Focus Group 2, 6. Appendix 20.

¹⁹³ CW1 2021, Focus Group 1, 7. Appendix 19.

¹⁹⁴ CW1 2021, Focus Group 1, 6. Appendix 19.

¹⁹⁵ Black, 2000, 104.

¹⁹⁶ CCE2 2021, Focus Group 2. Appendix 20.

4.4.3 Planning Worship Together as a Multicultural Church

Evaluating whether participants were able to create and participate meaningfully in an intercultural worship event, revealed that practicing something new can be both challenging and surprising. Workshop participants created a successful intercultural family service where the congregation heard and experienced that church is everyone. People realised that Knighton *is* multicultural, and it is not tokenism to celebrate ‘this multicultural church’¹⁹⁷ together. There was surprise that people were so willing to contribute,¹⁹⁸ and pleasure in seeing people participate.¹⁹⁹ There is room for growth in this area and always more to learn about culture, language, ethnicity, nationality and identity. The goal of sparking creativity to develop new songs and resources for worship was partially realised with families sharing children’s favourite worship songs from many languages.²⁰⁰ The Belonging Together playlist²⁰¹ has been shared within the church and outside the church through Songs2Serve UK²⁰². Performing songs did not happen, partly due to the pandemic, and greater engagement with worship leaders would have been beneficial. When connected with a story, purpose and translation, it was evident that using different languages in worship had impact, but concern about the translation of a phrase in the prayer video²⁰³ showed that misunderstandings can easily occur.

Although diverse people helped create playlists, contributed prayers and joined the drama, the children’s workers and most ‘up front’ people were from the majority culture. Involving people was always not easy, and even when committed to intercultural worship, those in the majority, the researcher included, could easily see people from a different culture as advisors rather than co-hosts. A focus group discussion noted that Sunday services are more multicultural than midweek meetings²⁰⁴ and the reasons for this warrant further exploration. Greater belonging and co-hosting from all cultures, generations and abilities is needed in the church.

¹⁹⁷ CW2 2021, Focus Group 1, 7. Appendix 19.

¹⁹⁸ CW2 2021, Focus Group 1, 8. Appendix 19.

¹⁹⁹ CW1 2021, Focus Group 1, 8. Appendix 19.

²⁰⁰ Children’s Songs in Many Languages. Appendix 2.

²⁰¹ Belonging Together - Children Praising God in many languages. 2021.

²⁰² Songs2Serve UK Worship Network 2021.

²⁰³ CCE1 2021, Focus Group 2, 2. Appendix 19.

²⁰⁴ CCE1 2021, Focus Group 2, 1. Appendix 20.

4.5 Conclusion: A Journey in Togetherness

*'I will remember how good it is to be together.'*²⁰⁵

Exploring intercultural worship with families and children was a means of developing growth in understanding of diversity and belonging to help the church move towards deeper fellowship and more meaningful worship as a church community.

The results of the project show that the opportunity to reflect together on the purpose of worship and create an intercultural worship event was a rich learning experience. Exploring the biblical rationale for intercultural worship helped participants to see that worship is about relationships; both with God and with one another. Shared leadership and a focus on reciprocity countered the expectation that those in a minority are merely recipients or contributors. When interviewing a family in the family service the interviewee asked, 'what about you, who are you?' a reminder that the church does not only need to get to know newcomers, but newcomers also need to get to know the people in the church. Relationships are key in building intercultural community. Intentional effort is needed to create a community where all are not just welcome or included but belong. Encouraging diverse leadership of children's work, hearing the voices of the church community and equipping the church in cross cultural skills help to ensure that everyone can share the story.

Time to reflect, a Biblical rationale for intercultural worship, reciprocity and relationships were key to the project's success. The final section will reflect on project as a whole and suggest next steps on the journey.

²⁰⁵ FSS10 2021, Family Service Survey. Appendix 21.

Final Conclusion: Belonging Together in God's Story

The project aimed to contribute to greater inclusion and welcome at Knighton Free Church by training a group of children's workers to create and deliver an intercultural family service including children's songs and stories with a message about God's diverse people belonging together. During the project participants realized afresh that worship is not what we do together, it is who we are together, expressing the relationship between us and God and between us and one another. As Missiologist Chris Wright states: 'our mission is nothing less (or more) than participating with God in this grand story until he brings it to its guaranteed climax.'²⁰⁶ Being a part of God's story shapes our identity.

Meeting together in a diverse team enabled mutual learning and greater acceptance of difference. Participants also saw the potential of intercultural worship to show that 'God's kingdom is for every culture...'²⁰⁷ At Pentecost many nations, languages, cultures and generations worshiped together, and the intercultural family service embodied this truth. People also learned that Knighton Free Church is more multicultural than previously thought. Providing people with opportunities to reflect on their context and their practice in a diverse team is worth utilizing further, in the researcher's own context and beyond.

Intercultural worship with children has much potential, but to resource this, intercultural children's songs, stories and activities are needed, both in our own church and beyond. A recent children's book by Miriam and Krish Kandiah²⁰⁸ retelling Bible stories with a multicultural twist is encouraging, but more resources are needed. A fusion of intergenerational and intercultural worship could be fruitful – bringing a focus on children into intercultural settings and intercultural experience into children's work.

The original motivation for the project was to find a way to connect children in the local church with the culture of the Bible, the cultures of the world and the cultures of our city. The training workshops for children's workers and intercultural family service did that by changing the playlist for one Sunday, reminding worshipers that we belong together in God's grand narrative. A story which is not yet complete.

²⁰⁶ Wright 2010, 44.

²⁰⁷ ²⁰⁷ CCE1 2021, Post-survey, B2. Appendix 18.

²⁰⁸ Kandiah and Kandiah 2021.

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Appendix 1 Children's Songs - Diversity and Belonging:

Song Name	Music & Lyrics	Video links & Song Select link	Comments
Great Big God	Nigel & Jo Hemming	https://www.vineyardchurches.org.uk/songs/great-big-god/ https://songselect.ccli.com/Songs/3373437/great-big-god	Well known and used often
Everybody's Welcome	Nigel Hemming	https://www.vineyardchurches.org.uk/songs/everybodys-welcome/ https://songselect.ccli.com/Songs/5338281/everybodys-welcome	
Big Family of God	Nick and Becky Drake	https://worshipforeveryone.com/song/big-family-of-god official actions: https://www.youtube.com/watch?v=F5pr6gEkBU Makaton version https://www.youtube.com/watch?v=3xPQYPo2LJ8 https://songselect.ccli.com/Songs/5100093/big-family-of-god	
Not	Kay & Steve Morgan-Gurr	https://www.elevationkids.com/song/not https://songselect.ccli.com/Songs/2994532/not	
Let's Join In	Steve Morgan-Gurr	https://www.elevationkids.com/song/lets-join-in https://songselect.ccli.com/Songs/3315062/lets-join-in	
Welcome to the Family	Debby Kerner Rettino Psalty	https://www.youtube.com/watch?v=JzGII4jYvas https://songselect.ccli.com/Songs/39269/welcome-to-the-family/viewlyrics	Old but great lyrics
God is for Me Though I am Little	Anon. Swedish Melody	https://www.discogs.com/The-Fisherfolk-God-Is-For-Me-Fisherfolk-Sing-Songs-For-Children/release/9838594	Old but great lyrics
Tu totdeauna, Doamne, ești cu mine	Autor: Costache Ioanid	https://www.youtube.com/watch?v=dyYnDV3GoOs Theme: God is with us wherever we go. https://www.resursectestine.ro/poezii/16792/tu-totdeauna-doamne-esti-cu-mine	
If I Go Climbing	Julia Plaut	https://www.youtube.com/watch?v=hVhdlxHFfPA 'If I go... God is there, 'cause He is everywhere'	Easy to adapt
Jesus Loves the Little Children	Clare Herbert Woolston, George Frederick Root	https://songselect.ccli.com/Songs/58415/jesus-loves-the-little-children/viewlyrics	Dated lyrics
Wide Wide as the Ocean	Charles Austin Miles, Elsie Leslie	https://songselect.ccli.com/Songs/5842117/wide-wide-as-the-ocean/viewlyrics	Still a classic
He Made the Stars to Shine	Archie D. Hall	https://songselect.ccli.com/Songs/172906/he-made-the-stars-to-shine/viewlyrics	Still a classic
Bigger than Big	Jay Stocker	https://songselect.ccli.com/Songs/5185520/bigger-than-big/viewlyrics	

Appendix 2 Children's Songs in Many Languages

Belonging Together:

'Everyone will share the story of your wonderful goodness; they will sing with joy about your righteousness.' Psalm 145:7 (NLT)

Children's Praise in many languages:

In Acts 2 we read that God sent His spirit on people from many languages, cultures and nations; men and women, old and young, showing that the good news of Jesus is for *everyone*. Since the birth of the church, the good news has spread over the whole world so that now people all over the world can praise God in their own language. Our city and our church have many cultures too. These songs were collected by members of our church family - I hope you enjoy listening to them. Hearing songs in another language helps us to see a fuller picture of God, learn more about one another and it is also fun!

Thank you for suggesting songs. If you want to add more songs to the list, please send me a message.

Thank you!

Deb Bryan

djbryan70@gmail.com

'Children's Praise in Many Languages – Links and lyrics' document created during project with help from families at Knighton Free Church, for full lyrics see:

https://docs.google.com/document/d/14T_Fm1rcfyrUB2DxfiOq7V-s1k3QbFITJxVgIFwTFyA/edit?usp=sharing

Some songs in this document are also on a Youtube playlist: [Children's Praise in Many Languages - Playlist](#) links to songs found on Youtube Kids are in the table below.

Children's Songs in Many Languages continued...

Language	Song and link	Translated lyrics
Makaton	Living Hope - Makaton Special Big Family of God Our God is a Great big God The Blessing	
English and Swahili	There's no-one like Jesus - English and Swahili (You can find this song in many African languages!) No one like Jesus	
Arabic	ترنيمة كارتون إن كنت تحب يسوع قول آمين - الحياة الأفضل لأطفال إذا كنت تحب يسوع قائلاً آمين If you love Jesus say Amen	If you love Jesus say Amen If you love Jesus clap your hands
Arabic	طول ما الشمس فيها نور - فريق الحياة الأفضل للأطفال Tul Ma El Shams Tul Ma El Shams	As long as the earth is round X2 Who has the sun's light? Who has the waves of the sea? Who has the round earth? Other than you Jesus Who has shown His love for you? Who has given me freedom? Who has promised to me? Other than you Jesus
Romanian	Laudă <i>I sing with joy</i> Laudă https://www.resursecrestine.ro/cantece/214951/lauda	
Romanian	Lăudați copii pe Domnul <i>Praise the children of Lord</i> Lăudați copii pe Domnul	
Romanian	E-o minune <i>It's a miracle / My Lord is wonderful</i> E-o minune	
Romanian	Lumina mea <i>'This little light of mine'</i> Lumina mea	
Romanian	Am bucurie <i>I have joy like a fountain</i> Am bucurie	
Romanian	Peste munți si dealuri <i>Over the mountains and hills / The Lord is good</i> Peste munti si dealuri *Great scope for use as easy and repetitive chorus* 1. Peste munți si dealuri, văd pe Dumnezeu, Ape cristaline murmură mereu. Murmur, murmur. Domnul este bun / 2. Soarele se-nalță maiestuos pe cer, Și aruncă raze, frigul, gerul pier. Raze, raze. Domnul este bun /	1. Over the mountains and hills, I see God Crystal clear water always murmurs. Murmur, murmur. The lord is good / 2. The sun rises majestically in the sky And it casts rays, the cold, the frost perish. Rays, rays. The lord is good /

	<p>3. Prin păduri și lanuri, cântece răsun, Preamărim pe Domnul, pentru că e bun. Veșnic, veșnic. Domnul este bun /</p> <p>4. Domnul plin de slavă veșnic este bun, Cântă și tu suflet, Domnul este bun. Cântă, cântă. Domnul este bun /</p>	<p>3. Through forests and fields, songs resound We praise the Lord, because he is good. Eternal, eternal. The lord is good /</p> <p>4. The Lord full of eternal glory is good Sing, too, soul, the Lord is good. Sing, sing. The lord is good/</p>
Romanian	<p>Bucuria Copiilor - Petru si Ioan <i>Peter and John went to pray</i> Bucuria Copiilor - Petru si Ioan</p>	
Romanian	<p>Din palme bat I'm Gonna Clap My Hands https://www.vineyardchurches.org.uk/songs/im-gonna-clap-my-hands/ Din palme bat Romanian</p>	
Romanian	<p>Armata Domnului <i>I'm in the Lord's Army</i> Armata Domnului</p>	
Bulgarian	<p>Пейте хвала Sing praise Пейте хвала Sing praise! halleu,-hallelu,-hallelu,-hallelujah Praise ye the Lord</p>	<p>Praise Ye the Lord Hallelujah (NEW VERSION) in English</p>
Chinese	<p>哈利路亚赞美我主 ha li lu ya zan mei wo zhu Jesus Loves me this I know and Hallelu Hallelu Halleluja</p>	
Chinese	<p>轻轻听，我要轻轻听 轻轻听，我要轻轻听 Qing qing ting, wo yao qing qing ting 我要侧耳听我主声音 Wo yao ce er ting wo zhu shengyin 轻轻听，他在轻轻听 Qing qing ting, ta zai qing qing ting 我的牧人认得我声音 Wo de muren rende wo shengyin.</p> <p>你是大牧者，生命的主宰 Ni shi da muzhe, Sheng ming de zhuzai 我一生只听随 主声音 Wo yisheng zhi tingsui zhu shengyin 你是大牧者，生命的主宰 Ni shi da muzhe, Shengming de zhuzai 我的羊 认得我声音 Wo de yang, rende wo shengyin</p>	<p>Listen Quietly</p> <p><i>Quietly listen, I want to quietly listen I would lean close and listen to my Lord's voice Quietly listen, He is quietly listening, My Shepherd knows my voice You are the Head Shepherd Master of my life I want to listen to and follow the Lord's voice all my life You are the Head Shepherd Master of my life My sheep recognise my voice.</i></p>
Chinese	<p>雲上太陽 雲上太陽 无论是住在 Wu lun shi zhu zai 美丽的高山 Mei li de gao shan 或是躺卧在</p>	<p>Sun Above the Clouds No matter whether you are On a beautiful mountain Or lying down In a gloomy deep valley When you lift up your head You will discover God is always there for you</p>


