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KAN IN DON NAH (ALL ARE WELCOME HERE):
A FRAMEWORK FOR DEVELOPING INTERCULTURAL WORSHIP PRACTICE
AT FIRST CHIN BAPTIST CHURCH OF NEW BERN, NORTH CAROLINA

A PROJECT
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BY
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KAN IN DOH NAH (ALL ARE WELCOME HERE):
A FRAMEWORK FOR DEVELOPING INTERCULTURAL WORSHIP PRACTICE
AT FIRST CHIN BAPTIST CHURCH OF NEW BERN, NORTH CAROLINA

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I give God all the glory for the amazing people in my life. It is with deep gratitude I dedicate this work to them for their love, support, and willingness in guiding me.

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I am seen, loved, and blessed.

ABSTRACT

The process of intercultural ministry across human boundaries is modeled throughout the ministry of Jesus Christ. Regardless of culture, the scriptures actively engage understanding of God's Word for all the people and His love to reach each one. This project sought to encourage a biblical understanding of intercultural discipleship by guiding the worshiping community of First Chin Baptist Church through a four-week ministry project to welcome and worship with non-Chin guests. Through a series of study on John 21:1-17, the community discovered a new biblical and theological foundation for understanding and guiding non-Chin guests before, during, and after worship to develop a framework for intercultural worship practices at First Chin Baptist Church.

“You are the salt of the earth. But if salt loses its saltiness
how will it become salty again? It's good for nothing except to be thrown
away and trampled under people's feet. You are the light of the world. A city on top
of a hill can't be hidden. Neither do people light a lamp and put it under a basket. Instead,
they put it on top of a lampstand, and it shines on all who are in the house. In the same
way, let your light shine before people so they can see the good things you do
and praise your Father who is in heaven.

-Matthew 5:13-16, *CEB*

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Chapter

1. INTRODUCTION

Jesus, the Light of the World, shepherds God's people to become catalysts for change. As both salt and light (Matt. 5:13-16 NASB), the worshipping church serves to bring strangers and neighbors into discourse with God. Therefore, a missional church guides as a light shining in the darkness, as a witness of God's love. A working definition that resulted from a collaborative effort states that worship is a "God initiated gathering of the community, a Christ-centered, Spirit-guided, earthly celebration offering honor and praises to God."¹ This definition relates to my experiences of worship at First Chin Baptist Church of New Bern (FCBC), a congregation that gathers together with a legal and self-identification as Myanmar refugees. As the sole native English-speaking believer in our congregation, I embrace the role to serve in a culture different from my own. As such, I have uniquely experienced the dual identify as both stranger and neighbor with this congregation.

Intercultural communication involves "practices related to face-to-face interaction between people whose cultures are significantly different from one another."² In a process targeting intercultural ministry awareness, First Chin Baptist Church participated in a four-week sermon-workshop series which offered a theological framework to develop intercultural worship practice with English-speaking guests. FCBC discovered a

¹ Gardner-Webb University DMin Cohort, "Worship," *DSDM520: The Ministry of Worship*. Gardner-Webb University, Boiling Springs, October 27, 2016.

² Committee on Cultural Diversity in the Church, *Building Intercultural Competence for Ministers: Modules for Training Workshop* (Washington, D.C: United States Conference of Catholic Bishops, 2014), 42.

calling to offer grace as worship hosts in our love for Christ while recognizing cultural differences are God given gifts in lieu of difficulties to resolve. The project provided a framework based on John 21:1-17, developing intercultural ministry practice to welcome and guide English-speaking guests into inclusive worship participation.³

Project Setting

First Chin Baptist Church, is a “personalized-ethnic” church, a community of believers (church, staff, and leadership) identifying with and serving the Hakha Chin community and has little to no interaction from other cultural groups.⁴ As a congregation of Myanmar refugees, FCBC comes together for primarily two reasons: to worship in the native language of the Chin State of Myanmar and to serve the Hakha-Chin speaking population in New Bern, North Carolina. Apart from myself, the Senior Pastor and Board of Deacons share the same Chin ethnic demographic as the congregation. The mission of FCBC is simple. We gather to proclaim the message of Jesus Christ, “*Keimah hi lam le biatak le nunnak ka si* - I am the way, truth, and the life” (John 4:16).⁵ This community is a close-knit group of 97 Myanmar refugees from the Chin state of Myanmar. The FCBC demographics are blue collar families, aged new born to almost 60 years old, with the adults having been formally educated in Myanmar from ages 5-18. All members now live within the city limits of New Bern, North Carolina.

³ Committee on Cultural Diversity, 30.

⁴ Committee on Cultural Diversity, 30.

⁵ See Appendix R.

The coastal city of New Bern is located at the junction of the Neuse and Trent Rivers. The historic downtown waterfront is home to Tryon Palace, the first capital of North Carolina and is the birthplace of Pepsi Cola. Approximately 30,101 people live within New Bern city limits⁶ with 102,578 people living in Craven County.⁷ The approximate number of Myanmar refugees living in New Bern is unreported, however FCBC is one of six churches in New Bern self-identifying as a Christian Burmese Church.⁸ Each church was formed to accommodate a different region and language culture of Myanmar.

Journeying to the United States, “first-generation” members of FCBC arrived between 2002 and 2012. The children in the congregation born in the United States are considered 2.0 diaspora generation.⁹ Refugee identity and status is determined by the United Nations High Commissioner for Refugees (UNHCR) in compliance with both national and international laws. The agency protects people displaced from their native

⁶ “Quick Facts: New Bern North Carolina,” United States Census Bureau, accessed April 20, 2018, <https://www.census.gov/quickfacts/fact/table/newberncitynorthcarolina/PST045217>.

⁷ “Quick Facts: Craven County North Carolina,” United States Census Bureau, accessed April 20, 2018, <https://www.census.gov/quickfacts/fact/table/cravencountynorthcarolina/PST045216>.

⁸ In addition to First Chin Baptist Church, other Myanmar refugee congregations located in New Bern, North Carolina include Emmanuel Christian Church, Didem Carson Mission Church, Karen Baptist Church of New Bern, Chin Baptist Church, and Calvary Harvest International.

⁹ See a detailed accounting of the journey of Chin refugees from Myanmar by C. K. Hrang Tiam, “The Chin Diaspora: A Great People Resource,” *Torch Trinity Journal* 13, no. 2 (2010): 207-217.

country to aid with their voluntary resettlement to a third country.¹⁰ According to Article 1A (2) of the UN Convention, refugee status pertains to:

A person who...owing to a well-founded fear of being persecuted for reasons of race, religion, nationality, membership in a particular social group or political opinion, is outside the country of nationality and is unable or, owing to such fear, is unwilling to avail himself of the protection of that country; or who, not having a nationality and being outside the country of his former habitual residence as a result of such events, is unable or unwilling to return to it.¹¹

Broadly speaking, refugee identification and resettlement includes those persons who have become affected by manufactured crises of socio-political conflicts and are unable to return to their homeland without threat of violence or death.¹² Individual accounts of FCBC members fleeing persecution from Myanmar to the United States are stories of abuse, near death experiences, arduous journeys to refugee camps in Southeast Asia, disenfranchisement, abandonment, loss of comfort and family, and other risks.

Successful resettlement to New Bern, North Carolina from the Chin State of Myanmar was foundational to the existence, culture, and name of First Chin Baptist Church of New Bern (FCBC). This church honors its culture and holds on to memories of Myanmar while living in North Carolina.¹³ Beginning with house church meetings in

¹⁰ “Refugee,” United Nations High Commissioner for Refugees, accessed February 1, 2018, <http://www.unhcr.org/3d464c954.html>.

¹¹ United Nations High Commissioner for Refugees.

¹² United Nations High Commissioner for Refugees.

¹³ This is typical among people who live outside their homeland. Robin Cohen explains that people in diaspora continue to have a “collective memory and myth about the homeland, including its location, history, and achievements” (*Global Diasporas: An Introduction* [Seattle, WA: University of Washington Press, 1997], 26). Also see, Tereso

2002, this community is growing with births, marriages, and new memberships. By 2005, accommodating worship in single-family homes became increasingly difficult due to the size of the congregation. Forming a faith partnership with First Baptist Church New Bern, the congregation relocated into a larger setting within the Family Life Center of First Baptist. The servanthood and rent-free agreement of the faith partnership provided pastor licensing and ordination, a larger meeting space, ample parking during worship, and an opportunity for FCBC to tithe towards the purchase of a church facility.

In 2015, I joined the congregation as Associate Pastor, with no previous experience of the language or culture. Today, I speak and read a limited amount of Hakha Chin and I am continuing to grow in proficiency. In 2016, FCBC purchased and converted a 4,000-square foot building located on one acre in the City of New Bern. In an act of fellowship and love, the congregation presented me with the Chin name, Dawtchin in 2017. When translated into English, Dawtchin means “love the Chin people.” As Reverend Dawtchin, the name embodies a special gift of inclusion which honors my servant leadership role. On Sundays when preaching to the congregation, my sermon is orally translated into Hakha Chin by the Senior Pastor, Reverend Vanbawi Ven. The pastor is fluently bi-lingual in Hakha Chin and English. Congregationally led, the senior pastor serves as the spokesperson for the congregation after collective decisions are made by the membership.

FCBC is affiliated with Chin Baptist Churches U.S.A. (CBCUSA), an organizational ministry partner of the American Baptist Churches U.S.A. and the Baptist

C. Casino “Why People Move: A Prolegomenon to Diaspora Missiology,” *Torch Trinity Journal* 13, no. 1 (2010): 19-44.

World Alliance. Throughout North America, ninety-five Chin churches are connected in membership to the denominational mission and purpose of the Chin Baptist Church USA (CBCUSA) located in Indianapolis, Indiana. Their mission, “to have fellowship and to help support each of CBCUSA churches and to spread the Good News of Jesus Christ” is a high priority at FCBC. Affiliate churches share in pastoral visits, social events, and worship. FCBC regularly worships with Chin Christians in Charlotte, Raleigh, and Jacksonville, North Carolina. Pastors, praise teams, women’s groups, and men’s groups fully participate in family reunion-like events, complete with authentic Chin meals. These events open the missional circle and provides important cultural networking in neighboring cities. In addition, FCBC members connect regularly with members in other cities for job and educational opportunities, and the introduction and development of personal relationships. FCBC is an active participant in the national Chin community.¹⁴

Statement of the Problem

First Chin Baptist Church of New Bern worships in the traditional culture of the Chin State of Myanmar (formerly Burma).¹⁵ When I visited for the first time in 2015, I did not understand the words spoken in worship or written in the worship literature

¹⁴ Chin Baptist Churches U.S.A, “About,” accessed February 10, 2018, <https://cbcusa.org/>.

¹⁵ Michael Aung-Thwin, David Steinburg, and Maung Htin Aung, “Myanmar,” *Encyclopedia Britannica*, accessed April 20, 2018, <https://www.britannica.com/place/Myanmar>.

because Hakha Chin is the native language of FCBC. As Associate Pastor, I began serving with no knowledge of the Chin culture. Apart from worshipping with Greek Orthodox and Latinx congregations, my previous ministry experiences were limited to Western-styled, English-speaking, single ethnic congregations in North Carolina, Virginia, and Westray, Scotland. Based on my experience, I believe sharing common language with these congregations provided immediate understanding and cultural engagement. While serving FCBC, I became aware of my own cultural limitations. Primarily, I recognized my dependence on the English language as a major component of my worship history. This fact awakened me to the privilege, ease, and boundaries of previous church experiences and has since inspired me to reach across cultural boundaries for Christ as an intercultural minister; a pastor intentionally seeking, serving and sharing to cross traditional boundaries of ethnicity and culture. I have transitioned as a spectator with limited communication, to a participant and inclusive member of this faith community.

FCBC's missional outreach into the English-speaking community is limited due to language differences; however, opportunities for intercultural discipleship become available when English-speaking visitors arrive through the doors of FCBC to worship with the community. Currently, English-speaking visitors receive little to no guidance before, during, or after worship. Instead, members have offered non-verbal greetings, primarily smiles, nods, and handshakes to non-Chin guests. While language and cultural gaps restrict the sharing of worship between congregants and English-speaking guests, each member is a valuable witness of God's love to be shared and communicated. This ministry project was designed to aid our congregants to discover a framework for

developing intercultural worship practice at FCBC. I believe this project demonstrated our desire to obey Christ in welcoming the stranger to invite them in. (Matt. 25:35c)

In support of this ministry need, Lifeway Research contacted one-thousand Americans by phone to identify ethnic minority worship challenges with congregations demonstrating “ethno-racial separation.”¹⁶ Sixty-six percent of the respondents had never regularly attended a place of worship as an ethnic minority, with fifty percent indicating churches in America were too segregated. Twenty-two percent of the respondents reported they would feel uncomfortable to worship with a congregation as an ethnic minority. Of those experiencing worship as an ethnic minority, they stated their minority status “hindered them from being more involved”¹⁷ Lifeway’s research identifies how cultural discomfort hinders the willingness to worship in unfamiliar cultural spaces and a ministry need for intentional missional actions of intercultural hospitality. In addition, Cooperative Baptist Fellowship of North Carolina Congregational Research¹⁸ identified the broad needs of a portion of their statewide membership with seventy-three primarily white ethnic churches. Two-fifths of the issues identified by participants referred to the challenge of reaching the changing demographics within their own communities. Ethnic homogenous churches are awakening to a call to reach communities growing in ethnic

¹⁶ Robert Putnam and David Campbell, *American Grace: How Religion Divides and Unites Us* (New York: Simon & Schuster, 2010), 291.

