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**“EMPOWERING A LOCAL CHURCH TO REFLECT REVELATION 7:9 UNITY THROUGH
MULTI-ETHNIC, BILINGUAL, COMBINED WORSHIP”**

**A Major Applied Project
Presented to the Faculty of
Concordia Seminary, St. Louis
in Partial Fulfillment of the
Requirements for the Degree of
Doctor of Ministry**

**By
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October, 2017**

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ABSTRACT

Bowditch, Mark “Empowering a Local Church to Reflect Revelation 7:9 Unity Through Multi-Ethnic, Bilingual, Combined Worship.” Doctor of Ministry. Major Applied Project, Concordia Seminary, 2017. 347 pages.

The purpose of this MAP was to carry out field research specifically designed to answer the research question: “*Can multi-ethnic, bilingual, combined worship services be developed at Mt. Calvary that will foster Christian unity and fellowship among two different cultures?*” This effort presupposed that it is God’s will for His people, the Church, to be joined together in unity and fellowship on earth—as they will be in heaven (Rev 7:9). The basic problem in ministry this MAP addressed is the all too common *segregation* found within the church where ethnic groups are more *hyper-segregated* than in the world. The context of this MAP study was a medium-sized, mono-ethnic, English-speaking, white local church that began doing multi-ethnic ministry in 2016 when she opened her doors to a growing community of Karenni-speaking refugees from war-torn Burma. To bring the two ethnically-diverse communities together, a series of six combined worship services were scheduled over a five-month period in 2017. Field research was conducted both before and after these services. The aim of the pre- and post-research was two-fold: to aid in the development of meaningful, bilingual worship services and to measure if Christian unity and fellowship could be fostered as a result of the joint worship services. The MAP includes a theological and biblical foundation that provides a congregation with needed support and motivation for conducting bilingual, combined worship in the context of multi-ethnic ministry. It also includes a review of various ways other churches conduct multi-ethnic worship. The quantitative and qualitative data drawn from a pool of forty-three research participants (from both ethnic communities) represented 12.5 percent of the average 350 worshippers at Mt. Calvary each weekend. The field research showed that multi-ethnic, bilingual, combined worship services *can indeed* be developed that foster Christian unity and fellowship between two very different ethnic groups.

CHAPTER ONE

INTRODUCTION

In this chapter, the problem, purpose, process, and parameters of this Major Applied Project (MAP) on multi-ethnic, bilingual, combined worship will be introduced. Also, an introduction about the place of ministry will be provided to understand the context behind the following MAP research question and MAP title which have guided the effort of this project.

The MAP research question which the field research was designed to answer is: “Can multi-ethnic, bilingual, combined worship services be developed at Mt. Calvary that will foster Christian unity and fellowship among two different cultures?” This question presupposes that it is God’s will for His people, the Church, to be joined together in unity on earth as they will be in the future when all believers are gathered in joyful worship around the Lamb of God, Jesus Christ, the Savior of the world.

The MAP title includes a reference to an important truth found in the book of Revelation. John records inspiring descriptions of the heavenly worship saying, “After this I looked, and behold, a great multitude that no one could number, from every nation, from all tribes and peoples and languages, standing before the throne and before the Lamb, clothed in white robes, with palm branches in their hands, and crying out with a loud voice, ‘Salvation belongs to our God who sits on the throne, and to the Lamb!’” (Rev 7:9–10). From this key passage, the title of this MAP is derived: *“Empowering a Local Church to Reflect Revelation 7:9 Unity through Multi-Ethnic Worship.”*

Based on the second and third petitions of the Lord’s Prayer, “Thy kingdom come, thy will

be done, on earth as it is in heaven” (Matt 6:10), the church should be led to pray that the beautiful unity and fellowship portrayed in the heavenly worship scene of Revelation 7:9 (where people of every nation, tribe, people, and language are truly united as God’s people) will also be *experienced* here on earth. In his high priestly prayer in John 17, Christ himself prayed for this unity to become reality. In reference to the truths of these Scriptures, Mark DeYmaz, a leader of the multi-ethnic church movement posed the following question at the Mosaix Conference in 2013, “If the kingdom of heaven is not segregated, why on earth is the church? We are here to declare, ‘this should not be.’ Either we are going to align the principles for the church according to the ‘The Book’ or not. And if not, we have a credibility problem.”¹ As explained below under the heading of “The Problem,” it is evident that there is a credibility problem in our local churches that are overwhelmingly mono-ethnic and very segregated. Sociologist George Yancey found that only 8 percent of U.S. churches are racially integrated.² The vast majority of U.S. churches that are not integrated tend to not see a need for doing multiethnic reconciliation and are not even asking the question whether multi-ethnic ministry is an important part of the church’s mission. Many churches have consciously or unconsciously bought into the church growth movement’s unbiblical teaching that God intends for churches to grow fast—and this is supposedly accomplished by focusing outreach efforts on “their own kind” (according to the homogeneous unit principle addressed in Chapter 3) instead of crossing ethnic and racial lines. In their book, *The Post Racial Church*, Matthews and Park write, “If there is condemnation to be leveled against churches regarding race relations it is for the ‘Laodicean syndrome,’ which is a

¹ Doug Fagerstrom, “Heaven is Not Segregated,” Converge e-newsletter of Point magazine, November 19, 2014, accessed July 15, 2017, <https://converge.org/news/heaven-not-segregated>.

² Kenneth A. Mathews and M. Sydney Park, *The Post-Racial Church: A Biblical Framework for Multiethnic Reconciliation* (Grand Rapids: Kregel, 2011), 33.

‘lukewarm’ attitude (Rev 3:16).³ This project has sought to motivate and challenge the church to not be lukewarm or lazy in extending God’s love and grace across the many natural ethnic divides that exist. More specifically, this MAP is designed to conduct field research on one avenue of developing and increasing unity and fellowship in Christ’s church which is through the development of multi-ethnic, bilingual, combined worship opportunities that join two culturally different Christian communities in joint worship on a regular basis. This MAP effort has focused on fostering unity and fellowship between the English-speaking white members of Mt. Calvary and the growing community of Karenni-speaking Burmese immigrants living near the church.

The Place of Ministry

Mt. Calvary Lutheran Church (a member of the Lutheran Church Missouri Synod) is located in Warner Robins, Georgia, and has served as the host congregation for this MAP experiment on multi-ethnic, bilingual, combined worship. Mt. Calvary is a medium-sized congregation with an average of 275–300 worshippers each weekend.⁴ While it has a few members from minority ethnic groups, Mt. Calvary is representative of most American churches in that it is a mono-ethnic congregation with over 98 percent of its membership being white. This has been the case from the time the congregation was founded nearly forty years ago in 1980. However, in 2016, things began to change as the Lord of the Harvest directed a new multi-ethnic ministry to begin at Mt. Calvary. This church is blessed with a mission-minded pastor named Reverend David Brighton who has led the congregation to carry out the great commission in many ways. Included on their website is now a tab introducing the Karenni worship services that take now take place every Sunday at Mt. Calvary. The Gospel of Jesus Christ is being taught and

³ Matthews and Park, *The Post-Racial Church*, 27.

⁴ Find a Church, Mt. Calvary Lutheran Church stats, LCMS website, accessed July 15, 2017,

preached in both the English and Karenni languages and is bringing new life to the Burmese immigrants living near the church.⁵ On average, there are ninety-five Karennis attending the service each week.

As stated in the above research question and title, the main thrust of this project has been to create multi-ethnic, bilingual, combined worship services for the purpose of intentionally uniting the two ethnically diverse and separate worshipping communities of believers at Mt. Calvary in Christian unity and fellowship. Mt. Calvary is located not far from the largest US Air Force base in Georgia and one of the largest in America. Warner Robins, the home of Robins AFB, is an ethnically diverse city and is known as “the international city.”⁶ This is partly due to the fact that the military base with its twenty-five thousand government employees is ethnically diverse.

It was in the summer of 2016 when Mt. Calvary opened its doors to the community of Burmese refugees who came to the U.S. with the assistance of Lutheran Social Services. English classes began to be several days each week. Then, on November 20, 2016, these new immigrants began meeting for worship at Mt. Calvary in a separate youth building on the campus from the main sanctuary. The refugees are Karenni tribal people who come from the Kayah State of Burma and speak the Karenni language. Within three months, there was an average of sixty to seventy worshippers each Sunday morning. After six months, the average had grown to over ninety as more Karenni families moved into the area and as Mt. Calvary has continued to open its heart to love and care for these new neighbors.

Mt. Calvary’s pastor, Rev. David Brighton, had been praying to the Lord of the Harvest to

http://locator.lcms.org/nchurches_frm/c_detail.asp?C944844.

⁵ Mt. Calvary Lutheran Church website, accessed on July 22, 2017, <http://mountcalvaryga.org>.

⁶ Warner Robins, Georgia Official City Hall Website, <http://www.wrga.gov> Mayor’s Welcome, http://www.elocallink.tv/clienta3/ga/warnerrobins2014/tourplay.php?movie=gawaro14_wel_iwd&spn=welcome, accessed on July 15, 2017.

adopt a cross cultural ministry well before the ministry to Karenni refugees from Burma was introduced last year. Once the Karenni ministry was adopted with the support of the church council, the staff, and the lay leadership, the members of Mt. Calvary and the staff provided many resources and much love. Examples of this include: 1) the free use of classroom space for ESL classes for Karenni moms, 2) the complete use of any and all Sunday school classroom and nursery space, supplies and resources for the Karenni ministry, 3) the use of the church van to pick up Karenni families, 4) the weekly support of the music minister in teaching music to Karenni preschool children, 5) the continual welcome of Karenni children (who for the most part are bilingual) into the Sunday school, youth group programs, and Vacation Bible School, 6) the leading of the Director of Christian Education and the facilitating of the youth group students to give up their nearly two thousand square-foot meeting space and be satisfied with a smaller space to make room for a Karenni Worship space, 7) the Pastor's expressed desire for the Karenni ministry to be in communion with the congregation of Mt. Calvary and not just a side ministry with partial benefits, 8) an eight week baptismal class for seven Karenni adults which culminated in each of them getting baptized by the Pastor of Mt. Calvary followed by a second twelve week baptism and confirmation class for seven high school students, 9) financially supporting the Karenni ministry by providing rent-free worship space which is also used for Bible studies and meetings on weekdays, and 10) welcoming the Karenni into Christian fellowship by supporting a series of six specially designed, combined, bilingual worship services on three special weekends in April, June, and August 2017.

May God be praised for how He has been moving among the leadership and the members at Mt. Calvary to grow in love for the Church universal. The openness and willing attitudes of the leadership and the actions of congregational members has been exemplary. And yet, the

effort for this project has not been easy, not without obstacles, and not without some naysayers. In conducting this project on the development of multi-ethnic bilingual combined worship services to help foster Christian unity and fellowship between two distinct worshipping communities and in lifting up Mt. Calvary as an example, it has certainly stretched people to go outside of their comfort zones and seek new approaches to ministry for the sake of the Gospel and the Great Commission. Changing any church practice—especially something as sacred as the content and form of the worship service—is never done without tension. The hope and desire is that this MAP effort pleases God, furthers the Gospel and the Great Commission, edifies the body of believers at Mt. Calvary, fosters unity and fellowship in the one true church, and serves as a model to other congregations that want to engage in multi-ethnic ministry that incorporates the use of combined, bilingual worship services.

The Problem

In a word, the basic problem in ministry that this MAP addresses is *segregation*. Segregation between ethnic groups exists in both the world and within the church. America is increasingly becoming a more diverse nation with fast-growing minority populations. The tensions and divisions between the races has become politically charged and has resulted in numerous heated battles both in the streets and in the discourse of the nation. The growing minority populations are seen everywhere and this has resulted in dramatic changes in the neighborhoods around many churches. The results of one study show that “the near eradication of the all-white neighborhood” is happening in America.⁷ As this transition takes place, Christian churches will be challenged with difficult choices. Will churches be moved to reach out and will

⁷ Edward Glasser and Jacob Vigdor, “The End of the Segregated Century: Racial Separation in America’s Neighborhoods, 1890–2010,” *Civic Report* 66 (January 2012), accessed July 16, 2017, http://www.manhattan-institute.org/pdf/cr_66.pdf, 7.

they change to reflect the diversity seen around them? Or will churches decide to remain mono-ethnic and grow to become even less outwardly focused, opting rather to reach out only within their own ethnic group?

As will be described below under the purpose of this MAP, there was one specific question raised by Pastor Brighton in late 2016 which led to the inspiration for this MAP. Pastor Brighton is a forward-thinking mission leader and does not want Mt. Calvary to choose segregation. His question was straightforward and was aimed at addressing the concern of *how (not if)* Mt. Calvary should work toward bringing together two segregated groups of worshippers.

For any observant person, the problem of segregation can be easily seen on various levels both in society and within the church. Regarding the church, on a national level, segregation is still the norm as most American churches (to include both pastors and members) are unable or unwilling to extend the Gospel to people unlike themselves and generally avoid being engaged in multi-ethnic ministry. Despite the efforts of the multi-ethnic church movement, which has raised awareness and spurred the church to reach across cultural barriers, less than seven percent of the approximately 350 thousand American churches are mono-ethnic but further research has shown this small percentage “is an overestimate.”⁸ The sad reality is that “multiracial congregations in the United States are highly unusual.”⁹ This statistic is based on the commonly used benchmark for measuring multi-ethnic diversity which was first used in a nationwide study by sociologist Dr. Michael Emerson. His chosen benchmark for determining whether or not a church was multi-ethnic is that “80 percent or more of the individuals who attend are of the same ethnicity or

⁸ Michael Emerson and Rodney M. Woo, *People of the Dream: Multiracial Congregations in the United States* (Princeton: Princeton University Press, 2006), 160.

⁹ Emerson, *People of the Dream*, 28.

race.”¹⁰ Therefore, if a church has no more than four out of five members coming from the same ethnic group, then it is considered multi-ethnic. From his findings, which are largely reported in his book *People of the Dream*, he labels U.S. churches as being “hypersegregated”¹¹ which is viewed as very problematic. Studies of American congregations show that more than half of churches do not have a single member of a different racial identity and that people are less likely to have a conversation with a person of another race at church than they are to have one while shopping, while at work, while at entertainment events, or while doing activities with their children¹². In the national survey that Dr. Michael Emerson and Dr. Christian Smith conducted to include twenty-five hundred Americans, it was discovered that 80 percent of white evangelicals considered racism to be a “very important” social problem¹³ that Christians needed to address, but the survey went on to reveal that this same group did not act upon this concern. When asked to give personal responses during interviews, only 4 percent of white Protestants mentioned racism as being a concern.¹⁴ So, again, this demonstrates the “Laodicean syndrome” which plagues the church and our sinful tendency to speak about but not strive for justice.

These current sociological observations indicate that what Martin Luther King supposedly said about racial segregation in the church way back in the 1950s is still largely true. King has been attributed as saying, “You must face the tragic fact that when you stand at 11:00 on Sunday morning to sing ‘All Hail the Power of Jesus Name’ and ‘Dear Lord and Father of all Mankind,’

¹⁰ Mark DeYmaz, *Building a Healthy Multi-Ethnic Church: Mandate, Commitments, and Practices of a Diverse Congregation* (San Francisco: Jossey-Bass), 4.

¹¹ Emerson, *People of the Dream*, 160.

¹² Briggs, David. “Segregated Churches, Segregated Lives. Religion, Race, and Marriage,” March 18, 2013, Huffington Post, accessed on August 15, 2017, http://www.huffingtonpost.com/david-briggs/segregated-churches-segregated-lives-religion-race-and-marriage_b_2479693.html.

¹³ Michael Emerson and Christian Smith, *Divided by Faith: Evangelical Religion and the Problem of Race in America* (New York: Oxford, 2000), 86–87.

¹⁴ Emerson and Smith, *Divided by Faith*, 87.

you stand in the most segregated hour of Christian America” and this has been repeated so often that most people sadly take it for granted and do not give it a second thought.¹⁵ King led multiple rallies with the theme, “We Shall Overcome.” Today, sixty years later, the voluntary segregation between ethnic groups in the US has not been overcome and continues in large part within the church.

Within the LCMS, on both the synodical and district level, the lack of ethnic diversity and the problem of segregation is evident in the very low percentage of the six thousand LCMS congregations that have become multi-ethnic churches by engaging in and actively supporting any long-term, multi-ethnic ministry and outreach. Despite the reality that America is becoming an ever-increasingly diverse society, the LCMS remains a predominantly mono-ethnic church based on Dr. Emerson’s monolithic study of churches in the US which found less than 2.5 percent of mainline churches to be multi-ethnic.¹⁶ On a local congregational level, the difficulties of tackling the problem of segregation are experienced when a congregation tries to overcome the many obstacles that inhibit the advancement of the Gospel across ethnic and cultural boundaries. These obstacles include: language and cultural barriers, the need for sacrificial sharing and allocation of resources (manpower, money, meeting space, etc.) to launch and maintain ethnic ministry, a general lack of interest in befriending, fellowshiping with, and pursuing “life together” with people from a different cultural background (because it is hard work, requires a high level of effort, and is uncomfortable), fear of misunderstanding, strife, and repeating past failures, the lack of dedicated Christian leadership needed for the ethnic ministry, a mistrust between ethnic groups that is exacerbated by misunderstanding of one another’s background, spiritual immaturity, apathy, and a lack of mission awareness and zeal to carry out

¹⁵ Emerson, *People of the Dream*, 5.

the task of making disciples of all nations. These obstacles commonly result in an exasperated response that says “it’s just not worth it” because the congregation is already facing enough challenges.

The Purpose

The purpose of this MAP effort is to develop and conduct multi-ethnic, bilingual, combined worship services at Mt. Calvary Lutheran Church and to conduct research before and after that seeks to measure to what extent Christian unity and fellowship has been fostered as a result of the joint worship services. The aim of the pre- and post-research is also to aid in the development of meaningful multi-ethnic, bilingual, combined worship services that edifies worshippers from both ethnic backgrounds. (This will be explained more in the following section on the process).

The following is an explanation of how this MAP effort was inspired. Not long after the Karenni began worshipping at Mt. Calvary in 2016, Pastor Brighton raised the question as to how the two distinct worshipping communities could best be brought together in Christian fellowship so they would not remain segregated. Again, it was the problem of segregation that was being addressed. Ideas for potential solutions included planning fellowship events, having combined leadership meetings, scheduling pot-luck meals together, doing joint work projects to include repairing homes, creating multi-media clips to show in church for cultural education and increased awareness of the refugees living in the community, and writing newsletter articles. Out of this need and this brainstorming process, a light bulb went on while I was in the middle of a Karenni worship service at Mt. Calvary and the idea for this MAP on multi-ethnic worship was born. What better way to come together than through worshipping our common Savior, Jesus

¹⁶ DeYmaz. Building a Healthy Multi-Ethnic Church, 4.

Christ in combined, bilingual, multi-ethnic worship! The idea was embraced by Pastor Brighton, the church council, and the Karenni people. It was also confirmed through the literature review as it was discovered that few churches attempt such an endeavor. Finally, there is not much precedent in the LCMS upon which to build so this challenge was motivating.

Although the stated purpose of this MAP is to specifically design worship opportunities for believers of varying ethnic groups within a congregation to greater Christian unity and fellowship resulting in becoming a more multi-ethnic (and less segregated) Christian community, this purpose is also expected to spur the church on toward joyfully carrying out the Great Commission to the nations (*ethne*). As the members of the various ethnic groups together are joined together and desegregated, the expected outcome will be a greater witness to the world resulting in greater fruitfulness.

Additional contributions, intended outcomes, and overarching benefits which this MAP may provide to the ministry of Mt. Calvary Lutheran Church include:

- Building bridges and deepening the fellowship and friendship among believers from different cultural backgrounds in order to grow in genuine “life together.” (This entails challenging all believers to conform to the image of Christ and assimilate into the Kingdom of God which is a continually emerging multi-ethnic *Christian culture*, distinct from both the worldly American culture and the animistic tribal culture from which the Burmese immigrants have come.)
- Enriching the worship life of the congregation through regular multi-ethnic joint worship services and mission Sundays. This will include the development of worship helps to include bilingual PowerPoint slides and bilingual worship bulletins to enable members of both ethnic communities to unite in worship together.

- **Enhancing regular communications (bulletins, newsletters, announcements, testimonies, meeting reports) about what God is doing at Mt. Calvary to further the Great Commission.**
- **Growing in spiritual maturity and becoming a church on earth that better reflects the realities and multi-ethnic descriptions of the church in Revelation 7:9 as well as Galatians 3:28, Ephesians 2:19–22, 1 Peter 2:9–10, John 17:20-23, and Colossians 3:11.**
- **Additionally, this MAP may be used as a catalyst in the greater church to spur on brothers and sisters in Christ from other LCMS congregations to engage in ethnic ministry in order to advance the Gospel and to grow the Kingdom of God which is made up of every nation, tribe, people, and language.**

The Process

In order to bring the two worshipping communities together, a series of six combined worship services were scheduled on three different weekends over a five-month period (every other month) from April–August of 2017. All members of both worshipping communities were invited to attend these specially designed multi-ethnic, bilingual, combined worship services.

The development of these three worship services was aided by the data collected in the first of two quantitative surveys administered from March through early April. The research for this MAP was drawn from two quantitative surveys (one pre-survey and one post-survey) and two qualitative focus group meetings (one for English-speakers and one for Karenni-speakers) that took place the week following the final combined worship services.

A pool of forty-three research participants (twenty-seven white English-speaking worshippers and sixteen Karenni-speaking worshippers) were recruited to complete two quantitative surveys. These two surveys asked a series of multiple-choice, close-ended questions

with a focus on the design and content of the multi-ethnic, bilingual worship services (see Appendices One, Two, and Three). The first survey asked seventeen questions with one additional open-ended, essay question whereas the second survey asked twenty-one questions with three additional open-ended, essay questions. Prior to receiving or completing any of the surveys, each of the forty-three research participants attended a meeting in late March or early April (a series of four meetings were held) to learn about the project. A thorough description of the project along with careful directions for participation in the MAP were provided. At those meetings, attendees were given the opportunity to review the informed consent form (see Appendix Four) and ask questions. If they wanted to participate, they were then invited to sign the informed consent form. After that, they were given the first survey.

The results from each of the two surveys are found in Appendix Five, Six, and Seven. Both of the surveys included questions about the design of multi-ethnic, bilingual, combined worship services as well as the overall goal of bringing together the two worshipping communities to foster Christian unity and fellowship. Survey Monkey was the computer-based platform used to input and analyze all of the data.

From this same pool of forty-three research participants, two focus group meetings were gathered to answer a series of fifteen qualitative questions for 90–120 minutes. Their answers, comments, and group discussion were documented by two transcribers. This field research method provided much qualitative data for analysis. The results of the focus group meetings that were held on the weekend of August 19–20, 2017 are found in Chapter Five and Appendix Eight. The English-speaking focus group lasted ninety minutes and included ten research participants and the Karenni-speaking focus group lasted 120 minutes and included ten research participants. The Karenni focus group required the use of an experienced translator who helped to lead the

meeting by translating each of the questions I asked and by translating all of the answers that were given. Only the English translation was transcribed. This need for translation caused the Karenni focus group meeting to run longer.

Based on the foundational research question for this MAP, “Can multi-ethnic, bilingual, combined worship services be developed at Mt. Calvary that will foster Christian unity and fellowship among two different cultures?” The purpose of the research was twofold. First, the aim of the quantitative data (drawn from both worshipping communities) was used to help in developing the content and flow of the multi-ethnic, bilingual, combined worship services. Second, the aim of specific questions used in both the quantitative and qualitative research was to determine if Christian unity and fellowship was fostered among the two worshipping communities of believers at Mt. Calvary Lutheran Church as the result of the combined worship services. Some additional qualitative input was received through regular conversations and emails that were exchanged with church members and lay leaders.

The Parameters and Presuppositions

As stated earlier, the benchmark for measuring ethnic diversity within a local church is that no more than 80 percent of the membership comes from the same ethnic group. This presupposition leads to the conclusion that less than 8 percent of Christian congregations in the U.S. are multi-ethnic. There is a growing multi-ethnic church movement led by Christian sociologists, authors, pastors and theologians who are promoting awareness that this tendency and “status quo” of the church to be mono-ethnic is not only unacceptable, but it is unbiblical and therefore, sinful. This reality sets up the first important parameter: the scope of this paper is not to determine or create a new standard of judgment on what is and is not sinful. Endless arguments can certainly be made *both* for and against the church becoming more multi-ethnic

and I have read many in doing research for this MAP.

A key parameter motivating the effort behind this MAP is to provide helpful insight for those churches like Mt. Calvary that have been led to engage in multi-ethnic ministry (not to judge those mono-ethnic churches that are not involved in multi-ethnic ministry). As stated earlier, the hope is that this MAP effort pleases God, advances the Gospel, furthers the Great Commission, edifies the body of believers at Mt. Calvary, leads to a fostering of unity and fellowship between two ethnically diverse worshipping communities, and serves as a model to other congregations that want to engage in multi-ethnic ministry by incorporating the use of combined, bilingual worship services.

Another important parameter of this MAP is that its focus is on multi-ethnic, bilingual, combined worship. Effort is made to not meander into the many other areas of study related to multi-ethnic ministry. The reader should know that there are countless materials available on how to plant and how to grow multi-ethnic churches or how to work toward the desegregation of America's black and white Christians. These resources cover a myriad of topics from assimilation to leadership development to youth ministry. Again, the focus of this MAP is on bilingual, multi-ethnic worship.

Finally, for those being led into multi-ethnic ministry, the following facts, presuppositions, and parameters about demographic trends in the US and the LCMS should be explored and understood.

- LCMS churches are similar to mainline protestant churches nationwide regarding the lack of ethnic diversity within the membership of its church body. The overwhelming majority of LCMS members are white/Caucasian.
- LCMS churches lack multi-ethnic diversity due to the strong cultural heritage of our

founding fathers who immigrated from Germany in the mid-1800s and fervently retained a mono-ethnic, Germanic language and cultural identity for nearly one hundred years.

- LCMS synodical membership is not more ethnically diverse than other mainline churches, so therefore, based on Emerson's study, no more than 2.5 percent of six thousand LCMS congregations synod-wide would be considered multi-ethnic churches.¹⁷ Currently, there is no trend showing any increase in the number of LCMS congregations that are becoming multi-ethnic churches.
- LCMS membership has been steadily declining over the past several decades due to various factors, one of which being a general lack of effective evangelism and Great Commission outreach. The LCMS is striving to counter this with a new emphasis on sharing evangelism resources with its membership.¹⁸
- Demographic trends in America show that the nation is becoming more and more ethnically diverse. Statistics abound to show how minority populations are on the rise. America is on track to become a "majority-minority" nation by 2043.¹⁹ America has now become the third largest Spanish-speaking country in the world, has more blacks than any other country (except Nigeria), and has more Jews than any other country including Israel.²⁰ Today, most children in America under one year old are minorities.²¹
- The context within which a ministry is conducted must be carefully studied and for those

¹⁷ DeYmaz. *Building a Healthy Multi-Ethnic Church*, 4.

¹⁸ "Sharing Your Faith: Outreach and Evangelism," Official LCMS Website, accessed August 7, 2017, <https://www.lcms.org/sharing-your-faith>.

¹⁹ U. S. Census Bureau, "U.S. Census Bureau Projections Show a Slower Growing, Older, More Diverse Nation a Half Century from Now," December 12, 2012. Accessed July 17, 2017, <https://www.census.gov/newsroom/releases/archives/population/cb12-243.html>.

²⁰ David E. Stevens, *God's New Humanity: A Biblical Theology of Multiethnicity for the Church* (Eugene, OR: Wipf & Stock, 2012), 15.

²¹ U. S. Census Bureau, "Most Children Younger Than Age 1 are Minorities, Census Bureau Reports," May

local churches located in a multi-ethnic community, the author recognizes God's call and mandate to the church to "go and make disciples of all nations" by bringing the Gospel of peace to all peoples. Therefore, a presupposition of this paper is that the multi-ethnic church movement that is occurring in Christ's church today will help to bring healing to the racial and ethnic tension that is so rampant in our nation and world today and that it is God's will for his people to actively participate in healing the racial divisions, and not be passive onlookers.²²

These demographic realities within the US and within the LCMS raise many challenging questions for local congregations. Will churches be moved to have mission eyes to see God bringing these ethnic groups to our doorstep? As they become the minority, will they hunker down or will they reach out and change to reflect the diversity in their surrounding area? Will reaching out to different ethnic groups in our backyard mean starting new mono-ethnic-specific ministries or will it mean incorporating new immigrants into the culture of the mother church? Will they consciously choose to remain mono-ethnic? If not, what means of outreach will churches use to become multi-ethnic?

One such means is to make the effort to create and utilize multi-ethnic, bilingual, combined worship services to reach new immigrants with the Gospel. Designing, planning, and leading these combined worship services and is the primary focus of this effort for this MAP.

To bring this chapter to a close and to transition into the next chapter about the biblical foundation for this project, the reader ought to know that the author believes in this key biblical presupposition: Jesus Christ and His bride, the Church, are God's chosen change agents that

17, 2012. Accessed July 21, 2017, <https://www.census.gov/newsroom/releases/archives/population/cb12-90.html>.

²² George Yancey, *One Body, One Spirit: Principles of Successful Multiracial Churches* (Downers Grove, IL: InterVarsity Press, 2003), 45.

bring the free gifts of forgiveness, hope, love, mercy, truth, and the promise of eternal life to a dying world. This mission of bringing salvation to the world is all accomplished by His power and His grace alone. People are sinful and separated from God and each other and cannot save themselves. Therefore, by nature, the root of sin is what causes people to separate into distinct groupings based on race, language, and cultural differences. Since the Fall and since the confusion of languages at Babel, there is no place on earth where this cannot be seen and clearly demonstrated. Worst of all, the horrible outcome of man's fall into sin has caused all of mankind to be separated from God. While the reality of this brokenness and separation—from both God and from neighbor—will continue to be manifested on earth until Christ returns, God has called, gathered, and enlightened a people to be His very own. He has reconciled them to Himself and made it possible for there to be peace and harmony between people and God—and between one people (*ethne*) and another. He has accomplished this through the death and resurrection of His Son, Jesus Christ. And now, it is the joyful mission task of the church to go into *all the world* and make the effort to reach beyond worldly barriers of language and culture to deliver God's free gifts of grace to all peoples—calling all to follow Christ as His disciples.

Following Christ brings with it the great joy of being a true worshipper. At the heart of this project is the aim of seeing the church united in a sweeter unity and fellowship expressed in combined worship that surpasses all human divisions. This project has succeeded in igniting a greater passion for worship in my own life and my hope is that multi-ethnic, bilingual, worship will ignite a greater passion for worship in the church. John Piper explains how worship is the ultimate purpose of God's mission: "God is pursuing with omnipotent passion a worldwide purpose of gathering joyful worshippers for himself from every tribe and tongue and people and

nation. He has an inexhaustible enthusiasm for the supremacy of his name among the nations.²³

²³ John Piper, *Let the Nations Be Glad: The Supremacy of God in Missions*, 2nd ed. (Grand Rapids: Baker, 2003), 43.

CHAPTER TWO

THE THEOLOGICAL AND BIBLICAL FOUNDATION

In this chapter, a theological and biblical foundation will be laid that supports and justifies the main effort of this MAP which seeks to develop multi-ethnic, bilingual, combined worship services for the purpose of bringing together and fostering Christian unity and fellowship between two distinct ethnic groups. First, five foundational doctrines that provide the support needed for multi-ethnic ministry will be explored in this chapter as listed below.

- I. Foundational Doctrines that Support Multi-Ethnic Ministry
 - A. The Doctrine of Sin and Separation
 - B. The Doctrine of Universal Grace
 - C. The Doctrine of Justification and the Doctrine of Atonement
 - D. The Doctrine of the One Universal Church
 - E. The Doctrine of Eschatology and the Church Triumphant

Second, following the laying of this theological foundation, this chapter will then introduce a series of Biblical validations that provide a clear Scriptural rationale for Christian congregations that seek to carry out multi-ethnic ministry to include multi-ethnic worship which is aimed at growing God's Kingdom and fostering Christian fellowship and unity. Specifically, these five biblical validations supporting multi-ethnic ministry will be explored in this chapter.

- II. Biblical Validations that Support Multi-Ethnic Ministry
 - A. Selected Multi-Ethnic Passages in the New Testament
 - B. Christ's Prayer for Unity and His Earthly Ministry

C. The Pentecost/Babel Connection

D. Multi-Ethnic Congregations in the New Testament and Table Fellowship

E. The Heavenly Worship in Revelation

A review of these five doctrines and five biblical validations will help to provide congregations with a deeper understanding and a greater motivation for carrying out multi-ethnic ministry. Additionally, the content of this chapter will provide confirmation that pursuing multi-ethnic ministry has solid biblical and doctrinal grounding, is furthering the mission of God, and will bring great blessings to all who risk stepping into this challenging adventure.

By way of introduction, and prior to launching into a review of the many doctrinal arguments and biblical proof texts that advocates of multi-ethnic ministry utilize to promote multi-ethnic diversity in the local church, the reader should be aware of the fact that there has been and continues to be controversy over what the bible teaches on this subject. Just as controversy was stirred when southern church leaders in the 1800s wrote biblical justifications for the place of slavery in their society, racial and ethnic arguments today regarding the call to promote multi-ethnic diversity in the twenty-first century church has also created controversy.

Some, including pastor and author Mark DeYmaz, strongly promote the idea that there is a biblical *mandate* for congregations to pursue and strive after multi-ethnic diversity. DeYmaz is an inspiring pastor and author and serves at Mosaic Church in Little Rock, Arkansas. His zeal in promoting multi-ethnic churches and his leadership in the “Multi-Ethnic Church Movement” stems from his desire to see the world believe in Jesus Christ. DeYmaz writes, “to build a healthy multi-ethnic church, planters and reformers alike must be rooted in an understanding of God’s Word and his revealed will for the local church. We must find our inspiration in none other than Christ himself, who calls us to be one so that the world would know God’s love and

believe (John 17:23).”¹ DeYmaz goes on to give many first-hand accounts of converts coming to believe in Christ from many different nations and faith backgrounds and states, “I report such things to demonstrate the power and potential of the multi-ethnic church to advance the Gospel in remarkable ways. This, then, is the primary focus of our church, as well it should be for all churches seeking to reflect the kingdom of God *on earth as it is in heaven*.”²

As mentioned, there is debate as to whether or not there is indeed a biblical *mandate* for local churches to be multi-ethnic; this is what makes DeYmaz and other multi-ethnic church leaders somewhat controversial. In his book, “Building a Healthy Multi-Ethnic Church” (which includes “*Mandate*” in the subtitle), DeYmaz boldly writes, “And let me make one thing perfectly clear from the start: pursuit of the multi-ethnic local church is, in my view, not optional. It is biblically mandated for all who would aspire to lead local congregations of faith.”³

Richard Hardison, author of “A Theological Critique of the Multi-Church Movement: 2000–2013,” explains that he is not a proponent of the “multi-ethnic mandate,” but rather, he supports what he has introduced and called the “multi-ethnic option.” To explain and contrast the two positions, Hardison summarizes the first as follows, “The multi-ethnic mandate is the belief that churches *must* strive to become as ethnically diverse as their surroundings.” In contrast, he then explains the second position as follows, “The multi-ethnic option recognizes the benefits of multi-ethnic churches. It recognizes that multi-ethnic churches are desirable and biblically permissible. The proponents of the multi-ethnic option, however, do not believe Scripture calls *all* churches to be ethnically diverse.”⁴

¹ DeYmaz, *Building a Healthy Multi-Ethnic Church*, xxviii.

² DeYmaz, *Building a Healthy Multi-Ethnic Church*, xxviii.

³ DeYmaz, *Building a Healthy Multi-Ethnic Church*, xxix.

⁴ Richard W. Hardison, “A Theological Critique of the Multi-Ethnic Church Movement: 2000–2013” (Ph.D. diss., Southern Baptist Theological Seminary, 2014), 4–5.

As stated in Chapter One under the section on parameters, the motivation for the effort behind this MAP is to provide helpful insight for those churches like Mt. Calvary that have been led to engage in multi-ethnic ministry. It is not to judge those mono-ethnic churches that are not involved in multi-ethnic ministry. Therefore, I will refrain from committing myself to either the “mandate” camp or the “option” camp since I believe that unwarranted debate sets up an extra-biblical and unnecessary division. Indeed, both camps make many valid and reasonable arguments for the best way to spread the Gospel and advance the Kingdom of God.

In a healthy approach to multi-ethnic ministry, a wise balance is struck by Hardison. He quotes Gary McIntosh and Alan McMahan who write the following in *Being the Church in a Multi-Ethnic Community*,

We are not unabashed multi-ethnic church proponents, but we do believe churches must move toward greater inclusiveness and cultural sensitivity in our day. But we also believe that mono-ethnic churches are biblical and needed too. From our perspective, it will take all kinds of churches—mono-ethnic and multi-ethnic—to reach all the nations for Christ.⁵

To bring this introduction to a close, the reader should understand that the theological and biblical material presented in this chapter is a synthesis of the various Scriptural truths I have discovered or re-discovered while studying this topic. While there are not any Bible proof texts that focus specifically on multi-ethnic, bilingual, combined *worship* between two ethnically diverse people groups, the biblical validations included in this chapter correspond to and support the overall MAP effort of the church being a multi-ethnic body of believers that are united in a common saving faith and should therefore, whenever possible, be joined together in combined Christian worship that exalts Jesus Christ.

⁵ Hardison, “A Theological Critique of the Multi-Ethnic Church Movement,” 5.

Theological Doctrines

The Doctrine of Sin and Separation

As addressed in Chapter One, our society and our churches are segregated which is the problem underlying this MAP effort. This segregation is a direct result of man's fall into sin and effects of Babel. The "dividing wall of hostility" which Paul writes about in Ephesians 2 is still clearly seen because most people in the world are still "dead in their transgressions and sins" (Eph 2:1). This spiritual deadness causes them to be at enmity with God and with each other.⁶ As the church accurately diagnoses the problem, it will be able to provide the solution.

The world is bound to suffer through ethnic and national clashes of culture since sin inevitably causes one people group to be ethnocentric and to create prideful boundaries between itself and other people groups who are viewed as inferior outsiders. Therefore, the doctrine of sin and separation as it specifically relates to the "problem" discussed earlier is the foundational starting point for the theological perspective of this project. In addition, the doctrine of sin and its continual effects on all people, even the redeemed of the Lord, is the root cause of the church itself falling far short of carrying out God's will on earth. For example, numerous passages from the New Testament point to God's will for there to be unity—not racial or theological division in the body of Christ. However, here on earth, there is, sadly, much division in our churches. Yet, God sent Christ to reconcile us *both to himself and to one another* as taught in Ephesians 2. Due to the continuing effects of sin upon our world, there is still much work of reconciliation needed between all tribes and peoples; this includes unbelievers in the world and believers in the church. The good news is that because of God's grace in Christ Jesus, he has provided forgiveness of sin through objective justification to the entire world—which makes this reconciliation possible!

⁶ Jarvis J. Williams, *One New Man: The Cross and Racial Reconciliation in Pauline Theology* (Nashville: B&H, 2010), 61.

The biblical teaching of sin is foundational to this paper because it provides the basis *not only* for understanding the problem of segregation and division in the world and the church, *but also* this doctrine is foundational and must be taught clearly since the doctrine of grace and the doctrine of justification (see following) cannot be correctly understood without this basic understanding of man's problem. Article two of the Augsburg Confession makes the clear connection between the need to correctly understand sin (the diagnosis of man's root problem) and the need to believe rightly and to be born again through the saving work of Jesus Christ (the solution to man's problem):

It is also taught among us that since the fall of Adam all men who are born according to the course of nature are conceived and born in sin. That is, all men are full of evil lust and inclinations from their mothers' wombs and are unable by nature to have true fear of God and true faith in God. Moreover, this inborn sickness and hereditary sin is truly sin and condemns to the eternal wrath of God all those who are not born again through Baptism and the Holy Spirit. Rejected in this connection are the Pelagians and others who deny that original sin is sin, for they hold that natural man is made righteous by his own powers, thus disparaging the sufferings and merit of Christ.⁷

The Doctrine of Universal Grace

Scripture teaches that God earnestly wants all people to be saved and that God extends His grace and mercy through Jesus Christ equally to all peoples, that is, all ethnic groups, without exception (1 Tim 2:4, 2 Pet 3:9, John 1:29, 3:16, Titus 2:11, Ezek 18:23, 32 and 33:11). God's Word clearly teaches that Jesus Christ is the propitiation for the sins of the entire world (1 John 2:1-2) and so "the grace of god in Christ goes out to all men."⁸ God does not show any favoritism to one group of people over another (Acts 10:34-35). God's gift of salvation has been freely given and secured for all, even for those people who reject the Gospel message and are then lost

⁷ Theodore G. Tappert, *The Book of Concord* (Philadelphia: Fortress, 1959), 29. Note: Followers of Pelagius, who at the beginning of the fifth century taught that man is not sinful by nature and can be saved by an act of his own will aided by God's grace. The Reformers charged Ulrich Zwingli and the scholastic theologians with teaching Pelagianism.

⁸ Edward W. A. Koehler, *A Summary of Christian Doctrine* (St. Louis: Concordia, 1952), 80.

because of their unbelief (Matt 23:37, Acts 7:57, 2 Pet 2:1–2). Muehler writes in *Christian Dogmatics* the following:

Also with respect to the heathen we must maintain the *gratia universalis* because Holy Scripture includes all men in the gracious counsel of salvation. To deny the clear Scripture-teaching of universal grace because many heathen have never received the Gospel of salvation is an offense against the very divine grace which has enriched the world with the saving truth ... Nor are we to assume that the heathen are saved without the divinely appointed means of grace, Eph. 2:12, since Holy Scripture teaches that the means of grace (the Word and the Sacraments) are appointed for the salvation of all sinners, Mark 16:15–16, Matthew 28:19–20.⁹

An essential starting point for those engaging in multi-ethnic ministry is to know and believe that there is not one single person from all the peoples of the entire world that Jesus Christ has not redeemed by shedding His blood on the cross—and there is not one single person whom the Holy Spirit does not want to rescue by creating saving faith so that he or she can inherit eternal life. Christ’s church is called to go to every neighborhood, every home, and even to the ends of the earth to invite all peoples to come and share together in God’s universal grace.

The Christian belief that God’s grace is universal and that his love is meant for the whole world (John 3:16–17) means that God’s priceless gift of salvation is a gift to be offered to every person from every nation, tribe, people, and language. This is the solid foundation for Christian missions that leads the church to not only send missionaries to the ends of the earth (Acts 1:8) to invite people into God’s Kingdom, but it also leads local congregations to “go out to the highways and hedges and compel people to come in, that my house may be filled” (Luke 14:23). God’s will is for His people to reach out in love to “the poor and crippled and blind and lame” (Luke 14:21) and invite them to come in. And God makes no distinction as to the ethnicity of these poor people. Therefore, if there are poor immigrants from Burma living in the neighborhoods around the church, they are to be invited in even if they cannot speak English for

⁹ John Theodore Muehler, *Christian Dogmatics* (St. Louis: Concordia, 1955), 251.

God's love and grace compels the church to share the Gospel with all people (2 Cor 5:14–15). God's grace for the entire world is what inspired Isaiah the prophet to write, "And the *foreigner* who join themselves to the Lord, to minister to him, to love the name of the Lord, and to be his servants ... these I will bring to my holy mountain, and make them joyful in my house of prayer ... for my house shall be called a house of prayer *for all peoples.*" (Isa 56:6–7)

Isaiah is also writing about the universal grace of God for all peoples as he records these words from the heart of our missionary God, "I will make you as a light for the nations, that my salvation may reach to the end of the earth." (Isa 49:6) These passages in both the Old and New Testaments compel the church to make the effort to cross any cultural and ethnic barriers necessary in order to share His love with the Karenni immigrants in our town.

The Doctrine of Justification and the Doctrine of Atonement

The doctrine of justification by grace through faith is the central article of the entire Christian faith. This teaching is called the Gospel and there is no more important doctrine found in the Bible. The doctrine of justification is an exclusive and precious teaching and wherever people believe this Gospel, the Church of Christ and the joy of salvation is found—and wherever it is not believed, there is no Christian Church and no salvation. This doctrine teaches plainly that there is no other way for people of different ethnic, racial, and religious backgrounds to be saved than through childlike faith and trust in Jesus (Matt 18:3, Mark 16:16, John 14:6, Acts 4:12, Rom 3:28, 10:9–10, Eph 2:8–9) who is the only Savior of the world; He died and rose again and did everything necessary for the salvation of all. Christ alone saves. Christ alone gives eternal life.

Through Christ, atonement has been accomplished which means that God in Christ has covered the sins of all people through His work on the cross. God the Father sees the blood of Christ that was shed at Calvary and accepts that as full payment for the sins of the whole world.

All people have been forgiven and reconciled to God through the sacrifice of Jesus which is called the vicarious (“substitutionary”) atonement. “At-one-ment properly reflects the core significance of the Greek term *katallage* (Rom 5:10–11, 2 Cor 5:19), a mutual exchange, a drawing together of parties previously separated ... atonement is the removal of this separation.”¹⁰ God’s atonement in Christ has resulted in not only “at-one-ment” between God and man, but also, “at-one-ment” between the peoples of this world. The atonement accomplished by Jesus is the solution to the problem of segregation. And within the church on earth, multi-ethnic combined worship has been made possible because of Christ’s atonement. Jesus Christ is the central focus of all Christian worship; he is the “Lamb at the center of the throne who will be their shepherd” (Rev 7:17). With Jesus in the center, all gather around him in perfect unity to celebrate the mutual forgiveness and salvation they share. This truth is what enables a bilingual, multi-ethnic group of believers to joyfully gather in unity and fellowship today.

Ephesians 2 is one of the many biblical texts in the New Testament that shows how multi-ethnic diversity is connected to the atonement. After addressing sin and death and humanity’s need for salvation (2:1- 3), Paul records some of the most beautiful words in Scripture about God’s love, mercy, grace, and kindness in Christ (2:4-7). Then comes the reformation *solus* of grace alone and faith alone that bring about God’s saving work (2:8-10). Next, Paul transitions to reconciliation between all peoples and shows how those who were previously alienated foreigners (not part of God’s people Israel) are now “brought near by the blood of Christ” (2:13). Jesus, our peace, has “made the two one” and has torn down “the dividing wall of hostility” (2:14); thus, creating “one new man” (2:15). Through the cross, Jesus has reconciled opposing groups, “thereby killing the hostility” (2:16). Therefore, the two are “no longer strangers and

¹⁰ Edwin L. Lueker, ed., *Lutheran Cyclopedia* (St. Louis: Concordia, 1975), 57–58.

aliens, but are fellow citizens” (2:19) and have been “joined together” (2:21) and “are being built together into a dwelling place for God by the Spirit” (2:22). The beauty of the cross is that Jesus not only dealt with and removed the righteous hostility that God the Father had toward sinners (vertical), but He removed the walls of sin and hate that separated one people from another (horizontal). The horizontal dimension of the cross is the focus of this MAP effort, but clearly, Christian multi-ethnic, combined worship is a celebration of both the vertical (*God to man*) and the horizontal (*man to man*) arms of the cross.

Ephesians 2 addresses both salvation by grace through faith (soteriology) and true fellowship within Christ’s church (ecclesiology) that now equally includes both Jews and non-Jews and peoples from very different cultures and ethnic backgrounds. From Ephesians 2, Lutheran doctrine has traditionally taught very soundly on soteriology (vertical reconciliation restoring the relationship between God and man), but it has not emphasized ecclesiology (horizontal reconciliation restoring relationship between people). In fact, both the vertical and horizontal aspects of Christ’s work are equally important (the *two* arms of the cross). God says in Ephesians 2:21 that different peoples (Jews and Greeks) are not only equally saved by grace but they are now “joined” together. This human relational dimension of justification has social implications (the *horizontal arms* of the cross) that must not be missed nor neglected by the church. In reality, two believers from completely different ethnicities share far more in common than two unbelievers from the same ethnicity or even the very same family. This is true because of the atonement and because of justification by grace through faith—and this reality in the church is what is celebrated in multi-ethnic, combined worship centered on the work of Christ. Indeed, “by means of Jesus’ death”, not only has the dividing wall between Jews and Gentiles “been shattered,” but so have the barriers that separated any two ethnic groups in “the believing

community of faith”.¹¹

The Doctrine of the One Universal Church

Francis Pieper in *Christian Dogmatics* explains that the church is “one” and it is “universal”. It is *one* “since all members of the Church, in spite of all differences in their earthly circumstances, believe one and the same thing, namely, that God remits their sins by grace, for Christ’s sake, without the deeds of the Law.” The church is *universal* “because it embraces all believers in Christ, of all eras, among *all nations*, and at all places.”¹²

In Ephesians 1:3–14, 2:14, 2:19–22, 1 Peter 2:9–10, John 17:20–23, Galatians 3:28, 1 Corinthians 10:32, and Colossians 3:11, the church’s attributes of being “one” and “universal” are understood as a oneness and universality that transcend all language, culture, and outward distinctions. With the death and resurrection of Christ and the birth of the church, all the divisions and sinful obstacles that separate mankind have been broken down. Through faith in Christ, people are transformed into a new creation and a new humanity is being created in and through the church, the living body of Christ. True faith in Jesus is all that matters as Pieper explains, “Nothing but faith in the redemption that is in Christ Jesus (Rom 3:24), makes man a member of the Christian church. This is a Scriptural axiom: *Sola fides in Christum membra ecclesiae constituit*. Still shorter: *Christiani sunt ecclesia*.” Even more precisely, Pieper writes, “The Christian Church is composed of all those, and only those, in whom the Holy Spirit has worked the faith that for the sake of Christ’s vicarious satisfaction their sins are forgiven.”¹³

The unity of the church should not be understood as wishful thinking nor as some kind of

¹¹ Williams, *One New Man*, 126.

¹² Francis Pieper, *Christian Dogmatics*, (St. Louis: Concordia, 1950), 3:410.

¹³ Pieper, *Christian Dogmatics*, 3:397 (Latin translation: Faith alone in Christ makes one a member of the church. Christians are the church).

Reformed "spiritual" unity. Rather, the plain Word of God describes a real church community that is made of Jews and Gentiles, men and women, slaves and free, Judeans and Samaritans, circumcised and uncircumcised, barbarians and Scythians, all being equal members of Christ's body. Donald Guthrie in his commentary on Galatians 3:28 writes of this marvel of Christianity saying, "Paul is not expressing a hope, but a fact."¹⁴ God's purpose in Jesus Christ includes the oneness of the human race that becomes visible in the church. Jesus' prayer in John 17 shows God's will for the church is that it be one, united, universal church during this present age.

There are Christians and churches that interpret and teach that the Bible verses describing the attributes of the church are only relevant at a denominational or international level, not at a local or congregational level. For example, Peter Wagner explains that diversity exists within the greater church and that unity and fellowship exists between one congregation and another, but that it is not necessary for there to be ethnic diversity in each congregation.¹⁵ Wagner is one who supports Donald McGavran's homogeneous unit principal (known as the HUP) which is commonly encapsulated as follows: "People like to become Christians without crossing racial, linguistic, or class barriers."¹⁶ McGavran and Wagner and their many HUP disciples promote the widespread idea that church growth will meet with greater success when churches focus on reaching out to just one language group and ethnicity. This HUP will be analyzed further in the literature review found in Chapter three.

The prayer of Jesus in John 17 will be further reviewed below as one of the biblical validations that support multi-ethnic ministry. In closing this section, let it be restated that the

¹⁴ Donald Guthrie, *Galatians* (Grand Rapids: Eerdmans, 1981), 110.

¹⁵ C. Peter Wagner, *Our Kind of People: The Ethnical Dimensions of Church Growth in America* (Atlanta: John Knox Press, 1979), 132, 153.

¹⁶ Donald A. McGavran, *Understanding Church Growth*, 3rd ed., rev. and ed. C. Peter Wagner (Grand Rapids: Eerdmans, 1970), 163.

effort of this MAP supports multi-ethnic, bilingual, combined worship happening in a local church which demonstrates the reality of the one, universal church that Jesus prayed for in John 17. Additionally, this MAP does not support the HUP which has various weaknesses and relies upon shoddy exegesis. In contrast and in opposition to the HUP, this MAP aims to help both the world and the church to see the unity and oneness of believers from varying ethnic groups being lived out in a meaningful, tangible, here-and-now way in fulfillment of Jesus' prayer in John 17.

The Doctrine of Eschatology and the Church Triumphant

Focusing on Revelation 5:9–10 and 7:9–15, we are clearly given a picture of the church triumphant which is gathered in pure oneness and unity around the throne of Jesus. This church triumphant is multi-ethnic and has representatives from every nation, tribe, people and language. God has provided us with this vision of the heavenly reality to inspire the church militant in its work in the here and now.

As Holy Communion was celebrated in the third and fourth multi-ethnic worship services on the weekend of Pentecost Sunday, June 3–4, God's people had a wonderful opportunity to visibly see with their eyes and spiritually grasp the reality of the church militant (composed of people of multiple languages and cultures) being fed by the one and only Savior of all, Jesus Christ, who gives us true unity in His body along with the strength needed to carry on His work on earth. Also, all those who gathered around the communion rail were reminded that they are connected with those in the church triumphant who had gone before (and those in the church triumphant are composed of people of every tribe, people, language, and nation).

On the weekend of August 12–13, the community of faith at Mt. Calvary gathered again for its fifth and sixth multi-ethnic, bilingual, combined worship services. On Sunday, the sacrament of baptism was celebrated as one young Karenni man and one male high school

Karenni youth were received into God's family. The entire church rejoiced to see the Great Commission being fulfilled before their very eyes to make disciples of all *ethne* by baptizing them in the name of the Father, and of the Son, and of the Holy Spirit. The combined people of God witnessing what took place at the baptismal font erupted into applause at the end of the baptismal liturgy. These newly baptized members of Christ's body will one day wear white robes and join the heavenly throng of those in the church triumphant who will be singing, "Salvation belongs to our God and to the Lamb."

The doctrine of the *missio dei* (discussed previously under the doctrine of universal grace) is built upon Christ's command to go and make disciples of all "ethnic groups" and will be a foundational thread woven throughout this MAP. It will provide a primary theological basis and motivation for implementing the entire project and gives it great relevancy and priority because the making of disciples through the pure teaching of the Gospel and the right administration of the sacraments is at the center of the work of the church.

Biblical Validations

Selected Multi-Ethnic Passages in the New Testament

In various New Testament passages, God makes clear that his people are a multi-ethnic people composed of both Jews and Gentiles. The Great Commission of our Lord emphasizes God's will for the church to make disciples of all peoples—all *ethne*—or ethnic groups (Matt 28:19). In many New Testament "multi-ethnic" passages, Paul brings attention to the ethnic divisions found within the world of his time. He then immediately explains that these distinctions within humanity have been overcome by Jesus Christ and the Gospel since Christ has removed the wall of division (Eph 2:14). The good news that Paul preached includes the truth that in Christ, earthly divisions can now be resolved "because Christ is all and in all" (Col 3:11).

Key multi-ethnic passages include 1 Cor 12:13 that says, “For in one Spirit we were all baptized into one body—Jews or Greeks, slaves or free—and all were made to drink of one Spirit.” Galatians 3:28 says, “There is neither Jew nor Greek, there is neither slave nor free, there is no male and female, for you are all one in Christ Jesus.” Colossians 3:11 says, “Here there is not Greek and Jew, circumcised and uncircumcised, barbarian, Scythian, slave, free; but Christ is all, and in all.” A review of these three key “Jew-Greek” passages will be the focus of this section followed by a review of the Acts 15 council that sought to establish unity and fellowship between ethnic groups in the church and finally a look at Paul’s “mystery” in Ephesians.

The radical truth that Paul taught is that followers of Christ are truly members of one church despite the outward differences which seemingly stand in the way of God’s church being one. This is because Christ has overcome these differences and He has done so to bring about a supernatural unity that is to be a witness of oneness to this divided world (John 17). The Gospel alone makes it possible for Jews and Gentiles to be one and to live life together as the one body of Christ (not a broken, disjointed body). However, when the church does nothing to address segregation and the sad divisions within our communities between various ethnic groups, but rather, when the church itself emulates those same divisions within the church, it is failing to believe, grasp, and proclaim the Gospel and the unity it brings. God’s people need to trumpet the truth that Christ has “destroyed the barrier and removed the dividing wall of hostility” and that “he has made the two one”—and that according to Galatians 3:28, Christ has removed the wall between Jew and Greek, male and female, and slave and free.

1 Corinthians 12:13

“For in one Spirit we were all baptized into one body—Jews or Greeks, slaves or free—and all were made to drink of one Spirit” (1 Cor 12:13).

Baptism is the launching point for every believer to be connected to Christ and His body, the church. In Christian baptism, all receive the Holy Spirit (Acts 2:38, 9:17-18, Titus 3:5). This truth is taught throughout the New Testament, but in 1 Corinthians 12:13, Paul emphasizes the Holy Spirit being given to all by stating, “For in one Spirit we were all baptized into one body— Jews or Greeks, slaves or free—and all were made to drink of one Spirit.” Here, two times Paul drives home that there is only “one Spirit” and that the many (including such radically different people as Jews and Greeks and slaves and free) are now made “one body” through baptism. Unlike other passages that present the basic truth that all peoples are now one through the Gospel, it is here in 1 Corinthians 12:12–14 where Paul states *how* and *why* the many are one. The *how* (1 Cor 12:13) is through the reception of the Holy Spirit in baptism. And the *why* (1 Cor 12:12,14) is so that the “many” in the body of Christ will be joined together in oneness.

God’s Word makes it clear that He gives the Holy Spirit equally to every believer and He does this through one baptism. This truth has great ramifications for the unity of the church for since all believers receive the one and the same Holy Spirit, they are made one regardless of ethnic background. This means (for the purpose of this project) that the Holy Spirit empowers and gives the gifts needed for various peoples to worship Christ alongside each other. The Holy Spirit brings congregations together to celebrate that Jews and Greeks, slaves and free, Caucasians and Karenni, blacks and hispanics are all one in God’s eyes and received as equals in His church on earth. This is because all have been equally forgiven, born again, and have received the same Holy Spirit through one baptism. Every believer has been equally buried with Christ into his death and raised to live a new life (Rom 6:3–4). The sacrament of baptism—given *equally to all*—is what drives multi-ethnic church work.

Galatians 3:28

“There is neither Jew nor Greek, there is neither slave nor free, there is no male and female, for you are all one in Christ Jesus” (Gal 3:28).

This text teaches us an important application for the church today. Although Jews will always be Jewish and Greeks will always be Gentiles and males and females will always be male and female (not taking into consideration the worldly abomination of all of the gender confusion now being promoted and espoused), the barriers that were created by these difference have been removed by the Gospel of Christ (not by ignoring the sexual identity given at birth)—along with the false values and lowly status that the world had assigned. Daniel Hays summarizes this truth by stating, “Paul is emphasizing the unity that all people have in Christ.”¹⁷ Two ethnic groups are now made one through Christ who has removed the dividing wall. Now, in God’s eyes, all have the same value and status as equal brothers and sisters in God’s family. The church needs to proclaim the truth that “ethnic, social, and sexual identities do not determine one’s standing before God” and that “all who are baptized into Christ are one in His Body, even while distinctions present in creation remain.”¹⁸ The challenge for a local congregation that finds itself in a multi-ethnic community is to look for ways to practice this unity, which the church confesses in its doctrine. One key way to do this is through multi-ethnic, bilingual, combined worship!

Colossians 3:11

“Here there is not Greek and Jew, circumcised and uncircumcised, barbarian, Scythian,

¹⁷ J. Daniel Hays, *From Every People and Nation: A Biblical Theology of Race*, ed. D. A. Carson (Downers Grove, IL: InterVarsity Press, 2003), 186.

¹⁸ Edward A. Engelbrecht, gen. ed., *The Lutheran Study Bible* (St. Louis: Concordia, 2009), 2008 [footnote for Gal 3:28].

slave, free; but Christ is all, and in all” (Col 3:11).

Colossians 3:11 references Jews and Greeks as well as slaves and free just as Galatians 3:28 and 1 Corinthians 12:13 do. But Colossians 3:11 is different from the Galatians and Corinthians passages because it adds “barbarian” and “Scythian”. This added distinction needs to be examined to find new insight for those doing multi-ethnic ministry. While the categories and distinctions of Jew/Greek (national and social division), slave/free (economic division), male/female (sexual division), and circumcised/uncircumcised (spiritual division) are clearly opposites, the Scythians were actually a subgroup within the larger group of barbarians. A barbarian was a non-Greek and was looked down upon by the elite citizens of the Greek-speaking world. While barbarians were considered dangerous and feared outsiders, the Scythians were considered the most barbaric of the barbarians. They came from a distant world—what is now present-day southern Russia.¹⁹

The difference here in Colossians 3:11 is that Paul has moved beyond the typical divisions and distinctions found within the Greek and Jewish worldview; now, he even includes distinctions and social divisions that existed in ethnic groups outside of the Greco-Roman world. Therefore, God is saying that not only has the dividing wall between Jews and Greeks been removed, but also, the Gospel is the power that removes the hostility and conflict between any two ethnic groups—even those from the most distant places and beyond the thickest dividing walls. Also, Paul makes it clear that *all* of these varying people groups are welcome in the church where all divisions and distinctions are removed. Yes, even the far-off, repugnant, and abhorrent Scythians from a distant world are welcome in Christ’s body for the Gospel of Jesus Christ is able to forgive the sinful, even murderous, behaviors of a barbarian or Scythian.

¹⁹ *The Lutheran Study Bible*, see footnote on Col. 3:11, 2047.

Acts 15:8-9

“God bore witness to them, by giving them the Holy Spirit just as he did to us, and he made no distinction between us and them, having cleansed their hearts by faith” (Acts 15:8–9).

Acts 15 presents the effort of the early church to maintain Christian unity between believing Jews and Gentiles. In Acts 15:8–9, we read that all believers in Christ have received the same Holy Spirit. Therefore, since it is God’s will to receive non-Jews into the church and since God has bestowed upon them the Spirit, then no one can refuse to welcome them. Simply put, the same Spirit dwells in both the new Gentile believers and the new Jewish believers. So, both will inherit God’s eternal kingdom since both are co-equals who are saved in the same way—not through human effort but by grace alone through faith (Eph 2:8–9). Local congregations strive to deliver the Gospel of grace to all peoples since God has poured the Spirit on all ethnicities. Multi-ethnic ministry is built upon the fact that a common conversion exists and the same baptism has been poured out on Jew and Greek, slave and free, male and female, and barbarian and Scythian. When the cross, conversion, and baptism are the focus, unity is always the result.

