ClassNotes 6: Practice of Multicultural Worship

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Multicultural Worship as Reflective Practical Theology

In the previous weeks, we have probed theological, biblical, and historical insights, as well as liturgical models, for the renewal of Christian worship in multicultural contexts. This week’s ClassNotes proposes the reflective practical theological method for multicultural worship as the liturgical process in an actual ministerial setting. Worship have been regarded as subdisciplines of practical theology, which is narrowly defined as one of the specialized theological disciplines along with systematic theology, biblical studies, and church history. The reflective practical theological method is, however, based on understanding practical theology in a broad sense by identifying Christian theology, in general, as practical theology, in which theory and practice are supposed to dialectically relate to each other. Its ultimate goal is to help the preacher and worship leaders discern what God is doing and what God is calling us to do today and inspire the worshipers to become agents of transformation of their churches and society. The following sections elaborate the four stages of the reflective practical theological method and exercise the method with the illustration of my own liturgy and sermon.

The Four Stages of Reflective Practical Theology

The ministry of multicultural worship, as reflective practical theology, is an imaginative act in the sense that it requires of the preacher and worship leaders an ability to do meaning-making through a certain mental process of imagination. While people tend to identify the term “imagination” with “artistic creativity, fantasy, scientific discovery, invention, and novelty,” Mark Johnson criticizes this view as “a result of nineteenth-century Romantic views of art and imagination”[[1]](#footnote-1) and argues that imagination is more than that. For him, it is not separate from reason, because it is “our capacity to organize mental representations (especially percepts, images, and image schemata) into meaningful, coherent unities. It thus includes our ability to generate novel order.”[[2]](#footnote-2)

Like Johnson, Patrick Sherry also sees imagination as “an active power of the mind . . . an active combining power which brings ideas together.”[[3]](#footnote-3) Through imagination, asserts Sherry, we combine past memories and present experiences and meditate upon future action, events, and hope.[[4]](#footnote-4) Unlike Johnson, however, Sherry understands the mind as more than just reasoning, “not part of the mind, but rather the whole mind working in a certain way, involving perception, feeling, and reasoning.”[[5]](#footnote-5) Through imagination, we can cultivate “mutual sympathies” by putting ourselves in others’ places,[[6]](#footnote-6) and it eventually helps us “see things from an unfamiliar point of view, and thereby perhaps stimulate them to lead deeper and richer lives.”[[7]](#footnote-7) In this way, imagination leads us to handle diversity in a constructive and creative way. This kind of understanding of imagination, claims Sherry, is attributed to God, and the Holy Spirit resides in it.[[8]](#footnote-8)

In addition, it is crucial to recognize that imagination can be alienated from reality or corrupted as fantasy or illusion if it is “divorced from grace and truth.”[[9]](#footnote-9) It is also known that imagination depends on our partial memories in the past and fragmentary experiences in the present. In other words, it “permeates our embodied, spatial, temporal, culturally formed, and value-laden understanding”[[10]](#footnote-10) and gives meaning by “[calling] to mind a set of related structures of understanding that are directed either to some set of structures in experience . . . or else to other symbols.”[[11]](#footnote-11) Accordingly, just as our memories and experiences are limited, so is our imagination. The practical wisdom we discern and manifest in preaching and worship through imagination is thus limited, neither holistic nor perfect, but partial and fragmented. It is not absolute, but provisional and contextual, so that it is important for preachers and worship leaders to seek the wholeness of truth by opening themselves toward new experiences in a changing context.

Despite such limits of imagination, it is not possible to discern practical wisdom without imagination. It is the conduit of the method of reflective practical theology for preaching and worship in multicultural contexts. Practical theological reflection, in the preparation for preaching and worship, occurs, not randomly, but through a deliberate process. While a variety of methods are available for practical theological reflection,[[12]](#footnote-12) the reflective practical theological method is unique in its spiral movement of four stages based on imagination: 1) Empathetic imagination in interpreting the cultural context for worship, 2) prayerful and contemplative imagination in deepening the liturgical theme, 3) creative imagination in designing and performing preaching and worship, and 4) visionary imagination in evaluating the works in the previous stages. In each stage of the movement, racial and cultural diversity is regarded as the key concern.