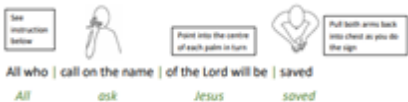
	<p>Huo shi tang wo zai 阴暗的幽谷 Yin an di you gu 当你抬起头 Dang ni tai qi tou 你将会发现 Ni jiang hui fa xian 主已为你我而预备 Zhu yi wei ni wo er yu bei</p> <p>云上太阳 Yun shang tai yang 它总不改变 Ta zong bu gai bian 虽然小雨洒在脸上 Sui ran xiao yu sa zai lian shang</p> <p>云上太阳 Yun shang tai yang 它总不改变 Ta zong bu gai bian 哈 他不改变 Ha, ta bu gai bian 主已为你我而预备 Zhu yi wei ni wo er yu bei</p>	<p>and me</p> <p>The Sun is above the clouds It never changes Even though the rain may fall on your face The Sun is above the clouds It never changes Yes, He never changes God is always there for you and me!</p>
Italian	<p>Io ho un amico che mi ama il suo nome è Gesù <u>Io ho un amico che mi ama il suo nome è Gesù</u> I have a friend and his name is Jesus</p>	
Italian	<p>Grazie Gesù Thank you Jesus <u>Grazie Gesù</u></p>	
Multilingual	<p><u>The Blessing - Kids</u></p>	
Multilingual	<p><u>Jippissimissio</u> Songs in Many Languages <u>Jippii</u></p>	

Appendix 3 New Song: All Can Hear

All Can Hear – based on Acts 2

Music and Lyrics – Deb Bryan, Chinese Lyrics: Penny Wang

Makaton version: Kay Morgan Gurr [Call and Response with Makaton Signs](#)

<p>D Sons and daughters G Old and young D Every nation G Every tongue</p> <p>D As we gather, G Far and near, D All are welcome G All can hear</p> <p>D G All who call on the name Bm G of the Lord will be saved (x2)</p> <p>Bridge D A G D/G</p>	<p>Shén de érǚ, Shén de érǚ 神的儿女, 神的儿女 lǎo huò shǎo, lǎo huò shǎo 老或少, 老或少 wànguó wànbāng, wànguó wànbāng 万国万邦, 万国万邦 qí zànyáng, qí zànyáng 齐赞扬, 齐赞扬</p> <p>wǒmen xiāngjù, wǒmen xiāngjù 我们相聚, 我们相聚 yuǎn huò jìn, yuǎn huò jìn 远或近, 远或近 quándōu huānyíng, quándōu huānyíng 全都欢迎, 全都欢迎 tóng língtīng, tóng língtīng 同聆听, 同聆听</p> <p>fánshì qiúgào zhǔ míng 凡是求告主名 tā jiù bìrán déjiù 他就必然得救 (x2)</p>
<p style="text-align: center;">Makaton Signs</p>  <p>The image shows various Makaton signs for the lyrics. It includes signs for 'Sons and daughters' (boy and girl), 'Old and young' (old person and baby), 'Every nation' (people), 'Every tongue' (mouth), 'As we gather' (group of people), 'Far and near' (distance), 'All are welcome' (arms open), and 'All can hear' (ear). Some signs have additional instructions in boxes, such as 'Use 4 fingers instead of 2 & do sign in circular motion - out from body & back (2 fingers + with)' for 'As we gather' and 'Emphasise the moving finger with a small bounce of the hand before signing 'You'' for 'Far and near'.</p>	 <p>The image shows the Makaton sign for 'All who call on the name of the Lord will be saved'. It includes signs for 'All' (hand flat), 'ask' (hand flat with fingers spread), 'Jesus' (hand flat with fingers spread), and 'saved' (hand flat with fingers spread). There are also instructions in boxes: 'See instruction below' for 'All', 'Point into the centre of each palm in turn' for 'ask', and 'Pull both arms back into chest as you do the sign' for 'Jesus'.</p>

Appendix 4 Song List from Knighton Free Church

All Creatures of Our God and King	Look and See
All I have is Christ	Lord I lift your name on high
Amazing	Love Divine All Loves Excelling
Be thou my vision	Man of Sorrows
Before the throne of God above	Now why this fear
Build My Life	O Church Arise
Christ Is Enough	O Come to The Altar
Christ is risen, He's risen indeed	O Lord, my rock and my redeemer
Christ Our Hope in Life and Death	O Praise the Name (Anástasis)
Christ the lord is risen today	Oceans (Where feet may fail)
Come People of The Risen King	Only A Holy God
Come thou fount	Praise is rising
Cornerstone	Resurrection Hymn
Faithful One	The Lion and The Lamb
God Is for Us	The Lord's my Shephard
Good and gracious king	The Power of The Cross
Great are you Lord	The same power
Great is thy Faithfulness	There Is a Higher Throne
Here for You	Thine Be the Glory
Here Is Love	This I believe (the creed)
His Mercy Is More	This Is Amazing Grace
How Deep the Father's Love for Us	This Is Our God
I Stand Amazed (How Marvellous)	What A Beautiful Name
In Christ Alone	What a friend we have in Jesus
It Is Well with My Soul	Who You Say I Am
It was finished upon that Cross	Yet Not I But Through Christ in Me
Jesus paid it all	You Alone Can Rescue
King of Kings	
Let the Nations be Glad	
Living Hope	

Source Knighton Free Church CCLI returns document 2020.

Appendix 5 Workshop 1: What is Worship?


1.

Belonging Together
*Intercultural Worship
with Children and Families*
Workshop 1

2.

Introduction

Week 1
what is worship?




Week 2
worship and culture?



Week 3
Belonging Together



Sunday May 23
Family Service



Everyone will share the story of your wonderful goodness;
they will sing with joy about your righteousness.
Psalm 145:7

3.

Week 1

Why do we worship?	What do we do when we worship?
How is worship Structured?	Discuss/Create


4.

What is worship?

5.


How would you define worship?

Worship is....




6.

What is the purpose of worship?
Why do we gather together?



7.

What is the purpose of worship?
Why do we gather together?



8.

Worship is...

there are many ways to think about it, here are a few...

9.

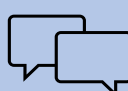
Worship is revelation and response



"Worship, mission, witness and all Christian service is a response to the God who has demonstrated his faithfulness already." Castleman, 2013, 37.

10.

Worship is a dialogue between God and people



"Since worship is dual sided, something that happens between God and believers, do you think a good way of thinking about the worship experience might be a "conversation between us and God"?" Dyreness, 2009, 16.

11.

How do the recent stories we have shared with the children on Sundays (Abraham, Isaac, Jacob, Joseph, Moses) show worship as dialogue/conversation/relationship?

12.

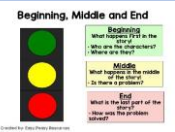
Worship is 'story shaped'

'Biblical worship is ... to help God's people remember, rehearse and reenact God's great story of salvation. To ... realize again that we are not the star of God's story, but that God is the ultimate means and ends for faith and life – for ourselves and our children.'

Robbie Castleman - Parenting in the Pew, 2013, 22.

So...

- The whole service tells the story
- Our whole lives tell the story



13.

Worship is the story of the **Triune God** who wants **to be known** and **glorified among the nations**, and **invites us to participate in His story** of redemption in the world.

J. Ford

14.

Story shaped worship:



15.

Worship is formational

'Worship should be expressive **and** formative. The aim of our worship is not individual expression but communal formation of faith.'

Sandra Van Opstal, 2016, p 47

Worship is story shaped, and we in turn are shaped by God's story of salvation so that we can share that story with others.



16.

Which of these pictures of worship do you find helpful?



17.

Who is worship for?

for God AND for us AND for the world



18.

How would you explain to a child why we worship?

OR

Create a short skit to explain to children why we meet together.



19.

Messy Church is 'an all-age fresh expression of church that offers counter-cultural transformation of family life through families coming together to be, to make, to eat and to celebrate God.'

George Lings

20.

What do we *do* when we gather as believers?



21.

Worship in the early church

Acts 2:42-47

“And they devoted themselves to the apostles **teaching** and to **fellowship**, to the **breaking of bread** and to **prayer**...**praising God** and enjoying the favour of all the people..”

22.

teaching
fellowship
breaking of bread
prayer
praising God



When we have a family service or family hub where do these key things fit in?

Are any easier/harder do with children?

23.

Creative spark



Think of the songs we usually sing with children (see Youtube playlist of KFC kids songs)

Are there any kinds of songs that we *do not* have?

Could you use Psalm 117 or another bible verse to create a song for children?

Image source:

[Worship_Wheel_Mission Frontiers](https://www.missionfrontiers.org/issue/article/the-worship-wheel)

24.

Homework

Think of a time you attended a different church (different kind of church, another place, country or language).

What was similar or different to what you had experienced before?

25.

Feedback

Write a sentence in the chat to say what you would like to remember about what we talked about this evening.

26.

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Appendix 6 Workshop 2: Intercultural Worship

1.

Belonging Together

*Intercultural Worship
with Children and Families*

2.

Introduction

Week 1 what is worship?	Week 2 worship and culture?	Week 3 Belonging Together	Sunday May 23 Family Service
----------------------------	--------------------------------	------------------------------	---------------------------------

Everyone will share the story of your wonderful goodness;
they will sing with joy about your righteousness.
Psalm 145:7

3.

Week 2

Same and Different	Biblical Vision
How does that work?	Discuss/ Create Acts 2 Family service

4.

worship and culture

5.

same, same but different!

Think of a time you attended a different church
(different kind of church, another country, place
or language).

What was similar or different to what you had
experienced before?

6.

same, same but different!


SAME	DIFFERENT
Some things we noticed: Gathering together Singing Praying Hearing the Bible	Some things we noticed: How loud or quiet it is How expressive people are/aren't How things are ordered Length of time for each part Whether and when people stand or sit

Worship is **beyond culture** Worship is **contextual**

7.

Worship is

transcultural - beyond culture
and
contextual – culturally specific



8.

Nairobi Statement on Worship and Culture

Worship is ...

...**transcultural**, the same substance everywhere,
beyond culture.


...**contextual**, varying according to the local situation.

...**counter-cultural**, challenging what is contrary to the
gospel in a given culture.

...**cross-cultural**, making possible sharing between
cultures.

9.

What is culture?



'the way we do things around here' - Rachel
'the lens through which we see the world' - Penny

"the more-or-less integrated systems of ideas, feelings,
and values and their associated patterns of behavior and
products shared by a group of people who organize and
regulate what they think, feel and do." Hiebert 1985, 30.

10.

What about worship and culture at church?

Have you or others felt didn't belong somewhere?

How does it feel to be a minority?

Does our church have a culture?

11.

A Biblical vision for multicultural church

Old Testament
All are made in God's image Genesis 1.
God's people – 'blessed to be a blessing' (Abraham), to show hospitality and be a 'light to the nations.'

New Testament
Jesus's life and ministry. Genealogy, people Jesus prioritized, the hymns Jesus and his disciples sang...Matt 26:30. A Psalm Jesus sang:
Ps 117 Praise the Lord all you Nations.
Acts 2, Acts 13; 1 Cor. 12:12-37; Gal 3:28; Eph 2; Eph 5:22; Col 3:11

12.

What about worship and culture at church?

How can our worship relate to the context and community we are a part of?
How can we reflect the cultures we already have in our church?
How can we show our connection with the worldwide body of Christ?

13.

How can we worship together?

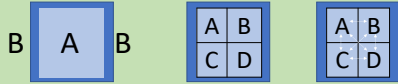
Monocultural – where we are all the same
OR do things in dominant culture's way

Multicultural – many cultures present but not connected or related together

Intercultural – where different cultures relate to and learn from one another

14.

Intercultural



Monocultural Multicultural Intercultural

Living Mission Interculturally. Gittins 2015. In Grove Mex.132

15.

How would you answer these questions?

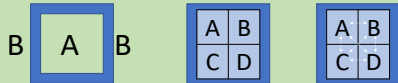
What are the advantages of being with people:

A. who are *like* you?
B. who are not *like* you?

Comment: ...Sometimes it is good to be with people like us, it is helpful ... but when we are with people who are different, we realize what it means to be a part of the body of Christ. There is neither Jew nor Gentile, neither slave nor free, nor is there male and female, for you are all one in Christ Jesus. People we had never met before become our family.

16.

Intergenerational




same age together but separate Intergenerational

Adapted from Gittins 2015.

17.


Breakfast Cereal analogy – Whole Worship





Whole (multi) grains
intergenerational
Whole fruits **intercultural**
Whole milk
whole person/integrated

Serving suggestion – whole grain, whole fruit, whole milk Christ-focused - one body


18.

grains generations  Are the **generations** always separate? Like with like?

fruit cultures  Are the different **cultures** separate? Or expected to behave like the dominant/majority group?

milk whole people  Are people able to bring their **whole person** to worship? Or are people skimming or filtering themselves?

19.



20.

Brainstorm and Create

How could we apply this idea of 'whole' worship in our next family service?

intergenerational - Intercultural - inter-ability

How could that impact our choices of:
Songs? Story? Prayers? Activities? Bible Reading?

21.

Feedback

Write a sentence in the chat to say what you would like to remember about what we talked about this evening.

22.

Homework

Acts 2

- Come with ideas and songs for the family service ready to share and plan next time.
- Are there any songs from another language? Ones we already sing? Hymns or 'grown up' songs that would work well?
- How could we tell the story?
- How can we involve people from different cultures and backgrounds, generations and abilities?

23.

Create - brainstorm

Read Acts 2

1. People from many different cultures and backgrounds were all together and could hear the *wonders of God in their own languages* Acts 2:9-12
 2. God pours out his spirit on *young and old, men and women* v 17-18
 3. God's call to everyone: V 39. "The promise is for *you and your children and for all who are far off*—for all whom the Lord our God will call."
- How can we tell the story of Pentecost in a whole way? How can we embody the idea that 'everyone will share the story?' intergenerational, intercultural, integrated.
 - Could you write a song? Psalm 117 would be a great passage to use.