Acts 15 also creates a new standard for God’s people to follow for the earth-shaking and monumental decision made at the Jerusalem council was that Gentiles would not have the burden of circumcision and following the laws of Moses imposed upon them. Just as Paul writes in Ephesians 2:15 that the laws and rules separating Jews and Gentiles have been abolished by Christ,²⁰ so also, Peter proclaims that both Jews and Gentiles are now unburdened by this heavy “yoke on the neck of the disciples” and forever set free from the law which “neither our fathers nor we have been able to bear” (Acts 15:10). In place of the law, Peter said in Acts 15:11 that

²⁰ Graham A. Cole, *God the Peacemaker: How Atonement Brings Shalom*, ed. D. A. Carson (Downers Grove, IL: InterVarsity Press, 2009), 180–81.

“we believe that we will be saved through the grace of the Lord Jesus, just as they will.” The “we” (Jews) and the “they” (Gentiles) are now co-equal recipients of God’s grace. The only burden placed upon the Gentile brothers and sisters—as decided by the Jerusalem Council in Acts 15—was to abstain from idolatry, the practices surrounding idolatry, and from sexual immorality. The multi-ethnic church of today would do well to not impose any other unnecessary burdens upon the Gentiles coming to faith today, but unfortunately, that is not the case in so many churches where the ethnic-based, church traditions of the west are zealously promoted and enforced.

Ephesians 3:6, 4:3–6

“This mystery is that the Gentiles are fellow heirs, members of the same body, and partakers of the promise in Christ Jesus through the gospel” (Eph 3:6).

In Ephesians, Paul speaks six times about a “mystery” (1:9; 3:3, 3:4–6, 3:9; 5:32; 6:19). Many understand this to be the mystery of the Gospel itself that God justifies the unjust by grace alone through faith. However, Paul defines the mystery in Ephesians 3:6 where he writes, “This mystery is that *the Gentiles are fellow heirs, members of the same body*, and partakers of the promise in Christ Jesus through the gospel!” Therefore, separate from the Gospel of grace itself, Paul is saying that the mystery is that God’s free forgiveness and salvation is now offered to all ethnic peoples in the entire world and that they are part of the “same body” in full fellowship. So the mystery is that Jews and Greeks and Karennis and Caucasians can be *unified* in following and worshipping the true God in the very same church. In the following chapter, Paul urges all Christ followers in Ephesians 4:3-6 “to *maintain the unity of the Spirit in the bond of peace*. There is *one body* and one Spirit—just as you were called to the one hope that belongs to your call—one Lord, one faith, *one baptism*, one God and Father of all, who is over all and through all

and in all.” To “maintain the unity” that Paul writes about necessitates a multi-ethnic context.

The Jew-Greek passages (1 Cor 12:13, Gal 3:28, and Col 3:11) and the Spirit passages (Acts 15:8–9, 11 and Eph 4:3–6) covered in this section present the church as the one new people of God and no longer should distinctions be made. This is because as Christ followers, they are all saved by grace through the same baptism and the same Spirit. Also, they have the same faith, which makes them all children of Abraham. Just as an ethnic people have common ancestors and a common homeland, Paul tells Christians they are all children of Abraham, and they are all headed to the same ultimate promise land (not an earthly homeland but a heavenly homeland with a heavenly citizenship, Phil 3:20). The church is now one, and it needs to demonstrate its unity and its new citizenship in order to be a witness to the world. Christ prayed in John 17:21 “that they may all be one ... so that the world may believe that you have sent me.” He was specifically praying here for the multi-ethnic ministry that would bring His love far beyond the Jews in Israel. Regarding the surprising effect that the Gospel has upon unbelievers, Jesus makes it clear in John 17:21–23 that the world will be impacted when they see the unity and love flowing from Christ followers that cannot be explained or accounted for with human reasoning.

Churches that refrain from engaging in multi-ethnic ministry and that remain comfortable in being mono-ethnic do well to study and be challenged by these Jew-Greek New Testament passages. Avoiding these passages leads to bad theology, bad practice, and missed blessings.

Christ’s Prayer for Unity and His Earthly Ministry

Christ’s prayer for unity in John 17 expresses a longing from the very center of Jesus’ heart. He not only asks his Father three times (John 17:21, 22, 23) for the church to be one with him and the Father but attaches the purpose for that unity to His mission in the world. “That all of them may be one, Father, just as you are in me and I am in you. May they also be in us so that

the world may believe that you have sent me” (John 17:21), and “May they be brought to complete unity to let the world know that you sent me...” (John 17:23) are both examples of this connection. Therefore, Jesus prays earnestly (right before he goes to his death) for the unity of the church—and He connects it to the worthiest and greatest of all causes—the salvation of the entire world from sin, death, and the devil. This puts the unity of the church as a goal of utmost importance, not just a nice feature if it’s feasible or pragmatic or comfortable.

The prayer of Christ in John 17 is a primary validation found in the New Testament that God calls us to multi-ethnic ministry. Mark DeYmaz writes about this stating, “What Jesus intends for us (the local church), then, is clear: we have been called to be one for the sake of the Gospel. It may not be easy, but it is biblical, and it is right ... Indeed, when men and women of diverse backgrounds walk together as one in Christ, they uniquely reflect the Father’s love *on earth as it is in heaven*.”²¹ Christ desires His church to be united not for good form’s sake, but because there is a missional purpose. When Jesus prays for His followers to be united, He knows that they will be in the world and visible to the world. Therefore, their unity or lack of unity will be on display. DeYmaz continues, “it will be the unity of diverse believers walking as one in and through the local church that will proclaim the fact of God’s love for all people more profoundly than any one sermon, book, or evangelistic crusade. And I believe the coming integration of the local church will lead to the fulfillment of the Great Commission, to people of every nation, tribe, people, and tongue coming to know Christ as we do.”²² While some may read and interpret John 17 to say that Jesus is only praying for a spiritual unity within the invisible church (which God alone can see), the reality is that Jesus is praying in John 17 for an outward unity that causes the world to see and take notice. Therefore, local churches do well to remind themselves that the

²¹ DeYmaz, *Building a Healthy Multi-Ethnic Church*, 9–10.

world is watching and that unbelievers will draw conclusions about Jesus Christ based on the unity and fellowship demonstrated by believers.

Taking the above conclusion one step further, not only is the church to demonstrate the fruit of the Gospel as an outward, visible unity of diverse believers, but also, according to 1 Corinthians 14:20–22, the outward, diverse speech of foreigner languages is also to be a sign (i.e., the demonstration of tongues as Christian witness in the original Acts 2 understanding of tongues which only refers to *actual* languages used for the purpose of communicating “the wonders of God”). Paul quotes Isaiah in 1 Corinthians 14:21 saying “Through men of strange tongues and through lips of foreigners I will speak to this people, but even then they will not listen to me.”²² There are Israelites who stubbornly refuse to believe in Jesus and give him the glory that he is due. Yet, Scripture teaches that foreign tongues will be a sign for those unbelievers. Indeed, foreign tongues are a sign to any unbelieving visitors for through those languages, the Gospel goes forth.

When the exiles were sitting in Babylon listening to the babble of foreign lips, some of them may have remembered Isaiah’s words and repented. Peter certainly remembered and was used on the day of Pentecost to bring other Israelites to remember. When they ate their wonderful bread from the grains, which God provided (and the wisdom which God provided about the grains, see Isa 28:29), maybe some of them remembered Isaiah’s words and repented. Similarly, if modern Israel has a chance to see a unified diverse church praising “their” Yahweh

²² DeYmaz, *Building a Healthy Multi-Ethnic Church*, 11.

²³ In Isa 28, the prophet had warned Ephraim of the coming tribulation. Isa 28:5 acknowledges a remnant of his people, but it may not be the people who think they are the remnant. Verse 7 reveals that priests and prophets stagger from beer and wine. They are not the “remnant”. In verse 11, God reveals the sign of Pentecost to them — that they will hear the Lord through foreign lips and strange tongues. He warns them to stop mocking in verse 22. God lovingly reminds them that he is the one who taught them about grains—which to thresh and which to beat—and that they themselves will be threshed and beaten, but in the end, they will be saved like the grain. Every time they eat they should remember the Lord’s “wonderful counsel and magnificent wisdom” about such things (Isa

using foreign languages, perhaps they may remember Isaiah's words and repent. A unified yet diverse, multi-ethnic church, therefore, not only witnesses God's love to a world of Gentile unbelievers, but also, according to Scripture, a church that has multi-ethnic, bilingual worship is a sign to Jewish unbelievers.

The doctrine of the universal church also bears witness to God's desire for multi-ethnic fellowship. Jesus tells Peter in Matthew 16:18 that upon Peter's confession he will build his church, referring to His one, true, universal church. God chose the church, his bride, from all peoples, tribes, tongues and nations without showing favoritism to anyone. His church should reflect the same value. God is the one who chooses who comes into each local congregation—not people, societies or traditions. No one should ever feel shunned or unwelcome to join any congregation of Christian people. Since God alone chooses His people from every ethnic group, creates and sustains faith in them, and brings them to eternal salvation, no church should seek to be mono-ethnic and consciously decide to only serve one particular group of people while excluding the rest. It is not for any group of Christians to determine the makeup of a church, but rather, it is exclusively the Holy Spirit's work to design and select the makeup.

Christ's Earthly Ministry

Members of Christ's church are called to imitate her Lord and walk in His steps (2 Pet 1:21). Therefore, much can be learned from Christ's earthly ministry that leads local congregations to love as he did and to interact with foreigners as he did.

Paul describes for us in Philipians 2 the self-sacrificing humility and obedience that Jesus modeled by becoming incarnate on earth, born of a sinful woman, living among sinful and arrogant people and ministering to sinful, gentile people. In this description the Holy Spirit had

28:29.) But they did not remember or respond to Isaiah, nor did they respond on the day of Pentecost.

Paul write, “Your attitude should be the same as that of Christ Jesus” (Phil 2:5). The church is directed to imitate Christ who first had no ethnicity when he left heaven to come to earth, then he became flesh and took on an ethnicity, and even crossed cultural bridges to reach out to other ethnicities and share the Father’s love.

Aside from the example of Jesus crossing ethnic barriers at his birth (Matt 2), Jesus’ earthly ministry is filled with many examples of him doing multi-ethnic ministry and crossing cultural boundaries which center in the area of “Galilee of the Gentiles” as prophesied.²⁴ Examples include healing the Syrophenician woman’s daughter (Mark 7:24–30), healing the leprous foreigner who came back to thank Jesus (Luke 17:18), speaking to and transforming the heart and mind of the Samaritan woman (John 4), predicting that divine worship will no longer be confined to one locale (John 4:21–23), giving hearing to a Gentile man most likely from the Decapolis (Mark 7:31–37), feeding the four thousand who were likely Gentile beneficiaries according to Mark’s Gospel (Mark 8:1–10), and healing the demon-possessed man from the region of the Gerasenes (Luke 8:26–39). The passages above validate the truth that Jesus did not come to serve only one ethnic group, but came to seek and save all lost people (Mark 10:45, Luke 19:10). Therefore, his churches and followers today are led to imitate his multi-ethnic example by reaching all lost peoples.

At the temple, Jesus reminds the merchants in the temple of Isaiah’s words “My house will be called a house of prayer for *all nations*” (Isa 56:7, Mark 11:17), underscoring once more for them that diversity has been God’s desire since Old Testament times. Isaiah writes, “Give thanks to the Lord, call on his name; make known among the *nations* what he has done”. The disciples

²⁴ Curtis Paul DeYoung et al., *United by Faith: The Multiracial Congregation as an Answer to the Problem of Race* (New York: Oxford, 2003), 14–15. At the beginning of Jesus’ ministry, Matthew’s Gospel echoes Isaiah’s prophecy as it announces that those near the sea (including Galilee of the *Gentiles*) were the peoples “dwelling in darkness” who get to see the Messiah Jesus come and fulfill prophecy—for He is the “great light” (Isa 9:1–2, Matt

remembered that Jesus had said, “Zeal for your house will consume me.” The zeal that consumed Jesus was missional. His zeal was for the house of prayer for all nations.

The Pentecost/Babel Connection

Genesis 11:1–9 tells the story of about a proud and arrogant humanity. The people gathered together in order to “make a name for themselves” by building up a tall tower in opposition to God’s will for his name alone to be lifted up. Their sinful plan magnified the effects of the fall. Instead of fulfilling God’s mandate given at creation to fill the whole earth (Gen 1:28), the prideful people on the plain of Shinar refused to obey and decided to stay put. God opposed the sinful pride behind their plans, and he confused their language so that they were unable to communicate—which halted their construction and they were dispersed.

In the original Hebrew, God gives the specific reason why he was displeased with man’s work at Babel. It is because the people were “*echad*” (Gen 11:6). *Echad* is Hebrew for “one” which is the same word used in Deuteronomy 6:4, “Hear, O Israel: The Lord our God, the Lord is one”. God opposed this “oneness” and viewed it as an evil that must be stopped because it was not centered on him.²⁵ A unity that is not built on Christ will result in no unity, no peace, and divisive dispersion. Matthews and Park explain that when God “created linguistic havoc” and introduced the diversity of languages at Babel, it not only divided and dispersed them over the whole earth, but it led to the multiplication of all of the various people groups in the world today. Ironically, what Nimrod and his Babelite followers “had hoped to avoid became their destiny—they scattered over the face of the earth” and so they only succeeded in creating a vast disunity.²⁶

4:15–16).

²⁵ Richoka, “How the Day of Pentecost is Connected to the Tower of Babel,” accessed August 7, 2017, <http://messianic-revolution.com/11-2-day-pentecost-connected-tower-babel/>.

²⁶ Matthews and Park. *The Post-Racial Church*, 73.

There are many fascinating comparisons and contrasts that have been made about the connection of Pentecost (Acts 2) and the Tower of Babel (Gen 11) which have been drawn from Scripture. This connection speaks to God’s calling for his church to be a multi-ethnic, multi-lingual church. Paul J. Pastor writes, “Pentecost as a reversal of Babel has been widely seen by exegetes since the early days of the Church.”²⁷ Numerous early church fathers are quoted as making a clear connection between Pentecost and Babel including Augustine. In his exposition of Psalm 55:9 which says, “Destroy, O Lord, divide their tongues”, Augustine writes:

Recollect that tower of proud men made after the deluge [...] they built up a lofty tower, and the Lord divided the tongues of them. [...] Through proud men, divided were the tongues; through humble Apostles, united were the tongues. The spirit of pride dispersed tongues, the Holy Spirit united tongues. For when the Holy Spirit came upon the disciples, with the tongues of all men they spoke and by all men they were understood; tongues dispersed and into one, all were united.²⁸

This connection between Babel and Pentecost shows that as mankind was divided at Babel due to sin, Pentecost occurs in order to reverse the verdict of Babel. Not only does the giving of the Holy Spirit affirm the forgiveness of sins (Acts 2:38–39), but it is also intended to resolve ethnic barriers. Pentecost reveals God’s will in this present era of the church of uniting separated and segregated peoples. Since at Pentecost, God reversed the effects of Babel, the church can strive toward multi-ethnicity to correlate its mission with the mission of God, which is to bring His saving Gospel of reconciliation to all peoples. This reconciliation brings peace between both God and man *and* between the peoples of the world.

There is a clear connection between the sin at Babel and the division among linguistic and ethnic lines that came from Babel. The fact that man’s pride and sin led to the dividing of man into countless ethnic groupings is important—for if the root problem of sin has been addressed

²⁷ Christianity Stack Exchange Inc., rev August 7, 2017, accessed August 7, 2017, <https://christianity.stackexchange.com/questions/48724/who-first-described-pentecost-as-a-reversal-of-babel>.

²⁸ Christianity Stack Exchange Inc., accessed August 7, 2017.

and dealt with (through the cross of Christ), then also, the root of the problem of ethnic separation has been addressed! For in truth, God never intended that humanity be permanently divided and segregated one from another as seen in the final outcome of Revelation 7:9. Also, in Zeph 3:9, God's prophet writes, "At that time I will purify the lips of the peoples that all of them may call the name of the Lord and serve him shoulder to shoulder." Zephaniah points to a day in the future and envisions a reversal of Babel when people would again stand shoulder to shoulder to lift up the name of the Lord with clean lips and speech. Many in the church believe that Pentecost fulfilled this hope that was spoken of by the prophets.

In the first Christian sermon, Peter stands on the day of Pentecost and proclaims that what was written by the prophet Joel is now fulfilled (Acts 2:17–21). Like Zephaniah, the prophet Joel highlighted a coming time where much prophetic speech would pour forth (as witnessed on Pentecost) and that God would reverse the sin of Babel and its consequences. Joel specifically writes that people will be united (not dispersed) by the Spirit and will "call on the name of the Lord and be saved" (Acts 2:21)—in sharp contrast to those at Babel who sought to build up their own name and were punished. Christians believe that what God did at Pentecost has reversed the negative effects of Babel.

David Stevens explains the connections between Pentecost and Babel stating that God has addressed both the problem of sin and the problem of ethnic division, "The cross is God's remedy to the Fall; Pentecost is God's remedy to Babel."²⁹ Stevens provides at least five comparisons and contrasts between what happened at Babel and at Pentecost.³⁰ For example, at Babel man tries to reach up to the heavens to take God's place; whereas, God the Holy Spirit descended to man at Pentecost (and the Gospel went forth that Jesus took man's place on the

²⁹ Stevens, *God's New Humanity*, 115.

cross to forgive all of our rebellions). Next, in judgment at Babel, God caused languages to be confused and the people to scatter, but at Pentecost, God acts in grace to cause languages to be understood and people to be united in his free salvation. Third, after being judged at Babel, the people disperse and wherever they go, they build man-made kingdoms, but after Pentecost, the people return home or scatter (Acts 8:4), and wherever they go, these Spirit-filled believers build up the Kingdom of God “preaching God’s blessings upon the nations.” Fourth, the table of nations in Gen 10 lists the people who would have built Babel (descendants of Shem, Ham, and Japheth) and they come from many of the same places as those recorded by Luke in Acts 2 where he lists the visitors present in Jerusalem on that first Pentecost. Finally, in contrast to the pride and worldly power and widespread influence of Nimrod (Gen 10:8–11), those who started the chain reaction at Pentecost were humble, backcountry Galileans, people from a lowly and not respected area of Israel (John 1:45–46). Stevens explains that the parallels are clearly intentional showing God’s plan to bring a new ethnic unity rather than ethnic division—and this would come through God’s people, the church. Hardison highlights these points by Stevens and refers to him as a “main advocate” of the idea that Pentecost “reverses the negative effects of Babel”.³¹ Therefore, since the time Pentecost occurred in Acts 2, God has begun the work of undoing the damage of Genesis 11, though many are still blinded and deafened by sin so that they hear - but do not understand. Yet, the Gospel has broken through man’s blindness and deafness; and God shows his victory in part through the ethnic diversity in his church which still proclaims the good news in every language. Since Pentecost and Babel are clearly related, and since the church born on Pentecost included many multi-ethnic peoples from all the known places of the world, this remains a strong Biblical validation that God has willed for the church to be a united, multi-

³⁰ Stevens, *God’s New Humanity*, 123–125.

ethnic church centered on the Gospel of Jesus Christ alone.

Table Fellowship and New Testament Multi-Ethnic Churches

The New Testament clearly validates the truth that the earliest churches were very multi-ethnic and that they shared table fellowship. Because the first-century churches in Jerusalem, Antioch, Rome, Corinth, Ephesus, and Phillipi evidenced having both Jews and Greeks and a multi-ethnic membership, this is a challenge to today's church to also reach out in love across ethnic boundaries—as the early Christians did. The multi-ethnic church in Ephesus is actually called by Christ to repent (see Rev 2:4–5) because they had allowed “the love they had at first” to fade away. This exegesis indicates that their “first love” refers to their “love for all the saints” (Eph 1:15). Therefore, the error for which they needed to repent is that they lost their mission zeal to cross cultural and ethnic boundaries in order to love those who are different.³²

The fact that these NT multi-ethnic churches practiced table fellowship is clearly recorded. Two NT passages show that the fellowship of sharing meals between Jews and Gentiles was a very important topic addressed by the early church to allow for and promote unity and multi-ethnic fellowship. These passages are found in Acts 15 and Galatians 2. Both of these clearly support the understanding that it is the Lord's will for His church to not only fellowship together in unity but with a loving sensitivity to each other's context and background.

In Acts 15 the Jerusalem Council of apostles meets to discuss whether Gentile believers must be circumcised and required to obey the law of Moses. They agree that the Gentiles do not need to be circumcised but they choose from among the law of Moses certain laws pertaining to table fellowship which should be observed. Whether or not the Jews should be fellowshiping

³¹ Hardison, *“A Theological Critique of the Multi-Ethnic Church Movement,”* 39–40.

³² DeYmaz, *Building a Healthy Multi-Ethnic Church,* 36–37.

with the Gentiles was not the issue; that was assumed. The issue was about what they would eat as they ate together. It was agreed they should not be a stumbling block to each other. The Jews not to make it hard on the Gentiles, and Gentiles were not to eat foods offensive to the Jews.

Luke refers back to this story two more times in Acts 16:4 and 21:25 encouraging the possibility of Jews and Gentiles fellowshiping at the table together as the restrictions for the Gentiles are loosened. As a result of delivering the decision from the Jerusalem Council to many towns the “churches were strengthened in the faith and grew daily in numbers.” Not only does God desire us to put our unity before our “law abiding righteousness,” He also blesses it (and the “law abiding” they were called to do was very light in view on Acts 15:28–29).

The confrontation of Peter in Antioch by Paul in Galatians 2:11–14 also supports a clear understanding that God does not want His Church to be splintered based on their ethnic diversity and their traditional eating practices. Peter’s hypocrisy was not evidenced by where he sat in worship, with whom he did business, or any accusation of Gentiles breaking any other Jewish laws. The issue was tied solely to Peter eating with or separating himself from eating with Gentiles. Paul did not treat this behavior as a minor infraction but equated it with denying the very truth of the gospel. When we divide ourselves from others because of something within ourselves or because of some outward practice, we are putting a law in place that potentially casts out others - showing we are not relying on being justified by grace through faith in Christ.

Peter started out in Acts 10 being clearly shown that God does not show favoritism and accepts that he is to share the gospel with the Roman centurion, Cornelius, and his household. Because of the vision God gave to him, Peter exclaimed, “I now realize how true it is that God does not show favoritism but accepts men from every nation who fear him and do what is right.” (Acts 10:34). In Acts 11, Peter reports everything to the brothers in Jerusalem of what God had

done and the apostles unitedly responded in Acts 11:18, “So then, even to Gentiles God has granted repentance that leads to life.” This settled the matter for the early church: Jews and Gentiles are now co-equals and heirs together of God’s salvation. They are indeed called to eat together, fellowship together, and worship together. In short, they are called to do “life together.” However, the old Peter, the old ethnocentric traditions of Jewish superiority, and a return to legalism resurfaced as the incident with Paul in Antioch shows. This incident in Antioch happened well after the Acts 10–11 revelation which indicates that there was a subsequent pull back toward a mono-ethnic similarity preference. Modern Christians can apply Peter’s failure and Paul’s reprimand personally to remind and encourage the need to intentionally preserve God’s desire for ethnic diversity even if it necessitates discomfort and inconvenience.

The fact that the confrontation between Paul and Peter happened in Antioch may not be coincidental. Both Antioch and Jerusalem are locations of two key New Testament churches that served as model multi-ethnic churches. Both referenced in the NT as experiencing specific ethnic barriers and in both churches, conflict and reconciliation occurred.

In Jerusalem, the church was born on Pentecost as a huge multi-ethnic crowd heard the Gospel and responded in repentance and faith, and received baptism. Those three thousand new converts were “Parthians and Medes and Elamites and residents of Mesopotamia, Judea and Cappadocia, Pontus and Asia, Phrygia and Pamphylia, Egypt and the parts of Libya belonging to Cyrene, and visitors from Rome, both Jews and proselytes, Cretans and Arabians” (Acts 2:9–11). These new believers from a vast multiplicity of ethnicities became the founding members of the early church and their experience of Pentecost was taken everywhere they went. The Jerusalem church was certainly diverse as recorded in their handling of the problem with the daily distribution of food to the Jewish and Hellenistic widows in Acts 6:1–7. By God’s grace and the

wise leadership of the apostles, this conflict was resolved through the appointment and consecration of a diverse group of seven deacons including those with Greek names.

In Antioch, Acts 11:19–26 records the founding of the term Christian: “The disciples were first called Christians at Antioch” (Acts 11:26). Why was there a necessity for this new word and why at Antioch? Verse 19 tells us that because of the persecution of Stephen men were scattered as far as Phoenicia, Cyprus and Antioch which are all north of Judea. Verse 20 adds that some of “them” meaning the scattered ones from Jerusalem were men from Cyprus (an island in the Mediterranean Sea) and Cyrene (west of Egypt in Africa, so the opposite direction from Stephen’s persecution than Cyprus). These men who were from opposite sides of the known world themselves also were bringing the good news to Gentiles indicating at least a three-culture diversity. The diversity was not only among the congregation but even the leaders and preachers were diverse in their culture. It is no wonder a new word had to be made to describe these people; nothing like this had ever happened before. Multi-ethnic people were coming together, eating, worshipping, singing, sharing, enjoying peace and harmony. “What should we call them?” onlookers must have wondered. “They have nothing in common except they all act like Christ. We’ll call them Christians.” This must have been about the way the new word came out. Note that verse 26 does not tell us the Christians referred to themselves as Christians but that they “were called” Christians. This passive tense tells us that onlookers, those outside the church, came up with this term. In other words, the church at Antioch was fulfilling our Lord’s heartfelt prayer in John 17 that they would be unified so that the world would know the Father.

Luke also goes out of his way to highlight diversity in Acts 13:1–3. From that passage we learn that the prophets and teachers in that church were from Africa, a Mediterranean island, Israel and Asia Minor. They may have all been Israelites ethnically. Saul, “the Hebrew of

Hebrews” certainly was, Barnabas was a Levite, Manaen grew up with Herod so he would have been a “Herodian” Hebrew, Simeon has a Jewish name, and Lucius of Cyrene could have been a “scattered” Israelite or a native of Cyrene. Either way, the by and large homogeneousness of this group doesn’t spark an interest with Luke but instead their different homelands are highlighted. Two of them, Saul and Barnabas, are chosen by God to go on a mission journey far away to work for God. Where do they go first? They travel to Barnabas’ home island of Cyprus. However, they did not stay only with Barnabas’ family; they traveled through the whole island until they came to Paphos where they shared gospel with Sergius Paulus, the proconsul—a Roman. The Antioch church was diverse from beginning to end, top to bottom, inside and out.

Since the early church missions were launched from Antioch, this multi-ethnic diversity became a hallmark of the church wherever it spread. Since God’s plans are above man’s plans, it becomes obvious that the multi-ethnic makeup of the Antioch church and her mission zeal was not an accident. Rather, it was all according to God’s grand plan. The church in Antioch was committed to bringing the good news of salvation to the world because the members of the church in Antioch came from all the various parts of the world.³³ Similarly, today’s multi-ethnic church can be challenged to share the Gospel with those of differing ethnic groups and can do so more effectively—if they are willing to take a “leap of faith” and see another Pentecost occur.

The Heavenly Worship in Revelation

In Revelation 7:9, John sees a vision of the heavenly worship and writes, “After this I looked, and behold, a great multitude that no one could number, from every nation, from all tribes and peoples and languages, standing before the throne and before the Lamb.” Clearly, God revealed that the heavenly assembly is a huge, diverse, multi-ethnic congregation and they are

³³ DeYmaz, *Building a Healthy Multi-Ethnic Church*, 23.

praising him with the words, “Salvation belongs to our God, who sits on the throne, and to the Lamb.” In a similar way, yet different order, Rev 5:9 which describes “men from every tribe, language, people, and nation” praising God.³⁴ Here, we read that Christ has ransomed (ESV) or purchased (NIV) multiple ethnicities and they are all worshipping Jesus Christ as they sing a new song: “Worthy is the Lamb, who was slain, to receive power and wealth and wisdom and strength and honor and glory and praise!” These lyrics from Revelation 5:12 have inspired countless liturgies and songs used in the church’s worship over the centuries—and rightly so, for the picture of heavenly worship provides another biblical validation (found in the last book of the bible) that what goes on in heaven should be reproduced here on earth. Jesus taught his disciples to pray, “Thy kingdom come, thy will be done, on earth as it is in heaven” (Matt 6:10) which means to ask for that which is done in heaven to break forth and be ushered in here on earth. Based on the description of heaven in Revelation 7, DeYmaz asks, “If the kingdom of heaven is not segregated, why on earth is the church?”³⁵ It is a beautiful witness when a local church mirrors the heavenly assembly by empowering Christ followers from various multi-ethnic groups to gather together (not based around earthly similarities and common backgrounds) for the sole purpose of worshipping, thanking, and exalting the Lamb who was slain.

John’s vision in Revelation 5:9 and 7:9 confirms that the heavenly assembly is multi-ethnic, however it should not be said that the church “needs to” look like the church in heaven. Even if every congregation was filled with multi-ethnic diversity and enjoyed multi-ethnic worship, that would not be the end goal of Christian sanctification. Indeed, God *is* working in his church to make us look more like the heavenly vision and to be a “heterogeneous fellowship”

³⁴ Hays, *From Every People and Nation*, 196. These four terms (nations, tribes, peoples, and languages) are found in Revelation 5:9, 7:9, 10:11, 11:9, 13:7, 14:6, 17:15.

³⁵ DeYmaz, Mark. “Why is the Local Church Segregated?”, accessed August 23, 2017, <http://www.markdeymaz.com/glua/2009/04/why-is-the-local-church-segregated-1.html>

and an “incarnation of the unity of the heavenly kingdom.”³⁶ The church does best allowing God to do his work—and knowing we do not *need* to look like the heavenly congregation, we *get* to!

The heavenly vision gives to us a glimpse of the blessings and rewards that follow righteousness. Matthew 5:6 says, “Blessed are those who hunger and thirst for righteousness, for they will be filled.” It does not say that the body of the church will be filled. A church may find it very hard and uncomfortable to fellowship cross-culturally—and especially bilingually! But it does say that “those” will be filled. Filled with what? Filled with God’s righteousness! Christians know and believe that our righteousness does not come by our own effort as taught by these passages: Romans 1:17, Romans 3:20–22, Romans 4:1-25, 2 Corinthians 3:9, 2 Corinthians 5:21, Galatians 2:21, and Hebrews 11:7. 2 Corinthians 5:21 “God made him who had no sin to be sin for us, so that in him we might become the righteousness of God” and Rom 1:17 “For in the gospel a righteousness from God is revealed.”

When a Christian or a church is given the opportunity to participate in multi-ethnic gatherings and ministry, it is common to find reasons or excuses why not to go (like the excuses given in Luke 14:18–20). But it is the Holy Spirit that moves the church to want to go. The biblical and theological validations provided in this chapter serve as a catalyst to cause believers to seize these multi-ethnic opportunities to do ministry—yet most churches remain mono-ethnic which brings us full circle to consider why the vast majority of churches are mono-ethnic.

A recap of the controversy surrounding multi-ethnic ministry mentioned in the introduction of this chapter is in order. As presented, there are many theological and biblical arguments for why churches should strive to become multi-ethnic. Richard Hardison provides an overview and summary of the main arguments that are commonly presented within the multi-ethnic church

³⁶ Yohannes Mengsteab, *Multicultural Multiethnic Ministry* (Holland: Western Michigan Seminary), 19.

movement (some of which have been utilized in this chapter) to promote the multi-ethnic mandate.³⁷ On the opposite hand, there are many theological and biblical arguments which support the idea that there is *not* a mandate found in Scripture for local churches to be multi-ethnic. This is Hardison's position and primary thesis. He presents this perspective by way of a thorough critique of the multi-ethnic church movement. He makes a strong theological and biblical case defending the position that it is good and fine for the local church to be mono-ethnic.³⁸ While pointing out flaws in the arguments of the multi-ethnic mandate proponents, Hardison argues that choosing to be multi-ethnic is strictly an option, not a command. This position empowers the church to do its mission under grace, not under law (Rom 6:14-15).

My MAP advisor, Dr. Victor Raj, an Indian-born Christian pastor and theologian rightly points out that the entire bible is a multi-ethnic story book from Genesis to Revelation—and that it should not be viewed as only having a smattering of multi-ethnic passages. This understanding of Scripture sees the church as being God's multi-ethnic, multi-lingual force to bring His Gospel of peace and blessings to all. The church is always enriched when it gathers together with new brothers and sisters with whom we can actually experience the truths of God from a different angle; and believers always grow whenever they fellowship with or share the Gospel of Jesus Christ with someone different than themselves. It might be unfamiliar and uneasy territory but by faith we know that God is with us and we will see a glimpse of his righteousness and be changed and blessed. Stephen Rhodes explains the blessed change in both Peter (the Jew) and Cornelius (the Gentile) in Acts 10 and says, "The Peters and the Corneliuses of today still need each other; we still need to be changed by God through our encounters with one another."³⁹ Every time that

³⁷ Hardison, *A Theological Critique of the Multi-Ethnic Church Movement*, 37–88.

³⁸ Hardison, *A Theological Critique of the Multi-Ethnic Church Movement*, 89–152.

³⁹ Stephen A. Rhodes, *Where the Nations Meet: The Church in a Multicultural World* (Downers Grove, IL:

my wife and I have had the opportunity to worship with fellow believers who are not culturally like us (in China, Thailand, Hawaii, Atlanta, on numerous military bases, and now with the Karenni at Mt. Calvary in middle Georgia), we have always been greatly enriched in our faith and wonderfully encouraged with new insights from our new Christian brothers and sisters.

InterVarsity, 1998), 118.

CHAPTER THREE

LITERATURE REVIEW ON MULTI-ETHNIC WORSHIP

Introduction

Across the country and around the world many churches are involved in multi-ethnic and multi-lingual worship services. Many ways have been tried to manage and assimilate this diversity in keeping with the congregations' stated missions. In this chapter, some findings from current literature will be presented from various churches that have conducted 1) multi-ethnic, bilingual worship where translation is used, 2) multi-ethnic worship in a monolingual setting, and 3) bilingual worship among a congregation made up of bilingual members (the membership may be mono-ethnic or multi-ethnic). Note: In reviewing other literature for this MAP, much was found on the topic of multi-ethnic ministry (including, for example, the methods and challenges of starting multi-ethnic churches), however, it was difficult to find literature specifically on this MAP topic which is focused on the *development* of multi-ethnic, bilingual, combined worship services that foster Christian unity and fellowship between two ethnic groups.

While the first method above was utilized in this MAP, it is important to state that no one model can or should be promoted as better than another. Also, a church must be wary of setting up a model that "could become an idol and its promotion idolatry."¹

Prior to reviewing these models of multi-ethnic worship practices, this chapter will begin with defining key terms in this MAP including ethnic, ethnicity, multi-ethnic, and mono-ethnic. The chapter will then conclude with a brief look at some of the benefits and challenges of multi-

¹ William Cenker, Ed. *The Multicultural Church: A New Landscape in U.S. Theologies*. (New York: Paulist Press, 1996), 70.

ethnic worship and multi-ethnic ministry along with a brief response to the homogeneous unit principle (HUP) that has led many to the conclusion that multi-ethnic congregations should not even be pursued.

Definitions: Ethnic, Ethnicity, Multi-Ethnic, Mono-Ethnic

The title of this MAP is “Empowering a Local Church to Reflect Revelation 7:9 Unity through Multi-Ethnic Worship.” The key words and terms used both in this title and throughout the entire work are “ethnic” and “multi-ethnic.” Therefore, by way of introduction, the words ethnic, ethnicity, multi-ethnic, and mono-ethnic need to be defined and clearly understood for the purpose of reading this MAP and also when reviewing other research related to this topic. The following definition for “ethnicity” is presented with the understanding that “ethnic” and “ethnicity” are used synonymously and interchangeably in this MAP (so defining one will suffice in understanding both). Also, once these words are defined, then the terms “mono-ethnic” and “multi-ethnic” can be understood as explained at the end of this introduction. The following definition will be used for this MAP and is applicable for the specific ministry context of serving Burmese refugees in Warner Robins, Georgia (however, this definition may not be in use or applicable in other literature or other contexts): “a social grouping with a shared place of origin, history, culture, language, and physical characteristics.” Closely related, but not the same as this definition, are the following definitions of ethnicity: “Membership of an ethnic group is defined by a shared cultural heritage, ancestry, origin, myth, history, homeland, language or dialect, symbolic systems such as religion, mythology and ritual, cuisine, dressing style, art, and physical appearance.”² A similar, brief definition of ethnicity is “a social grouping that shares a common

² Wikipedia The Free Encyclopedia, accessed on June 25, 2017, https://en.wikipedia.org/wiki/Ethnic_group.

and distinctive culture, religion, language, or the like.”³

Note that this shorter definition *does not* include physical traits (for there is much debate among sociologists and anthropologists on what should be included in the definition and understanding of ethnicity), whereas, both of the above definitions *do* include religion. In this MAP, ethnicity will be defined as “a social grouping with a shared place of origin, history, culture, language, and physical characteristics.” This working definition is best for this ministry context since it can be used to define and describe both the Karenni people from the Kayah State in Eastern Burma who are now living in Warner Robins, Georgia (and form a Karenni-speaking worshipping community at Mt. Calvary) as well as the Caucasian people who were born and raised in America and who are also living in Warner Robins, Georgia (and form an English-speaking worshipping at Mt. Calvary). While some westerners dispute that physical appearance is related to ethnicity, it should be noted that Asians certainly connect physical appearance to ethnicity. Every Asian person I have met (who was born in Asia) has an uncanny ability to accurately state what nation (and more specifically, what region of a nation) an individual comes from. This is determined by one’s facial features, skin color, and hair. An Asian, therefore, relies upon unique, obvious physical attributes (not so obvious to westerners) to determine ethnicity.

The definition of ethnicity used in this MAP differs from that of many anthropologists because it *does not* include religion. Religion is called a “swing category within definitions of ethnicity.”⁴ A Christian understanding of ethnicity needs to recognize that religion cannot determine one’s ethnicity just as much as one’s height or the amount of one’s wealth can determine his or her ethnicity. When a person becomes a Christian, he does not abandon his

³ Dictionary.com, LLC. 2017, accessed on June 25, 2017, <http://www.dictionary.com/browse/ethnicity?s=t>.

⁴ Denise Buell. *Why This New Race: Ethnic Reasoning in Early Christianity* (New York: Columbia, 2005), 41.

ethnicity. Many Karenni animists have become Christians, but they are still Karennis. While it is widely exclaimed by many in Thailand that “to be Thai is be Buddhist” (and 95 percent of Thais do claim to be Buddhist as well as 87 percent of the people of Burma), this statement is not true. There are over half a million Thais who are baptized followers Jesus. They are both Christian and Thai, not Buddhist. Therefore, one’s religion does not determine one’s ethnicity.

A complete Christian understanding of ethnicity must be influenced by the Scriptures. The Greek word ἔθνος “ethnos” (from the adjective ἔθνικός, “ethnikos”) refers to people groups and nations. The Septuagint used “ta ethne” (“the nations” or “the Gentiles”) for the Hebrew word “goyim” which refers to “the nations” meaning all of the non-Jews or Gentiles. In Old Testament passages such as Isaiah 49:6, there is no negative connotation to this word. In Classical Greek, the term took on a meaning comparable to the concept now expressed by “ethnic group”, mostly translated as “nation, people.” Hellenistic Greek then narrowed the term to refer to “foreign” and “barbarian” nations in particular (and the meaning of “heathen” and “pagan” was then attached, bringing a negative connotation when compared with believers).⁵ Therefore, in early modern English and up through the mid-nineteenth century, ethnic was used to refer to ethnic unbelievers, heathen, or pagans. After the nineteenth century, ethnic came to mean “ethnic group” or “people group” as we now understand in common usage.

Regarding the terms “mono-ethnic” and “multi-ethnic,” it is readily understood that a given ethnic group clearly perceives themselves to have a common affinity with each other. If you are Karenni, you can immediately identify another Karenni person and you can also easily differentiate between Karennis and non-Karennis. This is because they know that they have a shared place of origin (they were born in Burma or Thailand), history (they experienced civil war

⁵ Dictionary.com, LLC. 2017, accessed on June 25, 2017, <http://www.dictionary.com/browse/ethnicity?s=t>.

and spent years in the refugee camps), culture (they dress, eat, and raise their families in similar manner), language (they speak Karenni), and physical characteristics (they look alike).

Therefore, when everyone in a gathering place is from the same ethnic group, that can be described as a “mono-ethnic” group of people. When one or more white English-speaking, American-born people enter that same gathering place, it then becomes a “multi-ethnic” group.

Finally, from the viewpoint of the Great Commission in Matthew 28 where Jesus commands his followers to go and make disciples of all “ethnic groups,” we understand that the Gospel can be spread within the same ethnic group (that shares the same language and culture) without hitting any walls or barriers of understanding (other than spiritual barriers). However, when the Gospel goes forth in a “multi-ethnic” setting, one must be prepared to encounter many barriers that hinder and complicate understanding which include linguistic and cultural walls.

Multi-Ethnic, Bilingual Worship

Across the country and around the world many churches are involved in multi-ethnic and multi-lingual worship services. Many ways have been tried to manage and assimilate this diversity in keeping with the congregations’ stated missions. Based on the literature review, there are three general models or categories of multi-ethnic worship that will be presented in this chapter. In this section, findings will be presented from churches that have conducted multi-ethnic, bilingual worship where translation is used.

Some congregations make an intentional effort despite hardships and difficulties to translate whole services or at least some components of the worship service from a majority language to a minority language. The Catholic Archdiocese in Los Angeles has promoted “multicultural masses” on certain holy days including Pentecost Sunday and Maundy Thursday. These special multi-ethnic services draw on the culture and language of the various parish

groups, utilizing translation and multi-lingual songs to include a variety of musical styles. Kathleen Garces-Foley, in her book *Crossing the Ethnic Divide*, writes: “Such services are difficult to do well, but parishioners are more inclined to appreciate their symbolic unifying value when they are held only occasionally.”⁶ She goes on to express, in her estimation, why these joint services have not been adopted in many churches: “Multilingual/multicultural services are a way churches try to bridge ethnic divisions and form a sense of community. Despite much creative experimentation, such services have not been widely adopted. Members like the idea of a common service but find the end result less than satisfying.”⁷

In Chinese-English churches in the Bay Area a study showed that some congregations utilized bilingual worship. Sometimes it was facilitated by translation and sometimes by using headsets where the translator would speak simultaneously with the pastor into the microphone of the headsets of listeners in that language. For some congregations, bilingual worship is a stepping-stone to growing large enough so that two service times can be developed to separate the two languages. Others desire to keep the bilingual nature to preserve unity, to utilize the resources and gifts God has given them, and because they “believe that the *church* at its best should be generationally and culturally inclusive.”⁸

Among Hispanic Baptists in Texas all respondents in a case study were drawn to their church because of the multi-ethnic context. There were five Spanish-speaking respondents in this case study, five bilingual respondents, and five English-speaking participants. Although they all appreciated their church for its multi-ethnic competence, they all looked forward to different

⁶ Kathleen Garces-Foley, *Crossing the Ethnic Divide* (Oxford, NY: Oxford University Press, 2007), 157.

⁷ Garces-Foley, *Crossing the Ethnic Divide*, 157.

⁸ James Chuck, "Growth of Chinese Protestant Congregations from 1950 to Mid-1996 in Five Bay Area Counties." *Chinese America: History & Perspectives* 63 (2001). *MasterFILE Premier*, EBSCOhost, accessed August 11, 2017.

goals as far as use of language and cultural symbols.⁹ Though the different groups of members were not unified in their goals, they are making the effort and struggling through the issues of providing multi-ethnic, multi-lingual worship. All agreed that the effort was very challenging.

In South Africa, some multi-lingual congregations still favor the white, English ethnicity and language, even though whites may be a minority in the congregation. In spite of the good intentions of wanting to be multi-ethnic, the indigenous cultures often feel marginalized and do not preside over the same jurisdiction as do the non-official language of English and the old official language of Afrikaans. Although linguistic diversity is reflected in the publications of worship helps such as prayers and hymns, the importance of the indigenous person is still downplayed in the life of the congregation.¹⁰

Dennis Webb is the pastor of the Naperville Church of the Brethren, an intercultural congregation, in the Illinois-Wisconsin District. He has pastored there for eleven years and the congregation is predominately Indian. He claims that maintaining multiple languages is an ongoing challenge. The congregation grappled with the decision of being an English-speaking church or a Hindi-speaking church. They decided on using English as the dominant language while utilizing Hindi as various times, but the older members do not have a good command of the language and after eleven years it is still an issue. He realizes it needs to be addressed as a whole congregation and hopes to initiate that conversation soon.¹¹

Multi-lingual worship has been criticized by some as being just segregated congregations

⁹ Jimmy III Garcia, "Diverse Worship Styles among Hispanic Texas Baptists." *Baptist History And Heritage* 37, no. 3 (2002): 31. *ATLA Religion Database with ATLASerials, EBSCOhost*, accessed August 9, 2017.

¹⁰ Venter D. "Silencing Babel? Language Preference in Voluntary Associations—Evidence from Multi-Cultural Congregations," *Society In Transition* [serial online]. 29(1/2) (June 1998): 22. Available from: MasterFILE Premier, Ipswich, MA, accessed July 30, 2017.

¹¹ Dennis Webb, 2014. "Multiculturalism: A Challenging Necessity," *Brethren Life And Thought* 59, no. 1 (2014): 47-58. *ATLA Religion Database with ATLASerials, EBSCOhost*, accessed July 30, 2017.

sharing property or de facto parallel congregations. Others support and encourage the idea that there is nothing wrong with parallel congregations sharing space; in fact, there may be some benefits.¹² The benefits basically stem from the idea that some effort toward unity and fellowship is better than no unity and fellowship at all, as in the case of the next congregation. Emerson recalls a Midwestern congregation where some Hispanic members came to the church council to ask if parts of the worship could be translated for the sake of their spiritual nourishment. It was explained that some older Hispanic members couldn't understand much English and there were also other Hispanic residents in the community that would come if translation was offered. The Hispanic members were met with suspicion and rejection and within months they had all withdrawn from that congregation.¹³ As the world becomes a more international community, opportunities for multi-ethnic, multi-lingual worship will become increasingly more common. In coming years, the question will only grow louder, how will the church respond to these opportunities and challenges for ministry?

Multi-Ethnic, Monolingual Worship

Multi-cultural churches that are monolingual do not need to navigate through discussions of how much of the service to translate, which parts should be printed bilingually, or what songs are familiar to both languages. They are able to concentrate on how to best serve each culture equally. Many churches are experimenting with different ways to make a healthy multi-ethnic congregation where the congregants all speak English. These churches are intentionally aiming at inviting and welcoming those from any and every ethnicity. There are many experts that give advice to pastors, many that tell stories of intentional multi-ethnic ministry versus the difficult

¹² Garces-Foley, *Crossing the Ethnic Divide*, 156.

¹³ Emerson and Woo, *People of the Dream*, 150.

realities of achieving that goal, and many that are in a transition from or to bilingual worship. These topics will be covered in this order.

McManus gives five steps for leaders to follow to transform a congregation of diverse ethnicities into a congregation moving in harmony with God's direction. The transformation begins with pressing into the Bible to ground themselves in the truth in order to grow spiritually resilient for the coming challenges. Second, the leader needs to make sure they have a clear vision, that they are real and honest, and that they have actually experienced a transformed life themselves. The third step is identifying and equipping leaders from within the church. Step four is to determine whether or not the first three steps have been carefully worked through and accomplished; if so, step five is to lead the church and to "integrate the change process in all you do. If not, start back at step one."¹⁴ DeYmaz has seven similar steps for a congregation to take when trying to become multi-cultural. He introduces seven core commitments. They are 1) embrace dependence, 2) take intentional steps using translation, inviting change and not allowing fear of what people might think to determine direction, 3) empower diverse leadership, 4) develop cross-cultural relationships, 5) invite leaders to intentionally converse cross-culturally and share what they learn, 6) promote a spirit of inclusion beginning with worship format, 7) mobilize for impact in order to bless the city, lead people to Christ, encourage the greater body, and fulfill the Great Commission.¹⁵ "Inclusion" is a way for leaders to grow healthy multi-ethnic congregations.¹⁶ Inclusion begins with a diversified worship format, not just tolerating people of other ethnicities but including and appreciating the gifts and abilities they bring.¹⁷ This can be

¹⁴ Erwin R. McManus, *An Unstoppable Force: Daring to Become the Church God Had in Mind* (Loveland, CO: Group, 2001): 186–91.

¹⁵ DeYmaz, *Building a Healthy Multi-ethnic Church*, 167–77.

¹⁶ Garces-Foley, *Crossing the Ethnic Divide*, 83.

¹⁷ DeYmaz, *Building a Healthy Multi-ethnic Church*, 112–13.

accomplished by installing ethnic members in various church structures including the leadership of the church, the various programs of the congregation, and the leadership team for the corporate worship life of the church.¹⁸ As members of diverse ethnicities are taking on tasks in these various church structures, misunderstandings will inevitably happen. This can and should be expected. When the friction arises from working cross-culturally, practicing patience and forbearance with one another is a challenge.¹⁹ This is because people come together from their own “habitus.” A person’s or group’s habitus is more than just what they know about themselves; it goes much deeper than that. Habitus is learned dispositions, which are so thoroughly and completely infused in people that they struggle to communicate them. These are instincts that are developed in childhood and run so deep that people don’t understand why they feel so strongly about a seemingly unimportant issue. So, when groups of people from diverse habitus come together, even in Christian love, to achieve a unified goal, gifted and thoughtful leaders will use detailed steps to develop intentional outcomes.²⁰ Webb refers to habitus as unique cultural traditions that never go away. They can’t be prayed away and must always be reckoned with. He cautions not to judge but rather appreciate the diverse cultural realities. Giving examples, he describes his experience with some groups that come on time and some that come late. He simply concludes “so the group that arrived early leaves early, and the one that came late, lingers. This is just the way it is.”²¹

Webb lists ten lessons he learned from multiple positions in multi-ethnic ministries including eleven years as pastor of a predominantly Indian multi-ethnic congregation. Among his

¹⁸ Garces-Foley, *Crossing the Ethnic Divide*, 89.

¹⁹ DeYmaz, *Building a Healthy Multi-ethnic Church*, 85–86.

²⁰ Emerson and Woo, *People of the Dream*, 144–5.

²¹ Webb, “Multiculturalism: A Challenging Necessity,” 52.

unique and helpful pointers is having common goals. For example, his congregation is very good at service. They serve the marginalized, the hurting, and the homeless. They get together for this common purpose and work together. When they come together to worship Christ, the focus is taken off of their cultural differences; their focus, rather, is on Christ and the united, common goal of serving others.

Another of Webb's unique points is that conflict resolution is always a multi-layered process. The Indian culture does not operate well with the western up front and honest style of confrontation. In the Indian culture, a conflict with an individual soon becomes a family conflict so the problem escalates rather quickly. Be ready to call in intermediaries. A third lesson unique in Webb's list is the indispensable need for self-reflection to discover one's own cultural identity. If one is not fully aware of one's own cultural uniqueness, heritage, and baggage, one cannot effectively lead a multicultural congregation.²² Also, when people are aware of their cultural baggage, they can more easily lay it aside when it comes time to humble themselves in worship with other people who have baggage.

Choi introduces his "multi-perspectival approach" for preaching to the multi-ethnic congregation. A multi-perspectival approach considers the diversity of cultural perspectives within the Scriptural text, the pastor and the congregants. He gives four considerations for preachers as they prepare sermons for the multi-ethnic congregation. The first is to recognize that it is Scripture alone that unifies the congregation. As Peter and James discerned between human tradition and Scriptural truth in Acts 15, so preachers must lean on Scripture to determine God's truth that has the power to unify all ethnic groups. The second consideration says that no one culture can define Christian culture. This has happened in the past since Christianity has

²² Webb, "Multiculturalism: A Challenging Necessity," 47-58.

commonly been associated with western culture. The third consideration is to acknowledge that one culture's understanding of the Bible is not infallible. Various cultures throughout history collectively reveal the true God. No culture is so advanced as to claim superior access to the truth of God and no culture can be so marginalized as to be excluded. The last consideration of which preachers need to be aware is that their own cultural bias can influence their hermeneutics. Because people are all so embedded in their own culture, the only way to be aware of this is to find out how people of another culture understand the text.²³

Many multi-ethnic churches like Mosaic, Oasis and Evergreen in California and Wilcrest in Houston, Texas have been studied to find out about multi-ethnic worship. Each is uniquely different in their approach to being a multi-ethnic church.

Evergreen is a multi-ethnic congregation that openly celebrates its diversity with special events such as a Culture Festival where foods and other cultural items are shared, however, Evergreen does not emphasize public displays of diversity. Sunday worship services are the most important chance for churches to show their commitment to inclusion. Hiring ethnic worship leaders and raising up ethnic lay leaders are important steps. For example, one family was observed walking quite a distance in the room at communion time to take the Lord's Supper from the African American Elder. Even more challenging and telling is for the content and form of the service to reflect the ethnic makeup of the congregation. Allowing an African American to be an elder is one step, including his form and way of presenting the Lord's Supper is another step entirely.²⁴

Mosaic, on the other hand is a church that utilizes a "color blind" approach to multi-

²³ Woosung Calvin Choi, "A Multiperspectival Approach: Preaching to the Multiethnic Congregation." *Trinity Journal* 33, no. 2 (2012): 276-79. *ATLA Religion Database with ATLASerials*, EBSCOhost, accessed August 24, 2017.

²⁴ Garces-Foley, *Crossing the Ethnic Divide*, 93.

ethnicity. This is rather ironic as their color blindness actually makes them become more mono-cultural since diverse ethnicities are not celebrated or showcased. They are downplayed as the concept of just treating people like people is emphasized. Also, the intent is to celebrate oneness in Christ and to practice a new Christian culture that supercedes each of the various ethnicities.

In his research, Kevin Gushiken shared his conviction about ethnic identity as “an essential part of a person’s self-concept. In order to remove hindrances to ethnic identity, it is important to understand the influences that encourage or discourage ethnic identity.”²⁵

At Wilcrest Church, the pastor has learned to preach dialogically allowing response in the midst of his sermons, but the feedback the pastor has gotten is that the attempts that have been made to include the African American is not enough. They have indicated they still feel they are giving up a lot more than other ethnic groups in the congregation.²⁶ Another issue at Wilcrest is the sense of time. The whites and Asians both have an exact sense of time whereas blacks and Latinos have a looser sense. If an event is supposed to start at a certain time it is hard for some to not be offended when people show up late. Feelings are then hurt when that offense is verbalized.²⁷ These dynamics can especially impact the worship of a multi-ethnic church that wants to start and end on time, and wisdom from on high is needed to navigate through this.

One pastor who has served in several multi-ethnic congregations speaks of multiculturalism as both an opportunity and a challenge. He compares it to the story of two shoe salesmen who went to Africa to sell shoes. They both sent telegrams back home to report their assessment of the market there. "Situation hopeless, (stop) they don't wear shoes," wrote one

²⁵ Kevin M. Gushiken, "Is a Christian Identity Compatible with an Ethnic Identity? An Exploration of Ethnic Identity Negotiation Influences and Implications for Multiethnic Congregations." *Christian Education Journal* no. 1: 33 (2014): 46. *Academic OneFile*, EBSCOhost, accessed August 24, 2017.

²⁶ Emerson and Woo, *People of the Dream*, 106.

²⁷ Emerson and Woo, *People of the Dream*, 143.

who focused on the challenge. The other one wrote "Glorious opportunity (stop) they don't have any shoes here." The pastor who told this story is himself ethnically Jamaican and is pastoring an Indian population living in the Midwest United States. He takes a relaxed approach to his multi-ethnic ministry knowing that challenges and confrontations will exist but that "in truth, when multiculturalism works, my experience is that it is literally like heaven. It is a powerfully humbling experience. It is also a terribly frustrating and challenging experience, which is precisely why it is so invigoratingly enriching."²⁸

Cobb led an extensive analysis of two large studies (General Social Surveys and National Congregations Sides) involving Whites, Blacks and Hispanics from White or Black homogenous congregations and also from multi-ethnic congregations. Assuming that White versus Black inequality exists, he determined to find out how these different groups explain the inequality. He started with the hypothesis that Whites from multi-ethnic congregations will explain that Black/White inequality is caused by different societal structures. Additionally, he hypothesized that Whites from homogenous congregations will have a more individualist explanation for Black/White inequality. He also thought that Blacks and Hispanics in multi-ethnic congregations and homogenous congregations would explain Black/White inequality similarly.²⁹ His findings were not what he predicted. He found that religiously affiliated Blacks and Hispanics tend to hold different attitudes than religiously affiliated Whites, but these differences largely disappear inside multi-ethnic congregations. Their findings suggest that multi-ethnic congregations leave White dominant racial frames unchallenged, potentially influencing minority attitudes to embrace such frames or multi-ethnic congregations may even attract racial minorities who are

²⁸ Webb, "Multiculturalism: A Challenging Necessity," 47–58.

²⁹ Ryon J. Cobb, Samuel L. Perry, and Kevin D. Dougherty, "United by Faith? Race/Ethnicity, Congregational Diversity, and Explanations of Racial Inequality," *Sociology Of Religion*. 76, no. 2 (2015): 181. *Academic Search Elite*, EBSCOhost, accessed August 24, 2017.

more likely to embrace those frames in the first place.³⁰

Pastor Webb's congregation was deciding which language to use. As bilingual congregations like this one struggle with their goals and how to reach them, they sometimes revert to a monolingual congregation. Similarly, monolingual congregations may grapple with their role in the Revelation 7:9 vision of the church and desire to transition to a multi-ethnic, bilingual congregation. Courtney Goto is of Japanese descent but was born in America. She hardly feels Japanese because several generations of her family have lived in America, but she also feels that something needs to be done to preserve her Japanese identity. "With a dwindling need for bilingual worship, Japanese-American churches face a critical question: 'Why retain the Japanese part of our identity?'"³¹ Through play and the use of Japanese artifacts and language, Courtney's mother equips church members to construct a theology that reaffirms their identity as Japanese-American Christians. She uses artifacts, role-playing and drama to help members "play" a Japanese Christian.

Bilingual Worship by Bilingual Members

Two different ways have thus far been presented to achieve multi-ethnic or multi-lingual worship. The way that has been introduced at Mt. Calvary is multi-ethnic, bilingual, combined worship which was presented as the first model above. The second model that was presented is when multi-ethnic people who speak the same language worship together (multi-ethnic, monolingual worship). This group will share some issues with the first group but some issues are avoided because the worshippers all speak the same language.

³⁰ Cobb, Perry, and Dougherty, "United by Faith? Race/Ethnicity, Congregational Diversity, and Explanations of Racial Inequality," 194–196.

³¹ Courtney T. Goto, "Pretending to Be Japanese: Artistic Play in a Japanese-American Church and Family." *Religious Education* 103, no. 4 (2008): 440. Complementary Index, EBSCOhost, accessed August 9, 2017.

It should be noted that the “shared space” model is commonly used in conjunction with the first model above. This is also the case with Mt. Calvary. Separate worshipping communities or congregations using different languages share the same space or the same campus for worship at different times or different rooms. It can be expected that the ethnic groups using this model tend toward separation if events to intentionally bring the two cultures together are not planned. However, even with planned events, the various groups in the church tend to not fellowship closely. This method does not intentionally seek to unify the two cultures except on occasion; perhaps for specially planned joint worship services or social gatherings.

The third and final model was surprising to discover as it is only possible with a bilingual congregation, that is, a congregation with a majority of members who speak two or more languages. There seems to be mutual agreement among these congregations that there are benefits, even spiritual benefits, in alternating languages or at least in utilizing spiritual understanding in more than one language to enhance meaning.

As we become more and more a part of an international society more and more tasks, education and theorizing will be done by individuals capable of thinking in more than one language; that is, bilingual people. It has often been stated that Asians think in circles while westerners think linearly. What happens then when an Asian learns to think like a westerner or vice versa? Shen Haibo concludes that original conceptual tools can be generated.³² So what contribution does this bilingualism or bilingual “aesthetic” make in the realm of religious education, tradition and practices? First, a bilingual aesthetic can assist religious educators in teaching the universality of a shared faith and mission while sustaining the value of diversity in matters of doctrine, theological approaches, worship expressions, and traditions within that faith.

³² Shen Haibo, "A Dui Hua (对话) Standpoint to Multilingual Educational Theorizing," *Education Sciences* 7, no. 1 (January 2017): 1. *Complementary Index*, EBSCOhost, accessed August 10, 2017.

Second, a bilingual aesthetic can offer models of communication across diverse communities without forcing assimilation to one expression of faith in the process. “For I have realized, by teaching in two languages, that by transiting from one linguistic community to another I cannot be controlled by the ethnocentric tendencies of either one.”³³ Third, religious education can utilize a bilingual aesthetic by allowing the religious educator the ability to break down the public/private dualism that characterizes religious discourse. Finally, a bilingual aesthetic can help us evoke a sense of mystery and awe for the divine. By teaching in two languages, each language is precarious in itself. That humbling experience opens us to be “surprised by just another word, communicated by a language that we are yet to comprehend, that of a God who being transcendent can still engage us through revelations that are humanly accessible—for God is fully bilingual.”³⁴

The 78th General Convention of the Episcopal Church, held in Salt Lake City, Utah, in July 2015, produced substantial developments in publishing new liturgical resources in French, Spanish and Creole for the various dioceses to use. The resolution was submitted to address the issue of a lack of linguistic diversity in the texts of certain liturgical parts since monolingual English tends to carry with it “oppressive inculturation that loses expression and meaning in a world with Black Lives Matters, and other political issues.”³⁵ Imagine new resources containing liturgical parts such as the Collect for Purity, the Sanctus, the “words of institution” in the eucharistic prayers, and various forms of the Lord’s Prayer in various languages. Not only have ritual parts of the liturgical service been suggested to be translated so as not to lose expression

³³ Haibo, “A Dui Hua (对话) Standpoint to Multilingual Educational Theorizing,” 1.

³⁴ José R. Irizarry, “A Bilingual Aesthetic for Religious Education,” *Religious Education*. 102, no. 2 (2007): 127. *ATLA Religion Database with ATLASerials*, EBSCOhost, accessed August 9, 2017.