Stage One is to understand the liturgical culture of the congregation through the empathetic approach to observation and critical analysis. In order to interpret particular cultural dynamics embedded in congregational worship, the preacher and worship leaders need to ask the following questions: Who are the worshipers, racially, socially, and culturally? Why do they worship in that pattern? What do they expect from preaching and worship? Who are in the leadership roles? Which racial and cultural group is in the center and which racial and cultural groups are in the margins of congregational worship? How does the social structure contribute to such congregational dynamics in worship?

These questions can be answered from the knowledge and information gained from formal and informal researches, such as interviews with worshipers, reviews of church bulletins and denominational and congregational histories of preaching and worship, demographic surveys, ethnographic studies, and social analyses. They are useful tools to analyze the congregational culture and find out why such particular cultural dynamics have been constructed in that particular congregational worship. Especially, empathetic listening to the racially different worshipers about their personal and corporate experiences of worship helps the preacher and worship leaders recognize what they think about worship and how they want to worship. In order to imagine how the worship service can be improved, it is important to look deeper into the cultural dynamics in the liturgical patterns that the worshipers have taken for granted.

Stage Two is to select and meditate on a liturgical theme through prayerful imagination. For some churches, the liturgical theme is preassigned by the Christian calendar, the lectionary, or their local church calendars. If not, the preacher and worship leaders have freedom to choose the theme based on the particular congregational situation interpreted in Stage One. Once the liturgical theme is decided, they need to listen for an image or images that arise around the theme, rather than for its definition, and imagine feelings, biases, and apprehensions that may be revealed in those images.

In relation to the interpretation of the biblical text selected for preaching, the preacher needs to remember that the story of the Christian faith is still unfolding and has a surplus of meaning that will never be exhausted. Through a dialogue between biblical texts and other sacred texts and stories in relation to the liturgical theme, the preacher may imagine the meaning of the biblical text from a fresh, new angle and discern practical wisdom by deepening the theological and ethical meaning of the text.

Stage Three is to manifest or communicate the discerned practical wisdom through preaching and worship. The main concern in this stage is how to effectively appeal to the worshipers’ imagination, which has been impacted by diverse racial and ethnic cultures, so that they may be inspired to transform their ways of thinking and acting, personally and communally. Even though the worshipers are used to the existing liturgical pattern, the preacher and worship leaders need to be mindful of how it has often domesticated and tamed congregational worship by confining it too closely within a particular culture or one ethnic group’s ethos.

If the preacher and worship leaders are convinced that it is necessary to liberate the pattern from “provincialism and ethnic captivity,”[[13]](#footnote-13) they should critically evaluate their congregational worship from the multicultural perspective and discern what is to be affirmed, questioned, and moved beyond the cultural elements embedded in the existing liturgical pattern. The five models explained in Chapter Six—the melting pot, the salad bowl, the mosaic, the kaleidoscope, and the metamorphosis—are helpful to examine the current practice of preaching and worship and to creatively think about a new liturgical model for multicultural worship. It is also helpful to have a dialogue with the worshipers who are racially and culturally different and learn from them how Christian preaching and worship have been practiced in culturally different ways. When a new liturgical model is going to be used or any changes in the liturgy are going to be made, it is prerequisite that the congregation must always be informed in advance about the theological, biblical, and historical significance of the changes.