¹⁷ Lifeway Research, “American Views on Church Segregation: Phone Survey of 1000 Americans,” accessed February 22, 2018, <http://lifewayresearch.com/wp-content/uploads/2015/01/American-Views-on-Church-Segregation.pdf>.

¹⁸ K. Seth Hix, *CBFNC Congregational Research* (Winston-Salem, NC: Cooperative Baptist Fellowship of North Carolina, 2016), 22.

diversity. Like many homogenous churches in North Carolina, FCBC's first opportunity for intercultural ministry may begin with visiting guests who do not speak the Chin language. For this doctoral project, except for the teenagers born in the United States, most of the participants are Hakha Chin speakers who relocated to the U.S.A. as refugees from the Chin State of Myanmar. The visiting minority are English-speaking, native-born Americans. This project addressed an opportunity for FCBC to facilitate and encourage inclusionary worship participation with the minority group of English-speaking guests. As a result, the congregants recognized the image of Christ in visiting strangers, the need for discipleship across cultural boundaries as hosts of God's grace, and the responsive acts of love to others as Christ.¹⁹

Project Goal

First Chin Baptist Church is committed to sharing the Gospel of Jesus Christ and serving each other. It is also a community helping members navigate resettlement in New Bern, North Carolina. The critical missional work of the church primarily focuses on aiding members in spiritual, familial, financial, legal, medical, and other resettlement needs. The arrival of English-speaking visitors presents another opportunity. While a limited number of congregants have projected friendly, non-verbal gestures to non-Chin guests, it is my observation many of our Hakha Chin only speaking members are uncomfortable to greet guests due to language differences. In fact, non-Chin visitors receive little to no guidance or information about the culture and sit in isolation during

¹⁹ Committee on Cultural Diversity, 26-33.

worship. This echoes the narrative in Acts 8:29-31, where the Spirit of God instructs Philip the Evangelist to meet a foreigner who is reading Scripture. “Then the angel said to Philip, “Go up and join this chariot.” Philip ran up and heard him reading Isaiah the prophet, and said, “Do you understand what you are reading? And he said, “Well, how could I, unless someone guides me?” Philip changes his physical position from behind the chariot to “go up,” sits with the man and engages in conversation to interpret the words of Isaiah. Philip’s positional change alters the Eunuch’s understanding of God’s word. The Eunuch is “receptive to the truth.”²⁰ Guiding the stranger through the scriptures is God’s call to Phillip, a believer. In contemporary context, Philip represents all believers and God continues to call each one to guide those who are willing to hear the truth. At FCBC, the people who are “receptive to the truth”²¹ are English-speaking visitors entering through the doors of the church to worship. Our positional change is to guide non-Chins to experience God’s Word.

To accomplish this, I offered a four-week sermon and workshop series based on John 21:1-17. This project sought to help FCBC understand the missional importance of sharing our Christian cultural worship of God with others. For example, during communal prayer (*Zapi Thlacam*) individuals speak personal prayers out loud for all to hear. This type of prayer allows members the opportunity to pray personal testimonies of thanksgiving and lament alongside each other, at the same time, but not in unison. First-time guests who do not speak and understand the Chin language may be startled and

²⁰ William H. Willimon, *Worship as Pastoral Care* (Nashville: Abingdon, 1979), 72.

²¹ Willimon, 72.

confused by what they are hearing. An explanation to visiting guests concerning the details of this type of prayer may eliminate the surprise of hearing the congregation praying individually, all at once. Consequently, English-speaking guests may then feel comfortable to join in and pray along with the congregation in their own English language. Without explanation, the guest may fail to understand the element of this prayer practice and it would hinder his or her active participation. This project is a process to recognize the missional value of inviting others to share our unique cultural experience with God, including those who are receptive to the message of God's love. By pursuing an understanding of a theological foundation to lead non-Chin guests into "ecclesiastical integration and inclusion,"²² this project provided a church-wide missional opportunity to develop a framework for intercultural worship practice.

Means of Evaluation

FCBC participated in a four-week sermon – workshop series held on four non-consecutive Sundays in the church sanctuary. Prior to the initial promotion to the congregation, the first evaluation needed for the project was to identify post sermon worship experiences of non-Chin participants; these were native English-speaking guests attending worship at FCBC. I personally invited nine first-time guests to worship at FCBC for this purpose. Subsequently, I used a Likert-styled nine-instrument survey to document and evaluate their experience.²³ Non-Chin participants identified their comfort

²² Committee on Cultural Diversity, 30-31.

²³ See Appendix C.

level to participate in the worship practices of FCBC, including singing in Hakha Chin, clapping, and praying with a Chin-speaking congregation. In addition, guidance received from members of FCBC before, during, and after worship was also documented. Following this, I obtained the qualitative and quantitative data out of the various diagnostic tools from FCBC members to document the participants' level of awareness, including their understanding of and comfort in intercultural worship practices with non-Chin guests.

During the launching of the project, two quantitative survey instruments based on the Likert-styled response were administered to FCBC participants. The goal was to provide data for each member's past experiences and participation in at least one of the worship practices. The surveys, a nine-instrument Pre-Test Chin Worship Experience (Appendix 6A) and a ten-instrument Target Group Pre-Survey (Appendix 4A) were administered to determine awareness of intercultural worship experiences, comfort levels to greet non-Chin guests in Hakha Chin or English, the importance of worship guidance, and specific acts of guidance to English-speaking guests.

Between the pre and post-test evaluations, Likert-styled Post-Sermon (Appendix L) and Post-Workshop surveys (Appendix M) provided data from all sessions including, an evaluation of the learning sessions, the presenter, and the environment.²⁴ Each week, the Post-Sermon evaluation offered the final statement, "This is what I learned that I did

²⁴ Linda Marie Jones, "Discovery and Integration: A Framework of Spiritual Formation for the Leadership team of Via Faith Community at Winston-Salem, NC" (D.Min. Project, Gardner-Webb University, 2014), 106-107.

not know before.” The statement allowed participants to freely journal any new knowledge gained during the sermon message.

After completion of the sermon-workshop series, four final post surveys were provided and completed by FCBC participants to document their comfort level for future engagement with non-Chin guests; they also wrote final thoughts of their overall experience and environment. These surveys included Post-Chin Worship Experience Survey (Appendix J,K), Target Group Post Survey (Appendix F,G), Journal Summary (Appendix N) and Evaluation of Environment (Appendix M). The final instrument was inclusive of both a Likert-scale and short journal entry. The success of the project was determined by assessing the insights and lessons that FCBC members gained from their participation throughout the process of the project, thereby recognizing the opportunity and need to build a framework for developing intercultural worship practice at First Chin Baptist Church of New Bern.

2. PROJECT DESCRIPTION

In addition to building a framework for developing intercultural worship practices, this project sought to encourage a biblical understanding of discipleship across cultural boundaries and identify comfort levels for engagement. Since arriving to North Carolina, FCBC members have navigated different ethnic cultures in the work place, school, and in community areas where cultural isolation is less evident. As such, by focusing on reaching across a cultural boundary for Christ, I hoped this project would benefit the congregation personally, professionally, and socially as they experienced life in New Bern, North Carolina. This project sought to shine a light on the cultural gifts of this community while discovering tangible methods to engage intercultural discipleship with non-Chin guests.

Initiation of Project

Without revealing the details of the project, I met with Pastor Ven on three separate occasions to discuss aspects of the project including choosing bi-lingual group leaders, participation by congregational members, project timeline, and translation of all resources. Prior to our first meeting, I considered requesting random volunteers from the congregation. However, based on the large number of participants needed, coupled with the large number of young children in our congregation, Pastor Ven discussed potential participants to ensure only one parent participated in the project while the other parent tended their children during the workshops. We were then able to confirm an adequate number of participants to complete the project. He was confident the congregation would willingly volunteer knowing their individual childcare needs were addressed.

Consequently, in families with small children, only one parent participated in the workshops.

For translation of the documents from English to Hakha Chin, I contacted a Christian Chin brother from Raleigh, Van Duh. Consideration was given for having Pastor Ven translate the documents, however, this arrangement would have biased the pastor's participation and experience. Utilizing a non-FCBC member for translations allowed Pastor Ven full engagement with the congregation. Lastly, it was hoped this sermon and workshop experience would encourage him to continue to use the newly learned best practices to lead the congregation for future intercultural engagement. After the survey instruments were provided to Van Duh, the translated documents were returned to the presenter two weeks prior to the project launch. All information received by the translator was then transferred to either a single-sided document with Hakha Chin and English translations on the same side or double-sided instruments; Hakha Chin on the front and the English version of the document on the back. The two formats of one and two-sided documents were determined based on the length of the Hakha Chin translations. Longer translations required the two-sided approach, while shorter translations fit easily on one side of the page.

A total of thirty-seven people participated in the ministry project and data was collected from all participants identified in two groups. Group One consisted of nine non-Chin adults who upon my request, without prior notification to the church, visited to worship on random Sundays prior to the official launch of the project. Non-Chin participants were first time visitors and invited by the presenter to join FCBC for worship during a three-week window, prior to the launch. Upon confirmation of their acceptance,

each participant signed an Adult consent form and received a sealed blank envelope containing 2 items, a Non-Chin Post Worship Experience Survey (Addendum 3), and a stamped envelope addressed to the researcher. Each participant was directed to attend a worship service at First Chin Baptist Church, open the envelope after they left the church premises, fill in the survey, place the document into the stamped envelope, and return the documents via regular mail within 24 hours of their visit. In addition to these requests, the non-Chin guests were informed that the researcher would not be present at the church during this three-week period. I did this to avoid bias on my part as a researcher and possible influence on the experience. Group Two included twenty-eight FCBC members of various ages, marital, and gender demographics. On Sunday July 22, 2018, the Senior Pastor announced the project to the congregation during regular worship service and an informational session immediately following the worship service.

In order to provide a more detailed explanation of the project, Pastor Ven suggested the names of group leaders, and participants; he also confirmed to the congregation this was a volunteer ministry project and not a requirement for any member's participation. During this announcement, I observed smiles and laughter from the congregation signaling something new was starting. The pastor conveyed his excitement and announced in jest this project was also new to him, because the surveys were translated by a fellow Chin in Raleigh, North Carolina. After the service, I provided a brief explanation of intercultural ministry and worship practices. I felt the need to encourage the congregation to provide truthful answers in lieu of answers they believed would have positive results. There was an air of excitement after this statement. I again reiterated to the congregation all surveys were anonymous and the importance of

receiving true answers to the questions. It was necessary to state this information several times because the data collected from the participants had the ability to identify a change in behavior, if any. In other words, how does the congregation engage before, during, and after worship with non-Chin guests? Another point mentioned was a statement of respect for the worship culture as a Hakha Chin Christian fellowship of believers. The goal was not to alter this image, but rather to celebrate the image of God in each member by sharing the unique worship of the church with those who choose to visit the church for worship. During the meeting, several members confirmed their anticipation for the project, briefly met with their group leader, chose a slip of paper indicating a random participant number, and signed Adult Consent forms for participation. Participants were asked to memorize their individual numbers which would be placed at the top of all documents in the weeks to follow. After completing the Pre-Test Chin Worship Experience (Addendum H, I) and Target Group Pre-survey (Appendix D, E), all forms were gathered by the group leaders, placed into file folders. The file folders were given to the researcher by the group leaders to ensure anonymity of participant responses.

Week 1: Sermon and Workshop (July 29, 2018)

On July 29, 2018, the project officially began during regular scheduled Sunday worship time from 1:00 – 3:00 pm. Using John 21:1-4 as the preliminary biblical foundation to frame intercultural worship practice with the congregation, the sermon focused on encountering the stranger. The worship service began on time with the senior pastor present to translate the sermon without previous knowledge of the message

content. Before the service began, a visual marker was utilized to indicate to the congregation what they were about to encounter was something new.