³⁵ Bryan Cones, 2016. “The 78th General Convention of the Episcopal Church and the Liturgy: New Wine in Old Wineskins?” *Anglican Theological Review* 98, no. 4 (2016): 684. *MasterFILE Premier*, EBSCOhost, accessed August 9, 2017.

and meaning but also “alternating language” has been used in non-ritual talk to enhance meaning for the bilingual congregation. Following is an excerpt of an actual homily at a Catholic Service:

And as the young man was crying, she kind of took him and looked into his eyes and wiped his tears, and said, ‘no te preocupes mi hijo, porque Dios, don’t worry my son, because God va contigo.’ Powerful words. Powerful words that a mother said to her kid. ‘So that he goes with you; you might be filled with hope, that everything was going to be okay. No te preocupes ‘Don’t worry mi hijo que Dios va contigo and you know what? That’s exactly what God is, my son, because God goes with you saying to us today. No te preocupes, porque yo estoy contigo. No te ‘Don’t worry, because I am with you.’³⁶

This priest is clearly alternating bilingual speech as each language expresses better what he is desiring to communicate to the bilingual listeners.

The use of bilingual speech in worship is hardly a new trend. In the early church words like Abba, Halleluiah and Amen are examples of bilingual forms used to extend meaning. In the first letter to the Corinthian church, largely populated by Greeks, the word *Maranatha* is used in chapter sixteen verse twenty-two as it is probably rendered as an invocation, “Our Lord, Come!” and later the same invocation is placed in a Eucharistic setting inviting our Lord to come to us in the Supper.³⁷

In her study of three Anglo-ethnic churches Martha J.M. Baily concluded that churches should “seriously consider embracing opportunities for sharing facilities with those who speak other languages. Doing so changes the outlook and understanding of all involved.”³⁸ According to her the benefit of spiritual understanding enhanced by multi-ethnic worship extends down to

³⁶ Gabriela G. Alf raz, “Language Alternation and Choice in a Formal Register: Spanish and English in Bilingual Catholic Services.” *International Journal Of Bilingualism*. no. 4 (2009): 422. *Academic OneFile*, EBSCOhost, accessed August 9, 2017.

³⁷ Ralph P. Martin, “Patterns of Worship in New Testament Churches.” *Journal For The Study Of The New Testament*. 37 (1989), 68. *ATLA Religion Database with ATLASerials*, EBSCOhost, accessed August 10, 2017.

³⁸ Martha Jean Mugg Bailey, “Shared Church Facilities: A Study of Three Anglo-Ethnic Arrangements,” *Baptist History And Heritage*, 39, no. 3 (2004): 50, *ATLA Religion Database with ATLASerials*, EBSCOhost, accessed August 11, 2017.

the children of the congregations as they are together “creating the newest version of American culture and benefit from seeing the church have a role in that creation.”³⁹ As the church influences our culture as it develops within multi-ethnic and bilingual frameworks so we will have new understandings of our faith. Maranatha! Come, Lord Jesus!

Benefits and Challenges of Multi-Ethnic Ministry

As the world becomes more globalized with international education, trade and travel and the need for refugees to find safe communities, jobs, schools, homes, and social networks, Christian churches will continue to have unending opportunities to become more multi-ethnic and multi-lingual. Dennis Webb explains these opportunities and challenges stating, “A true multicultural community seeks to maintain a balance of power, communication, and authenticity among the different cultural groups, in which no one group in this process will dominate, nor will any be made disadvantaged.”⁴⁰ A benefit that multi-ethnic churches enjoy is that real opportunity exists to practice community and to experience the oneness and unity that Christ prayed his followers would share. This “balance, communication, and authenticity” spoken of by Webb can easily be missing in many western, mono-ethnic churches that tend not to live in community (but opt for showing up for an hour and going home after worship) and are not as inclined or challenged to figure out how to do “life together.” The challenge of learning how to worship together in a multi-ethnic, bilingual setting actually leads both ethnic groups to take the next step of befriending and caring for each other and learning to love unconditionally. This not only brings benefits to the church but also to the greater community. In their book, *Divided By Faith*, Emerson and Smith state that “educated, sacrificial realistic efforts made in faith across

³⁹ Bailey, "Shared Church Facilities," 50.

⁴⁰ Webb, "Multiculturalism: A Challenging Necessity," 47.

racial lines can help us together move toward a more just, equitable, and peaceful society. And that is a purpose well worth striving toward.”⁴¹ Another benefit that multi-ethnic churches will experience is the sharing of spiritual understanding and new spiritual growth that is not limited to one cultural perspective. Kevin Gushiken explains that:

it is essential for churches to consider individual pilgrimages by valuing the life situations and unique cultural factors that influence the spiritual formation process. Furthermore, it is necessary for multiethnic congregations to self-theologize to ensure spirituality is Gospel-centered rather than laden with nuances of one’s culture.⁴²

In other words, the beautiful, multi-faceted Gospel is cherished more when seeing the impact it has upon those in another culture. The same Gospel of the same Savior Jesus Christ transforms all, but in uniquely different ways. Gushiken further explains that, “The temptation for faith communities is to generalize the spiritual journey assuming that one particular pathway to maturity should be similar to another. This tendency is especially true at the key juncture in the life of a believer—the moment of salvation. The tendency in the Western evangelical church is to reduce evangelism to an individual cognitive decision.”⁴³ But for the Karenni from Burma or the Thai from Thailand, conversion often takes place over the course of years. Therefore, a western congregation like Mt. Calvary should understand that multi-ethnic ministry is a “long game” and takes a lengthy investment of time. Unfortunately, many churches in America tend to seek a set of actions that guarantee success and bring quick results. The temptation from the church growth movement is “to try to find a legalistic program that guarantees success.”⁴⁴ Choosing to engage in multi-ethnic ministry can help a congregation to not fall into that temptation, but rather, seek

⁴¹ Emerson and Smith, *Divided by Faith*, 172.

⁴² Kevin M. Gushiken, “Spiritual Formation and Multiethnic Congregations.” *Journal Of Spiritual Formation & Soul Care* 4, no. 2 (2011): 193. *ATLA Religion Database with ATLASerials, EBSCOhost*, accessed August 29, 2017.

⁴³ Gushiken, “Spiritual formation and multiethnic congregations,” 193.

⁴⁴ Yancey, *One Body One Spirit*, 66.

to establish and build long-lasting, loving relationships of trust with another ethnic community. Engaging and committing to multi-ethnic ministry can indeed be a great Godly influence to *not* be so western minded and task-oriented that the hearts and souls of real people are overlooked (all for the sake of the American church growth dream of creating bigger buildings and budgets which require more “bodies” to make the payments).

Having just referenced the “church growth” movement, it should be understood that this movement relies upon and promotes many sociological principles to “help” churches grow. The homogeneous unit principal (known as the HUP) has taught for decades that “People like to become Christians without crossing racial, linguistic, or class barriers.”⁴⁵ Donald McGavran and Peter Wagner have championed this principle so much that most pastors do not question its truthfulness or value. They have successfully promoted the widespread idea that church growth will meet with greater success when churches focus on reaching out to only one language group and ethnicity. Since they openly teach that homogeneity is “permissible—even proper” in the local congregation and that “heterogeneity is recommended in the intercongregational sphere” (meaning that fellowship only needs to be found between one congregation and another), ethnic diversity within a local congregation need not be pursued.⁴⁶ Proponents of the HUP would not generally be supportive of multi-ethnic, bilingual, combined worship for a variety of reasons, but mainly because they teach that it does not lead to “fast” church growth and because it is not the “normative pattern for local congregations.”⁴⁷ Since people supposedly “like to become Christians” in a mono-ethnic setting, this homogeneity becomes the guiding principle followed by those in the HUP camp—for it consistently emphasizes that “peoples become Christian fastest

⁴⁵ McGavran, *Understanding Church Growth*, 163.

⁴⁶ Wagner, *Our Kind of People*, 154.

⁴⁷ Wagner, *Our Kind of People*, 132.

when least change of race or clan is involved.”⁴⁸ In contrast, Christ’s Great Commission commands his followers to go and make disciples of all nations which requires the crossing of racial, linguistic, and class barriers.

In closing (and again, in contrast to proponents of the HUP), Christians need to be challenged to remember that all people share far more commonalities with their fellow humans than differences. At our core, everyone needs to eat, sleep, work, recreate, love, and be loved. Also, everyone has a body, soul, and spirit and needs the same spiritual food and rest that Jesus Christ provides. Unfortunately, the world and our sinful tendencies focus on our cultural differences; whereas, our commonalities are overlooked. Christ followers, however, can be inspired to learn and develop the skills needed for healthy and meaningful cross cultural relationships. Patty Lane, author of *A Beginner’s Guide to Crossing Cultures*, presents a thorough, helpful, and simple approach to working in multi-ethnic ministry that connects “our heads (cognitive process), hearts (emotional process) and hands (application process)” in each chapter of her how-to book.⁴⁹ As more Christians learn to become cross culturally competent, the more the church will be able to succeed in implementing one or more of the multi-ethnic worship strategies discussed in this chapter and advance the Kingdom both near and far as Lane states, “The multicultural nature of the United States is a tool that can speed the spread of the gospel throughout the world.”⁵⁰

⁴⁸ McGavran, Donald Anderson. *The Bridges of God: A Study in the Strategy of Missions* (New York, Friendship Press, 1955), 23.

⁴⁹ Patty Lane. *A Beginner’s Guide to Crossing Cultures: Making Friends in a Multi-cultural World* (Downers Grove, IL: InterVarsity, 2002), 12.

⁵⁰ Lane. *A Beginner’s Guide*, 144.

CHAPTER FOUR

PROJECT DESIGN AND IMPLEMENTATION

Project Design

As explained in Chapter One, the design of this project flowed out of an actual ministry need. In the midst of launching a multi-ethnic ministry at Mt. Calvary Lutheran Church, Pastor Brighton asked how the two worshipping communities could be brought together to create fellowship and unity. The hope and desire was to avoid the unwanted problem of having a segregated church. A variety of ideas were discussed as possible answers to that question. The chosen option was to do a ministry experiment centered around the development of a series of multi-ethnic, bilingual, combined worship services on three different weekends over a six-month period (every other month) from March to August of 2017.

This Major Applied Project was a natural next step in the development of the multi-ethnic ministry taking place at Mt. Calvary Lutheran Church. Each step of the way, the church council met to prayerfully consider how to best support a multi-ethnic ministry to the Karenni people. In the summer of 2016, they originally responded to a community request for permission to hold English classes on the church campus for the Karenni immigrants. This request was quickly and generously granted and fourteen Karenni women began meeting twice a week for English classes while my wife helped to watch the children. In late 2016, in response to an additional appeal for space, the council again made a decision to invite the Karenni to use the nearly two thousand square-foot Annex area to begin conducting worship services in November 2016. Then, on February 14, 2017, when asked about holding bilingual, combined worship services and

supporting this MAP effort, the church council gave approval for this ministry experiment to be conducted at Mt. Calvary from March through August 2017. The congregational president prepared and signed a letter of support to Dr. Gerhard Bode who heads the D.Min. program at Concordia Seminary, St. Louis, Missouri (see Appendix Nine). This approval from the church was a key component of the MAP application (see Appendix Ten) that was submitted to the D.Min. Committee at Concordia Seminary at the end of February 2017.

All members of both worshipping communities were invited to attend the specially designed bilingual worship services that took place during the regularly scheduled Saturday evening 6:00 p.m. service and the Sunday morning 10:45 a.m. service. The multi-ethnic ministry and the combined worship services were promoted in verbal and written announcements to include the monthly Mt. Calvary church newsletters (see Appendix Eleven). A total of six combined worship services took place on the weekends of April 22–23, June 3–4, and August 12–13, 2017. The weekend of June 3–4 was specially chosen because it was Pentecost, the day the Holy Spirit did unique and amazing miracles by removing the confusion of the many languages and enabling the disciples to speak about the wonders of God in the native tongues of all those present. On that first Pentecost, the Gospel was proclaimed and over three thousand people joyfully entered the Kingdom of God. At Mt. Calvary, the Gospel was again proclaimed and the Holy Spirit was clearly at work through the ministry of the Word and the Sacrament of communion and all present had great joy in celebrating what God has been accomplishing in our midst.

On each of the three combined worship weekends, the 8:00 a.m. Sunday service remained an English-only service to provide an option for those Mt. Calvary members who wanted to attend a regular, monolingual worship service. Mt. Calvary has a contemporary worship service

on Saturday evening while the two Sunday morning worship services are traditional. Therefore, the combined worship services conducted each weekend on Saturday eve and Sunday morn were not identical; one was contemporary and one was traditional. The actual worship bulletins used for each of the Sunday worship services are contained in Appendices Twelve, Thirteen, Fourteen, Fifteen, Sixteen, and Seventeen. Much time and effort went into the planning and design of the services as well as the translation and layout of the Karenni language bulletins. The effort, however, blessed many in both ethnic groups who came out in large numbers to attend the special services. The average attendance at the three combined services in April, June, and August was 346. This surpassed the average attendance (from April through August) of the four regular services that are held each weekend at Mt. Calvary (see Appendix Eighteen).

As indicated previously in Chapter Three, the literature review and research conducted did not yield much specific information in the area of developing multi-ethnic, bilingual worship services. General mentions were made in various sources about the challenges of doing bilingual worship, but details are typically lacking on how other churches have done it and what was the final outcome. It became convincingly clear that this MAP would be an original and helpful study about an actual ministry question: *“Can multi-ethnic, bilingual, combined worship services be developed at Mt. Calvary that will foster Christian unity and fellowship among two different cultures?”* The design of the project flowed from and was built around this research question. The development and implementation of these six combined worship services was aided by the data collected in the first of two quantitative surveys administered from March through early April.

All of the field research for this MAP was collected using two quantitative surveys; one pre-survey conducted in March and April 2017 and one post-survey conducted in August (see

Appendices One and Two). In addition to this quantitative research, two qualitative focus group meetings (one for English-speakers and one for Karenni-speakers) took place on the weekend of August 19–20 and each group was asked to provide answers to the same series of fifteen open-ended questions about the combined worship services (see Appendix Seven). The Karenni-speaking focus group met on Saturday, August 19, from 5:00–7:00 p.m. and the English-speaking focus group met on Sunday, August 20, from 12:30–2:00 p.m. The answers provided by these focus groups were documented by two transcribers and this provided the qualitative data for analysis (see Appendix Seven). In addition to the data from the focus groups, each of the quantitative surveys provided the research participants with an opportunity to answer an additional one to three qualitative survey questions. The first survey concluded with one open-ended, essay question (Question #18); whereas, the second survey concluded by asking three open-ended, essay questions (Questions #22–24). The answers to these four qualitative questions are found in Appendix Eight.

In total, a pool of forty-three research participants (twenty-seven white English-speaking worshippers and sixteen Karenni-speaking worshippers) were recruited to complete the two quantitative surveys. The original hope was to recruit forty volunteers so this initial goal was met. The recruitment of these research participants took place on the weekend of March 25-26, 2017 by means of a verbal presentation given by me after each of the three worship services. Prior to this, on the weekend of March 18-19, Pastor Brighton made verbal announcements in each worship service about the upcoming combined worship services and the need for volunteer research participants. Also, beginning with the March 2017 monthly church newsletter, both the MAP project and the need for volunteer research participants was promoted in written announcements (see Appendix Eleven).

The series of three verbal presentations that took place after each of the three worship services accomplished the following: 1) explained the purpose of the MAP, 2) provided a detailed review of the Informed Consent Forms (see Appendix Four) including a question and answer time, and 3) called for volunteers to sign up by signing and returning the Informed Consent Form. A total of twenty-seven research participants volunteered; nine research participants were recruited from the Saturday evening worship service, six were recruited from the 8:00 a.m. early traditional service, and an additional twelve were recruited from the 10:45 a.m. late traditional service.

Based on the foundational research question for this MAP, “Can multi-ethnic, bilingual, combined worship services be developed at Mt. Calvary that will foster Christian unity and fellowship among two different cultures?” the purpose of the research drawn from the research participants was twofold. First, the aim of the quantitative data (drawn from both worshipping communities) was used to help in developing and designing both the content and flow of the multi-ethnic, bilingual, combined worship services. Second, the aim of specific questions used in both the quantitative and qualitative research related to the goal of bringing together the two worshipping communities and sought to determine if Christian unity and fellowship was fostered among the two ethnic groups of believers at Mt. Calvary Lutheran Church as the result of the combined worship services. (The quantitative research data gleaned from the second post-survey was also useful in determining if the goal of fostering Christian unity and fellowship among the two ethnic groups was achieved or not).

The analysis of the field research data gained from the first quantitative survey (which asked a series of seventeen multiple-choice, close-ended questions) and the second quantitative survey (which asked a series of twenty-one multiple-choice, close-ended questions) was

accomplished using Survey Monkey. Survey Monkey was the tool used to not only collect and analyze all of the quantitative data (found in Appendices Five and Six) but also, Survey Monkey was used to record some of the qualitative data (see results in Appendix Eight showing answers to the four qualitative questions asked at the end of the two surveys).

From the same pool of forty-three research participants, two focus group meetings were gathered to answer a series of fifteen open-ended, qualitative questions for 90–120 minutes and their answers and commentary were documented by two gifted scribes. The answers given in these focus group meetings provided the bulk of the qualitative data for the field research analysis found in see Chapter Five and Appendix Seven. The English-speaking focus group lasted 90 minutes and included ten research participants and the Karenni-speaking focus group lasted 120 minutes and also included ten research participants. (Note: Regarding the size of the focus groups, the advice given by the instructors of the MAP Research and Writing class at Concordia Seminary was to aim for having a group of ten people which creates more favorable group dynamics and leads to better discussion and data). All of the participants of the focus groups had attended at least one of the multi-ethnic, bilingual, combined worship services and also completed the quantitative survey. The Karenni focus group required the use of two translators who helped to lead the meeting by translating the questions I asked and by translating the answers that were given. Only the English translation was transcribed. This need for translation caused the focus group meeting to run longer.

At the end of the focus group meeting, the Karenni research participants also answered the quantitative survey questions that were asked orally by one of the Karenni translators named Tu Meh. Each of the Karenni research participants were given an answer sheet on which they could answer each question (see Appendix Three). The anonymous answer sheets were then collected

and the answers were manually inputted into Survey Monkey. The reason for this method of data collection is due to the fact that over 80 percent of the adults in the Karenni worshipping community are completely illiterate in both Karenni and English. Also, while some of the Karenni may have computers and smart phones, many do not and so it was impossible to do the survey monkey via email and computer.

As mentioned earlier, the actual development and implementation of the six multi-ethnic, bilingual, combined worship services was aided by the data collected in the first quantitative survey that was administered from March through early April. Numerous questions were asked about the component parts of the worship service and the varied use of the two languages in the services. Taking these results into consideration, decisions were made on the design of the worship bulletins (see Appendices 12–17) and the conducting of the worship services. For example, it was decided to actually translate the entire sermon because the data indicated that it was the number one most important part of the worship service (receiving 90.7 percent of the “votes” of those surveyed). Prior to this, there had been discussion about how to present the sermon. One option was to provide an abbreviated, “cliff note” version in Karenni right after the English sermon was delivered in order to save time. From the survey results, since 89 percent of respondents showed support for having the sermon translated, the decision was made to simply shorten the length of the English sermon to under eight minutes—and have the Karenni translator translate the entire message one sentence at a time. The use of power point slides was affirmed with 65 percent of the research participants stating they are “very supportive” of slides and another 16 percent being “supportive” (which says a lot in a congregation where sermon slides have not been used in the past). More of this data analysis along with the application of the quantitative data is covered in Chapter Five. The main point to be made here regarding the MAP

design and process is that the quantitative survey results were useful *both* in preparing the worship bulletins, the sermons (see Appendices Nineteen, Twenty-Two, and Twenty-Three), and the sermon slides (see Appendices Twenty and Twenty-One) *and* in determining how effective those worship materials were in reaching the goal of fostering Christian unity and fellowship in the church.

Regarding the design and implementation of this MAP, it should be noted that there is a tremendous amount of work “behind the scenes” that goes into preparing a multi-ethnic, bilingual, combined worship service. It is commonly understood that a pastor typically spends on average at least fifteen to twenty hours of time preparing for a regular worship service (to include study, sermon preparation, worship planning, music selection, bulletin preparation, writing prayers, rehearsing, getting the worship area ready, ensuring sound and technology is ready and working, etc.). This amount of time more than doubled when preparing for the first multi-ethnic, bilingual, combined services in April. In addition to all of the regular worship planning, a carefully written “Worship Leader Script” was prepared using color coding so that the Pastor and the translator would each know when to speak during the combined, bilingual services (see Appendix Twenty-Four). Pastor Brighton had meetings with Tu Meh who served as the main translator for most of the combined worship services. The worship leader script was used during rehearsals prior to the actual worship services.

Sermon preparation requires extra effort because crafting the words and sentences need to be done with the translator in mind. Planning must be done to determine where the breaks for the translation will be placed so that the message is not randomly chopped up. The appropriate length of sentences needs to be determined when working with a translator: not too short and not too long. This careful preparation helps both the listeners and the translator. The preparation of

sermon slides which support and reinforce the message requires considerable time (see Appendix Twenty-One). Also, a special, color-coded sermon manuscript was prepared to clearly highlight exactly where each slide needs to be advanced (see Appendix Twenty). This manuscript enabled the volunteers in the sound booth to be able to advance the slides accurately and fluently.

In addition to the sermon slides using during the delivery of the sermon, Mt. Calvary is a church that prepares and projects the words to the entire worship service on two large screens in the front of the church for every service. This requires an additional separate set of power point slides for both the Saturday contemporary service and the Sunday traditional services. One complete service includes over one hundred slides. This is because all of the liturgy and hymn verses are projected to assist the worshippers in not getting lost in a hymnal or a bulletin. It was determined that the technology existed to “split” the two screens so that the left screen in the sanctuary could project English words while the right screen projected Karenni words. Therefore, Karenni language slides were prepared for each of the bilingual combined services. This was accomplished by one of the Karenni translators named Tee Meh. She also translated and prepared the Karenni worship bulletins and operated the laptop computer in the church sound booth to advance the slides. The work of preparing the English and Karenni worship bulletins and worship slides required weeks of preparation prior to each weekend of bilingual worship.

Regarding music selection for the combined services, a list of hymns was compiled from all those in common that are found in the Lutheran Service Book hymnal and/or the Lutheran Worship hymnal and the Karenni hymnbook. This compilation was developed after a lengthy search through each of the hymnbooks (see Appendix Twenty-Five). Only the hymns that are appropriate for the Easter and Pentecost seasons (during which the MAP took place) were

selected to be on the list. This list was then used by the pastor, music director, and the researcher to choose the music for the combined services. Some examples of hymns on the list which are in both languages include “I Know That My Redeemer Lives” and “Nearer, My God, To Thee”. “I Know That My Redeemer Lives” is hymn number 461 in the Lutheran Service Book¹ (LSB) and hymn number 69 in the Karenni hymnal.² The hymn “Nearer, My God, To Thee”, while not found in the LSB, is hymn number 514 in the Lutheran Worship hymnal³ and is also hymn number #17 in the Karenni hymnal.⁴

Timetable

The following timetable charts the implementation of this MAP effort. The schedule that was provided in the original MAP proposal was closely followed and nearly all of the target dates were met (within one week). The following timetable states the chronological order in which this MAP was implemented during each of the stages of the project and the methods used during each stage.

- November 2016—January 2017—Incubation of the MAP topic.
- February 2017—Discussion with Dr. David Peter on MAP topic and recommendation of a suitable MAP Advisor and Reader, agreement made with Pastor David Brighton and the Church Council to conduct the MAP at Mt. Calvary Lutheran Church, consultation with Dr. Mark Rockenbach regarding the research design, a draft of the MAP proposal and the IRB application completed.

¹ *Lutheran Service Book*, (St. Louis: Concordia, 2006), 461.

² *Praising God With Hymns* Karenni hymnal (Kayah State: NPPD, 2005), 69.

³ *Lutheran Worship* (St. Louis: Concordia, 2006), 514.

⁴ *Praising God With Hymns*, 17.

- February 10—Dr. Victor Raj agreed to serve as my MAP Advisor and Professor Kou Seying agreed to serve as my Primary Reader.
- February 14—Mt. Calvary Lutheran Church council meeting held its monthly February meeting and heard about the MAP proposal and voted to support the project. (See approval letter in Appendix Nine).
- February 20—Wrote and submitted the March 2017 Mt. Calvary church newsletter article entitled “Becoming a Revelation 7 Church” (see Appendix Eleven). The article introduced the six month MAP project that would be conducted from March through August 2017 and explained that the church council had given its approval for the project to take place at Mt. Calvary.
- February 28—Final signed copy of the MAP proposal and IRB application (see Appendix Ten) submitted to the D.Min. Committee at Concordia Seminary, St. Louis, Missouri.
- March 7— Received word that the MAP proposal and IRB application had been approved by the D.Min. Committee. Field research phase commenced.
- March 18–19—Verbal announcements made in church by Pastor Brighton about upcoming combined worship services and the need for volunteer research participants.
- March 19–21—Reviewed every hymn in the Karenni hymnal and song book to select all of the hymns in common with those found in Lutheran Worship (LW) and the Lutheran Service Book (LSB). A list was created with all hymn numbers (see Appendix Twenty-Five).
- March 21—Met with Pastor Brighton for the first time to begin planning for the upcoming multi-ethnic, bilingual, combined worship services in April, June, and August.

- **March 25-26—Gave fifteen minute presentations after each of the three worship services to explain the MAP and the Informed Consent Forms (see Appendix Four). A total of twenty-seven research participants volunteered from the English-speaking worship community.**
- **March 25, 7:00 pm—Spoke to Saturday evening volunteers after the Saturday worship service. Explained the project and reviewed each part of the Informed Consent Form and answered all questions. Nine volunteer research participants were recruited.**
- **Mar 26, 9:05 am—Spoke to Sunday morning volunteers after early worship service. Explained project and each part of the Informed Consent Form and answered all questions. An additional six volunteer research participants were recruited.**
- **March 26, 10:30 am—Helped to prepare the Annex for the 11:00 am Karenni worship and oriented Vicar Aaron Sterling who came to serve as the guest preacher.**
- **March 26, 11:45 am—Departed early from the 11:00 am Karenni worship service to go and speak to the Sunday morning volunteer research participants after the 10:45 English late worship service. Explained the project and each part of the Informed Consent Form and answered all questions. An additional twelve volunteer research participants were recruited.**
- **March 26—Emailed the Survey Monkey web link to all English-speaking research participants except for two volunteers who preferred to complete a hard-copy of the survey. All English-speaking surveys were completed by April 15.**
- **March 28—Wrote and submitted the April 2017 church newsletter article entitled “A Study of Multi-Ethnic Worship” (see Appendix Eleven). The article summarizes the overall MAP project and extends an invitation to any members to become research**

participants who may have been unable to attend church on the weekend of March 25–26 when the presentations were made after each service.

- **March 28**—Selected Scriptures for the first multi-ethnic, bilingual worship services at Mt. Calvary using those for the Second Sunday of Easter, Series A (changed the First Reading to 1 John 1:9–2:2 which would be used for both the Confession and the Sermon) and began work on the sermon which I had been assigned to preach by Pastor Brighton (see worship helps in Appendices Nineteen, Twenty, and Twenty-One).
- **March 25 and April 1**—Announcements made to Karenni about upcoming combined, bilingual worship services and the need for volunteers to serve as research participants.
- **April 7**—Completed early first drafts of the order of worship for the April 22–23 worship services (see Appendix Twelve). These drafts were sent to Pastor Brighton who made needed revisions and edits. The English draft was given to a Karenni translator who laid out a draft for the Karenni language version of the bulletins for April 22–23 (see Appendix Thirteen).
- **April 8**—After the Saturday afternoon Karenni Bible study, a presentation was made, twelve Karenni research participants were recruited who signed the Informed Consent Forms, and the survey was administered verbally with the use of a translator. Research participants recorded their answers manually on specially prepared answer sheets (see Appendix Three). This data was then inputted into Survey Monkey.
- **April 9–10**—Prepared detailed, color-coded worship scripts (see Appendix Twenty-Four) for use by Pastor Brighton and Tu Meh, the Karenni translator.
- **April 11**—Meeting with Pastor Brighton and Glen Megran. Reviewed worship service outlines and color-coded scripts. Then, went into the sanctuary and walked through the

services in the church. Discussed the sound booth technology so that each of the two screens in the front of sanctuary could be used, the left side screen for English words and the right side screen for Karenni words.

- **April 14**—Worked on sermon for the first combined worship service “Fix Your Eyes on the Blood of Jesus.” Made decision to include sermon slides for the multi-ethnic worship services so that pictures could be projected which help to tell a thousand words.
- **April 15**—After the Saturday afternoon Karenni Bible study, a second presentation was made to the Karenni and four additional Karenni research participants were recruited who signed the Informed Consent Forms. The survey was again administered verbally with the use of the same translator. These four research participants recorded their answers manually on specially prepared answer sheets (see Appendix Three) and the data was then inputted into Survey Monkey.
- **April 22**—First multi-ethnic, bilingual, combined worship service held at Mt. Calvary on Saturday evening from 6:00–7:00 p.m.
- **April 23**—Second multi-ethnic, bilingual, combined worship service held at Mt. Calvary on Sunday morning from 10:45–12:00 p.m. (See worship bulletins in Appendices Twelve and Thirteen).
- **June 3**—Third multi-ethnic, bilingual, combined worship service held at Mt. Calvary on Saturday evening from 6:00–7:00 p.m.
- **June 4**—Fourth multi-ethnic, bilingual, combined Saturday evening held at Mt. Calvary on Sunday morning from 10:45–12:00 p.m. (See Pentecost bulletins in Appendices Fourteen and Fifteen).

- **August 12—Fifth multi-ethnic, bilingual, combined worship service held at Mt. Calvary on Saturday evening from 6:00–7:00 p.m.**
- **August 13—Sixth multi-ethnic, bilingual, combined worship service held at Mt. Calvary on Sunday morning from 10:45–12:00 p.m. (See bulletins in Appendices Sixteen and Seventeen).**
- **Aug 13-20—Conducted second quantitative survey using Survey Monkey (for English-speaking research participants) and oral survey (for Karenni-speaking research participants)**
- **Aug 19—Karenni-speaking Focus Group met from 5:00–7:00 p.m. to answer qualitative survey questions, then completed the second quantitative survey from 7:00–7:20 p.m.**
- **Aug 20—English-speaking Focus Group met to answer questions from 12:30–2:00 p.m.**

NOTE: A more detailed running record of all of the multi-ethnic ministry activities that were conducted throughout the period of this MAP can be found in Appendix Twenty-Six. Also, some photos of the multi-ethnic worship services and participants are included in Appendix Twenty-Seven.

- **September 7—Semi-final draft of MAP submitted to Advisor, Oral Exam Application submitted to D.Min. office**
- **October 15—Oral Examination completed at Concordia Seminary, St. Louis.**
- **October 25—Final draft of MAP submitted.**
- **December—Completion of D.Min. Program and Graduation.**

The above timetable can be summarized into the following broad ministry steps that were followed during the implementation of this Major Applied Project on bilingual worship from March through August of 2017:

1. **Regular planning meetings between the Pastor (and DCE) of Mt. Calvary and the Commissioned leaders (Glen Megran and myself) of the Karenni ministry**
2. **Progress reports about the multi-ethnic ministry at Mt. Calvary voter’s meetings and church council meetings**
3. **Preparation of communications (bulletins, newsletters, and verbal announcements) to update the congregation on the ongoing multi-ethnic ministry taking place at Mt. Calvary**
4. **Weekly prayer and planning meetings for the Karenni ministry with Glen on Sunday mornings and monthly prayer and planning meetings with the Karenni church on the first Saturday of every month**
5. **Prepare and deliver weekly bi-lingual bible studies (on Saturday afternoons) and sermons—provide spiritual advisement and pastoral leadership for the Karenni church**
6. **Conduct a second baptismal preparation and confirmation course (May through August 2017).**
7. **Plan six multi-ethnic bilingual combined worship services on the following weekends (April 22–23, June 3–4, and August 12–13) using bilingual bulletins and PowerPoint slides**
8. **Conduct the first and second quantitative surveys (March through April and August)**
9. **Lead the Focus Group meetings in late August to gather qualitative field research data**
10. **Pray continually for the unity and growth of the church during the effort of this MAP**

To conclude this section on the MAP process, design, and implementation, it is critical to state what are the most important aspects of the entire “process” since the following essentials might get overlooked or forgotten when reviewing all the details of the timetable and all of the various ministry steps listed above. The following key aspects are far more important than the

specific design and implementation of this MAP! They are far more important than all of the details of planning and conducting the six multi-ethnic, bilingual, combined worship services that were carried out from March to August 2017! In short, the most important aspects of this project are *love, time, and service* which are at the heart of any God pleasing ministry endeavor.

Love, time, and service in Christ's name has made this project successful and it all started with a Christian couple named Glen and Pam Megran. They committed themselves over six years ago to *love* the Karenni people living in Warner Robins, Georgia. They first met some poor and needy Karenni kids and were moved by God's love to spend their *time* with them. It began by kicking a soccer ball with the Karenni children in the park and quickly led to opportunities to meet their parents and extended family members. When needs arose, they willingly modeled *service before self* by doing a wide variety of tasks that the Karenni families needed help with including small and big tasks such as: reading the mail, paying bills, searching for jobs and filling out job applications, providing home schooling to some of the children, going to help them get driver's licenses, applying for citizenship, buying and fixing used cars, finding a realtor and getting bank loans to purchase homes, making home repairs, going on errands, shopping for food, taking sick people to the hospital for emergencies, or making medical house calls (Glen is a Physician Assistant). In so many ways, they have always served tirelessly as Christ's hands and feet. They are dedicated followers of Christ. Through the giving of their love, time, and service, they have been able to faithfully carry out the spiritual tasks of teaching the Word of God, sharing the Gospel of Jesus Christ, and planting a church.

Therefore, *love, time, and service* are truly what made this MAP project possible. But not mine. Rather, it was the solid foundation that had previously been laid over many years of service. Following the lead of Glen and Pam, my wife and I have committed ourselves to being

part of this special community. We help to teach Bible studies and English classes during the week and on Saturdays, and I give sermons every other week—taking turns with Glen. Together, we have taught two baptism classes using Luther’s small catechism in Karenni which has led to nine baptisms and we have preached on all the foundational teachings of the Christian faith. By God’s grace, this will continue for years to come and the multi-ethnic church at Mt. Calvary will continue to grow through the Word and sacraments and through regular and combined worship.

What a great blessing that the members of Mt. Calvary opened their doors in 2016 and are continuing to open their hearts to welcome and serve the Karenni people. They have given them a place where they can meet with Christ throughout the week and they have invited them to celebrate God’s grace in specially designed multi-ethnic, bilingual, combined worship services.

CHAPTER FIVE

THE PROJECT EVALUATED

This section analyzes the data from the field research and provides a clear answer to the MAP research question “Can multi-ethnic, bilingual, combined worship services be developed at Mt. Calvary that will foster Christian unity and fellowship among two different cultures?” Based on both the quantitative and qualitative research, the answer is a resounding yes. Worship services *can indeed* be developed that foster Christian unity and fellowship between two very different ethnic groups. And according to the research participants at Mt. Calvary Lutheran Church, it not only *can* be done theoretically, but in 2017, both the Karenni-speaking and English-speaking worshippers have reported that it *has* been done experientially. Therefore, as the field research indicates, the question is no longer “can it be done?” (a question of ability) but the question within a congregation at some point transitions to become “do the members want it to be done?” (a question of the will). As the data shows, at Mt. Calvary, most people support the bilingual, combined worship services—but some do not.

Once the MAP research question has been answered in the affirmative, a congregation must still grapple with implementing what the data has shown to be true—and by an act of the will, choose to put it into practice even though it may not be comfortable, easy, or supported by all. However, bolstered by the power of God’s Word and the Scriptural teachings presented in Chapter Two, multi-ethnic, bilingual, combined worship can be done. This “doing” is ultimately accomplished through the working of the Holy Spirit in God’s people (to be discussed further in the conclusions found in Chapter Six) to bring spiritual blessings and to advance the Kingdom.

RELEVANCE AND RESULTS OF THE DATA

Relevance

The *relevance* and overall purpose of the field research was twofold. First, in light of the MAP question, the quantitative data drawn from the pool of forty-three research participants (from both worshipping communities) was used to help shape and develop the actual design of the multi-ethnic, bilingual, combined worship services (see survey results in Appendices Five and Six). This data addressed the first part of the MAP question related to developing the combined worship services.

Second, the findings from the research (specifically the second quantitative survey and the qualitative focus group data—found in Appendices Six, Seven, and Eight) helped determine whether Christian unity and fellowship was fostered among the two worshipping communities of believers at Mt. Calvary Lutheran Church as the result of the six multi-ethnic bilingual combined worship services that were planned and conducted on three weekends in the months of April, June, and August 2017. This data addressed the second part of the MAP question, which is about fostering Christian unity and fellowship.

All of the findings from the quantitative and qualitative surveys has been carefully documented (see Appendices Five through Eight). The results from the first and second quantitative survey were compared to help determine if the development of the worship services was effective and successful according to the research participants.

Regarding the development of the bilingual worship services (related to the first part of the MAP question), the following data *from the first quantitative survey conducted before the first weekend of combined services* impacted the planning and execution of the services (contributing greatly to the relevance and importance of the data results from the first survey). From Question Seven, the following top six components of worship were selected as the most important to be

included in the worship service and each of these was therefore, translated or spoken or sung in both languages:

1. The Sermon (90.7%)
2. Scripture Readings (90.7%)
3. Prayers and the Lord's Prayer (83.7%)
4. Confession and Absolution (81.4%)
5. Worship Songs (79.1%)
6. The Creed (90.7%)

Based on Question Eight, the following two components of a common Christian worship service were selected as the least important (which the research participants would be okay in giving up): personal testimonies (53.5%) and responsive liturgies (48.8%). As a result, each of these were either eliminated or reduced in length. Also, the practical challenge of doing responsive liturgies in two languages contributed to this being reduced or eliminated in the planning of the bilingual services.

From Question Twelve, it was determined that special ethnic praise music by the youth (sung in the Karenni language) should be included since 90 percent were supportive or very supportive. As a result, a group of gifted Karenni teenagers sang in each of the combined Sunday services. As expected, this was very well received by the congregation. Also, in support of Question Twelve, a bilingual children's message using puppets was planned and conducted to include an outstanding message about God's universal mercy and grace for all. Also, an ethnic Burmese praise dance was included with the Christian Karenni song "We are Brothers and Sisters" playing in the background. Interestingly, the support for inclusion of an ethnic praise dance increased nearly 20 percent from the first survey to the second survey as discussed further

in the third section below.

Regarding the use of two languages *simultaneously*, the data from Question Nine indicated that nearly 80 percent or four out of five research participants were supportive. 41.9 percent stated they would be “very supportive” and 37.2 percent of research participants were “supportive.” Question Ten asked how supportive one would be toward having both languages read—one after the other—during certain parts of the worship service to include the Scripture readings and liturgies. Out of the forty-three respondents, nineteen (44.2%) of the research participants stated they would be “very supportive” and twenty (46.5%) indicated they would be “supportive.” Therefore, over 90 percent of the research participants were in favor of reading both languages. Only three people were “neutral” and one “against” having two languages read in the service. As for the use of live translators during the sermon and other spoken parts of the worship service, the answers to Question Eleven provided the following data: twenty-three (53.5%) of the research participants stated that they would be “very supportive” and fifteen (34.9%) said they would be “supportive” of hearing one language being translated into another language during parts of a bilingual worship service. This totals 88.5 percent or more than seven out of eight surveyed who supported audible translation in the service.

Results

As to the second part of the MAP question which focuses in upon the *overall results* of the findings from the field research, the data provided in the field research indicates that multi-ethnic, bilingual, combined worship services *can* be developed and *do* help to foster Christian unity and fellowship between two ethnically diverse worshipping communities. In Question Thirteen of the first survey (asked prior to participating in the combined services and when the optimism is likely to be highest), when asked whether worship services can be developed that

will foster Christian unity and fellowship among two different cultures, thirty-six (83.7%) of the research participants responded by saying “yes.” Four research participants (9.3%) answered “yes, but I do not think we should try it here” (acknowledging that they thought it could be possible), and three (7.0%) answered “maybe, but I have my doubts.” In Question Seventeen, twenty-five (58.1%) of the research participants responded they “strongly agree” and another fourteen (32.6%) stated they “agree” that attending bilingual worship services will further opportunities for Christian love and fellowship to deepen. Four (9.3%) participants indicated that they were “unsure.” Of note, in both of these survey questions, no one answered with either of the two negative responses.

In the second quantitative survey administered to the research participants after the series of combined worship services was completed and also in the focus group meetings, an overall strongly positive answer to the MAP research question was received. For example, in Question Eleven, an overwhelming 93.3 percent of respondents (all but two people) stated that the multi-ethnic, bilingual worship services met their expectations. Additionally, 93.5 percent supported the use of translation during the sermon (see Question Thirteen in the second survey) as well as supporting the reading of the Scriptures in more than one language (see Question Fourteen). In Question Eighteen, when asked, “do you believe that conducting more multi-ethnic, bilingual worship services at Mt. Calvary in the future would be pleasing to God and part of His planned will for Mt. Calvary?” twenty-five (80.7%) of the research participants responded, “Yes, very much,” five (16.1%) said “maybe a little,” and only one (3.2%) was “not sure.” No one provided either of the two negative responses. As discussed below, the answers provided in both of the focus groups mirror this overall positive result and affirmative answer to the MAP research question.

Analysis of Responses from Survey One

The following five demographic questions were asked on the first survey which show one's place of birth (ethnic background), first language, fluency in a second language, the age of the research participant, and experience with multi-ethnic, bilingual worship. It is important to note that the research data in this report has mixed all responses together except for the qualitative focus group responses. It is indeed possible to break down and analyze the specific responses of any one group based on any of the qualifiers included in the surveys, however, this was not done so as to avoid a never-ending analysis.

1. In what country were you born?

- A. Burma B. United States C. Other

A total of forty-three research participants completed the first survey. Sixteen research participants (37.2%) were born in either Burma (ten) or Thailand (six) and twenty-seven (62.8%) were born in the United States.

2. What is your first language?

- A. English B. Karenni C. Burmese D. Other

Of the forty-three research participants, twenty-seven (62.8%) spoke English as their first language, fourteen spoke Karenni, one spoke Burmese, and one spoke another language (possibly Thai or Chin).

3. If you are fluent in either the English or Karenni language, can you fluently understand and speak the other language as well?

- A. Yes B. No

Thirty-six research participants are only fluent in their first language and do not understand or speak the other ethnic group's language. Seven of the research participants, who are all immigrants from Burma, can understand and speak both languages. These seven were all young adults in the first age bracket (19-29 years old) and came to the United States. They had the

opportunity to attend schools where they learned English.

4. What is your age bracket?

- A. 19-29 B. 30-39 D. 40-49 E. 50-59 F. 60-69 G. 70+

Eleven research participants are in the 19-29 age bracket, three are in the 30-39 age bracket, one is in the 40-49 age bracket, 10 are in the 50-59 age bracket, 8 are in the 60-69 age bracket, and 9 are in the 70+ age bracket. The Karemi research participants comprised all of the respondents in the first two age brackets and reflects the fact that their community is made up of primarily young adults and families and with school-aged children. One might think that the Karemi would not be interested in pursuing fellowship with *older, white people* but this was not the case.

5. How many times have you attended a multi-ethnic, bilingual, combined worship service in which the entire service utilized more than one language—so that all participants could follow, understand, and worship together from start to end?

- A. 0 B. 1-3 C. 4 or more

Twenty-eight (65.1%) of the research participants had never participated in a multi-ethnic, bilingual, combined worship service with fellow believers from a different culture. Eleven (25.6%) had attended from one to three combined services of this nature, and four (9.3%) had previously attended four or more of these multi-ethnic services.

Regarding one's motivation to explore and participate in multi-ethnic, bilingual worship (see Question Six in Appendix One), thirty-four research participants (79.1%) were highly motivated to participate in the combined worship services. This high percentage shows clearly that those who volunteered to be research participants had a positive and optimistic view toward this major applied project from the time the idea was introduced to them. Another seven people (16.3%) were glad to participate in the combined worship, but wondered if the effort would succeed in fostering unity and fellowship between the two vastly different worshipping

communities. Two people (4.7%) admitted they were not very interested in the multi-ethnic, bilingual, combined worship services, but would participate anyway.

We learn from Question Fourteen that twenty-five (58.1%) and another thirteen (30.2%) of the research participants were interested in attending multi-ethnic worship services for the purpose of fellowshiping with their brothers and sisters from a very different ethnic backgrounds. Five (11.6%) were skeptical, not interested or felt it would take too much effort.

From Questions Six and Fourteen, we learn that the large majority of the forty-three volunteer research participants had a positive perspective on multi-ethnic ministry as they entered the project.

Since this project aims to develop multi-ethnic, bilingual, combined worship services that will foster Christian unity and fellowship among two different cultures, Questions Seven to Twelve were asked to solicit input for the development of these worship services. The answers given to those six questions were used in the development of the worship services and the application of this data is covered in the first section above.

Based on the field research, 83.7 percent of those surveyed answered “Yes” to Question Thirteen which asks whether it is possible to create a multi-ethnic, bilingual, combined worship service that will foster Christian unity and fellowship among two different cultures. It is important to reflect back upon the significance of this answer in light of Question Five above which shows two-thirds of all of the research participants had never attended a bilingual worship services and another one-quarter had only been to one to three services of this nature. Therefore, 90 percent were totally or almost completely inexperienced with this kind of multi-ethnic ministry, and yet five out of six believed it would be successful in fostering unity and fellowship. This, in part, indicates a willingness to cross cultural boundaries and a longing for greater

fellowship in the body of Christ.

Comparison of Responses from Survey Two with Survey One

In this section, some of the same or similar questions that were asked in both the first and the second surveys will be compared. In section B above, it was stated that while it is possible to break down, differentiate, and analyze the data in countless ways, this was largely not performed so as to avoid a never-ending report. For example, while it would be interesting and while several research participants stated that “the more bilingual, combined services we have, the more our fellowship and friendship will grow,” no analysis was made to compare the responses of those who attended one combined service (19.3%) with those who attended two of the combined services (41.9%) or with those who attended all three of the combined services (38.7%). So, while the question, “would attending more multi-ethnic, bilingual, combined worship services lead to increased Christian unity and fellowship?” is interesting and somewhat related to my MAP question, the available question that could help answer this question was not analyzed. Nevertheless, it is noteworthy that when the responses of the first survey are compared to those of the second survey, an increase in positive responses to some questions can be noted.

For example, most Lutherans do not utilize praise dances in their worship services. Therefore, the support for praise dances in the first survey was less than half (48.5%), however, that support rose to over two-thirds (67.7%) after those surveyed got to see an ethnic praise dance put to Christian music. This shows that the attitudes and views of a Christian worshipping community can quickly change when “new culture” is introduced. Another example from the data showing an increase in support comes from comparing the use of two languages being read—one after the other—during parts of the worship such as the Scripture readings for the day. The support increased and the opposition decreased. Regarding the sermon being translated,

Question 13 of the second survey asked, “was it OK that the sermon was translated?” and 93.5% of the respondents answered yes. Yet at the same time, the number of people who stated they were “against” the sermon being translated went from one in the first survey to two in the second. This shows how opinions did shift a bit from April to August.

Another marked increase is seen when Question 16 of the first survey is compared to Question 20 of the second survey. Both questions asked (in relation to the possibility of future combined worship planning) “How often do you think Mt. Calvary ought to conduct multi-ethnic, bilingual, combined worship services?” In the first survey, 45.2 percent answered “quarterly” compared to 67.7 percent in the second survey—indicating a 22.5 percent increase. Those wanting to have combined worship at least quarterly, monthly, or weekly increased from 69 percent to 84 percent showing a 15 percent overall increase. These increases support the conclusion that “Yes,” combined worship services *can* be developed that foster Christian fellowship and unity in a multi-ethnic setting.

Analysis of Responses from Focus Groups

Overall, both of the focus groups provided extremely positive feedback on the entire study and much insightful wisdom. Accurate notes taken during both of the focus group meetings which occurred on the weekend of August 19–20, 2017 can be found in Appendix Four. Highlights and themes from those meetings are included in this section. In both focus groups, the final questions (that specifically asked the research participants to verbalize their answer to the MAP research question) were answered affirmatively. There was not one single negative reply in either focus group. Question Thirteen stated the following: Please share your thoughts on whether multi-ethnic bilingual combined worship services *can* be developed in a way that helps to foster Christian unity and fellowship between the two communities at Mt. Calvary ... and

whether or not this goal should continue being pursued. Question Fourteen asked the research participants, “Would you like to see Mt. Calvary continue having multi-ethnic, bilingual combined worship services in the future? If so, how regularly? If not, why not?” The answers given by the Karenni-speaking focus group include the following:

- “yes, I would love it to continue”
- “once a month is good so people can meet each other more often”
- another agreed but said that once a month is impractical because a lot of work goes into translating the bulletins and preparing the slides ... therefore, every other month is workable
- six verbally said “yes” and want the combined services to continue
- no one said no and no negative responses were given
- after going two to three times, it started to feel normal and comfortable ... just like coming to the Karenni service every Sunday
- friendships grow between both the more we see each other

The answers given by the English-speaking focus group include the following:

- yes, we want to see it continue ... especially those of us who can’t go on mission trips because the mission is right here and we are the missionaries
- it has much promise ... the more we do it, the more the fellowship will grow and the language barriers will be overcome
- I am glad we have begun a great connection with our Karenni neighbors and it’s of benefit to us
- we want to continue this

- we're still learning how to do this...we need to have more events with the Karenni to build relationships ... let's do corn-hole, dinners, servant events, etc. that we can do together
- we need to advertise our events and make sure they know they are invited
- I definitely believe the joint services will foster Christian unity and growth—our Christian faith is what we have in common; and more services together should be pursued.

It is noteworthy to reiterate that not one single person in either focus group spoke out to discontinue the multi-ethnic, bilingual, combined worship services. Also, the quantitative data provided by the research participants showed that 100 percent of them (in both the first and the second survey) wanted Mt. Calvary to regularly have these multi-ethnic services.

The focus groups included many responses about ideas for growing the fellowship between the two ethnic groups. These included combining the Sunday schools and youth groups to increase interaction between the youth and their parents, having a Wednesday evening combined worship service to include a meal beforehand, increasing the flow of visitors from the English service to the Karenni service on a weekly basis (so that it is a mutual sharing and not just the Karenni coming to visit the “white” church) to build more bridges of fellowship, promoting this multi-ethnic ministry in the larger community through articles in the newspaper, continuing the English teaching at Mt. Calvary to decrease the language barrier, providing sponsors to each Karenni family to help build friendships and to meet various needs, holding the Saturday evening contemporary services over in the annex where the Karenni meet on a regular basis to increase the number of opportunities to worship together, having more fellowship events together and inviting both communities to come to each other's planned gatherings.

Field Input Received during the MAP

During the course of the MAP study, additional input was received before, during, and after the combined worship services. This “around the coffee pot” input provided a good cross-section of people’s thoughts and honest feedback and was shared with the pastor, the church council members, and/or myself. The input has been broken into the following categories: evangelistic, contemplative (mixed/balanced/unsure), positive, negative, and creative. The following samples from each of these categories represent actual feedback but not necessarily exact quotes:

Evangelistic

Many expressed an understanding of the Great Commission (to go make disciples) and the Great Commandment (to love your neighbor) in providing these evangelistic comments: “I feel it supports spreading the Word,” “It’s good for us to reach out to others. Jesus wants us to do this,” “Being able to show the love of God to fellow believers and realizing that God sent Jesus to all people,” “It allows us to get to know each other and share God’s love,” “We are declining and we must reach out to the community to grow,” and “This is what we are to do—bring more people to Christ and share His Word.”

Contemplative

Many comments expressed a willingness to support the combined services but there was hesitancy perhaps due to an understanding of the difficulty and challenge of pursuing multi-ethnic, bilingual worship. These have been labeled as “contemplative” and likely represent the thoughts and feelings of those research participants who may have answered “not sure” or “neutral” to various questions in the first two surveys. Here are examples of these types of

comments: "It is nice to see unity and acceptance, but the translation is distracting to me," "I have enjoyed the experience, and think it is important to bring us together. But it is a lot harder to follow the service when two languages are in use and I think this might be hard for visitors," "I like the Karenni people, but I didn't get a lot out of the services. I think having two languages is distracting," "These combined services are good for promoting acceptance and fellowship, but it distracts from my worship experience," "I think this has promoted fellowship and provided a good opportunity to meet the other congregation and understand their culture, but personally, I found it very distracting. My opinion is that if the Karreni find it useful and uplifting we should continue - otherwise not a good thing to do."

Positive

Many members expressed positive feedback and great support including these samples: "This is so inspirational. The worship was beautiful and I loved the girls' choir," "It would take getting used to but overall, but I think it was a great experience," "It's great to see and meet new Christians," "I love hearing the Karenni choir sing," "I especially enjoyed the music performed (played, sung, and danced) by the Karenni," "These services are very nicely done. I can see the impact on the people with having services together," "I think this new effort is very good overall, and I enjoyed the cultural sharing," "I am amazed at the commitment of the Karenni people," "This has been a great experience and opportunity to share our resources and faith," "This new ministry has helped me get to know God better in life," "I like the service being full because it makes us feel full," "I love this opportunity to exchange thoughts about God with people of a different culture."

Negative

Some members shared more negative feedback about their thoughts and reactions to having bilingual worship services and also the bigger multi-ethnic ministry taking place which included these comments: “My only real issue with the multi-ethnic service is that I lost the message of the sermon when the message was translated every couple of sentences,” “it is very hard to follow and concentrate. I am afraid I got little or nothing out of the service,” “I cannot stay focused on the sermon when it was broken up for translation,” and member shared her honest opinion by stating, “The Karenni have taken over next door. Things have changed and not for the better.”

Creative

Many provided their ideas for improving the bilingual worship services or developing the fellowship between the two different ethnic communities. A variety of input was received including the following creative suggestions: “I think it might be more universally accepted if we had a combined service on a Wednesday evening once a quarter. Having them eat with us on Wednesday and then have a service seems appropriate,” “Perhaps do worship together but they leave to do sermon with their leader. (I had a lot of trouble with understanding the sermon),” “Let’s not make the songs complicated by shifting from men to women or from Karenni to English. The combined service is difficult enough to follow,” “I think we need more mixing in how we sit in church so we can speak with one another (in each different group),” “I like hearing both languages, but I wish the Karenni readers would read louder,” “I love their singing and think we should have fellowship after service,” “I felt that there was not enough spoken/said in the Karenni language during the services. We should try to split the spoken words evenly, so they feel like this service is for them just as much as it is for us, and so they do not feel that they

are just guests who we are begrudgingly accepting.”

The multi-ethnic, bilingual, combined services certainly caused people to think and ponder. Overall, most comments that I heard were by far very positive and mission minded. One person simply stated, “This supports our vision of connecting people to Jesus so I am glad we are doing it.” And perhaps the most insightful of all the comments that were shared during this MAP effort came from a wise older person who said: “I am supportive of the concept. I know our own history came from only having German services and transformed over time.” How true! It took those German immigrants who came in the 1840s most of an entire century to transition from the use of their mother tongue to English. Perhaps it would have happened sooner if they had been invited to bilingual worship services in German and English!

All of the above thoughts, comments, and ideas help to remove the common tendency of people to think, speak, and act in terms of “our territory” and “their territory,” “our turf” and “their turf,” “our service” and “their service.” These were phrases that were mentioned during the focus group discussion. The purpose and goal of experiencing Christian unity and fellowship (the goal of Christ for His Church and the purpose behind this MAP effort) will be achieved through continuing to worship together as the one body of Christ. And the field research conducted during this MAP has yielded clear quantitative and qualitative data that shows multi-ethnic, bilingual, combined worship *can be developed and does help to foster Christian unity and fellowship* between the Karenni-speaking and English-speaking communities.

As stated at the beginning of this chapter, the question is no longer “can it be done?” (a question of ability) but the question now transitions to become “do the leaders and members of the church want it to be done?” (a question of the will). As shown above, there are many at Mt. Calvary who support the bilingual, combined worship services and want them to continue—but

there are clearly others who do not. This potential crossroad will be addressed in Chapter Six.

CHAPTER SIX

SUMMARY AND CONCLUSION

The All Saints Multi-Ethnic Miracle

An inspirational Christian movie based on the true story of a church in Tennessee that almost closed but was then miraculously revitalized by God's grace through the infusion of Burmese immigrants was released in theatres across America on August 25, 2017. The name of the church and the name of the movie is "All Saints." The Reverend Michael Spurlock was sent to peaceably close and sell the 100 percent mono-ethnic church because it had dwindled to only twelve white members, but it had a debt of more than three quarters of a million dollars. Instead of closing down the church, however, a wonderful new mission and ministry was born after he was led to meet the Karenni people from eastern Burma. The amazing irony of the movie can be pointedly summarized by asking, "Who helped whom?"

The ethnocentric American church is often caught in a false, misleading mindset that somewhat grudgingly says, "it is our duty to help these poor neighbors" (instead of viewing them as God-sent blessings). For various reasons, the church fails to help or respond to the many needs of the people living in the surrounding neighborhoods. Sadly, God-given opportunities are missed and the life-changing truth that these "poor neighbors" have been placed right on the doorstep of the American church in order to help and bless all of us blind, haughty, rich yet spiritually poor, helpless American believers. The beauty of the simple "All Saints" story is that only when the Karenni immigrants came to worship one special Sunday did the church begin to thrive. God moved the pastor to welcome them. Then, God inspired Pastor Spurlock with a plan

to “save the church” by having the refugees farm the land owned by the church. It was obvious that the church had both good land and now had plenty of good manpower. The Karenni needed food for their families and the church needed money to pay its bills and Pastor Spurlock said, “God told me to ‘do the math.’” More than helping to pay bills and put food on the table, the endeavor led to the church to become a thriving multi-ethnic community of believers who are joyfully worshipping Jesus and serving the world together in Christian unity and fellowship.

The field research of this MAP clearly answered the research question in the affirmative. Therefore, as stated in Chapter Five, the question is no longer “can multi-ethnic, bilingual, combine worship be done that fosters Christian unity and fellowship?” (a question of ability) but the question has really become “do the members want it to be done?” (a question of the will). Regarding this question of willpower, whose *will* will win out? At Mt. Calvary, will it be the 100 percent of the forty-three research participants who want to continue to have bilingual worship and pursue multi-ethnic ministry, or those members in the congregation who are against or neutral toward having a multi-ethnic worship?

Many view multi-ethnic ministry (especially to poor immigrants from Asia or South America who are most often unwelcomed by society and viewed with skepticism and fear) as being a drain on the church. However, just the opposite is the truth of God. These are priceless people for whom Christ died and they are an incredible, untapped resource of the church that will bring untold kingdom blessings—if the church will welcome them by stepping out of its comfort zone in faith. Adventuring down this ministry path, like *Pilgrim's Progress*, is long and difficult but abounds with kingdom rewards. Simply put, it is worth it.

Just as All Saints was surely going to close its doors before an unexpected group of refugees infused the church with new life, the same spiritual blessings can be experienced at Mt.

Calvary Lutheran Church and thousands of other American churches willing to do as Pastor Spurlock and the members of All Saints did. They stepped out in faith, opened their doors, risked a lot, poured out their love to a different ethnic group, worked and prayed very hard, and relied upon the Lord to add His blessings which he promises to do (Isa 58).

Contributions To Ministry

Multi-ethnic, bilingual, combined worship is beautifully depicted (albeit a bit simplistically) in the movie *All Saints*. The main Karenni community leader, Ye Win, becomes the lay ministry leader at All Saints and is seen in the movie translating for Pastor Spurlock during the worship service. It was amazing and exciting to watch this true story depicted so well on the big screen—and know that the members of Mt. Calvary all have the opportunity to be a part of a similar true story unfolding in their very own community and at their church.

Multi-ethnic, bilingual, combined worship offers the following primary contributions to the ministry at Mt. Calvary *and* to the ministry of any church that chooses to go down this path of cross-cultural ministry: Great Commission kingdom growth and Great Commandment mercy ministry.

Great Commission Kingdom Growth (Matt 28:19–20)

The title of the paper points to a main contribution to ministry that this MAP offers: *Empowering a Local Church to Reflect Revelation 7:9 Unity through Multi-Ethnic Worship*. The unity of the church (and Scripture teaches that the one universal church on earth and in heaven consists of every nation, tribe, people, and language) brings about Great Commission kingdom growth. As presented in Chapter Two, Jesus Christ prayer for His bride, the church, to be one. The unifying power for this to happen is the Gospel which has destroyed the dividing wall between God and man *and* between people groups. Multi-ethnic worship serves to empower a

local congregation to come together in one place to hear and believe the Gospel, to love God, and to love each other. This unity (expressed in love for one another) is Christ's will—and *He wills this so that the world will come to believe that He alone is Savior* (as seen in John 17:20-23 and Chapter Three). To summarize this first primary contribution to ministry: multi-ethnic, bilingual, combined worship in the context of a Gospel-centered, multi-ethnic outreach ministry will lead to Great Commission kingdom growth.

Great Commandment Mercy Ministry (Matt 22:37-40)

My co-workers, Glen and Pam Megrans, were commissioned by Mt. Calvary Lutheran Church along with my wife, Barb, and me to lead a ministry to the Karenni community that includes weekly worship, Bible study, youth ministry, men's and women's ministry, and prayer. However, so much more "behind the scenes" loving, mercy ministry work is done by Glen and Pam. This is truly at the heart of this outreach ministry to the Karenni immigrants. The mission work all began seven years ago when the Megrans met, befriended, and lovingly served the six Karenni families who were then living in the area.

Sacrificial *mercy ministry* that cheerfully gives of one's *love, time, and service* is what lays a solid foundation of trust through which a Gospel-centered, multi-ethnic church can be built. If the Megrans had not committed themselves to *love* the Karenni people living in Warner Robins through consistent and faithful mercy ministry, there would be no church and no multi-ethnic worship happening at Mt. Calvary today. Without the giving of their love, time, and constant service, this MAP would not have happened.