In changing the liturgical pattern, from the multicultural point of view, the one-size-fit-all approach to every worship service sounds not ideal because the congregational culture is not static but dynamic and fluid. Moreover, the level of consciousness of cultural diversity among the worshipers is evolving. In this situation, flexibility is crucial in the mindsets of the preacher and worship leaders, and they must be sensitive to the particular situation of their congregational culture and renew the liturgical model to be the most effective. It is also equally important to prepare liturgical components such as sacred texts, stories, music, prayers, creeds, languages, verbal and non-verbal gestures, colors, space, time, etc. through careful discernment, from the multicultural perspective.

How, then, can the liturgical change happen in the most effective and meaningful way? The answer is related to the following questions: How does the worship leadership team represent the culturally diverse worshipers, especially the racially and ethnically underrepresented in congregational worship? How is their cultural diversity embraced in preaching and worship in a theologically constructive way? And how beautifully is racial and cultural diversity presented to evoke the worshipers’ imagination to appreciate the glory and beauty of God?

Stage Four is to evaluate what was done in the previous three stages. This last stage would also be the first stage of the next cycle of the spiral movement of the reflective practical theological method. In general, criteria for evaluating preaching and worship include the coherence of the liturgical theme, the effectiveness of the use of the liturgical components, the flow of the liturgy, the movement in the sermon, the relevance of the biblical interpretation, the participation of the congregation, the presence of the preacher and worship leaders in the delivery, etc. In addition, sensibility to the cultural landscape of the worshipers is another important element in evaluating the worship service, from the multicultural perspective. When culturally embedded symbols and other liturgical elements are used effectively in preaching and worship, they encourage the worshipers to participate in the service, actively and fully; through participation, they experience worship as authentic.

The experience of authentic worship has the power to inspire the worshipers to transform themselves. As Perry properly explains, the concept of inspiration, which literally means “blowing upon” or “breathing into,”[[14]](#footnote-14) is closely related to the work of the Spirit:

If . . . the Bible often envisages the spirit of God as a power which ‘blows through’ or permeates people, giving or heightening certain capacities, particularly by producing a change of heart, then it would seem that inspiration was originally seen as an empowering of this kind (104). . . . St Thomas Aquinas . . . used the term *inspiratio* of the Gifts of the Holy Spirit, i.e. wisdom, understanding, knowledge, counsel, piety, fortitude, and fear of the Lord, in *Summa Theologiae*, 1a2ae.68.1; he says that they come through divine inspiration and that they dispose people to become readily mobile to this inspiration.[[15]](#footnote-15)

Inspiration, as the empowerment of the Holy Spirit, happens when the preacher and worship leaders play a role as “an instrument of the Spirit” or “a co-creator” of inspiration.[[16]](#footnote-16) It changes the worshipers’ hearts and brings them to transformation by enhancing their “capacities in which their emotional and moral range is extended, giving rise to particular creative moral actions or to the perception of new patterns of goodness.”[[17]](#footnote-17)

Ultimately, all the criteria for the evaluation of preaching and worship converge into the evaluation of how inspiring they are. Inspiration is, on the one hand, a subjective experience. On the other hand, it can be provoked as a communal experience, particularly, in a liturgical context. Hence, listening to the worshipers’ feedback through formal and informal channels, such as personal conversation, survey, or discussion with a feedback group, may be helpful to improve the worship service to be more inspiring.

An Exercise of the Reflective Practical Theological Method[[18]](#footnote-18)

In order to demonstrate how to use the four stages of the reflective practical theological method for preaching and worship in a concrete ministerial setting, I chose the liturgical event of the assembly meeting of Denver Presbytery (PCUSA), of which I am a member. Denver Presbytery organized the Mosaic Diversity Workgroup to help the member churches be aware of the significance of racial and ethnic diversity within and beyond the church and educate and train the church leaders by providing counseling and resources. I have served on the Workgroup since it was launched. The Presbytery has regularly held an assembly meeting every other month and invited the Workgroup to prepare and lead a worship service for the assembly meeting. They also invited me to preach in that service.