24.

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Nairobi Statement on Worship and Culture: Contemporary Challenges and Opportunities. Accessed March 10, 2021. [The Nairobi Statement on Worship and Culture](#)

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Audio voice messages.

Appendix 7 Workshop 3: Worship Planning

1.

Belonging Together

*Intercultural Worship
with Children and Families*

Workshop 3

2.

Introduction

Week 1 what is worship?	Week 2 worship and culture?	Week 3 Belonging Together	Sunday May 23 Family Service

Everyone will share the story of your wonderful goodness;
they will sing with joy about your righteousness.
Psalm 145:7

3.

Week 3

What is worship?	Inter/whole worship
How is worship Structured?	Discuss/Create

4.

Worship is

story shaped *relational* *formational*

Who is worship for?

5.

Story shaped worship:

God's story

God's people

Everyone will share the story...

6.

Intercultural

B	A	B
	A	B
	C	D
	A	B
	C	D

Monocultural Multicultural Intercultural

Living Mission Interculturally, Gittins 2018, in Grove Mov.132

7.

Breakfast Cereal analogy – Whole Worship

Whole (multi) grains
intergenerational

Whole fruits **intercultural**

Whole milk
whole person/integrated

Serving suggestion – whole grain, whole fruit, whole milk *Christ-focused - one body*

8.

Worship follows a structure

So how can we plan?

9.

Think back to the last family service at church..
What happened?
What was the order of service?

10.

10:33	Song 1 - Your Love
10:36	Interview - Radfords
10:39	Talk 1 - Rach
10:43	Song 2 - There's no-one like Jesus
10:47	Break for craft/activities (AU pre-recorded sermon 21 minutes)
11:08	Show and tell craft
11:11	Song 3 - Lord I lift your name on high
11:14	Talk 2 - Rach Including reading by Lily Marshall John 14v1-3 from TNIV
11:19	Song 4 - On the Winning Side (video or live?)
11:23	Video - Covid Update
11:25	Finish - Paul

11.



12.

10:33	Song 1 - Your Love	
10:36	Interview - Radfords	
10:39	Talk 1 - Rach	▶ Gathering
10:43	Song 2 - There's no-one like Jesus	▼ Word
10:47	Break for craft/activities (AU pre-recorded sermon 21 minutes)	◀ Sending
11:08	Show and tell craft	
11:11	Song 3 - Lord I lift your name on high	
11:14	Talk 2 - Rach Including reading by Lily Marshall John 14v1-3 from TNIV	
11:19	Song 4 - On the Winning Side (video or live?)	
11:23	Video - Covid Update	
11:25	Finish - Paul	

13.

Worship planners are...

An architect – 'The duties of worship designer and architect are very similar.' The Worship Architect, Constance Cherry, 2010, xiii.

A designer – 'I long for ... the services I help lead to be simple, elegant and beautiful solutions to the issues of how to help diverse congregations express themselves to God, and to allow God to reveal himself to his people today.' Sam Hargreaves <https://engageworship.org/articles/worship-art-design>

Dinner Party Host – invite, welcome, greeting, acknowledge, get to know one another, table talk, share a meal, leaving and goodbyes. [4 stages of every good service](#) Jonathan Powers

A Theologian – 'Theology is caught via worship.' Sandra Maria Van Opstal - The Next Worship

14.

Which of these are you most like?

Architect

Designer

Host

Theologian

15.

As we plan the family service:

What is the main idea?

What do you want people to experience?

remember?

16.

Discussion

Prep for the service on May 23rd

17.

Feedback

Write a sentence in the chat to say what you would like to remember about what we talked about this evening.

18.

Homework

Prepare for the service on May 23rd

Pray that God will pour out His Spirit on us all

19.

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Appendix 8 Video and Resource List for Workshop Participants

Worship and Culture

[Belonging Together Playlist](#) A selection of videos giving voices from a variety of cultural backgrounds about our unity in Christ and the meaning of worship.

[Children's Praise in Many Languages - document](#) With lyrics and youtube links. Mostly suggested by church families, languages include: Arabic, Bulgarian, Chinese, Italian, Romanian

[Children Worshiping in Many Languages - Playlist](#) A playlist of songs

[Makaton Signed Worship - Playlist](#) A playlist of songs with Makaton Sign Language

[Worship Songs in Many Languages - Playlist](#) A playlist of songs for adults and children

[Autorul Vietii](#) Romanian worship Youtube channel - new songs added regularly

[What is worship? for kids](#) A video explanation for kids (from the US)

Kids Songs by Steve and Kay Morgan-Gurr [Song Select MG Songs](#)

PLANNING RESOURCES:

[Kay Morgan- Gurr on Worship](#) Kay talks about:

1. Intergenerational Worship (from beginning of video)
2. Additional Needs (starts at 1:37)
3. What makes a good kids' song? (starts at 3:17)
4. [4 stages of every good service](#) Jonathan Powers



<https://www.10ofthose.com/uk/products/24341/parenting-in-the-pew>

[Parenting in the Pew - Robbie Castleman](#) Google Books

Trillia Newbell - author of God's Very Good Idea

[God's Very Good Idea](#) for younger kids - [Knighton Readaloud](#)

[Creative God, Colorful Us](#) for older kids

[Creative God, Colorful Us Interviews with Kids](#) video chat [United: Captured by God's vision for Diversity](#) for adults

[Author Chat with Trillia Newbell](#) Video discussion

Appendix 9 Comments during Workshop 1

CW2: I am in the same place I grew up in.

(CW1 and 2: work with people from other cultures.)

CW1: 'My background is very white middle class'.

CW3: 'My background is not diverse'.

CW1: 'Why don't the English have a strong sense of identity?'

CCE2 couple: describe arriving in UK. Change from Orthodox church. Liturgy, tradition, language, monocultural. In UK came to Knighton, very different. Took a long time to get used to it. 'Love it. Like it's my second home.'

CCE2: We were monocultural before we left our country, but in a minority. Faith made a lot of difference ... the culture is not necessarily Christian. Others do not necessarily live it out, it is often just religious. From the outside and inside is different. ID card shows they are Christian, but often nominal. Can convert to majority religion but not vice versa.

Researcher experienced many cultures, but most people from one cultural background.

What is worship? Discussion.

What does worship involve: *teaching, fellowship, breaking of bread, the word, prayer.*

Researcher: which of these is easier/harder?

CW1: Prayer is often the hardest to do with children in a service. Easy with food, pray before the food. CW2: Prayer crafts let children get involved.

CCE2: people can pray silently, not everyone can be praying loudly. We praise God by our commitment as a fellowship, this shows the kids who we are and what we do...formation....children will be affected more by what we do not what we say. Some parts we do more than other, we are still growing.

CW2: Do children learn by watching us even if they don't understand?

CW3: Fellowship is easiest...thinking of the hub...it is hard at the moment because we have to stay apart.

Appendix 10 Comments during Workshop 2

Describing a time when they were in a different place...

CW1: I remember feeling very out of place. I didn't know how to get involved, how to join in.

CW2: no one pretended to be normal, people's quirks were visible. That was different!

CW2: What was the same? Compared to now, there was people there and they were together. They went there to see each other. Church now is more different than any church I have ever been to, because church is about being together. And church at the moment is about trying to not talk to people really and that's a bit rubbish, so...being together and seeing people and you're encouraged to see them, and you encourage them by being there yourself. And encouraging each other by singing the same truths together and listening to the bible together and caring about being there together...

CW: Ultimately in whatever expression people are expressing their love to God...we have our favourite way...but it has to be a similar thing across all churches.

Researcher: What is culture?

CW2: It's the way we do things around here, so like at Knighton, we don't usually put our hands in the air but you can if you really want to. We don't dance, but you can jig. We sing loud, but at the same time as everyone else - you don't freestyle. The band serves, they don't perform. That's the way we do it and as soon as you change one of those things people will notice. They don't actually mind but people think they'll mind so they don't do it. So, everyone keeps doing the same thing.

CCE1: It's the lens through which you see things.

CW1: We are probably not taught our own culture, but we also can't imagine things any other way.

CW2: When someone does challenge it, it can be freeing...you can re-imagine things.

CW1: You need to be prepared to do things differently. It doesn't come naturally. We need to be receptive to other cultures.

Comments during Workshop 2 continued.

CW1: I was talking to a guy last year around the time George Floyd murder was murdered....He was explaining to me the daily impact of being black... and the way he viewed the world as a result of it. He viewed things in a negative way when I am sure they weren't intended as negative, but that was absolutely how they came across to him. which I would not have seen the same way. He felt he didn't belong and trying to understand that was really eye opening. You would never imagine it unless you had had that conversation, and you wouldn't have ever imagined it just by spending time with him. It was very challenging and very interesting to try and see things through their lens. And that related partly to church as well, the way that they felt in church.

CCE1: I was reading a book that described how to be British. A foreigner was in the audience and the comedian made a joke and everyone was laughing, but he was not laughing because he did not understand the jokes. I often feel like that person...I am still a foreigner - I don't belong.

CW2: In a church that does things differently I feel I don't fit in because I'm not having the same experience.

CW4: I feel anxious when other people are doing something different to me.

CW3: Seeing everyone else putting their hands in the air and feeling left out.

CW3: I used to go to ... a massive church with loads of different cultures. There was one lady who would do the prayer in a (different) language, but there are so many languages, why have you chosen that language? But only one person speaks that languages, it's hard to please everybody. How do you decide?

Audio Transcript for Workshop 2

Researcher: What are the advantages of being together with people like you, who speak the same language, when you worship?

CCE2: This is the reason behind why we have a monthly fellowship. If people are attending different churches. It is a relaxing atmosphere. When people speak the same language, it is less tiring ... less mind work interpreting the language ... cultural aspect ...non-believers can see Christianity is not just for white people or black people or brown people, Christ is for everyone. And they would see this from people who have the same skin colour or language. Definitely, it does have a very positive aspect. At an English-speaking church, their minds will have to be working all the time to be able to translate to their first language which can be very exhausting sometimes. So, this is why it is good to be together with people from the same language and culture.

Researcher: What are the advantages of being with people not like you when you worship?

CCE2: Attending church where people are different, personally speaking it meant a lot personally speaking, what it means to be invited, because of Christ, what it means to have this one body, one body which means that no matter the barriers that you have, the barriers of language, skin colour, cultures. It still means that these are my brothers and sisters in Christ. That for us was like a remarkable thing that I don't think my words will be able to express the precious meaning of it for us. When I was speaking about a church gathering where the people have the same language I would say that in evangelism it's more meaningful to have like either one to one or a fellowship which speaks the same language, but if you are speaking about unity and what it means for believers, attending the church where you have people from different backgrounds would be an amazing thing and people would really realise by their mind, by their heart what it means to be in Christ, the body of Christ. No difference between gentiles and Jews, slave or master, male and female, that how it was for us to meet people whom we have never seen or met and they have become our family.

Appendix 11 Comments during Workshop 3

Researcher: What do you want people to remember? What do you want people to experience?

CW2: a family service should be a joyous, welcoming, kid friendly, happy environment.

CW3: It should be a space where young kids can be young kids.

CW2: we don't want to be people pleasers but people acknowledgers. There are adults and children there.

Researcher: (it has been said that) a good family service is like a Pixar movie; it is enjoyable and meaningful for old and young.

CW1: I want more than that. I want it not to be something we watch; I want grownups and children to enjoy each other as well. Not just everything is from the front but do things as a family within the church.

CW3: there should be more interaction.

CW1: But we may not know until later.

CW2: could try and have two families connect together.

CW1: This year's one will be significantly limited, but we would like an annual celebrate the world family event.

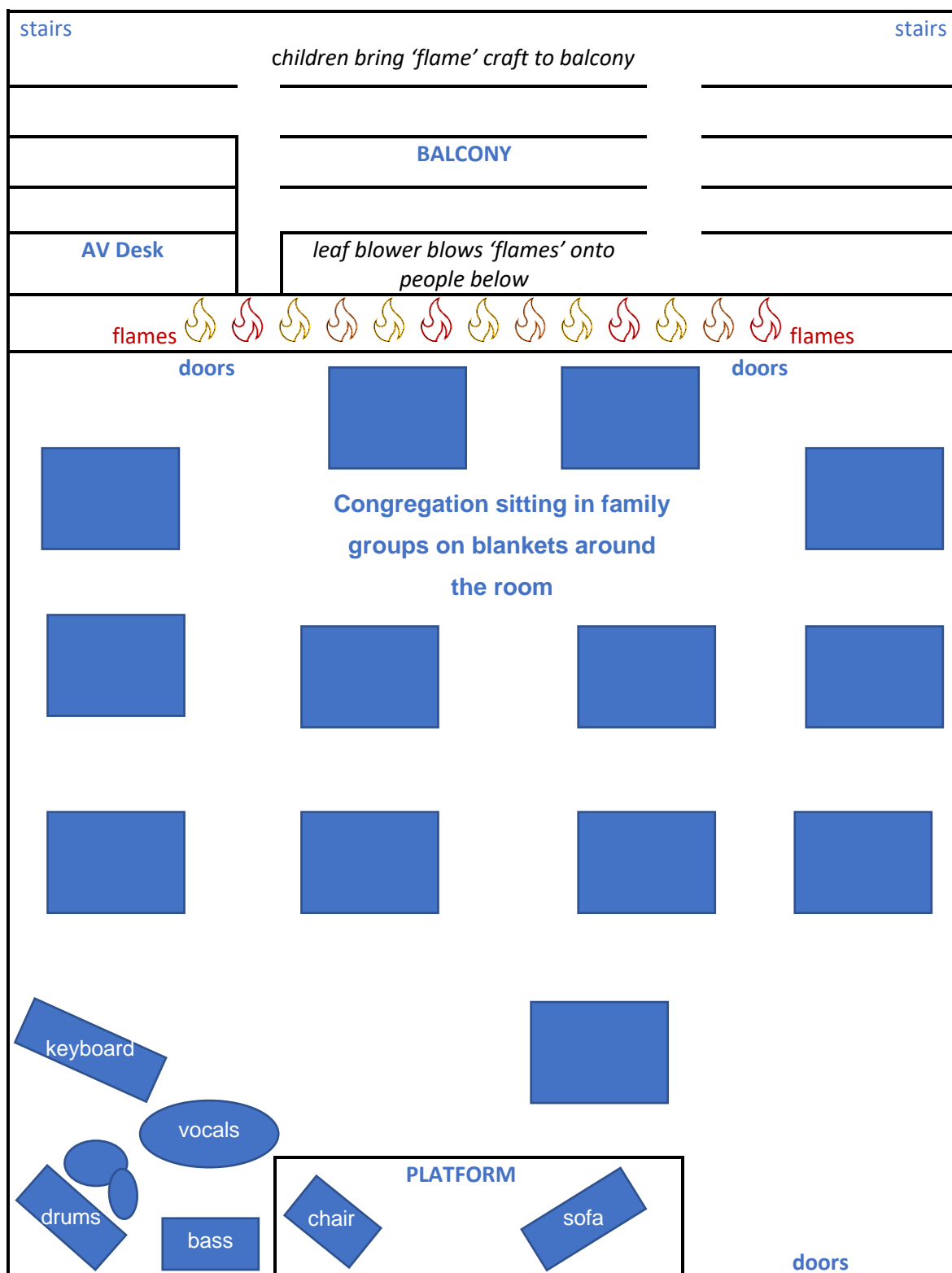
Singing in different languages is hard to do at the moment

CW3: how will the restrictions change by then?