As a result of the love shown to those original six Karenni families, the community began to grow as word spread that there was a safe place to live with a Christian couple who providing support and leadership. Today, there are not six families but twenty-five Karenni families living

in Warner Robins! This has led the house church of twenty-five to thirty-five to grow to ninety to a hundred attending the worship services every week over the past year. One Karenni married man said matter-of-factly that none of these additional Karenni families would have moved here from Atlanta and other cities if the Megrans were not here—nor would they stay in Warner Robins if they did not remain. Their loving service to Christ and to the Karenni has drawn people to this Christian community like a magnet.

This true story shows the loving power and tremendous outcome when mercy ministry is combined with the intentional teaching of the Gospel of Jesus Christ—a church is planted where there had been no church. And this new group of Karenni believers meeting at Mt. Calvary has now led to bilingual worship services and increased opportunities for fellowship and community life in the larger church to blossom—so the best days of ministry growth are yet to come.

By God's grace, Christian unity and fellowship will continue to be fostered for years to come and the multi-ethnic church at Mt. Calvary will continue to grow through the teaching of the Word and the administering of the sacraments in both worshipping communities and through ongoing combined worship. So far in 2017, it has been a great joy to witness eight Karenni adults and one teenager get baptized.

What great mutual blessings are being experienced at Mt. Calvary. The Karenni people have been given them a safe and loving place where they can meet together in Christ's name throughout the week and God has provided the mono-ethnic congregants of Mt. Calvary with the opportunity and blessing of knowing and serving many new brothers and sisters from a far distant land. Both communities are being spiritually stretched by having their lives intersect through specially designed multi-ethnic, bilingual, combined worship services intended to foster Christian unity and fellowship.

Contributions To Personal And Professional Growth

Personal Growth

Since I am currently working as an administrator who oversees hundreds of AF Reserve Chaplains in a full-time military staff chaplain position at a large Air Force base in Georgia (which does not provide many opportunities to teach and preach the Word), it has been a tremendous blessing to have a wonderful ministry outlet serving as a volunteer in a local LCMS church. When Mt. Calvary commissioned me and my wife to serve with Glen and Pam Megran in leading a ministry to Karenni immigrants, we were blessed in many ways. First, I have grown personally by gaining many new friends at church, both Karenni and Caucasian, and have been able to visit many homes, witness the family and community aspect that these southeast Asians live out so well, and eat much delicious Karenni food. Second, I have truly been blessed to be in a position to serve the church without receiving any financial compensation which has changed the dynamic of “serving”. In my heart, serving as Paul did for no pay has helped eliminate the tempting ulterior motives and worldly biases that naturally creep in when doing ministry for a paycheck. I have been inspired to write a booklet highlighting the many Scriptures about being a “tentmaker” as Paul was—and explaining the benefits and blessings of this approach to ministry. Third, I have personally grown in the Word to better grasp and put into practice Scriptures dealing with Christ’s call to minister both to the poor and to the foreigner. These Scriptures include: Isaiah 58:1–14, Matthew 10:34–42, Matthew 25:31–46, Luke 14:7–24, Isaiah 56:6–7, and Isaiah 49:6. Fourth, this MAP has enhanced my worship life and led me to have more joy in preaching, teaching, and just going to church. Also, it has caused me to personally worship in a more reflective manner. As I worship with others of another cultural background and language, I find myself more closely listening to everything and wondering how it is “coming through” to our foreign friends.

I always remember the first experience I had of this happening. My Muslim friend and college suite-mate from Morocco came home with me for the weekend when I was in college. I had been praying for his conversion to Christ and when I took him to my home church, I hung on every word that was spoken to closely listen to how he was hearing it—hoping those words would bring him to receive the gift of salvation through the Gospel. This experience caused me to listen and worship much more intently. I was concerned for the foreign guest and was listening for both of us.

Professional Growth

I have been forced through this MAP to grow professionally by evaluating how I as a white pastor serving in a very ethno-centric society and also in an extremely mono-ethnic church actually view the church. I have had to contemplate as a leader where I have failed in teaching the church to be a mission outpost instead of a country club. I have come to see professionally where the clergy need to teach the lay people that the church is to become an aircraft carrier where everyone on board has a critical role in accomplishing with military mission zeal successful attacks on enemy territory that actually rescue the captives—rather than allowing the church to be a lazy luxury cruise liner that exists to pamper its customers.

While the feedback received during this ministry experiment has been mostly positive, it is the negative feedback that has in some ways impacted me the most. For example, before and after the very first Sunday of combined worship, one member warned me that the service had better not exceed sixty minutes in length. He said it with a conviction that we would be breaking God's commandment if his time constraint was not heeded (the service went seventy-five minutes—which was very brief considering the need for translation). Another member stated, “the Karenni are taking over next door. Things are changing and it is *not* for the better!” This

statement was made from the viewpoint that the church is a luxury cruise liner and that all of the poor and the foreigners are messing things up.

I first heard the analogy of the church being designed by God to be a battleship rather than a luxury liner about five years ago from a short video clip, which I then used during a message I gave at the church I served. Author J.D. Greear explains that today's American church needs a fundamental shift in the way most church members are led to think about the purpose and mission of the church. Borrowing from the above illustration, he expounds by differentiating how both the luxury liner and the battleship are not good representations of the church stating:

Some Christians see church as a *cruise liner*, offering Christian luxuries for the whole family—sports, entertainment, childcare services, and business networking. They show up at church asking only, “Can this church improve my religious quality of life? Does it have good family ministry facilities? Does the pastor preach funny, time-conscious messages that meet my felt needs? Do I like the music?” If their church ever ceases to cater to their preferences ... well, there are plenty of other cruise ships in the harbor. In fact, often they get involved with three or four of them at once. After all, the music is great on Cruise Liner A, and the kids enjoy the youth program at Cruise Liner B, and we do most of our fellowship and Bible study with friends at Cruise Liner C, and we occasionally podcast the angry young pastor down the road who tells the funny stories.

Other Christians believe their church is more like a *battleship*. The church is made for mission, and its success should be seen in how loudly and dramatically it fights the mission. This is certainly better than “cruise liner”; however, it implies that it is the church institution that does most of the fighting. The role of church members is to pay the pastors to find the targets and fire the guns each week as they gather to watch. They see the programs, services, and ministries of the church as the primary instruments of mission.¹

Greear then goes on to recommend that the best ship metaphor for the church is the aircraft carrier. He explains that like battleships, aircraft carriers engage in a huge raging battle, but in a different way. From the stories he heard from his grandfather who was a WWII veteran, he says:

¹ J.D. Greear, “The Church Isn’t a Cruise Ship, It’s an Aircraft Carrier,” July 8, 2015, accessed June 15, 2017. <https://jdgrear.com/blog/the-church-isnt-a-cruise-ship-its-an-aircraft-carrier/>.

Aircraft carriers equip planes to carry the battle elsewhere. My grandfather served on the USS *Yorktown* during World War II, and he explained to me that the last place an aircraft carrier ever wanted to find itself engaged in battle was on its own deck. In fact, anywhere near it. We used to watch old World War II movies together—the kind where they intersperse actual battle video clips—and my grandpa once paused a John Wayne movie to show me where he was standing on the deck when a plane crashed on deck and broke in half. When you are on an aircraft carrier, he said, the goal is to keep the battle as far away from you as possible. You load up the planes to carry the battle to the enemy.

Churches that want to “prevail against the gates of hell” must learn to see themselves like aircraft carriers, not like battleships and certainly not like cruise liners. Members need to learn to share the gospel, without the help of the pastor, *in the community*, and start ministries and Bible studies—even churches—in places without them. Churches must become discipleship factories, “sending” agencies that equip their members to take the battle to the enemy.²

This analogy of the church being an aircraft carrier is helpful because it challenges the church to celebrate not how many people are coming in, but how many people are going out to share the Gospel! It also challenges me in my professional calling as a pastor to fight against the status quo of the typical American church which measures success on gaining bigger buildings, bigger budgets, and more bodies to sit in those polished or cushioned pews to pay the bills. It is no wonder why the American church does not want any poor, foreign, freeloading liabilities showing up ... they are skeptically viewed as not adding to but taking away from the all-important offering plate. Some would say that instead of bringing donations, “those people” will come and cause the church to expend its limited resources on “them” instead of on “us.”

Recommendations

The main recommendation flowing from this MAP is to not only start doing multi-ethnic ministry, mercy ministry, and bilingual combined worship for purpose of carrying out the Great Commission and the Great Commandment, but to do this ministry *wholeheartedly* and *expectantly* knowing that God desires it to be done and has attached the promise of His blessings.

All should be convinced that in reaching out and welcoming in those poor immigrants to the great banquet feast prepared by Jesus, the blessings from God will be mutually experienced by all! The blessings are not for the Karenni people only. The blessings are for us—the white folks—when God moves us out of our luxury liner mentality and moves us to serve in a messy world.

A recommendation is for the church to continue working to improve the quality of the multi-ethnic, bilingual, combined worship services and to keep track of the attendance at these services. Based on the field research received from the forty-three research participants, 100 percent of them in both the first and the second survey wanted Mt. Calvary to regularly have these multi-ethnic services. Therefore, one can expect to discover that there will be growth and satisfaction and increasing joy within the membership of multi-ethnic churches *as well as* a deeper commitment to one's spiritual life and faith, discipleship, family, community, serving the poor, and the fellowship of all believers. Further studies could be done to survey members in the future to determine if these expectations become realized. What will members say one to five years from now?

A helpful recommendation for the LCMS would be to start networks of LCMS churches that are actively doing ethnic ministry. A website link should be attached to the lcms.org website that provides a listing of all multi-ethnic ministries (listed by ethnic groups that are being served) currently taking place in the U.S. The link could also provide “how to” resources for doing ethnic ministry in all of its stages. I am currently only aware of one other small LCMS congregation with sixty members that is doing any ministry outreach to the Karenni, but my hunch is that there are certainly more than just two. It would be helpful to compile actual helps

² Greear, “The Church Isn’t a Cruise Ship; It’s an Aircraft Carrier.”

for how to plan and execute multi-ethnic, bilingual, combined worship services so a church does not need to start from scratch as was done by Mt. Calvary (see Appendix Twenty-Eight containing lessons learned and best practices of planning bilingual, combined worship services).

Regarding additional research and study, much is needed (especially within mainline church bodies which have the lowest percentage of multi-ethnic churches at less than 2.5 percent) to help spur churches on that are seeking to transition from being mono-ethnic to multi-ethnic. It should be understood that this multi-ethnic church movement is still very new. Very little can be found written on it prior to 1999 (most likely because the church growth movement with its emphasis on the HUP had won the day in the seventies, eighties, and nineties). One Christian sociologist and subject matter expert named Dr. George Yancey, stated recently that on a scale of one to a hundred, the amount of research in the area of multi-ethnic congregations is less than fifteen.³ His point was that the church has barely scratched the surface on needed research and investigation in this area.

From Revelation 7:9–10, we learn that the church victorious that enjoys the free salvation secured by the Lamb, Jesus Christ, is a multi-ethnic church:

After this I looked and there before me was a great multitude that no one could count, from every nation, tribe, people and language, standing before the throne and in front of the Lamb ... and they cried out in a loud voice: "Salvation belongs to our God, who sits on the throne, and to the Lamb."

Through this MAP, it has been discovered that multi-ethnic, bilingual, combined worship services *can* be developed at Mt. Calvary that will foster Christian unity and fellowship among two different cultures. May the Holy Spirit continue to add his blessing to what has been started so that one united people of God can be empowered through combined worship for purpose of

³ George Yancey, "Principles for Successful Multiracial Churches," October 3, 2007 lecture at Carl F. H. Henry Center for Theological Understanding, University of North Texas, accessed May 25, 2017. <https://www.youtube.com/watch?v=GfFGcdXSOTE>.

better carrying out Great Commission kingdom growth and Great Commandment mercy ministry until Christ returns! And may our evangelical church “awaken to a missional existence and see itself as a peculiar people ... shaping one another’s lives through conversion and participation in the crucified body of the risen Jesus, being consumed by him, and consuming race and class divisions.”⁴ May Thy Kingdom come and Thy Will be done on earth as it is in heaven! Amen.

⁴ Paul Louis Metzger, *Consuming Jesus: Beyond Race and Class Divisions in a Consumer Church* (Grand Rapids: Eerdmans, 2007), 34.

APPENDIX ONE

QUANTITATIVE SURVEY ONE

Appendix One contains the first quantitative survey that was conducted between March 19 and April 9, 2017. The survey was administered online using Survey Monkey. Those research participants who did not have email were given the opportunity to complete a hard copy survey which in the following format. Karenni-speaking research participants were also given hard copies and were able to complete the survey with the use of a translator.

FIRST SURVEY—CONDUCTED BETWEEN MARCH 19—APRIL 9, 2017

Project Title: Empowering a Local Church to Reflect Revelation 7:9 Unity through Multi-Ethnic Worship

Revelation 7:9-10—“After this I looked and there before me was a great multitude that no one could count, from every nation, tribe, people and language, standing before the throne and in front of the Lamb ... and they cried out in a loud voice: ‘Salvation belongs to our God, who sits on the throne, and to the Lamb.’”

Research Question: Can multi-ethnic, bilingual, combined worship services be developed at Mt. Calvary that will foster Christian unity and fellowship among two different cultures?

Survey Directions: Please complete this FIRST of two surveys prior to our first multi-ethnic, bilingual, combined worship service (no later than April 22, 2017). Then, strive to attend one or more of the three special multi-ethnic worship services on April 23, June 4, and August 13. Finally, complete a second survey after the third combined worship (to be provided on August 13 and returned no later than August 18).

NOTE: All questions are multiple-choice. Please know that “Survey Monkey” is completely anonymous. Therefore, be as objective and honest as possible.

Demographic Questions:

1. In what country were you born?
A. Burma B. United States C. Other
2. What is your first language?
A. English B. Karenni C. Burmese D. Other
3. If you are fluent in either the English or Karenni language, can you fluently understand and speak the other language as well?
A. Yes B. No
4. What is your age bracket?
A. 19-29 B. 30-39 D. 40-49 E. 50-59 F. 60-69 G. 70+
5. How many times have you attended a multi-ethnic, bilingual, combined worship service in which the entire service utilized more than one language—so that all participants could follow, understand, and worship together from start to end?
A. 0 B. 1-3 C. 4 or more
6. On a level of 1-5, how motivated are you to participate in a multi-ethnic, bilingual, combined worship services with fellow believers from a different culture?
A. 1 B. 2 C. 3 D. 4 E. 5
(Scale: 1= No thanks! Count me out. 5 = Wow! I will be there and can't wait!)

Note: Since this project aims to develop multi-ethnic, bilingual, combined worship services that will foster Christian unity and fellowship among two different cultures, the following questions are asked to solicit input for the development of these worship services.

7. What parts of a common worship service are the most important and meaningful to you—and you would always want included in the worship service? (Choose up to 6)
 - A. Confession and Absolution
 - B. Worship Songs (eliminating 1 or more songs)
 - C. Responsive Liturgies
 - D. Scripture Readings
 - E. The Sermon
 - F. Children's Message
 - G. Special Music
 - H. Brief Testimony (2-4 minutes)
 - I. Prayers and the Lord's Prayer
 - J. The Creed
 - K. Sharing of the Peace
8. What parts of the worship service would you be OK with giving up? (Choose up to 3)
 - A. Confession and Absolution
 - B. Worship Songs (eliminating 1 or more songs)
 - C. Responsive Liturgies
 - D. Scripture Readings

- E. The Sermon
- F. Children's Message
- G. Special Music
- H. Brief Testimony (2-4 minutes)
- I. Prayers and the Lord's Prayer
- J. The Creed
- K. Sharing of the Peace

Questions 9-12 deal with the design of worship helps and the planning of a bilingual worship service that enables all worshippers to hear, understand, and respond in their native language.

9. How supportive do you think you would be toward using both languages simultaneously during certain parts of the worship service (either spoken or sung simultaneously to include worship hymns, the Creed, and the Lord's Prayer, for example)?

- A. Very supportive B. Supportive C. Neutral D. Against E. Strongly against

10. How supportive do you think you would be toward having both languages read—one after the other—during certain parts of the worship service (to include, for example, the Scripture readings and liturgies)?

- A. Very supportive B. Supportive C. Neutral D. Against E. Strongly against

11. How supportive do you think you would be toward one language being translated into the other during certain parts of the worship service (to include, for example, portions of the sermon, a children's message, or a brief testimony)?

- A. Very supportive B. Supportive C. Neutral D. Against E. Strongly against

12. How supportive do you think you would be toward possibly including the following special aspects or components to a multi-ethnic, combined worship service:

1. Very supportive 2. Supportive 3. Neutral 4. Against 5. Strongly against

A. Children's message using puppets	1	2	3	4	5
B. Brief personal testimony (2-3 minutes)	1	2	3	4	5
C. A praise dance	1	2	3	4	5

Questions 13-16 focus on reaching the goal of the project and your expectations.

13. Do you think it is possible to create a multi-ethnic, bilingual, combined worship service that will foster Christian unity and fellowship among two different cultures?

- A. Yes
- B. Yes, but I do not think we should try it here.
- C. Maybe, but I have my doubts.
- D. No, because I have seen it tried elsewhere and it failed.
- E. No

14. Revelation 7:9 says, "After this I looked and there before me was a great multitude that no one could count, from every nation, tribe, people and language, standing before the throne and in front of the Lamb ... and they cried out in a loud voice: 'Salvation belongs to our God, who sits on the throne, and to the Lamb.'"

Since Christians will spend eternity with brothers and sisters from all different ethnic backgrounds and languages, how interested are you in worshipping together and fellowshiping with some of them here on earth?

- A. Not at all. I am happy to wait until I die to possibly meet them in heaven.
- B. Sounds like an interesting idea, but it's just not worth it because it will take too much effort.
- C. I am skeptical, but willing to give it a try, perhaps once or twice.
- D. I like the idea and will do my best to attend the 3 joint worship services that are being scheduled over the next 6 months.

15. How often do you think you would be willing to participate in a multi-ethnic, bilingual, combined worship service?

- A. Once a year.
- B. Twice a year
- C. Quarterly
- D. Once a month
- E. Every Week.
- F. Never.

16. How often do you think Mt. Calvary ought to conduct a multi-ethnic, bilingual, combined worship service?

- A. Once a year.
- B. Twice a year
- C. Quarterly
- D. Once a month
- E. Every Week.
- F. Never.

17. How would you rate this statement?

Attending multi-ethnic, bilingual, combined worship services will lead to further opportunities for friendships, understanding, Christian love, and fellowship to deepen?

- A. Strongly Agree B. Agree C. Unsure D. Disagree E. Strongly disagree

18. Would you like to provide any other input regarding this project or the multi-ethnic ministry at Mt. Calvary?

APPENDIX TWO

QUANTITATIVE SURVEY TWO

Appendix Two contains the second quantitative survey that was conducted between Aug 13-20, 2017. The survey was administered online using Survey Monkey. Those research participants who did not have email were given the opportunity to complete a hard copy survey in the following format. Karenni-speaking research participants were also given hard copies and completed the survey with the use of a translator.

SECOND SURVEY—CONDUCTED BETWEEN AUG 13-20, 2017

Project Title: Empowering a Local Church to Reflect Revelation 7:9 Unity through Multi-Ethnic Worship

Revelation 7:9-10—*“After this I looked and there before me was a great multitude that no one could count, from every nation, tribe, people and language, standing before the throne and in front of the Lamb ... and they cried out in a loud voice: ‘Salvation belongs to our God, who sits on the throne, and to the Lamb.’”*

Research Question: Can multi-ethnic, bilingual, combined worship services be developed at Mt. Calvary that will foster Christian unity and fellowship among two different cultures?

Survey Directions: Please complete this second survey following the third multi-ethnic, bilingual, combined worship service (between August 13-20, 2017).

NOTE: All questions are multiple-choice. Please know that “Survey Monkey” is completely anonymous. Therefore, be as objective and honest as possible.

-
1. Did you complete the first survey back in late March or early April?
Yes No

2. How many of the three multi-ethnic, bilingual, combined worship services (that took place on April 22-23, June 3-4, and August 12-13) did you attend?
A. 0 B. 1 C. 2 D. 3

3. What is your first language?
A. English B. Karenni C. Burmese D. Other

4. What parts of a common worship service do you find most important and meaningful to you in the multi-ethnic bilingual combined worship services? (Choose up to 6)
A. Confession and Absolution
B. Worship Songs (eliminating 1 or more songs)
C. Responsive Liturgies
D. Scripture Readings
E. The Sermon
F. Children's Message
G. Special Music
H. Brief Testimony (2-4 minutes)
I. Prayers and the Lord's Prayer
J. The Creed
K. Sharing of the Peace

5. Having participated in multi-ethnic, bilingual worship, what parts of a multi-ethnic combined worship services might you be OK with giving up? (Choose up to 3)
A. Confession and Absolution
B. Worship Songs (eliminating 1 or more songs)
C. Responsive Liturgies
D. Scripture Readings
E. The Sermon
F. Children's Message
G. Special Music
H. Brief Testimony (2-4 minutes)
I. Prayers and the Lord's Prayer
J. The Creed
K. Sharing of the Peace

6. How supportive are you toward using both languages simultaneously during certain parts of the worship service (either spoken or sung simultaneously to include worship hymns, the Creed, and the Lord's Prayer, for example)?
A. Very supportive B. Supportive C. Neutral D. Against E. Strongly against

7. How supportive are you toward having both languages read—one after the other—during certain parts of the worship service (to include, for example, the Scripture readings and liturgies)?
A. Very supportive B. Supportive C. Neutral D. Against E. Strongly against

8. How supportive are you toward one language being translated into the other during certain parts of the worship service (to include, for example, portions of the sermon, a children's message, or a brief testimony)?
 A. Very supportive B. Supportive C. Neutral D. Against E. Strongly against
9. It has been said that a picture tells a thousand words. With that in mind, how supportive are you of the use of Power point slides during the sermon?
 A. Very supportive B. Supportive C. Neutral D. Against E. Strongly against
10. How supportive are you toward including the following special aspects or components to a multi-ethnic, combined worship service:
 1. Very supportive 2. Supportive 3. Neutral 4. Against 5. Strongly against
- | | | | | | |
|---|---|---|---|---|---|
| A. Children's message using puppets | 1 | 2 | 3 | 4 | 5 |
| B. Brief personal testimony (2-3 minutes) | 1 | 2 | 3 | 4 | 5 |
| C. A praise dance | 1 | 2 | 3 | 4 | 5 |
| C. Special music in foreign language | 1 | 2 | 3 | 4 | 5 |
11. Did the multi-ethnic, bilingual worship services meet your expectations?
 Yes No
12. Was it OK that the number of worship songs and/or hymn verses was reduced?
 Yes No
13. Was it OK that the sermon was translated?
 Yes No
14. Was it OK that the Scriptures were read in more than one language?
 Yes No
15. Do you believe that participating in one or more multi-ethnic, bilingual worship services at Mt. Calvary has fostered Christian unity and fellowship among the two cultures?
 A. Yes, very much B. Maybe a little C. Not sure D. Doubtful E. Not at all
16. Do you believe that if you and fellow members of Mt. Calvary continue to participate in more multi-ethnic, bilingual worship services in the future, more Christian unity and fellowship among the two cultures will be fostered?
 A. Yes, very much B. Maybe a little C. Not sure D. Doubtful E. Not at all
17. Do you believe that participating in a multi-ethnic, bilingual worship service at Mt. Calvary has helped you grasp the meaning of becoming a Revelation 7:9 congregation?
 A. Yes, very much B. Maybe a little C. Not sure D. Doubtful E. Not at all
18. Looking forward, do you believe that conducting more multi-ethnic, bilingual worship services at Mt. Calvary in the future would be pleasing to God and part of His planned

will for Mt. Calvary?

A. Yes, very much B. Maybe a little C. Not sure D. Doubtful E. Not at all

19. Having participated in one or more of the multi-ethnic, bilingual combined worship services, how often would you personally want to participate in future similar worship services at Mt. Calvary?
- A. Once a year.
 - B. Twice a year
 - C. Quarterly
 - D. Once a month
 - E. Every Week.
 - F. Never.
20. Looking forward, how often would you recommend that Mt. Calvary conduct more of these multi-ethnic, bilingual, combined worship service?
- A. Once a year.
 - B. Twice a year
 - C. Quarterly
 - D. Once a month
 - E. Every Week.
 - F. Never.
21. During this time of having multi-ethnic, bilingual combined worship services, my interest in building cross-cultural friendships _____.
- A. grew a lot.
 - B. peaked a little.
 - C. stayed the same.
 - D. waned a little.
 - E. deteriorated all together.
22. If future multi-ethnic, bilingual, combined worship services at Mt. Calvary are planned in the future, what changes would you recommend be made in these worship services that would help worshippers from both ethnic groups?
23. Please describe your overall positive and negative impressions of the multi-ethnic bilingual combined worship services. Provide any feedback about this experience over the past 5 months.
24. Please share your thoughts on whether multi-ethnic bilingual combined worship services will help to foster Christian unity and fellowship between the two worship communities at Mt. Calvary ... and whether or not this goal should continue being pursued.

AUGUST 6, 2017—MESSAGE TO RESEARCH PARTICIPANTS

(sent via Survey Monkey to all research participants who provided an email address and completed the First Survey online)

Greetings in Jesus' Name!

First of all, allow me to say a deep word of thanks for all of the prayers and all of the sympathy cards I received from the members of Mt. Calvary after losing my mother quite unexpectedly at the end of June. You are indeed a caring and loving congregation and I thank the good Lord for leading my wife and I to be a part of this special fellowship!

Secondly, I would like to again thank you for your willingness to serve as a research participant during this project on multi-ethnic, bilingual, combined worship that will conclude during this month of August. This coming weekend, August 12-13, we will be having our third weekend of combined worship services and I rejoice to share that two male Karennis will be baptized in the late service this Sunday (Soe Reh, 19 and Tee Red, 14). Both have attended worship every Sunday over the past year and they just finished a 12-week study of the Christian faith using Luther's catechism.

Thirdly, I invite you to come to a final focus group study after church on Sunday, August 20, in the fellowship hall at Mt. Calvary. Lunch will be served right after the late service ends, then following lunch, there will be an open discussion forum centered on asking and answering a series of questions about the multi-ethnic, bilingual, combined worship services. (NOTE: I realize that the original date for this focus group was announced as August 27, however, it needed to be moved up one week and I apologize for any inconvenience this may cause). If you cannot make it to the focus group, please know that there are several open-ended questions in the following survey monkey that can be used to provide candid feedback which you may otherwise have been able to provide during the focus group time.

Finally, I am writing to ask that you please complete the second and final survey monkey questions by Friday, August 18. This will allow me to print the results of both surveys and bring copies of them to the focus group meeting on Sunday, August 20.

NOTE: If you are unable to attend either of the combined worship services on August 12-13, then you may go ahead and complete the survey at this time and submit it. However, if you WILL be able to attend one of the combined worship services on August 12-13, then please complete your survey sometime between August 13-18.

Please do not hesitate to call or email me if you have any questions or comments.

God's peace, joy, and strength be with you,

Chaplain Mark Bowditch

mark.bowditch@gmail.com
616-706-8470 (cell)

AUGUST 16, 2017—MESSAGE TO RESEARCH PARTICIPANTS (this invitation to attend the Focus Group meeting was sent via Survey Monkey to all those who completed the second survey online by August 16)

Dear brothers and sisters in Christ,

Greetings! I am writing for two simple reasons:

First, I wish to heartily thank you for your service as a research participant over the past five months -- and for completing the second survey monkey this week.

Second, I am writing to remind you that you are invited to attend the Focus Group Luncheon this coming Sunday, August 20, after the late service. It will be a catered meal. We plan to pray and begin eating by 12:00 noon and intend to be finished no later than 2:00 pm. Following lunch, there will be a report given on the survey results followed by a series of open ended survey questions to be discussed and answered in a group setting.

NOTE: If you cannot make it this Sunday, I would appreciate if you could call or email to let me know. If you have any other input or questions, I would also love to hear from you.

Please know that you are welcome anytime to join the bilingual worship service in the annex at 11:00 am on Sundays with our Karenni brothers and sisters. God's blessings on your week!

In Christ,

Chaplain Mark Bowditch
mark.bowditch@gmail.com
616-706-8470 (cell)

APPENDIX THREE

KARENNI ANSWER SHEETS FOR SURVEYS ONE AND TWO

Appendix Three contains the answer sheets that were given to each of the Karenni-speaking research participants so they could record their anonymous survey answers. Many of the Karenni people do not yet have computers or email. Also, less than twenty percent of the Karenni are literate so even if they received the survey monkey online survey, they would not be able to read it. Therefore, oral surveys were administered to the Karenni research participants in person using a translator who read each question in their language and then allowed each person to circle their answer before going to the next question. As can be seen on the following surveys, emoji icons depicting human emotions were included on the surveys to correspond to the English answers. For example, the English answer “strongly agree” is depicted by a large smiley face with a thumbs up, while the English answer “strongly disagree” is depicted by an angry face with a thumbs down.

Each of the surveys were administered after the Saturday afternoon bible studies. The first quantitative survey in Karenni was conducted on April 8 and April 15. The second quantitative survey was conducted on Saturday, August 19. Two different translators assisted with administering the surveys. The hard copy answer sheets were then collected and the data was manually inputted into Survey Monkey.

APPENDIX FOUR

INFORMED CONSENT FORM

Appendix Four contains the actual consent form that every worship participant received as they considered whether or not they wanted to volunteer to participate in this study of multi-ethnic, bilingual, combined worship. The content of the forms was presented and volunteers signed the final page.

INFORMED CONSENT FORM

Study Title: Empowering a Local Church to Reflect Revelation 7:9 Unity through Multi-Ethnic Worship
Researcher: Mark A. Bowditch
Email Address: mark.bowditch@gmail.com
Telephone Number: 616-706-8470
Research Supervisor: Dr. Victor Raj, Concordia Seminary, St. Louis
Email Address: rajv@csLedu

You are invited to be part of a research study. The researcher is a student at Concordia Seminary in Saint Louis, Missouri. This research project is a part of the Doctor of Ministry program (D.Min.). The information in this form is provided to help you decide if you want to participate in the research study. This form describes what you will have to do during the study and the risks and benefits of the study.

If you have any questions about or do not understand something in this form, please ask the researcher in person, or by calling or emailing. Do not sign this form unless the researcher has answered your questions and you decide that you want to be part of this study.

WHAT IS THIS STUDY ABOUT?

This project is about creating multi-ethnic, bilingual, combined worship service opportunities for the purpose of intentionally fostering Christian unity and fellowship among the two worshipping communities of believers currently meeting at Mt. Calvary Lutheran Church. Currently, Mt. Calvary has two worshipping communities that meet separately using two different languages. One community is predominantly white and averages about 275 worshippers each weekend. The second community is predominantly Karenni tribal people from the Kayah State in Burma (in Southeast Asia) and averages 70 worshippers each Sunday morning. Mt. Calvary opened its doors and began ministering in 2016 to this community of Burmese refugees who came to America with the assistance of Lutheran Social Services. These new immigrants meet separately for worship in the annex building on Mt. Calvary's campus.

The main research question of the project is: Can multi-ethnic, bilingual, combined worship services be developed at Mt. Calvary that will foster Christian unity and fellowship among two different cultures?

WHY AM I BEING ASKED TO BE INCLUDED IN THIS PROJECT?

You are invited to be part of this project because:

- You are a member of Mt. Calvary Lutheran Church and attend worship services there.
- OR
- You are a participant in the Karenni Ministry at Mt. Calvary Lutheran Church and are capable of reading the Karenni language.

If you do not meet one of the descriptions above, you are not able to be in the study.

HOW MANY PEOPLE WILL BE IN THIS STUDY?

At least 40 participants will be in this study including 20 from each of the two worshipping communities.

CONFLICT OF INTEREST

The researcher is not on staff at Mt. Calvary Lutheran Church so there is not any conflict of interest related to his source of income. The researcher serves the church in a voluntary capacity. The researcher is white and speaks English. As a member of the white American ethnic group, he has some viewpoints and cultural biases that are different from those of other world cultures. However, he has lived in Asia for over 7 years, has grown in cultural sensitivity, and will strive to not have a conflict of interest that impacts this study involving two cultures.

WILL IT COST ANYTHING TO BE IN THIS STUDY?

You do not have to pay to be in the study.

HOW LONG WILL I BE IN THE STUDY?

If you decide to be in this study, your participation will last about 4-6 hours. You will be invited to attend the planned multi-ethnic, bilingual combined worship services at Mt. Calvary 1, 2, or 3 time(s) during regular worship times during the study. This research project will be conducted from Mar-Aug, 2017.

WHAT WILL HAPPEN DURING THIS STUDY?

If you decide to be in this study and if you sign this form, you will be asked to participate in the following activities:

- Participate as a worshipper at Mt. Calvary in up to 3 multi-ethnic joint worship services, but at minimal one. These are scheduled for April 23, June 4, and August 13, 2017.
- Provide your email address on this form and fill out 2 surveys on SurveyMonkey.com. These surveys will consist of all multiple choice (close-ended) questions and your survey answers are 100% anonymous and confidential. Since there will be no personally identifiable information on the surveys, not even the researcher will know how a specific individual answered.

Note: If you are Karenni, the survey will be provided for you on paper to fill out.

- Participate in and answer questions during a focus group meeting that will take place in late August and last approximately 1.5 hours.
- Allow the researcher to interact with you during the focus group, reflect upon the analysis of the two earlier surveys, discuss your experiences during the multi-ethnic worship services, and allow a transcriber to write down your answers while you participate in the focus group.

While you are in the study, you will be expected to:

- Follow the instructions you are given in the two surveys.
- Participate in the focus group by sharing your views of the experience you gained.
- Tell the researcher if you want to stop being in the study at any time.

WILL I BE RECORDED?

You will not be audio or video recorded. Only transcripts will be written of your answers to the discussion questions that are asked in the focus group.

WILL BEING IN THIS STUDY HELP ME?

Many positive outcomes may result from this project including the fostering of deeper Christian unity, fellowship, and friendship among members of the two worshipping communities. Being in this study may also help participants to better understand the meaning of numerous New Testament Bible verses and to reflect upon their faith. It is also hoped that information from this study will help the greater church-at-large to better conduct multi-ethnic ministry.

ARE THERE RISKS TO ME IF I AM IN THIS STUDY?

No study is completely risk-free. However, we don't anticipate that you will be harmed or distressed during this study. If you decide to be a part of this study and sign this form, you will participate in and respond to worship service experiences that are multi-ethnic, where you will be hearing worship in an unfamiliar language. You may stop being in the study at any time if you become uncomfortable.

WILL I GET PAID?

You will not receive any financial compensation for being in this study.

DO I HAVE TO BE IN THIS STUDY?

Your participation in this study is voluntary. You can decide not to be in the study and you can change your mind about being in the study at any time. There will be no penalty to you. If you want to stop being in the study, tell the researcher.

The researcher can remove you from the study at any time. This could happen if:

- The researcher believes it is best for you to stop being in the study.
- You do not follow directions about the study.
- You no longer meet the inclusion criteria to participate.

WHO WILL USE AND SHARE INFORMATION ABOUT MY BEING IN THIS STUDY?

Any information you provide in this study that could identify you such as your name, age, or other personal information will be kept confidential. SurveyMonkey.com is a confidential way of

collecting information. Your participation in the focus group is expected but the information you disclose is on a voluntary basis. In any written reports or publications that result from this research project, no one will be able to identify you or your answers.

The researcher will keep the information you provide in a password protected computer and a locked file cabinet in the researcher's home and only the researcher, research assistant, and research supervisor will be able to review this information. And please be reminded, all of this data is completely anonymous.

Note: If you leave the study early, the researcher may not be able to use your data if you do not complete the second survey and/or the focus group.

Limits of Privacy (Confidentiality)

Generally speaking, the researcher can assure you that she/he will keep everything you tell him/her or do for the study private and confidential. In his role as an active duty military chaplain and pastor, confidentiality is exercised every day. Yet there are times where the researcher cannot keep things private (confidential). Based on state laws, however, the researcher cannot keep things private (confidential) when:

- The researcher finds out that a child or vulnerable adult has been abused.
- The researcher finds out that that a person plans to hurt him or herself, such as commit suicide.
- The researcher finds out that a person plans to hurt someone else.

There are laws that require many professionals to take action if they think a person might harm themselves or another, or if a child or adult is being abused. In addition, there are guidelines that researchers must follow to make sure all people are treated with respect and kept safe. In most states, there is a government agency that must be told if someone is being abused or plans to hurt themselves or another person. Please ask any questions you may have about this issue before agreeing to be in the study. It is important that you do not feel betrayed if it turns out that the researcher cannot keep some things private.

WHO CAN I TALK TO ABOUT THIS STUDY?

You can ask questions about the study at any time. You can call the researcher if you have any concerns or complaints. You are invited call the researcher at the phone number listed on page 1 of this form if you have questions about anything related to this study.

DO YOU WANT TO BE IN THIS STUDY?

I have read this form, and I have been able to ask questions about this study. The researcher has talked with me about this study. The researcher has answered all my questions. I voluntarily agree to be in this study. I agree to allow the use and sharing of my study-related records as described above.

By signing this form, I have not given up any of my legal rights as a research participant. I will get a signed copy of this consent form for my records.

Printed Name of Participant

Signature of Participant

Date

I attest that the participant named above had enough time to consider this information, had an opportunity to ask questions, and voluntarily agreed to be in this study.

Printed Name of Researcher

Signature of Researcher

Date

APPENDIX FIVE

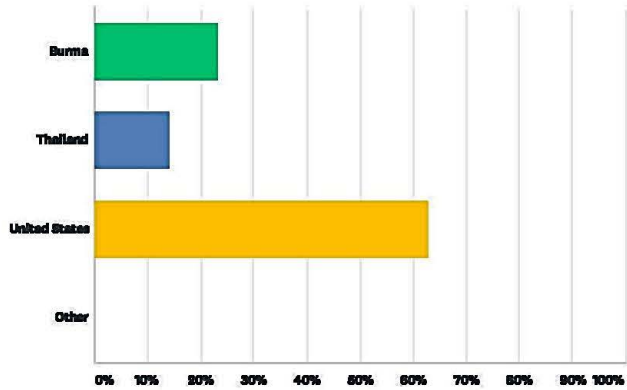
QUANTITATIVE DATA RESULTS FROM SURVEY ONE

Appendix Five contains the quantitative data collected from Survey #1 that was tallied using Survey Monkey. A total of forty-three research participants completed the first quantitative survey which asked a series of seventeen multiple-choice, close-ended questions. One final qualitative question (Question #18) was also included in this first survey, however, the answers given to that final qualitative question are found in Appendix Eight and not included here. Only the quantitative data is included in Appendix Five (explaining why page 21 of the following survey data is blank).

As can be seen by reviewing the demographic questions at the beginning of Survey #1, there were a total of twenty-seven English-speaking research participants and sixteen Karenni-speaking research participants who completed the first survey at Mt. Calvary Lutheran Church in Warner Robins, Georgia.

Q1 In what country were you born?

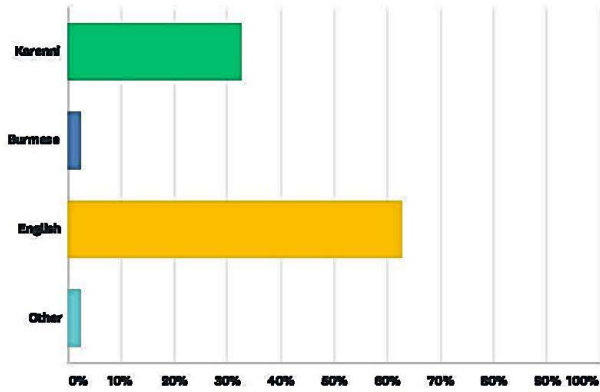
Answered: 43 Skipped: 0



ANSWER CHOICES	RESPONSES	
Burma	23.26%	10
Thailand	13.95%	6
United States	62.79%	27
Other	0.00%	0
TOTAL		43

Q2 What is your first language?

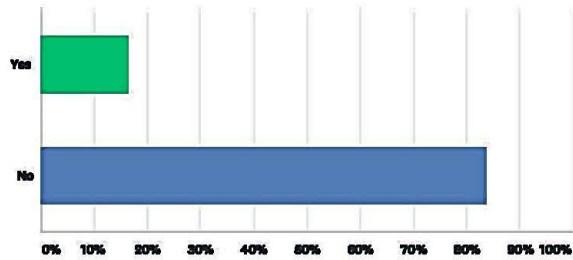
Answered: 43 Skipped: 0



ANSWER CHOICES	RESPONSES	
Karenni	32.56%	14
Burmese	2.33%	1
English	62.78%	27
Other	2.33%	1
TOTAL		43

Q3 If you are fluent in the English language, are you also fluent in Karenni? OR ... If you are fluent in the Karenni language, are you also fluent in English?

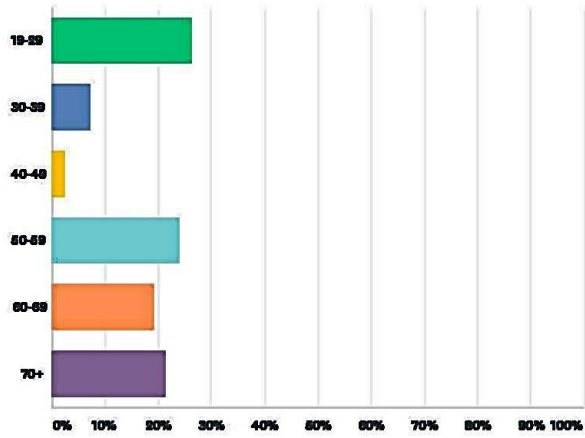
Answered: 43 Skipped: 0



ANSWER CHOICES	RESPONSES	
Yes	16.28%	7
No	83.72%	38
TOTAL		43

Q4 What is your age bracket?

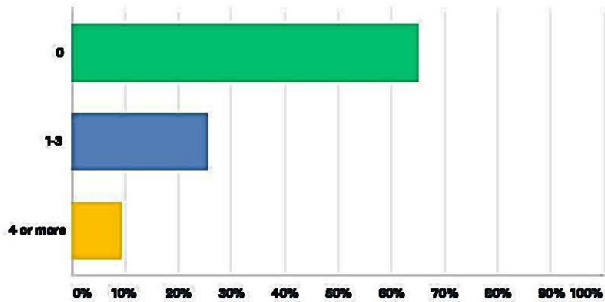
Answered: 42 Skipped: 1



ANSWER CHOICES	RESPONSES	
19-29	26.19%	11
30-39	7.14%	3
40-49	2.38%	1
50-59	23.81%	10
60-69	19.05%	8
70+	21.43%	9
TOTAL		42

Q5 How many times have you attended a multi-ethnic, bilingual, combined worship service in which the entire service utilized more than one language – so that all participants could follow, understand, and worship together from start to end?

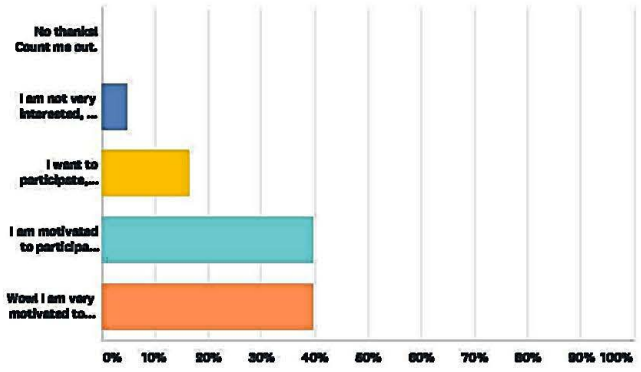
Answered: 43 Skipped: 0



ANSWER CHOICES	RESPONSES	
0	65.12%	28
1-3	25.58%	11
4 or more	9.30%	4
TOTAL		43

Q6 How motivated are you to participate in multi-ethnic, bilingual, combined worship services with fellow believers from a different culture?

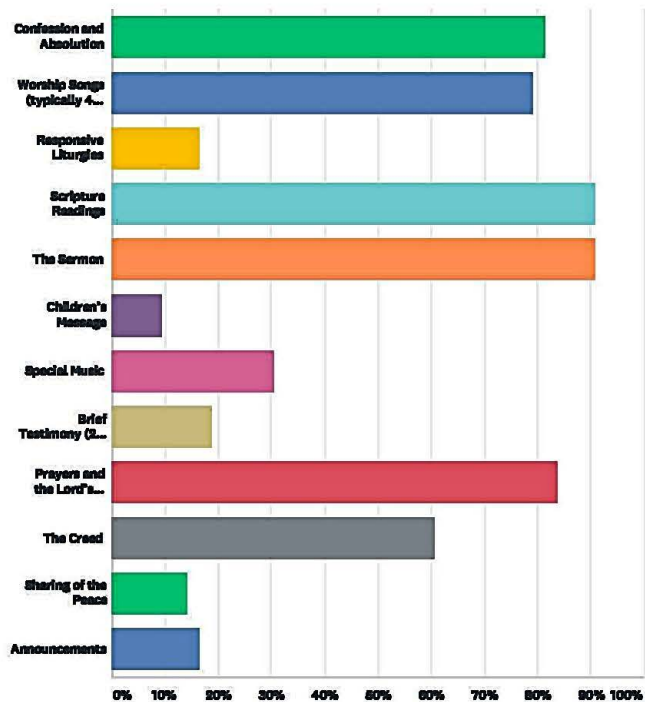
Answered: 43 Skipped: 0



ANSWER CHOICES	RESPONSES
No thanks! Count me out.	0.00% 0
I am not very interested, but I got talked into participating.	4.85% 2
I want to participate, but I do wonder if it will work.	16.28% 7
I am motivated to participate and I look forward to worshipping and fellowshipping with believers from another culture.	38.53% 17
Wow! I am very motivated to participate and I will be praying that God blesses this multi-ethnic ministry effort at Mt. Calvary!	38.53% 17
TOTAL	43

Q7 Note: Since this project aims to develop multi-ethnic, bilingual, combined worship services that will foster Christian unity and fellowship among two different cultures, the following questions are asked to solicit input for the development of these worship services. What parts of a common worship service are the most important and meaningful to you – and you would always want included in the worship service? (Choose up to 6)

Answered: 43 Skipped: 0

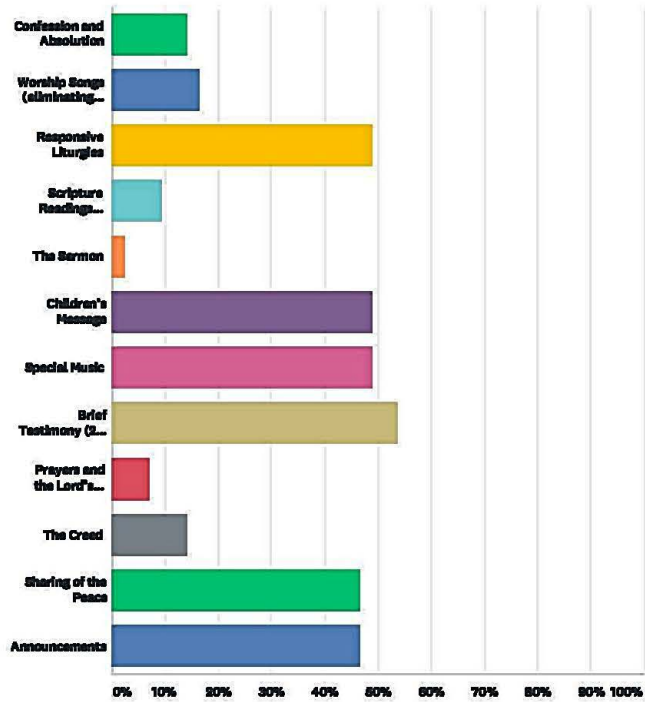


ANSWER CHOICES	RESPONSES	
Confession and Absolution	81.40%	35
Worship Songs (typically 4 or more)	79.07%	34

Bilingual multi-ethnic worship		SurveyMonkey
Responsive Liturgies	16.28%	7
Scripture Readings	90.70%	39
The Sermon	90.70%	39
Children's Message	9.30%	4
Special Music	30.23%	13
Brief Testimony (2-4 minutes)	18.60%	8
Prayers and the Lord's Prayer	83.72%	36
The Creed	60.47%	26
Sharing of the Peace	13.95%	6
Announcements	16.28%	7
Total Respondents: 43		

**Q8 What parts of the worship service would you be OK with giving up?
(Choose up to 4)**

Answered: 43 Skipped: 0

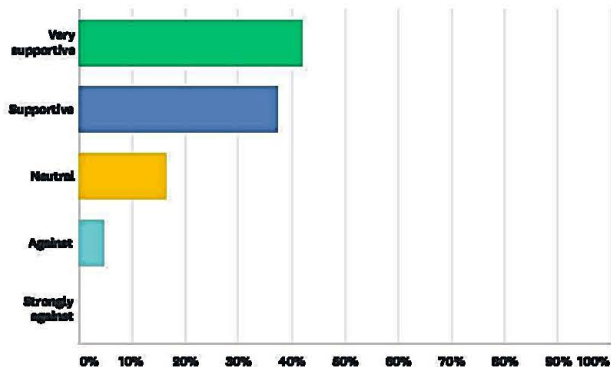


ANSWER CHOICES	RESPONSES
Confession and Absolution	13.95% 8
Worship Songs (eliminating 1 or more songs)	18.28% 7
Responsive Liturgies	48.84% 21
Scripture Readings	9.30% 4
The Sermon	2.33% 1
Children's Message	48.84% 21
Special Music	48.84% 21

Bilingual multi-ethnic worship		SurveyMonkey
Brief Testimony (2-4 minutes)	53.49%	23
Prayers and the Lord's Prayer	8.98%	3
The Creed	13.95%	6
Sharing of the Peace	46.51%	20
Announcements	46.51%	20
Total Respondents: 43		

Q9 The next 4 questions deal with the design of worship helps and the planning of a bilingual worship service that enables all worshippers to hear, understand, and respond in their native language. How supportive do you think you would be toward using both languages simultaneously during certain parts of the worship service (either spoken or sung simultaneously to include worship hymns, the Creed, and the Lord's Prayer, for example)?

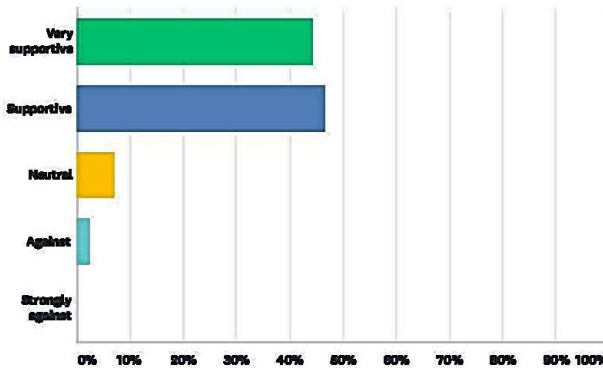
Answered: 43 Skipped: 0



ANSWER CHOICES	RESPONSES	
Very supportive	41.86%	18
Supportive	37.21%	16
Neutral	16.28%	7
Against	4.65%	2
Strongly against	0.00%	0
TOTAL		43

Q10 How supportive do you think you would be toward having both languages read – one after the other – during certain parts of the worship service (to include, for example, the Scripture readings and some parts of the liturgy such as Confession)?

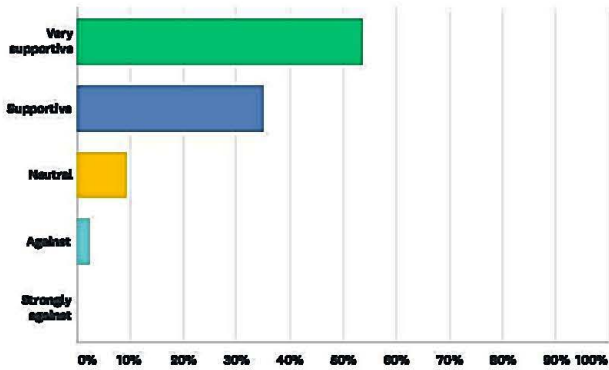
Answered: 43 Skipped: 0



ANSWER CHOICES	RESPONSES	
Very supportive	44.19%	19
Supportive	48.51%	20
Neutral	8.98%	3
Against	2.33%	1
Strongly against	0.00%	0
TOTAL		43

Q11 How supportive do you think you would be toward one language being translated into the other during certain parts of the worship service (to include, for example, portions of the sermon, a children's message, a brief testimony, or the welcome and announcements)?

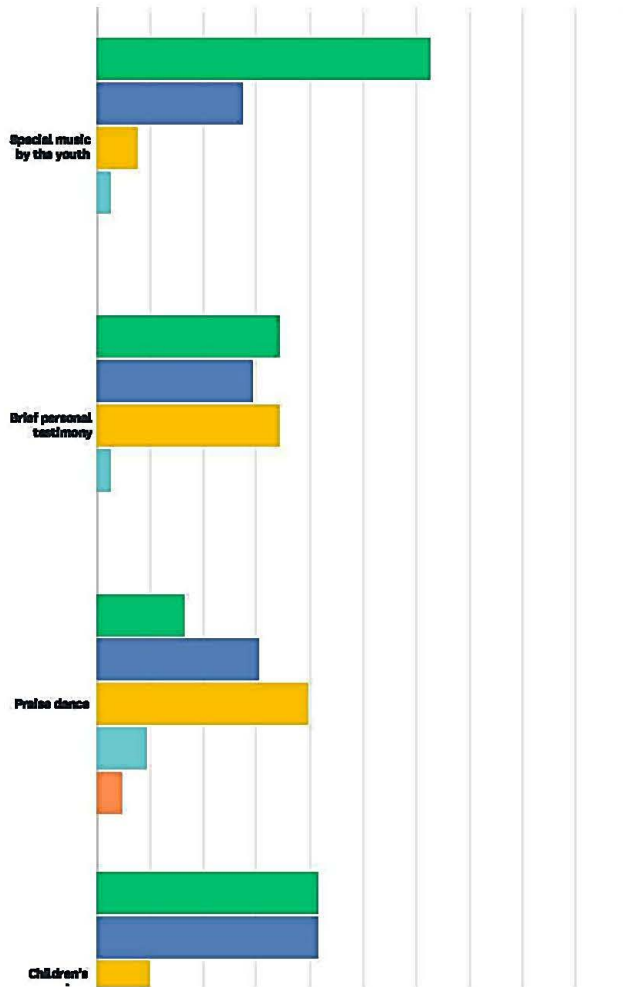
Answered: 43 Skipped: 0



ANSWER CHOICES	RESPONSES	
Very supportive	53.49%	23
Supportive	34.88%	15
Neutral	9.30%	4
Against	2.33%	1
Strongly against	0.00%	0
TOTAL		43

Q12 How supportive do you think you would be toward possibly including the following special aspects or components to a multi-ethnic, combined worship service:

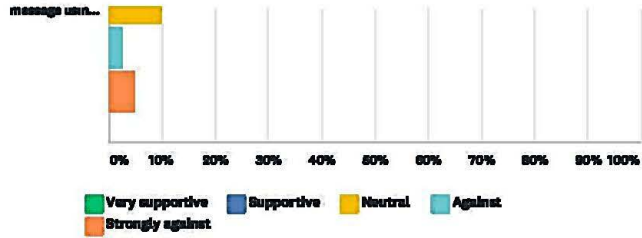
Answered: 43 Skipped: 0



14 / 21

Bilingual multi-ethnic worship

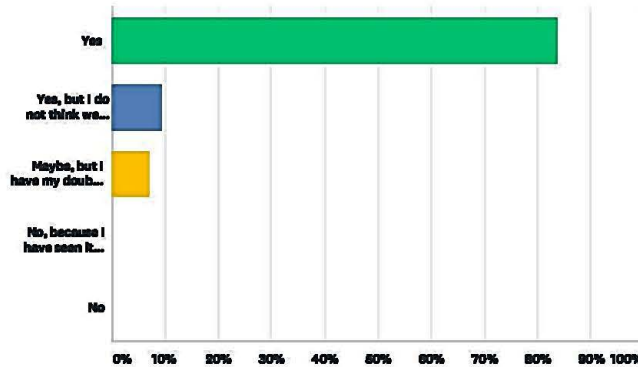
SurveyMonkey



	VERY SUPPORTIVE	SUPPORTIVE	NEUTRAL	AGAINST	STRONGLY AGAINST	TOTAL
Special music by the youth	82.50% 25	27.50% 11	7.50% 3	2.50% 1	0.00% 0	40
Brief personal testimony	34.15% 14	29.27% 12	34.15% 14	2.44% 1	0.00% 0	41
Praise dance	16.28% 7	30.23% 13	39.53% 17	9.30% 4	4.65% 2	43
Children's message using puppets	41.46% 17	41.46% 17	9.76% 4	2.44% 1	4.88% 2	41

Q13 The next 4 questions focus on reaching the goal of the project and your expectations. Do you think it is possible to create multi-ethnic, bilingual, combined worship services that will foster Christian unity and fellowship among two different cultures?

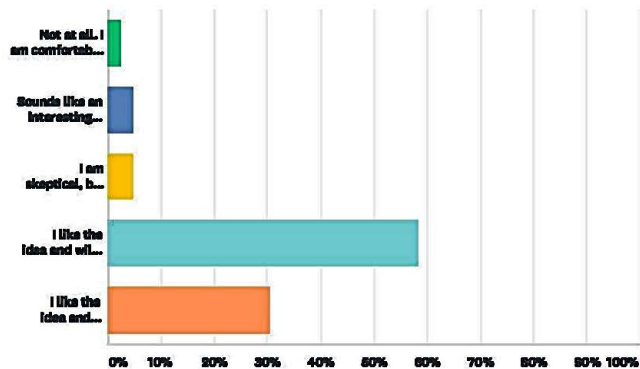
Answered: 43 Skipped: 0



ANSWER CHOICES	RESPONSES	
Yes	83.72%	36
Yes, but I do not think we should try it here.	9.30%	4
Maybe, but I have my doubts.	6.98%	3
No, because I have seen it tried elsewhere and it failed.	0.00%	0
No	0.00%	0
TOTAL		43

Q14 Revelation 7:9 says, "After this I looked and there before me was a great multitude that no one could count, from every nation, tribe, people and language, standing before the throne and in front of the Lamb ... and they cried out in a loud voice: 'Salvation belongs to our God, who sits on the throne, and to the Lamb.'" Since Christians will spend eternity with brothers and sisters from all different ethnic backgrounds and languages, how interested are you in worshipping together and fellowshiping with some of them here on earth?

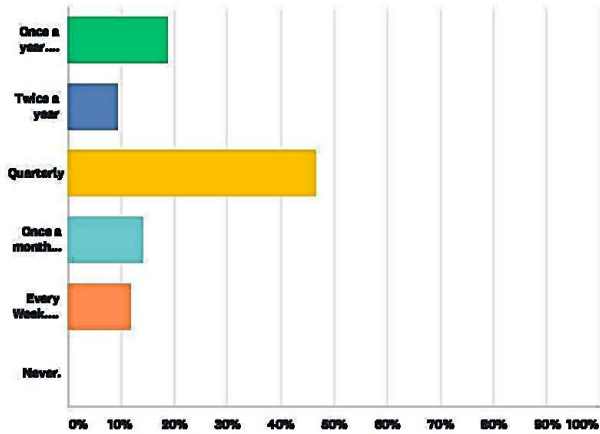
Answered: 43 Skipped: 0



ANSWER CHOICES	RESPONSES
Not at all. I am comfortable with how we do things now ... and I am happy to wait until I die to worship with them in heaven.	2.33% 1
Sounds like an interesting idea, but it's just not worth it because it will take too much effort.	4.85% 2
I am skeptical, but willing to give it a try, perhaps a few times.	4.85% 2
I like the idea and will do my best to attend the 3 joint worship services that are being scheduled over the next 6 months.	58.14% 25
I like the idea and believe it would be good for our congregation to keep having multi-ethnic worship services even after this project is completed.	30.23% 13
TOTAL	43

Q15 How often do you think you would be willing to participate in a multi-ethnic, bilingual, combined worship service?

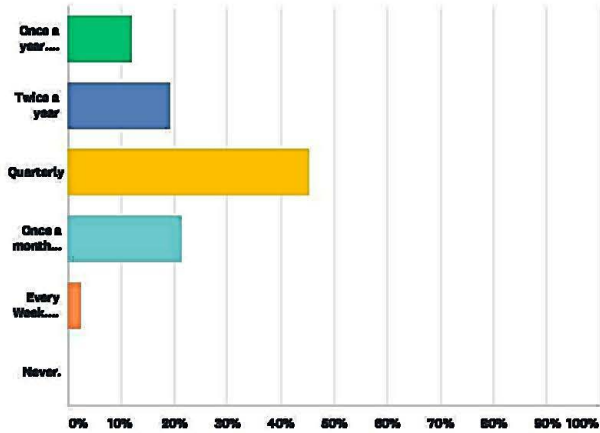
Answered: 43 Skipped: 0



ANSWER CHOICES	RESPONSES	
Once a year.	18.60%	8
Twice a year	9.30%	4
Quarterly	46.51%	20
Once a month	13.95%	6
Every Week.	11.63%	5
Never.	0.00%	0
TOTAL		43

Q16 How often do you think Mt. Calvary ought to conduct a multi-ethnic, bilingual, combined worship service?

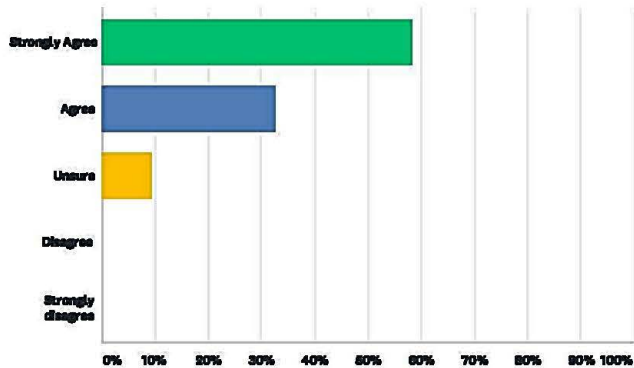
Answered: 42 Skipped: 1



ANSWER CHOICES	RESPONSES	
Once a year.	11.90%	5
Twice a year	19.05%	8
Quarterly	45.24%	19
Once a month	21.43%	9
Every Week.	2.38%	1
Never.	0.00%	0
TOTAL		42

Q17 How would you rate this statement? Attending multi-ethnic, bilingual, combined worship services will lead to further opportunities for friendships, understanding, Christian love, and fellowship to deepen?

Answered: 43 Skipped: 0



ANSWER CHOICES	RESPONSES	
Strongly Agree	58.14%	25
Agree	32.56%	14
Unsure	9.30%	4
Disagree	0.00%	0
Strongly disagree	0.00%	0
TOTAL		43

Q18 Would you like to provide any other input regarding this project or the multi-ethnic ministry at Mt. Calvary?