An easel was placed at the front of the church facing the congregation. On the easel was displayed, a two-leveled gold painted canvas to bring attention to the subject of the sermon. The English word “stranger” and Hakha Chin translation, “khual” were spelled out with pre-printed black lettered cue cards on brown cardboard.²⁵ The visual display was designed to assure the congregation collectively maintained the same meaning of “stranger” as “khual.” Previously, the pastor explained the possibility of Hakha Chin words having several meanings. For the biblical focus of this ministry project, the display eliminated any ambiguous meaning of the word “stranger”. In addition, the display provided a visual intercultural experience by offering both languages. As hoped for, several members began reading and commenting on the words placed at the front of the church. Other members were curious and asked why the words were placed on the canvas. Answering it was part of the sermon; anticipation and excitement was reflected on the faces of many participants as they waited for an explanation.

The worship service began as indicated in the bulletin.²⁶ After the prayer by Upa Pa Mang and a beautiful opening greeting (Pumh Hruaitu), the praise and worship team led the congregation with an expression of songs. Additional highlights of the worship service included Bible Reading (Bibal Rel), Mass Prayer (Zaapi Ca thlacam), and the

²⁵ See Appendix S.

²⁶ See Appendix R.

youth (Mino) offering a song of worship (Hlaremh) prior to the sermon. As customary after the song, the presenter was introduced into the pulpit followed by the normal cultural practice of congregational clapping. This gesture welcomes the pastor to the pulpit and honors their willingness to share God's word. Entering the pulpit from the front row of the church, the presenter shook the hand of Upa Pa Mang and stood at the podium. Looking into the congregation, the presenter initiated the call and response, Hallelujah – Amen. This was the official start of the ministry project.

At the onset of the sermon, the congregation was expectantly waiting for something different and intently listening for the message. Instead of beginning with the usual prayer, the congregation was asked, "If we had never met before, how would I greet you? The congregation appeared surprised by the question with no audible response. With the microphone in hand, the presenter stepped out of the pulpit into the congregation and stood quietly for answers. The congregation recognized an audible response was necessary and members began to smile and laugh. Handing the microphone to different people, the congregation was observed to come to life suggesting verbal greetings, handshakes, and introductions. One congregant remarked, "You could tell me you like my shoes," as he pointed to his feet. The congregation erupted in laughter. The worship setting took on an informal atmosphere and the congregation appeared to be more relaxed in the chairs during this brief discussion. The purpose of the initial question and answer period was two-fold.

First, it interrupted the worship routine, allowing the congregation to metaphorically step outside their comfort zone of solely listening in the pews to participating during the message time. Secondly, it provided a platform to begin thinking

about encountering strangers, in this case non-Chin visitors. After thanking the congregation for their answers, the reading of the scripture and prayer began the formal message. The sermon focused on several actions of Christ on the beach at the Sea of Galilee. The disciples did not recognize the resurrected Christ, the Son of God who was standing at the shore. During the sermon, a contemporary application of the text was introduced to encourage the contemporary understanding of our encounters with English-speaking guests who present themselves on our shores (the front door of our church) as an encounter with Christ. Since we are all made in the image of God, arrival of non-Chin guests becomes an opportunity for intercultural ministry and to “welcome the stranger as neighbor” (Matthew 25:35) At the conclusion of the sermon, the idea of encountering strangers was reinforced with the statement, “surely when the stranger is before us, we can respond just as if Christ was standing at the shore or in our case, at the church door.” The final song and prayer were called by the worship leader. Worship ended with a standing doxology and sending prayer.

After the two-hour service, the congregation began exiting the sanctuary until the pastor reminded everyone of the workshop beginning to start. The congregation responded in laughter and shaking their heads to confirm the added session. Within ten minutes, the participants returned to the sanctuary to begin the workshop. This short break accommodated the participants to move around inside the sanctuary, outside in the parking lot, and provide a restroom break. Prior to the start of worship, group leaders were instructed to choose one of four colors to represent their group. The color-coded folders were added to encourage a team-like grouping within the congregation and each week the folders would be utilized throughout the four-week process. The groups were

encouraged to support each other during the process of reading and completing surveys and open discussion. Married Men's group leader chose blue folders, Married Women's group leader chose the color of red, the Youth Adult's group leader chose yellow folders, and the Single's group leader chose the color purple. During the break between worship and workshop, group leaders were provided pens, surveys, and their color-coded folders for each participant in their group. With twenty-eight participants seated in the sanctuary, group members were easily identified by the color of the folder. Even with this identification, groups were encouraged to sit together to aid in the translation process.

Because generational culture and language exists at FCBC, shared language was advantageous for many members of our congregation to retain trust within their peer group. In other words, there was an unspoken ease in married women in the same group, married men working together, a separate youth group, and the single adults sharing their time together. Participants were reminded the surveys were provided in English and Hakha Chin; they were also encouraged to help others, if needed. A lively conversation erupted as everyone begin completing the first survey: Week 1 Post-Sermon Evaluation.²⁷ After completion, participants placed their survey inside their own folder at which time, Week 1 Workshop officially began.

The workshop began with prayer and a brief discussion: How do we encounter English-speaking visitors at FCBC? The congregation was asked to personally consider the question, what would it feel to visit a church where you do not speak the language or understand the customs. Many remarked, they had already experienced this situation.

²⁷ See Appendix L.

There was ample discussion including the difficulty of understanding the language.

Several volunteers confessed they were uncomfortable to meet strangers at FCBC due to language differences. Focusing on the sermon text of encountering the stranger, groups discussed different types of actions or practices to welcome the non-Chin stranger as a neighbor? After a fifteen-minute group discussion, group leaders shared their results.

During the workshop, it became evident to many in the congregation that while language may be a barrier when encountering a stranger at FCBC, there are many options on how it is possible to welcome non-Chin strangers. A framework of transparency, willingness, and cooperation was beginning to develop with a theological message and practical understanding of intercultural worship practice during the workshop.

The congregation was reminded again about the comfort level and failure of the fishermen to recognize God's presence in the resurrected Christ. In the comfort of the enjoyed activity of fishing, the disciples did not recognize Christ at the shore. The congregation was then asked the following question: In the comfort of our Chin worship, are we able to recognize our English-speaking guests as an opportunity to hear and see Christ in our midst? After discussion and remarks from the congregation, two questions followed. Even though the stranger does not speak our language and we may find discomfort in greeting a non-Chin guest, can we encounter the stranger with welcoming acts of smiling, handshakes, and a simple greeting? What actions share the light and love of Christ in our encounters? Groups discussed their understanding of visiting guests as a moment for ministry. The group discussions continued for several minutes before concluding the session, thanking the participants and ending the workshop in prayer.

Immediately following prayer, post workshop assessments were provided to the participants for completion. Group leaders worked closely within their group to assure everyone understood the process, completed the answers, and inscribed their number at the top right-hand corner of the page. This first attempt to complete the workshop and assessments seemed to take longer than anticipated, however all assessments were completed, collected by the group leaders, placed into individual folders, and returned to a table at the front of the sanctuary. The workshop was completed in seventy minutes.

Week 2: Sermon and Workshop (August 5, 2018)

On the first Sunday of August during a regularly scheduled worship, the second gathering took place at FCBC. There seemed to be more activity in the sanctuary prior to the service, which may have been a result of group leaders handing out team group folders before service. In addition, there was more laughter and chatter as the congregation readied for worship to begin. For this week, three different visuals were implemented. The first visual, the easel and canvas displayed the English words, “right side.”²⁸ In addition to this visual cue, the presenter taped an outline of a boat on the sanctuary carpet and placed a chair in the center of the invisible craft. The boat outline was twenty-five feet long and seven feet wide in the center, reducing to a point at both ends of the boat. The plan was to bring the congregation as close to the fishing scene depicted in scripture. Additionally, a fishing net was acquired, and the presenter practiced throwing the net for several days before worship service. Unfortunately, the net continued

²⁸ See Appendix S.

to tangle up after each throw. Consequently, another option was needed since the practiced throwing skills were not worthy of sharing with the congregation.

Fortunately, the pastor arrived early before service and when asked about if he knew how to throw a fishing net, he responded, “All of us know how to throw this net.” The researcher was elated, surprised, and relieved, and she had not imagined that the church family had spent much time fishing on the water. Consequently, one of the church deacons volunteered to throw the net during the sermon portion of the service. With a very large smile, he stood by for his cue. With the net carefully placed on the chair, the congregation eagerly anticipated the start of the service.

This week’s worship leader, Upa Moses Ceu Hniag opened the gathering with a greeting (Pumh Hruaitu) and prayer (Hramthawk Thlacam). The worship flow was typical for our Sunday afternoon service.²⁹ An especially emotional moment ensued as one member gave testimony about a recent challenge and asked for prayer for her family. During worship service, the presenter normally does not utilize a translator, but in special situations the pastor or another bi-lingual member will assist in a general translation. The members are always accommodating to this request. As one of the many ways of navigating personal cultural differences with the congregation, the translations are helpful in knowing, understanding, and accommodating the details of special needs in the church.

This has been a helpful practice learning the congregational language, Hakha Chin. After mass prayer (Zaapi Ca Thlacam) and song (Hlaremh), the introduction came to preach God’s word. Walking to the pulpit, the fisherman was prompted to begin

²⁹ See Appendix R.

throwing the net in front of the congregation. When given the cue to stop fishing, he sat in the chair and waited for his next cue. This action continued again and again throughout random parts of the sermon. The congregation intently observed the fisherman at the front of the church. Unexpectedly when he first began throwing the net, the congregation engaged in giving our fisherman tips on throwing the net with style. It was a lighthearted exchange and the sermon was paused until the congregation organically brought their focus back to the podium. As the fisherman threw his net, the congregation was storied back to the sights and sounds at the Sea of Galilee.

The scripture focus continued with John 21:5-7. Focused on the actions of our fisherman at the front of the church, the sermon illuminated throwing, catching, and pulling on the right side of the boat. The message highlighted the story of the disciples, fisherman who became fishers of men. In the contemporary setting, modern day disciples are also called to be fishers of men. The scripture metaphorically calls our congregation to fish on the right side of our boat. In other words, by using our same skills of throwing, catching, and pulling, we can honor intercultural ministry to “catch some” and reach disciples for Christ. In the sermon, the fishing actions were translated into ministry actions. For example, throwing our nets can be demonstrated in what we put out into the world, i.e. bulletins, signs; catching can be demonstrated by verbally and non-verbally greeting visiting guests. Pulling can be demonstrated by offering orientation of worship practices including guiding English-speaking visitors before, during and after worship. After a song, doxology, and final prayer, the service concluded.

At the end of the service and the customary shaking of hands, the congregation sat down within a few minutes to begin the workshop. Group leaders began handing out

Post-Sermon Evaluations (Appendix L) and Post Workshop Evaluations (Appendix M) in their groups and individuals began the process of evaluating the sermon. After 17 minutes, participants were ready to start. Beginning the workshop in prayer and relating the sermon to the ministry goal, the congregation was asked, “What are the usual activities of FCBC when it comes to reaching others for Christ?” Participants responded quickly. Some of the responses included, “We print bulletins, we greet the people we see, we use a screen to display songs and prayers, and we pray and sing together.”

My goal for this workshop was for the congregation to identify a contemporary application of the sermon based on the Gospel of John. I wanted the participants to understand the importance of allowing Christ to direct us as we utilize gifts and skills before, during, and after worship. The conversation focused on ministering to Hakha Chin and English-speaking guests. In the Bible, the actions of fishing were familiar and normal, but the same actions changed when the disciples obeyed Christ and fished on the other side of the boat. In the contemporary context, worship practices are familiar and normal inside our own culture, but the same actions change when we obey Christ and disciple on the other side of cultural differences. Several members spoke about their comfort and discomfort to talk with English-speaking guests and hesitation to approach a non-Chin guest.

As we discussed solutions for these members, several suggestions were offered in the groups. One participant suggested designating young adult members who are fluent in the English language to initiate greetings and then sit with English-speaking guests during worship. This action would provide an opportunity to share understanding of the worship culture on a one-to-one basis. The session ended with a thanksgiving prayer for

God's presence and our session together. At the conclusion, participants completed the Post-Workshop evaluations and turned in their folders to their group leader. The session ended after one hour and ten minutes.

Week 3: Sermon and Workshop (August 19, 2018)

Before worship, group leaders were distributing folders, Post-Sermon and Post-Workshop Evaluations (Appendices L,M), and talking with their group members. Two of the leaders were already sitting with their group. This is worth noting because usually at FCBC, family members sit together during worship. Today's grouping of congregational members was noticeably different. It was particularly interesting to observe many of the individuals in the married women's group sitting together and sharing conversation prior to worship. I point to this difference because in general, many married women in the congregation do not work outside the home. In fact, since all the single and married men in our congregation work outside the home and all children attend school during the week, married women at FCBC have the least opportunity for interactions outside the family unit. As such, I decided to continue with their upbeat gathering and specifically engage the women's group in discussion to allow more interaction and involvement. I hoped this attention would provide an organic opportunity for them to openly engage during the workshop, share authentic thoughts about scripture understanding, intercultural exchange, and create space for future engagement with non-Chin guests.