CW1: not sure yet. Waiting to find out.

CCE2: (test message) I think a passage from Acts speak about the how the church started ...household element in the church. Jews and Gentiles...to assure that families and kids are welcomed and loved in the church...setting up activities to make sure no one is forgotten ..maybe having people to speak about their testimonies of having a loving church family ...etc.

Appendix 12 Layout of church for Family Service



Each group given box containing crafts, pens, scissors, glue, tape & musical instruments.

Appendix 13 Order of Service

Family Service – May 23rd, 2021

Knighton Free Church Sunday Service

9:30am Sunday 23rd May

Family Service

Leading	
Music	

PA	
Visuals	

9:30	Acts 2 Drama - scene 1 (X to narrate)
9.34	Our God is a great big God
9.37	Live interview - (mention Youtube playlist)
9.42	Craft 1 <i>Play Fii Binecuvantat (blessed be your name) and Esta Aici (Waymaker)*</i>
9.52	Acts 2 Drama - scene 2
9.55	There's no-one like Jesus
9.58	Craft 2 <i>Play Big family of God (Makaton) and By my side (African Kids 4 Christ)*</i>
10.08	Acts 2 Drama - scene 3
10.12	Prayer Video
10.15	This is amazing Grace
10.20	Finish and notices

*Song in italics to be played during Craft activities, can all be found in playlist 'belonging together - intercultural worship.

Notices to include:

Appendix 14 Drama Script: Acts 2

Scene 1 (start of service)

Narrator: Waiting is hard, isn't it. It's really hard to wait when you don't know what you're waiting for. Jesus' friends were waiting, but they really didn't know what they were waiting for.

Speaker 1: OK, so it's nice to be together and everything, but... what are we doing here again?

Speaker 2: Well, we are all the followers of Jesus, the only people in the world who believe he died and rose again to bring us close to God...

Speaker 1: Yes I know that! We saw everything that happened with Jesus, all those miracles, and then when he died, and then when he came back alive, of course we believe in him!! But what do we do now?

Speaker 2: Well Jesus said we had to wait here, but to be honest I'm not sure what we're waiting for.

Speaker 3: Hey, I'm not sure what we're waiting for either, but I remember Jesus said, when he was with us on Earth, that we should wait here in Jerusalem. So if Jesus said it, I'm doing it.

Speaker 2: I think he said he was going to give us something, but I'm not sure what...?

Speaker 3: Well I'm not sure either, but I know our God is great, he won't leave us alone. I just know he has an amazing plan for us, we just have to keep waiting...

Narrator: Wow, I wonder what they are waiting for? We will find out later, but now let's sing about this great God that the 1st ever followers of Jesus believed in and we still believe in today.

SONG: "Our God is a Great Big God"

[Craft1: make flame. 1 person takes up through 1 way system to balcony, places on handrail then returns to family]

Scene 2 (after craft)

Narrator: Well Jesus' followers did what he had told them. They waited. They were all in a room together, a bit like us today when suddenly they heard a loud noise!!

[Leaf blower blows off craft flames from balcony down onto everyone]

Speaker 3: Wow, what is that wind?!

Speaker 2: What are these flames everywhere?

Speaker 1: This is amazing! I know what we should be doing now. Well, isn't it obvious?! We need to start telling everyone about Jesus?!

Speaker 3: Great plan, what's the point of us all just sitting in here, let's start telling people about Him.

Speaker 2: Jerusalem has a lot of visitors right now, people from all different countries, they need to hear too!

Narrator: So you know that wind and those flames? that was how Jesus got their attention when he first sent the Holy Spirit. God's Holy Spirit helps us know God, and be confident to share his message, even if we can't see Jesus on earth at the moment. The Holy Spirit was a special gift from Jesus, and Jesus so gives the best presents!

Let's sing, there's no one like Jesus, it's annoying we can't sing, but let's all do the actions, especially all the parents!

SONG: *There's no one like Jesus*

Scene 3 (after craft 2)

Speaker 1: Hey everyone, listen up, I've got amazing news to share with you.

Everyone who turns to Jesus can be saved! He will rescue us from the bad in our lives and give us a future with God.

Speaker 2: Yes remember Jesus who was killed? God raised him back to life!! Death could not keep him down!

Speaker 3: Its all true! We all know that when people die you don't see them again, but we **all** saw Jesus risen from the dead!

Speaker 1: Jesus is the king over all, he is God, and he is the one who can rescue you and give you life with God!

Speaker 4: (Speaks some exclamations in other language) How can it be that I understand your words? I do not speak your language!

Speaker 5: (Speaks some exclamations in other language) Me too! But I speak a different language to you as well! This amazing message is being spoken into our hearts! I want to know this Jesus for myself.

Speaker 1: Of course you can. Just turn away from your old life. Stop running away from God and believe in Jesus to forgive your sins.

Speaker 4: And Speaker 5.. "Great, lets do it!"

Narrator: It really was amazing. God was showing everyone that this good news about Jesus was for the whole world! Jesus' friends couldn't just keep it to themselves anymore, they had to share it. Now they had God's Holy spirit, all they wanted to do was share this message with others!

Speaker 2: That's right: everyone can join Jesus' family: This promise is to you, to your children, and to those far away—all who have been called by the Lord our God."

Speaker 4: So can we join you, even though we're from a different place?

Speaker 3: Of course! Come on in!

Narrator: Wow that's great news. Do you know how many people decided to start following Jesus that day? It was 3,000- people from all over the world!

At first the believers stayed together as 1 family and looked after each other, but so many more people started following Jesus, that soon they spread out.... now there are people who believe in Jesus spread all over the world!

Did you like the bit where people spoke in different languages, but all understood the message about Jesus? It must have been amazing to hear so many different languages praising God.

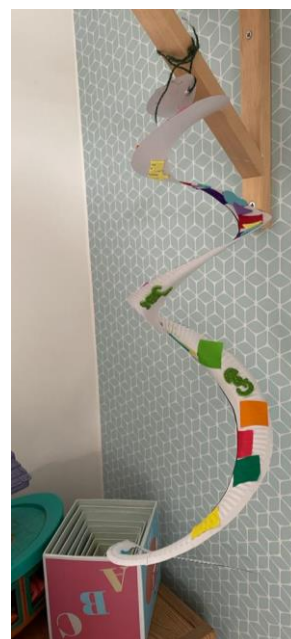
We are going to pray now, and to help us pray we have a video. Lots of friends used a different language to pray to God, so you will hear lots of different languages. You might want to read the English words, or maybe you prefer to pray your own prayer in your heart to God as you listen.

Let's pray together.

Prayer video

SONG: This is Amazing Grace

Appendix 15 Craft Activities for Family Service



Appendix 16 Journal Responses

Journal 1 - Workshop 1 - April 27th

CW1: Worship is formative, it makes us who we are

CW2: Worship is communal; us with God and us with others. Beneficial for kids to see and for us to encourage each other.

CW3: Worship helps us to be part of God's story- a good way to explain it to children

CCE2: Devotionof the early church

Journal 2 - Workshop 2 - May 4th

CW1: There is benefit to worshipping both with people like you and people not like you

CW2: Think about how meaningful and helpful it might be for someone not from the majority culture to hear Gods word in some way through someone of their own culture

CW3: The importance of being both intercultural and intergenerational in the way we do church

CW4: that being interconnected is not just about culture, but age as well

CCE1: The cereal bowl :P

Journal 3 - Workshop 3 - May 11th

CW1: I remember looking at the different ways that people plan services and thinking how important it is to try and get a blend of those characteristics in order to plan in a way that will be beneficial for the most people.

CW2: I'd like to remember that we all want to learn from each other and recognise the value of different cultures in our worship.

CW3: The structure of a service can have a big impact on the experience of each individual, but it's hard to please everyone!

Appendix 17 Pre- and Post-survey Sample

Belonging Together - Pre survey

This is a short survey for you to complete before we meet for our workshops. This will help me to prepare and evaluate my teaching.

Thank you!

***Required**

1. Name

A. Christian Worship

2. A. 1. What is your understanding of Christian Worship? *

3. A. 2. What would you say are the most important things we do when we gather together (choose 5) *

Tick all that apply.

- ☐ Praise and Thanksgiving
- ☐ Preaching/ Hearing the Bible explained
- ☐ Lords supper/communion
- ☐ testimonies/getting to know people
- ☐ preparation for life
- ☐ confession
- ☐ Bible Reading
- ☐ The offering (giving money)
- ☐ fellowship
- ☐ prayer

4. A.3. Can you give an example from the Bible which helps us understand what worship is? *

5. A. 4. Can you describe a typical service - either at Knighton or another church you are familiar with. (can be a list) *

6. A. 5. What makes a good family service? *

B. Culturally Conscious Worship

7. B. 1. What is your understanding of monocultural worship? *

8. B. 2. What is your understanding of intercultural worship? *

9. B. 3. How important is it for people to worship in culturally appropriate ways? *

Mark only one oval.

	1	2	3	4	5	
Not important	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	Important

10. B. 4. How important is it for people to be with others like themselves when they worship? *

Mark only one oval.

	1	2	3	4	5	
not important	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	important

11. B. 5. How important is it for people to be with others different than themselves when they worship? *

Mark only one oval.

	1	2	3	4	5	
not important	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	important

12. B. 6. How comfortable are you worshipping in a culturally different style to the one you are used to? *

Mark only one oval.

	1	2	3	4	5	
Not very comfortable	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	Comfortable

13. Any other comments or questions you may have feel free to write here.

C. Intercultural Worship

14. C.1. Would having knowledge of culturally conscious worship help you engage more meaningfully with intercultural worship? Answer in one or two sentences. *

15. C. 2. How well do you think you could engage in intercultural worship? *

Mark only one oval.

	1	2	3	4	5	
not very well	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	very well

16. C. 3. How important is it to include culturally diverse elements within a worship service? *

Mark only one oval.

	1	2	3	4	5	
Not very important	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	important

17. C. 4. How comfortable would you be designing an intercultural worship service? *

Mark only one oval.

	1	2	3	4	5	
not very comfortable	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	comfortable

1B. Any other comments or questions you may have feel free to write here.

Thank you!



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Google Forms

Post-survey identical except introductory words

Appendix 18 Pre-Post Survey Responses and Analysis - PPS

Responses to Pre survey questions: A 1 - 5

A. 1. What is your understanding of Christian Worship?	A. 2. What would you say are the most important things we do when we gather together (choose 5)	A.3. Can you give an example from the Bible which helps us understand what worship is?	A. 4. Can you describe a typical service - either at Knighton or another church you are familiar with. (can be a list)	A. 5. What makes a good family service?
Worshipping God the father because we have been saved by Jesus and are facilitated to worship by the holy spirit. We can worship with our lived generally by serving God/ prioritising his ways, and through actively focussing on praising him in our hearts through song or art or some other reflection.	Praise and Thanksgiving, Preaching/ Hearing the Bible explained, Lords supper/communion, fellowship, prayer	I like the bit about being living sacrifices- so we worship with our whole lives, its hard and painful but it pleases God when we let our lives be ruled by him.	Opening prayer and thought for the day. Song or 2 to praise and think about God. Children's session to help them learn about Christianity Another song or 2. Prayers for church and world Bible talk Another song or two to help reflect on sermon.	Children feel like it is for them/ inclusive of them. People without children do not feel sidelined.
An expression of praise or adoration towards God, which might be through singing but also may be through how you chose to live your life.	Praise and Thanksgiving, Preaching/ Hearing the Bible explained, fellowship, prayer	Exodus 15 - Moses and Miriam leading the people in Worship of God after he rescued them from Egypt	Songs, prayer, bible reading and explanation	Lots of short engaging sections on a broad accessible theme
A way of expressing love to God and giving him the praise and honour for who he is and what he's done.	Praise and Thanksgiving, Preaching/ Hearing the Bible explained, testimonies/getting to know people, preparation for life, Bible Reading	1 Chronicles 16:23-31	-Welcome into the building, chat and fellowship before service starts. -Worshipping God together in song. -Prayers for the world, for our church family, thanksgiving and praise. -Teaching based on the Bible and how we should live as Christians- preparing us to share the good news with those who don't yet know Jesus. -Testimony. Christians sharing their story of how God has helped them and proved himself to be faithful. -Again, time after the service to share and pray together and to discuss the challenges/encouragements from the teaching/life.	Engaging activities and teaching for a range of age groups (including adults!). Movement and energy within the service- not sitting down/listening for too long.
Giving love and praise to God through various means e.g: singing hymns	Praise and Thanksgiving, Preaching/ Hearing the Bible explained, testimonies/getting to know people, Bible Reading, prayer	Colossians 3:16-17	1. Welcome 2. Song 3. Kids slot 4. Song 5. Prayer 6. Reading 7. Sermon 8. Song	A service where there is enough activities aimed at kids so that they can benefit spiritually, but still enough aimed at adults so that the service is still relevant to them
Praising God through different ways - it can be singing, praying, etc.	Praise & Thanksgiving, Preaching/ Hearing Bible explained, Lords supper/ communion,	Luke 7:36-50	Greeting Confession Singing The Lord's Prayer Singing Bible reading Prayer Notice Singing Preaching Singing Prayer	The message should be applicable to both children and adults.