Answered: 15 Skipped: 28

APPENDIX SIX

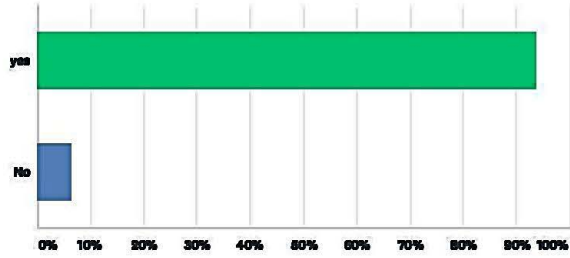
QUANTITATIVE DATA RESULTS FROM SURVEY TWO

Appendix Six contains the quantitative data collected from Survey Two that was tallied using Survey Monkey. A total of thirty-two research participants completed the second quantitative survey which asked a series of twenty-one multiple-choice, close-ended questions. Three final qualitative questions (Questions #22-24) were also included in this second survey, however, the answers given to those three final qualitative questions are found in Appendix Eight and not included here. Only the quantitative data from the second survey is included in here in Appendix Six (explaining why pages 25-27 of the following survey data are blank).

While there were a total of twenty-seven English-speaking research participants and sixteen Karenni-speaking research participants who completed the first survey at Mt. Calvary Lutheran Church in Warner Robins, Georgia in March and April, 2017, a total of thirty-one research participants completed the second survey including twenty-two English-speaking research participants and nine Karenni-speaking research participants.

Q1 Did you complete the first survey back in late March or early April?

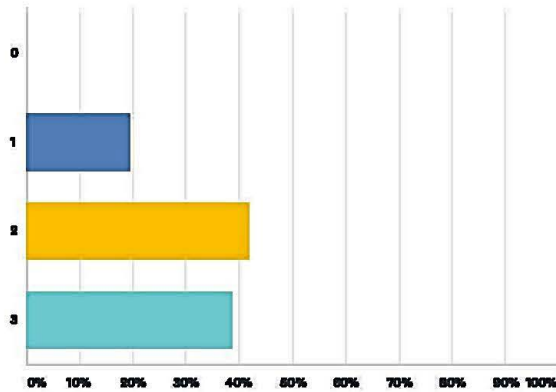
Answered: 32 Skipped: 0



ANSWER CHOICES	RESPONSES	
yes	93.75%	30
No	6.25%	2
TOTAL		32

Q2 How many of the three multi-ethnic, bilingual, combined worship services (that took place on April 22-23, June 3-4, and August 12-13) did you attend?

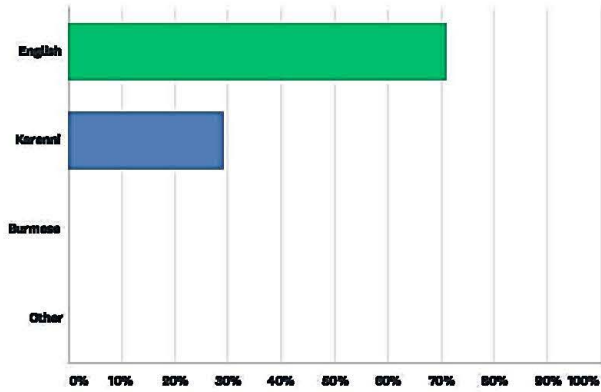
Answered: 31 Skipped: 1



ANSWER CHOICES	RESPONSES	
0	0.00%	0
1	19.35%	6
2	41.94%	13
3	38.71%	12
TOTAL		31

Q3 What is your first language?

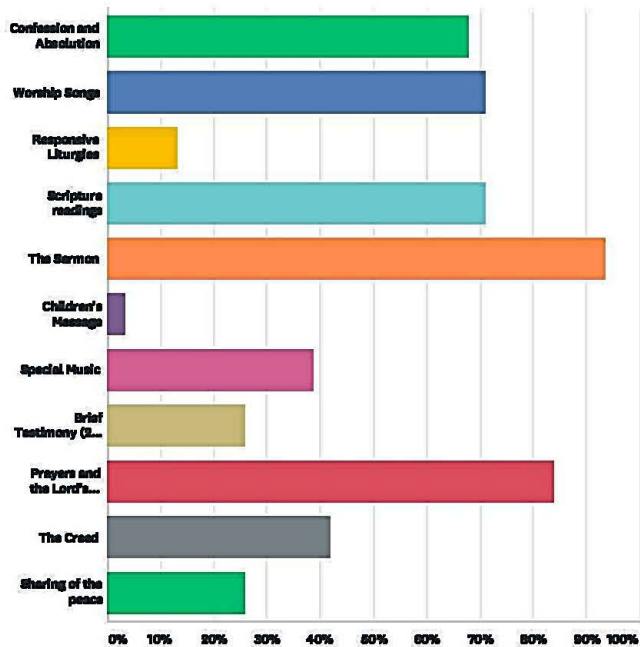
Answered: 31 Skipped: 1



ANSWER CHOICES	RESPONSES	
English	70.97%	22
Kerenni	29.03%	9
Burmese	0.00%	0
Other	0.00%	0
TOTAL		31

Q4 What parts of a common worship service do you find most important and meaningful to you in the multi-ethnic bilingual combined worship services? (Choose up to 6)

Answered: 31 Skipped: 1

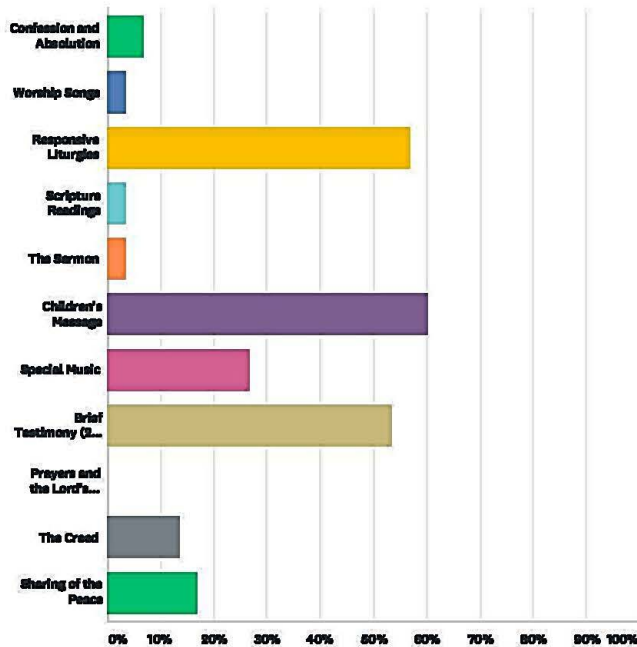


ANSWER CHOICES	RESPONSES	
Confession and Absolution	67.74%	21
Worship Song	70.97%	22
Responsive Liturgies	12.90%	4
Scripture readings	70.97%	22
The Sermon	93.55%	29
Children's Message	3.23%	1
Special Music	38.71%	12
Brief Testimony (2-4 minutes)	25.81%	8

Second Survey	SurveyMonkey	
Prayers and the Lord's Prayer	83.87%	26
The Creed	41.94%	13
Sharing of the peace	25.81%	8
Total Respondents: 31		

Q5 Having participated in multi-ethnic, bilingual worship, what parts of a multi-ethnic combined worship services might you be OK with giving up? (Choose up to 3)

Answered: 30 Skipped: 2

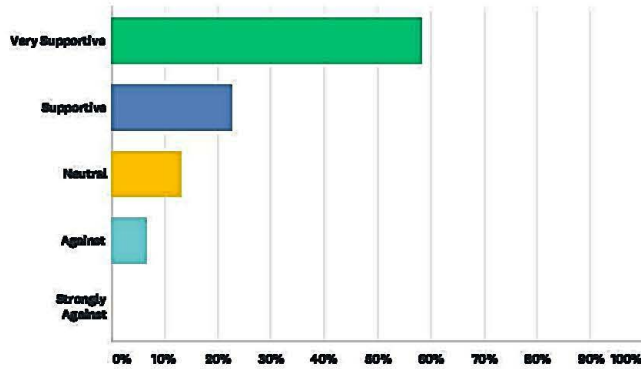


ANSWER CHOICES	RESPONSES
Confession and Absolution	6.67% 2
Worship Songs	3.33% 1
Responsive Liturgies	56.67% 17
Scripture Readings	3.33% 1
The Sermon	3.33% 1
Children's Message	60.00% 18
Special Music	26.67% 8
Brief Testimony (2-4 minutes)	53.33% 16

Second Survey	SurveyMonkey	
Prayers and the Lord's Prayer	0.00%	0
The Creed	13.33%	4
Sharing of the Peace	16.67%	5
Total Respondents: 30		

Q6 How supportive are you toward using both languages simultaneously during certain parts of the worship service (either spoken or sung simultaneously to include worship hymns, the Creed, and the Lord's Prayer, for example)?

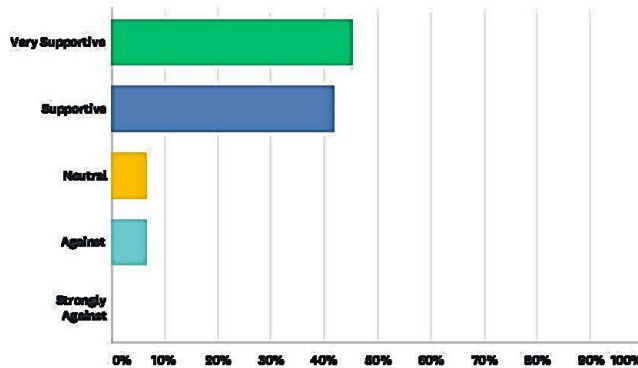
Answered: 31 Skipped: 1



ANSWER CHOICES	RESPONSES	
Very Supportive	58.06%	18
Supportive	22.58%	7
Neutral	12.90%	4
Against	6.45%	2
Strongly Against	0.00%	0
TOTAL		31

Q7 How supportive are you toward having both languages read – one after the other – during certain parts of the worship service (to include, for example, the Scripture readings and liturgies)?

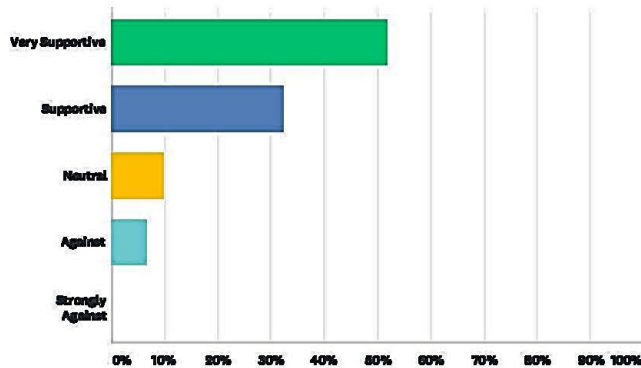
Answered: 31 Skipped: 1



ANSWER CHOICES	RESPONSES	
Very Supportive	45.16%	14
Supportive	41.94%	13
Neutral	6.45%	2
Against	6.45%	2
Strongly Against	0.00%	0
TOTAL		31

Q8 How supportive are you toward one language being translated into the other during certain parts of the worship service (to include, for example, portions of the sermon, a children's message, or a brief testimony)?

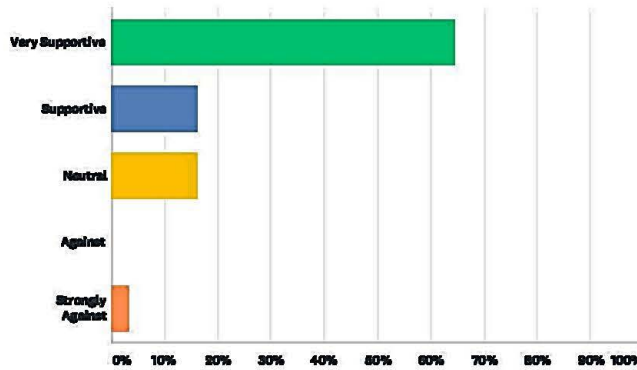
Answered: 31 Skipped: 1



ANSWER CHOICES	RESPONSES	
Very Supportive	51.61%	16
Supportive	32.26%	10
Neutral	9.68%	3
Against	6.45%	2
Strongly Against	0.00%	0
TOTAL		31

Q9 It has been said that a picture tells a thousand words. With that in mind, how supportive are you of the use of Power point slides during the sermon?

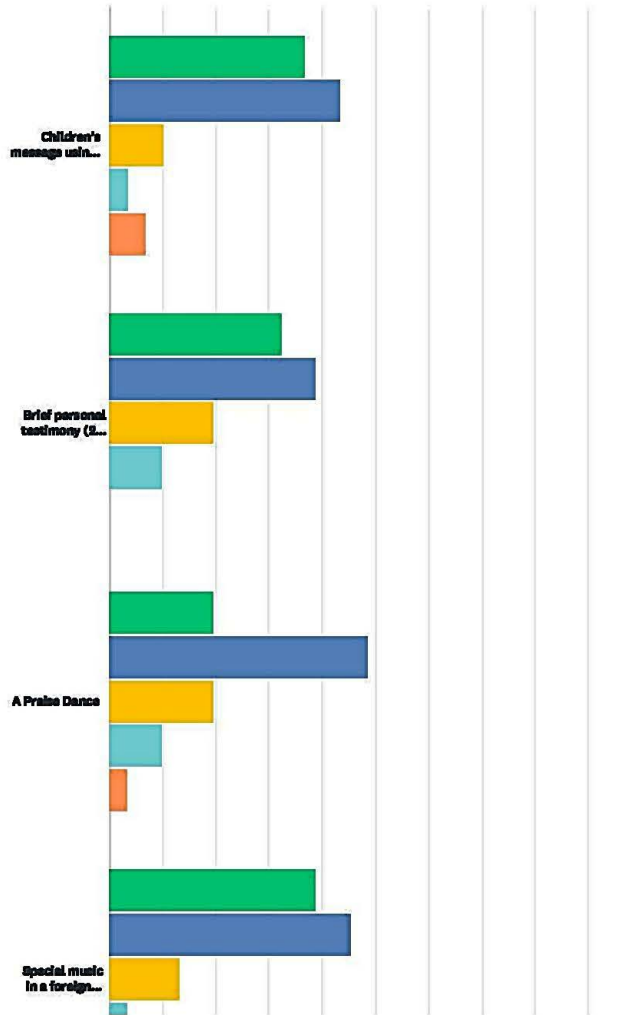
Answered: 31 Skipped: 1



ANSWER CHOICES	RESPONSES	
Very Supportive	64.52%	20
Supportive	18.13%	5
Neutral	18.13%	5
Against	0.00%	0
Strongly Against	3.23%	1
TOTAL		31

Q10 How supportive are you toward including the following special aspects or components to a multi-ethnic, combined worship service:

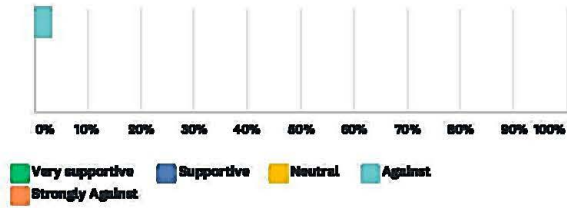
Answered: 31 Skipped: 1



12 / 27

Second Survey

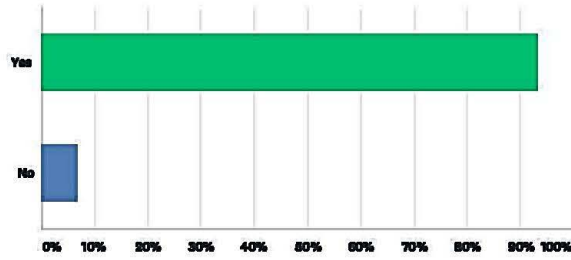
SurveyMonkey



	VERY SUPPORTIVE	SUPPORTIVE	NEUTRAL	AGAINST	STRONGLY AGAINST	TOTAL
Children's message using puppets	6.67% 11	43.33% 13	10.00% 3	3.33% 1	0.00% 0	31
Brief personal testimony (2-3 minutes)	32.26% 10	38.71% 12	19.35% 6	9.68% 3	0.00% 0	31
A Praise Dance	19.35% 6	48.38% 15	19.35% 6	9.68% 3	3.23% 1	31
Special music in a foreign language	38.71% 12	45.16% 14	12.90% 4	3.23% 1	0.00% 0	31

Q11 Did the multi-ethnic, bilingual worship services meet your expectations?

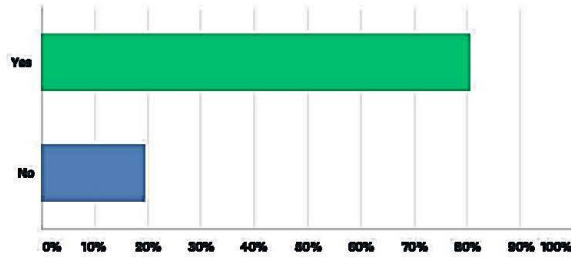
Answered: 30 Skipped: 2



ANSWER CHOICES	RESPONSES	
Yes	93.33%	28
No	6.67%	2
TOTAL		30

Q12 Was it OK that the number of worship songs and/or hymn verses was reduced?

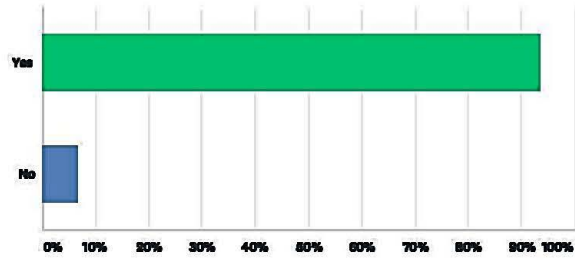
Answered: 31 Skipped: 1



ANSWER CHOICES	RESPONSES	
Yes	80.65%	25
No	19.35%	6
TOTAL		31

Q13 Was it OK that the sermon was translated?

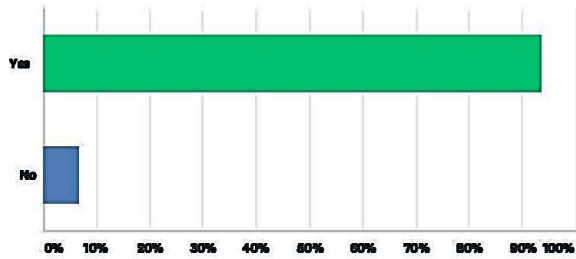
Answered: 31 Skipped: 1



ANSWER CHOICES	RESPONSES
Yes	93.55% 29
No	6.45% 2
TOTAL	31

Q14 Was it OK that the Scriptures were read in more than one language?

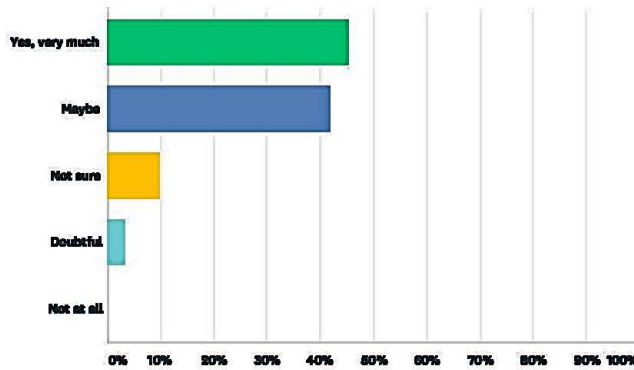
Answered: 31 Skipped: 1



ANSWER CHOICES	RESPONSES	
Yes	93.55%	29
No	6.45%	2
TOTAL		31

Q15 Do you believe that participating in one or more multi-ethnic, bilingual worship services at Mt. Calvary has fostered Christian unity and fellowship among the two cultures?

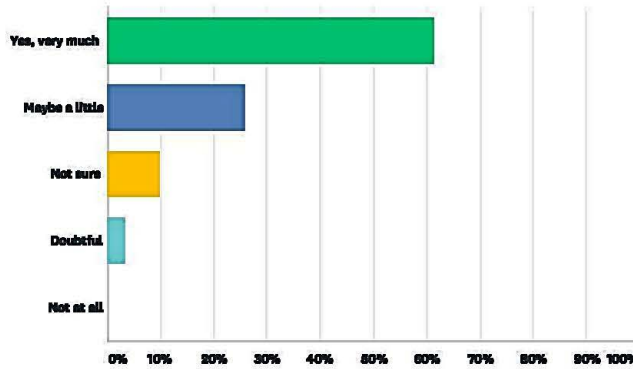
Answered: 31 Skipped: 1



ANSWER CHOICES	RESPONSES	
Yes, very much	45.16%	14
Maybe	41.94%	13
Not sure	9.68%	3
Doubtful	3.23%	1
Not at all	0.00%	0
TOTAL		31

Q16 Do you believe that if you and fellow members of Mt. Calvary continue to participate in more multi-ethnic, bilingual worship services in the future, more Christian unity and fellowship among the two cultures will be fostered?

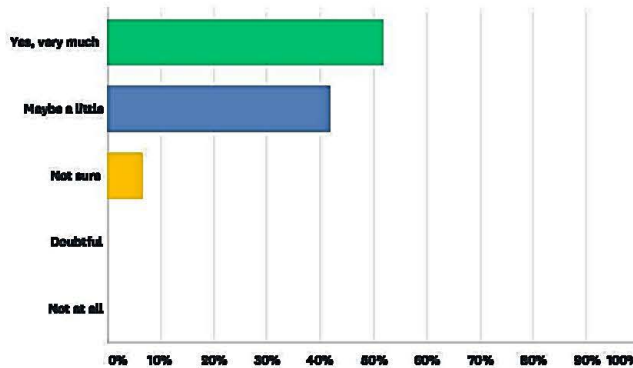
Answered: 31 Skipped: 1



ANSWER CHOICES	RESPONSES	
Yes, very much	61.29%	19
Maybe a little	25.81%	8
Not sure	9.68%	3
Doubtful	3.23%	1
Not at all	0.00%	0
TOTAL		31

Q17 Do you believe that participating in a multi-ethnic, bilingual worship service at Mt. Calvary has helped you grasp the meaning of becoming a Revelation 7:9 congregation?

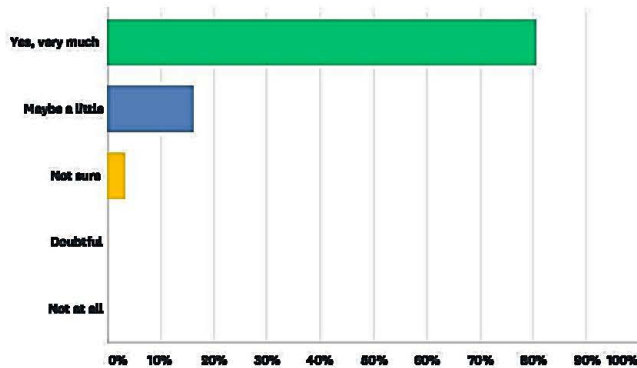
Answered: 31 Skipped: 1



ANSWER CHOICES	RESPONSES	
Yes, very much	51.61%	16
Maybe a little	41.94%	13
Not sure	6.45%	2
Doubtful	0.00%	0
Not at all	0.00%	0
TOTAL		31

Q18 Looking forward, do you believe that conducting more multi-ethnic, bilingual worship services at Mt. Calvary in the future would be pleasing to God and part of His planned will for Mt. Calvary?

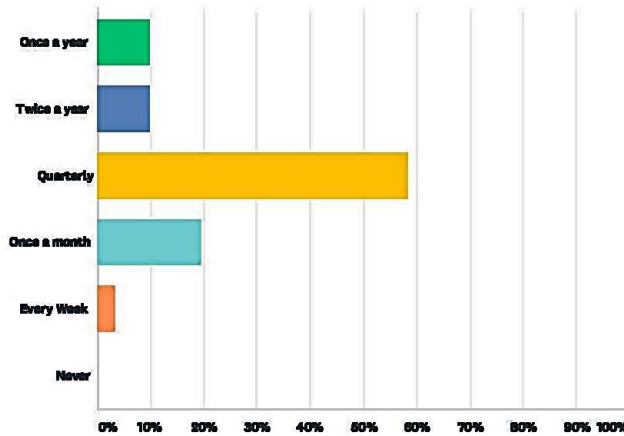
Answered: 31 Skipped: 1



ANSWER CHOICES	RESPONSES	
Yes, very much	80.65%	25
Maybe a little	18.13%	5
Not sure	3.23%	1
Doubtful	0.00%	0
Not at all	0.00%	0
TOTAL		31

Q19 Having participated in one or more of the multi-ethnic, bilingual combined worship services, how often would you personally want to participate in future similar worship services at Mt. Calvary?

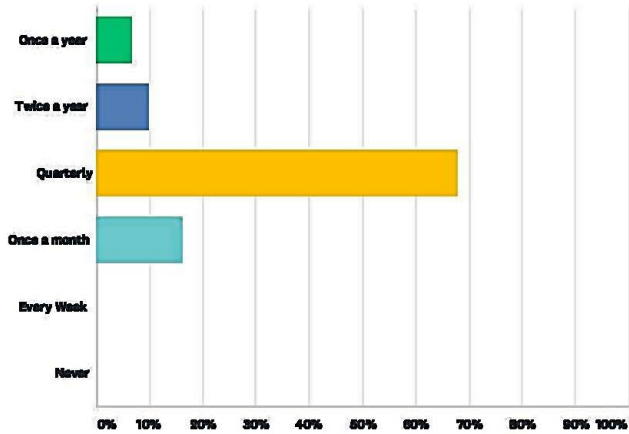
Answered: 31 Skipped: 1



ANSWER CHOICES	RESPONSES	
Once a year	3.23%	3
Twice a year	3.23%	3
Quarterly	58.06%	18
Once a month	19.35%	6
Every Week	3.23%	1
Never	0.00%	0
TOTAL		31

Q20 Looking forward, how often would you recommend that Mt. Calvary conduct more of these multi-ethnic, bilingual, combined worship service?

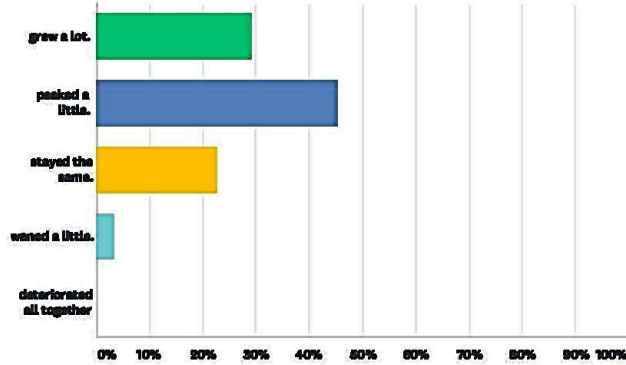
Answered: 31 Skipped: 1



ANSWER CHOICES	RESPONSES	
Once a year	6.45%	2
Twice a year	9.68%	3
Quarterly	67.74%	21
Once a month	16.13%	5
Every Week	0.00%	0
Never	0.00%	0
TOTAL		31

Q21 During this time of having multi-ethnic, bilingual combined worship services, my interest in building cross-cultural friendships

Answered: 31 Skipped: 1



ANSWER CHOICES	RESPONSES	
grew a lot.	29.03%	9
peaked a little.	45.16%	14
stayed the same.	22.58%	7
waned a little.	3.23%	1
deteriorated all together	0.00%	0
TOTAL		31

Q22 If future multi-ethnic, bilingual, combined worship services at Mt. Calvary are planned in the future, what changes would you recommend be made in these worship services that would help worshippers from both ethnic groups?

Answered: 17 Skipped: 15

Q23 Please describe your overall positive and negative impressions of the multi-ethnic bilingual combined worship services. Provide any feedback about this experience over the past 5 months.

Answered: 15 Skipped: 17

Q24 1. Please share your thoughts on whether multi-ethnic bilingual combined worship services will help to foster Christian unity and fellowship between the two worship communities at Mt. Calvary ... and whether or not this goal should continue being pursued.

Answered: 18 Skipped: 14

APPENDIX SEVEN

QUALITATIVE DATA RESULTS - FOCUS GROUP RESPONSES FROM AUG 19-28, 2017

Appendix Seven includes the qualitative data input that was received from the answers given to Question #18 on the first quantitative survey which was administered in March and April, 2017. Appendix Seven also includes the qualitative data received from the answers given to Questions #22-24 on the second quantitative survey which was administered in August, 2017.

Q18 Would you like to provide any other input regarding this project or the multi-ethnic ministry at Mt. Calvary?

Answered: 15 Skipped: 28

#	RESPONSES	DATE
1	May God bless this to His glory!!	4/18/2017 1:18 PM
2	On question #7 I would really like to leave nothing out of the sermon.	4/18/2017 8:44 AM
3	I believe this is a worthwhile and exciting experiment.	4/18/2017 8:28 PM
4	Not at this time.	4/18/2017 8:16 PM
5	I want to fully support this ministry. I realize it will force me out of my comfort zone, and in this case I feel that is a good thing.	3/31/2017 8:31 PM
6	Service length can't be over an hour!	3/31/2017 8:28 AM
7	Just excited to attend and see exactly how it will work and support each congregation!	3/28/2017 2:27 PM
8	How about some Fellowship activities, such as Lutheran Night to include both, or pot lucks together a couple times a year, or an evening when they show pictures and talk about their country. Maybe even explain what they would like.	3/28/2017 11:33 AM
9	Prayerfully this will lead to a pilot program for other congregations to use and the project will just not gather dust in a library at the seminary in St. Louis.	3/28/2017 8:23 AM
10	Create a display for the Narthex at Mount Calvary (you could use a 3 fold project board maybe) with cultural information (where in Burma, etc.) about our Karen/ friends to be up during this research period and beyond. Also at some point having a picture board with names like we do for our members will help with Assimilation.	3/28/2017 7:40 AM
11	I am pleased that we at Mt. Calvary have been able to share our buildings with the Burmese families and look forward to developing relationships with them.	3/27/2017 10:23 PM
12	Praise and Worship services should be included in the combined Worship Services to include Contemporary Christian music. Both adults and youth should participate in leading the congregation with the music.	3/27/2017 4:37 PM
13	I had a thought and this thought might already be in place. During the upcoming worship services that we sponsor a family. Just in case you don't understand, like either one or two Mt Calvary families to one Karen/ family. The families would sit together during worship.	3/27/2017 3:20 PM
14	It would be good to have a class to learn a few basic words so we could at least communicate a little.	3/27/2017 10:18 AM
15	I am all for giving it a shot. If God wants it to happen, it will be a success.	3/27/2017 8:28 AM

The following qualitative data lists the answers provided to Questions #22-24 from the second survey administered in August, 2017.

Second Survey

SurveyMonkey

Q22 If future multi-ethnic, bilingual, combined worship services at Mt. Calvary are planned in the future, what changes would you recommend be made in these worship services that would help worshippers from both ethnic groups?

Answered: 17 Skipped: 18

#	RESPONSES	DATE
1	The translation during the sermon made it hard to follow the sermon. I was too distracted to follow the sermon. Try to find a way that it can be translated simultaneously, maybe through headphones.	8/19/2017 12:29 PM
2	Possibly do the translations on monitors.	8/19/2017 6:32 AM
3	It is hard to maintain your attention to the sermon while it is spoken in two languages. Could one language be spoken from the lectern with the words on the screen at the same time in the other language?	8/17/2017 9:49 PM
4	It seemed that the Karanvi folks were not singing or participating in the service. At least they need one hymn especially for them.	8/17/2017 7:28 PM
5	In English	8/16/2017 8:40 PM
6	The non-english people did not respond during the service. They need to be taught beforehand the responses and the Lord's prayer, etc.	8/16/2017 3:28 PM
7	That baptisms be conducted in both languages. The translations need to be in shorter sequences - sometimes I felt that pastor went too long before allowing the translation to happen.	8/16/2017 7:20 AM
8	The sermon suffers the most from the translation. Many members seemed to get distracted and lost the momentum of the message. I think did the sermon, technology should be used to broadcast in another language and not break it up for live translation. Also would help to have more fellowship with the Karanvi so we can mingle and build relationships.	8/16/2017 11:21 PM
9	I attended the last Saturday night service and thought that there might be more participation by the Karanvi in the service.	8/16/2017 3:28 PM
10	If people are more entertained. If the readings were put on the screen in both languages. If there were fellowship after the service. Coffee and drinks or cookies and punch. This way we have time to mingle.	8/15/2017 8:18 AM
11	More interaction between the groups. I tried to have them sit with me but either they didn't understand or just didn't want to. Maybe appoint a family to family each time.	8/14/2017 6:42 PM
12	Translate in smaller increments. Provide English translation of Karanvi songs. Smoother transitions between English only and Karanvi only worship components.	8/13/2017 1:19 PM
13	Not sure.	8/12/2017 7:20 PM
14	That the people be mixed in more, instead of the Karanvi just sitting by themselves.	8/9/2017 9:16 PM
15	More fellowship. It seems we have the service., then they go back to the youth building, we stay in our building and finish it. If we are not meeting in fellowship what are they learning from us and vice versa. Quite actually, we should have one congregation, not two.	8/9/2017 10:32 AM
16	More mixing people in Mt Calvary members sit on one side	8/9/2017 10:32 AM
17	Invite members of Mt. Calvary to come and join the Sunday services at 1100 that are done in Karanvi so that the flow of people goes both ways.	8/9/2017 8:57 AM

Qualitative Data received from Question #23 of the second survey administered in August, 2017.

Second Survey

SurveyMonks

Q23 Please describe your overall positive and negative impressions of the multi-ethnic bilingual combined worship services. Provide any feedback about this experience over the past 5 months.

Answered: 15 Skipped: 17

#	RESPONSES	DATE
1	Positive was: enjoyed the dances and the Karomi singing in their language. Seeing the differences in how they worship. The sermon being translated with back and forth was my only negative experience.	8/19/2017 12:28 PM
2	Interesting experience. While I enjoyed it, I know other members avoided the services - thus only one service on a Sunday was a good idea.	8/18/2017 8:32 AM
3	I enjoyed worshipping with the people of a different culture. I would like to have opportunities to visit more with them and establish relationships.	8/17/2017 8:49 PM
4	I enjoyed having the Karomi come and enjoy meeting them, but the service seems a little disconnected. Many Mt Calvary members didn't attend.	8/17/2017 7:59 PM
5	Positive...not a different culture and people trying to assimilate into our culture. Negative...Going back and forth from English to Karomi was difficult in that the Service lost its' momentum. English only.	8/18/2017 9:40 PM
6	Hard to understand the sermon when it is delivered in shukra. Don't know how else to do it. Maybe they need to learn english...	8/18/2017 9:28 PM
7	Positive: I was really glad to get to hear/worship with our brothers in Christ. It has allowed me to meet and start to know brothers and sisters in Christ that are outside of my normal group. Negative: The Karomi seemed somewhat intimidated, we need to be more inclusive and reach out to them on a more personal level (not a corporate level). This is a failure of the congregation, not the worship service.	8/18/2017 7:20 AM
8	Good overall. More relationship and serving together is needed. Attempts to sit together did not work well. But the Karomi added to the service and I could feel genuine love and caring in the Sanctuary.	8/18/2017 11:21 PM
9	I loved the singing in Karomi I would wish the translator would speak louder. But overall I liked the services.	8/18/2017 8:18 AM
10	I enjoyed but a couple of times a year would be fine with me.	8/14/2017 8:42 PM
11	awesome exciting	8/13/2017 9:20 PM
12	I'm good with having brothers and sisters in Christ worshipping together.	8/13/2017 7:20 PM
13	I still get the feeling that the Karomi do not really feel comfortable being with us.	8/9/2017 9:16 PM
14	See Q22.	8/9/2017 10:32 AM
15	I am thankful and glad that we did it. The time of worship was enriched having both ethnic groups gathered together ... especially when Holy Communion and Baptism were celebrated. More time in the service during the sharing of the peace should be allotted to give people time to meet and greet each other. Also, more intentionally planned fellowship events between the two	8/9/2017 5:57 AM

Q24 1. Please share your thoughts on whether multi-ethnic bilingual combined worship services will help to foster Christian unity and fellowship between the two worship communities at Mt. Calvary ... and whether or not this goal should continue being pursued.

Answered: 18 Skipped: 14

#	RESPONSES	DATE
1	I am moderately supportive of this continuing but not 100% convinced it needs to grow. I am interested in continuing to see how we might make it better.	8/18/2017 12:29 PM
2	Good goal.	8/18/2017 8:32 AM
3	I believe continued services will help to foster Christian unity and fellowship between the two communities.	8/17/2017 8:40 PM
4	I think it is worthwhile to continue to worship together at least a couple times a year. Maybe a fellowship event would be something to try also.	8/17/2017 7:28 PM
5	This exercise was a nice thing to do, but I do not see any major benefit to the congregation of Mt. Calvary. The Koreans will continue speaking their language until they are put in a position where they have to learn English. Granted, some have, but most have not and will not assimilate into American culture. The service needs to be conducted in Korean for this group in a setting prepared for them.	8/16/2017 8:40 PM
6	The Christian unity is there - it is hard to communicate when they don't speak english. I have no idea what they think of the service.	8/16/2017 3:28 PM
7	I feel that having a combined worship service is beneficial to both groups. It's easier to love one another if you can put a name and face on them, that transforms the love from an abstract concept to a personal relationship. I definitely think this type of service should continue.	8/16/2017 7:20 AM
8	I think it is a good thing and should continue. But it will take more work to build understanding. The language issue is difficult.	8/16/2017 11:21 PM
9	I don't know how this could be done where some of us don't speak the others language but I would like to see more interaction between the two peoples.	8/16/2017 3:28 PM
10	Yes I believe it would insight unity and yes it should be continued.	8/16/2017 8:16 AM
11	I only see it happening if a family is assigned to another family. Otherwise it will be their group sitting together. It just seemed like they didn't like the service.	8/14/2017 8:42 PM
12	I think continued joint worship on a quarterly basis would foster better understanding and interpersonal growth between the two.	8/13/2017 1:19 PM
13	pursue the unity	8/12/2017 8:20 PM
14	I think it would...yes it should be pursued.	8/12/2017 7:20 PM
15	the more you do it, the less strange it will be	8/9/2017 8:18 PM
16	Eventually, yes. But only if we do it as one church, not two.	8/9/2017 10:32 AM
17	It might with more fellowship activities	8/9/2017 10:32 AM
18	Yes, let's keep doing this and growing God's Kingdom together. I look forward to seeing what God will accomplish in the future here at Mt. Calvary.	8/9/2017 8:57 AM

APPENDIX EIGHT

QUALITATIVE SURVEY ANSWERS FROM SURVEYS ONE AND TWO

Appendix Eight contains all of the focus group questions and answers provided during two focus group meetings that were conducted on the weekend of August 19–20. One focus group consisted of a group of ten English-speaking worshippers and the other focus group consisted of a group of ten Karenni-speaking worshippers who attended one or more of the multi-ethnic, bilingual, combined worship services. All of the following responses were recorded by two volunteer note-takers who typed on laptop computers during the focus group meetings. The following material provides the bulk of the qualitative data from the field research conducted during this MAP effort.

At the beginning of each of the two focus group meetings on Saturday, August 19 (with the Karenni speakers) and on Sunday, August 20 (with the English speakers), the researcher provided a recap of the project implementation over the previous five months and a summary of the quantitative data that had been received and tallied. That was provided as an introduction and then a series of fifteen qualitative questions were presented to the focus group members.

Qualitative Data

Focus Group Questions & Responses—English Speakers
August 20, 2017, 12:30–2:00 p.m.
10 in attendance

Introduction by Researcher (Given at the beginning of each Focus Group Meeting):

Something unique happened at Mt. Calvary that most people have never experienced before - participating in a multi-ethnic bilingual combined worship (MEBCW) service! Based on the results from the first survey, 65% of you had never experienced a MEBCW service before and just 25% had ever been to 1-3 worship services of this nature. Thank you for your participation, for without you, this study would not have been possible for no quantitative and qualitative data could have been collected.

Reviewing Purpose of the Project and the Research Question:

The purpose of this project is to study whether MEBCW services could be developed that would help to foster Christian unity and fellowship among the two worshipping communities of believers at Mt. Calvary.

The specific research question asked: *Can multi-ethnic, bilingual, combined worship services be developed at Mt. Calvary that will foster Christian unity and fellowship among two different cultures?*

Reporting:

Provide an overview of the quantitative data received from the first two surveys with some analysis. Explain that since the thrust of this MAP has been the development of meaningful MEBCW services that will foster Christian unity and fellowship among *all* of the believers that meet at Mt. Calvary, the research design (in the first and second quantitative surveys and in the focus group meetings) has aimed to solicit input from the research participants of the study to carefully look at these MEBCW services.

Explain that qualitative input will be gathered in the focus group discussion and each one's input will be helpful in any future planning of preparation of multi-ethnic, bilingual, combined worship (MEBCW) services in the future.

Discussion Questions:

Although this discussion is occurring in a group setting, the goal is not to reach consensus. Note: Be as honest and open as possible and know that two focus groups are meeting (one in English and one in Karemi).

1. What specific parts of the MEBCW services were the most meaningful to you and why?

Confession and Absolution
Worship Songs (4 or more)
Responsive Liturgies
Scripture Readings
Sermon
Baptism
The Lord's Supper
Children's Message
Puppet Ministry
Praise Dance
Special Music
Brief Testimony

Prayers and the Lord's Prayer
The Creed
Sharing of the Peace

- all of the parts of worship are good and no matter what, the focus is on Jesus and we are all still worshipping the Savior ... regardless of mono-ethnic or multi-ethnic, the heart of the worship is the same
- the praise dance made me feel the love of Christ
- the Baptisms of the two young Karenni men were very moving
- the confession of faith being spoken simultaneously in two languages was very meaningful ... it was great to know we were all saying and believing the same thing
- saying the Lord's Prayer together—two languages as one voice—was beautiful
- the good use of simultaneous language, during the Creed and the Lord's Prayer, was "neat"
- enjoyed seeing the Karenni praise dance (which never happened at Mt. Calvary before); a translation of the words of the song and maybe the movements would have helped all to appreciate the meaning
- the songs sung by Karenni in Karenni that were well known in English, allowed English speakers to join in mentally
- the communion celebration on Pentecost was beautiful as many of the tables in the 10:45 service were quite integrated

2. What specific songs used in the 3 MEBCW services were most worshipful to you and why?

I Know That My Redeemer Lives (461)
Amazing Grace (744)
Jesus Christ is Risen Today (457)
Jesus, You Are My Lord (Karenni Choir)
Lord, I Lift Your Name on High
How Great is Our God
Give Thanks
Praise God From Whom All Blessings Flow (805)
O Worship the King (804)
Standing on the Promises
Holy Spirit, Light Divine (496)
Take My Life and Let It Be (784)
Just As I Am (570)
What A Friend We Have in Jesus (770)
Shine, Jesus, Shine
Spirit of the Living God
Beautiful Savior (537)
Nothing But the Blood
We are Brothers and Sisters (Karenni Praise)

- all of the above!

- the Karenni song, “We are Brothers and Sisters” and also “Praise God from Whom All Blessings Flow”
- What a Friend We Have in Jesus
- “Give Thanks” was nice because it is contemporary and “jazzed up”
- a mix of Liturgical and Contemporary songs was good; Amazing Grace
- How Great is Our God...
- I was disappointed in the last service that I couldn’t hear them singing in Karenni
- I liked that they were involved in so much of the service
- I felt sad that they appeared not to understand the service
- It reminded me of being in a Lutheran service in another language I didn’t understand

3. Besides the above parts of the MEBCW services, are there any additional components to the worship that you would like to recommend be included in future planned MEBCW services?

- it would be nice to have a joint song with our choir and their choir together singing some kind of something
- is it possible to have a Karenni sermon, and then have a gifted translator give the translation in English? I like your thinking because the goal is to raise up a Karenni pastor ... Peter, the translator for the last Sunday service, might be the next Timothy
- it was awkward listening to the sermon that was going back and forth between two languages
- maybe we need a class to learn about the Karenni ... how they differ from us and from the Burmese
- it would be great to have a trifold board on the information desk with pictures of them and explanations of their culture

4. Are there any components of the MEBCW services that you would like to recommend be eliminated or reduced in length for future planning?

- what would help both us and the Karenni would be to break up the sermon into smaller increments because Karenni translation seems much longer than English.
- reminding the congregation about the places where translation will occur is helpful because some thought you forgot
- the biggest challenge with the translation is that it is distracting to some people ... it feels like watching a ping pong ball ... using shorter phrases would make it easier to follow the message ... perhaps we could use headset technology and a translator speaking in the sound booth like the U.N. uses
- (an elderly member lightheartedly said) our memories are going; we can’t remember that long
- using headsets would be confusing ... my relative went to a church where she wore a headset to hear the translation and really did not like it
- there must be a congregation that has figured this out that can be consulted ... perhaps revisit the headsets in the future
- maybe have more songs at the combined service with a very short sermon?

5. Both traditional hymns and contemporary worship songs were utilized. Do you have a preference of one over the other for use in the MEBCW services – or would you like to see a balanced use of both?

- I think the Karenni need more modern songs rather than singing translated English hymns (several others chimed in in agreement)
- yes, using more contemporary songs for our combined services would be good
- I think they are just reluctant to sing out loud...I think we had a good mix...for whatever reason, the men especially tend to not sing ... it could be cultural but lots of men don't sing here either

6. Most of the worship music we used was familiar hymns or contemporary songs in English that have been translated into Karenni. However, some Karenni worship songs were sung in only Karenni such as “Jesus You Are My Lord”. Did you like the inclusion of these songs in the MEBCW services? Why or why not?

- yes, we want to hear them sing and like to hear them praising
- yes, but have the English words to the music they were singing so we can understand and follow along with what they are singing.

7. What were your feelings as you anticipated participating in the first multi-ethnic bilingual combined worship service? Did you experience any apprehension, happy excitement, or other feelings leading up to the first multi-ethnic bilingual combined worship service that you attended?

- I was excited ... it was kind of like the miracle of Pentecost
- was grateful and excited
- I was a bit apprehensive ... didn't know if it would work...the Karenni men sitting in front of me didn't seem to be having a good time
- it is probably the case that the April service was the first time they ever stepped foot into our sanctuary ... maybe try to acculturate them beforehand
- I was eager, but during the service, I was disappointed by the lack of participation—but it was all so new to them

8. Here are some differences between the design of the 3 MEBCW services:

The first service on April 23 had a children's message using puppets

The second service on Pentecost, June 4, included the Lord's Supper

The third service on August 13 included baptisms of Soe Reh and Tee Reh

The first service used a Scripture-based confession of sin whereas, the second and third services used the traditional confession of sins.

The Karenni teenagers did a praise dance on April 22-23 but this was not done in the second and third combined services.

Three different translators were used in the combined services (both male and female)

An adult Karenni choir sang in two of the combined worship services and a group of teenage Karenni girls sang in four of the combined services.

A special men's chorale (members of Mt. Calvary) sang "Standing on the Promises" on Pentecost

Half of the services (Sat Evenings) were contemporary and half of the services (Sunday mornings) were traditional.

What are your thoughts about this variety and these differences?

- we're used to having a variety here at Mt. Calvary (many head nods)
- I think that most people really enjoyed the praise dance—I know I did

9. During the sharing of the peace did you greet any members of the other ethnic group? What were your feelings during that experience?

- I greeted other members...but they seemed very shy
- I wondered how they felt with hugging, kissing, and hand shaking
- the sharing of the peace was challenging because the Karenni didn't know how to respond in English
- let's learn how to say "the Lord's peace be with you" in Karenni
- it would be great if we all learned some words of greeting for the Karenni in their language

10. How did you feel listening to a foreign language in a worship service that you are not familiar with? Were your feelings different than what you would have expected from yourself?

- I didn't feel I missed anything
- it felt like the Karenni were uncomfortable being in the English speaking "territory" but we want to make them feel comfortable
- maybe we should go over there to the Karenni worship service on a regular basis ... and have it translated into English
- going to "their turf" would help us to empathize and build relationships

11. If you attended the combined worship service on Pentecost Sunday, June 4, did it deepen your understanding of the miracle that God wrought on the first Pentecost by enabling everyone to hear the Good News of Jesus in their own language?

- yes, it was moving
- I think sometimes we forget that when we go to heaven there will be more people than us (laughter ensued)
- I think the balloons on Pentecost to celebrate the birthday of the church made it more festive and maybe helped some to be more relaxed

- we need better food after church ... and more fellowship events
- it would be good to create more “kicking the soccer ball together” moments after the worship service to promote greater engagement

12. Did your thoughts or feelings about any of the components of worship change or develop as you participated in the first, second and third service?

- I felt sorry for them ... or empathy ... that they could not participate fluently
- we want this to be a linear growth, but that’s not how it works...we don’t need to see this as a last chance to have a Karemi service...it goes up and down...we’re still new at this...and they’re still new at coming over to our church
- we can see it like baby steps and it will improve and get better every combined service

13. The purpose of this project was to research the question of whether multi-ethnic, bilingual combined worship services can be developed that would help to foster Christian unity and fellowship among the two worshipping communities of believers that meet at Mt. Calvary Lutheran Church.

Please share your thoughts on whether multi-ethnic bilingual combined worship services CAN be developed in a way that helps to foster Christian unity and fellowship between the two communities at Mt. Calvary ... and whether or not this goal should continue being pursued.

Note: Questions 13 and 14 were asked together since they are related and for the sake of time.

14. Would you like to see Mt. Calvary continue having multi-ethnic, bilingual combined worship services in the future? If so, how regularly? If not, why not?

- yes, we want to see it continue ... especially those of us who can’t go on mission trips because the mission is right here and we are the missionaries
- we want to continue this
- it has much promise ... the more we do it, the more the fellowship will grow and the language barriers will be overcome
- can we mix the Sunday school kids together to help unite all ages?
- I am glad we have begun a great connection with our Karemi neighbors and it’s of benefit to us
- we’re still learning how to do this...we need to have more events with the Karemi to build relationships ... let’s do corn-hole, dinners, servant events, etc. that we can do together
- we need to advertise our events and make sure they know they are invited
- I definitely believe the joint services will foster Christian unity and growth—our Christian faith is what we have in common; and more services together should be pursued.

15. Any final thoughts? Please describe your overall positive and negative impressions of the multi-ethnic bilingual combined worship services. Provide any feedback about this

experience over the past 5 months.

- what we're doing is really great, but I haven't seen anything in the Macon paper ... I think we should publicize this ... maybe on the internet, too
- overall, I had a positive experience in the worship services and I believe everyone will be more at ease the more services we share and hopefully more of the Karenni will learn English so we can speak to each other
- I think the idea of 3-4 of us taking turns to go over there to worship with them every week would be a great way to build bridges on an ongoing basis
- how about having sponsors for the Karenni people? maybe a couple of people per Karenni family?
- their names are hard to remember and pronounce ... the name tags were helpful
- let's do a Saturday pre-service reception for people to mingle and after, too ... how about a "southern BBQ eggroll" or "cornbread and chopsticks ... here or at the annex...
- how about holding some Saturday evening contemporary services over at the annex?

Qualitative Data

Focus Group Responses—Karenni Speakers

August 20, 2017, 12:30–2:00 p.m.

10 in attendance

2. What specific parts of the MEBCW services were the most meaningful to you and why?

Confession and Absolution
Worship Songs (4 or more)
Responsive Liturgies
Scripture Readings
Sermon
Baptism
The Lord's Supper
Children's Message
Puppet Ministry
Praise Dance
Special Music
Brief Testimony
Prayers and the Lord's Prayer
The Creed
Sharing of the Peace

- prayer time
- personal testimony
- scripture reading
- music and singing

2. What specific songs used in the 3 MEBCW services were most worshipful to you and

why?

I Know That My Redeemer Lives (461)
Amazing Grace (744)
Jesus Christ is Risen Today (457)
Jesus, You Are My Lord (Karenni Choir)
Lord, I Lift Your Name on High
How Great is Our God
Give Thanks
Praise God From Whom All Blessings Flow (805)
O Worship the King (804)
Standing on the Promises
Holy Spirit, Light Divine (496)
Take My Life and Let It Be (784)
Just As I Am (570)
What A Friend We Have in Jesus (770)
Shine, Jesus, Shine
Spirit of the Living God
Beautiful Savior (537)
Nothing But the Blood
We are Brothers and Sisters (Karenni Praise)

- we like to sing both hymns and contemporary songs
- all of the songs are good!
- “We are Brothers and Sisters”
- I think contemporary is preferred by the younger members

3. Besides the above parts of the MEBCW services, are there any additional components to the worship that you would like to recommend be included in future planned MEBCW services?

- it would be good to see the children more involved in action; maybe they could sing a children’s worship song and do a Bible scripture
- the message is good but the kids should not only be sitting at the children’s message
- children under 5 should stay by their mother’s side ... and children over 5 could go out to learn at children’s church (so they do not disturb the rest)
- one mom said she would rather have all her kids stay with her no matter their age so they can learn to worship

4. Are there any components of the MEBCW services that you would like to recommend be eliminated or reduced in length for future planning?

- during the songs, do not alternate verses between English and Karenni verses; this is too awkward for Karenni because there are not enough Karenni to hear us
- nothing to eliminate but the sermon notes were only in English and we could not read or understand them ... it would be nice if they were also in Karenni

5. Both traditional hymns and contemporary worship songs were utilized. Do you have a preference of one over the other for use in the MEBCW services – or would you like to see a balanced use of both?

- we like to sign both hymns and contemporary songs the same
- some hymns we do not know well so we could not sing

6. Most of the worship music we used was familiar hymns or contemporary songs in English that have been translated into Karenni. However, some Karenni worship songs were sung in only Karenni such as “Jesus You Are My Lord”. Did you like the inclusion of these songs in the MEBCW services? Why or why not?

- yes, we enjoy singing in Karenni, but it should be translated in English as well ... because it means a lot to us that the English speakers can follow along and understand Karenni songs.
- it would be good to know if the English-speaking worshippers like it ... ask them

7. What were your feelings as you anticipated participating in the first multi-ethnic bilingual combined worship service? Did you experience any apprehension, happy excitement, or other feelings leading up to the first multi-ethnic bilingual combined worship service that you attended?

- I felt excited to go and worship together in the big church (many heads nodded in agreement)
- they made us feel welcomed by inviting us
- felt good, felt happy
- I’m cool with it ... they like me, I like them
- felt grateful to be asked to be an usher

8. Here are some differences between the design of the 3 MEBCW services:

The first service on April 23 had a children’s message using puppets

The second service on Pentecost, June 4, included the Lord’s Supper

The third service on August 13 included baptisms of Soe Reh and Tee Reh

The first service used a Scripture-based confession of sin whereas, the second and third services used the traditional confession of sins.

The Karenni teenagers did a praise dance on April 22-23 but this was not done in the second and third combined services.

Three different translators were used in the combined services (both male and female)

An adult Karenni choir sang in two of the combined worship services and a group of teenage Karenni girls sang in four of the combined services.

A special men’s chorale (members of Mt. Calvary) sang “Standing on the Promises” on

Pentecost

Half of the services (Sat Evenings) were contemporary and half of the services (Sunday mornings) were traditional.

What are your thoughts about this variety and these differences?

- we like the variety
- like having different readers and translators participate
- the Saturday is more relaxed and less traditional and evening services are good

9. During the sharing of the peace did you greet any members of the other ethnic group? What were your feelings during that experience?

- the greeting time with English speakers is good and they are friendly
- the English speakers interact more and walk around more than we do ... they come up right to us and shake our hands even though we do not know what to say.
- I felt shy and a bit down on myself that I could not participate more
- I want to greet everyone but did not know what to say (did not know the greeting, "The Lord's peace be with you")
- I wished I had gone to the white people but I was not confident, but I appreciated having white people come to us ... the smiles and handshakes were friendly
- English speakers walk around during the sharing of the peace, but the Karenni stayed in the same area

10. How did you feel listening to a foreign language in a worship service that you are not familiar with? Were your feelings different than what you would have expected from yourself?

- no problem
- we want to learn English and it was good
- I felt kind of sad—like I was missing the action
- felt down on myself (ashamed for not knowing English and not understanding)

11. If you attended the combined worship service on Pentecost Sunday, June 4, did it deepen your understanding of the miracle that God wrought on the first Pentecost by enabling everyone to hear the Good News of Jesus in their own language?

- yes
- 2 women said yes

12. Did your thoughts or feelings about any of the components of worship change or develop as you participated in the first, second and third service?

- it is getting more comfortable for the most part
- getting better every time

- after going 2-3 times, it started to feel normal and comfortable ... just like coming to church over here every Sunday
- sitting together with Karenni is more comfortable ... just like the English-speakers like to sit in couples and with their friends, we like to do the same
- friendships grow between both the more we see each other

13. Please share your thoughts on whether multi-ethnic bilingual combined worship services CAN be developed in a way that helps to foster Christian unity and fellowship between the two communities at Mt. Calvary ... and whether or not this goal should continue being pursued.

14. Would you like to see Mt. Calvary continue having multi-ethnic, bilingual combined worship services in the future? If so, how regularly? If not, why not?

- yes, I would love it to continue ... 6 said yes
- How regularly?
- once a month is good so people can meet each other more often.
- once a month is too hard because we need time to translate the bulletins and make the slides ... need at least a two week notice to translate... but if doable every couple of months

Note: Questions 13 and 14 were asked together since they are related, and Question 15 was skipped.

APPENDIX NINE

MT. CALVARY CHURCH COUNCIL APPROVAL LETTER

Appendix Nine contains the approval letter from the church council of Mt. Calvary Lutheran church which met on February 14, 2017 to give their support to the conducting of this MAP ministry experiment centered around the development of a series of multi-ethnic, bilingual, combined worship services on three different weekends over a six-month period (every other month) from March through August of 2017.

On February 15, 2017, the church president, Mr. Bill Bohm, signed the letter granting approval for this MAP and it was submitted to Dr. Gerhard Bode, Interim Director for the D.Min. Program at Concordia Seminary, St. Louis, Missouri.



MOUNT CALVARY LUTHERAN CHURCH

336 Carl Vinson Parkway
Warner Robins, GA 31088
Office: (478) 922-1418 ♦ Web site: www.MountCalvaryGA.org
David Brighton, Pastor
Pete LeBorious, Director of Christian Education
Tim Jacobsmeyer, Director of Music

February 15, 2017

Dr. Gerhard Bode
Interim Director, D.Min. Program
Concordia Seminary
801 Seminary Place
Clayton, MO 63105

Dear Dr. Bode and Members of the D.Min. Committee,

In 2016, Mt. Calvary Lutheran Church opened its doors and our members opened their hearts to serve a growing number of Karenni refugees from Burma (Myanmar) in our community in a variety of ways. The middle school and high school youth welcomed the Karenni youth to join their meetings and activities. Also, the church began and continues to host ESL classes for the adult refugees. Childcare and English classes are also provided to the young children during these ESL classes so that the adults are not distracted in learning English.

In November, Mt. Calvary made arrangements to provide a large meeting space so that our new Karenni friends could worship together on Sunday mornings at the church. Two couples, Glen and Pam Mcgran and Rev. Mark and Barb Bowditch, were commissioned by Mt. Calvary to lead this new ethnic ministry to share the Gospel with the Karenni. Our pastor, Pastor David Brighton, Pastor Bowditch, and Glen Mcgran taught baptism classes on Sunday afternoons and seven Burmese were baptized on January 15, 2017. Today, over 70 Karenni refugees now gather each Sunday for worship in Mt. Calvary's annex. Services are conducted using the Karenni language (with the sermons being translated from English) and God has been truly blessing this new ethnic ministry outreach.

During our February church council meeting on Feb. 14, the leadership of Mt. Calvary heard of Pastor Bowditch's proposal to conduct his final major applied project (MAP) for his D.Min. degree on the Karenni ethnic ministry *and* how it will positively impact not only the Karenni immigrants with the Gospel but also the mission and ministry of our congregation. We learned that his field research will include conducting surveys and interviews of both the members of Mt. Calvary and the members of the Burmese ministry.

THE LUTHERAN CHURCH - MISSOURI SYNOD

Please know that we are in support of Pastor Bowditch's work in conducting his MAP here at Mt. Calvary during 2017. We understand that some of the intended outcomes of this MAP include:

- Increasing our understanding, awareness, and desire to carry out the Great Commission of making disciples of different ethnic groups right here in Warner Robins, Georgia
- Building bridges and deepening the fellowship and friendship among believers from different cultural backgrounds and growing our Life Together
- Enriching the worship life of the congregation through quarterly multi-ethnic joint worship services and mission Sundays
- Enhancing regular communications (bulletins, newsletters, announcements, meeting reports) about what God is doing in our midst
- Growing in spiritual maturity and becoming a church on earth that better reflects the reality of Revelation 7:9 (as well as Gal. 3:28, Eph. 2:19-22, 1 Peter 2:9-10, John 17:20-23, and Col. 3:11)

Also, our hope and prayer is that it might be used as a catalyst in the greater church to spur on our brothers and sisters in Christ in other congregations to engage in ethnic ministry in order to advance the Gospel and grow the Kingdom of God.

Please let us know if you have any questions for us. God's Peace be with you.

In Christ,



Bill Bohm
President, Church Council
Mt. Calvary Lutheran Church

APPENDIX TEN

MAP APPLICATION (IRB)

Appendix Ten contains the Institutional Review Board (IRB) application that Concordia Seminary's D.Min. Committee requires a D.Min. candidate to submit prior to receiving approval to begin the MAP. This application was submitted on February 28, 2017 and final approval was granted on March 8, 2017.

**Institutional Review Board
Concordia Seminary**

**Institutional Review Board
Application Instructions**

The purpose of the Institutional Review Board (IRB) review and approval process is to ensure ethical treatment and protection of human research participants and/or their records. This provision is in compliance with the policy of Concordia Seminary (Policy 01.01: Use of Human Participants in Research) and with the principles and guidelines of the federal (45 CFR 46) and state governments as well as relevant professional societies and organizations (e.g., American Education Research Association, Academy of Management, American Counseling Association, and American Psychological Association).

If the proposed research involves animals or another type of research, researchers should contact the school's IRB reviewer before completing the IRB Application.

Directions for Completing the Application

NOTE: If you are using any version of MS Word except version 2003, you should copy, paste, and save all information and text entered on this IRB Application document in a separate Word document. This backup document may be necessary to avoid possible data loss.