**Stage One**: I worked with seven other Workgroup members to prepare the service—two European American pastors serving predominantly White congregations, one in downtown and one in suburban Denver, one Hispanic American pastor serving a multiracial congregation of which the majority was White and sharing the church building with a Hispanic congregation, one Hispanic elder from that Hispanic congregation, one African American elder, whose congregation was predominantly Black, and two Presbytery staff members, one Hispanic and one African from Zimbabwe. We gathered together four times to discuss and prepare for the worship service.

Denver Presbytery has 10,500 believers on the membership rolls, with 54 congregations, including seven ethnic minority churches—one African American, one Korean American, one Myanmar American, one Vietnamese American, and three Latino American churches. The average attendance of the assembly meetings is between 150 and 200 people, who are mostly the pastors and elders of these congregations and retired ministers.[[19]](#footnote-19) While more than 85% of the members of Denver Presbytery are White, Denver has one of the highest populations of Hispanics or Latinos in the U.S. According to the 2010 Census, 68.93% of the population is White alone, 10.24% is Black or African American alone, 1.37% is American Indian and Alaska native alone, 3.40% is Asian alone, 0.10% is Native Hawaiian and Other Pacific native alone, 4.09% is two or more races, and 11.86% is some other race alone. It also reports that 68.18% of the population is Persons Not Hispanic or Latino Origin and 31.82% of the population is Persons of Hispanic or Latino Origin.[[20]](#footnote-20)

In this multiracial and multicultural environment, the member churches of Denver Presbytery are gradually becoming more diverse with the growing numbers of racially and ethnically different people as visitors and new members. Yet, they have not paid sufficient attention to them. For example, as I already mentioned in Chapter Six, my family and I have attended Sunday worship services in a predominantly White church located in suburban Denver for more than a decade. When we first joined the church, my family was one of a few ethnic minority people in this three-hundred membership church. But, it has gradually changed to be more multiracial and multicultural, and now about twenty percent of the attendees in the Sunday service are non-White, and the number is increasing every year. While the pastor seems to be aware of their presence and attempts to acknowledge that by occasionally including their songs and native languages in the service, no comprehensive review or significant change of the worship service, from the multicultural perspective, has happened yet. Other Workgroup members also shared their own experiences, which were similar to mine. We discussed why our churches hesitated to welcome racially and ethnically different people and concluded that the main factor was the fear of the “strangers” caused by our ignorance and lack of knowledge and information about them.

**Stage Two**: Based on the interpretation of the racial and cultural situations of Denver Presbytery, we decided to feature “Leading in Diversity” as the liturgical theme. As the theme illumines, the goal of the worship service was to challenge the worshipers who were leaders of their local congregations to critically reflect on their congregational culture and to help them reimagine their preaching and worship from the multicultural perspective. We also agreed to prepare the worship service to become a good liturgical model, through which the worshipers might envision their own congregational worship to be a foretaste of heavenly worship. In addition, we agreed to offer a pre-assembly workshop before the worship service, in order to provide the attendees with an educational opportunity to see how racial prejudice is caused by fear and how to overcome it in positive and constructive ways.

I had the privilege of selecting biblical texts for preaching in relation to the liturgical theme. Among many biblical stories related to racial and cultural diversity, I chose Matthew 15:21-28, the story of a Canaanite woman, as the main text, with the notion that Matthew’s community was similar to the churches in Denver Presbytery in the sense that it was racially homogenous and was challenged to open itself to people of other races and ethnicities. I also chose Isaiah 56:1-8 as a supporting text to help the worshipers imagine the celestial vision for worship. Based on the interpretation of these two texts, I titled the sermon “Leading toward Diversity.”