	testimonies/ getting to know people, confession		
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Responses to Post survey questions: A 1 - 5

A. 1. What is your understanding of Christian Worship?	A. 2. What would you say are the most important things we do when we gather together (choose 5)	A.3. Can you give an example from the Bible which helps us understand what worship is?	A. 4. Can you describe a typical service - either at Knighton or another church you are familiar with. (can be a list)	A. 5. What makes a good family service?
Everything that we do to show God what we think of Him	Praise and Thanksgiving, Preaching/ Hearing the Bible explained, testimonies/getting to know people, Bible Reading, prayer	Acts 2 - everyone from everywhere sharing in God	Songs, prayers, talks, some specific bits for specific ages/groups	A service that provides opportunities for adults to worship, children to worship, and adults and children to worship together
United in glorifying and praising the Lord	Praise and Thanksgiving, Preaching/ Hearing the Bible explained, preparation for life, fellowship, prayer	Early church gatherings	Knighton service when people are hearing the Word, praising together and have fellowship together	Welcoming all in the love of Christ
A community puts God at the centre through singing, praying, listening to God's Word.	Praise and Thanksgiving, Preaching/ Hearing the Bible explained, Lords supper/communion, fellowship, prayer	Acts 2:40-42	Welcome Prayer Singing Children's slot Singing Prayer Bible Reading Preaching Singing Notice	The message should speak to both children and adults. If the speaker only address the children, the adults especially those without children might not want to be engaged.
Participating in the story God wants us to be part of, sharing communally and individually the good news of Jesus.	Praise and Thanksgiving, Preaching/ Hearing the Bible explained, testimonies/getting to know people, Bible Reading, prayer	Acts 2:42-47. Believers gathering together to learn, have fellowship, break bread and pray.	-Welcome and fellowship as people come into the building -Welcome from the front, short explanation of what will happen in the service/who will participate -Time of worship. Singing together praises to God, some variation in how people participate in that (i.e. singing, hands up, jigging etc) -Notices. Sharing events and groups happening throughout the week -Prayer. For church members and events, national and international news/mission work, individual needs and response to sermon -Sermon. Learning together through Biblical teaching, applying God's word to our everyday lives -Communion (occasionally). Believers sharing in the bread and wine together to remember the sacrifice of Jesus -Time of fellowship to discuss life and what we've learnt together, how we can apply this to the week ahead	Everyone sharing in the same story. Accessible to all regardless of culture, age etc.

Growing as a family of God's people through worshipping God. For example with sung worship- as we worship we are changed, as well as praising God and impacting heaven. We worship with our whole lives, good when we are aware of it.	Praise and Thanksgiving, Preaching/ Hearing the Bible explained, testimonies/getting to know people, fellowship, prayer	Pentecost- filled with holy spirit they praised God and couldn't help but share. Worship was inclusive.	Welcome Singing Reading Prayers Sermon Singing Notices	Relaxed inclusive atmosphere. Not being recorded and put on youtube forever. Intergenerational aspects. Interest, not "same old" made child friendly but things done differently.
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Responses to pre- and post-survey, side by side, with notes

A. Christian Worship - KNOWLEDGE - A. 1. What is your understanding of Christian Worship?			
Pre	Key phrases:	Post	Key phrases:
Responses to question	comments/points of interest	Responses to question	comments/points of interest
<p>CW1. An <i>expression</i> of praise or adoration towards God, which might be through singing but also may be through how you chose to live your life.</p> <p>CW2. <i>Worshipping</i> God the father because we have been saved by Jesus and are facilitated to worship by the holy spirit. We can worship with our lives generally by serving God/ <i>prioritising</i> his ways, and through actively <i>focussing</i> on <i>praising</i> him in our hearts through song or art or some other reflection.</p> <p>CW3. A way of <i>expressing</i> love to God and giving him the praise and honour for who he is and what he's done.</p> <p>CCE1. <i>Praising</i> God through different ways - it can be <i>singing</i>, <i>praying</i>, etc.</p> <p>CW4. <i>Giving</i> love and praise to God through various means e.g: singing hymns</p>	<p>Direction from us to God</p> <p>No community element</p> <p>What we do - whole life and song</p>	<p><i>CW1. Everything that we do to show God what we think of Him</i></p> <p><i>CW2 Growing as a family of God's people</i> through worshipping God. For example with sung worship- as we worship <i>we are changed</i>, as well as praising God and impacting heaven. We worship with our whole lives, good when we are aware of it.</p> <p><i>CW3 Participating in the story</i> God wants us to be part of, <i>sharing communally and individually</i> the good news of Jesus.</p> <p>CCE1 A <i>community</i> puts God at the centre through <i>singing, praying, listening</i> to God's Word.</p> <p><i>CCE2 United</i> in glorifying and praising the Lord</p>	<p>Communal element</p> <p>Formational</p> <p>All encompassing</p> <p>Unity</p> <p>Participation in God's story</p> <p>Community, listening, praying, singing</p>
A. 2. What would you say are the most important things we do when we gather together (choose 5)	Pre	A. 2. What would you say are the most important things we do when we gather together (choose 5)	Post
<p><i>Praise and Thanks</i> 5</p> <p><i>Preaching/hearing the Bible explained</i> 5</p> <p><i>Testimonies/getting to know people</i> 3</p> <p>Prayer 3</p> <p>Lords supper/communion 2</p> <p>Bible Reading 2</p> <p>Fellowship 2</p> <p>Prep for life 1</p> <p>Confession 1</p> <p>The offering 0</p>	<p>CW1 P&T, Preach/ Bible, Fell, Pr.</p> <p>CW2. P&T, Preach/Bible, LS, Fell, Pr.</p> <p>CW3 P&T, Bible, GTN People, Prep for life, Bible Reading</p> <p>CCE1 P&T, Preach/Bible, LS, GTN people, Confession</p>	<p><i>Praise and Thanks</i> 5</p> <p><i>Preaching/hearing the Bible explained</i> 5</p> <p>Testimonies/getting to know people 1</p> <p><i>Prayer</i> 5</p> <p>Lords supper/communion 1</p> <p>Bible Reading 2</p> <p>Fellowship 2</p> <p>Prep for life 1</p> <p>Confession 1</p> <p>The offering 0</p>	<p>CW1 P&T, Preach/ Bible, GTN people, bible reading, Pr.</p> <p>CW2 P&T, Preach/Bible, GTN people, fell, pr.</p> <p>CW3 P&T, Bible, GTN People, Bible Reading, Pr</p> <p>CCE1 P&T, Preach/Bible, LS, fell, pr.</p> <p>CCE2 P&T, Preach/Bible, prep for life, fell, pr.</p>

	CW4 P&T, Preach/Bible, GTN people, Bible Reading, prayer		Decs in testimonies/get to know people? Big change in seeing prayer as important.
A.3. Can you give an example from the Bible which helps us understand what worship is? *		A.3. Can you give an example from the Bible which helps us understand what worship is? *	
CW1 Exodus 15 - Moses and Miriam leading the people in Worship of God after he rescued them from Egypt CW2 I Like the bit about being living sacrifices- so we worship with our whole lives, its hard and painful but it pleases God when we let our lives be ruled by him. CW3 1 Chronicles 16:23-31 CCE1 Luke 7:36-50 CW4 Colossians 3:16-17	Roms 12 - whole life worship Leading people in song Singing about god's greatness teach and admonish... psalms, hymns, and songs from the Spirit, singing to God with gratitude in your hearts...whatever you do...do it all in the name of the Lord Jesus, giving thanks to God the Father through him. Woman anointing Jesus <i>Mostly individual? Or led from front?</i>	CW1 Acts 2 - <i>everyone from everywhere sharing</i> in God CW2 Pentecost- filled with holy spirit they praised God and <i>couldnt help but share.</i> Worship was <i>inclusive</i> . CW3 Acts 2:42-47. Believers <i>gathering together to learn, have fellowship, break bread and pray.</i> CCE1 Acts 2:40-42 <i>apostles'</i> <i>teaching and to fellowship, to the breaking of bread and to prayer.</i> CCE2 Early church gatherings	<i>everyone/sharing/ together/communal/ gathering/people</i>
A. 4. Can you describe a typical service - either at Knighton or another church you are familiar with. (can be a list)	Word frequency:	A. 4. Can you describe a typical service - either at Knighton or another church you are familiar with. (can be a list)	Word frequency:
CW1. Songs, prayer, bible reading and explanation CW2 Opening prayer and thought for the day. Song or 2 to praise and think about God. Children's session to help them learn about Christianity Another song or 2. Prayers for church and world Bible talk Another song or two to help reflect on sermon. CW3 -Welcome into the building, chat and fellowship before service starts. -Worshipping God together in song. -Prayers for the world, for our church family, thanksgiving and praise. -Teaching based on the Bible and how we should live as Christians- preparing us to share the good news with those who don't yet know Jesus. -Testimony. Christians <i>sharing</i> their story of how God has helped them and proved himself to be faithful. -Again, time after the service to share and pray <i>together</i> and to discuss the	Together: 2 sing : 4 Pray: 9 learn : 1 welcome : 2 bible : 4 Fellowship: 1 testimony : 1 Participate: 0 Children: 1 Sermon: 2 God: 3 Thanksgiving: 1 World: 2 Reading: 3 Sharing: 3 Notice: 1 Praise: 2 Worship: 1	CW1 Songs, prayers, talks, some specific bits for specific ages/groups CW2 Welcome, Singing, Reading, Prayers, Sermon, Singing, Notices CW3 - <i>Welcome and fellowship</i> as people come into the building - <i>Welcome</i> from the front, short explanation of what will happen in the service/who will <i>participate</i> -Time of worship. Singing together praises to God, some variation in how people participate in that (i.e. singing, hands up, jigging etc) -Notices. <i>Sharing</i> events and groups happening throughout the week -Prayer. For church members and events, national and international news/mission work, individual needs and response to sermon -Sermon. Learning together through Biblical teaching, applying God's word to our everyday lives -Communion (occasionally). Believers <i>sharing</i> in the bread and wine together to remember	<i>Together: 7 sing : 9 Pray: 6 Learn: 4 Welcome: 6 Bible: 4 Fellowship: 5 Testimony: 2 Participate: 2 Children: 1 Sermon: 3 God: 2 Thanksgiving: 0 World: 0 Reading: 2 Sharing: 2 Notice: 3 Praise: 1 Worship: 1</i> NB TOGETHER SING PARTICIPATE LEARN WELCOME FELLOWSHIP

<p>challenges/encouragements from the teaching/life.</p> <p>CCE1 Greeting, Confession, Singing, The Lord's Prayer, Singing, Bible reading, Prayer, Notice, Singing, Preaching, Singing, Prayer</p> <p>CW4. 1. Welcome 2. Song 3. Kids slot 4. Song 5. Prayer 6. Reading 7. Sermon 8. Song</p>		<p>the sacrifice of Jesus -Time of fellowship to discuss life and what we've learnt <i>together</i>, how we can apply this to the week ahead</p> <p>CCE1 Welcome, Prayer, Singing, Children's slot, Singing, Prayer, Bible Reading, Preaching, Singing, Notice</p> <p>CCE2 Knighton service when people are hearing the Word, praising <i>together</i> and have fellowship together</p>	
A. 5. What makes a good family service?	Pre Word frequency	A. 5. What makes a good family service?	Post Word frequency
<p>CW1. Lots of short engaging sections on a broad accessible theme</p> <p>CW2 Children feel like it is for them/ inclusive of them. People without children do not feel sidelined.</p> <p>CW3. Engaging activities and teaching for a range of age groups (including adults!). Movement and energy within the service- not sitting down/listening for too long.</p> <p>CCE1. The message should be applicable to both children and adults.</p> <p>CW4. A service where there is enough activities aimed at kids so that they can benefit spiritually, but still enough aimed at adults so that the service is still relevant to them</p>	<p>Child/kids: 5 Engaging: 2 Activities: 2 Move: 1 Teach: 1 Together: 0 Energy: 1 Listen: 1 Theme: 1 Adult: 3 Relevant: 1 Welcoming: 0 Message: 1 Everyone: 0 Sharing: 0 inclusive/including: 2 Relaxed: 0 Culture: 0 Accessible: 1 Worship: 0 All:0 Atmosphere: 0</p> <p>NB content focused Elements to fill the slots and why</p>	<p>CW1 A service that <i>provides opportunities for adults to worship, children to worship, and adults and children to worship together</i></p> <p>CW2 Relaxed inclusive atmosphere. Not being recorded and put on youtube forever. Intergenerational aspects. Interest, not "same old" made child friendly but things done differently.</p> <p>CW3 Everyone sharing in the same story. Accessible to all regardless of culture, age etc.</p> <p>CCE1 The message should speak to both children and adults. If the speaker only address the children, the adults especially those without children might not want to be engaged.</p> <p>CCE2 <i>Welcoming all</i> in the love of Christ</p>	<p>Child/kid: 7 Engaging: 1 Activities: 0 Move: 0 Teach:0 Together: 1 Energy: 0 Listen: 0 Theme: 0 Adult: 4 Relevant: 0 Welcoming: 1 Message: 1 Everyone: 1 Sharing: 1 inclusive/including: 1 Relaxed: 1 Culture: 1 Accessible: 1 Worship: 3 All:2 Atmosphere: 1</p> <p>NB CHANGE IN ORIENTATION RATHER THAN CONTENT? All, everyone, sharing, participation, welcome, worshiping. More participatory??</p>
B. Culturally Conscious Worship - GROWTH - how did participants grow in their understanding of intercultural worship? How comfortable are they in participating in intercultural worship?			
B. 1. What is your understanding of monocultural worship?	Pre	B. 1. What is your understanding of monocultural worship?	Post
<p>CW1 Worship where everyone is from a <i>similar</i> background</p> <p>CW2 <i>All that is done is in 1 language, referencing 1 culture and there is no expectation/ acknowledgement that anyone there has a different language or culture.</i></p> <p>CW3 Worship which is focused on the culture of only one social or ethnic group. Worship which excludes the needs/acknowledgement of other cultures.</p>		<p>CW1 Worship where everyone is from the same culture</p> <p>CW2 <i>All church service is in context of prevailing culture.</i></p> <p>CW3 Worship which is accessible and understood by only one culture.</p> <p>CCE1 <i>It has the advantage of making people feeling comfortable, but does not reflect the image that God's kingdom is for different cultures</i></p> <p>CCE2 Not being open to other</p>	