1. Fill out all of the items on this form completely. Boxes may be checked by simply clicking in the appropriate square.
2. If an item does not apply to your proposed study, please type N/A in the field.
3. Attach the appropriate supporting documents in the order in which they are addressed in the application.
4. Use the checklist on the next page to make sure that you assembled all the required materials.
5. For more detailed instructions about completing this form, please consult the Ethics & Research page of the Graduate School site.
6. To insert a signature or additional pages, please see the instructions on page 8.
7. Submit this application as a Word document; do not convert it to a different file format (e.g., PDF).
8. Once the application and all supporting documents are complete, send them as e-mail attachments to your mentor or supervisor. Please do not submit a handwritten form. Scan all hard copies of the supporting documents, and attach them according to your school's requirements. Your mentor or supervisor will submit the forms to the appropriate IRB reviewer.

Completed Application Checklist

Use this form to verify that the application is complete.

Done	Items
<input checked="" type="checkbox"/>	All Items answered (Use N/A when an item is not applicable.)
<input checked="" type="checkbox"/>	Contact Information for the Researcher and Supervisor
<input checked="" type="checkbox"/>	1. Project Information
<input checked="" type="checkbox"/>	2. Funding
<input checked="" type="checkbox"/>	3. Research Summary (See contents list within the section.)
<input checked="" type="checkbox"/>	4. Description and Selection of Participants/Sample/Population (Respect for Persons & Justice)
<input checked="" type="checkbox"/>	• Number of Participants
<input checked="" type="checkbox"/>	• Age range
<input checked="" type="checkbox"/>	• Location of participants and relationship of the researcher to the participants
<input checked="" type="checkbox"/>	• Special characteristics of participants
<input checked="" type="checkbox"/>	• Sampling type
<input checked="" type="checkbox"/>	• Participant recruitment
<input checked="" type="checkbox"/>	• Initial contact
<input checked="" type="checkbox"/>	• Participant Inducements
<input checked="" type="checkbox"/>	5. Risks/Benefits Analysis (Beneficence)
<input checked="" type="checkbox"/>	• Participants' and/or treatment group's activities
N/A	• Control group activity (if applicable)
<input checked="" type="checkbox"/>	• Risks or discomforts
<input checked="" type="checkbox"/>	• Benefits
N/A	• Compensation for risks, if any
<input checked="" type="checkbox"/>	6. Confidentiality, Privacy, and Anonymity of Data
N/A	7. Use of Records
	Signatures
<input checked="" type="checkbox"/>	• Learner or Researcher
<input checked="" type="checkbox"/>	• Supervisor or Mentor
<input checked="" type="checkbox"/>	• Provost or Designee
<input checked="" type="checkbox"/>	Consent/Assent Checklists
	Application Attachments (Use N/A or <input checked="" type="checkbox"/> when an item is not applicable.)
<input checked="" type="checkbox"/>	• Approval from participants' institution (Letter from Mt. Calvary Church Council)
N/A	• Approval from institution storing records
N/A	• Assent form for minor participants (see checklist)
N/A	• Checklist for extracting information from files or records
<input checked="" type="checkbox"/>	• Consent form for parent/guardian/adult participant (see checklist)
N/A	• Cover letter for mailed consent/assent form
N/A	• Cover letter for mailed questionnaire
N/A	• Waiver of Signed Consent (see checklist)
<input checked="" type="checkbox"/>	• Instrument(s) to elicit responses from participants
<input checked="" type="checkbox"/>	• Questions to be asked during interviews (Questions attached for Focus Groups)
<input checked="" type="checkbox"/>	• Script/letter/e-mail message to recruit participants (Church newsletter articles for March 2017)
<input checked="" type="checkbox"/>	• MAP Proposal with Theological Perspective (as requested in the CSL MAP Manual)
<input checked="" type="checkbox"/>	Action: Forward to school designee to review for approval
	Date of action: February 28, 2017

Institutional Review Board Application

When this IRB Application is completed, it must be submitted with the research proposal or prospectus for the next stage of review. The designee gives final approval.

Primary Researcher's Name:	Mark Alan Bowditch
Research Team Members:	
Affiliation to Concordia Seminary:	<input checked="" type="checkbox"/> Student <input type="checkbox"/> Core Faculty <input type="checkbox"/> Adjunct Faculty <input type="checkbox"/> Consultant <input type="checkbox"/> Directed Employee/Agent <input type="checkbox"/> Independent contractor <input type="checkbox"/> Other (specify):
Address:	113 Spencer Way
City, State Zip Code:	Warner Robins, Georgia, 31098
Telephone Numbers:	Work: 478-327-2288 Home: 616-708-8470
Email Address:	Mark.Bowditch@gmail.com; bowditchm@cal.edu
School and Specialization:	Concordia Seminary
Degree Program:	D.Min.
Date:	February 28, 2017

Completion Date of IRB (CITI) Modules:	N/A
Completion Date of Additional Modules:	N/A
Specify Optional Modules Taken:	N/A

Research Supervisor's Name:	Dr. Victor Raj
Affiliation to Concordia:	<input checked="" type="checkbox"/> Mentor <input type="checkbox"/> Instructor <input type="checkbox"/> Practicum/Internship Supervisor <input type="checkbox"/> Staff Supervisor <input checked="" type="checkbox"/> Other (specify): D.Min. Advisor
Title:	Doctor
Address:	Concordia Seminary, 801 Seminary Place
City, State Zip Code:	St. Louis, Missouri, 63105
Telephone Numbers:	Work: 314-505-7116 Home: N/A
Email Address:	vraj@csi.edu
Project's Name:	Dr. Gerhard Bode, Interim Director, D.Min. Program

1. Project Information	
Project Prospectus Title:	Empowering a Local Church to Reflect Revelation 7:9 Unity through Multi-Ethnic Worship
Beginning Date of Project:	March 1, 2017
Ending Date of Project:	October 31, 2017
This application is for: (Check one box)	<input checked="" type="checkbox"/> Use of human participants in research (including record review) <input type="checkbox"/> Use of animal subjects in research (including record review)* <input type="checkbox"/> Other type of research □ *

***Learners who propose this type of research must consult with their mentors and contact the School's IRB reviewer before completing this application.**

2. Funding	
Is this research funded by an internal or external agency?	
<input type="checkbox"/>	Yes
	Name of Sponsor: N/A
	Address: N/A
	Contact Person: N/A
	Contact's Phone Number: N/A
	Contact's Email Address: N/A
	Title of Grant/Grant Number: N/A
<input checked="" type="checkbox"/>	No <input type="checkbox"/> Explain how the costs of research will be covered.
	I expect the cost for my field research to be under \$300 and I will self-fund all of the costs for this Major Applied Project.

3. Research Summary	
<ul style="list-style-type: none"> • State your research topic and purpose. • Discuss your research question/hypotheses. • Describe your research design and methodology. • Explain your rationale for using human participants and/or their records. • Describe your data collection procedure(s) and instrument(s) to be used. • Describe how the data will be analyzed and the results interpreted. • If the research does not involve the use of human participants or their records, indicate the alternative data collection or generation strategies. • Please use language that can be understood by a person unfamiliar with the area of research. 	

SUMMARY TEXT	
<p>Insert your summary in the field below. (See the checklist above to verify that you have completed all requirements for it. For content expectations, please consult the Ethics & Compliance page of the Graduate School site.)</p> <p>The title for my D.Min. Major Applied Project is: Empowering a Local Church to Reflect Revelation 7:9 Unity through Multi-Ethnic Worship. The purpose is to create multi-ethnic, bilingual, combined worship service opportunities to intentionally unite the two worshipping communities of believers at Mt. Calvary Lutheran Church in Christian fellowship. Currently, Mt. Calvary has an average of about 275 worshippers each weekend. In addition, the church has opened its doors and begun ministering to a community of Burmese refugees (who came with the assistance of Lutheran Social Services). These new immigrants meet for worship at Mt. Calvary in a separate building on the campus. The refugees are Karenni tribal people who come from the Kayah State of Burma and speak the Karenni language. They currently average 75 worshippers each Sunday morning.</p> <p>My research question is: Can multi-ethnic, bilingual, combined worship services be developed at Mt. Calvary that will foster Christian unity and fellowship among two different cultures?</p> <p>My research design will be to use a pool of Mt. Calvary members from the adult Bible class to draw volunteer participants for the field research. Also, volunteers from among the Karenni worshipping community will be recruited. The target goal will be to recruit at least 40 volunteers (at least 20 from each worshipping community) to participate in the completion of two quantitative surveys. The first survey will be administered from mid-March to mid-April prior to the first multi-ethnic, bilingual, combined worship service on April 23, 2017. The second survey will be administered after the third combined worship service takes place on August 13, 2017. The English survey will be administered via the Internet using Survey Monkey. The Karenni survey will utilize hard copies and be completed by hand with paper and pens. All survey questions will be close-ended and provide solid quantitative data, and the surveys will be conducted in such a way as to ensure anonymity. The first survey will include a series of questions to solicit input and provide data related to the development of the worship services. The second survey will solicit input and provide data that reveals whether the multi-ethnic worship services succeeded in fostering Christian unity and fellowship among the two worshipping communities.</p> <p>After the second survey and its analysis is completed, a focus group of 10-20 volunteers from each of the two worshipping communities will be assembled in late August to meet for 1-2 hours to debrief about various aspects of the multi-ethnic combined worship services and whether these services succeeded in fostering greater Christian unity and fellowship. Commentary from the participants will be documented in writing by skilled transcribers. This will provide qualitative data. The data will be analyzed and conclusions will be based on the data collected. Each focus group will be conducted in the native languages of English and Karenni. The Karenni focus group will require translators and only the English translation will be transcribed.</p>	

4. Description and Selection of Participants/Sample/Population (Respect for Persons and Justice)			
A. NUMBER of participants: 40			
Note: Participants will be selected from the pool of regular attendees who go to the Mt. Calvary English and Karenni worship services		Males: 20	
		Females: 20	
B. AGE RANGE of participants: 19-80			
		Youngest Participant: 19	
		Oldest Participant: 80	
C. 1. LOCATION(S) of participants—Check all that apply.		C. 2. RELATIONSHIP TO THE PARTICIPANTS Check NO or YES if you have a personal or professional relationship with the participants in the specified location. If YES, please explain.	
LOCATION		NO	YES (PLEASE EXPLAIN.)
<input checked="" type="checkbox"/>	Business/organization (Mt Calvary Lutheran Church)	<input type="checkbox"/>	<input checked="" type="checkbox"/> I have participated in worship services and led Bible studies at Mt Calvary nearly 2 yrs.
<input type="checkbox"/>	Daycare/pre-school*	<input type="checkbox"/>	<input type="checkbox"/>
<input type="checkbox"/>	Elementary/secondary school*	<input type="checkbox"/>	<input type="checkbox"/>
<input type="checkbox"/>	In-patient hospital or clinic	<input type="checkbox"/>	<input type="checkbox"/>
<input type="checkbox"/>	Internet-based research*	<input type="checkbox"/>	<input type="checkbox"/>
<input type="checkbox"/>	Jail/prison*	<input type="checkbox"/>	<input type="checkbox"/>
<input type="checkbox"/>	Laboratory/biomedical research*	<input type="checkbox"/>	<input type="checkbox"/>
<input type="checkbox"/>	Researcher's workplace*	<input type="checkbox"/>	<input type="checkbox"/>
<input type="checkbox"/>	Military unit	<input type="checkbox"/>	<input type="checkbox"/>
<input type="checkbox"/>	Outpatient facility	<input type="checkbox"/>	<input type="checkbox"/>
<input type="checkbox"/>	Secondary data source or records-based research*	<input type="checkbox"/>	<input type="checkbox"/>
<input type="checkbox"/>	University/college	<input type="checkbox"/>	<input type="checkbox"/>
<input type="checkbox"/>	Urban/community setting	<input type="checkbox"/>	<input type="checkbox"/>
<input type="checkbox"/>	Veteran's Administration*	<input type="checkbox"/>	<input type="checkbox"/>
<input checked="" type="checkbox"/>	Other: Mt Calvary's Annex building where the Karenni ethnic ministry meets for ESL, worship, and meetings	<input type="checkbox"/>	<input checked="" type="checkbox"/> I have led and participated in worship services, Bible studies, and meetings at Mt Calvary Karenni ministry for 4 months.
D. SPECIAL CHARACTERISTICS of participants (Check all that apply.):			
<input checked="" type="checkbox"/>	Adults with no special characteristics (Members of Mt. Calvary Lutheran Church)		
<input type="checkbox"/>	Concordia Seminary students, faculty, and/or staff		
<input type="checkbox"/>	Children/minors (under 18)*		
<input type="checkbox"/>	Culturally or medically vulnerable groups*		
<input type="checkbox"/>	FDA-regulated research*		
<input type="checkbox"/>	Outpatients/in-patients*		
<input type="checkbox"/>	Pregnant women and/or fetuses*		
<input type="checkbox"/>	Prisoners*		
<input type="checkbox"/>	Research involving animals*		
<input type="checkbox"/>	Soldiers or military personnel		
<input type="checkbox"/>	Veterans		
<input type="checkbox"/>	Workers/employees*		
<input checked="" type="checkbox"/>	Other special characteristics: Some participants are Burmese refugees who fled civil war in Burma, lived in refugee camps along the Burma-Thailand border, and immigrated to the US with assistance from Lutheran Social Services of Georgia. These participants speak Karenni and only a handful are bilingual.		

*Additional CITI module(s) is/are required of BOTH the learner and the research supervisor/mentor.

Description and Selection of Participants/Sample/Population

(Respect for Persons and Justice - Continued)	
Specify the type of sampling you plan to use (e.g., convenience; purposeful – critical case, extreme/deviant case, homogenous, intensity, typical case; random – simple, stratified, systematic, etc.) and your rationale for choosing it.	Since my study is on multi-ethnic worship I will use two distinct, ethnically-diverse worshipping communities that both meet at Mt. Calvary. One is the homogenous Karenni people who are refugees from Burma. The other consists of members from the Mt. Calvary worshipping community who are predominantly white Americans.
Describe how participants will be identified and selected for recruitment. Include all comparison (treatment and control) groups.	Information will be given at church where they normally meet in their respective homogenous groups. Individuals will volunteer to participate from their worshipping community. Only those who are literate will be selected.
Describe the specific process by which you will obtain the participants' informed consent/assent. (Attach all supporting materials/documents for the informed consent/assent process.)	Participants will be recruited during the Bible classes that meet weekly. An overview of the purpose of the project and all expectations will be clearly explained. All those desiring to participate will be invited to sign the attached form.
Explain who will make the initial contact with participants, and how the contact will be made. (If not applicable, type N/A in field.)	The initial contact to the participants in the Mt. Calvary worshipping community will be made by Pastor David Brighton of Mt. Calvary, and I, the researcher, will make contact with the participants in the Karenni ministry.
Will participants receive inducements before or rewards after the study? If yes, then describe the specific inducement and/or reward.	<input checked="" type="checkbox"/> No <input type="checkbox"/> Yes
ATTACHMENTS (IF APPLICABLE)	
<p>If your research is conducted through external organizations, associations, or agencies, written documentation of approval/cooperation from each agency (e.g., business, school, hospital, clinic, agency, web-board owner, prison, etc.) must accompany this application.</p> <p style="text-align: center;">You must attach the following documents if they apply to your study:</p> <ul style="list-style-type: none"> • Documentation of approval from the outside agency's IRB reviewer. • Both the letter requesting permission sent by the researcher to the organization and the letter granting access and permission from the organization on the agency or organization's letterhead. • Recruitment information (e.g., advertisement, bulletin board notices, recruitment letters)—attach examples of information as they will appear to potential participants. 	

5. Risks/Benefits Analysis (Beneficence)	
Describe the activities participants (in the treatment group) will be asked to do. Provide specific procedures and expected duration.	Participants will be asked to complete a pre-survey and a post-survey using either "Survey Monkey" (for English speakers) or a hard copy survey in the Karenni language (for Karenni speakers), attend at least one of three planned multi-ethnic, bilingual worship services from Apr-Aug 2017, and participate in a final face-to-face focus group meeting to debrief and reflect upon the multi-ethnic worship services they attended.
If some of the participants are in a control group, describe in detail the activity planned for that group. (This information must be included in the consent/assent forms.)	N/A. Neither group is a control group. The variable is in their ethnicity.
Describe any reasonably foreseeable risks or discomforts to the participants.	The only foreseeable discomfort would be in participating in a bilingual event where the participant only understands the half that he/she hears in his/her own language. The other half will be unfamiliar and may possibly be uncomfortable. But many find the sounds of a foreign language energizing!

Risks/Benefits Analysis (Continued)	
Explain any benefits to the participants or to others that may reasonably be expected from the research.	Many positive outcomes may result from this project including the fostering of deeper Christian unity, fellowship, and friendship. Being in this study may also help participants to better understand the meaning of some Bible verses and to reflect upon their faith. Information from this study might help the researcher help others in the future.
During the course of data collection, what provisions will you make to ensure the participants' safety (e.g., how often will you review data to monitor participants' safety)?	Data will be taken at the beginning and at the end of the course of the project. My provision for ensuring participants' safety will be to be present at all 3 worship services and to make myself approachable to anyone experiencing any stress, discomfort, or wanting to leave the study.
If the research involves more than minimal risk, what compensation and/or medical treatments will be available to the participants?	N/A
Does your proposed study involve deception of any kind? If yes, please explain the following: a. The nature of the deception. b. Your rationale/justification for using it, and c. How you plan to debrief participants.	<input checked="" type="checkbox"/> No <input type="checkbox"/> Yes

6. Confidentiality, Privacy, and Anonymity of Data	
Describe the provisions you will make to establish and maintain confidentiality of data.	All of the data from the field research for my MAP will be anonymous. No names or personal identifying information (PII) will be used on the surveys. Finally, no recordings or video will be used for any field research.
Where will the data be stored and for how long? What precautions will you take to ensure data security?	All digital data from this research project will be stored on my password protected lap top computer. Hard copies of all data (to include consent forms, transcriptions of focus groups, and Karaml surveys) will be stored in a secure, locked file cabinet at my home.
Who will have access to whatever media (e.g., audiotape, paper, digital recording, videotape, and/or computer files) are used to record the data?	I will have sole access to the data in the files. My advisor will not have access to the raw data.
How long will the media be retained? It is required that data be stored for a minimum of seven years after publication of results (such as a dissertation).	I will retain the data I gather for seven years after the completion of the project. Digital data will be saved onto CDs (and deleted from the lap top computer). Both the CDs and the hard copies of all data will be stored in a secure, locked file at my home.
If data will be destroyed, describe the secure method for destroying the materials while maintaining confidentiality.	After seven years, I will destroy all of the data by shredding all of the hard copies and CDs that hold the research data.
Describe the provisions you will make to ensure the privacy and anonymity of the research participants.	No names or personal identifying information (PII) will be used on any of the surveys. No audio recordings or video taping will be used during any of the field research.

7. Use of Records	
If using existing data or records (e.g., e-mail address list, postal address list, telephone number list, patient charts, student grades), describe the sources of the data and your means of access to the data.	N/A - No existing data or records will be required for my field research.
If participants are chosen from records, indicate who approved use of the records. (If not applicable, type N/A in field.)	N/A
If records consist of medical, student, or other private information, provide the protocol for securing consent of the participants (or their parents/guardians) in the records and approval from the custodian of the records. (If not applicable, type N/A in field.)	N/A
If appropriate, specify how Standards for Privacy of Individually Identifiable Health Information (the Privacy Rule) under the Health Insurance Portability and Accountability Act of 1996 (HIPAA) have been observed. See the National Institute of Health Web site for more information on the HIPAA Privacy Rule. (If not applicable, type N/A in field.)	N/A
ATTACHMENT(S)	
ATTACH both the letter requesting permission sent by the researcher to the organization granting access to the records and the letter granting access and permission from the organization. Please note that the letter granting access must be printed on the agency or organization's letterhead.	

IRB Application Contents	
<ul style="list-style-type: none"> • Completed Application Checklist • Contact Information 1. Project Information 2. Funding 3. Research Summary 4. Description & Selection of Participants 	<ul style="list-style-type: none"> 5. Risks/Benefits Analysis 6. Confidentiality, Privacy, and Anonymity 7. Use of Records <ul style="list-style-type: none"> • Signature Pages • Consent/Assent Form Checklists

APPENDIX ELEVEN

CHURCH NEWSLETTER ARTICLES

Appendix Eleven includes three samples of newsletter articles that were written for the Mt. Calvary newsletter to promote the multi-ethnic ministry and to introduce the MAP study.

“Becoming a Revelation 7 Church” by Chaplain Mark Bowditch

(Written in February, 2017 for inclusion in the March, 2017 Mt. Calvary monthly newsletter)

Revelation 7:9-10—“After this I looked and there before me was a great multitude that no one could count, from every nation, tribe, people and language, standing before the throne and in front of the Lamb ... and they cried out in a loud voice: ‘Salvation belongs to our God, who sits on the throne, and to the Lamb.’”

Pastor Brighton told me recently that Mt. Calvary had been praying for a cross cultural ministry to adopt *even before* the Karenni ministry was ever introduced. Yes, God answers prayer, and He is even the One who inspires us to pray—and shows us what to pray for! Once the Karenni ministry was adopted in 2016, the staff and members of Mt. Calvary have swung open the doors of the church by providing many resources and much love. Examples of this in no particular order are: 1) the free use of classroom space for ESL classes for Karenni moms and children, 2) the complete use of any and all Sunday school classroom and nursery space, supplies and resources for the Karenni children’s ministry, 3) the use of the church van to pick up Karenni families, 4) the weekly support of Tim in teaching music to Karenni preschool children, 5) the continual welcome of Karenni children (who for the most part are bilingual) into the Sunday school and youth group programs, 6) the leading and facilitating of the youth group students to give up their meeting space and be satisfied with a smaller space for the sake of providing a nice weekly Karenni Worship space, 7) Pastor Brighton baptizing 7 Karenni adults and expressing his desire and support for the Karenni members to be in full communion with the congregation of Mt. Calvary (not just a side ministry with partial benefits).

My wife and I, and our dear partners in this multi-ethnic ministry, Pam and Glen Megran, were commissioned at Mt. Calvary to lead the Karenni ministry and are so blessed to serve with you! We hope to not only keep you informed, but our desire is to facilitate ways for you to befriend the Karenni and become involved in this Great Commission ministry.

In late 2016, Pastor asked us to look for ways to build bridges to bring the members of Mt. Calvary and the Karenni together in order to deepen our fellowship ties. God's timing is perfect because this overlapped with my prayerful consideration of doing a project for my D.Min. studies at Concordia Seminary, St. Louis.

I am humbled that the Church Council has now given their support for me to carry out a project over the next six months focused on designing opportunities for believers of varying ethnic groups within a congregation to interact, build friendships, worship together, serve and love one another, conduct home visitations, and carry out Christian ministry in mutually beneficial ways resulting in becoming a multi-ethnic Christian community that actively carries out the Great Commission to the nations (*ethne*).

A part of this project will involve collecting field research (through surveys) to consider the benefits and blessings of multi-ethnic worship, fellowship, and ministry that seeks to join the members of various ethnic groups together. Therefore, I will ask you to *please participate* when the anonymous surveys are given and honestly reflect on your understanding, attitudes toward, and support for multi-ethnic ministry.

One of the expected outcomes of this project is that by engaging in this Great Commission, multi-ethnic ministry, Mt. Calvary will increasingly reflect the reality of Revelation 7:9 (as well as Gal. 3:28, Eph. 2:19-22, 1 Peter 2:9-10, John 17:20-23, and Col. 3:11), grow in "Life Together" and joyful community, and be strengthened in her faith life. The power of the Holy Spirit working in us, who brought us to faith, is continually transforming us to look more like the description of Christ's beautiful bride in Revelation 7 who is being prepared for her coming groom, Jesus, our Savior!

"Getting to Know our Karenni Friends" by Glen Megran

(Written in March, 2017 for inclusion in the April, 2017 Mt. Calvary monthly newsletter)

Tu Meh, who is 19 years old, was born in Bangkok, Thailand. She lived in Ban Mai Nai Soi refugee camp until her family relocated to America in 2009. She lives in Warner Robins with her father Pray Reh, mother Su Meh, 17 year old brother Taw Reh and 14 year old sister Htwar Meh. She is currently attending Central GA Technical College, studying to be a Registered Nurse. Tu was one of 30 students selected from 350 applicants to attend the program where she plans to receive an Associate of Science in Nursing degree in May 2018. Tu was baptized in January 2017 by Pastor Brighton. She has been very active in our community over the past 5 years assisting in many ways, currently serving as an interpreter.



Tu Meh is on the far left.

Chaplain Mark Bowditch, Glen Megran, and Pastor David Brighton are pictured in the second row.

“A Study of Multi-Ethnic Worship” by Chaplain Mark Bowditch

(Written in March, 2017 for inclusion in the April, 2017 Mt. Calvary monthly newsletter)

“All the nations You have made will come and worship before You, Lord! They will bring glory to Your Name.” Psalm 86:9

On the weekend of April 22-23, Mt. Calvary will be having multi-ethnic, bilingual combined worship services for the purpose of intentionally fostering Christian unity and fellowship among the two worshipping communities of believers. As you know, since last year, Mt. Calvary now has two worshipping communities that meet separately using two different languages. One community is predominantly white and averages about 275-300 worshippers each weekend. The second community is predominantly Karenni tribal people from the Kayah State in Burma (in Southeast Asia) and averages 70-75 worshippers each Sunday morning. By God’s grace, Mt. Calvary opened its doors and began ministering to this community of Burmese refugees who came to America with the assistance of Lutheran Social Services.

Please know that on any regular Sunday, you are welcome to come and join the worship service in the Annex at 11:00. Although those services are conducted in the Karenni language,

you will be able to follow along and participate in various parts of the service including the Scripture readings, the sermon, the Lord's Prayer, and at least 1-2 of the hymns which are done in both languages. Jesus is the center of the worship service and you will certainly be able to recognize and worship our Savior! On the first Sunday of each month, the Lord's Supper will also be celebrated (using both languages).

From now until the end of August, I will be leading a study of multi-ethnic worship at Mt. Calvary. If you would like to participate in this study, you are welcome to join by simply calling or emailing me (see below). If you decide to volunteer, your participation would last about 6 hours total during experiences on up to 6 different days. You will be asked to fill out a pre-survey and post-survey, each of which will take about 15 minutes to complete. You will be invited to attend the planned multi-ethnic, bilingual combined worship services at Mt. Calvary 1, 2, or 3 time(s) during regular worship times during the study (on the weekends of April 22-23, June 3-4, and August 12-13. Finally, you will be invited to participate in a focus group discussion on the weekend of August 26-27. Your involvement will help provide an answer to the main research question of the project which is this: *Can multi-ethnic, bilingual, combined worship services be developed at Mt. Calvary that will foster Christian unity and fellowship among two different cultures?*

I wish to express special thanks to all those who have already volunteered to participate! Your service is much appreciated and to God be the Glory!

Chaplain Mark Bowditch

APPENDIX TWELVE

ENGLISH WORSHIP BULLETIN—APRIL 23, 2017 (NON-SACRAMENTAL SERVICE)

Appendix Twelve contains the English bulletin for the first multi-ethnic, bilingual, combined worship service held on the weekend of April 22–23, 2017 at Mt. Calvary Lutheran Church. The service was designed using input from the first quantitative survey. Hymns and contemporary Christian music was selected which members of both the English-speaking and Karenni-speaking worshipping communities were familiar. The service was also designed so it could easily translated into the Karenni language. For example, the confession of sins utilized Bible verses that all appear in the New Testament since only the New Testament of the Karenni Bible has been published. The font and layout of the actual bulletin is reprinted below.

THE SECOND SUNDAY OF EASTER

APRIL 23, 2017

"CONNECTING PEOPLE TO JESUS AND TO ONE ANOTHER TO SERVE THE WORLD"

As We Gather

Unity, peace, harmony, and fellowship between the many peoples of this world can only become reality when we take our focus off our many differences and focus our gaze on our beautiful Savior, the Lamb of God. Today is the first time we are gathering at Mt. Calvary to praise our great Redeemer in a multi-ethnic, bilingual, combined worship service. May the good Lord draw us all closer to Him and to each other as we see His will done on earth *as it is in heaven!* We read this description of heaven in Revelation 7:9-10, "After this I looked, and behold, a great multitude that no one could number, from every nation, from all tribes and peoples and languages, standing before the throne and before the Lamb, ... crying out with a loud voice, 'Salvation belongs to our God who sits on the throne, and to the Lamb!'"

ANNOUNCEMENTS AND GREETING

OPENING HYMN: ***"I Know That My Redeemer Lives"*** **(KSB #69/LSB #461)**

THE INVOCATION

In the name of the Father and of the Son and of the Holy Spirit.
Amen.

THE CONFESSION OF SINS AND ASSURANCE OF FORGIVENESS

If we say we have no sin, we deceive ourselves, and the truth is not in us. (1 John 1:8)

But if we confess our sins, God, who is faithful and just, will forgive our sins and cleanse us from all unrighteousness. (1 John 1:9)

Let us humble ourselves by kneeling before our Holy and perfect God, confident in His promise that He

will grant us forgiveness for Jesus' sake.

Most merciful God,

Your command is to "Love the Lord your God with all your heart, soul, and mind" and to "Love your neighbor as yourself" (Matthew 22:37, 39), but we have failed to do this. Your Word also says, "Love must be sincere. Hate what is evil; cling to what is good. Be devoted to one another in brotherly love. Never be lacking in zeal, but keep your spiritual fervor, serving the Lord" (Romans 12:9-11), but we have fallen far short and broken Your commands. Oh Lord, have mercy on us and forgive us! Amen.

In His loving mercy, God tells us, "Christ Jesus came into the world to save sinners" (1 Timothy 1:15) and also "The blood of Jesus cleanses us from all sin" (1 John 1:7). So, believe the word of Christ, "Son, daughter, your sins are forgiven!" (Mark 2:5, Luke 7:48) Amen.

THE HYMN OF PRAISE:

"Amazing Grace"

(KSB #30/LSB #744)

THE PRAYER OF THE DAY

Let us pray. Almighty God, pour out the Holy Spirit so that our love for You and each other may abound more and more in knowledge and depth of insight, and so that we may be able to discern what is best and may be pure and blameless until the day of Christ, filled with the fruit of righteousness that comes through Jesus Christ, to Your praise and glory! (Philippians 1:9-11) Amen.

THE FIRST READING: Revelation 7:9-10 *(A great multitude from every nation worships the Lamb)*

⁹ After this I looked, and behold, a great multitude that no one could number, from every nation, from all tribes and peoples and languages, standing before the throne and before the Lamb, clothed in white robes, with palm branches in their hands, ¹⁰ and crying out with a loud voice, "Salvation belongs to our God who sits on the throne, and to the Lamb!"

This is the Word of the Lord.

Thanks be to God.

THE EPISTLE READING: 1 John 1:9—2:2 *(Jesus Christ is our advocate who goes before the Father.)*

⁹ If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness. ¹⁰ If we say we have not sinned, we make Him a liar, and His word is not in us. ^{2:1} My little children, I am writing these things to you so that you may not sin. But if anyone does sin, we have an advocate with the Father, Jesus Christ the righteous. ² He is the propitiation for our sins, and not for ours only but also for the sins of the whole world.

This is the Word of the Lord.

Thanks be to God.

ANTHEM:

"Jesus, You Are My Lord"

(Karenni Choir)

KARENNI PRAISE DANCE

THE HOLY GOSPEL: John 20:19-23 *(Jesus appears to the disciples on Easter Sunday evening.)*

¹⁹ On the evening of that day, the first day of the week, the doors being locked where the disciples were for fear of the Jews, Jesus came and stood among them and said to them, "Peace be with you." ²⁰ When He had said this, He showed them His hands and His side. Then the disciples were glad when they saw the Lord. ²¹ Jesus said to them again, "Peace be with you. As the Father has sent Me, even so I am sending you." ²² And when He had said this, He breathed on them and said to them, "Receive the Holy Spirit. ²³ If you forgive the sins of any, they are forgiven them; if you withhold forgiveness from any, it is withheld."

This is the Gospel of the Lord.

Praise to You, O Christ.

THE CHILDREN'S MESSAGE

Mt. Calvary Puppet Ministry

THE MESSAGE

"Fix Your Eyes on the Blood of Jesus"

Chaplain Mark Bowditch

THE HYMN OF THE DAY:

"Jesus Christ is Risen Today"

(KSB #65/LSB #457)

THE APOSTLE'S CREED

I believe in God, the Father Almighty, maker of heaven and earth.

And in Jesus Christ, His only Son, our Lord, who was conceived by the Holy Spirit, born of the virgin Mary, suffered under Pontius Pilate, was crucified, died and was buried. He descended into hell. The third day He rose again from the dead. He ascended into heaven and sits at the right hand of God the Father Almighty. From thence He will come to judge the living and the dead.

I believe in the Holy Spirit, the holy Christian Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting. Amen.

THE GATHERING OF THE TITHES AND OFFERINGS

STEWARDSHIP THOUGHT

Jesus' resurrection means forgiveness, new life, and salvation for you and me and all believers!

Rejoice that He is risen! The angel to the women at the tomb:

"He is not here, for He has risen, as He said." (Matthew 28:6)

OFFERTORY HYMN:

"Give Thanks"

**(All sing) Give thanks with a grateful heart
Give thanks to the Holy One
Give thanks because He's given Jesus Christ, His Son.
Give thanks with a grateful heart
Give thanks to the Holy One
Give thanks because He's given Jesus Christ, His Son.**

**(All sing) And now let the weak say, "I am strong"
Let the poor say, "I am rich,
Because of what the Lord has done for us.
And now let the weak say, "I am strong"
Let the poor say, "I am rich,
Because of what the Lord has done for us.**

**(English only) Give thanks with a grateful heart
Give thanks to the Holy One
Give thanks because He's given Jesus Christ, His Son.
Give thanks with a grateful heart
Give thanks to the Holy One
Give thanks because He's given Jesus Christ, His Son.**

**(Karenni only) And now let the weak say, "I am strong"
Let the poor say, "I am rich,
Because of what the Lord has done for us.
And now let the weak say, "I am strong"
Let the poor say, "I am rich,**

Because of what the Lord has done for us.

(All sing) Give thanks.

THE PRAYERS: After each petition, the Worship Leader will say, "Lord In Your mercy," and the congregation will respond, "Hear our prayer."

THE LORD'S PRAYER

Our Father who art in heaven, hallowed be Thy name, Thy kingdom come, Thy will be done on earth as it is in heaven. Give us this day our daily bread; and forgive us our trespasses as we forgive those who trespass against us; and lead us not into temptation, but deliver us from evil. For Thine is the kingdom and the power and the glory forever and ever. Amen.

THE BENEDICTION

May the grace of the Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit be with you all. (2 Corinthians 13:14)

Amen.

CLOSING HYMN: *"Praise God from Whom All Blessings Flow"* (KSB #302/LSB #805)

A MOMENT FOR SILENT PRAYER

THE POSTLUDE

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APPENDIX THIRTEEN

KARENNI WORSHIP BULLETIN—APRIL 23, 2017 (NON-SACRAMENTAL SERVICE)

Appendix Thirteen contains the Karenni worship bulletin for the Second Sunday after Easter, April 23, 2017.

3)

ទី បុណ្យ-សេដ្ឋី គោរព ធីតា - ផ្កា យ៉ាង
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ចិន្តា - ចិន្តា មនី- គោរព គោរព-យ៉ាង បុណ្យ-សេដ្ឋី
ចិន្តា មនី - ចិន្តា-យ៉ាង យ៉ាង - មនី ចិន្តា - ចិន្តា

4)

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THE INVOCATION/ អង្គការនៃការប្រកាស
ព្រះវិញ្ញាណក្ខន្ធដ្រម ព្រះវិញ្ញាណក្ខន្ធដ្រម ព្រះវិញ្ញាណក្ខន្ធដ្រម
ព្រះវិញ្ញាណក្ខន្ធដ្រម

THE CONFESSION OF SINS AND ASSURANCE OF FORGIVENESS/ អង្គការនៃ ច្បាប់ចម្លង
អង្គការនៃ

If we say we have no sin, we deceive ourselves, and the truth is not in us. (1 John 1:8)
But if we confess our sins, God, who is faithful and just, will forgive our sins and
cleanse us from all unrighteousness. (1 John 1:9)
**បើយើងនិយាយថា យើងគ្មានបាបទេ យើងបំភ្លេចខ្លួនយើង ហើយពិតជាមិននៅក្នុងយើងទេ (1 John 1:8)
បើយើងស្នើសុំទោសយើង ព្រះវិញ្ញាណក្ខន្ធដ្រម ព្រះវិញ្ញាណក្ខន្ធដ្រម ព្រះវិញ្ញាណក្ខន្ធដ្រម ព្រះវិញ្ញាណក្ខន្ធដ្រម
ព្រះវិញ្ញាណក្ខន្ធដ្រម ព្រះវិញ្ញាណក្ខន្ធដ្រម ព្រះវិញ្ញាណក្ខន្ធដ្រម ព្រះវិញ្ញាណក្ខន្ធដ្រម ព្រះវិញ្ញាណក្ខន្ធដ្រម ព្រះវិញ្ញាណក្ខន្ធដ្រម
ព្រះវិញ្ញាណក្ខន្ធដ្រម ព្រះវិញ្ញាណក្ខន្ធដ្រម ព្រះវិញ្ញាណក្ខន្ធដ្រម ព្រះវិញ្ញាណក្ខន្ធដ្រម ព្រះវិញ្ញាណក្ខន្ធដ្រម ព្រះវិញ្ញាណក្ខន្ធដ្រម**

(សេចក្តីប្រកាស ព្រះវិញ្ញាណក្ខន្ធដ្រម)

អង្គការនៃ ព្រះវិញ្ញាណក្ខន្ធដ្រម

**ប្រសូលប្រយោជន៍គ្នាគ្នា គ្រប់គ្នា "Love the Lord your God with all your heart, soul, and
mind" ជំនួយគ្នា "Love your neighbor as yourself" (Matthew 22:37, 39
**ប្រសូលប្រយោជន៍គ្នាគ្នា គ្រប់គ្នា ប្រសូលប្រយោជន៍គ្នាគ្នា គ្រប់គ្នា "Love must be sincere. Hate what
is evil; cling to what is good. Be devoted to one another in brotherly love. Never be****

lacking in zeal, but keep your spiritual fervor, serving the Lord" (Romans 12:9-11), but
 មន្ត្រីមហានិមិត្តក្នុងគ្រប់គ្រង។ **Oh Lord, have mercy on us** ព្រះ មេត្តាមានលាភដល់យើងក្នុងគ្រប់គ្រង
 ដល់និមិត្តរាជ គ្រប់គ្រងមហានិមិត្តក្នុងគ្រប់គ្រង គ្រប់គ្រងគ្រប់គ្រង គ្រប់គ្រងគ្រប់គ្រង, "Christ Jesus came into the
 world to save sinners" (1 Timothy 1:15) ជ័យជំនះ "The blood of Jesus cleanses us from all sin" (1 John
 1:7). ព្រះប្រុសប្រុសប្រុសប្រុស មហានិមិត្ត, "Son, daughter, your sins are forgiven!" (Mark 2:5, Luke
 7:48)

គ្រប់គ្រង.

ល្អប្រសើរដល់គ្រប់គ្រង ល្អប្រសើរដល់គ្រប់គ្រង: **"កម្រិតមហានិមិត្តក្នុងគ្រប់គ្រង"** (KSB #30/LSB #744)
 1) 2)

ឧទាហរណ៍ កម្រិតមហានិមិត្តក្នុងគ្រប់គ្រង
Amazing Grace
 ព្រះប្រុសប្រុស គ្រប់គ្រង គ្រប់គ្រង

កម្រិត-មហានិមិត្ត គ្រប់គ្រង-គ្រប់គ្រង គ្រប់គ្រង-គ្រប់គ្រង គ្រប់គ្រង-គ្រប់គ្រង,
 គ្រប់គ្រង-គ្រប់គ្រង គ្រប់គ្រង-គ្រប់គ្រង គ្រប់គ្រង-គ្រប់គ្រង គ្រប់គ្រង-គ្រប់គ្រង,
 គ្រប់គ្រង-គ្រប់គ្រង គ្រប់គ្រង-គ្រប់គ្រង គ្រប់គ្រង-គ្រប់គ្រង គ្រប់គ្រង-គ្រប់គ្រង,
 គ្រប់គ្រង-គ្រប់គ្រង គ្រប់គ្រង-គ្រប់គ្រង គ្រប់គ្រង-គ្រប់គ្រង គ្រប់គ្រង-គ្រប់គ្រង

កម្រិត-មហានិមិត្ត គ្រប់គ្រង-គ្រប់គ្រង គ្រប់គ្រង-គ្រប់គ្រង គ្រប់គ្រង-គ្រប់គ្រង,
 គ្រប់គ្រង-គ្រប់គ្រង គ្រប់គ្រង-គ្រប់គ្រង គ្រប់គ្រង-គ្រប់គ្រង គ្រប់គ្រង-គ្រប់គ្រង,
 គ្រប់គ្រង-គ្រប់គ្រង គ្រប់គ្រង-គ្រប់គ្រង គ្រប់គ្រង-គ្រប់គ្រង គ្រប់គ្រង-គ្រប់គ្រង,
 គ្រប់គ្រង-គ្រប់គ្រង គ្រប់គ្រង-គ្រប់គ្រង គ្រប់គ្រង-គ្រប់គ្រង គ្រប់គ្រង-គ្រប់គ្រង

3)
 កម្រិត-មហានិមិត្ត គ្រប់គ្រង-គ្រប់គ្រង គ្រប់គ្រង-គ្រប់គ្រង គ្រប់គ្រង-គ្រប់គ្រង,
 គ្រប់គ្រង-គ្រប់គ្រង គ្រប់គ្រង-គ្រប់គ្រង គ្រប់គ្រង-គ្រប់គ្រង គ្រប់គ្រង-គ្រប់គ្រង,
 កម្រិត-មហានិមិត្ត គ្រប់គ្រង-គ្រប់គ្រង គ្រប់គ្រង-គ្រប់គ្រង គ្រប់គ្រង-គ្រប់គ្រង,
 កម្រិត-មហានិមិត្ត គ្រប់គ្រង-គ្រប់គ្រង គ្រប់គ្រង-គ្រប់គ្រង គ្រប់គ្រង-គ្រប់គ្រង

4)
 គ្រប់គ្រង-គ្រប់គ្រង គ្រប់គ្រង-គ្រប់គ្រង គ្រប់គ្រង-គ្រប់គ្រង គ្រប់គ្រង-គ្រប់គ្រង,
 គ្រប់គ្រង-គ្រប់គ្រង គ្រប់គ្រង-គ្រប់គ្រង គ្រប់គ្រង-គ្រប់គ្រង គ្រប់គ្រង-គ្រប់គ្រង,
 គ្រប់គ្រង-គ្រប់គ្រង គ្រប់គ្រង-គ្រប់គ្រង គ្រប់គ្រង-គ្រប់គ្រង គ្រប់គ្រង-គ្រប់គ្រង,
 គ្រប់គ្រង-គ្រប់គ្រង គ្រប់គ្រង-គ្រប់គ្រង គ្រប់គ្រង-គ្រប់គ្រង គ្រប់គ្រង-គ្រប់គ្រង

5)
 គ្រប់គ្រង-គ្រប់គ្រង គ្រប់គ្រង-គ្រប់គ្រង គ្រប់គ្រង-គ្រប់គ្រង គ្រប់គ្រង-គ្រប់គ្រង,
 គ្រប់គ្រង-គ្រប់គ្រង គ្រប់គ្រង-គ្រប់គ្រង គ្រប់គ្រង-គ្រប់គ្រង គ្រប់គ្រង-គ្រប់គ្រង,
 គ្រប់គ្រង-គ្រប់គ្រង គ្រប់គ្រង-គ្រប់គ្រង គ្រប់គ្រង-គ្រប់គ្រង គ្រប់គ្រង-គ្រប់គ្រង,
 គ្រប់គ្រង-គ្រប់គ្រង គ្រប់គ្រង-គ្រប់គ្រង គ្រប់គ្រង-គ្រប់គ្រង គ្រប់គ្រង-គ្រប់គ្រង

1) ឆ្ងាយផ្លូវ - ទង្វើ មធ្យម - មហាន មុនី ទេព - ព្រមទេ,
 មុន - - យុទ្ធ - យុទ្ធ - ហន្ត,
 ចេតនា - ចេតនា - ចេតនា មិត្ត មិត្ត ចិត្ត
 មុន - - យុទ្ធ - យុទ្ធ - ហន្ត,
 កម្ពុជា - កម្ពុជា! កម្ពុជា - កម្ពុជា - កម្ពុជា យុទ្ធ,
 មុន - - យុទ្ធ - យុទ្ធ - ហន្ត,
 មិត្ត យុទ្ធ - មិត្ត យុទ្ធ - កម្ពុជា កម្ពុជា - កម្ពុជា,
 មុន - - យុទ្ធ - យុទ្ធ - ហន្ត,

គរ យុទ្ធករណី មហានី កម្ពុជា យុទ្ធ
 Christ The Lord Is Risen Today

2) យុទ្ធ - ករណី មហាន មហាន - កម្ពុជា មុន - មុន,
 មុន - - យុទ្ធ - យុទ្ធ - ហន្ត,
 កម្ពុជា - កម្ពុជា - កម្ពុជា មុន - មុន មហាន,
 មុន - - យុទ្ធ - យុទ្ធ - ហន្ត,
 មហាន - មហាន មិត្ត មិត្ត - កម្ពុជា មុន,
 មុន - - យុទ្ធ - យុទ្ធ - ហន្ត,
 កម្ពុជា កម្ពុជា កម្ពុជា មុន មុន កម្ពុជា យុទ្ធ,
 មុន - - យុទ្ធ - យុទ្ធ - ហន្ត,

3) កម្ពុជា - កម្ពុជា មហាន មហាន - កម្ពុជា មហាន,
 មុន - - យុទ្ធ - យុទ្ធ - ហន្ត,
 កម្ពុជា កម្ពុជា - កម្ពុជា - កម្ពុជា មហាន,
 មុន - - យុទ្ធ - យុទ្ធ - ហន្ត,
 មហាន មហាន មហាន - កម្ពុជា - កម្ពុជា មហាន,
 មុន - - យុទ្ធ - យុទ្ធ - ហន្ត,
 មហាន មហាន - កម្ពុជា យុទ្ធ - កម្ពុជា មហាន,
 មុន - - យុទ្ធ - យុទ្ធ - ហន្ត,

4) កម្ពុជា - កម្ពុជា មុន កម្ពុជា - កម្ពុជា កម្ពុជា កម្ពុជា,
 មុន - - យុទ្ធ - យុទ្ធ - ហន្ត,
 កម្ពុជា - កម្ពុជា កម្ពុជា កម្ពុជា មុន មុន - កម្ពុជា,
 មុន - - យុទ្ធ - យុទ្ធ - ហន្ត,
 យុទ្ធ - កម្ពុជា កម្ពុជា - កម្ពុជា មុន មុន - កម្ពុជា,
 មុន - - យុទ្ធ - យុទ្ធ - ហន្ត,
 កម្ពុជា - កម្ពុជា កម្ពុជា មុន - កម្ពុជា កម្ពុជា
 មុន - - យុទ្ធ - យុទ្ធ - ហន្ត,

(English only)

Give thanks with a grateful heart
Give thanks to the Holy One
Give thanks because He's given Jesus Christ, His Son.
Give thanks with a grateful heart
Give thanks to the Holy One
Give thanks because He's given Jesus Christ, His Son.

(Karenni only)

ផ្ដើមបូជាច្រមុះព្រះយេស៊ូវ ព្រះចៅយេស៊ូវ
ឧត្ដិហារមម្លីព្រះយេស៊ូវ
អហន្តនិទ្ទិយាម្លី ធម្ម័ត្រធម្ម័ត្រ ម្លីមម្លី
ផ្ដើមបូជាច្រមុះព្រះយេស៊ូវ ព្រះចៅយេស៊ូវ
ឧត្ដិហារមម្លីព្រះយេស៊ូវ
អហន្តនិទ្ទិយាម្លី ធម្ម័ត្រធម្ម័ត្រ ម្លីមម្លី

(All sing) ម្ដងគ្រប់គ្នា

THE PRAYERS/កម្រងប្រតិទិន : ធម្មតាពិធីបុណ្យអនុវត្តន៍ព្រះយេស៊ូវ, ព្រះយេស៊ូវនិមិត្ត ឧត្ដិហារមម្លី
ម្ដងគ្រប់គ្នា, "អហន្តនិទ្ទិយាម្លីមម្លី, ធម្ម័ត្រធម្ម័ត្រ, ព្រះយេស៊ូវនិមិត្ត ឧត្ដិហារមម្លី ម្ដងគ្រប់គ្នា,
"ធម្មតាពិធីបុណ្យអនុវត្តន៍ព្រះយេស៊ូវ."

THE LORD'S PRAYER/អហន្តនិទ្ទិយាម្លី ឧត្ដិហារមម្លី

ឧត្ដិហារមម្លី

ឧត្ដិហារមម្លី ឧត្ដិហារមម្លី
ឧត្ដិហារមម្លី ឧត្ដិហារមម្លី ឧត្ដិហារមម្លី
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ឧត្ដិហារមម្លី ឧត្ដិហារមម្លី ឧត្ដិហារមម្លី
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ឧត្ដិហារមម្លី ឧត្ដិហារមម្លី ឧត្ដិហារមម្លី

THE BENEDICTION/កម្ពុជាកម្ពីរព្រះគម្ពីរ

កម្ពុជាកម្ពីរព្រះ បន្តបន្ទាប់ គ្រប់គ្រង គ្រប់គ្រង គ្រប់គ្រង
ឧប្បត្តិកម្មនៃ ហេតុផលនៃ ទ្រង់ ទ្រង់ ទ្រង់
ព្រះនិមិត្តសញ្ញា គ្រប់គ្រង គ្រប់គ្រង គ្រប់គ្រង
កម្ពុជាកម្ពីរ គ្រប់គ្រង គ្រប់គ្រង គ្រប់គ្រង
គ្រប់គ្រង គ្រប់គ្រង គ្រប់គ្រង គ្រប់គ្រង
គ្រប់គ្រង គ្រប់គ្រង គ្រប់គ្រង គ្រប់គ្រង

Amen.

CLOSING HYMN/ប្រឡូក បេសហ្វ័រ: "កម្ពុជាកម្ពីរព្រះ គ្រប់គ្រង គ្រប់គ្រង" (KSB #302/LSB #805)

កម្ពុជាកម្ពីរព្រះ គ្រប់គ្រង គ្រប់គ្រង
គ្រប់គ្រង គ្រប់គ្រង គ្រប់គ្រង គ្រប់គ្រង
គ្រប់គ្រង គ្រប់គ្រង គ្រប់គ្រង គ្រប់គ្រង
គ្រប់គ្រង គ្រប់គ្រង គ្រប់គ្រង គ្រប់គ្រង

A MOMENT FOR SILENT PRAYER/ឧប្បត្តិកម្មនៃ គ្រប់គ្រង គ្រប់គ្រង

THE POSTLUDE/កម្ពុជាកម្ពីរ

APPENDIX FOURTEEN

ENGLISH WORSHIP BULLETIN—JUNE 4, 2017 (WITH HOLY COMMUNION)

Appendix Fourteen contains the English bulletin for the second multi-ethnic, bilingual, combined worship service held on Pentecost weekend, June 3–4, 2017 at Mt. Calvary Lutheran Church. The service was very special because it was the first two the two ethnically diverse worshipping communities received Holy Communion together. Effort was made to have the English-speaking and Karenni-speaking worshippers spread out in the pews of the sanctuary and mix together. All wore nametags to enhance the friendship building. When communion took place, many tables were beautifully filled with members of both ethnic groups who celebrated unity in Christ. The sanctuary was specially decorated for Pentecost and the church was quite full. The font and layout of the actual bulletin is re-printed below.

THE DAY OF PENTECOST

JUNE 4, 2017

"CONNECTING PEOPLE TO JESUS AND TO ONE ANOTHER TO SERVE THE WORLD"

As We Gather

Sometimes, it seems like it takes a long time for prayer to be answered. One might say it took a long time—hundreds of years—for Moses' prayer to be answered. In today's Old Testament Reading, Moses cries out, "Would that all the LORD's people were prophets, that the LORD would put His Spirit on them!" Moses' perhaps unintended prophecy is fulfilled at the Day of Pentecost, when the Lord pours out the Holy Spirit so that all nations could hear His mighty works proclaimed. But the Lord also pours out His Spirit on you today! In Word and Sacrament, the Holy Spirit is poured out on you and your life. We thank God for the fulfillment of Moses' prayer and prophecy!

ANNOUNCEMENTS AND GREETING

OPENING HYMN:
st. 1-4)

“O Worship the King”

(KSB #3, LSB #804,

THE INVOCATION

In the name of the Father and of the Son and of the Holy Spirit.
Amen.

THE CONFESSION OF SINS AND ASSURANCE OF FORGIVENESS

If we say we have no sin, we deceive ourselves and the truth is not in us.

**But if we confess our sins, God, who is faithful and just, will forgive our sins and
cleanse us from all unrighteousness.**

Let us then confess our sins to God our Father. *(Please kneel)*

Most merciful God,

We confess that we are by nature sinful and unclean. We have sinned against You in thought, word, and deed, by what we have done and by what we have left undone. We have not loved You with our whole heart; we have not loved our neighbors as ourselves. We justly deserve Your present and eternal punishment. For the sake of Your Son, Jesus Christ, have mercy on us. Forgive us, renew us, and lead us, so that we may delight in Your will and walk in Your ways to the glory of Your holy name. Amen.

Almighty God in His mercy has given His Son to die for you and for His sake forgives you all your sins. As a called and ordained servant of Christ, and by His authority, I therefore forgive you all your sins in the name of the Father and of the Son and of the Holy Spirit.

Amen.

THE HYMN OF PRAISE:
#744)

“Amazing Grace”

(KSB #30, LSB

THE PRAYER OF THE DAY

The Lord be with you.

And also with you.

Let us pray. O God, on this day You once taught the hearts of Your faithful people by sending them the light of Your Holy Spirit. Grant us in our day by the same Spirit to have a right understanding in all things and evermore to rejoice in His love; through Jesus Christ, Your Son, our Lord, who lives and reigns with You and the Holy Spirit, one God, now and forever. **Amen.**

THE OLD TESTAMENT READING: Numbers 11:24–30 *(Moses desires that the Lord would put His Spirit on His people.)*

This is the Word of the Lord.

Thanks be to God.

THE SECOND READING: Acts 2:1–21 (*The Day of Pentecost*)

This is the Word of the Lord.

Thanks be to God.

MEN’S CHORUS ANTHEM “**Standing on the Promises**”

KARENNI ANTHEM “**Come, Holy Spirit**”

O Spirit, we praise You. For every gift, we give all thanks to You!
O Lord, we humbly bow before You. We give You Glory and Honor. We praise You!
Come Holy Spirit, come Holy Spirit, come Holy Spirit! Do Your work in us.
We give You Glory and Honor. We praise You!

THE HOLY GOSPEL: John 7:37–39 (*Out of believers in Christ will flow rivers of living water.*)

This is the Gospel of the Lord.

Praise to You, O Christ.

THE CHILDREN’S MESSAGE
Brighton

Pastor

THE MESSAGE
Brighton

“**Happy Birthday—to the Church!**”

Pastor

THE HYMN OF THE DAY:
(LSB #496)

“**Holy Spirit, Light Divine**”

THE APOSTLE’S CREED:

I believe in God, the Father Almighty, maker of heaven and earth.

And in Jesus Christ, His only Son, our Lord, who was conceived by the Holy Spirit, born of the virgin Mary, suffered under Pontius Pilate, was crucified, died and was buried. He descended into hell. The third day He rose again from the dead. He ascended into heaven and sits at the right hand of God the Father Almighty. From thence He will come to judge the living and the dead.

I believe in the Holy Spirit, the holy Christian Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting. Amen.

THE PRAYERS: After each petition, the Worship Leader will say, “Lord in Your mercy,” and the congregation will respond, “Hear our prayer.”

THE GATHERING OF THE TITHES AND OFFERINGS

+ + + **STEWARDSHIP THOUGHT** + + +
Pentecost Day marks the birthday of the Christian Church!

Today we rejoice to be part of the long train of Jesus' people
who declare to the world, "Jesus is your Savior and your God!"
"God has made Him both Lord and Christ, this Jesus whom You crucified."
(Acts 2:36)

OFFERTORY HYMN: "Take My Life and Let It Be" (KSB #219, LSB #783, st. 1 & 6)

THE PREFACE

The Lord be with you.

And also with you.

Lift up your hearts.

We lift them to the Lord.

Let us give thanks to the Lord our God.

It is right to give Him thanks and praise.

Blessed are You, Lord of heaven and earth, for You have had mercy on Your children and given Your only-begotten Son that whoever believes in Him should not perish but have eternal life.

We give You thanks for the redemption You have prepared for us through Jesus Christ. Send Your Holy Spirit into our hearts that He may establish in us a living faith and prepare us joyfully to remember our Redeemer and receive Him who comes to us in His body and blood.

Amen.

THE LORD'S PRAYER

Our Father who art in heaven, hallowed be Thy name, Thy kingdom come, Thy will be done on earth as it is in heaven. Give us this day our daily bread; and forgive us our trespasses as we forgive those who trespass against us; and lead us not into temptation, but deliver us from evil. For Thine is the kingdom and the power and the glory forever and ever. Amen.

THE WORDS OF INSTITUTION

THE SHARING OF THE PEACE

AGNUS DEI: *Lamb of God*

DISTRIBUTION

DISTRIBUTION HYMNS "Just As I Am" (KSB #137, LSB #570)

"Shine, Jesus, Shine"

**Lord, the light of Your love is shining, In the midst of the darkness shining;
Jesus, Light of the world, shine upon us; Set us free by the truth You now bring us;
Shine on me. Shine on me.**

Refrain:

**Shine, Jesus, shine, fill this land with the Father's glory; Blaze, Spirit, set our hearts on
fire.**

**Flow, river flow, flood the nations with grace and mercy,
Send forth Your Word, Lord, and let there be light.**

**As we gaze on Your kingly brightness So our faces display Your likeness,
Ever changing from glory to glory; Mirrored here, may our lives tell Your story;
Shine on me. Shine on me. (*refrain*)**

by Graham Kendrick ©1987 Make Way Music CCLI #1629398

THE BENEDICTION

**The Lord bless you and keep you. The Lord make His face shine on you and be gracious to you.
The Lord look upon you with favor and give you peace. Amen.**

CLOSING HYMN: "Praise God from Whom All Blessings Flow" (KSB #302/LSB #805)

POSTLUDE

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APPENDIX FIFTEEN

KARENNI WORSHIP BULLETIN—JUNE 4, 2017 (WITH HOLY COMMUNION)

APPENDIX FIFTEEN

KARENNI WORSHIP BULLETIN – JUNE 4, 2017 (WITH HOLY COMMUNION)

Appendix Fifteen contains the Karenni worship bulletin for Pentecost, June 4, 2017.

ခရီးကရီးစီစဉ်ကမူ ဥပဒ်ဥဒ် ဂါး ဝဂ, vဝေပ
 "CONNECTING PEOPLE TO JESUS AND TO ONE ANOTHER TO SERVE THE WORLD"

ANNOUNCEMENTS AND GREETING OPENING HYMN:

ဝ ဂါးကရီးစီစဉ်ကမူ
 O Worship The King
 ဝဂါးကရီးစီစဉ်ကမူ

Robert Grant, 1833, alt.; Psalm 104:1-6
 10.10.11.11

attr. Johann M. Haydn, 1770
 arr. William Gardner, 1816

ဝ ဂါး - ကရီး - စီစဉ် - ကမူ - ပံကရ, ဝေ့ဉ် ဂါး - ဂါး - မဂ - ဂုကရ,
 ဝ ဂ - ကဝေ - ကရ - ဂုကရ - ဝေ့ဉ်, ဝေ့ဉ် ဝေ့ဉ် ဝေ့ဉ် ဝေ့ဉ် ဝေ့ဉ်,
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 ဝ ဝေ့ဉ် - ဝေ့ဉ် - ဝေ့ဉ် - ဝေ့ဉ် - ဝေ့ဉ်, ဝေ့ဉ် - ကဝေ - ကရ - ဂုကရ - ဝေ့ဉ်.