In addition to studying the biblical texts, I was curious as to how other religions teach about racial and ethnic diversity. Remembering that there were three Asian American congregations—the Korean, the Vietnamese, and the Myanmar—in Denver Presbytery and that their pastors and elders regularly attended assembly meetings, I researched their religious backgrounds and learned that, even though they were Christians, Buddhist teachings were deeply embedded in their way of life and worldview. According to Buddhism, racial prejudice and discrimination based on physical differences are against the way of humanity. During the Buddha’s time, the caste system rooted in racism was governing his society, but the enlightened Buddha denounced it by teaching his disciples that “the merits of people are to be judged not in terms of what they are born with but what they do with themselves.”[[21]](#footnote-21) In the *Metta Sutta*, he says:

May all beings be happy.

May they be joyous and live in safety.

All living beings, whether weak or strong,

in high or middle or low realms of existence,

small or great, visible or invisible,

near or far, born or to be born,

let no one deceive another, nor despise any being in any state;

let none by anger or hatred

wish harm to another.

Even as a mother at the risk of her life watches over

and protects her only child,

so with a boundless mind should one cherish all living things,

suffusing love over the entire world, above, below,

and all around, without limit;

so let one cultivate an infinite good will toward the whole world.[[22]](#footnote-22)

Based on this teaching, Rosa Zubizarreta exhorts us, saying that “the Buddha left his father’s castle to learn about the suffering of the world. How often do we extend ourselves outside the realms of our own privilege in order to become familiar with the suffering of others? . . . As long as we ourselves are not able to feel completely close to all other human beings, it is we ourselves who are living in illusion.”[[23]](#footnote-23)

Buddhist teachings on race and racial diversity correspond to what I perceived in the two biblical texts. Furthermore, they emphasize that love makes us overcome racial bias and discrimination, which is implicit in the biblical texts. Based on the understanding of the biblical texts through the dialogue with Buddhist teachings, the focus statement of the sermon was that Jesus was challenged by the Canaanite woman to demonstrate the love of God for humanity beyond racial and ethnic differences. The function of the sermon was to encourage the worshipers to love one another beyond our racial and ethnic boundaries as Jesus did in the story.

**Stage Three**: In crafting the sermon, I followed the plot of the story in Matthew 15:21-28 and analogically connected each move to our contemporary experiences. The worshipers were invited to be active participants in the beginning of the sermon by acting out the story with the preacher in the role of the Canaanite woman, so that they might feel empathetically what she felt as a racially excluded person. Throughout the sermon, they would be encouraged to represent voices of the racially and ethnically marginalized people within and beyond their own churches and to lead their congregations to extend their love beyond people of their own race and ethnicity.

The liturgy was designed following the basic movement of the Presbyterian service for the Lord’s Day,[[24]](#footnote-24) since it was for a Presbyterian event. We were, however, careful to select words, music, prayers, and languages to represent the racial and cultural diversity of the worshipers. We also invited the racially and linguistically marginalized worshipers to play an active role in creating beautiful and inspiring worship. For example, five native languages of the worshipers—English, Spanish, German, and Vietnamese, and Korean—were used in singing, scripture reading, prayers, and benediction, in tandem with English translations, both written in the worship bulletin and projected on the screen.

The flow of the service was designed with the invocation of the Holy Spirit in the beginning, the transforming moment of preaching, the experience of unity-in-diversity through communion, and celebration with a closing hymn and benediction at the end. I could imagine the climax of the service when the people sang the closing hymn, “We Are Marching,” in three different languages, dancing to the sound of an African drum. The moment of the benediction could be the penultimate when words of blessing in 2 Corinthians 13:13 were delivered by four racially and linguistically different people in their native tongues in harmony from the four corners of the sanctuary.

**Stage Four**: After the worship service, the congregation had a luncheon as a community meal. We, the Mosaic Diversity Workgroup, could have informal conversations with the worshipers during the lunch time and receive their feedback. Although we intentionally designed the worship service as a beautiful kaleidoscope representing the cultural diversity of the worshipers, some of them said that such multicultural worship was a totally new, transforming experience for them through which they could imagine what heavenly worship might be like. Others said that the sermon was invitational and powerful to move their hearts to change their attitudes toward the racially and ethnically marginalized people.