CCE1 It is practical and comfortable for people from that culture, but I guess it does not reflect the diversity among the believers described in Revelation. CW4 A church that has a style that is only relevant to one group of people		cultures	
B. 2. What is your understanding of intercultural worship?	Pre	B. 2. What is your understanding of intercultural worship?	Post
CW1. Worship where <i>people are from different backgrounds</i> CW2. Presumably the opposite of monocultural. <i>Multi languages</i> used, with translation when necessary/ appropriate. <i>Acknowledgement and celebration</i> of different cultures is woven into the service, it is a given. CW3. Worship which is focused on integrating the cultures of a range of social and ethnic groups. CCE1. It reflects the future heavenly worship, however in practice, it <i>might be difficult sometimes</i> . CW4. A church where the teaching works for people of all cultures.	Different but not interconnected? Language based Acknowledgement that it may be difficult	CW1 Worship where <i>different cultures are engaged</i> and can <i>encourage</i> and <i>grow</i> each other CW2 A <i>celebration</i> and <i>enjoyment</i> and <i>utilising</i> of all the available cultures, <i>and those we want to know more about/want to think about</i> . CW3 A range of cultures relating to each other and learning from one another. Cultures are not separated off but are connected. CCE1 It reflects the image that God's kingdom is for every culture, but it has the <i>disadvantage</i> of not speaking into people's hearts in their first language. CCE2 Open to different aspects of worship from different cultures and backgrounds	Celebration, interconnected, relating to each other. Celebrate, enjoy, Encourage Grow Relate Reflect God's kingdom, open, connect ???whose heart language?
B. 3. How important is it for people to worship in culturally appropriate ways?			
Pre		Post	
1 2 3 - II 4 - I 5 - II	CW1 4 CW2 3 CW3 5 CCE1 5 CW4 3	1 2 3 - I 4 - II 5 - II	CW1 5 CW2 4 CW3 5 CCE1 4 CCE2 3 <i>Little difference</i>
B. 4. How important is it for people to be with others like themselves when they worship?			
1 2 - I 3 - III 4 - I 5	CW1 3 CW2 3 CW3 4 CCE1 2 CW4 3	1 2 3 - I 4 - II 5 - II	CW1 4 CW2 3 CW3 4 CCE1 4 CCE2 4 Incs in importance of being with people like self?
B. 5. How important is it for people to be with others different than themselves when they worship?			
1 2 - I 3 - II	CW1 5 CW2 3 CW3 4	1 2 - 3 - II	CW1 4 CW3 5 CW3 4

4 - I 5 - I	CCE1 2 CW4 3	4 - III 5	CCE1 4 CCE2 4 Bigger incs in impntnce of being with people different
B. 6. How comfortable are you worshipping in a culturally different style to the one you are used to?			
1 2 - II 3 - I 4 - II 5	CW1 2 CW2 4 CW3 2 CCE1 4 CW4 3	1 2 3 - II 4 - II 5 - I	CW1 3 CW2 4 CW3 3 CCE1 4 CCE2 5 Slight increase
B 7. Any other comments or questions you may have feel free to write here.			
CW2. My approach to all this currently is probably- Worship will be perfect in heaven, but there's always going to be room for improvement here! Worth aiming to improve. CW4. I think intercultural worship is extremely important and is great, but to do it right means we shouldn't be culturally diverse for the sake of being diverse if it detracts from the overall quality of the service.	hesitancy Expectancy Hesitant about doing it for the sake of it.		NEED A REASON TO DO ICW
C. Culturally Conscious Worship - ANALYSIS What difference did participating in the workshops make in terms of ability to engage meaningfully with ICW			
C.1. Would having knowledge of culturally conscious worship help you engage more meaningfully with intercultural worship? Answer in one or two sentences.			
pre		post	
CW1. I think it <i>would help me to engage with worship from other culture and be more empathetic to the different approaches of the world wide church.</i> CW2. Probably. I'm not sure what experience I can pin this on to and <i>I've not given it much thought.</i> I like trying different things. CW3. Yes! Having been brought up with a very white, middle class church background I've <i>not had much experience of how those from other cultures worship.</i> I've <i>sometimes not understood or accepted that other cultures might view something differently or worship in a different way and have not had much opportunity to observe how this is done in other cultures.</i> CCE1. <i>Yes, it helps me see that being different in worship style is not wrong, and hopefully people can understand and bear with each other's differences more.</i> CW4. Yes, it is very important to be		CW1 Yes, understanding why something is done or how something helps other believers to worship, would greatly help in <i>engaging with and learning from worship with other cultures.</i> CW2 I've found it helpful <i>thinking about this topic, and I certainly hope to take the ideas forward to future church planning.</i> CW3 Yes. Being conscious of the ways other people worship <i>helps us to learn from each other and to be more accepting of the needs and traditions or behaviours of other cultures.</i> It would help with the connection of different cultures within the church. CCE1 Yes, I will consciously try to engage with more cultures if I am leading the service. CCE2 Yes, definitely	INCS CONF

aware of how other cultures worship God			
C. 2. How well do you think you could engage in intercultural worship?			
Pre		Post	
1 2 3 - II 4 - II 5 - I	CW1 3 CW2 4 CW3 3 CCE1 4 CW4 5	1 2 3 4 - II 5 - III	CW1 4 CW2 5 CW3 4 CCE1 5 CCE2 5 INCS CONF
C. 3. How important is it to include culturally diverse elements within a worship service?			
Pre		Post	
1 2 3 - I 4 - III 5 - I	CW1 4 CW2 4 CW3 4 CCE1 5 CW4 3	1 2 3 4 - IIIII 5	CW1 4 CW2 4 CW3 4 CCE1 4 CCE2 4
C. 4. How comfortable would you be designing an intercultural worship service?			
1 2 - I 3 - III 4 - I 5	CW1 4 CW2 - 3 CW3 3 CCE1 3 CW4 2	1 2 3 - I 4 - III 5 - I	CW1 4 CW2 5 CW3 4 CCE1 4 CCE2 3 INCS CONF
C 5. Any other comments or questions you may have feel free to write here.			
Pre		Post	
CW2. If I was designing an intercultural worship service I would seek a lot of help and expect to work collaboratively with others. I guess this is what we are doing actually. Sounds good.		<p>CW1 Monocultural worship is great for evangelism, and intercultural worship is great for the church. We need both!</p> <p>CW2 I've learnt a lot and I hope we do an even better one next year.</p> <p>CW3 Thanks Deb. It's been great to discuss and learn about how we can be more 'culturally conscious' in our church and the way we worship together.</p> <p>CCE1 Perhaps I will be comfortable but not v. confident (due to lack in knowing what it should be like) in designing</p> <p>CCE2 Just thankful to this kind of awareness</p>	

Appendix 19 Focus Group Discussion 1

Monday 24th May 2021.

Present: Researcher, and Children's workers 1, 2, and 3

Page 1.

Debrief of service:

Researcher: I really enjoyed the family service yesterday, how did you feel about it?

CW2: It felt really freeing that it wasn't on Youtube, it was really nice not to worry about this or that from the front, it doesn't feel like a performance any more, more like a collective experience.

CW1: And it meant that not everything had to happen right at the front,

CW1: We've got this lovely new building, done up building that actually the cameras have limited that the only time we can do stuff is up the front.

But I thought that the number of things, the drama, the voices from everywhere, the flames coming off the balcony, a bit more movement in the building than we've had for a long time it all helped bring a much more relaxed atmosphere.

Researcher: It felt like we were in a circle a little bit more than facing one direction.

CW2: I was standing at the front all the time, so I didn't get the feel of what it was like on the ground, what was it like, family space CW3.

CW3: It was nice to hunt out the voice when you were doing the drama. It kept their attention a bit more. The videos on the screen, a lot of kids don't even bother looking at the screen do they? But... during the African children video a lot of the kids looked up and noticed it. My child looked up and mentioned it.

CW2: Same! They liked that one, asking: 'speaking in English, but different accents?'

Researcher: was it because it was children's voices or was it because it was familiar but different, I couldn't work out what that was?

CW2: Maybe both. Because it was in English they homed in on it, but it was different.

CW3: A favourite bit was going up to the balcony. It was that movement in the service I think, you are not sat in the same place the whole time.

CW2: It's quite fun to give them like, not quite like a response, but a thing to go and do. And again, covid wise we haven't been able to do that have we like go and do...like I've thought about it for a couple of services recently, 'go and do something and come back, but you couldn't really do that, whereas that's nice to be a bit more relaxed now.

CW1: Yeah, we could do, we could use that going forward, whether they bring something forward to add to something or? What was really nice was having the freedom to not just have one chunked time of craft activities but to break it up a bit and it was a really nice idea that the first craft actually contributed to part of the talk so that it knitted everything all together. It was so nice. The second craft was more something they could take home though quite a few of them came back for their flames at the end.

CW2: They did, yeah, they did. Most of them went home, I think they kept a couple were left and ended up on the music stands but apart from that.

CW1: I distributed a few around the 11:00 service.

Researcher: A lot of people mentioned that the flames coming down was like their highlight. From kids to adults, it was 'the flames coming down on people's heads and the leaf blower' and that obviously for a child in their imagination it felt very multisensory.

CW2: I like multisensory, my child actually mentioned that to me today: 'what was that leaf blower about?' I guess she was thinking where's that bible verse?

CW3: My child found the story in her picture bible and said 'we did that yesterday at church didn't we mummy?' So she'd obviously like understood that a little bit.

CW1: Great!

Researcher: They had the sound and they saw something and then they did something.

CW1, CW2, CW3: Hmmm

CW2: It's all the little bits isn't it? Just their age. Each time they hear any little bit something sinks in and they are putting it all together.

CW1: I felt that the start of the 11 was helped by the 9:30.

Researcher: Yeah, you were both buzzing on it, I could tell and you were like wanting to tell everyone at the second service what we'd been doing.

CW2: Yeah.

CW1: And then we did the song, the kids song, and literally everyone was on their feet including the lady at the front in the wheelchair who got up!

All talk at once..laugh...

(previously not everyone was standing or doing actions because they were just 'watching' not participating. Then those who did felt awkward)

CW2: I like that. I'd forgotten, but I thought 'oh yeah! Everyone did join in with the actions.' There was no kids in there at all! People were just feeling the love!

CW1: So I was just reflecting on that and I think I'll follow this up - I think this worked from our perspective having completely different services but actually there was a real energy already from the family service that carried into the later service.

CW2: Like you say it's nice for us to do a family service that wasn't trying to fit around other people that weren't there. (during covid services were all together and kids talk was set to match the adult talk, but this was not always easy to do)

CW1: It was really nice not to have to and we are looking at the children's work being in the 9:30 service so it would be very easy to, one week, to instead of having a service with Sunday school to have a family service.

CW2: But it was toddler friendly as well wasn't it?

CW2: They may not have understood anything, but it's part of being a parent and wanting to be able to teach your kids is listening to a children's talk and then you've heard it explained to children so that when you need to, you're better able and resource to explain that to children cause you as a parent have heard someone else do that.

CW1: It's also a church service they know they can attend where it doesn't matter if he makes noise or, which is a genuine concern for a lot of parents.

CW3: It's like was said in the interview, she was talking about just the kids were welcome.

Researcher: Yeah it was very relaxed and several people mentioned how relaxed it felt and it didn't feel like the doors were closed and you were in it felt very open.

CW2: It was much better than the normal family services...because we have had to have them on Youtube and keep to time and 'alright you can do the craft while the sermon is on' like it was so much more relaxing that way.

Researcher: I saw those and I always wondered what was going on while we were watching the sermon. I wanted to be in your room!

Researcher: Was anything surprising about the service?

CW2: I'll tell you what surprised me actually and I don't know, this is probably normal but I looked around and I was like 'oh yeah there's so many people that speak different languages here!' You know like, you could easily imagine it being a token gesture, sort of 'oh yeah and there's people here who speak different languages!...' But actually if you looked around there was actually quite a lot of families for whom that was true and it felt very reflective of who we are to be doing that.

Researcher: A few people mentioned that to me too actually how many different languages there were and you didn't ask everybody you could have done?

CW2: Oh for the video? Yeah, I mean yeah there was loads! Lots of people have said that yeah. There was so many. Didn't realise there was so many languages in Knighton and you're right we could have had more. So I thought Oh we should have had Makaton in there and we should've had other ones...'

CW1: That video I think went down really well at the 11. Just looking at people, I was kind of just looking at people's responses to it and it was kind of really great.

Researcher: How about your talk, 'cause you did that rubiks cube one, where did you get the idea from? How did you come up with that idea?

CW1: I honestly made it up on the spot!

Researcher: Seriously? 'Cause it was inspired!

CW1: No, so I thought of the rubiks cube about 2 days before .

Researcher: I thought that was good because you introduced people of different ages, different cultures, everybody's different and how dull it would be if we were all the same. It came across really well.

CW2: The rubiks cube reminded me of you know like your thing about multicultural versus intercultural. Because when all the sides are perfect we've got different cultures and now 'let's mix them up!'

Researcher: Yeah!

CW1: I thought of that as I did it

CW2: it was in his head at the back!

Researcher: In his subconscious!

CW1: I thought of it as I did it and then I thought actually this might be getting more complicated...the whole mixture is what we want isn't it? We want the whole mixture, every side mixed you know.

Researcher: Is there anything you would do differently if you were doing it again?