ဝ - ဂုကရ - ပံ - ဝေ့ဉ် - ပံကရ, ဝ - ကရ - မဂ - ကရ - ဂုကရ,
 ဝ - ဝေ့ဉ် - ဝေ့ဉ် - ဝေ့ဉ် - ဝေ့ဉ်, ဝ - ဝေ့ဉ် - ပံကရ - ဝေ့ဉ် - ကရ,
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ဝ မဂ - ကရ - ဝေ့ဉ် - ဝေ့ဉ် - ဝေ့ဉ်, ဝေ့ဉ် - ကရ - ကရ - ဝေ့ဉ်,
 ပံကရ - ဝေ့ဉ် - ဝေ့ဉ် - ဝေ့ဉ် - ဝေ့ဉ်, ဝေ့ဉ် - ဝေ့ဉ် - ဝေ့ဉ် - ဝေ့ဉ် - ဝေ့ဉ်,
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(p) ១៩៩៩

គ្រប់រាល់ថ្ងៃ គ្រប់រាល់ពេលវេលា គ្រប់រាល់ទីកន្លែង គ្រប់រាល់អ្នក
 គ្រប់រាល់ក្រុមគ្រួសារ គ្រប់រាល់ប្រទេស គ្រប់រាល់ជំនឿ គ្រប់រាល់វប្បធម៌
 គ្រប់រាល់ភាសា គ្រប់រាល់ស្ថានភាព គ្រប់រាល់អាយុ គ្រប់រាល់ភេទ
 គ្រប់រាល់ពណ៌សម្បុក គ្រប់រាល់ស្ថានភាពសេដ្ឋកិច្ច គ្រប់រាល់ស្ថានភាពសុខភាព
 គ្រប់រាល់ស្ថានភាពចិត្ត គ្រប់រាល់ស្ថានភាពផ្លូវចិត្ត គ្រប់រាល់ស្ថានភាពសង្គម
 គ្រប់រាល់ស្ថានភាពបរិស្ថាន គ្រប់រាល់ស្ថានភាពវប្បធម៌ គ្រប់រាល់ស្ថានភាពវប្បធម៌
 គ្រប់រាល់ស្ថានភាពវប្បធម៌ គ្រប់រាល់ស្ថានភាពវប្បធម៌ គ្រប់រាល់ស្ថានភាពវប្បធម៌
 គ្រប់រាល់ស្ថានភាពវប្បធម៌ គ្រប់រាល់ស្ថានភាពវប្បធម៌ គ្រប់រាល់ស្ថានភាពវប្បធម៌

គ្រប់រាល់ស្ថានភាពវប្បធម៌ គ្រប់រាល់ស្ថានភាពវប្បធម៌ គ្រប់រាល់ស្ថានភាពវប្បធម៌

THE PRAYER OF THE DAY

គ្រប់រាល់ស្ថានភាពវប្បធម៌ គ្រប់រាល់ស្ថានភាពវប្បធម៌ គ្រប់រាល់ស្ថានភាពវប្បធម៌
 គ្រប់រាល់ស្ថានភាពវប្បធម៌ គ្រប់រាល់ស្ថានភាពវប្បធម៌ គ្រប់រាល់ស្ថានភាពវប្បធម៌
 គ្រប់រាល់ស្ថានភាពវប្បធម៌ គ្រប់រាល់ស្ថានភាពវប្បធម៌ គ្រប់រាល់ស្ថានភាពវប្បធម៌
 គ្រប់រាល់ស្ថានភាពវប្បធម៌ គ្រប់រាល់ស្ថានភាពវប្បធម៌ គ្រប់រាល់ស្ថានភាពវប្បធម៌

គ្រប់រាល់ស្ថានភាពវប្បធម៌ គ្រប់រាល់ស្ថានភាពវប្បធម៌ គ្រប់រាល់ស្ថានភាពវប្បធម៌
 គ្រប់រាល់ស្ថានភាពវប្បធម៌ គ្រប់រាល់ស្ថានភាពវប្បធម៌ គ្រប់រាល់ស្ថានភាពវប្បធម៌
 គ្រប់រាល់ស្ថានភាពវប្បធម៌ គ្រប់រាល់ស្ថានភាពវប្បធម៌ គ្រប់រាល់ស្ថានភាពវប្បធម៌
 គ្រប់រាល់ស្ថានភាពវប្បធម៌ គ្រប់រាល់ស្ថានភាពវប្បធម៌ គ្រប់រាល់ស្ថានភាពវប្បធម៌

John Newton, 1725-1807
 Trad. American, fr. Virginia Harmony, 186
 arr. Edwin O. Kocell, 196

Amazims Grace
 រៀនសូត្រ, រៀនសូត្រ L:VCT

THE HYMN OF THE DAY:

សម្រាប់ ពួកយើង

ប្រ ភាសា - ទ្រង់និទ្ទេសកិច្ច, ឫហេន្តមេម្តីមេម្តី បន្តទ្រង់ចេញ
Holy Spirit

ដើមទ្រង់ ពុទ្ធនៃ, ជំនុំទ្រង់ជំនុំ គ្រោះ, ហេតុអ្វីហេតុ ពុទ្ធនៃ-គ្រោះ

fr. Gregorian Tone VIII

arr. by Lowell Mason, 1792-1872

L.M.

ប្រ ភាសា - ទ្រង់ - និទ្ទេស - កិច្ច! បន្ត និយោជ្ជ គ្រោះ - និទ្ទេស, មេម្តី - កម្ម - គ្រោះ - គ្រោះ -
 មេម្តី មេម្តី គ្រោះ ទ្រង់ ទ្រង់ - គ្រោះ កម្ម - មេម្តី, និយោជ្ជ - គ្រោះ - និយោជ្ជ
 គ្រោះ - ហេតុ និយោជ្ជ - គ្រោះ - និយោជ្ជ គ្រោះ មេម្តី, កម្ម គ្រោះ - និយោជ្ជ
 មេម្តី គ្រោះ បន្ត - មេម្តី បន្ត គ្រោះ កម្ម, គ្រោះ គ្រោះ គ្រោះ -

គ្រោះ - គ្រោះ មេម្តី - និយោជ្ជ និទ្ទេស, មេម្តី គ្រោះ បន្ត - គ្រោះ គ្រោះ គ្រោះ
 គ្រោះ - ទ្រង់ មេម្តី បន្ត មេម្តី, គ្រោះ គ្រោះ គ្រោះ គ្រោះ - គ្រោះ គ្រោះ
 មេម្តី បន្ត គ្រោះ គ្រោះ មេម្តី - និយោជ្ជ, មេម្តី - គ្រោះ - គ្រោះ មេម្តី - គ្រោះ គ្រោះ
 មេម្តី បន្ត គ្រោះ មេម្តី - មេម្តី, មេម្តី - មេម្តី - គ្រោះ គ្រោះ គ្រោះ គ្រោះ

គ្រោះ មេម្តី គ្រោះ, គ្រោះ គ្រោះ គ្រោះ គ្រោះ គ្រោះ គ្រោះ គ្រោះ គ្រោះ
 មេម្តី - និយោជ្ជ និទ្ទេស, មេម្តី - គ្រោះ មេម្តី - គ្រោះ គ្រោះ គ្រោះ គ្រោះ
 គ្រោះ គ្រោះ គ្រោះ គ្រោះ គ្រោះ គ្រោះ គ្រោះ គ្រោះ គ្រោះ គ្រោះ គ្រោះ គ្រោះ
 គ្រោះ គ្រោះ គ្រោះ, និយោជ្ជ - គ្រោះ គ្រោះ គ្រោះ និទ្ទេស - គ្រោះ គ្រោះ

THE APOSTLE'S CREED:

<p>បន្តប្រាប់ គន្លឹះព្រះវិញ្ញាណ</p> <p>បន្តប្រាប់ គន្លឹះព្រះវិញ្ញាណ, ផ្សេងៗនៃវិញ្ញាណកម្ម យុវជនយុវនារី ផ្សេងៗនៃវិញ្ញាណ មនុស្ស មនុស្ស</p> <p>នេះ គ្រឹះនៃ កិច្ចការយុវជន, មនុស្សវិញ្ញាណ យុវជន មនុស្ស គន្លឹះព្រះវិញ្ញាណ គន្លឹះព្រះវិញ្ញាណ នៃព្រះវិញ្ញាណ, ផ្សេងៗនៃវិញ្ញាណ គន្លឹះព្រះវិញ្ញាណ នៃវិញ្ញាណ នេះ មនុស្សវិញ្ញាណ បរិសុទ្ធ, មនុស្សវិញ្ញាណ មនុស្សវិញ្ញាណ ផ្សេងៗនៃវិញ្ញាណ, នៃព្រះវិញ្ញាណ មនុស្សវិញ្ញាណ, គន្លឹះព្រះវិញ្ញាណ យុវជន នៃវិញ្ញាណ នេះ មនុស្សវិញ្ញាណ មនុស្សវិញ្ញាណ នៃវិញ្ញាណ គន្លឹះព្រះវិញ្ញាណ ផ្សេងៗនៃវិញ្ញាណ</p>	<p>នៃព្រះវិញ្ញាណ គន្លឹះព្រះវិញ្ញាណ ផ្សេងៗនៃវិញ្ញាណ, នៃព្រះវិញ្ញាណ យុវជនយុវនារី ផ្សេងៗនៃវិញ្ញាណ កម្មវិញ្ញាណ គន្លឹះព្រះវិញ្ញាណ គន្លឹះព្រះវិញ្ញាណ គន្លឹះព្រះវិញ្ញាណ គន្លឹះព្រះវិញ្ញាណ នៃព្រះវិញ្ញាណ ផ្សេងៗនៃវិញ្ញាណ គន្លឹះព្រះវិញ្ញាណ នៃព្រះវិញ្ញាណ ផ្សេងៗនៃវិញ្ញាណ គន្លឹះព្រះវិញ្ញាណ នៃព្រះវិញ្ញាណ ផ្សេងៗនៃវិញ្ញាណ គន្លឹះព្រះវិញ្ញាណ</p> <p>បន្តប្រាប់ គន្លឹះព្រះវិញ្ញាណ គន្លឹះព្រះវិញ្ញាណ នៃព្រះវិញ្ញាណ គន្លឹះព្រះវិញ្ញាណ គន្លឹះព្រះវិញ្ញាណ នៃព្រះវិញ្ញាណ គន្លឹះព្រះវិញ្ញាណ គន្លឹះព្រះវិញ្ញាណ គន្លឹះព្រះវិញ្ញាណ គន្លឹះព្រះវិញ្ញាណ គន្លឹះព្រះវិញ្ញាណ គន្លឹះព្រះវិញ្ញាណ គន្លឹះព្រះវិញ្ញាណ គន្លឹះព្រះវិញ្ញាណ គន្លឹះព្រះវិញ្ញាណ គន្លឹះព្រះវិញ្ញាណ គន្លឹះព្រះវិញ្ញាណ គន្លឹះព្រះវិញ្ញាណ គន្លឹះព្រះវិញ្ញាណ គន្លឹះព្រះវិញ្ញាណ</p>
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THE PRAYERS: After each petition, the Worship Leader will say, "Lord in Your mercy," and the congregation will respond, "Hear our prayer."

THE GATHERING OF THE TITHES AND OFFERINGS

STEWARDSHIP THOUGHT

Pentecost Day marks the birthday of the Christian Church! Today we rejoice to be part of the long train of Jesus' people who declare to the world, "Jesus is your Savior and your God!" **"God has made Him both Lord and Christ, this Jesus whom You crucified."** (Acts 2:36)

OFFERTORY HYMN: "រិយាងធម៌បន្តពូជហង្គ ព្រម គ្រឿងធម៌ថ្កុល" (KSB #219 / LSB #783)

អូស្ត្រាលី

រិយាងធម៌ បន្តពូជហង្គ ព្រម គ្រឿងធម៌ថ្កុល
Take My Life and Let It Be Consecrated

អង្គី ឆាប់

Francis Ridley Havergal, 1836-1879

Henry A. Cesar Malan, 1787-1864

117.7.7.

HENDON

។ ឆាប់ - រិយាង ធម៌ បន្ត ពូជ - ហង្គ, ព្រម គ្រឿង ធម៌ - ថ្កុល - គ្រឿង
 ។ ឆាប់ បន្ត ធម៌ គ្រឿង ធម៌ ថ្កុល គ្រឿង ធម៌ ថ្កុល គ្រឿង ធម៌ ថ្កុល
 ។ ឆាប់ បន្ត ធម៌ គ្រឿង ធម៌ ថ្កុល គ្រឿង ធម៌ ថ្កុល គ្រឿង ធម៌ ថ្កុល
 ។ ឆាប់ បន្ត ធម៌ គ្រឿង ធម៌ ថ្កុល គ្រឿង ធម៌ ថ្កុល គ្រឿង ធម៌ ថ្កុល

ឆាប់ គ្រឿង ធម៌ - ថ្កុល, រិយាង ធម៌ បន្ត ពូជ - ហង្គ, ព្រម គ្រឿង ធម៌ - ថ្កុល
 ឆាប់ បន្ត ធម៌ គ្រឿង ធម៌ ថ្កុល គ្រឿង ធម៌ ថ្កុល គ្រឿង ធម៌ ថ្កុល
 ឆាប់ បន្ត ធម៌ គ្រឿង ធម៌ ថ្កុល គ្រឿង ធម៌ ថ្កុល គ្រឿង ធម៌ ថ្កុល
 ឆាប់ បន្ត ធម៌ គ្រឿង ធម៌ ថ្កុល គ្រឿង ធម៌ ថ្កុល គ្រឿង ធម៌ ថ្កុល

ពូជ បន្ត ធម៌ គ្រឿង ធម៌ ថ្កុល, រិយាង ធម៌ បន្ត ពូជ - ហង្គ, ព្រម គ្រឿង ធម៌ - ថ្កុល
 គ្រឿង ធម៌ ថ្កុល គ្រឿង ធម៌ ថ្កុល គ្រឿង ធម៌ ថ្កុល គ្រឿង ធម៌ ថ្កុល
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"ចង្កូរមិត្តភាពមហន្តរាយ មន្ត ហង្សកហាម" (KSB #250 / LSB #662)

រឿងរ៉ាវ ៥៥ ក្របខ្លឹម

VCO ចង្កូរមិត្តភាព មហន្តរាយ មន្ត ហង្សកហាម
What A Friend We Have In Jesus
 ច្បាប់រៀនសូត្រ ល.៧១

Joseph M. Scriven, 1819-1886

Charles C. Converse, 1844-1915

8.7.8.7.D.

■ ចង្កូរ - មិត្តភាព មហន្តរាយ - មន្ត ហង្សកហាម, គោរព ឲ្យម្តង ម្តង ឲ្យម្តង កម្លោះ - ក្រុង,
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"Shine, Jesus, Shine"

Lord, the light of Your love is shining, In the midst of the darkness shining; Jesus, Light of the world, shine upon us; Set us free by the truth You now bring us; Shine on me. Shine on me.

Refrain:

Shine, Jesus, shine, fill this land with the Father's glory; Blaze, Spirit, blaze, set our hearts on fire. Flow, river flow, flood the nations with grace and mercy, Send forth Your Word, Lord, and let there be light.

As we gaze on Your kingly brightness So our faces display Your likeness, Ever changing from glory to glory; Mirrored here, may our lives tell Your story; Shine on me. Shine on me. (refrain)

by Graham Kendrick ©1987 Make Way Music CCLI # 1629398

THE BENEDICTION

The Lord bless you and keep you. The Lord make His face shine on you and be gracious to you. The Lord look upon you with favor and give you peace.

Amen. CLOSING HYMN: "Praise God from Whom All Blessings Flow" (KSB #302/LSB #805)

យុទ្ធករ ឧបទេស្ត្រៈ "ករុណានិទ្ទេហ្ន័ករុណា ឬ ករុណា ពុហ្ន័"

ករុណានិទ្ទេហ្ន័ករុណា ឬ ករុណា ពុហ្ន័ ឧបទ្ទេហ្ន័ករុណានិទ្ទេ ករុណា ឬ ករុណា ឬ ឧបទ្ទេហ្ន័ ឬ ករុណា ឬ ករុណា

A MOMENT FOR SILENT PRAYER THE POSTLUDE

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APPENDIX SIXTEEN

ENGLISH WORSHIP BULLETIN—AUGUST 12–13, 2017 (WITH HOLY BAPTISM)

Appendix Sixteen contains the English bulletin for the third multi-ethnic, bilingual, combined worship service held on the weekend of August 12–13, 2017 at Mt. Calvary Lutheran Church. The service was most special because two young Karenni men were baptized after having taken a twelve week baptism class. All were inspired to see the united family of God grow. The sanctuary was especially filled with over two hundred worshippers. The font and layout of the actual bulletin is re-printed below.

**THE TENTH SUNDAY AFTER PENTECOST
AUGUST 13, 2017**

**“CONNECTING PEOPLE TO JESUS AND TO ONE ANOTHER TO SERVE THE
WORLD”**

As We Gather

All of our prayer and praise is only our response to what God has said to us. Through the revealed Word of the Bible and the incarnate Word, Jesus, God has talked to us about sin and grace. Our talking back to Him, unfortunately, can be back talk, with all the negative connotations of that term. That’s when we deserve to hear the Law, as Job does in today’s Old Testament Reading. But when we have truly heard God’s gracious invitation, as Paul reminds us in the Epistle and Peter heard while in his boat, our talking back to God is humble thanks for His grace and mercy. We have the opportunity again today to hear Law and Gospel and to give God the faith-filled back talk He wants from His forgiven sons and daughters.

ANNOUNCEMENTS AND GREETING

**OPENING HYMN:
#76/LSB #537)**

“Beautiful Savior”

(Big KSB

THE INVOCATION

In the name of the Father and of the Son and of the Holy Spirit.

Amen.

BAPTISMS: Soe Reh and Tee Reh

THE CONFESSION OF SINS AND ASSURANCE OF FORGIVENESS

If we say we have no sin, we deceive ourselves and the truth is not in us.

But if we confess our sins, God, who is faithful and just, will forgive our sins and cleanse us from all unrighteousness.

Let us then confess our sins to God our Father.

(Please kneel)

Most merciful God,

We confess that we are by nature sinful and unclean. We have sinned against You in thought, word, and deed, by what we have done and by what we have left undone. We have not loved You with our whole heart; we have not loved our neighbors as ourselves.

We justly deserve Your present and eternal punishment. For the sake of Your Son, Jesus Christ, have mercy on us. Forgive us, renew us, and lead us, so that we may delight in Your will and walk in Your ways to the glory of Your holy name. Amen.

In the mercy of almighty God, Jesus Christ was given to die for us, and for His sake God forgives us all our sins. To those who believe in Jesus Christ He gives the power to become the children of God and bestows on them the Holy Spirit. May the Lord, who has begun this good work in us, bring it to completion in the day of our Lord Jesus Christ.

Amen.

THE HYMN OF PRAISE: "Take My Life and Let It Be" vs. 1 & 4

(KSB #219/LSB #783)

THE PRAYER OF THE DAY

The Lord be with you.

And also with you.

Let us pray. Almighty and most merciful God, preserve us from all harm and danger that we, being ready in both body and soul, may cheerfully accomplish what You want done; through Jesus Christ, Your Son, our Lord, who lives and reigns with You and the Holy Spirit, one God, now and forever.

Amen.

THE OLD TESTAMENT READING: Psalm 117 (Praise God, all peoples of the world!)

¹ Praise the LORD, all nations! Extol him, all peoples! ² For great is his steadfast love toward us, and the faithfulness of the LORD endures forever. Praise the LORD!

This is the Word of the Lord.

Thanks be to God.

THE EPISTLE READING: Romans 10:9, 14—17 *(Everyone who calls on the Lord will be saved.)*

⁹ because, if you confess with your mouth that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved. ¹⁴ How then will they call on him in whom they have not believed? And how are they to believe in him of whom they have never heard? And how are they to hear without someone preaching? ¹⁵ And how are they to preach unless they are sent? As it is written, “How beautiful are the feet of those who preach the good news!” ¹⁶ But they have not all obeyed the gospel. For Isaiah says, “Lord, who has believed what he has heard from us?” ¹⁷ So faith comes from hearing, and hearing through the word of Christ.

This is the Word of the Lord.

Thanks be to God..

ANTHEM
Karenni Choir

“Nothing But the Blood of Jesus

We honor our Lord Jesus by standing for the reading of the Gospel.

THE HOLY GOSPEL: Matthew 14:22–33 *(Jesus invites Peter to walk to Him on the water.)*

²² Immediately he made the disciples get into the boat and go before him to the other side, while he dismissed the crowds. ²³ And after he had dismissed the crowds, he went up on the mountain by himself to pray. When evening came, he was there alone, ²⁴ but the boat by this time was a long way from the land, beaten by the waves, for the wind was against them. ²⁵ And in the fourth watch of the night he came to them, walking on the sea. ²⁶ But when the disciples saw him walking on the sea, they were terrified, and said, “It is a ghost!” and they cried out in fear. ²⁷ But immediately Jesus spoke to them, saying, “Take heart; it is I. Do not be afraid.”

²⁸ And Peter answered him, “Lord, if it is you, command me to come to you on the water.” ²⁹ He said, “Come.” So Peter got out of the boat and walked on the water and came to Jesus. ³⁰ But when he saw the wind, he was afraid, and beginning to sink he cried out, “Lord, save me.” ³¹ Jesus immediately reached out his hand and took hold of him, saying to him, “O you of little faith, why did you doubt?” ³² And when they got into the boat, the wind ceased. ³³ And those in the boat worshiped him, saying, “Truly you are the Son of God.”

This is the Gospel of the Lord.

Praise to You, O Christ.

THE CHILDREN’S MESSAGE
LeBorious

Pete

Director of Christian Education

THE MESSAGE:

“What is Faith”

Pastor David

Brighton

THE HYMN OF THE DAY:
#30/LSB #744)

"Amazing Grace"

(KSB

Verse one: All sing
Verse two: Karenni only
Verse three: English only
Verse four: All sing

THE APOSTLE'S CREED

I believe in God, the Father Almighty, maker of heaven and earth.

And in Jesus Christ, His only Son, our Lord, who was conceived by the Holy Spirit, born of the virgin Mary, suffered under Pontius Pilate, was crucified, died and was buried. He descended into hell. The third day He rose again from the dead. He ascended into heaven and sits at the right hand of God the Father Almighty. From thence He will come to judge the living and the dead.

I believe in the Holy Spirit, the holy Christian Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting. Amen.

THE GATHERING OF THE TITHES AND OFFERINGS

++ The Stewardship Thought ++

The Pentecost Season is all about the growth of the Christian Church.

We use this time to study God's Word and then go out into our community

To share the love of Jesus as we call people to repentance and faith!

"Go and make disciple of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you."

Matthew 28:18-19

OFFERTORY HYMN:

"Give Thanks"

(All sing) Give thanks with a grateful heart
Give thanks to the Holy One
Give thanks because He's given Jesus Christ, His Son.
Give thanks with a grateful heart
Give thanks to the Holy One
Give thanks because He's given Jesus Christ, His Son.

(All sing) And now let the weak say, "I am strong"
Let the poor say, "I am rich,
Because of what the Lord has done for us.
And now let the weak say, "I am strong"
Let the poor say, "I am rich,
Because of what the Lord has done for us.

(English only) Give thanks with a grateful heart
Give thanks to the Holy One
Give thanks because He's given Jesus Christ, His Son.
Give thanks with a grateful heart

**Give thanks to the Holy One
Give thanks because He's given Jesus Christ, His Son.**

**(Karenni only) And now let the weak say, "I am strong"
Let the poor say, "I am rich,
Because of what the Lord has done for us.
And now let the weak say, "I am strong"
Let the poor say, "I am rich,
Because of what the Lord has done for us.**

(All sing) Give thanks.

THE PRAYERS: After each petition, the Worship Leader will say, "Lord in Your mercy," and the congregation will respond, "Hear our prayer."

THE LORD'S PRAYER

Our Father who art in heaven, hallowed be Thy name, Thy kingdom come, Thy will be done on earth as it is in heaven. Give us this day our daily bread; and forgive us our trespasses as we forgive those who trespass against us; and lead us not into temptation, but deliver us from evil. For Thine is the kingdom and the power and the glory forever and ever. Amen.

THE BENEDICTION

May the grace of the Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit be with you all. (2 Corinthians 13:14)
Amen.

**CLOSING HYMN: "Praise God from Whom All Blessings Flow"
#805)**

(KSB #302/LSB

A MOMENT FOR SILENT PRAYER

THE POSTLUDE

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SERVING US TODAY

PREACHER: Pastor David Brighton. **LITURGIST:** Pastor David Brighton. **ELDER:** Bill Gragg. **ACOLYTE:** Libby Parsons. **USHERS:** Mike Hopf, Bruce Bauman, Dave Harter, Ed Bodony, Earl Bogardus & Joshua Johnson. **ALTAR GUILD:** Lois Harter, Melinda Hopf, Ruth Miller, Suzanne O'Daniel & Maureen Young. **LAY READER:** Ruthie Radcliff. **SLIDE PREPARER:** Debi Cole. **PROJECTIONIST:** D. J. Nelson.

ATTENDANCE LAST WEEK

Sat 6 pm—63 Sun 8 am—87 Sun 10:45 am—165 Karenni—91 Total—315

APPENDIX SEVENTEEN

KARENNI WORSHIP BULLETIN—AUGUST 12–13, 2017 (WITH HOLY BAPTISM)

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Take My Life and Let Me Be Commended
 Sing easy

1850 Kelly Street, 1850-1870

Henry A. Cowdell, 1750-1870

211

1. Take my life and let me be commended
 2. Take my life and let me be commended
 3. Take my life and let me be commended

4. Take my life and let me be commended
 5. Take my life and let me be commended
 6. Take my life and let me be commended

7. Take my life and let me be commended
 8. Take my life and let me be commended
 9. Take my life and let me be commended

THE PRIMER OF THE DAY / [Musical notation]

[Musical notation]

[Musical notation]

THE OLD TESTAMENT READING / [Musical notation]

Psalm 117 [Musical notation]

[Musical notation]

30

ខ័ កម្ពុជ្ជមហ្មត កត្តរក្សខ Amazing Grace

ពុត្តមម្ព័ ខៈវព, ហត្តម្ម ៤:៧

John Newton, 1725-1807
C.M.

Trad. American, fr. Virginia Harmony, 18
arr. Edwin O. Excell, 19

១ កម្ពុជ្ជ-មហ្មត កត្ត-រក្សខ មត-មហ្មត ត្តហត្ត-នីត្ត, ប័ត្ត-រក្សត្ត ត្តពុត្តត្តនីហត្តត្ត មហ្មត បត្ត,
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THE GATHERING OF THE TITHES AND OFFERINGS/ កម្ពុជ្ជប័ត្តត្តត កម្ពុជ្ជមហ្មតត្ត

++ The Stewardship Thought ++

**The Pentecost Season is all about the growth of the Christian Church.
We use this time to study God’s Word and then go out into our community
To share the love of Jesus as we call people to repentance and faith!**

“Go and make disciple of all nations, baptizing them in the name of the Father and of the Son
and of the Holy Spirit, and teaching them to obey everything I have commanded you.”
Matthew 28:18-19

OFFERTORY HYMN/ កម្ពុជ្ជមហ្មតត្ត យត្តត្ត “មត្តត្ត”

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ព្រះចន្ទយ៉ែកប់មង្គកន្សែង និមន្តព្យាបាឡាទិ ហង្សកហាម

(All sing) គុដ្ឋិហ្មម្តងព្រះភព្យមង្គលីដល្យឌ ព្រង់ទល្យឌ្រិទិ
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(English only) Give thanks with a grateful heart
Give thanks to the Holy One
Give thanks because He's given Jesus Christ, His Son.
Give thanks with a grateful heart
Give thanks to the Holy One
Give thanks because He's given Jesus Christ, His Son.

(Karenni only) គុដ្ឋិហ្មម្តងព្រះភព្យមង្គលីដល្យឌ ព្រង់ទល្យឌ្រិទិ
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(All sing) យ៉ែកប់

THE PRAYERS / គុដ្ឋិហ្មម្តងព្រះភព្យមង្គលីដល្យឌ : ទម្រង់ពិបាកអនិមិត្តច្បងព្រង់ទល្យឌ, ព្យមង្គកន្សែង
ទង្គិហាមម្តង ម្តងគុដ្ឋ, "អហន្តនិទ្រិហង្សកហាម ធម្មង្គកន្តទល្យឌ," ព្រង់ទល្យឌ ព្យមង្គកន្សែង និមន្ត គុដ្ឋ ម្តងគុដ្ឋ,
"គុដ្ឋិហ្មម្តងព្រះភព្យមង្គលីដល្យឌ ព្រង់ទល្យឌ្រិទិ."

THE LORD'S PRAYER / អហន្តនិទ្រិហង្សកហាម ធម្មង្គកន្តទល្យឌ

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THE BENEDICTION/ កម្រងប្រតិទិនប្រតិទិន

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ប្រតិទិន

CLOSING HYMN CLOSING HYMN/ប្រតិទិនប្រតិទិន ឧបត្ថម្ភ: "Praise God, from Whom All Blessings Flow"

"កម្រងប្រតិទិនប្រតិទិន ឧបត្ថម្ភ ប្រតិទិន" (KSB #302/LSB #805)

កម្រងប្រតិទិនប្រតិទិន ឧបត្ថម្ភ ប្រតិទិន
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A MOMENT FOR SILENT PRAYER/ឧបត្ថម្ភឧបត្ថម្ភឧបត្ថម្ភ ប្រតិទិន ឧបត្ថម្ភឧបត្ថម្ភឧបត្ថម្ភ

THE POSTLUDE/កម្រងប្រតិទិនប្រតិទិន

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APPENDIX EIGHTEEN
WORSHIP ATTENDANCE DATA

Appendix Eighteen contains the worship attendance statistics for the three weekends during which multi-ethnic, bilingual, combined worship services took place in April, June, and August. The average attendance on these weekends was 346 worshippers. This includes all attendees at all three worship services; both of the bilingual services on Saturday evening and Sunday morning at 10:45 a.m. as well as the 8:00 a.m. English-only worship service.

The worship attendance during the fourteen regular, non-combined worship weekends that took place from April through August averaged 344 worshippers. This includes the attendees from all four worship services; three English-language and one Karenni worship service.

Therefore, the overall worship attendance was slightly higher (346) on the weekends when multi-ethnic, bilingual, combined worship services were celebrated as compared to regular weekends without combined worship services (344).

Weekend worship attendance for multi-ethnic, bilingual, combined weekend services:

April 22-23
Sat Eve: 70
Sun 8am: 70
Sun 10:45am: 195
Total: 335

June 3-4
Sat Eve: 70
Sun 8am: 125
Sun 10:45am: 160
Total: 356

Aug 12-13
Sat Eve: 59
Sun 8am: 83
Sun 10:45am: 203
Total: 346

Average of Bilingual, Combined Worship Services: $335 + 356 + 346 / 3 = 346$

Worship Attendance during regular, non-combined worship weekends (Apr-Aug):

April 29-30
English Services: 251
Karenni Service: 65
Total: 316

May 6-7
English Services: 272
Karenni Service: 75
Total: 347

May 13-14
English Services: 290
Karenni Service: 40
Total: 330

May 20-21
English Services: 270
Karenni Service: 59
Total: 329

May 27-28
English Services: 246
Karenni Service: 70
Total: 336

June 10-11
English Services: 250
Karenni Service: 97
Total: 347

June 17-18
English Services: 275
Karenni Service: 94
Total: 369

June 24-25
English Services: 230

Karenni Service: 60
Total: 290

July 1-2
English Services: 241
Karenni Service: 102
Total: 343

July 8-9
English Services: 271
Karenni Service: 99
Total: 360

July 15-16
English Services: 246
Karenni Service: 79
Total: 325

July 22-23
English Services: 265
Karenni Service: 107
Total: 372

July 29-30
English Services: 269
Karenni Service: 104
Total: 373

Aug 5-6
English Services: 315
Karenni Service: 91
Total: 372

Average of Monolingual, Non-combined Worship Services: $316 + 347 + 330 + 329 + 336 + 347 + 369 + 290 + 343 + 360 + 325 + 373 + 373 + 373 / 14 = \underline{344}$

APPENDIX NINETEEN

SERMON AND SERMON INSERT—APRIL 22–23, 2017

Appendix Nineteen contains the sermon that was preached in the first multi-ethnic, bilingual, combined worship services ever held at Mt. Calvary Lutheran Church. These took place on the weekend of April 22–23, 2017. The length of the sermon in English was approximately seven to eight minutes, but with translation, the message was approximately sixteen to seventeen minutes in length since it takes longer for the translation to be delivered than the original spoken English. This is despite sermon manuscripts being provided to the translator.

SECOND SUNDAY OF EASTER

APRIL 22-23, 2017

Revelations 7:17, 1 John 2:2—“Fix Your Eyes on the Blood of Jesus!”

INTRODUCTION: Thank God for bringing us all together today to worship our Beautiful Savior who died ... who rose ... and who is coming back again!

Our First Reading from Revelation 7 provided the inspiration to have this (multi-ethnic, bilingual) combined worship service! Think about this amazing picture of heaven that God has given us!

Since in the future people from all tribes, languages, and nations are going to unite around Jesus in praise and worship ... *then* why not begin doing that now, here on earth, right here at Mt. Calvary!

In getting ready for this combined worship today, some (if not all of us) have asked a simple question: *How can we all worship God together?* I mean, we're all SO different, so how's this gonna work?!

THE LAW: On any given Sunday, but especially today, it's easy to look around *at earthly things and people*—and to think about all the *differences* that separate us—and let's face it, in

this broken world there's a lot of differences!

Yes, we fallen humans easily get distracted by looking at worldly differences between people such as: our language, our customs and culture, our clothing, our skin color, our facial features, and on-and-on. In addition to looking at people, we also tend to focus on our physical surroundings and all the “props”—starting with the building, the space, the music, the time, the flow and style of the worship (rather than the One to be worshipped), the worship leaders (and their mess-ups :), and the list goes on.

When we come to worship, there are SO many “other things” that we can fix our eyes and our hearts upon ... but God says “*don't do that!*” Instead, He points us to *gaze upon Him!* In Colossians 3, God says, “*set your minds on things above, NOT on earthly things*”. And more specifically, He says, “*Set your hearts on things above where Christ is seated*”. So we are to *gaze upon Jesus!*

TRANSITION: In Christian worship, it's the Holy Spirit who gathers us, changes us, and empowers us to “fix our eyes on Jesus” (Hebrews 12:2), the “Lamb who was slain” (Rev. 7:17).

How true it is that when we focus on Jesus (and not on earthly things) ... and when we ponder what HIS HANDS have accomplished (compared to what our hands have done), we can then experience & enter into true worship and true joy!

I am sure this is why in our Gospel lesson, John 20:20 says, “*Jesus showed them his hands*”. With nail-pierced hands, HE showed His disciples that HE had defeated sin, death, and the devil!

THE GOSPEL: In our Epistle Lesson from 1 John, we heard that Jesus is the “propitiation for our sins”! (1 John 2:2) So, what does “propitiation” mean? Well, the best one-word definition is a “covering”. In fact, in the OT, the word for the cover on the ark of the covenant is this exact same word!

Now, follow along here! This is exciting ... for God has given us an amazing object lesson in the Ark of the Covenant! And it's a Gospel lesson that clearly points to the work of Jesus!

So, here is the Ark, and what is inside? Yes, the 10 Commandments! Those tablets served as a

constant reminder of man's disobedience and rebelliousness—for no one can keep them!

Now, covering the 10 Commandments is the lid with two angels facing each other ... but God specifically said in Exodus 25 to make the angels looking down with their eyes fixed on the cover. So what are the angels looking at? What is on the cover? Nothing, *but the Blood* of the sacrifice! Yes, the blood which the priest sprinkled there! And in Leviticus 16, God says when the blood was sprinkled, then the uncleanness and rebellion of the Israelites *would be forgiven* (Lev. 16:30)!!

Not only do *the angels* look at the blood, but also, *God the Father* mercifully set His eyes on the blood of the sacrifice—and *thankfully*, because HE did that, He was no longer angry with His people! For the blood had COVERED and atoned for their sin!

Now here's the wonderful Good News for you: at the cross, Jesus, the Lamb of God, sprinkled His blood once and for all (1 Peter 1:2, 1:18-19, 3:18) to become the propitiation for all your sins, the final *covering* for all the times you broke the Commandments!

So, let me ask you a simple but profound question: if the angels have their eyes fixed on the blood of Jesus, and if God our loving Father has His eyes fixed on the blood of Jesus, then what's the 1 THING that we need to fix our eyes on to be saved?!! *Yes! On the blood of Jesus ... and on the fact that your sins have been forgiven—through the cross and the empty tomb!*

CONCLUSION: We conclude now with the words of a beautiful hymn that God Himself wrote. In Revelation 5:9-12, we read: *And they sang a new song: "You are worthy because you were slain, and with Your blood You purchased men for God from every tribe and language and people and nation ... And in a loud voice they sang: "Worthy is the Lamb, who was slain, to receive power and wealth and wisdom and strength and honor and glory and praise!"*

Praise God that we are not called to compare ourselves with each other but that we are all brothers and sisters—for Jesus has purchased us with His blood! May this truth always foster our unity & fellowship!

Let's sing now (name of song) ... and let's sing it with a loud voice to the Lamb who was slain—for He has earned for you and for me the free gift of salvation! Amen!

- "How Great is Our God" ... Saturday Eve, 6:00 pm
- "Jesus Christ is Risen Today" ... Sunday morn, 8:00 & 10:45 am

Sermon Notes for April 22-23, 2017

Text: 1 John 2:2, Rev. 7:17

"Fix Your Eyes on the Blood of Jesus"

INTRODUCTION: The First Reading from Revelation 7:9-10 provides the inspiration for having multi-ethnic, _____, combined worship today.

Question: "How can we all worship God together" when we are all so _____?!

THE LAW: We humans are good at looking at "*earthly things*" and people. We tend to think about all the *differences* that separate us. These include our language, our culture, our clothing, our skin _____, our facial features ... as well as our physical surroundings.

In Col 3:1-2, God says, "*set your minds on things above, NOT on _____ things*". More specifically, He says, "*Set your hearts on things above where _____ is seated*".

In Christian worship, it's the Holy Spirit who gathers us and empowers us to "fix our eyes on _____" (Hebrews 12:2), the "Lamb who was _____" (Rev. 5:6, 7:17).

THE GOSPEL: Jesus "is the *propitiation* for our sins" (1 Jn 2:2). "Propitiation" means _____. In the OT, the word for the *cover* on the ark of the covenant is this same word.

The Ark of the Covenant provides an amazing _____ lesson that points to Jesus.

The Ten _____ were contained in the ark and are a constant reminder of man's _____ and rebelliousness. God says when the blood was sprinkled on the cover of the ark, then the uncleanness and rebellion of the Israelites would be _____.

The Good News for you! At the _____, Jesus sprinkled His blood once and for all (1 Peter 1:2, 1:18-19, 3:18) to become the propitiation for all your sins, the final covering for all the times you and I have broken God's Commandments!

CONCLUSION: If the angels fix their eyes on the blood of Jesus, and if our loving Father has His eyes fixed on the blood of Jesus, what's the thing that we need to fix our eyes on to be saved? *Yes! On the _____ of Jesus and the fact that your sins have been forgiven!*

And they sang a _____: "*You are worthy because you were slain, and with Your blood You purchased men for God from every tribe and language and people and nation.*" (Revelation 5:9)

Think about our congregation's Vision Statement and how you are going to live it out in your life this week: "Connecting people to Jesus and to one another to serve the world."

APPENDIX TWENTY

COLOR-CODED SERMON FOR POWER POINT SLIDE OPERATOR—APRIL 22–23, 2017

Appendix Twenty contains the sermon with color-coding so that the sound booth slide operator could follow along with the sermon and advance the slides accurately. Also, the preacher (if he advances the slides himself) utilized this special script to know when to advance the slides. Using power point slides helped to enhance the comprehension (especially during the translated sermon) and also facilitated an increased engagement and participation by all in the multi-ethnic, bilingual, combined worship services.

S1 “Fix Your Eyes on the Blood of Jesus!” - APRIL 22-23, 2017

S2 INTRODUCTION: Thank God for bringing us all together today to worship our Beautiful Savior who died ... who rose ... and who is coming back again!

→ **S3** *Karenni Translation*

S4 **Our First Reading from Revelation 7** provided the inspiration to all worship together and have this combined worship service! Think about this amazing picture of heaven that God has given us ...

S6 *Since* in the future people from all tribes, languages, and nations are going to unite around Jesus in praise and worship ... **S6** *then* why not begin doing that now, here on earth, right here at Mt. Calvary!

→ **S7** *Karenni Translation*

In getting ready for this combined worship today, some (if not all of us) have asked a simple question: **S8** *How can we all worship God together?* I mean, we're all SO different **S9**... so how's this gonna work?!

→ **S10** *Karenni Translation* (*Gal. 3:28 Bible Verse*)

THE LAW: **S11** On any given Sunday, but especially today, it's easy to look around at *earthly things and people*—and to think about all the *differences* that separate us—and let's face it, in this broken world there's a lot of differences!

→ **S12** *Karenni Translation*

S13 Yes, we fallen humans easily get distracted by looking at worldly differences bet. people such as: our language, our customs and culture, our clothing, our skin color, our facial features, & on-and-on. → **S14** *Karenni Translation*

In addition to looking at people, we also tend to focus on our physical surroundings and all the “props”—starting with **S15** the building, the space, the music, the time, the flow and style of the worship (rather than the One to be worshipped), the worship leaders (and their mess-ups :), and the list goes on.

When we come to worship, there are SO many “other things” that we can fix our eyes and our hearts upon ... but God says *“don't do that!”* Instead, He points us to *gaze upon Him!*

→ **S16** *Karenni Translation*

S17 In Col 3, God says, *“set your minds on things above, NOT on earthly things”*. And more specifically, He says, **S18** *“Set your hearts on things above where Christ is seated”*. So we are to *gaze upon Jesus!*

→ **S19** *Karenni Translation* (“This ain't home” - slide)

TRANSITION: **S20** In Christian worship, it's the Holy Spirit who gathers us, changes us, and empowers us to “fix our eyes on Jesus” (Hebrews 12:2), the “Lamb who was slain” (Rev. 5:6, 7:17).

S21 How true it is that when we focus on Jesus (and not on earthly things) ... and when we ponder what HIS HANDS have accomplished (compared to what our hands have done), we can then experience & enter into true worship and true joy!

S22 I am sure this is why **in our Gospel lesson**, **Jn 20:20** says, *“Jesus showed them his hands”*. With those nail-pierced hands, HE showed His disciples that HE had defeated sin, death, and the devil!

→ **S23** *Karenni Translation*

THE GOSPEL: **S24** In our **Epistle Lesson from 1 John**, we heard that Jesus is the “propitiation for our sins”! (1 John 2:2) So, what does *“propitiation”* mean? **S25**

→ **S26** *Karenni Translation* (male sheep)

Well, the best one-word definition is a *“covering”*. In fact, in the OT, the word for the cover on the ark of the covenant is this exact same word!

S27 Now, follow along here! This is exciting ... for God has given us an amazing object lesson in the Ark of the Covenant! And it's a Gospel lesson that clearly points to the work of Jesus!

S28 So, here is the Ark, *and what is inside?* Yes, the 10 Commandments! Those tablets served as a constant reminder of man's disobedience and rebelliousness—for no one can keep them!

S29 Now, covering the 10 Commandments is the lid with two angels facing each other ... but God specifically said in **Exodus 25** to make the angels looking down with their eyes fixed on the cover.
So what are the angels looking at? What is on the cover?

S30 Nothing, *but the Blood* of the sacrifice! Yes, the blood which the priest sprinkled there! And in **Leviticus 16**, God says when the blood was sprinkled, then the uncleanness and rebellion of the Israelites *would be forgiven* (**Lev. 16:30**)!!

S31 Not only do *the angels* look at the blood, but also, *God the Father* mercifully set His eyes on the blood of the sacrifice—and *thankfully*, because HE did that, He was no longer angry with His people! For the blood had COVERED and atoned for their sin!

S32 Now here's the wonderful Good News for you: at the cross, Jesus, the Lamb of God, sprinkled His blood once and for all (**1 Peter 1:2, 1:18-19, 2:24, 3:18**) to become the propitiation for all your sins, the final *covering* for all the times you broke the Commandments! → **S33** *Karenni Translation*

S34 So, let me ask you a simple but profound question: if the angels have their eyes fixed on the blood of Jesus, and if God our loving Father has His eyes fixed on the blood of Jesus, then what's the **1 THING** that we need to fix our eyes on to be saved?!!
→ **S35** *Karenni Translation*

S36 *Yes! On the blood of Jesus ... and on the fact that your sins have been forgiven—through the cross and the empty tomb!* → **S37** *Karenni Translation*

CONCLUSION: **S38** We conclude now with the words of a beautiful hymn that God Himself wrote.
In **Revelation 5**, we read:

S39 *And they sang a new song: "You are worthy because you were slain, and with Your blood You purchased men for God from every tribe and language and people and nation ... (Revelation 5:9-10)*
→ **S40** *Karenni Translation*

S41 Praise God that we are not called to compare ourselves with each other but that we are all brothers and sisters—for Jesus has purchased us with His blood! May this truth always foster our unity & fellowship! → **S42** *Karenni Translation*

S43 Let's sing now "Jesus Christ is Risen Today" ... and let's sing it with a loud voice to the Lamb who was slain—for He has earned for you and for me the free gift of salvation! Amen!

→ **S44** *Karenni Translation*

S45 *(Final Slide)*

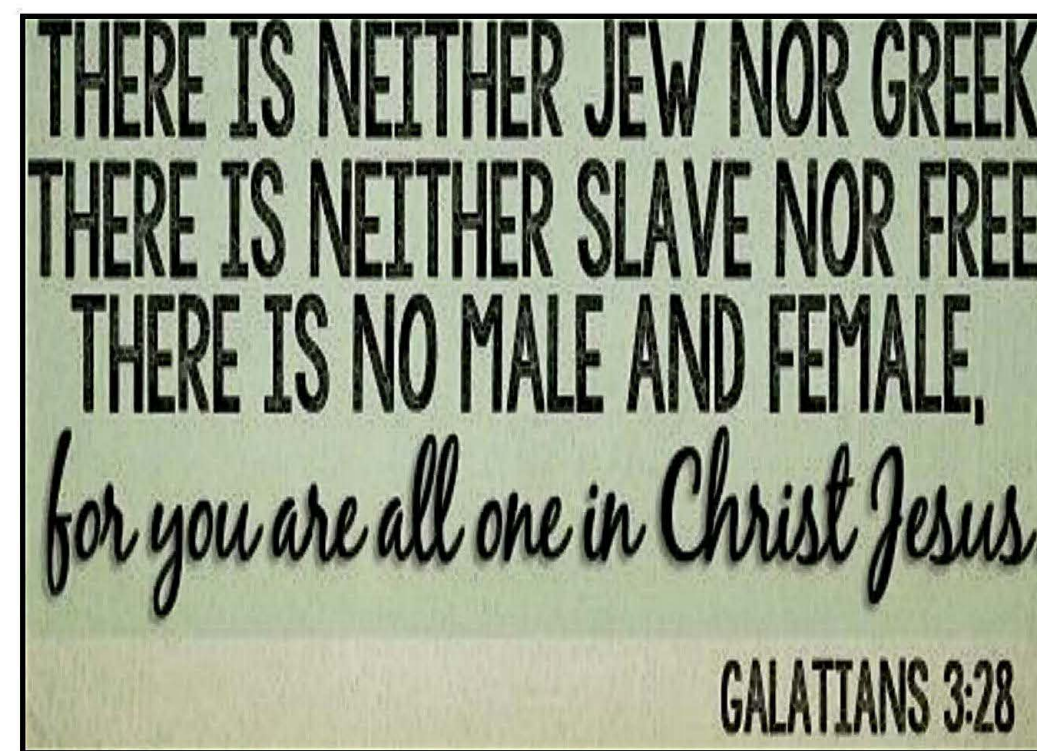
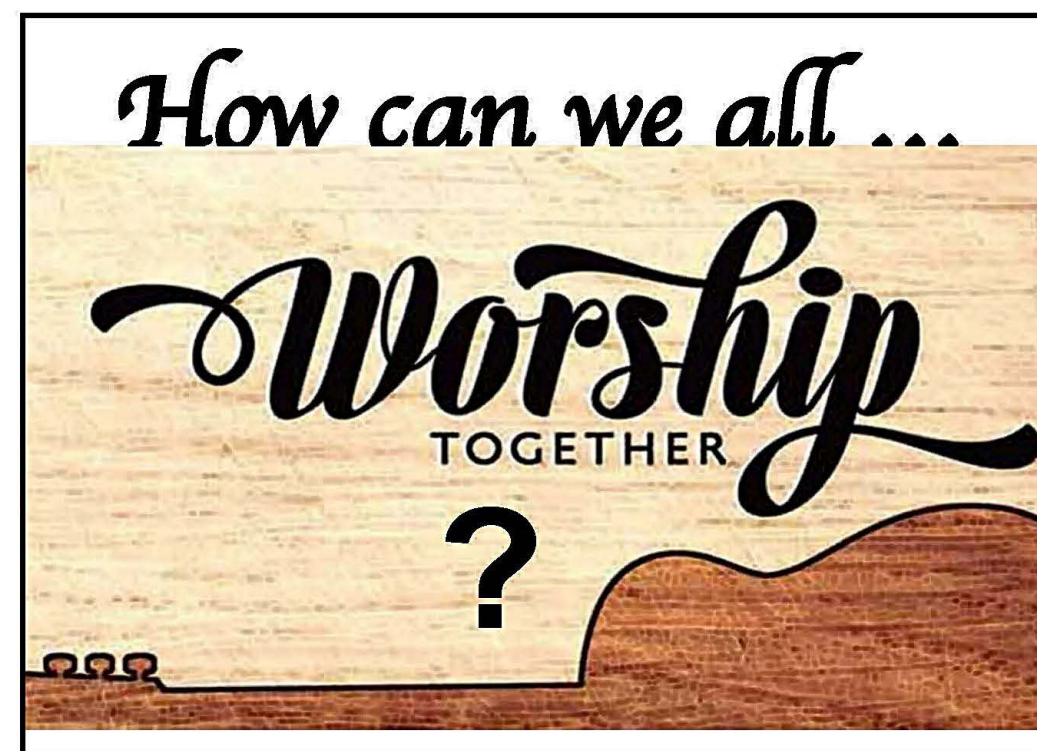
APPENDIX TWENTY-ONE

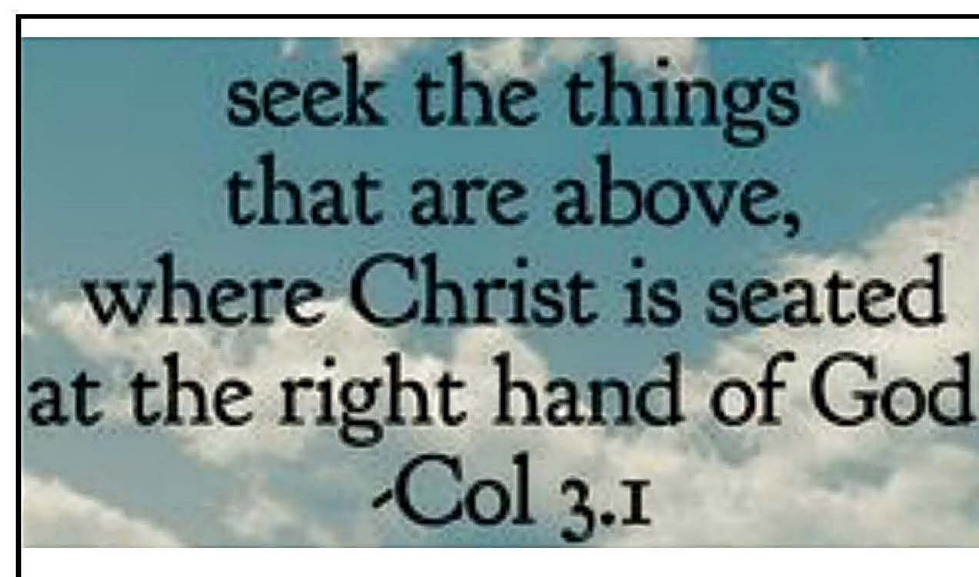
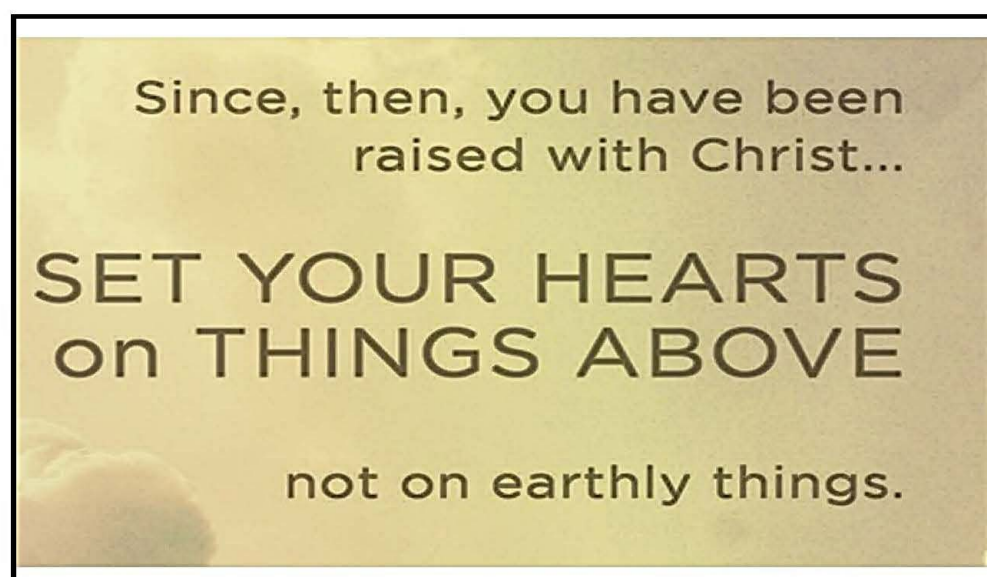
POWER POINT SERMON SLIDES—APRIL 22–23, 2017

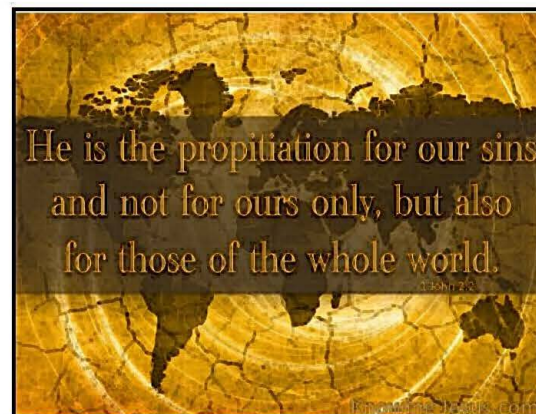
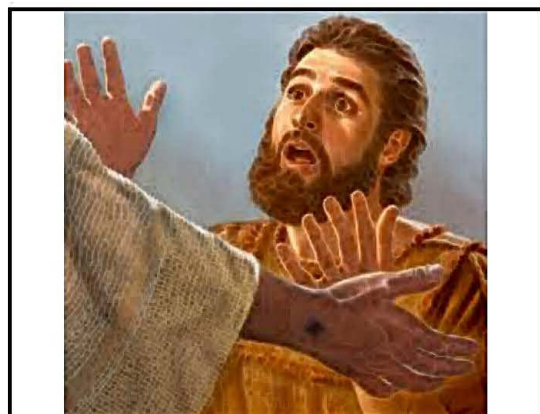
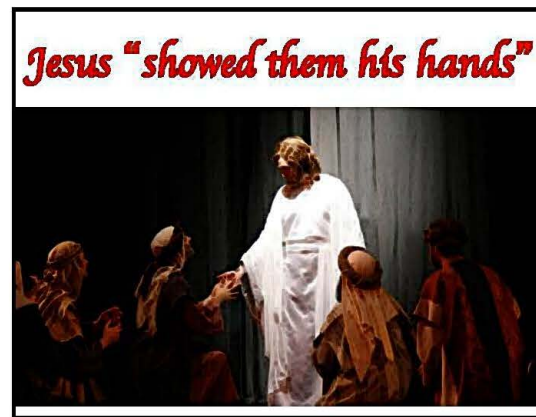
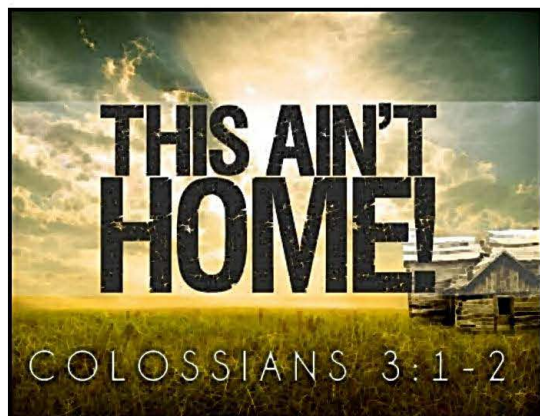
Appendix Twenty One contains all of the Power Point slides that were created for use during the sermons that were delivered in the first multi-ethnic, bilingual, combined worship services ever held at Mt. Calvary Lutheran Church. Three sermons were delivered on the weekend of April 22–23, 2017. They were delivered at the bilingual service on Saturday, April 22, the English-only service on Sunday, April 23 at 8:00 a.m., and also at the multi-ethnic, bilingual service on Sunday, April 23, at 10:45 a.m.

During the sermon preparation, it was determined that the use of slides would be helpful for various reasons. First, it is still true that a picture can tell a thousand words. Second, the challenge of communicating bilingually is aided greatly by pictures that are readily understood by people of any ethnicity because a picture communicates ideas without the use of words. Third, it was realized that while the Karenni translation was occurring, instead of allowing “dead time” to pass when the attention the English-speaking worshippers would drift, a new slide with a Bible verse or with related sermon words could be shown that would keep them engaged with what was just spoken. Through the use of these slides, the message was reinforced.

The slides were extremely well received and both preachers decided to make use of sermon slides during all of the six multi-ethnic, bilingual, combined worship services. This was a new practice at Mt. Calvary Lutheran Church since sermon slides are not regularly used.

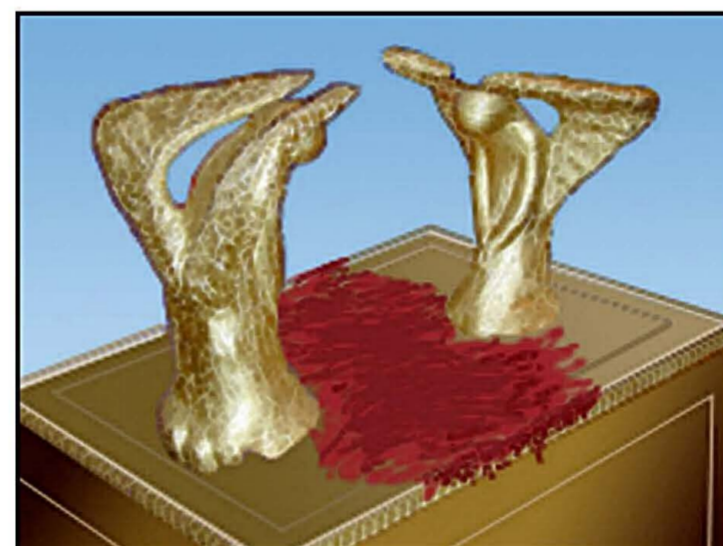
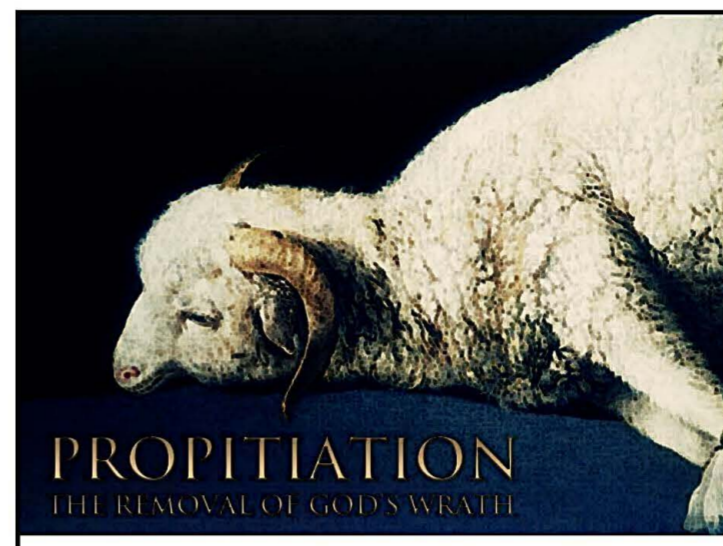






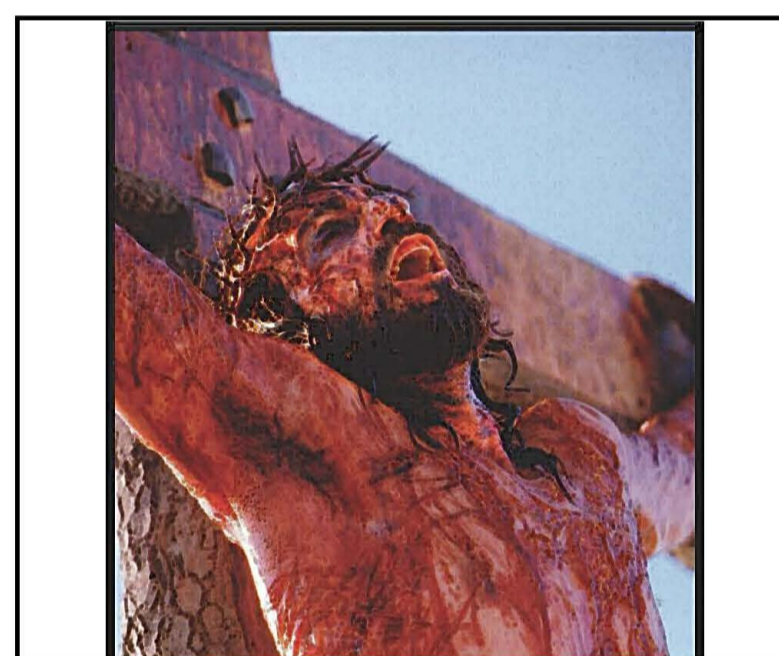
What is...
propitiation?

Our Savior paid for our guilt
and covers our offense
against God.