Worship began with worship leader Upa Sang Uk Lian calling together the congregation with an opening prayer (Appendix R). The praise and worship team led the congregation in united praises to God (*Thangthatnak hla*), with Bible reading (*Baibal*

Rel) by Cung Tha Thang and prayer (*Thawhlawm ca Thlacam*) led by Pi Tum Sung. The sermon focus, John 21:8-14 centered around Jesus actions of hosting a meal of fish for the disciples on the beach at the Sea of Galilee. The easel and canvas at the front of the church displayed two English words, grace and host (Appendix S). Focusing on both words, the sermon highlighted God's grace in Christ's ministry feeding both the many (Matthew 14:18-19) and the few (John 21:8-14). The story of Jesus on the beach was an example of how to be a great host. Specifically, the risen Christ was offering God's grace by expecting the disciples (unity) which was evident by the cooking of fish on the beach, understanding they were in need (of faith) and providing for their needs (the good news.) The sermon conveyed God's grace in unity (1 Cor 1:10), in faith, (Romans 5:2) and in sharing the good news. (Acts 20:24). Worship ended with song, (*Thangthatnak hla*) and a final prayer.

As the third week workshop was beginning, the members quickly finished the Post-Sermon evaluations in ten minutes and waited for the workshop to begin. The goal this week was to transition from sermon to workshop to focus on the ministry of offering God's grace through intercultural worship practices. It was hoped to reflect on both the relationship with each other and with God. One of the participants was asked to begin the workshop with prayer. This was followed by bringing the congregation's focus back to the canvas at the front of the sanctuary. The word, "host" was removed from the canvas and the word, "grace" and the Chin translation, "vel" were arranged on the board. Reflecting on the sermon, the congregation was asked to comment on their own experiences of hosting inside their own homes and to discuss examples of gracious hosting. After many responses, a discussion was led on how Jesus hosted the meal for the

disciples and asked participants to comment on the hosting event at the Sea of Galilee with Jesus, the disciples and their relationship with God by utilizing the following acrostic starters: G – God, R – Relationships, A – Awareness, C – Christ, and E – Everything.

With the help of the senior pastor, the words were repeated in both English and Hakha Chin to allow the congregation to once again engage in an intercultural experience of hearing, speaking, and understanding words in both languages. Utilizing the acrostic GRACE, some of the statements suggested were: **G**od is love, **R**elationships are important, **A**wareness of different cultures in worship helps us to worship together, **C**hrist's love and finally **E**verything we do, we do in God's love. The pastor and group leaders were helpful with translating the statements. Following this, the group leaders were instructed to help their team provide a unique worship practice to minister to Non-Chin visitors, using any of the letters in the word G-R-A-C-E. After fifteen minutes of group time, each group identified statements to reflect an understanding of developing intercultural worship practices to English-speaking visitors. The groups shared their GRACE responses and the activity resulted in many similar statements and several unique ways to offer intercultural worship practices to visiting guests.

One group encouraged bringing something relevant within the Chin culture for the visitor to take home and share with others. Another group suggested singing a simple song in Hakha Chin, which could be printed in the bulletin for guests to read along and sing with the congregation. I was inspired to engage with and listen to the congregation recognize FCBC's church culture as beautifully unique and a worthy ministry to share

God's grace and love with non-Chin visitors. After Post-workshop evaluations and ending prayer, the session concluded after a total of fifty-eight minutes.

Week 4: Sermon and Workshop (August 26, 2018)

The final sermon/workshop sessions were held on August 26, 2018, based on John 21:15-17. Prior to the worship service, the pastor informed the presenter there was an unrelated planned meal after the workshop. Since the meal would add an additional one and a half hours to our day together, he requested a reduced workshop time. In addition to this change, the final Post-Tests would require additional time at the conclusion as well. The workshop time was reduced to focus the missional act of love, while recapping the benefits of the entire ministry project. The canvas placed at the front of the congregation displayed two words, the English word, "love" and translation "dawt". Both were placed on the easel (Appendix S). The worship service proceeded without issue and as planned. (Appendix R) Worship leader, Upa Lian Hmun Cung brought the congregation together in the presence of God which was followed by prayer (*Pumh Hruaitu*). Special leaders in song and prayer were, Gospel Muana and Rev. Vanbawi Ven.

The sermon focused on Jesus words to Peter, "Peter, do you love me." Each time Peter answers, Jesus instructs him to "Feed my lambs" and "Feed my sheep." In the contemporary context, this directive is a clear call to action for all Christians to provide for those who cannot take care of themselves. For FCBC, this scripture is a congregational call to guide those who will follow. Specifically, guiding English-

speaking guests in the culture of Christian Chin contemporary worship. As such, we are called to care for those who do not understand the cultural context of our gathering, guide guests in worship, and provide for their needs with intercultural worship practices. The service ended with a benediction, and the workshop began immediately with a short opening prayer.

At the start of the workshop, I thanked the congregation for the name, “Dawtchin,” as a beautiful gift of inclusion. Adding, “Not only does it translate to ‘love the Chin people’ it is also an acknowledgement of the love shared with this congregation.” Reiterating that when we see an English-speaking visitor at our door, we should also hear the Holy Spirit speak the words in the sermon scripture: “Do you love me?” Continuing, the following words were spoken: “Over the past few weeks we have spent time understanding a framework for developing intercultural worship practice at FCBC. Our framework will allow us to share the love of Christ, even across cultural boundaries.”

The congregation was commended for completing the four workshops and it was shared that many churches have not considered engaging in the hard work of reaching others across cultural boundaries and remarked, that I was humbled to be a part of this congregation. The session ended in prayer asking God to bless our paths as we seek to reach others for Him. Before dismissing the group, the congregation blessed our time together with smiles, clapping, and words of thanks for the work completed. Everyone began to complete the three remaining surveys to return to the group leader. As a special gift of appreciation and thanks for helping throughout the project, the leaders and pastor

were each provided with a small gift, a handmade wooden bookmark for their Bible. Each bookmark was embossed with a different scripture.

Literary Review

Relevant resources for the project focus on several major themes including, intercultural ministry, ethnic worship, music, theology of worship, and liturgy. For ethnic worship, *Building Intercultural Competence for Ministers*,³⁰ frames the theme through theological, biblical, ecclesiastical, and processes of communications. Specifically, the section entitled “Foster Ecclesial Integration Rather Than Assimilation in Church Settings with a Spirituality of Hospitality, Reconciliation, and Mission,”³¹ provides foundational information for constructing the sermons and workshops for the project. *Worship and Mission for the Global Church: An Ethnodoxology Handbook*,³² edited by Frank Fortunato, Robin Harris, and Brian Schrag, provides an extensive resource on cultural and missiological aspects in global worship. The books, *Outside the Music Box: Theology of Music & Worship and Multi-Ethnic Ministry*³³ by Stephen Michael Newby, and *The Next Worship: Glorifying God in a Diverse World*³⁴ by Sandra Maria Van

³⁰ Committee on Cultural Diversity.

³¹ Committee on Cultural Diversity, 26.

³² Frank Fortunato, and Robin Harris, and Brian Schrag, *Worship and Mission for the Global Church: An Ethnodoxology Handbook* (Pasadena: William Carey Library, 2013).

³³ Stephen Michael Newby, *Outside the Music Box: Theology of Music & Worship and Multi-Ethnic Ministry* (Enumclaw, VA: Redemption Press, 2015).

³⁴ Sandra Marie Van Opstal, *The Next Worship: Glorifying God in a Diverse World* (Downers Grove: IVP Books, 2016).

Opstal, explain opportunities, challenges, models, and components of diverse worship.

Van Opstal states, “As our neighbors change, our worship needs to change. If our worship does not include or embody our love for our real neighbors, then it does not adequately reflect the God we worship.”³⁵ This statement is foundational to the inception of this ministry project.

In the area of music, the book by Gerardo Marti, *Worship Across the Racial Divide*,³⁶ documents church leaders and laity, speaking on the intentionality of multiracial worship music. The chapter on, “Worship Experiences and Music Selections in Multiracial Churches,”³⁷ provides suggestions regarding worship music for multiracial congregations. Another helpful resource is the project, *Exploring Music as Worship and Theology: Research in Liturgical Practice*,³⁸ by Mary E. McGann. In the first chapter, McGann specifically writes on the “Interdisciplinary Orientations to Musical-Liturgical Practice.”³⁹ She notes that the book is helpful for “the study of a community’s musical-liturgical practice.”⁴⁰ In Stephen Miller’s book, *Worship Leaders, We Are Not Rock*

³⁵ Opstal, 8.

³⁶ Gerardo Marti, *Worship Across the Racial Divide: Religious Music and the Multiracial Congregation* (New York: Oxford University Press, 2012).

³⁷ Marti.

³⁸ Mary E. McGann, *Exploring Music as Worship and Theology: Research in Liturgical Practice* (Collegeville, MN: The Liturgical Press, 2002).

³⁹ McGann.

⁴⁰ McGann, 13.

Stars,⁴¹ the author shines light on the act of performances in worship. Miller helps the reader understand non-performance worship, while recognizing and building services towards authentic worship for Christ.

In the theology of worship, *The Worship Architect: A Blueprint for Designing Culturally Relevant and Biblically Faithful Services*,⁴² by Constance Cherry, is a primary resource concerning the framework of worship. This book is for church leaders to understand worship through an analysis, to focus on Scripture, center on God, and to be engaging and historically relevant. Specifically, chapters on worship foundations and hospitality in worship provide information necessary to welcome strangers into participation. Additional theology of worship resources includes David Peterson's book, *Engaging with God: A Biblical Theology of Worship*,⁴³ and *Christian Worship: Its Theology and Practice*,⁴⁴ by Franklin M. Segler and C. Randall Bradley. Both books offer sound theological representation of biblical scripture for worship understanding.

⁴¹ See Stephen Miller, *Worship Leaders, We Are Not Rock Stars* (Chicago, IL: Moody Publishers, 2013).

⁴² Constance Cherry, *The Worship Architect: A Blueprint for Designing Culturally Relevant and Biblically Faithful Services* (Grand Rapids: Baker Academic, 2010), xiv.

⁴³ David Peterson, *Engaging with God: A Biblical Theology of Worship* (Downers Grove: IVP Academic, 2002).

⁴⁴ Franklin M. Segler and C. Randall Bradley, *Christian Worship: Its Theology and Practice* (Nashville: B&H Publishing, 2006).

In the area of liturgy, *Lovin' On Jesus: A Concise History of Contemporary Worship*,⁴⁵ by Swee Hong Lim and Lester Ruth, discusses time, space, music, preaching, sacraments, and prayer in modern worship. *The Study of Liturgy*,⁴⁶ edited by Cheslyn Jones, Geoffrey Wainwright, Edward Yarnold SJ and Paul Bradshaw, provides an in-depth view of liturgy through historical, biblical, and theological foundations of worship. Focusing on the nuances of liturgical formations of worship, *Imagining the Kingdom*,⁴⁷ by James K. A. Smith highlights “Christian formation for Missions,”⁴⁸ in Chapter Four. Mark Labberton’s book, *The Dangerous Act of Worship: Living God’s Call to Justice*,⁴⁹ aids the reader to understand and convey the power and movements of worship liturgy, “the work of the people.”⁵⁰ Together, these written resources provide many of the connections between ancient and contemporary worship and linking the information towards completing the ministry project. Furthermore, due to the preaching style at First

⁴⁵ Swee Hong Lim and Lester Ruth, *Lovin' On Jesus: A Concise History of Contemporary Worship* (Nashville: Abingdon Press, 2017).

⁴⁶ Cheslyn Jones and Geoffrey Wainwright et al., eds, *The Study of Liturgy* (New York: Oxford Press, 1992).

⁴⁷ James K. A. Smith, *Imagining the Kingdom: How Worship Works* (Grand Rapids: Baker Academic, 2013).

⁴⁸ Smith, 151.

⁴⁹ Mark Labberton, *The Dangerous Act of Worship: Living God’s Call to Justice* (Downers Grove, Illinois: IVP Books, 2007).

⁵⁰ Labberton, 114.

Chin Baptist Church, John's Pipers book, *Expository Exultation: Christian Preaching as Worship*,⁵¹ is an excellent read on expository preaching.

Resources for liturgical prayer include Andrew McGowan's book, *Ancient Christian Worship*,⁵² and Don Seller's book *Worship as Theology: Foretaste of Glory Divine*.⁵³ Both McGowan and Sellers offer specific chapters on the liturgy of prayer. The fourth chapter on "Biblical Understandings in Leading Corporate Worship,"⁵⁴ in Ed Steele's book, *Worship Heart Cries: Personal Preparation for Corporate Worship*,⁵⁵ and the book, *Worship as it is in Heaven: Worship That Engages Every Believer and Establishes God's Kingdom on Earth*,⁵⁶ by John Dickson and Chuck D. Pierce provide relevant information on intercessory prayer.