When I discussed the service with other members of the Workgroup, one of them commented that the scripture reading of Isaiah 56:1-8 in Vietnamese was too long because he was not used to hearing a foreign language, although the Vietnamese pastor read it with enthusiasm. Some other members said that it was a wonderful experience to worship in many languages in harmony. Some also pointed out that the closing song could have been done with more musical instruments, such as tambourines and gongs, to generate a more celebrative mood and emotional energy.

In addition, I wondered if I could have been more explicit about Buddhist teachings on racial diversity in the service. I neither included reading the Buddhist texts in the order of the service nor referenced them in the sermon, but integrated their teachings in the interpretation of the biblical texts. If I had directly quoted them in the sermon or read them in conjunction with the biblical texts, how would the Presbyterian worshipers who have been raised by *solar scriptura* react to that?[[25]](#footnote-25) Making a decision on the use of other sacred texts in a Christian worship in the future liturgical event depends on the pastoral sensitivity of the preacher and worship leaders to the level of appreciation of cultural diversity of the worshipers.

The evaluation of the sermon and the liturgy in this stage is a turning point, beginning a new cycle of the spiral movement of the reflective practical theological method for the next worship service. The preacher and worship leaders are invited to the never-ending spiral movement to discern and communicate practical wisdom with the worshipers for the transformation of our multicultural church and society toward the eschatological vision of God’s reign.

**Other Resources for Multicultural Worship**

As you find in the section of Resources for Multicultural Worship on the course homepage of the Canvas, I have posted two more worship bulletins that I created for special occasions for your reference:

1. Worship at the 2010 Academy of Homiletics Conference:

This service was designed as a multicultural and multilingual service in English, Spanish, Chinese, Korean, and Dutch. As a member of the Executive Committee, I was privileged to prepare for this worship service. Although the Academy of Homiletics is a forty-year-old professional guild, of which about 300 preaching professors in the Us and other countries are members, this service was the first that used more than English by including some of those whose native languages are not English to participate in worship in their native tongues. They created the liturgical components assigned to them in their native languages and practiced together before the service. I invited a Korean preacher who was good at the Korean “chang” style (the Korean traditional opera) preaching to do Scripture reading and preaching in that style in Korean, in order to provide the attendees with a learning moment about a different style of preaching, and his sermon was translated into English on the screen. Other liturgical components done in other than English included English translations in the bulletin for the understanding of the worshipers. The Benediction was done in three different languages at the same time harmoniously. During the Sing-Along time, the congregation was taught the songs in different languages, that they were going to sing in worship.

My goal for this service was not to simply introduce different cultural practices of worship (“adaptation” in Yee’s term (*Worship on the Way*, 85-6)), but to integrate them into the service, so that the congregation might experience “authentic worship” by singing and praying together as part of their spiritual practice (“integration” in Yee’s term, 86). After worship, I got feedback from them that the service was a beautiful confluence through which they could experience the miracle of Pentecost in Acts 2:1-11.