LIFE-GIVING:
"He Himself bore our sins
in His body on the tree,
so that we might die to sins
and live for righteousness."
~1 Peter 2:24~



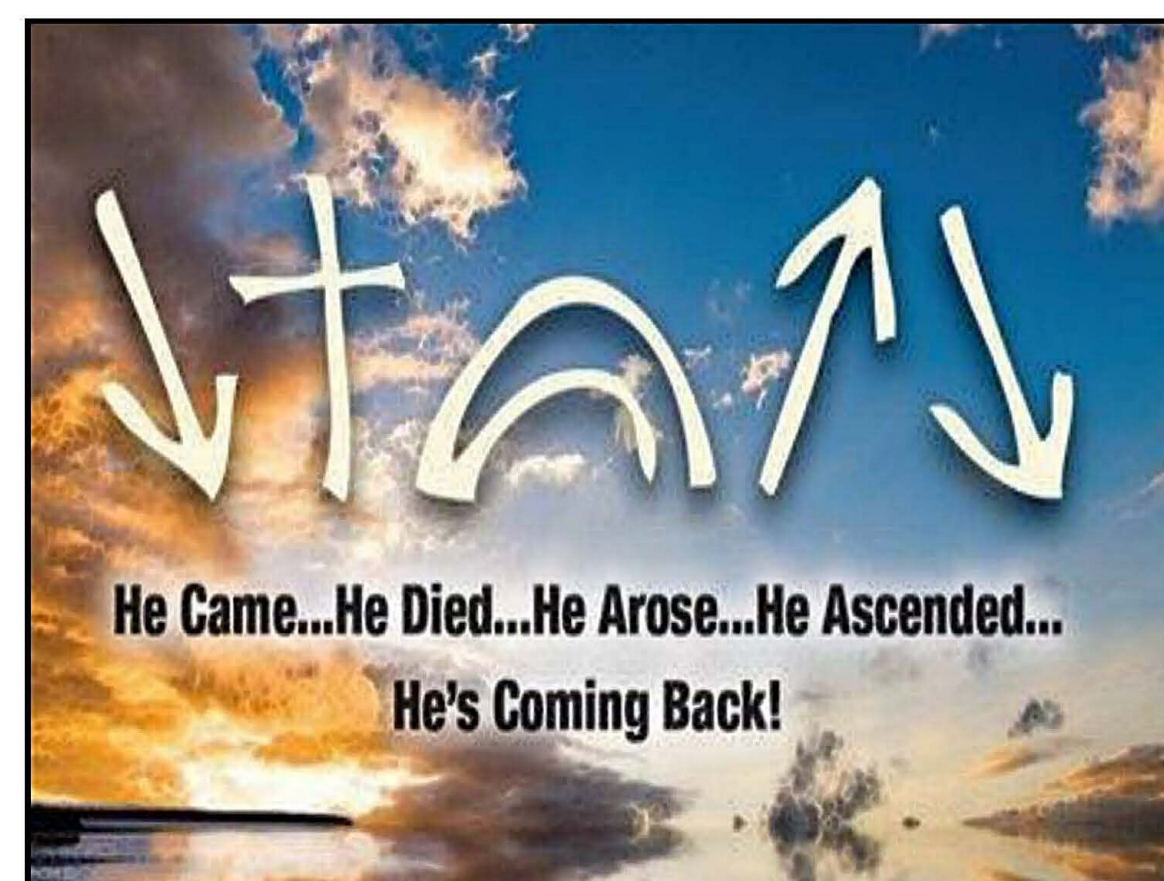
Knowing that you were
ransomed from the futile
ways inherited from your
forefathers, not with
perishable things such as
silver or gold, but with the
precious blood of Christ, like
that of a lamb without
blemish or spot.
~1 Pet 1:18-19

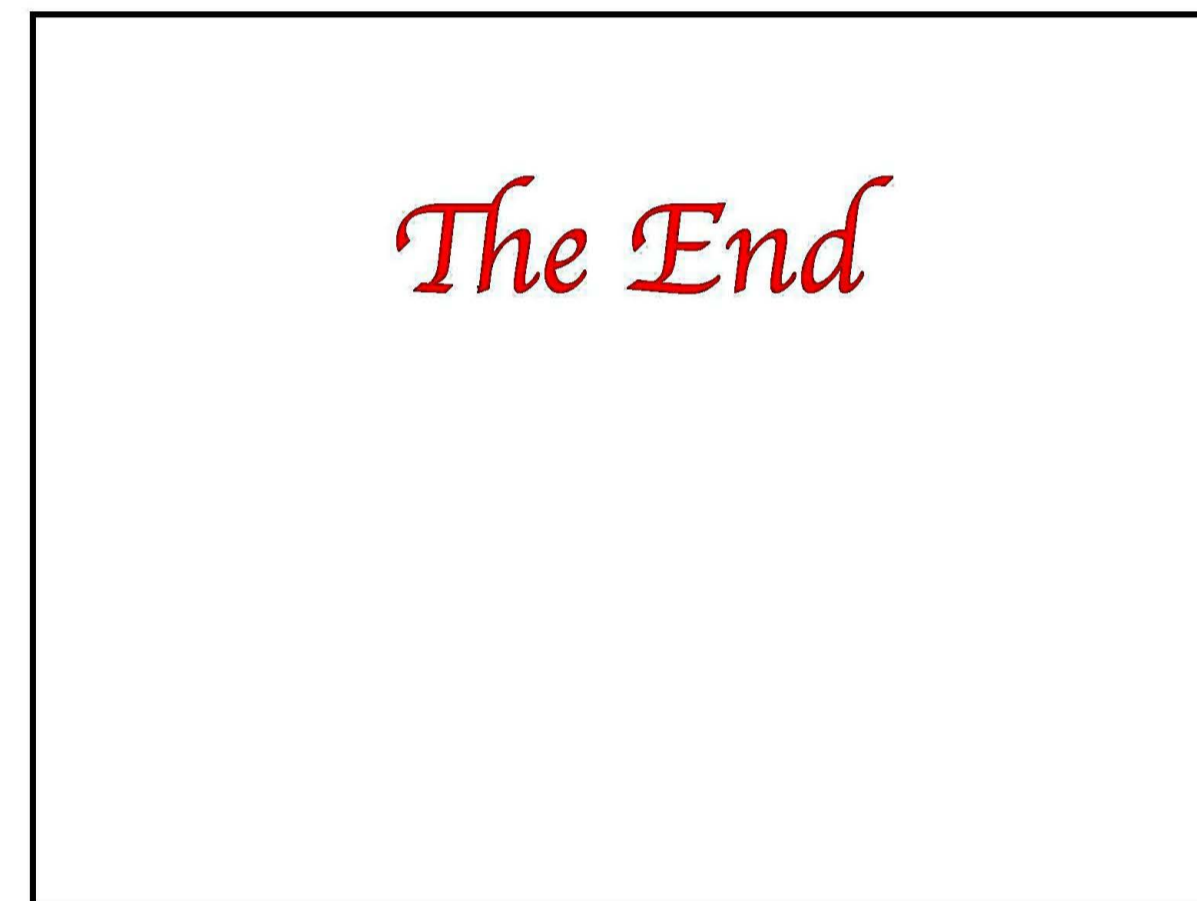
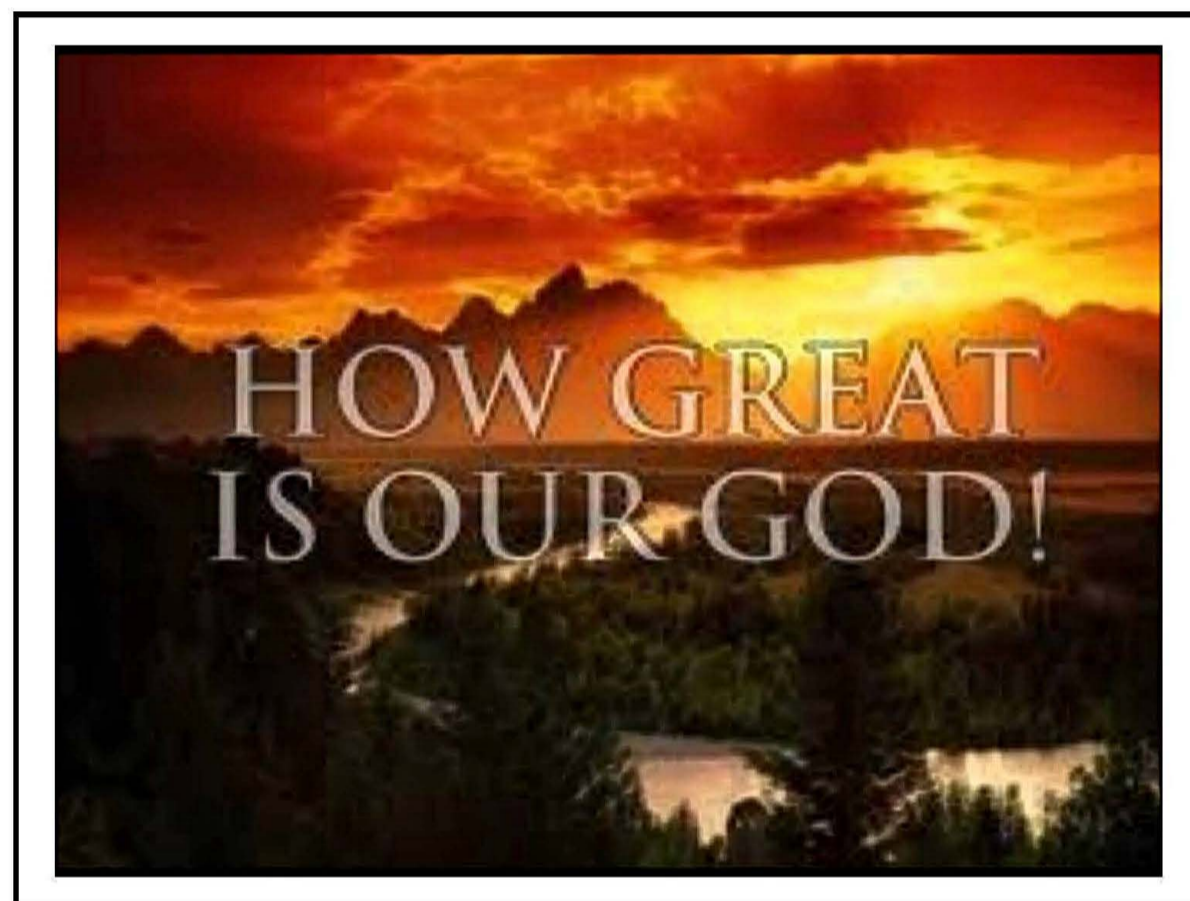
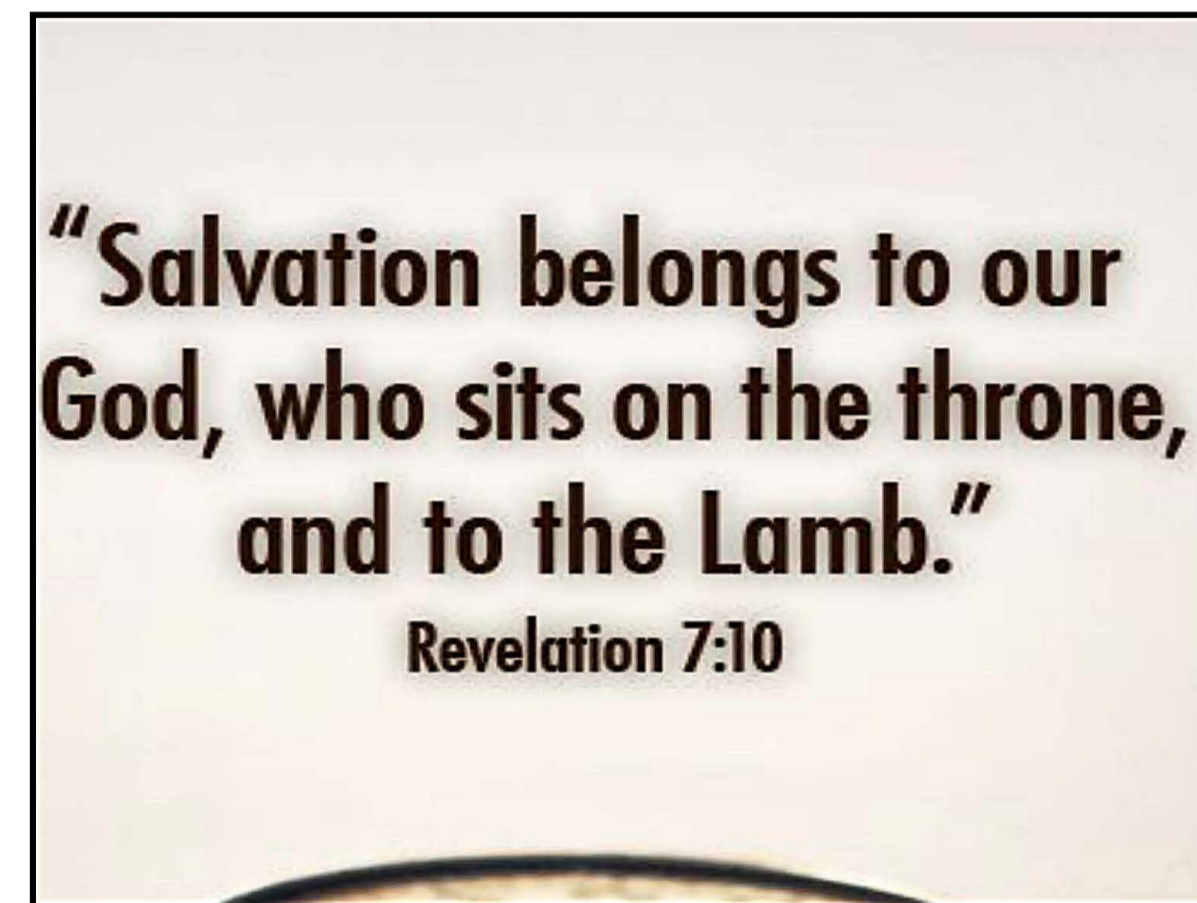
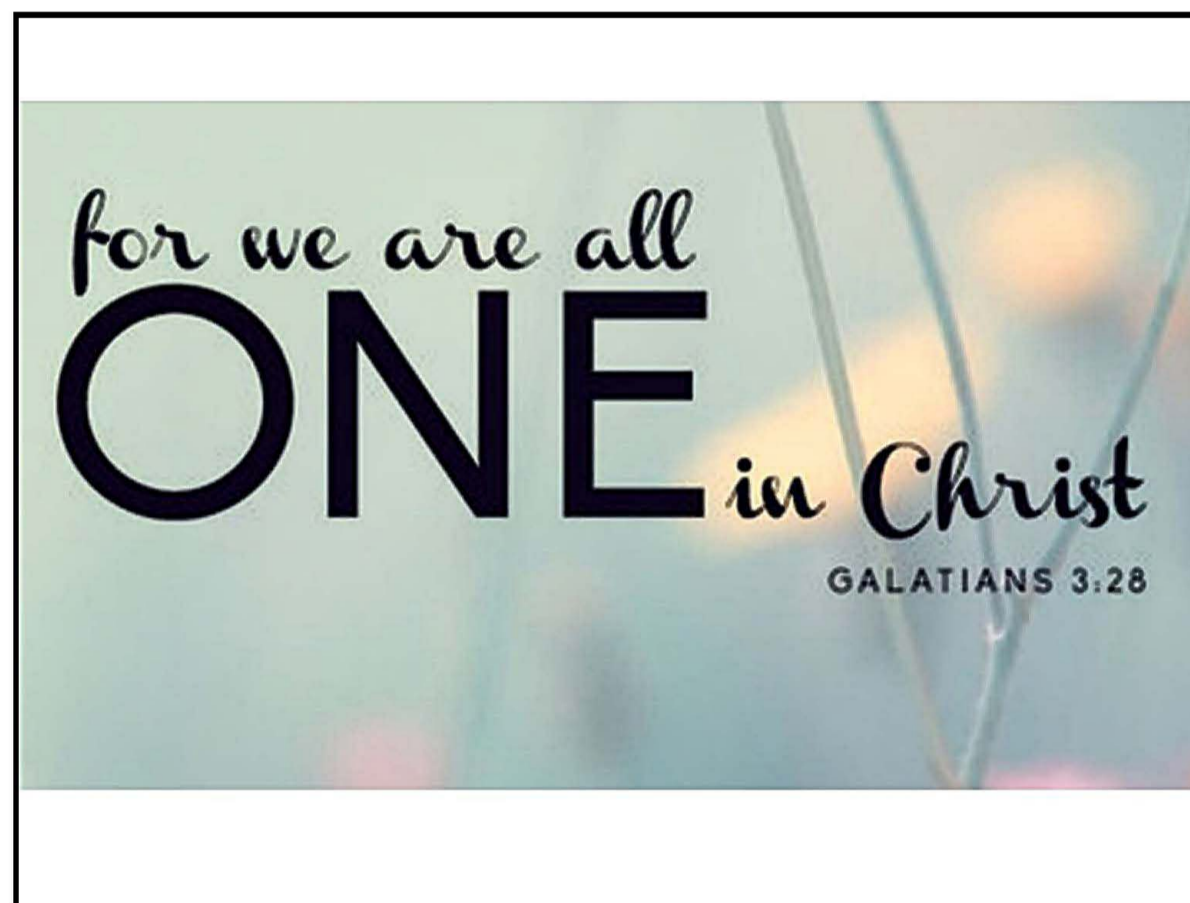
What can
wash away
my sin?
**NOTHING BUT THE
BLOOD OF JESUS**

IN HIM WE HAVE **REDEMPTION**
THROUGH HIS **BLOOD**, THE
FORGIVENESS OF OUR TRESPASSES...



To **HIM** who sits
on the throne
and to the **Lamb**
BE PRAISE AND HONOR
and glory and power;
FOREVER
AND EVER!
-REVELATION 5:13





APPENDIX TWENTY-TWO

SERMON AND SERMON INSERT—JUNE 3–4, 2017

Appendix Twenty Two contains the sermon that was preached for the second set of multi-ethnic, bilingual, combined worship services held on Pentecost weekend, June 3–4, 2017 at Mt. Calvary Lutheran Church. The sermon points God’s people to the power and the forgiveness we receive through the sacraments of baptism and the Lord’s Supper. The Pentecost Sunday service was very special because it was the first two the two ethnically diverse worshipping communities received Holy Communion together. When communion took place after the sermon, many tables were beautifully filled with members of both ethnic groups who celebrated unity in Christ.

THE DAY OF PENTECOST

JUNE 3-4, 2017

Acts 2:1-11 “Happy Birthday—to the Church!”

Welcome to the birthday party! I don’t know the Karenni customs yet, but let’s talk about how we celebrate birthdays here in America! We have cake and ice cream—and there are candles on the birthday cake, one for each year for all your birthdays—that is until we get a little older and they take pity on us so we don’t have to blow out 60, 70, 80 or more candles! And family and friends get together for the big celebration and we give presents to the birthday boy/girl!

Looking back on it I would have to say the hardest thing when it comes to birthdays—and all you kids know what I’m talking about—the hardest thing is to wait for your birthday to come! Birthdays are probably second only to Christmas when it comes to anxiously waiting for that day to arrive! And when it gets down to the last week, the last few days before your

birthday, the excitement is almost too much to bear! But you have no choice. You simply have to wait until the day arrives when you can finally celebrate your birthday!

Did you know that all of this talk about birthdays helps us to appreciate that first Pentecost Day? It does! First of all, the disciples had to wait. There is a time of **waiting**, just like we have to wait for our birthdays to finally arrive each year. Jesus says to his disciples in Luke 24:49—“Stay in the city until you are clothed with power from on high.” So the disciples had to wait there in Jerusalem, one day, two days, a whole week—they had no idea how long they would have to wait for this power on high, whatever that would be! So, they waited—and here’s a great tip for you and me—we need to use that “waiting” time **wisely**. During their waiting time the disciples prayed constantly. They also chose another disciple to replace Judas.

How do you use those waiting times in your life? We have a number of young adults who have just graduated and now you’re in that waiting time—between high school and college or high school and starting a job or joining the military; between college and a new job—use that time **wisely**. Follow the example of the disciples: pray, pray and pray some more to God for His constant guidance and direction in your life. And then do whatever you can to prepare yourself for what comes next: more school, job, whatever it is!

Maybe you’re in that “waiting” time between jobs or you’re waiting for another job, a better job to come along. Again, use that time **wisely** and be in prayer to God for His guidance and direction as you prepare yourself for what comes next.

Returning to our birthday theme: the cake and ice cream, the noise makers and hats are all fun, but we all know what the birthday boy/girl is waiting for—they’re ready for those birthday gifts! Pentecost Day was all about the disciples waiting for the gift! In fact, what’s a birthday party without gifts, right? On Pentecost Day, it was one of the best gifts of all! In Acts chapter one, as we heard last week, Jesus makes a promise. He says to His disciples: “You will receive power when the Holy Spirit has come upon you.” And on this Pentecost Day, Jesus keeps His promise as Luke tells us the disciples “were all filled with the Holy Spirit.”

And with the gift of the Holy Spirit comes power—power evidenced by the tornado-like wind that filled the room where the disciples were staying, power that was seen in the tongues of flame that landed on each of the disciples’ heads, power to witness, power to stand against a prevailing culture as the Christians were soon the targets of an angry church leadership that tried to silence them, and when that didn’t work, tried to kill them like they had killed Jesus.

Our gift this Pentecost Day and, actually, every day is the same Spirit and the same power! We have been given the same Holy Spirit in our Baptism, and the same Holy Spirit is active as we receive Jesus' body and blood today in, with and under the bread and wine of Holy Communion, and the same Holy Spirit, like a sword dividing soul and spirit, joints and marrow, discerns the thoughts of our hearts and leads us to live as Pentecost People every day.

You see, Pentecost is the gift that keeps on giving! The result of the gift of the Holy Spirit that first Pentecost Day was that the disciples started telling, in all different languages, the good news that Jesus is the Savior of the world! Jesus died and rose again to conquer sin and death for us! Jesus now offers us forgiveness and new life and eternal life when we put our trust, our faith in Him!

As that great crowd on Pentecost Day stood there listening to what the disciples were saying, they said, "We hear them telling in our own tongues the mighty works of God!" And the power of God reached into the hearts of those people and 3,000 were baptized that very day! And that, dear friends, was the birthday of the Christian Church—what a great celebration!

And today, that gift that keeps on giving—the Holy Spirit—gives us His power—the same power the early Christians had—to be His witnesses! So, whether we're telling people in English or in Karenni or in any other language we speak, let's tell people about the mighty works of God! And today we celebrate the beginning of the Church as we sing "Happy Birthday!" ("dear Christians"). Amen.

Sermon Notes for June 3-4, 2017

Text: Acts 2:1-11

"Happy birthday- to the Church"

INTRODUCTION: Welcome to the _____ !

- I. OUR BIRTHDAYS HELP US APPRECIATE THAT FIRST PENTECOST DAY!**

- A. There is a time of _____ - "Stay in the _____ until you are clothed with _____ from on high." (Luke 24:49)
- B. Use that "waiting" time _____ !

II. BE READY FOR YOUR BIRTHDAY GIFT!

- A. What's a party without _____ ?
- Jesus _____ a promise: "You will receive _____ when the _____ has come upon you" (Acts 1:8)
 - Jesus _____ His promise: "They were all _____ with the _____."
- B. Our gift? The same _____, the same _____ !

III. PENTECOST IS THE GIFT THAT KEEPS ON GIVING!

- A. The result of the _____ of the Holy Spirit on Pentecost Day:
 "We _____ them telling in our own tongues the _____ of God."
- B. The Holy Spirit gives us His _____ to be His _____ !

CONCLUSION: Happy _____ to God's people, the Church!

Think about our congregation's Vision Statement and how you are going to live it in your life this week: "Connecting people to Jesus and to one another to server the world."

APPENDIX TWENTY-THREE

SERMON AND SERMON INSERT—AUGUST 12-13, 2017

Appendix Twenty Three contains the sermon that was preached in the third and final weekend of multi-ethnic, bilingual, combined worship services at Mt. Calvary Lutheran Church. These took place on the weekend of August 12-13, 2017. Pastor David Brighton preached the sermon and the length of the sermon in English was approximately 8 minutes. A young Karenni man named Peter translated the sermon with much enthusiasm and vigor. With the translation, the message was approximately 18 minutes in length since it takes longer for the translation to be delivered than the original spoken English.

TENTH SUNDAY AFTER PENTECOST

AUGUST 12-13, 2017

Romans 10:9, 14-17 “What Is Faith?”

(SLIDE) Today we are going to talk about faith and Hebrews chapter eleven, verse one gives us a great definition of faith: “Faith is the assurance of things hoped for, the conviction of things not seen.” This definition of faith gives us some of the building blocks of faith.

Faith begins with assurance based on hope. Now you might think that’s not very solid—everything based on hope! And if we’re talking about earthly hopes, you would be right. After all, how many people have been assured that “this is a very dependable used car,” or “this is the last house you’ll ever buy” and they sure HOPE what they are told is true. But then the car breaks down two weeks after it’s driven off the lot, or the house burns down. Even on a wedding day, when assurances are given, promises are made and the couple has great HOPE for the future -- we all know that sometimes those hopes are dashed to pieces.

But we’re not talking about earthly hopes! (SLIDE) We’re talking about hope that is

attached to God and that HOPE will not **disappoint** us! Listen to Paul as he writes in the fifth chapter of Romans: “Hope does not disappoint us because God has poured out His love into our hearts by the Holy Spirit whom He has given us.” A hope that does not disappoint—that’s what our faith is all about! And the hope we’re talking about, of course, is the hope of eternal life with our God in heaven some day! That’s not just a “pipe dream.” Our hope of spending eternity with God in heaven is based on the fact of Jesus’ death and resurrection for us and the faith that He puts in our hearts! It’s a hope we now share with Tee Reh and Soe Reh in their Baptisms!

(SLIDE) And so the writer to the Hebrews goes on to say that our faith is built on a conviction of **truth**, even though we can’t see the **proof**. None of us can see heaven. But we have a conviction, we are convinced of the TRUTH that Jesus’ death for our sins means we will spend eternity in heaven with Him. We trust His words, “I go to prepare a place for you and if I go and prepare a place for you I will come back to take you to be with Me that you also may be where I am.” Sight unseen, right? We believe in Jesus as our Savior and our faith gives us the conviction that He will keep His promise to take us home to heaven one day.

Now, back to our text where Paul clarifies something very important about our faith in verse nine: faith is expressed from the inside out. Let’s start with what comes out—what comes out of our mouths—because faith is **words**. Faith expresses itself in words. Our text says, “If you confess with your **mouth** that Jesus is Lord . . .” See? (SLIDE) Peter says in his first letter, “Always be prepared to give an answer for the hope that you have, but do it with gentleness and respect.” Always be prepared to **GIVE AN ANSWER**. We confess our faith by the words we speak, telling others about Jesus and His work of salvation for us at the cross!

(SLIDE) And where do those words come from? Those words must come from the **heart**. And so our verse continues, “and believe in your **heart** that God raised Him from the dead . . .” So faith comes from the inside out—from our heart—where we believe God raised Jesus from the dead, and out of our mouth, as we confess Jesus is Lord! “If you confess with your mouth that Jesus is Lord and believe in Your heart that God raised Him from the dead, you will be saved!”

I pray to God that every single one of us here today has such FAITH—faith that Jesus died on the cross to forgive our sins and that God raised Him from the dead to reign with Him in heaven forever and to prepare a place for us so that one day He might take us there!

(SLIDE) Now, the great challenge in our text! Paul asks some **great questions**! How can

people call on Jesus in faith if they have never believed? (SLIDE) And how can they believe in Jesus if they have never heard of Him? (SLIDE) And how are they going to hear about Jesus without someone preaching to them? (SLIDE) And how is that preaching going to happen if no one is ever sent to do it? All of these are great questions—tremendous questions—that we must answer. And the answer is found in simply answering those questions in reverse order.

(SLIDE) Folks, here's the answer and here is our challenge as followers of Jesus Christ: We are sent into all the world (make disciples of all nations!)—we are SENT to PREACH (to tell others about Jesus), so that others may HEAR the good news about Jesus, BELIEVE in Jesus, and CALL on Him in faith. That's the great task of our faith—to be the witnesses and ambassadors for Jesus that He calls us to be so that many others may call on Him in faith and be saved!

(SLIDE) And when we do that? Paul says, "How beautiful are the feet of those who preach the good news!" Dear friends in Christ, (SLIDE) let's have beautiful feet! Amen.

Sermon Notes for August 12-13, 2017

Text: Romans 10:9, 14-17

"What Is Faith?"

INTRODUCTION: A great definition of faith: "Faith is the _____ of things
_____ for, the _____ of things _____."

I. FAITH BUILDING BLOCKS

A. Assurance _____ hope that will not _____ us!

B. Conviction of _____ even though we can't see the _____.

II. FAITH INSIDE AND OUT

A. Faith is _____: "if you confess with your _____ that Jesus is Lord..."

B. Those words must come from the _____: “and believe in your _____ that God _____ him from the dead..”

III. THE GREAT CHALLENGE

A. Some great _____,....

B. Here’s the answer: We are _____ to _____ that others may _____ the good news, _____ in Jesus and _____ on Him in faith.

CONCLUSION: Let’s have _____ !

Think about our congregation’s vision statement and how you are going to live it in your life this week: **“Connecting people to Jesus and to one another to serve the world.”**

APPENDIX TWENTY-FOUR

WORSHIP LEADER COLOR-CODED SCRIPTS—APRIL 22–23, 2017

Appendix Twenty Four contains the color-coded script that the worship leaders used for the Sunday morning combined worship service on April 23, 2017. The worship leaders each received a copy and took the opportunity to walk through the service the day prior. The script assisted the leaders in knowing when and where translation would occur.

THE SECOND SUNDAY OF EASTER

APRIL 23, 2017

"CONNECTING PEOPLE TO JESUS AND TO ONE ANOTHER TO SERVE THE WORLD"

SCRIPT FOR WORSHIP LEADERS—COLOR CODING:

Yellow Italics—Directions from Pastor ... for English-speaking worshippers (worship notes)

Pastor: Blue Italics - Words spoken by Pastor

Tu Meh: Green Italics—Words to be read or translated by Tu Meh

Together (sung or spoken together)

As We Gather

Unity, peace, harmony, and fellowship between the many peoples of this world can only become reality when we take our focus off our many differences and focus our gaze on our beautiful Savior, the Lamb of God. Today is the first time we are gathering at Mt. Calvary to praise our great Redeemer in a multi-ethnic, bilingual, combined worship service. May the good Lord draw us all closer to Him and to each other as we see His will done on earth *as it is in heaven!* We read this description of heaven in Revelation 7:9-10, "After this I looked, and behold, a great multitude that no one could number, from every nation, from all tribes and peoples and languages, standing before the throne and before the Lamb, ... crying out with a loud voice, 'Salvation belongs to our God who sits on the throne, and to the Lamb!'"

(Pastor Brighton, Chaplain Bowditch, and Tu Meh will meet in the sacristy and come out at 10:45)

PRELUDE ANNOUNCEMENTS AND GREETING

Pastor makes announcements (no need for translation)... including this: "Regarding our Order of Worship, I (Pastor) will be providing some additional guidance that will be translated into Karenni to help our Karenni brothers and sisters throughout the flow of our combined worship service today."

Pastor: May God bless our combined worship! We are thankful you are all here and that God has brought us together! Let's now stand to greet one another and share the Peace of the Lord. *Tu Meh: May God bless our combined worship! We are thankful you are all here and that God has brought us together! Let's now stand to greet one another and share the Peace of the Lord.*

Pastor: All of our worship songs today will be sung simultaneously in both English and Karenni. Let's sing now "I Know That My Redeemer Lives." Tu Meh: Let's sing together, "I Know That My Redeemer Lives."

OPENING HYMN: "I Know That My Redeemer Lives" (KSB #69 / LSB #461)

THE INVOCATION

Pastor: In the name of the Father and of the Son and of the Holy Spirit.

Amen.

Tu Meh: In the name of the Father and of the Son and of the Holy Spirit. Amen.

THE CONFESSION OF SINS AND ASSURANCE OF FORGIVENESS

Pastor: If we say we have no sin, we deceive ourselves, and the truth is not in us. (1 John 1:8)

But if we confess our sins, God, who is faithful and just, will forgive our sins and cleanse us from all unrighteousness. (1 John 1:9)

Tu Meh reads 1 John 1:8-9 from Karenni Bible

In a moment, we are going to kneel, but first, let us remember why we kneel.

Pastor: The reason we kneel is to prayerfully humble ourselves before our Holy and perfect God, confident in His promise that He will grant us forgiveness for Jesus' sake.

Tu Meh: The reason we kneel is to prayerfully humble ourselves before our Holy and perfect God, confident in His promise that He will grant us forgiveness for Jesus' sake.

Pastor: We are now going to confess all together in both English and Karenni simultaneously ... so let us humble ourselves as we now kneel to pray.

Tu Meh: We are now going to confess all together in both English and Karenni simultaneously ... so let us humble ourselves as we now kneel to pray.

[Pastor Brighton and Tu Meh both kneel together at altar rail—while congregation kneels].

Most merciful God,

ALL: Your command is to "Love the Lord your God with all your heart, soul, and mind" and to "Love your neighbor as yourself" (Matthew 22:37, 39) - but we have failed to do this. Your Word also says, "Love must be sincere. Hate what is evil; cling to what is good. Be devoted to one another in brotherly love. Never be lacking in zeal, but keep your spiritual fervor, serving the Lord" (Romans 12:9-11)—but we have fallen far short and broken Your commands. Oh Lord, have mercy on us and *forgive us!*

Pastor: In His loving mercy, God tells us, "Christ Jesus came into the world to save sinners" (1 Timothy 1:15) and also "The blood of Jesus cleanses us from all sin" (1 John 1:7). So, believe the word of Christ, "Son, daughter, your sins are forgiven!" (Mark 2:5, Luke 7:48)

Tu Meh: In His loving mercy, God tells us, "Christ Jesus came into the world to save sinners" (1 Timothy 1:15) and also "The blood of Jesus cleanses us from all sin" (1 John 1:7). So, believe the word of Christ, "Son, daughter, your sins are forgiven!" (Mark 2:5, Luke 7:48)

Pastor: Praise God for his forgiveness and grace! Let's sing now our Hymn of Praise: "Amazing Grace". And again, we will sing simultaneously in both English and Karenni.

Tu Meh: Praise God for his forgiveness and grace! Let's now sing all together, "Amazing Grace".

THE HYMN OF PRAISE: "Amazing Grace" (KSB #30 / LSB #744)

THE PRAYER OF THE DAY

Let us bow our heads to pray.

Pastor: Almighty God, pour out the Holy Spirit so that our love for You and each other may abound more and more in knowledge and depth of insight, and so that we may be able to discern what is best and may be pure and blameless until the day of Christ, filled with the fruit of righteousness that comes through Jesus Christ, to Your praise and glory! Amen. (Philippians 1:9-11)

Tu Meh: Almighty God, pour out the Holy Spirit so that our love for You and each other may abound more and more in knowledge and depth of insight, and so that we may be able to discern what is best and may be pure and blameless until the day of Christ, filled with the fruit of righteousness that comes through Jesus Christ, to Your praise and glory! Amen. (Philippians 1:9-11)

THE SCRIPTURE READINGS [To Be Read in both English and Karenni—2 readers go to lectern]

THE FIRST READING: Revelation 7:9-10 (A great multitude from every nation worships the Lamb)

9 After this I looked, and behold, a great multitude that no one could number, from every nation, from all tribes and peoples and languages, standing before the throne and before the Lamb, clothed in white robes, with palm branches in their hands, 10 and crying out with a loud voice, "Salvation belongs to our God who sits on the throne, and to the Lamb!"

This is the Word of the Lord.

Thanks be to God.

Revelation 7:9-10 is then read in Karenni

EPISTLE READING: 1 John 1:9—2:2 (Jesus Christ is our advocate who goes before the Father)

9 If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness. 10 If we say we have not sinned, we make him a liar, and his word is not in us.

2:1 My little children, I am writing these things to you so that you may not sin. But if anyone does sin, we have an advocate with the Father, Jesus Christ the righteous. 2 He is the propitiation for our sins, and not for ours only but also for the sins of the whole world.

This is the Word of the Lord.

Thanks be to God.

1 John 1:9—2:2 is then read in Karenni

NOTE: Karenni children will be called to come into the service for the Anthem, Praise Dance, Gospel Reading, and Children's Puppet Ministry ... then dismissed back to Sunday school after puppet message is finished.

ANTHEM: "Jesus, You Are My Lord" (Karenni Choir)

Some of our Karenni brothers and sisters will now sing a Karenni worship song called "Jesus, You Are My Lord". The English translation is printed in your bulletin.

KARENNI PRAISE DANCE

Some of our Karenni brothers and sisters will now sing a Karenni worship song called "Jesus, You Are My Lord". The English translation is printed in your bulletin.

Pastor: We now honor our Lord Jesus by standing for the reading of the Gospel.

Tu Meh: We now honor our Lord Jesus by standing for the reading of the Gospel.

THE HOLY GOSPEL: John 20:19-23 (Jesus Appears to the Disciples on Easter Sunday evening)

19 On the evening of that day, the first day of the week, the doors being locked where the disciples were for fear of the Jews, Jesus came and stood among them and said to them, "Peace be with you." 20 When he had said this, he showed them his hands and his side. Then the disciples were glad when they saw the Lord. 21 Jesus said to them again, "Peace be with you. As the Father has sent me, even so I am sending you." 22 And when he had said this, he breathed on them and said to them, "Receive the Holy Spirit. 23 If you forgive the sins of any, they are forgiven them; if you withhold forgiveness from any, it is withheld."

This is the Gospel of the Lord.

Praise to You, O Christ.

John 20:19-23 read in Karenni

Pastor: *At this time, we invite all of the children to come forward for our children's message.*

Tu Meh: *All of the children are now invited to come forward for the children's message.*

THE CHILDREN'S MESSAGE
Ministry

Mt. Calvary Puppet

DEVOTIONAL MESSAGE "Fix Your Eyes On the Blood of Jesus"
Bowditch

Chaplain Mark

(with translation by Tu Meh)

[NOTE: Mark will introduce the "Hymn of the Day" at the end of his message.]

THE HYMN OF THE DAY: "Jesus Christ is Risen Today" (KSB #65 / LSB #457)

[NOTE: Pastor will speak from behind the altar ... and Tu Meh will speak while standing in front of her chair]

Pastor: *We are now going to confess our Christian faith all together in both English and Karenni—speaking the creed simultaneously.*

Tu Meh: *We are now going to confess our Christian faith all together in both English and Karenni—speaking the creed simultaneously.*

THE APOSTLE'S CREED

I believe in God, the Father Almighty, maker of heaven and earth. And in Jesus Christ, His only Son, our Lord, who was conceived by the Holy Spirit, born of the virgin Mary, suffered under Pontius Pilate, was crucified, died and was buried. He descended into hell. The third day He rose again from the dead. He ascended into heaven and sits at the right hand of God the Father Almighty. From thence He will come to judge the living and the dead. I believe in the Holy Spirit, the holy Christian Church, the communion of saints, the

*forgiveness of sins, the resurrection of the body, and the life everlasting.
Amen.*

We now honor our Lord Jesus Christ with our tithes and offerings ... provide usual instructions.

Pastor: [Provide explanation about the offering ... and about the singing of the offertory]

Tu Meh: [Provide impromptu translation]

THE GATHERING OF THE TITHES AND OFFERINGS

THE OFFERTORY: "Give Thanks" [Dave, please edit as needed to lay out how the song is to be divided ... i.e.—"all together", "English", "Karenni" ... if we go that route]

Give thanks with a grateful heart, Give thanks to the Holy One
Give thanks because He's given Jesus Christ, His Son *(repeat)*
And now let the weak say, "I am strong", Let the poor say, "I am rich,
Because of what the Lord has done for us" ... Give thanks

THE PRAYERS:

After each petition, the Worship Leader will say, "Lord in Your mercy," and the congregation will respond, "Hear our prayer."

Pastor: Let us now go to the Lord in prayer. After our general prayers, we will pray together the Lord's Prayer ... and since our Karenni friends have the habit of joining hands together during the Lord's Prayer, let's all join hands with someone next to us during the Lord's Prayer.

Tu Meh: After Pastor's prayers, we will pray together the Lord's Prayer and join hands as one family.

THE LORD'S PRAYER

Our Father who art in heaven, hallowed be Thy name, Thy kingdom come, Thy will be done on earth as it is in heaven. Give us this day our daily bread; and forgive us our trespasses as we forgive those who trespass against us; and lead us not into temptation, but deliver us from evil. For Thine is the kingdom and the power and the glory forever and ever. Amen.

THE BENEDICTION

Pastor: May the grace of the Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit be with you all. (2 Corinthians 13:14)

Tu Meh: May the grace of the Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit be with you all. (2 Corinthians 13:14)

THE CLOSING HYMN: "Praise God from Whom All Blessings Flow" (KSB # 302 / LSB #805)

[Pastor Brighton, Tu Meh, and Ch Bowditch walk out to narthex together]

THE POSTLUDE

APPENDIX TWENTY-FIVE

LISTING OF HYMNS IN BOTH ENGLISH—KARENNI

Appendix Twenty Five contains a list of the hymns and contemporary songs that were located in both the Lutheran Service Book (or Lutheran Worship) and the Karenni song book. To facilitate an increased participation level in the multi-ethnic, bilingual, combined worship services, the goal of utilizing hymns and songs that both worshipping communities were familiar with was pursued. All but a handful of songs that were used in the combined, bilingual services were selected from the following list. There are more hymns in common to both languages, but these are listed because they were deemed as appropriate for the Easter and Pentecost seasons.

English & Karenni Hymns (Hymns that are currently printed in both languages)

1. A Mighty Fortress Is Our God (KSB #192 / LSB #657—4 verses)
2. All Hail the Power of Jesus' Name (KSB #71 / LSB #549—5 verses: 1,3,5,6,7)
3. Amazing Grace (KSB #30 / LSB #744)
4. Beautiful Savior—Fairest Lord Jesus (Big KSB #76 / LSB #537—3 verses)
5. Blessed Assurance (KSB #166 / TOSB #16—3 verses)
6. Blest Be the Tie That Binds (KSB #157 / LSB #649—4 verses)
7. Come, Thou Almighty King (KSB #99 / LSB #905)
8. Crown Him With Many Crowns (KSB #68 / LSB #525—3 verses)
9. Go to Dark Gethsemane (Big KSB #201 / 436—3 verses)
10. Holy, Holy, Holy (KSB #100 / LSB #507—4 verses)
11. I Know That My Redeemer Lives (KSB #69 / LSB #461)
12. I Love Your Kingdom, Lord (KSB #225 / LSB #651—4 verses)
13. It Is Well With My Soul (When Peace, Like a River (KSB #266 / LSB #763—4 verses)
14. Jesus Christ Is Risen Today (KSB #65 / LSB #457—4 verses)
15. Just As I Am (KSB #137 / LSB #570—4 verses)
16. My Faith Looks Up To Thee (KSB #241 / LSB #702)
17. Nearer, My God, To Thee (KSB #17 / LW #514—4 verses)
18. O God, Our Help In Ages Past (KSB #36 / LSB #733—5 verses)

19. O Worship the King (KSB #3 / #804—4 verses)
20. Onward Christian Soldiers (KSB #179 / LSB #662—4 verses)
21. Rock of Ages (KSB #215 / LSB #662)
22. Stand Up, Stand Up for Jesus (KSB #182 / LSB #660)
23. Take My Life and Let It Be (KSB #219 / LSB #783—5 verses)
24. The Old Rugged Cross (KSB #60 / TOSB #220)
25. The Son of God Goes Forth to War (KSB #184 / LSB #661)
26. To God Be The Glory (KSB #38 / TOSB #241—3 verses)
27. What A Friend We Have in Jesus (KSB #250 / LSB #662)
28. When I Survey the Wondrous Cross (KSB #59 / LSB #425)
29. Praise God, from Whom All Blessings Flow (KSB #302 / LSB #805)

English & Karenni Spiritual Songs

- Give Thanks (Don Moen)
How Great Is Our God (Chris Tomlin)
Lord, I Lift Your Name on High (Donnie McClurkin)
Shine, Jesus, Shine (Hillsong)
The Heart of Worship (Matt Redman)

APPENDIX TWENTY-SIX

RUNNING RECORD OF MAP DATES AND ACTIVITIES INCLUDING KARENNI MINISTRY MEETINGS

The following eight month timetable charts the implementation of this MAP effort from the time of its inception. The schedule that was provided in the original MAP proposal was closely followed and nearly all of the target dates were met (within one week). The following timetable states the chronological order in which this MAP was implemented during each of the stages of the project and the methods used during each stage.

May 2016—Visited Pam and Glen Megran’s house on a Mt. Calvary Lutheran Church Evangelism team visit and learned about their work with the Karenni

July 2016—ESL classes start at Mt. Calvary Lutheran Church, Warner Robins, GA for a group of Karenni women (Barb Bowditch serves with Pam Megran to provide childcare for the Karenni children and develop a relationship with each other and the Karenni mothers)

August 2016—Mark and Barb Bowditch asked by Mt. Calvary to serve as sponsors to Pam and Glen who recently joined Mt. Calvary

October—The idea for doing a MAP on multi-ethnic ministry began to incubate when we went to two Sunday morning worship gatherings at Glen and Pam’s house (there were 30–40 Karenni who came) where they had Karenni house church meetings. This house church had been meeting for several years and because the large group was getting too big to meet in Glen’s house, a request was made to Mt. Calvary’s church council to consider providing a worship space.

November 20—First worship service took place at Mt. Calvary’s Annex. An important

announcement was made that after church inviting all who wanted to prepare for baptism to join a new class. Seven adults came: TuMeh, TeeMeh, ReeReh, ShawMeh, MeeMeh, PlayReh, and Nannoe.

November 27—Karenni celebrated Thanksgiving and enjoy a big meal together at Mt. Calvary.

December 4, 11, 18, 25, Jan. 1, 8—Six baptism classes took place after each worship service.

January 14–15—Glen and Pam Megran and Mark and Barb Bowditch were commissioned to lead the Karenni ministry at Mt. Calvary. This took place in all three worship services. The Karenni participated in these services by singing special music (see Appendix seventeen).

January 15, 2017—Baptism Day (seven Karenni adults were baptized)

February 5—Finalized decision to do MAP on multi-ethnic worship (Pastor Brighton had asked for ways to build bridges between the two worshipping communities back on Oct 16)

February 6—Dr. David Peter from the D.Min. Committee at Concordia Seminary blessed the idea of doing a MAP on ethnic ministry and recommended Dr. Raj as a potential advisor.

February 10 —Dr. Victor Raj agreed to serve as my MAP Advisor and Professor Kou Seying agreed to serve as my Primary Reader.

February 14—Mt. Calvary Lutheran Church council meeting held its monthly February meeting and heard about the MAP proposal and voted to support the project. (See approval letter in Appendix Eleven).

February 13–17—Asked Dr. Peter for assistance on the design of field research and he directed me to Dr. Rockenbach.

February 20—Sent ten page initial MAP proposal paper to Dr. Rockenbach. He reviewed it, set up a conference call to discuss, and provided the IRB Application and Informed Consent Form.

February 21—Wrote and submitted the March 2017 Mt. Calvary church newsletter article

entitled “Becoming a Revelation 7 Church” (see Appendix Nine). The article introduced the 6-month MAP project that would be conducted from March through August 2017 and explained that the church council had given its approval for the project to take place at Mt. Calvary.

February 23—Held a one-hour teleconference with Dr. Rockenbach to discuss and refine the problem, purpose, and research question. Took careful notes resulting in the narrowing of the MAP research question focus on multi-ethnic, bilingual, combined worship.

February 28—Final signed copy of the MAP proposal and IRB application (see Appendix Ten) submitted to the D.Min. Committee at Concordia Seminary, St. Louis, Missouri.

March 1—Sent application to Dr. Raj for his final review and signature. Dr. Raj forwarded to Dr. Peter. Received answer from Dr. Peter that he would handle it from here.

March 3—Emailed surveys to Pastor Brighton in morning. He called me Friday evening and approved the surveys with a few minor edits. Discussed date to meet with members after each service the weekend of March 25–26 to recruit research participants and sign consent forms.

March 3—Emailed Dr. Raj and called him to discuss the MAP proposal and its implementation

- Asked TeeMeh to translate sermons, bulletins, and surveys from English to Karenni
- Asked Tu Meh to serve as a translator during combined worship
- Emailed all documents to Prof Kou Seying
- Emailed Dr. Peter to inquire about MAP hearing and confirmed my availability by phone

March 3—First Karenni worship team meeting. Reviewed the order of worship, added Invocation, Confession and Absolution, Sermon Hymn, and Benediction to regular weekly service. Changed announcement time to the very end of service. Changed children’s song to very beginning so the K–3rd grade children could be dismissed during sermon.

March 4—Held monthly congregational meeting (9–10:30) during which the Karenni chose a

name for their ministry/church: New Life. Then, led worship team meeting in afternoon and attended Small Catechism Bible Class on Confession - led by Glen (3–4:10)

March 5—Completed Sermon on Baptism (7–9:30)

- **Worship Prep 10:30-11 ... Set up church facing “TAG” wall**
- **Worship 11–12:30**

March 7, 2017—Received word that the MAP proposal and IRB application had been approved by the D.Min. Committee. Field research phase commenced.

March 10—Second Meeting with worship team. After lunch, discussed plans with TeeMeh for translation needs during the MAP.

March 11—Worship Team Meeting (2–3)—Discussed pros/cons of each worship set-up (1, 2, 3) and taught Bible Class on the Lord’s Supper (3–4:10)

March 12—Worship Prep meeting with Glen from 9:30-10:30, church set up from 10:30-11, and helped lead worship from 11–12:30

March 17—Met with Pastor Brighton to discuss Announcements in each of three services for MAP Research Participants (to be made on 18–19 March) and MAP presentations in church on March 25–26 to recruit research participants

March 18—Church Meeting (9–10:30)—Decided on set-up of church (options 1, 2, 3)... took a vote and selected option three toward wall with two doors. Also, discussed need for the church to build an altar. Aung Ku Lah volunteered to accomplish this important task.

- **Worship Team Meeting (2–3)**
- **Taught Bible Class on Lord’s Supper (3–4:10)**
- **Selected hymns (4:10–4:30)**
- **Watched Karenni youth play soccer (4:30–5:30)**

- Spoke with TeeMeh further about survey translation

Mar. 19—Completed Sermon on the Lord’s Supper #1 (7–9:30)

- Meeting with Glen from 10–10:30
- Worship Prep 10:30–11
- Worship 11–12:30
- Altar Planning—Met with Glen, Aung Kula, Shay Reh to plan dimensions for altar

March 18–19—Verbal announcements made in church by Pastor Brighton about upcoming combined worship services and the need for volunteer research participants.

March 19–21—Reviewed every hymn in the Karenni hymnal and song book to select all of the hymns in common with those found in Lutheran Worship (LW) and the Lutheran Service Book (LSB). A list was created with all hymn numbers (see Appendix Twenty-Five).

March 21— Met with Pastor Brighton for the first time to begin planning for the upcoming multi-ethnic, bilingual, combined worship services in April, June, and August.

March 25–26—Gave fifteen minute presentations after each of the three worship services to explain the MAP and the Informed Consent Forms (see Appendix Four). A total of twenty-seven research participants volunteered from the English-speaking worship community.

March 25, 7:00 pm—Spoke to Saturday evening volunteers after the Saturday worship service. Explained the project and reviewed each part of the Informed Consent Form and answered all questions. Nine volunteer research participants were recruited.

March 26, 9:05 am—Spoke to Sunday morning volunteers after early worship service. Explained project and each part of the Informed Consent Form and answered all questions. An additional 6 volunteer research participants were recruited.

March 26, 10:30 am—Helped to prepare the Annex for the 11:00 am Karenni worship and

oriented Vicar Aaron Sterling who came to serve as the guest preacher.

March 26, 11:45 am—Departed early from the 11:00 am Karenni worship service to go and speak to the Sunday morning volunteer research participants after the 10:45 English late worship service. Explained the project and each part of the Informed Consent Form and answered all questions. An additional twelve volunteer research participants were recruited.

March 26, 1:00 pm—Met with Glen and one of the Karenni men who is a carpenter to discuss building a wooden altar for the Karenni church. Decided upon appropriate dimensions. Then, met with translators to record the words from Matt 26:26, 28 where Jesus said, “Take and eat; this is My body” and “Take and drink; this is My blood shed for you for the forgiveness of sins.” Began memorizing these words of distribution in preparation for celebrating the Lord’s Supper.

March 26—Emailed the Survey Monkey web link to all English-speaking research participants except for two volunteers who preferred to complete a hard-copy of the survey. All English-speaking surveys were completed by April 15.

March 28—Wrote and submitted the April 2017 church newsletter article entitled “A Study of Multi-Ethnic Worship” (see Appendix Nine). The article summarizes the overall MAP project and extends an invitation to any members to become research participants who may have been unable to attend church on the weekend of March 25–26 when the presentations were made after each service.

March 28—Selected Scriptures for the first multi-ethnic, bilingual worship services at Mt. Calvary using those for the Second Sunday of Easter, Series A (changed the First Reading to 1 John 1:9–2:2 which would be used for both the Confession and the Sermon) and began work on the sermon which I had been assigned to preach by Pastor Brighton (see worship helps in Appendices Nineteen, Twenty, and Twenty-One).

March 25 and April 1—Announcements made to Karenni about upcoming combined, bilingual worship services and the need for volunteers to serve as research participants.

March 28—Wrote and submitted April 2017 church newsletter article entitled “A Study of Multi-Ethnic Worship” (see Appendix). Article summarized the overall MAP project and extends an invitation to any members to become research participants who may have been unable to attend church on the weekend of March 25–26 when the presentations were made after each service.

March 28—Selected Scriptures for the first multi-ethnic, bilingual worship services at Mt. Calvary based on the Second Sunday of Easter, Series A.

March 29—Completed an early first draft of the order of worship for the Sunday, April 23 worship service based on the notes taken from the meeting with Pastor Brighton on Tuesday, March 21. This draft was sent to Pastor Brighton who made needed revisions and edits.

The English draft was used to then layout a draft for the Karenni language version of the bulletins for April 22–23.

NOTE: It was decided on this day to only hold two combined worship services on April 22–23 rather than three. The Saturday evening 6:00 pm service and the Sunday morning 10:45 service would be combined worship services, whereas the early 8:00 am service would continue to be a regular service conducted only in English. This allowed all members to have the option of attending a multi-ethnic service or an English-only service.

March 29—Spoke to the President of the Congregation about the request to put Karenni sermons on the Mt. Calvary website. Made plans to attend the next meeting of the church council that would take place on Saturday, April 1 at 9:00 am (instead of the planned meeting on the second Tuesday that would have fallen during Holy Week).

Mar 31—Created draft of Saturday evening worship service. Continued learning and practicing the Karenni words for distributing the Lord’s Supper.

April 1, 9:00 am—Made presentation to Church Council regarding Karenni ministry update and the request to put Karenni ministry link on the website.

- **9:15 am—Karenni Church Planning Meeting**
- **2:00 pm—Worship Planning Meeting—church altar guild meeting**
- **3:00 pm—Bible Study on the Lord’s Supper**
- **3:45 pm—Survey of Karenni Worshipers for MAP Study**

April 2—First Communion Service. NOTE: This communion service was preceded by an elevenweek Sunday Sermon Series on Basic Christian Teachings using the topics listed below (lasting from Jan—Mar 2017) and a three month walk through Luther’s small catechism every Saturday.

- **Triune God**
- **Man**
- **Salvation by Grace**
- **The Word**
- **The Resurrection**
- **The Means of Grace**
- **Baptism**
- **Giving**
- **Lord’s Supper 1**
- **Lord’s Supper 2**
- **Lord’s Supper 3**

April 7—Completed early first drafts of the order of worship for the April 22–23 worship services (see Appendix Twelve). These drafts were sent to Pastor Brighton who made needed revisions and edits. The English draft was given to a Karenni translator who laid out a draft for the Karenni language version of the bulletins for April 22–23 (see Appendix Thirteen).

April 8—Taught on Apostle’s Creed Intro and Reviewed Law and Gospel.

April 8—After the Saturday afternoon Karenni Bible study, a presentation was made, twelve Karenni research participants were recruited who signed the Informed Consent Forms, and the survey was administered verbally with the use of a translator. Research participants recorded their answers manually on specially prepared answer sheets (see Appendix Three). This data was then inputted into Survey Monkey.

April 9–10—Prepared detailed, color-coded worship scripts (see Appendix Twenty-Four) for use by Pastor Brighton and Tu Meh, the Karenni translator.

April 11—Meeting with Pastor Brighton and Glen Megran. Reviewed worship service outlines and color-coded scripts. Then, went into the sanctuary and walked through the services in the church. Discussed the sound booth technology so that each of the two screens in the front of sanctuary could be used, the left side screen for English words and the right side screen for Karenni words.

April 14—Worked on sermon for the first combined worship service, “Fix Your Eyes on the Blood of Jesus.” Made decision to include sermon slides for the multi-ethnic worship services so that pictures could be projected which help to “tell a thousand words.”

April 15—After the Saturday afternoon Karenni Bible study, a second presentation was made to the Karenni and four additional Karenni research participants were recruited who signed the Informed Consent Forms. The survey was again administered verbally with the use of the same translator. These four research participants recorded their answers manually on specially prepared answer sheets (see Appendix Three) and the data was then inputted into Survey Monkey.

April 22—First multi-ethnic, bilingual, combined worship service held at Mt. Calvary on Saturday evening from 6:00–7:00 p.m.

April 23—Second multi-ethnic, bilingual, combined worship service held at Mt. Calvary on Sunday morning from 10:45 a.m.–12:00 p.m. (See worship bulletins in Appendices Twelve and Thirteen).

June 3—Third multi-ethnic, bilingual, combined worship service held at Mt. Calvary on Saturday evening from 6:00–7:00 p.m.

June 4—Fourth multi-ethnic, bilingual, combined Saturday evening held at Mt. Calvary on Sunday morning from 10:45–12:00 p.m. (See Pentecost bulletins in Appendices Fourteen and Fifteen).

August 12—Fifth multi-ethnic, bilingual, combined worship service held at Mt. Calvary on Saturday evening from 6:00–7:00 p.m.

August 13—Sixth multi-ethnic, bilingual, combined worship service held at Mt. Calvary on Sunday morning from 10:45–12:00 p.m. (See bulletins in Appendices Sixteen and Seventeen).

Aug 13–20—Conducted second quantitative survey using Survey Monkey (for English-speaking research participants) and oral survey (for Karenmi-speaking research participants)

August 19—Karenmi-speaking Focus Group met from 5:00–7:00 p.m. to answer qualitative survey questions, then completed the second quantitative survey from 7:00–7:20 p.m.

August 20—English-speaking Focus Group met to answer questions from 12:30–2:00 p.m.

August 20–27—All field research compiled

NOTE: Some photos of the multi-ethnic worship services and participants are included in Appendix Twenty-Seven.

APPENDIX TWENTY-SEVEN

**PHOTOS OF COMBINED WORSHIP SERVICES AND KARENNI MINISTRY AT MT.
CALVARY LUTHERAN CHURCH**



Saturday afternoon Bible classes taught using a translator to Karenni using Luther's Small Catechism.



Photo taken just prior to the combined worship service on Sunday, August 13, 2017.



Photo of multi-ethnic, bilingual, combined worship service on Sunday, August 13, 2017.



Group photo of Karenni worshippers taken after the worship service on Pentecost, June 4, 2017.



Multi-cultural, bilingual Christmas worship service on December 25, 2016.



Karenni choir singing at a Sunday morning Karenni worship service. Special music is included in nearly every worship service.



Regular Sunday morning Karenni worship service in the Mt. Calvary Lutheran Church Annex. Services are conducted in Karenni. Only the sermon, confession and absolution, communion liturgy, and benediction are translated from English to Karenni.

APPENDIX TWENTY-EIGHT

MULTI-ETHNIC, BILINGUAL WORSHIP PLANNING HELPS

This appendix contains some general ideas and notes gleaned from worship planning meetings that took place at Mt. Calvary that capture how the combined worship services were planned for future use at Mt. Calvary or other congregations conducting bilingual worship

- **In addition to the creation of complete English and Karenni worship bulletins, a color coded worship leader script is produced (see Appendix 24); one for the Saturday evening service and one for the late Sunday morning service. These scripts are only needed by the pastor(s) and the translator (s).**
- **Rehearsal meetings are held prior to every bilingual service to practice walking through the entire worship leader script and bulletin (where to sit, stand, speak, etc.)**
- **Name Tags for all adults and teenagers are prepared so that every worshipper is wearing a name tag in the combined worship services. The Karenni meet at the church annex to rehearse their song and dance, put on name tags, and head over the narthex 10-15 minutes before the worship services begin to meet and greet.**
- **Pastor makes announcements to invite and encourage English-speaking members to come 15 minutes early to the Sat eve and late Sun morn service to meet and greet the Karenni guests and to invite them to sit together with them.**
- **Decision was made to translate the entire message line by line during the service, but to shorten the sermon to a 7-8 minute homily. With translation, the time more than doubles. The Karenni literacy rate is at 10-20% therefore the service needs to be clearly translated since they can only participate and learn orally.**
- **Sermon Slides—Power Point slides are developed for every combined, bilingual worship service to assist the hearer in both hearing and seeing for increased comprehension of the Gospel.**
- **Worship Slides - English language slides will be created through the regular process at Mt. Calvary. Karenni language slides will include each part of the service and the verses**

to all hymns and songs. Two computers are used in the sound booth along with a splitter cable to allow the left screen to project English and the right screen to project Karenni. Sound booth operators arrive early on Saturday afternoon before the Saturday evening worship service to set up and rehearse the projection of slides.

- Scripture readings are done from the lectern in both languages. The volunteer readers will go up together and stand behind the lectern. After the 1st Reading is done in English, it will then be read in Karenni. Following that, the Epistle reading will be read in English followed by the Epistle in Karenni. The Gospel is read by the pastor who is preaching and the translator of the sermonette.
- A Karenni reader and English reader need to be recruited. These two volunteers go to the lectern together to read the Old Testament and the Epistle.
- Children—Karenni children are called to come into the service for the Anthem, Praise Dance, Gospel Reading, and Children's Puppet Ministry ... then dismissed back to Sunday school after puppet message is finished. Children's volunteers lead the children out at the beginning of the First Reading.
- Bulletins—After the worship services are carefully planned by the pastor and commissioned multi-ethnic ministers, the English bulletins are printed through the regular process at Mt Calvary. The Karenni bulletins are translated, saved as PDFs, and emailed to the church office for printing using the same bulletin covers.
- Ushers—4 Karenni ushers are recruited to stand in the narthex—two in the middle and one at each outside door to pass out the Karenni bulletins.
- Offering Time—Passing the Plates
(2 English & 2 Karenni come forward and serve together)
- Rationale for having only two combined services each weekend (Sat Eve and Sunday morn at 10:45 a.m.) and leaving the 8:00 a.m. service as a regular English-only service. The first reason is that few Karenni would likely come to the early service unless they were pressured to go (creating a negative experience). A second reason to not have an 8:00 a.m. combined service is that it would also provide an option to every member of the congregation to go to a "normal" service and not be "forced" to do combined worship if they are not interested. Providing an option for all members has been well received.

Announcements for the Karenni people in week preceeding combined worship services:

- Come early on Sunday, April 23 at 10:20 a.m.
- Come for the Saturday afternoon Bible class at 4:00 p.m. Then after, they can rehearse their song and dance, put on name tags, fellowship, then head over to the narthex by 5:45 p.m. (for 6:00 p.m. worship)

- **Come early on Sunday morning by 10:15 a.m for song rehearsal, rehearsal praise dance, put on name tags, fellowship, then head over to the narthex by 10:35 a.m. (for 10:45 a.m. worship)**
- **Explain to them what is said during the Greeting time ... “The Lord’s Peace” or “God’s Peace be with you” ... and the meaning**
- **Give directions to Ushers ... explain about passing out bulletins and offering collection**
- **Future planning—maybe have the Karenni kids sing a song in future combined service**

NOTE: A lot of time and effort goes into multi-ethnic worship planning:

- **Worship service planning**
- **Worship bulletin translation and printing**
- **Special sermon preparation**
- **Sermon slide preparation (pictures tell a thousand words)**
- **Translation rehearsal**
- **Worship slides**
- **Sound booth conversion**
- **Coordinating two computers and two screens**
- **Two techs & coordination**

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