In addition to the primary written resources, Reverend Vanbawi Ven, Senior pastor of FCBC was invaluable to my ministry project. Ven is an ordained Baptist minister and from the beginning of my affiliation with FCBC. He has generously served

⁵¹ John Piper, *Expository Exultation: Christian Preaching as Worship* (Wheaton: Crossway, 2018).

⁵² Andrew B. McGowan, *Ancient Christian Worship: Early Church Practices in Social, Historical, and Theological Perspectives* (Grand Rapids: Baker Academic, 2014).

⁵³ Don E. Sellers, *Worship as Theology: Foretaste of Glory Divine* (Nashville: Abingdon Press, 1994).

⁵⁴ Ed Steele, *Worship Heart Cries: Personal Preparation for Corporate Worship* (North Charleston: CreateSpace Independent Publishing, 2016), 63-119.

⁵⁵ Steele.

⁵⁶ John Dickson and Chuck D. Pierce, *Worship as it is in Heaven: Worship that Engages Every Believer and Establishes God's Kingdom on Earth* (Ventura: Regal, 2010).

as my Hakha Chin language teacher, spiritual leader, and mentor. Pastor Ven is valuable to my understanding of Chin culture and Christian Chin traditions. His skills and willingness to translate the journaled entries from Hakha Chin to English enabled me to provide valuable documentation, translation, and analysis of journaled writings.

3. BIBLICAL AND THEOLOGICAL RATIONALE

The practice of intercultural worship practice as a framework for developing a church's missional role is foundationally biblical. In biblical worship, God's word initiates the conversation to awaken our conscience, mind, imagination, and heart to embrace the diversity of his people. William Temple writes, "To worship is to quicken the conscience by the holiness of God, to feed the mind with the truth of God, to purge the imagination by the beauty of God, to open the heart to the love of God, to develop the will to the purpose of God."⁵⁷ Thus, there is a call for believers to be united people of God as they worship in inclusion. Psalm 86 declares, "All Nations you have made shall come and worship before you, O Lord, and shall glorify your name (Ps. 86:9 ESV)." Embedded in our Christian identity, worship honors the triune God; it is "centered in God's acts of salvation, patterned in revelation and response, corporate and trinitarian in nature, and a transformational journey."⁵⁸ This chapter will discuss the biblical foundations of worship and the contemporary practice of Hakha-Chin worship. I will also explain my personal and professional rationale for developing the ministry project at First Chin Baptist Church.

⁵⁷ Richard J. Foster, *Celebration of Discipline: The Path to Spiritual Growth* (San Francisco: HarperCollins Publishers, 1998), 158.

⁵⁸ Cherry, 5-17.

Biblical Foundations of Worship

In his book, *Unceasing Worship*, Harold Best apply notes, “Worship is at once about who we are, about who or what our god is and about how we choose to live.”⁵⁹ However, in biblical worship, the practice begins with “the self-giving of God, who takes the initiative, who approaches mankind to bring them nearer to himself, to make them his own people, and by covenant, which is the expression of his love, to bind them to himself.”⁶⁰

In the **Old Testament**, God’s covenant with Israel provides the foundation for the practice of worship. God seeks true worshippers within this covenant relationship. The entire Torah demonstrates this “vision” for worship.⁶¹ Accordingly, the Torah “portrays worship as a principal means by which a community of faith (or a community seeking faith) attains clarity about God, God’s design for the world, and the role of humankind in implementing and sustaining the world of that design.”⁶² John Wilivet concurs, “In sum when Israel is faithless, its worship is degenerate. When Israel is faithful, that faithfulness is expressed in corporate prayer and praise before God’s face.”⁶³ God’s relationship with

⁵⁹ Harold Best, *Unceasing Worship: Biblical Perspectives on Worship and the Arts* (Downers Grove: InterVarsity Press, 2003), 17.

⁶⁰ Jones, 10.

⁶¹ For further discussion, see Samuel H. Balentine, *The Torah’s Vision of Worship* (Minneapolis: Augsburg Fortress, 1999).

⁶² Balentine, 4.

⁶³ John Witvliet, *Worship Seeking Understanding* (Grand Rapids: Baker House Company, 2003), 26.

Israel was a covenant to stand with them during times of struggle. True worshippers recognize God's covenant renewal with the Israelites, historical events and liturgical practices.

Worship is a "central theme" for the emerging community and that would later become Israel as portrayed in **Exodus**.⁶⁴ The worship of Israel was a direct response to God's actions to deliver the Israelites from the oppression of slavery into liturgical actions for worship. God guides his people into specific acts of worship. Moses reads God's instructions and the people confirm the sacred words as an expression of their relationship with him. Then, Moses builds an altar, a sacred space to depict the community's relationship with God (Exod. 24:3-4). Finally, God "creates solidarity between the two parties" as the blood of the sacrifice is sprinkled on the altar and the people (Exod. 24:6-8).

Israel's worship begins a new life of obedience in response to God's acts of salvation.⁶⁵ On the heels of the Exodus story, God renews his covenant with his people (Exod. 34:10), calls them again to obey His commandments (Exod. 34:11-27), and builds a tabernacle to allow God's Holy presence to remain with them (Exod. 40:1-33). Terence Freitheim explains, "Proper worship is understood to have both sacrificial and

⁶⁴ Terrance E. Fretheim, "Exodus," *Interpretation* (Louisville, John Knox Press, 1991), 20.

⁶⁵ Walter Brueggemann., "Exodus," *The New Interpreter's Bible*. Vol. 1, Ed. by Leander E. Keck (Nashville: Abingdon Press, 1994), 879-881.

sacramental dimensions. On the other hand, it is a means by which Israel can bring public honor to its God through praise, thanksgiving, and other expressions of faithfulness.”⁶⁶

Worship is also a central theme in the **Book of Psalms**. This collection of ancient psalms reminds hearers of God’s greatness amid a culture of many gods. A hierarchal approach towards the ancient cultural helps them to understand He rules over all others. God is sovereign, and He guides His people. Psalm teaches that “true worship is the devotion of life, trust, and obedience to this God and to God alone.”⁶⁷ In many sections of the Psalter, one can find concrete examples of the fearing assembly of God’s people, standing in awe and praising God. For example, in Psalm 22:22-25, a believing community, identifying with “a theological spiritual identity”⁶⁸ gathers together and unites in prayer for deliverance. Demonstrating a full expression of honor to God in Psalm 27:4, the gathering of believers seeks Him, dwells in the house of the Lord, beholds the beauty of the Lord, and meditates in His temple. In God’s presence, the believers experience His beauty and linger with him there. In Psalm 35:18, the assembly of “the great congregation” gives thanks. Psalm 57:9 shows worshipers giving thanks and singing praises in the company of other believers. Psalm 66, “celebrates the deeds of God for the people of God,”⁶⁹ followed by Psalm 67 that serves as a “benediction psalm.”⁷⁰

⁶⁶ Fretheim, 21.

⁶⁷ Mays, 307.

⁶⁸ Mays, 111.

⁶⁹ Mays, 221.

⁷⁰ Witvliet, 68.

Positionally, worshippers rejoice to “go into the house of the Lord” (Psalm 121:1) and sit at the feet of God to worship His highness in reverence (Psalm 99:5). The claim “our God” identifies both relationship and kinship to the creator and God of all.⁷¹

Psalm 95 expresses acts of worship as an identifier of God’s people. Witvliet concurs by stressing that “true worship is a sign of the community’s authenticity as God’s people.”⁷² The psalter begins with praise and guides the Israelites into the presence of God with voices singing and speaking, physical bodies kneeling and bowing in worship.

O come, let us sing for joy to the Lord. Let us sing joyfully to the rock of our salvation. Let us come before His presence with thanksgiving, let us shout joyfully to Him with psalms. For the Lord is a great God and a great King above all gods, in whose hands are the depths of the earth, the peaks of the mountains are His also. The sea is His for it was He who made it and His hands formed the dryland. Come, let us worship and bow down, let us kneel before the Lord our Maker. For He is our God, and we are the people of His pasture and the sheep of his hand. (Ps. 95:1-7, *NASB*)

In the **Book of Isaiah**, there is a link between relational existence and patterns of worship. If the pattern of worship is “the response we make to the gifts of God,”⁷³ Isaiah 6:1-8 is an account of the response to God in reverence, humility, and obedience. God reveals His awesome presence to Isaiah, shaking the foundations and filling the temple with smoke. Isaiah confesses based on “the disparity he senses between God’s holiness and his own sinfulness.”⁷⁴ God shows an act of cleansing to represent forgiveness for His

⁷¹ Witvliet, 315.

⁷² Witvliet.

⁷³ Cherry, 8.

⁷⁴ Cherry, 9.

sins and Isaiah responds in obedience, “Here am I; send me!” (Isa.6:8). Isaiah’s worship experience sparks a missionary impulse where he becomes aware of God’s redemptive heartbeat for a spiritually needy world.⁷⁵ From repentance to obedience, “something proclaimed (revealed) and something acknowledged (response) are the heart and soul of the worship experience.”⁷⁶ In the Gospels, this same awareness is the focus of Jesus for the hearts of believers. He points the disciples towards experiencing God’s will and work. Old Testament worship served as “occasions for public, collective celebration and joy as opportunities to provide sustenance and support for the marginalized social groups.”⁷⁷

In the **New Testament**, believers worship the Father through the Son in the Holy Spirit.”⁷⁸ John Ortberg asserts, “True worship includes the glory and honor due God-Father, Son, and Spirit.”⁷⁹ In spirit and in truth, in unity and diversity, worshipers present their lives and offerings to God through prayer, thanksgiving, petition, confession, intercession, and counsel. For believers, it is culturally inclusive, individual and ritual. God draws the worshiper’s entire being (mind, body, and spirit) into Himself.

In the **Gospel of John**, Jesus identifies this wholeness in true worshippers. In John 4:23-34, for example, Jesus engages in conversation with a Samaritan woman and

⁷⁵ Warren Wiesbe, *Real Worship: Play Ground, Battle Ground, Or Holy Ground?* 2nd ed. (Grand Rapids: Baker Book House Co., 2000), 75-78.

⁷⁶ Cherry, 8-9.

⁷⁷ Richard D. Nelson, “Worship, OT,” *The New Interpreter’s Dictionary of the Bible*. Vol. 5 (Nashville: Abington Press, 2009), 931.

⁷⁸ Alister E. McGrath, *Christian Theology: An Introduction* (West Sussex: Blackwell Publishing, 2011), 263.

⁷⁹ Labberton, 13.

the disciples take issue with his unconventional actions. This woman carries her water jars to the well in the middle of the day to avoid engaging with people who treat her as unworthy. The community shuns the woman because of her culture and personal history. (John 4:9, NASB). Sensing the woman's hunger for spiritual truth, Jesus declares,

“Woman, believe Me, an hour is coming when neither in this mountain nor in Jerusalem will you worship the Father. You worship what you do not know; we worship what we know, for salvation is from the Jews. But an hour is coming, and now is, when the true worshipers will worship the Father in spirit and truth; for such people the Father seeks to be his worshippers. God is spirit, and those who worship Him must worship in spirit and truth (John 4:22-24, NASB).

The disciples are not aware of the witnessing the need in front of them. Instead, they are blind to their own exclusive attitudes, seek to remove the woman from His presence, and believe she is not worthy of His attention. They are equally unaware of their inclusive privilege of being with Jesus. They focus on societal perception and His physical sustenance (John 4:33, NASB). Jesus' response is clear and direct. “My food is to do the will of Him who sent Me and to accomplish His work (John 4:34). His words and message for the disciples are the same for the gathering community today. Meaning, in reaching out and guiding others to Him, in sharing and in witness of the Gospel to all, followers of Christ do the work of His will.

In truth, Jesus petitions the Father on behalf of the disciples. He prays, “Sanctify them in the truth; your word is truth” (John 17:17 NASB). The truth of the Lord is in the Word of God. B.E. Underwood notes, “We worship in truth when we revere this God who has revealed Himself so richly to us.”⁸⁰ However, truth is personal instead of an idea. Jesus declares, “I am the way, and the truth, and the life. No one comes to the

⁸⁰ B. E. Underwood, *You Shall Worship* (Franklin Springs: Life Springs Resources, 1992), 37.

Father but through me” (John 14:6 NASB). Through Christ, believers follow the path to a Triune God. In service to our God, our faith and lifestyle define us as people reverend in the presence of God the Father, Jesus the Son, and the Holy Spirit. As Constance Cherry concludes, “Worship that is anything less than Christocentric within the framework of Divine Trinity may be something, but it is certainly not Christian.”⁸¹ Meaning that unless it centers on Christ within the Trinity it is not Christian.