1. Worship at the Iliff Chapel:

I was invited to preach at the chapel on the Gathering Days week of this quarter, the first week of Easter. It was a joy for me to meet Bill there face to face. The basic format of the order of the service was prepared by the Dean of the Chapel, Cathie Kelsey, following the Iliff chapel service pattern. One week before the day of the service, I forwarded my sermon manuscript to her for her reference to the selections of other liturgical components. Based on the content of the sermon, she crafted the Litany and chose some songs. Since a few dozens of people gathered, as usual as in other Iliff chapel services, I chose to preach on the floor rather than on the chancel in order to feel intimate with the congregation. Unfortunately, the photographer was so sick at the last minute that she could not come to videotape the service. The bulletin gives an impression that this service seems not to be designed from a multicultural perspective, compared with the previous two worship bulletins. However, it was a multicultural and bilingual service. Although the bulletin includes only English, I used Korean when I offered the Benediction. I spoke in Korean and then in English. I also requested Dr. Kelsey to include “Come Now, O Prince of Peace (“O-so-so”)” as the responsive song after preaching. It is a bilingual song in Korean and English, originally composed to sing for peace in Korea, yearning for national reunification through non-violence. I sang in Korean while others might sing in English. In addition, Dr. Kelsey included some words of Martin Luther King, Jr. in the litany, based on my sermon. I prepared it as the highlight in the service (in fact, one of the longest sermons I have preached (25 min.)) as Dr. Kelsey requested of me. As you read, it is about the racial issue in our contemporary multicultural, “glocal” (global + local) context, targeting the Iliff community which is sensitive to social justice issues.

In addition to the liturgies and sermons, I posted two more resources—“Gathering Prayer” created in a Native American ritual style, and “The Lord’s Prayer from New Zealand”—in Canvas:

1. “Gathering Prayer”:

The “Gathering Prayer,” written by the Native American minister, Dolly Sokol is an intercultural resource for multicultural worship. When I attended a worship service at the 2013 North American Academy of Liturgy Conference, this was the opening prayer for that service. The style and content of the prayer is based on a Native American religious practice that prays toward the four directions. I think that this prayer is a good example for us to consider how culturally and religiously different practices can be integrated into the Christian worship through appropriate theological interpretations.

I asked two Native American students at Iliff about what they thought about using the Native American style of the four-directional prayer in Christian worship. One of them said that he was not happy about that because Christians stole rituals as well as the land from the Native Americans. But, the other student said that it was very nice that the Native American style of prayer was used by people of different races and ethnicities and could help them pray in a more meaningful way. In my opinion, it is important to let people learn about Native American spiritual practices deeply rooted in nature and adapt their way of prayer with respect through appropriate theological interpretation. By praying in their way with full knowledge about that practice, we can better understand not only their cultural and spiritual practice but also their unjust situation in our society. Through praying in their way, we also need to pray for bringing justice to them.

One of the concerns with this prayer is that some Christians who have exclusively been raised in the Judaic-Christian worldview might not feel comfortable with the terms, “our Mother Earth, our Father Sky.” These terms reveal the Native American worldview of the interconnectedness between humanity and nature. Worship leaders need to consider the variety of possible reactions of their worshipers to these terms before using this prayer and may need to either modify these words or offer some cultural education to the worshipers before the use of the prayer.

1. The Lord’s Prayer from New Zealand:

The Lord’s Prayer from New Zealand is another example of the influence of a different religious and cultural worldview on the Christian practice of prayer. It is included in *A New Zealand Prayer Book (He Karakia Mihinare o Aotearoa),* written in the Maori language for the indigenous people in New Zealand. The posted material is a translation from Maori into English. This prayer represents the Maori people’s worldview and their understanding of God. By praying the Lord’s Prayer from New Zealand, we can stretch our own understanding of God and pray in solidarity with those who pray in that way.

In addition to the resources I posted in Canvas, numerous liturgical resources are available for multicultural worship. Concerning music, for example, it is notable that mainline denominations are aware of the significance of multicultural worship and have revised their hymnals by including more international hymns and songs. In addition, they have published supplementary music books like *The Faith We Sing* (UMC), *Lift Every Voice and Sing* (Episcopal), *Lift Up Your Hearts* (PCUSA) and others that include many worldwide songs. Martin Tel’s essay in *Making Room at the Table* (eds. Brain Blount and Leonora Tisdale) provides some insights into singing culturally different songs in a more meaningful and effective way.