CW2: I always feel things could be better, like the drama could have been better. Just not like we spent hours planning that and obviously we would have done it better, but in the context it ticked the boxes.

CW1: I think it was better unpolished ... honestly (we all nod in agreement and say yeah) so you obviously needed a few key people, so like JJ is great at like but then if you are going to bring in someone like VV or WW who maybe are not as confident with doing the English then actually for it to be a bit unpolished I think is possibly better.

CW3: I thought it was pretty smooth for the first run through.

CW3: I think that right at the very beginning when you started with the drama it was kind of like 'Oh! We started!'

CW2: I did wonder, should we be saying 'welcome'? And then I was like, no we said we would just go to the drama but I imagine some people would have preferred a welcome.

CW2: You're right. Sometimes children are like, Oh they are talking to the adults now and I don't need to listen to that.

CW1: It cut through formality as well. Often a service leader can be quite formal because they are just wanting to welcome and whatever. They say what their name is they say welcome, that sort of thing. Just cut through all of that!

Researcher: The other thing was, because of covid we couldn't sing. It would be nice to do that another time!

CW2: It would've been nice to do some singing in a different language wouldn't it?

Researcher: I wonder could we create some songs with the kids at some point, you know like how they responded to hearing kids voices. Maybe that's something we could do to create something, so that they are joining with other kids rather than grown up voices?

CW2: I thought about that, it would be really lovely to do that, and even some of them play instruments and stuff and you know the heavy editing videos we did near the beginning of lockdown, like I presume they were an awful lot of work? But like maybe with something, if someone has the ability and passion to put something together it would be so nice.

CW1: I think it is incredibly powerful for everyone to hear children's voices. It is for the children, but I think for the adults too. We don't want to lose that. In this time of kind of video church we have probably had more opportunities to actually hear and see the children than we would normally have actually. And we want to try and work out how we can keep doing that.

CW2: Good point.

Researcher: That's been a highlight hasn't it? The videos with the kids all dancing around and joining in and the ones where people's kids have made bible verses or done little skits and stories.

CW2: That's a good point actually. I'm doing the children's talk in a couple of weeks, I should look at that again and think about putting a video of kids answering questions together as part of it. 'Cause otherwise it is just mainly the adults standing at the front.

CW1: Yeah, we're in this strange transition time...probably only in this for a few more months hopefully and then more interaction and stuff will be possible.

Researcher: that was one thing in the church meeting last week a lot of people said 'oh I have really enjoyed seeing more of a different age group. But it's been so nice to be mixed up a bit more and to interact with ... even though a lot of it has been online they feel like they have connected more.

CW1: It's that intergenerational thing isn't it. I think the intercultural thing is massive but I think almost as much out of this I've thought about the intergenerational thing a lot more I thought it was lovely that some older people were there on Sunday, it obviously wasn't so much geared at them being a family service but trying to create links between our younger people and our older people long term is something we really should work at as well.

Researcher: That was so nice being able to come in and sit wherever we wanted to and have space around us.

CW1: I found that previously (during covid) in family services we were giving people arrival times, specific seats and we just decided ... to not do any of it. To say actually doesn't matter about timing we were just trying to avoid large crowds outside, and also sit where they want. I've not had any concerns, which we did initially.

Researcher: The boxes worked really well. Putting names on boxes, stacked in the foyer, people picked up their boxes and the boxes had the right amount of materials in them. That worked very well.

CW2: The boxes are very well organised.

Researcher: Really smooth. The craft was really popular. Quite a few people mentioned that they enjoyed the activities.

Researcher: Overall, in terms of the workshops, what would be your main takeaway about WORSHIP?

CW2: Maybe something about it being a conversation or like you're changed in the act of worshiping because you bring yourself to God, I think that spoke to me. I liked thinking about that and I wanted that to be true, something I make the effort to allow to happen, I guess.

CW1: The fact it's formative.

CW2: That was the word, yeah!

CW1: I think similar, it forms you I think as well I've just been challenged to try and think about it from multiple different perspectives because we do just exist in our own perspective of things don't we? And actually to try and embrace the way that different people do things...

CW3: I think ...that it's not wrong the different ways that other people worship.

CW3: It's ok if somebody is doing something different to you.

CW1: I loved what was said yesterday: 'one language one life, two languages you have two lives' I thought that was really really insightful actually. In terms of 'I imagine he probably feels like a fish out of water a lot of the time...when he says two languages two lives he's saying in trying to learn English and trying to fit in here is a completely different life for me. I thought that was really insightful.

CW1: I loved CCE2's when he said monocultural worship is good for evangelism, but multicultural worship is good for the church, again I thought that was really insightful. Actually if you are going to win someone for Jesus it does actually help if you are like them but actually for the purpose of the church, and the church to thrive and the church to grow and the church to get a greater appreciation of God and how to worship him then actually to be multicultural is so healthy. And that goes for multigenerational as well I think.

CW2: Hmmm definitely. With the prayer thing it was nice to see how everyone said 'yeah'. Um and everyone was really happy to contribute that. One thing I was saying before was that we want to be multicultural in the service but not tokenism, not like 'ooh, you might say another language, so you do something in that language!' But like doing something that is actually beneficial and worthwhile doing and getting the right people doing the right things and stuff, but that embraces everything that we have in this multicultural church .

CW3: I guess it's probably quite freeing isn't it? Being asked to do something in their own language and something they are used to probably doing in their own language more than

they do in English. We would never expect them to speak their own language in church they have to conform to our/ whatever we're doing'

Researcher: I think praying is one of the hardest things to do in a different language as well.

CW2: I think at a prayer meeting if someone just prayed in their own language, I don't think anyone would mind or be upset about it. At church if it was from the front leading prayers then it would be ok as long as they then did the same in English or whatever. At a prayer meeting, maybe we should expect more for people to burst out in prayer in their own language. Why don't they? Why? Do they feel like they can't?. Or are they there? Are people who speak two languages at the prayer meeting?

Researcher: Has your thinking changed, do you think over the course of the past month or so?

CW2: I was challenged, when I was going to make the prayer thing, and I was going to make the flag fly for their different country because that is going to look really pretty and like really nice flags. And then you were like, 'actually...' And I was like, yeah that's a good point. If I have a flag flying every time someone is speaking XXX, it's like saying 'and this person is XXX' 'or this person is actually YYY but we let her come...' It almost is adding divides, it's putting people in boxes. Whereas they doesn't have a YYY box, she's English she just has parents who used to live in YYY and...like so.

Researcher: I wasn't sure what to do with that one, because the question came up because I wasn't sure what their nationality is. You've got nationality, culture, language. And I'm like, I'm not sure they always match up. She was chilled about it and said 'just put on a ZZZ flag'. But I thought 'she's British' It's interesting. I was hesitant to ask you that question, but I thought no it's, you want to highlight everyone's differences in terms of welcoming people but you don't want to accentuate the differences. I thought CCE2 was interesting because he said, 'no it's our unity in Christ' was what he emphasised.

CW2: That made me think in a different way. And I think that would, I would hope that I would reflect on that kind of challenge when I was trying to do something m/c again.

CW1: I think about how relaxed it was...and it was very accessible and that did make me reflect that what do we do as a church that isn't accessible? Probably quite a lot, just by nature of that fact that we are English and a fairly monocultural church, not massively, not completely but you know. It was interesting...families with children growing up in England, would still hold some church values more from a more traditional background, but it was lovely seeing them be able to take part and be involved. Every time we do something we want to try and do it in such a way that makes it incorporating other people, so not just a specific designated service on Belonging Together, but whatever we are doing every single week how can we make that something that is available to as many people as possible? And it's hard to get that right because sometimes you try and make it so much for everyone that you actually make it for no one.

CW2: I like the lack of formality and structure, the notices felt out of place, it felt different. Those things need to be said but...

CW1: I've said before notices should go and service leaders should go...and service should just start with the band starting to play.

Researcher: Any questions or challenges?

CW3: I am more aware of the intergenerational part of it, because of growing up in a smaller church where everyone is your auntie. I would like my kids especially to be able to have the opportunity to interact with other generations and learn from them. I guess the people up the front are all of the similar generation. Like 30s to 50s basically isn't it. That are on the stage, yeah. How can we introduce that to our children a bit more. Not just the homegroup, but as a whole church. To be intergenerational.

Researcher: Thank you. That's really helpful. It's cool to see what you have been thinking. I was really encouraged by the service yesterday.

CW2: CW1, CW3: and I often do Family Service together, and we have had a lot more meetings than we normally do, but it has been nice to talk together, share together and think together, rather than just do together so it has been a benefit to us as well. So thank you.

Appendix 20 Focus Group Discussion 2

Thursday May 27th, 2021.

Present: Researcher, CCE1, CCE2

Page 1

Researcher: How did you find being part of the workshops?

CCE2: I sensed that as we were together the first time. It is amazing to reflect on how we do worship together with these kinds of backgrounds and colours and languages. I think it is pretty much the perfect picture. When you have different people praising the Lord together and worshipping together and feeling that they are one family despite all of the different things in their lives.

Did you see the prayer video? Any reflections from that.

CCE1: Yeah, I think definitely the video of praying in different languages is very amazing to actually see how many cultures are represented in the congregation um and I think before seeing the video in my mind perhaps I could only think of X and me perhaps the only (one) at the moment. And also if you go to the members meeting, I think I am the only non-white perhaps there are some others? Definitely one of the few minorities so it's quite amazing to see people praying in so many languages in the video.

Researcher: We were talking about it on Monday, CW2 said that when she was putting it together, she was thinking 'is this just a token thing?' but then she said, 'no this is who our church is'. So it was interesting to see, and to hear people say 'oh, this is our church!' 'This is who we are'. But we also reflected that this is who we are on a Sunday, but say at a church meeting, maybe...do you think you would feel comfortable praying in Chinese at a church meeting? Or home group or something?

CCE1: Um, I think like perhaps if I am leading the service, I would feel comfortable praying in my language, but at Home Group, perhaps not. I don't know why the reason is no. Yeah, perhaps because I'm the only non-British in my Home Group, while at church I know that I'm not the only non-British at the church. So, but also just like thinking about praying in HG if I pray in my language no one would understand it anyway, so perhaps it doesn't help people understand what I am praying.

Researcher: How about you CCE2 in your prayer meetings do people all pray in one language or?

CCE2: I used to, when I came to the UK, I used to pray in my language in my Home Group. And that was fine since I knew that they would be fine because this is what I feel and also because I had to go through this kind of brain thing to think in one language and then translate it and then to say it. Which this process is a painful one. Whereas if you just pray in your first language you just pray! You don't think. You just pray whatever you feel led to.

I think now I would see it from a different perspective, I would see it in a way that now I am ok to pray in English without thinking in my language first which is ok for me now but secondly that others would understand what I am saying. Whereas if I pray in my language in an English-speaking meeting or at least there isn't anyone else who would understand what I am saying, so I would think 'so what's the point of my prayer?' Because part of the prayer is that others can understand and I could say that I've been to a meeting and people have started to speaking in tongues and there aren't any people who would interpret what they are saying. I wouldn't be comfortable actually I would say 'what's the point of doing that?' The same I would say now in praying in my language in an English-speaking meeting, whereas if I am with people who speak my language of course I would be happy to pray in my language.

Researcher: It is interesting that it is hard to pray in a new language at first, but it's interesting to see it is not always one way or the other way.

Researcher: any other thoughts about the service on Sunday?

CCE1: Not the service, not the video, the idea itself I was a bit uneasy at the beginning of the video because they said 'dear Grandpa God' and I was really really uncomfortable with it, because I...realise how minor things have big implications. When I saw that Grandpa God thing I thought, what's the image that we are thinking about God.

Researcher: that was one thing I was wondering about whether to explain, because I'd had a conversation about prayer in the different languages and she said that they use the word Grandpa God like BIG father God. I don't think it was quite the same translation as grandpa...maybe that would be worth checking the meaning of. Because they said that was a normal way to describe and talk to God, as grandpa God. But I don't know if that

was like a Big father God like a grand meaning big, whether it is that or it is the same as grandpa.

CCE1: Oh right yeah

Researcher: That is important because if it distracted you and then you are thinking what does that mean is that wrong then that is not helping you pray.

CCE1: Yeah, I think. I'm not sure if I overreacted on that a bit but I just felt so uncomfortable. I just suddenly thought 'gosh, the idea of the video was so good but the first part just really ruined it in some sense...To me the grandpa God automatically links to Father Christmas.

Researcher: interesting so you made that association with Father Christmas?

CCE1: I think I was more thinking about, we are thinking about God who is someone who will treat us well and who will not discipline us. Like when my parents discipline me my grandparents probably would be the one come to my parents and say that's enough and then will take me somewhere to treat me well so there is no image of discipline involved

But I did think whether it is to do with culture but then I thought to myself even if it is to do with culture, perhaps it is not Biblical but...it might be a problem of translation so yeah.

CCE2: Of course I wouldn't be able to comment or judge this situation unless I understand the language otherwise I wouldn't understand what they are saying. And this is part of it, if we don't understand the other language, it would be just an emotional thing for me. Say that I saw someone praying, I wouldn't understand a word that they are saying and they would think the same if I pray in my language. And I think it would be an emotional thing to be praying together everyone in his or her language, but it wouldn't be a meaningful thing to encourage each other if we don't understand what we are saying.

...I'm happy to have English as like something that we have as a common thing. If you think about what happened in the Old Testament and how languages divided people and now English is used, a kind of language that is gathering people, a means to communicate the faith.

Researcher: how about anything else? From Sunday, any other reflections?

CCE1: The second service is only the video (and children's talk - Researcher)

In the first service did you sing that song?

Researcher: We didn't, we were hoping to but several factors: hoped X would help, Y not keen, practicalities of music group (2 services one group) had to be there 8:30, for 2 services. But we decided not to. In the first service we had songs suggested by families and Romanian songs in the background, so we couldn't sing, the only songs in different languages were in the video.

CCE2: This reminded me, before the lockdown at our church we sang 'There is no one like Jesus' in the different languages that represent the church and that was really a funny, nice thing for the kids and actually for the adults. We tried to make it as simple as possible to sing in many languages. It was a joyful thing.