In the **Book of Acts**, worship becomes a lifestyle of the early Church. The believers continually devote themselves “to the apostles teaching and to fellowship, to the breaking of bread and to prayer” (Acts 2:42 NASB). Baptizing many new believers, they worship as community (Acts 2:44-47). In their worship experience, the believers portray the “fourfold embodiment of the gospel.”⁸² Worship and unity of believers are evident in the Early Church life and practice. Although believers differ on their understanding of God’s works in the lives of people, especially Gentiles, there is relative unity on how to proceed with the missionary task of the Early Church. This is specifically true in Peter’s experience in ministering to Cornelius’s household and how the other believers react to the receptive attitude of non-Jews toward the good news. (Acts 10) When the Gentiles responded positively to the proclamation, Peter exclaimed, “I most certainly understand now that God is not one to show partiality, but in every nation the man who fears Him and does what is right is welcome to Him” (Acts 10:34-35).⁸³ When the Holy Spirit “fell

⁸¹ Cherry, 32.

⁸² Willimon, 40-41.

⁸³ Willimon stresses, “God is not a looker upon the face, does not play favorites, shows no partiality” (97).

upon” Cornelius’s household who were listening to the good news, believers who accompanied Peter were amazed as they witnessed how the gift of the Holy Spirit poured out on the Gentiles. (Acts 10:44-46) Upon hearing this report, the assembly of believers were boundless in worship, praise, and thanksgiving. As a result, the gospel was proven to be inclusive. Later preaching at Antioch and witnessing to Jews and Gentiles alike, more people heard the proclamation of the good news. Willimon notes, “Almost the whole city gathered together to hear the word of God.”⁸⁴ In the wholeness of the community, “When the Gentiles heard this, they began rejoicing and glorifying the word of the Lord; and as many as had been appointed to eternal life believed” (Acts 13: 48 NASB). Intercultural acceptance is clearly defined in Acts 15:7-11, when Peter confirmed to the apostles and elders of the church that God required no additional conditions for the Gentiles to hear and believe the gospel. Specifically, since God makes no distinction between those who hear the gospel, each culture (Jews and Gentiles) were “cleansed in their hearts by faith” and “saved through the grace of the Lord Jesus.” God’s Word reaches across human boundaries, and all cultures receive the word of God and worship Him.⁸⁵ In other words, the gospel belongs to no one culture because it belongs to all.⁸⁶

⁸⁴ Willimon, 125.

⁸⁵ F. F. Bruce, *The Book of Acts*, The New International Commentary on the New Testament (Grand Rapids: Eerdmans, 1988), 159-160.

⁸⁶ Frank Tucker explains this further by stating how the gospel is received and identified. He states, “The gospel must be incarnate in every culture to be received but the gospel should not be closely identified with any particular culture” (*Intercultural Communication for Christian Ministry* [Adelaide: Published by Author, 2013], 317.)

During Paul and Silas's experience in prison, they were "praying and singing hymns of praise to God" (Acts 16:25) Worshipping after physical persecution and incarceration, "the earthquake strikes suddenly and opens the prison doors and unfastens the prisoners' chains."⁸⁷ Because of their obedience to Him, God frees them from bondage and the jailer, "a pagan attached to the city prison, a symbol of oppression to the church's mission,"⁸⁸ The jailer converts, and Paul and Silas baptize him into the freedom of Christ (Acts 16:31-34). Even in times of persecution and hardships, worship remained central in the Early Church and in the lives of the disciples.

In his **Epistle to the Romans**, Paul pleads, "Therefore I urge you, brethren, by the mercies of God, to present your bodies a living sacrifice, holy and acceptable to God, which is your spiritual service of worship. And do not be conformed to this world, but be transformed by the renewing of your mind, so that you may prove what the will of God is, that which is good and acceptable and perfect" (Rom. 12:1-2) Achtemeier is clear to explain this as sacrificial giving, a full offering of mind, body, and spirit as a response to the "power of grace" and "shaped by faith." He writes, the new Christian reality "conforms to God's will, namely what is good, pleasing, and perfect."⁸⁹ Spiritual worship is expressed in response to the Holy Spirit. Wayne Grudem writes, this newness of a joined Christ identity is fully visible in our acts of faith and worship. As the Holy Spirit

⁸⁷ Leander E. Keck, ed. *The New Interpreter's Bible*. Vol. 10 (Nashville: Abingdon Press, 2002), 233.

⁸⁸ Keck, 234.

⁸⁹ Paul Achtemeier, "Romans," *Interpretation* (Louisville: John Knox Press, 1985), 195.

applies “Christ’s redemptive work to the people of God,”⁹⁰ spiritual worship becomes a living sacrifice and offering of earthly bodies for renewal and transformation. Worship is the result of and response to God’s unfailing grace. In Romans 14:1-15:13, Paul writes concerning the diversity of this response and warns against a “problem of self-righteousness.”⁹¹ Specifically, the misconception that a “proper response to the gospel of Christ”⁹² is limited to only one group’s response. Paul believed “imposed uniformity” caused contempt among various groups of Christians, resulting in division instead of unity within the church. He stated the need to appreciate differences of “conflicting religious practices,” especially between the powerful (the majority culture) and the powerless (the minority culture). Confirming the many ways in which different people respond to the gospel, Achtemeier states, Paul “warns against setting one’s own understanding of the proper response.”⁹³ Regardless of culture, Paul’s need is for Christians to “receive one another” because all are received by God.⁹⁴ From Paul’s letter, it is evident the value of guiding English-speaking guests in Chin contemporary worship is an acknowledgment of these Scriptures. In other words, by guiding another culture in

⁹⁰ Wayne A. Grudem, *Systematic Theology: An Introduction to Biblical Doctrine* (Grand Rapids: Zondervan Publishing House, 1994), 267.

⁹¹ Achtemeier, 215.

⁹² Achtemeier.

⁹³ Achtemeier. Tereso Casiño asserts that “the capacity to listen to God’s voice and to discern his leading cannot be monopolized by any member of the Body of Christ.” (“Winds of Change in the Church in Australia,” *Review & Expositor* 115, no 2 (May 2018): 228.

⁹⁴ Warren W. Wiersbe, “Matthew-Galatians,” *The Bible Exposition Commentary: New Testament*. Vol 1 (Colorado Springs: David C. Cook), 558.

the worship, FCBC promotes unity within the one church and non-Chin guests experience one of the many responses to God in worship.

In the **Epistle to the Galatians**, the catalysts for worship beyond human interactions are worth noting. As Larry Hurtado writes, “New Testament texts urge that the worship gathering is not simply a human/earthly transaction but partook in transcendent realities and was energized and enabled by God’s Spirit.”⁹⁵ Paul echoes this sentiment: “God sent forth His Son, born of a woman, born under the Law so that He might redeem those who were under the Law, that we might receive the adoption as sons. Because you are sons, God has sent forth the Spirit of His Son into our hearts, crying, ‘Abba Father!’” (Gal.4:4-6). The spoken words express Paul’s thoughts attributing the cry “to the spirit in the hearts of believing communities, interpreting it as evidence of their adoption as God’s sons and heirs.”⁹⁶ Beginning in the Spirit, the believer’s relationship leads to oneness in Christ. Paul writes, “For all of you who were baptized into Christ have clothed yourselves with Christ. There is neither Jew nor Greek, there is neither slave nor free man, there is neither male nor female; for you are all one in Christ Jesus. And if you belong to Christ, then you are Abrahams’s descendants, heirs according to promise” (Galatians 3:27-29). In other words, “Void of sacred spaces and liturgical

⁹⁵ Larry W. Hurtado, “Worship NT,” *The New Interpreter’s Dictionary of the Bible*. Vol. 5 (Nashville: Abingdon Press, 2009), 911.

⁹⁶ Mary Rose D’Angelo, “Abba,” *The New Interpreter’s Dictionary of the Bible*. Vol. 1 (Nashville: Abingdon Press, 2006), 5.

order, cries of worship become outward expressions of a relationship to the Father, Spirit, and Son.”⁹⁷

In the **Book of Revelation**, particularly in the writer’s vision of “the heavenly throne room,”⁹⁸ John hears and beholds the awesome presence of God. John recalls, a spiritual worship experience and God is sitting in the center on the throne. Proclaiming His greatness and giving thanks and honor to God, voices are shouting in praise (Rev. 4:8-11). The worship activity escalates when the worthy Lamb of God takes the Holy book. The elders fall-down to worship. Erupting into a new song, singing, “Worthy are You to take the book and to break its seals; for You were slain, and purchased for God with Your blood men from every tribe and tongue and people and nation. You have made them to be a kingdom and priests to our God; and they will reign upon the earth” (Rev. 5:9-10), The worship continues with thousands of angels, elders, and creatures loudly speaking their praises. The honor and blessing are inclusive of both God and Son. Ending the passage, the elders again fall-down to worship. This scripture reiterates the focus of every believer, that is, God is in the center of worship. As Christians, our approach to worship is likened to this vision. In Chapter 7:9-10, the vision of the multitude from “every nation and all tribes, and peoples and tongues” is clear with a declaration, “Salvation belongs to our God, who sits on the throne, and to the Lamb.”⁹⁹ In a spirit of

⁹⁷ Hurtado, 911-912.

⁹⁸ M. Eugene Boring, “Revelation,” *Interpretation* (Louisville: John Knox Press, 1989), 101.

⁹⁹ Boring, 127.

worship, the gathering church joins together to praise God in community and acknowledge His glory.

Components of Biblical Worship

In the Christian tradition, worship includes components of praise, reverence in awe, celebration through prayer, expression in song, and Word of God. As an individual offering, these components provide one act of honor to God. Collectively and woven together in community, the elements are transformed into corporate worship. Cherry notes, “An experience is corporate if it is a matter of belonging to or being united in one body. The church is such a body”¹⁰⁰

Praise

Praise is filled with meaning and purpose. Praise celebrates God’s presence in our past, our present, and our future. In the Bible, examples are reflected as verbal proclamations of God’s greatness (Psalm 75:1), his wisdom and power (Daniel 2:20), his Spirit of rescue (Jeremiah 20:13), and his renowned grace and the gift of His Son (Ephesians 1:6). God’s people lift collective voices to acknowledge him as a strong defender (Exodus 15:2), for receiving His promise of peace (1 Kings 8:56), for unfailing love and blessings (Isaiah 63:7), and in all things, His eternal power (1 Peter 4:11).

Praise in worship can be expressed in two ways: generally and specifically. General praise “is appropriate for any or all persons of the Trinity.” In devotion of He

¹⁰⁰ Cherry, 12-13.

who is “Creator, Sustainer, Provider, and Sovereign, this type of praise is often expressed in songs and prayer. On the other hand, specific praise deepens the worship experience to celebrate and “lead worshipers with greater specificity to the texts and message of the day.”¹⁰¹ Thus, the “spirit of the gathering is typically one of praise, joy, and celebration for who God is and what God has done.”¹⁰² At FCBC, this type of specific praise is prevalent during mass prayer, as congregants give praises for specific needs and blessings. In our own witness and throughout the Bible, we revere God in our praise and in His presence.

Reverence in Awe

Reverence in awe is the human response to the glorious unknowable and how we honor and glorify God in our limited capacity as humans. In both fear and respect, it is a rational explanation of powerful emotions. Peterson asserts, “Reverence or the fear of the Lord in the Old Testament means faithfulness and obedience to all the covenant demands of God.”¹⁰³ In Exodus 3:6, God declares His identity and generational authority to Moses: “I am the God of your father, the God of Abraham, the God of Isaac, and the God of Jacob.” Then Moses hid his face, for he was afraid to look at God.” Moses responds and recognizes God in awe, thus “linking the God of the exodus with the God of Genesis identifies the God of the patriarchal promises with the God who delivers the Israelites.”¹⁰⁴

¹⁰¹ Cherry, 57.

¹⁰² Cherry, 56.

¹⁰³ Peterson, 72.

¹⁰⁴ Carol A. Newsom and Sharon H. Ringe, and Jacqueline E. Lapsley, *Women's Bible Commentary*, 3rd ed. (Louisville. KY: Westminster John Knox Press. 2012), 60.

In Psalm 2:11, the psalter instructs the hearer to depend on the Lord with a conviction of a blessed life under God's domain.¹⁰⁵ The Psalter writes, "Worship the Lord with reverence and rejoice with trembling," expressing joyful fear in obedience to God. Franklin Segler and Randall Bradley expand on this devotion in worship. Noting the, "first attitude of worship is adoration expressed in praise."¹⁰⁶ Reverence in awe expressed in the gathering community instructs our respect to God through acts of worship. Segler and Bradley reiterate this statement and write, "Adoration, a spirit of reverence and awe, is the starting point for all genuine worship."¹⁰⁷ This element of devotion is also expressed in the prayer of Psalm 103:1 stating, "Bless the Lord, O my soul, and all that is within me, bless His holy name." Worship in reverence and awe is praise in both devotion and fear. This also applies in our celebration of prayer.