**Suggestions for the Change of Worship**

In order to bring liturgical renewal, worship leaders need pastoral sensitivity and constructive strategies. Following are some suggestions for the change of worship:

* Be sensitive to the particular context for change.
* Don’t try to “sneak” changes but have enough communication.
* Continue to emphasize the need for change.
* Don’t try to pack in too many changes at once.
* A temporary change or a try-out period is effective.
* Offer occasional special opportunities to practice new things in worship.
* Education. Always accompany changes with information about the theological, biblical, and historical significance of the change.

1. Mark Johnson, *The Body in the Mind: The Bodily Basis of Meaning, Imagination, and Reason* (Chicago: The University of Chicago Press, 1987), 139. [↑](#footnote-ref-1)
2. Ibid., 140. [↑](#footnote-ref-2)
3. Patrick Sherry, *Spirit and Beauty: An Introduction to Theological Aesthetics*, 2nd Edition (London: SCM Press, 2002), 111. [↑](#footnote-ref-3)
4. Ibid. [↑](#footnote-ref-4)
5. Ibid., 113. [↑](#footnote-ref-5)
6. Ibid. [↑](#footnote-ref-6)
7. Ibid. [↑](#footnote-ref-7)
8. Ibid., 114. [↑](#footnote-ref-8)
9. Thomas Troeger, *Imagining a Sermon* (Nashville: Abingdon Press, 1990), 107. [↑](#footnote-ref-9)
10. Johnson, 172. [↑](#footnote-ref-10)
11. Ibid., 177. [↑](#footnote-ref-11)
12. Cf., Paul Tillich’s “Correlational Method” in *Systematic Theology*, Vol. 1 (Chicago: University of Chicago Press, 1973); Tracy’s “Mutual Correlational Method” in *Blessed Rage for Order: The New Pluralism in Theology* (New York: Seabury Press, 1975); James and Everlyn Whitehead, “Three Stages in Method” in *Method in Ministry: Theological Reflection and Christian Ministry* (London: Sheed and Ward, 1980); and Osmer’s “Four Tasks of Practical Theological Interpretation” in *Practical Theology*. [↑](#footnote-ref-12)
13. Duncan B. Forrester*, Truthful Action: Exploration of Practical Theology* (Edinburgh: T&T Clark, 2001), 101. [↑](#footnote-ref-13)
14. Sherry, 103. [↑](#footnote-ref-14)
15. Ibid., 104, 107. [↑](#footnote-ref-15)
16. Ibid., 77. [↑](#footnote-ref-16)
17. Ibid., 108. [↑](#footnote-ref-17)
18. The sermon and the order of the service that are used as samples in this section are included on the course Home page of the Canvas. [↑](#footnote-ref-18)
19. Denpres.org. Viewed on November 7, 2016. [↑](#footnote-ref-19)
20. <http://censusviewer.com/city/CO/Denver>; <https://en.wikipedia.org/wiki/Demographics_of_Denver>. Viewed on November 8, 2016. [↑](#footnote-ref-20)
21. G. P. Malalasekera and H.N.Jayatilleke, *Buddhism and Race Question*, Online Edition, (Kandy, Sri Lanka: Buddhist Publication Society, 2006). Viewed on November 10. [↑](#footnote-ref-21)
22. Hozan Alan Senauke, “On Race & Buddhism” (<http://www.patheos.com/blogs/monkeymind/2012/03/zen-teacher-alan-senauke-on-race-and-buddhism.html>). Viewed on November 10, 2016. [↑](#footnote-ref-22)
23. Rosa Zubizarreta, “Making Invisible Visible,” in *Healing Racism in Our Buddhist Communities* (https://www.dharma.org/sites/default/f Rosa Zubizarreta iles/Making%20the%20Invisible%20Visible.pdf). Viewed on November 9, 2016 [↑](#footnote-ref-23)
24. The Theology and Worship Ministry Unit (prepared), *Book of Common Worship* (Louisville: Westminster/John Knox Press, 1993), 33-45. [↑](#footnote-ref-24)
25. Refer to Chapter 3 of this volume. [↑](#footnote-ref-25)