Researcher: We really wanted to sing, but we couldn't. We had a drama of Acts 2 and because it wasn't live streamed then everyone was around the room. We interviewed a family. Most of the people who speak different languages didn't want to be involved up front. But it was interesting for people to realise that we have more cultures in the church.

CCE1: I feel I am one of the very few minorities as a member of church. So if we really want to have a multicultural congregation people need to understand the importance of being a member of the church.

Researcher: I wonder if it is that people don't understand the importance or whether they don't feel welcome?

CCE2: That can be asked to every church...we have people in our church who...don't think that being a member in a church is a biblical thing. But they are serving in many ways. They are part of the church no doubt...But definitely it makes sense and makes a difference when it comes to decision, and you cannot vote for something unless you are a church member. I agree in that sense it is important.

Researcher: What is important for people to know about different cultures?

CCE2: Welcoming atmosphere...when people are new, and someone comes to them and have this cultural sensitivity and at the same time smiling at them and making them feel welcome as a place. It's the first impression and it makes a lot of difference whether to

commit to a church or not. If a person doesn't feel welcome, I doubt they would come back. And even if they came back, it would mean giving it another go and if not, they would leave. And at the same time the pastoral workers of the church and others, it is not only the responsibility of the pastoral worker. But others if they try to find out how people from different cultures, languages and accents can be serving. You will find people who are gifted in many ways, but they would not be comfortable to try it maybe even, because they don't see some encouragement from others to be part of it. I think people's feeling would click into it if they feel welcome, and once they feel it is my church as well I feel welcome that's what makes a lot of difference.

CCE1: The sermon in itself - if the target audience is white-British ...the sermon probably wouldn't help people who are not British that much. It doesn't speak to their hearts. If the speaker the preacher doesn't know anything about other cultures existing in the congregation how can that his application be applicable to people who are not British?

Researcher: What about sung worship or fellowship together?

CCE1: I don't mind if it is in English, It doesn't matter to me, but it helps once in a while if we can sing a song in another language. Last time when we sang in another language it was really fun...I guess it helps the younger generation to have that sense of being multicultural.

Researcher: maybe it is a sense of relationships and belonging that is most important?

CCE2: It does need an effort because it means that people have to cope with for example the British sense of humour which could be totally different and to speak the language is one thing but to understand sense of humour or what words might mean behind the words themselves is another totally different thing. So I think it does need effort and that is why sometimes it would be hard. I wouldn't want to be blaming the British ways of doing things we could all be guilty of the same kind of things. I have been to places where other cultures would not be thinking about anyone else as well. They want it applicable to their culture only and they wouldn't make any effort to make it applicable to people not of their culture so it does need effort. And that's why it is not easy and it needs a combination of effort between many people. But definitely to encourage people and to train people up, to do things from other cultures.

Say that you have a group of Asians and they have come to church...if they see one Asian who is doing something up front that would encourage them a lot to commit to church. Whereas if they see it is all, a totally different culture and there is no sense about their kind of culture, it could be a stumbling block to start with. And very few would overcome this.

Researcher: what is attractive in the service?

CCE1: I think two parts are attractive. First is the music, people enjoy the church songs. Secondly, the children's slot. I think we can make use of the children's slot a lot more to help people whose first language is not English to understand the message. The sermon will be too long, too complicated for them to understand but the children's slot with children joining, they like children anyway, but also it is explained with the simple language, so it is more understandable.

Researcher: That's a good idea. We were saying that if it is good for children, it is good for people with additional needs, it's good for international students, it's good for everybody because if it is accessible and lively and communicates well then it is good for me because I don't have a long attention span it is good for kids its good for internationals...

Researcher: If you have any other ideas let me know. Thank you! Have a good evening.

Appendix 21 Family Service Survey

Sample:

Preparing for today's family service has been part of an MA project for my course at All Nations Christian College. For the project it would be helpful to find out how the service was for you.

Your responses to this survey will be treated as anonymous, confidential, and only used for the purpose of evaluating my project. If you are willing to participate, please complete the questionnaire and put it in the box provided.

Thank you for your help.

Deb Bryan

1. I am a grownup/child (circle one)

2. Why did you come today?

3. What did you enjoy about today's service?

4. What will you remember from this service?

Thank You!

Please put your completed questionnaire in the box provided.

If you have any further comments, questions or would like more information, please contact: Deb Bryan djbryan70@gmail.com 07761 459 408

Family Service Survey Responses:

(Photos of paper copies saved in google drive)

1. I am a grownup/child (circle one) *10 responses*

11 adults

2 children

2. Why did you come today? *Grouped into similar responses:*

Serve	Enjoy/worship	Worship/learn
3	5	3

3. What did you enjoy about today's service? *Grouped into similar responses:*

Music	All age/ family	All nations/ languages	Relaxed environment	different	People together	Activities / crafts	Bible story/ flames
7	5	3	4	2	1	6	2

4. What will you remember from this service?

Languages/ nations / unity	Story – leafblower and flames	songs	Families together
5	6	2	3

Quotes:

FSS1: 'All nations are invited to know God and we are all one through him!'

FSS4: 'I came to see young families worship together and enjoy different cultural expressions.'

FSS4: 'I enjoyed...hearing lots of languages praising God.'

FSS:10: 'I will remember how good it is to be together.'

Appendix 22 Workshop Invitation

Belonging Together in the Body of Christ

Everyone will share the story of your wonderful goodness;

they will sing with joy about your righteousness.

Psalm 145:7

What: Intercultural Worship with Children and Families (workshops and family service)

When? Workshops: 27th April, 4th May, and 11th May. 7:30- 8:30pm

Family Service: Sunday May 23rd

Where? Workshops on zoom initially, maybe in person later?

Family service in person at 9:30am probably not online

Why? to consider these questions:

What does it mean to worship together as the body of Christ? How can we welcome and celebrate the diverse cultures of our church and community? How can we ensure everyone feels that they belong?

How: We will be listening, learning, sharing, creating and planning a family service together - it will be fun!

We hope that you will be able to attend all of these but let me know if that is not possible.

If you have any comments or questions, please get in touch.

Thanks,

Deb Bryan djbryan70@gmail.com

07761459408

Appendix 23 Workshop Information Letter

Hello,

I am very much looking forward to spending time with you over the next few weeks as we explore *Belonging Together - Intercultural Worship with Children and Families*.

Thank you for being willing to participate in these workshops, I really appreciate it. I have crafted them as part of my MA research at All Nations Christian College

<https://www.allnations.ac.uk/> . I am hoping that the workshops and family service we create will help us understand more about Christian worship in our own cultures and in one another's cultures so that we can better express our belonging together in the body of Christ. Over the three workshops we will explore the following:

- *What does it mean to worship together as the body of Christ?*
- *How can we welcome and celebrate the diverse cultures of our church and community?*
- *How can we create an atmosphere of welcome and belonging?*

The sessions will take place over zoom: 27th April, 4th May, and 11th May. 7:30pm-8:30pm.

We will also be preparing for a Family Service on Sunday May 23rd 9:30am on the theme of Pentecost.

If everyone is comfortable with it, the zoom session will be recorded for the purposes of allowing me to evaluate the teaching sessions. Please be assured that the footage will not be seen by others or used publicly.

As this is part of my MA research, there are a few requirements from college and a survey which will really help me evaluate my teaching. So, it would really help me if you could:

1. Read the participant information sheet (attached)
2. Read, sign (if you agree) and return the informed consent sheet (attached)
3. Complete the **Pre-Project Survey Questionnaire by Monday 26th April**. (link to follow)

I really look forward to spending the time with you and thank you in advance for your participation in this.

If you have any comments or questions, please get in touch.

Thanks,

Deb Bryan djbryan70@gmail.com

07761459408


Everyone will share the story of your wonderful goodness;

they will sing with joy about your righteousness.

Psalms 145:7 (NLT)

Letter sent by email April 23rd, 2021.

Appendix 24 Participant Information Sheet

 R4	
RESEARCH PARTICIPANT INFORMATION SHEET/PRIVACY NOTICE	
<i>Belonging Together: Intercultural worship – intercultural worship with children and families</i>	
<i>Deborah Bryan</i>	
<p>Thank you for considering participating in a research exercise run by a student or member of staff of All Nations Christian College. This sheet seeks you to provide with all the information you might wish to know regarding participating in the research. Since the College is committed to protecting your privacy and to meeting our data protection obligations, this notice is also intended to give you an understanding of how and why we use the information you provide.</p>	
<p>What is the purpose of this research?</p> <p>The purpose of this research is to explore the use of intercultural worship with families and children through workshops and a family service.</p> <p>This Post Graduate Practice Based Research Project forms part of an Open University validated programme.</p>	
<p>How will the information be used?</p> <p>Information provided will be analysed and used by the researcher to evaluate: 1. How participants respond to learning about intercultural worship, 2. How an intercultural worship event is created and 3. How the congregation respond to an intercultural worship event.</p>	
<p>What is involved?</p>	
<p>1. What am I being asked to do?</p>	<p><i>One or more of the following:</i> <i>Participate in training and evaluation of training.</i> <i>Participate in worship event.</i> <i>Complete questionnaire.</i> <i>Be interviewed.</i></p>
<p>2. What will it involve?</p>	<p><i>Answering questions about your experiences</i> <i>Giving thoughts and opinions before and after the workshop</i> <i>Answering questions about a family service.</i></p>
<p>3. What do I need to do beforehand?</p>	<p><i>Complete a survey</i></p>
<p>4. What do I need to bring?</p>	<p><i>A Bible, yourself, your creativity</i></p>
<p>What happens if I do not want to answer all the questions?</p> <p>You are totally at liberty not to answer any questions and do not have to provide information if you do not wish to do so.</p>	

After I have agreed to participate in the research can I change my mind?

After we have supplied you with this information about this research exercise and before taking part in it, you will be asked to give written or verbal consent saying that you understand what is involved and are happy to participate in the research.

If at any time, before, during or after the sessions you wish to withdraw from the study you may do so, without giving a reason. In this case, please contact the researcher at the earliest opportunity so that they can exclude you from the study.

Are there any risks in participating?

This study has received ethical clearance from All Nations and any potential risks have been considered along with how those risks will be managed.

Will anyone know my identity?

Your right to anonymity will be totally respected. If your identity is known to the researcher, for example in the case of interviews, it will not be revealed to anyone else. The researcher's findings will appear in a report/paper/dissertation but no one individual could be identified from such a paper without their explicit consent. Whilst your words may be quoted, your identity or any organisation you represent will not be disclosed without your explicit consent.

What personal information does the researcher collect and why?

Only information that you choose to provide will be used, and only within the confines of this particular study. It will not be passed onto any third parties.

I will require some personal information (e.g. age, gender: nationality) This will only be recorded by the researcher with your permission for the purposes above or to follow up any of your responses.

What will happen to the completed report?

All assignments for assessment are generally made available only to markers and external examiners, however Dissertations are made available in the College library. Extracts or articles based on the research may be posted on the College website for a limited period

How will the information I provide be recorded?

Information will be recorded:

Verbally

Through audio-recorded interviews (transcribed as text if necessary)

With a questionnaire completed by the participant.

A video recorded focus group or workshop (transcribed as text)

The family service will be videoed and partially transcribed as text if necessary.

Who will have access to the information that I provide?

The researcher will generally be the only person who has access to the information you choose to share with them. No information that you share (personal or otherwise) will be kept on any All Nations database, network or computer. Research undertaken by an All Nations employee in the context of their employment is likely to store data on the College network/computer. In this case IT support staff would technically be able to access the information in addition to the

researcher but they are legally bound not to breach anyone's privacy in performing their duties.

How will the data be protected?

Researchers have a responsibility to ensure that all information is recorded and stored securely, either in a lockable filing cabinet or room or electronically using appropriate security mechanisms such as encryption.

If for some reason a breach in the security of information is suspected, we will be informed. For data provided in the context of official All Nations' research projects i.e. undertaken by an employee of the College (see above) we will fulfil our legal obligation to inform the data protection supervisory authority, The UK Information Commissioner's Office (ICO) within 72 hours.

For how long will the research data be kept?

The data will be retained for any legally specified period and otherwise for the following number of years from the end of the project: 3

After that, the data will be destroyed completely. Paper documents will be shredded and digital copies deleted.

What are your rights?

You have the right to:

- refuse to take part in the research and/or to withdraw at any point from the project
- retract information provided at any point
- obtain a copy of any recording of an interview in which you participate, or interview transcript
- access and obtain a copy of the personal information held by the researcher, on request;
- require the researcher to change incorrect or incomplete data;
- require the researcher to delete or stop processing your data

Who should I contact if I have more questions or wish to make a complaint?

In the first instance please contact:

Name of researcher: Deb Bryan

Contact details: djbryan70@gmail.com

If you have questions regarding All Nations' research policies and practices or you are not happy with how the research is being or was conducted, please contact:

Vice Principal (Academic)
All Nations
Easneye
WARE
Herts
SG12 8LX

Tel +44 1920 443500

Appendix 25 Informed Consent Form



RESEARCH INFORMED CONSENT FORM

(to be completed after Research Participant Information Sheet/Privacy Notice has been read)

Belonging together: Intercultural worship with children and families

The purpose and details of this study have been explained to me.

I have:

- understood that this study is designed to further academic knowledge, is part of a recognised qualification and that all procedures have been approved by All Nations.
- read and understood the Participant Information sheet and privacy notice and this consent form.
- had an opportunity to ask questions about my participation.
- understood that I am under no obligation to take part in the study.
- understood that I have the right to withdraw from this study at any stage for any reason, and that I will not be required to explain my reasons for withdrawing.
- understood that all the information I provide will be treated in strict confidence and will be kept anonymous and confidential to the researcher unless it is judged that

confidentiality will have to be breached for the safety of the participant or others in accordance with legal/statutory obligations.

I agree to participate in this study and consent to information that I provide being used as stated in the Research Participant Information Sheet/Privacy Notice

Your name*

Your signature*

*If the participant prefers, they may give verbal consent by stating aloud the sentence above, starting "I agree to participate..." and the researcher must sign this paper to indicate that this has occurred and the time and the date.

Signature of researcher

Date and Time:

Informed consent given by email, paper or verbally by all participants.