Celebration through Prayer

In words and actions, prayer can be defined as "human communication to God."¹⁰⁸ As formal prayers were developed, Christian public prayer became "an expression of community, of human solidarity, and of spiritual fellowship within the

¹⁰⁵ J. Clinton McCann, Jr., "Psalm," *The New Interpreter's Bible*. Vol. IV. Ed. by Leander E. Keck (Nashville: Abingdon Press, 1996), 690.

¹⁰⁶ Segler, 66.

¹⁰⁷ Segler, 67.

¹⁰⁸ Judith Newman, "Prayer," *The New Interpreter's Dictionary of the Bible*. Vol. 4 (Nashville: Abingdon Press, 2009), 579.

body of Christ.”¹⁰⁹ Understanding biblical prayer is to understand the relationship between God and the one speaking the prayer and its purpose. For example, prayers of petition, intercession, confession, lament, thanksgiving, and praise are all spoken for specific purposes. Prayers for God’s help are prayers of petition. Prayers spoken by one person for another is a prayer of intercession. Confessional prayers are lifted to God for acts of wrongdoing and mourning prayers are laments. Personal acknowledgments of God’s help are spoken in prayers of thanksgiving, while prayers through celebration and of praise offer glory and honor to God.¹¹⁰

Prayers in worship are found throughout the biblical narrative. Solomon’s prayer to dedicate the temple is a combined prayer of thanksgiving and petition acknowledging “God’s glory and an earnest plea for God’s continuing favor on the people” (2 Chron. 6). In the Lord’s Prayer (Matt. 6:9-13), Jesus models a prayer for the disciples to follow. Jesus begins the prayer in adoration and submission to God’s identity, God’s authority, and God’s will. The prayer shifts the conversation to confession and petition to God for personal needs and to professes commitment to God. Concluding in doxology, the pattern of the prayer is relevant for corporate worship and enables the church to understand and engage in the purpose of public prayer. Segler and Bradley penned three types of prayer expressed in public worship. “(1) fixed or liturgical prayer in which all of the prayers are read in public worship; (2) spontaneous or extemporaneous prayers, which are prayed without planning; (3) prayers given extemporaneously after preparation.”¹¹¹

¹⁰⁹ Segler, 119-120.

¹¹⁰ Newman, 580.

¹¹¹ Newman, 119-120.

Congregational recitation of the Lord's prayer is an example of fixed or liturgical prayer in worship. An example of a spontaneous unplanned prayer would include the unified congregational prayers at FCBC, spoken by individuals so others can hear. Finally, an example of a spontaneous planned prayer would include words of prayer spoken in response to a minister's sermon. In addition to words, prayers may also be provided with music as song.

Expression of Music and Song

In corporate worship, offerings of music and song serve to “create an awareness of God and a mood for worship, to enhance the inner life of worshipers, to unite the congregation for the worship experience, and to express the convictions of the congregation.”¹¹² The universal language of music is a human expression that possesses the ability to cross boundaries of language, ethnicity, and culture. In worship, Andrew Wilson Dickson writes, “The links between worship and music are deep-seated for they both spring from a God-implanted desire to search for truth and order. Music is a manifestation of that search in the mental and physical realms, worship is its expression in the cosmic.”¹¹³ Song is best described as “lyric verse”¹¹⁴ added to music. Christian music and song are offerings of boundless worship through individual and group

¹¹² Newman, 109.

¹¹³ Andrew Wilson-Dickson, *The Story of Christian: From Gregorian Chant to Black Gospel: An Authoritative Illustrated Guide to All the Major Traditions of Music for Worship* (Minneapolis: Fortress Press, 1992), 11.

¹¹⁴ Fred W. Dobbs-Allsopp, “Song,” *The New Interpreters Dictionary of the Bible*. Vol. 5. Ed. by Mary Catherine Dean (Nashville: Abingdon Press, 2009), 354.

expressions with voices and instruments, notes and silence. Depending upon the traditions of the worshippers, the sounds emanating from Christian believers is considered sacred, that is music and song offered to the sanctity of God alone. Developing within the cultural tastes and traditions of each church, endless offerings of sacred music and song range from traditional genres to contemporary sounds. For example, churches in the Southern part of the U.S. may enjoy a blue grass style of Christian refrain, yet an urban church in the Northern part of the U.S. may prefer Gospel Jazz notes and lyrics in worship. Regardless of style, the purpose remains, to honor and give glory to God. Segler and Bradley offer three elements of worship music and song:

First, music furthers the goals and spirit of worship. Music is not an end, but it provides an avenue through which various worship needs can be expressed. Second, music serves as an aid to worship as we recall fundamental truths and experiences of text and music writers and share these experiences with others. Third, music may also be an act of worship, for when voices are lifted in praise, the music produced is actually, an act of worship.¹¹⁵

In the Old Testament many types of songs are expressed throughout the book including songs of celebration as in Exodus 15:1 and 2 Samuel 22:1, songs of love as in Ezekiel 33:22, prophetic lyrics as in Isaiah 5:1, 42:10 and in the Book of Psalms. In the New Testament, 2 Chronicles 5:13-14 shares an example of worship music and song blending together. Steven Tuell describes the text and writes, “The worshiping community experiences God’s presence in the temple.”¹¹⁶ In this text, worship is progressive and escalates. The texts convey: when the instruments and voices start, the praises begin, and

¹¹⁵ Segler and Bradley, 109.

¹¹⁶ Steven S. Tuell, “First and Second Chronicles,” *Interpretation* (Louisville: John Knox Press, 2001), 142.

the house fills with the presence of the Lord. In worship, the once silent house is filled with the Spirit of God and a spirit of praise. In Matthew 26:30, the reader experiences holy worship in the presence of Jesus at the Lord's Supper. The "eucharistic service" offering "the sacrament of the real absence of Christ,"¹¹⁷ follows with hymn singing. During this emotional moment of unthinkable, anticipated loss, God's music is present to comfort the disciples in song, music, and God's word.

Word of God

Of all the biblical components of worship, God's revealing word is "inspired and sustaining."¹¹⁸ Evoking the living Word in worship is how believers begin, sustain, and end the corporate conversation with Him. In reading, proclamation, and preaching of the word, God's presence is represented in leading, instructing, and comforting the congregation during the worship event.

Regarding reading the word, Segler and Bradley write, "Bible reading is an act of worship – not the worship of the written Word but the worship of the living Word to whom the written Word gives witness."¹¹⁹ God speaks in the Old Testament and His word provides counsel, guidance, and instruction for His people. God speaks, and the

¹¹⁷ Douglas R.A. Hare, "Matthew," *Interpretation* (Louisville: John Knox Press, 1993). 298.

¹¹⁸ Dobbs-Allsopp, 893.

¹¹⁹ Segler and Bradley, 130.

Word is spoken in thanksgiving, praise, petition, confession, and intercession. Examples of public reading and hearing of Scripture in corporate worship is significant and present throughout the Bible. In written form it guides the congregation. As Jesus Christ the incarnate word, “the agent of both creation and redemption” the word is fulfilled in the son of God.¹²⁰

During the proclamation of God’s Word, the people of God demonstrate respect as they stand and remain still while hearing God’s Word (Neh. 8:5-8). Luke 4:17 shares a similar response. The people are transfixed to hear Jesus speaking God’s living word from “the book of the prophet Isaiah.” He proclaims to the people, “Today this Scripture has been fulfilled in your hearing” (Luke 4:21). “These examples point to the living nature of scripture, importance of Scripture reading, demonstrates the way Scripture is to be read, the power of Scripture to move us, and the potential power of God expressed through God’s word.”¹²¹

Preaching the Word of God shares the highest element within worship. Segler and Bradley write, preaching is “an offering to God while at the same time, the sermon is God’s word to us which has its focus in the person of Jesus Christ.” Serving as both “the witness of the church in the world” and “the personal witness of the preacher,” God’s word continues to live in the center of Christian worship. Continuing with the evolution of worship in the church, I will discuss the historical models of worship practice.

¹²⁰ Dobbs-Allsopp, 893.

¹²¹ Charles E. Farhadian, ed., *Christian Worship Worldwide: Expanding Horizons, Deepening Practices* (Grand Rapids, MI: Wm. B. Eerdmans, 2007), 129.

Historical Examples of Worship Practice

The early church was a reclusive community of house worshippers “suffering from time to time the threat and the actuality of imperial persecution and looking for the End of the world.”¹²² Christopher Hall concurs by stating how early Christians “suffered martyrdom” for refusing to offer sacrifices to the emperor.”¹²³ In the early worshipping church,¹²⁴ a society of believers developed during the Patristic Period and their “religious rights are infused with Christian meaning: the language and style of prayers; the symbols used in catacomb painting and sculpture and style of prayers; the kissing of holy objects; the bridal crown; the funeral meal and the refrigerium; the dates of processions and festivals.”¹²⁵ Constantine’s conversion ushered in a formal and public style of Christian worship including “the basilican building, the clothes, the processions, the lights, the incense.”¹²⁶

During the Middle Ages, worship shifted with the culture bringing hierarchy inside new church buildings. “In the third and fourth centuries, the various forms of

¹²² Jones, 63.

¹²³ Christopher A. Hall. *Worshipping with the Church Fathers* (Downers Grove: InterVarsity Press, 2010), 12. Hall further observes that during this time, suffering became “a genuine act of worship” (Ibid.).

¹²⁴ See Christopher Brennan, “*Worship in the Early Church*,” *Theological Librarianship* 3, no. 2 (2010): 45-47.

¹²⁵ Brennan.

¹²⁶ Brennan.

primitive Christianity evolved into the beginning of a formal system.”¹²⁷ Later, the church added physical separations between the clergy and laity. Physical barriers elevated clergy status creating mystery in the holiness of the church. Mass services became performances by clergy, in lieu of participatory events by the congregation. The worshiper is not considered an insider in God’s church, but rather a visitor to experience the complicated event. Worship continues to transform during the time of Reformation. Focusing on the heart of worship, ceremonial acts pruned and updated the medieval framework. Practicing a new style of worship simplified baptism, communion, and ordination events. The use of ordinary language in sermons and songs gave birth to hymns and formal worship structure.¹²⁸

In the Modern and the Contemporary periods, the congregation takes an active role in worship disciplines focusing on the Eucharist. Formal liturgy wanes as newer generations seek informal and contemporary Christian worship services. Worship of the Triune God brings secular style music, technology, and issues of social justice inside the walls of the church.¹²⁹ In some instances, changes in events mimic the early church. Now, believers are again openly engaging in the informality of worship. In many churches the formal structures of worship: formal clergy vestments and language, large choirs, and

¹²⁷ Segler and Bradley, 28. Grant R. Osborne writes, “Culture is the synchronic aspect, referring to the manners, customs, institutions and principles that characterize any particular age and form the environment within which people conduct their lives.” (*The Hermeneutical Spiral: A Comprehensive Introduction to Biblical Interpretation* [Downers Grove: Intervarsity Press, 2006]. 159.)

¹²⁸ Segler, 64-66

¹²⁹ Segler. In addition, while identifying seven steps to guide the contemporary congregation into worship, Foster writes, “Worship is something we do.”, 170.

physical separations between clergy and the people are quickly becoming a relic of the past. All have access to God and the contemporary worshiper seeks God in their ordinary lives.¹³⁰

Contemporary Chin Worship Practice

Through the lens of the Chin refugees of FCBC, the next section highlights contemporary Chin worship practice through cultural context, worship flow, contemporary style and form. The setting conveys a foundational element of God's love which is celebrated within the worship culture of the church. Worship flow will describe the liturgy structure of services at FCBC, including the linguistic Chin identification of each worship act. Finally, the contemporary style and form of worship highlights specific elements in the Sunday service. Each section is important to allow the author to convey a deeper cultural awareness of worship at FCBC.

Cultural Context

Culturally speaking, First Chin Baptist Church maintains the same Christian contemporary worship practices of the native homeland, the Chin State of Myanmar. Beginning with the importance to gather together as the Body of Christ, the congregation meets twice a week for full worship services. First, the congregation gathers on Saturday evenings from 7:00 p.m. through 9:00 p.m. Lasting approximately three hours, the second

¹³⁰ Wilson-Dickson acknowledges the timeless foundation of worship, especially in the contemporary church stating, "Worship that is sincere and thus pleasing to God can only spring from love" (246).

worship service is held on Sunday at 1:00 p.m. In both instances, worship is strategically timed to accommodate the members working through the night from Saturday 12:00 midnight to 7:00 am. Men, women, and children usually wear traditional Chin clothing in worship, however, younger children under the age of five years old, usually dress in Western styled clothing. In addition to Hakha Chin, occasionally the Burmese language is spoken in songs. FCBC worship is emphatic, praiseful, joyful, participatory, and engaging with singing, praying, clapping, scripture memorization and recitation, tithing, and the sharing of personal testimonies and God's word. Worship content is designed to engage the congregation in its entirety. This tightly knit community worships together as one family and offers each member, regardless of age, gender, or status open opportunities to bring a testimony to the platform. During the two to three-hour service, children walk freely about the sanctuary and are often held and cared for during the service by different members of the congregation. Providing compassionate support to each other in Christ, this visible display of community care is one of the many loving gestures embedded in the culture of the church.

Worship Flow

FCBC worship service opens with the worship leader welcoming the congregation into God's presence (*Caan Tlaitu*) and opening prayer (*Hramthawk Thlacam*). At the completion of the prayer, the praise team enters the platform to lead the congregation in four to five praise songs and music (*Hlahruai*). Upon exiting the platform, a recitation of Bible memorization (*Bible Rel*) is spoken by two or three individual members of the congregation. This portion of the worship service is followed by offertory (*Thawhlawn*

Thawltu), offertory song (*Thawpeklio Hlasa*) and offertory prayer (*Thawhlawm Thlacam*). The service proceeds to a scripture responsive reading (*Chawnglang Relnak*), followed by communal prayer (*Zapi thlacam*), and an anthem song (*Hlaremh*) usually offered by a small group or an individual. The anthem is followed by the minister preaching the sermon message (*Thawngcha Chimtu*), and then a congregational song (*Donghnak Hla*). The service ends in benediction (*Thlauchauh Petu*).¹³¹

Contemporary Style and Form

FCBC is a community of believers who live in close relationship with each other and worship together in community. The word of God is ever present throughout the celebration of worship and this body of Christ believes in planting the word in the hearts of its people. (Psalm 119:11) In remembrance, the word provides hope to new people also saved from oppression. (Psalm 11::49) In response to God's saving grace, one of the regular acts of worship for FCBC is reciting the Word which is identified in the worship content as Bible Reading (*Bible Rel*). Every worship service brings forth one to two adults and children to stand before the church to recite memorized Scripture. This practice is celebratory and often other members of the church can be heard reciting along with the one standing on the platform. Speaking from a single verse to several chapters affords the speaker and the listener immediate access to God's word. As part of the Christian Chin experience of refugees fleeing from religious persecution, the risk of owning a paper Bible could mean death if identified as such. During these times, the

¹³¹ See Appendix R.

safest measure of survival for Christians was the memorization of God's word. The tradition continues to inspire and encourage faith in God.

Communal prayer is another cultural worship practice at FCBC. During service, the congregation prays individual prayers to God out loud. This Renewalist experience is a welcomed part of worship as we raise collective voices to God (Acts 2:4). At the end of the prayer, voices taper off with the sound of one voice remaining. The prayer ends when there is total silence. Mass prayer is common in many countries around the world. Participants are "prayer warriors interceding on behalf of the congregation here."¹³² It is not for others to understand the specific words of the collective prayers, but solely for God to hear in one accord. As the entire church prays, it is difficult to separate one voice from the whole of the congregation. This church believes God hears each one clearly and precisely. Mass prayer is a unique offering which resonates in the cultural worship of the church.

FCBC is an inclusive church encouraging individuals to share God's word. In addition to the pastoral staff, various members of the congregation are called to share the message and declare their testimony with Scripture.¹³³ First Chin is a preaching community, a congregation led by Christians willing to engage and preach God's word. The congregation believes the pastor(s) are ordained specifically for special services, i.e.

¹³² Farhadian, 123-124.

¹³³ This is consistent with honoring God's Word as foundational to Christian living. Cheslyn Jones identifies God's Word as the "power of God" and the "source of Scripture" (33). Willimon views the Scriptures as the "authority for the church" (94-94). Cherry concurs that the Scriptures brings God in "relationship to people to hear truth and respond" (72).

weddings, funerals and baptisms. Worship services and preaching the Word are community events, not limited to pastoral staff. All members are welcome to enter the platform and share their voice in The Word. As such, FCBC shares a deep love of praise music and song. From the praise team to congregational singing, music is a major component of worship. Translated from English hymns, contemporary songs are sung individually and in unison. Congregational action songs keeping the “evil spirit”¹³⁴ away are performed with laughter, smiles and a willingness to share God’s might through the gift of song.

Throughout the service, each speaker who enters the podium pronounces “Glory to God” in the words, “*Bawipa nih sunparnak co ko seh.*” The congregation collectively responds with “Amen.” The interactive approach to communication seems to be like the way Korean Christians worship, although the Chin Christians have developed their own version of it. The worship service of FCBC is essentially a community worship. This church is connected to the never-ending song of the Lord through the actions of faith in worship. The foundation of worship is built on the Word of God through the entire service. Worship is expressed boldly and collectively. There are offerings of transparency and vulnerability before God and congregation. First Chin demonstrates worship together in spirit and truth. As with the Israelites in worship, this congregation demonstrates a deep love for God, each other and the common bonds shared as the body of Christ.

¹³⁴ Farhadian, 123-124.

Personal and Professional Rationale

An intentional framework for developing intercultural ministry worship practices is necessary in churches where God initiates the gathering of the community who serve to bring strangers and neighbors into relationship with Him. FCBC, a monocultural church that intentionally worships inside the Chin heritage is such a church. As a Chin refugee congregation located in an English-speaking community, the church had no processes in place for ministry outside the cultural group or considered the missional benefits of sharing worship with other cultural groups specifically, discipleship with English-speaking guests. In the past, Non-Chin visitors have worshiped with the congregation. The primary reason for the visits has been to develop relationships with the Chin community. According to Tucker, “intercultural relationships” begin with “interest in and acceptance of the people” and “an essential context for ministry.” FCBC’s opportunity to offer the gift of worship guidance to non-Chin guests is a step towards developing intercultural discipleship and trust.¹³⁵

As such, my goal was to engage the members of FCBC in a four-week church-wide intercultural ministry process to evolve a welcoming church guiding non-Chin visitors to experience God’s Word, to understand the comfort and discomfort of language barriers in worship, and an opportunity for intercultural discipleship and ministry. Through theological teachings, the gathering created a fresh dialogue for welcoming strangers, non-Chin visitors at FCBC. The scripture John 21:1-17, awakened the

¹³⁵ Tucker, 94-101.

congregation to a new understanding as a missional church and the responsibilities to guide as salt and light.

On a personal level, the intercultural ministry process enhanced my commitment to understand the efforts needed to bring monocultural churches into full view of God's one church. As the researcher, I remained in prayer for the participants, the interpreters, the group leaders, the journey and completion of the project. In retrospect, four weeks was not enough time to fully engage in this intercultural ministry process. Since the congregation had not formally considered this study, my personal experiences of worshipping with FCBC became a new ministry for the congregation to consider and encouraged their willingness to engage with the project. Because this was an intercultural process, I honored both cultures--that of the congregation and English-speaking guests. I was also intentional to develop the project in this manner because I have experienced what it means to remain secure within in my own ethnic community, the difficulty of navigating outside my own culture, and the gifts and difficulties to engage with people from other cultures. My experiences across cultural boundaries and with monocultural churches continue to be necessary components of my own spiritual journey. Through an understanding of my own spiritual gifts and ministerial growth in leadership, I will continue to navigate barriers to serve the belongingness, unity, and inclusion of the church. Lastly, I recognize this ministry project as a rare opportunity and privilege, that is, to be a one-time outsider, an English-speaking stranger who became an insider and called by God to authentically participate in church unity solutions.

On a professional level, I self-identify as an intercultural minister who believes discipleship is a call to intentionally cross-cultural boundaries for Christ. My passion to

reach the full community for Christ is transparent in my service of missions and ministry. My goal was that FCBC would recognize in the visits from non-Chin guests, an organic opportunity for intercultural engagement in missions and ministry. Even though the church does not openly seek diversity, FCBC is a welcoming church and seeks the heart of Christ in its existence. After the process, I learned the congregation was open to the new information and theological significance of guiding English-speaking guests during worship. The open discussions and interactions brought the community together with a missional vision to actualize God's words and to welcome strangers and neighbors alike.

As a result, this ministry project became part of my intercultural ministry journey accommodating my own growth as Associate Pastor of First Chin Baptist Church, an entrepreneurial ministry leader, and a committed disciple of Jesus Christ. In the process of conducting this research, I learned that an effective way to inspire intercultural engagement is to lead by example. By navigating comfort in what may seem to be uncomfortable situations, by encouraging engagement outside the cultural group, by intensely connecting the congregation with cultural challenges, and by developing opportunities to share both differences and similarities. This type of project can open doors to share the love of Jesus Christ and contextualize intercultural discipleship experiences. Thus, this project is part of my journey to develop future endeavors for intercultural engagement with Christian communities seeking to make Jesus Christ known and loved.

4. CRITICAL EVALUATION

In order to assess the outcomes of this Doctor of Ministry Project, I collected quantitative and qualitative measures from two groups, a control group of non-Chin contributors and a target group of Chin participants, members of FCBC. Since this population is unique, existing measures were judged to be inadequate for obtaining a highly meaningful description of worship experience. I solved this issue by generating new instruments.¹³⁶ Specifically, for the non-Chin control group, a Likert-scale instrument was administered regarding a one-time worship experience with FCBC congregants, including receiving verbal and cultural acts of greeting, orientation from FCBC members before, during, and after the worship service, and the non-Chin comfort level for participation. For Chin-participants, thirteen instruments were constructed and administered including, pre-tests, post-tests, evaluations, and journaled responses. These instruments intended to gain congregational understanding and engagement of intercultural worship practices with English-speaking guests. In addition, measures were used to document behavioral changes from pre-test to post-test after utilizing biblical scripture to introduce and support a framework for developing the goals of this ministry project and to assess the presenter in terms of preparation, effectiveness, efficiency, knowledge of the subject, and communication skill. This chapter provides an analysis of data based in the result of the quantitative and qualitative measurements of the ministry project.

¹³⁶ See Appendix.

Assessment of Non-Chin Worship Experiences

Quantitative data was collected from one post-worship instrument to address the comfort level and experience of the nine non-Chin guests. The survey addressed intercultural worship engagement such as being greeted by at least one FCBC member with verbal or cultural cues, receiving orientation on at least one worship practice before, during, or after worship, and reported comfort levels for non-Chin participation in worship practices during the non-English worship service. Only post-worship data was collected from this group to identify existing intercultural worship practices at FCBC. Specifically, the survey reported how our congregants welcome and provide guidance to English-speaking guests for understanding and participation with Chin cultural worship at FCBC before, during, and after worship. This survey was critical to determine the need to develop a framework for intercultural worship practice. While the data reported non-Chin visitors were comfortable to participate in worship with the congregation, two-thirds of the English-speaking visitors received no orientation or guidance from FCBC members before, during, or after worship. Based on these results, English-speaking guests were unable to fully participate in worship because they did not understand the cultural setting of the contemporary Chin worship experience or the worship flow. Conclusively, if FCBC seeks to engage in intercultural worship practices, the process begins with understanding non-Chin worship experiences at FCBC.

The control group of nine, non-Chin English-speaking guests, were surveyed after a one-time visit to FCBC. Primarily between the ages of 50 to 60 years of age, there were more married females (four) than married males (three) and less single adults (two) participating in this group. Average scores identified in the survey and reported by

participants were numerically identified as 1-Strongly Disagree, 2-Disagree, 3- Neither Agree or Disagree, 4-Agree, 5-Strongly Agree. For the purpose of this paper low scores ranged from 1-2, a neutral score was 3, and higher scores ranged from 4-5. Based on this rating system, a score of 1-Strongly Disagree is considered the lowest indicator possible because the guest strongly disagreed to receiving a greeting, orientation of a worship practice, or felt the least amount of comfort to participate before, during, and after worship. In contrast, a response of 5-Strongly Agree was the highest possible rating for the opposite reason. A comparison of average scores designated by marital status indicated married women scored the highest levels with congregational engagement during the visit to FCBC, while single men scored the lowest as shown in Figure 1 below. Possible explanations for this difference could be that women are more likely to engage in nurturing and building relationships and therefore more willing to welcome guests. Conversely, males are predisposed to form relationships based on social standing and competitiveness. In other words, men are less likely to establish relationships with others who do not contribute to an actual or perceived increase in social position, privilege, and power.¹³⁷ As such, engagement with a minority community could have been perceived as time spent with little to no social benefits.

¹³⁷ Tracy Kwang, Erin E. Crockett, Diana T. Sanchez, and William B. Swann, "Men Seek Social Standing, Women Seek Companionship: Sex Differences in Deriving Self-Worth from Relationships," *Psychological Science* 24, no. 7 (July 2013): 1142–50, accessed January 20, 2019, <https://doi:10.1177/0956797612467466>.

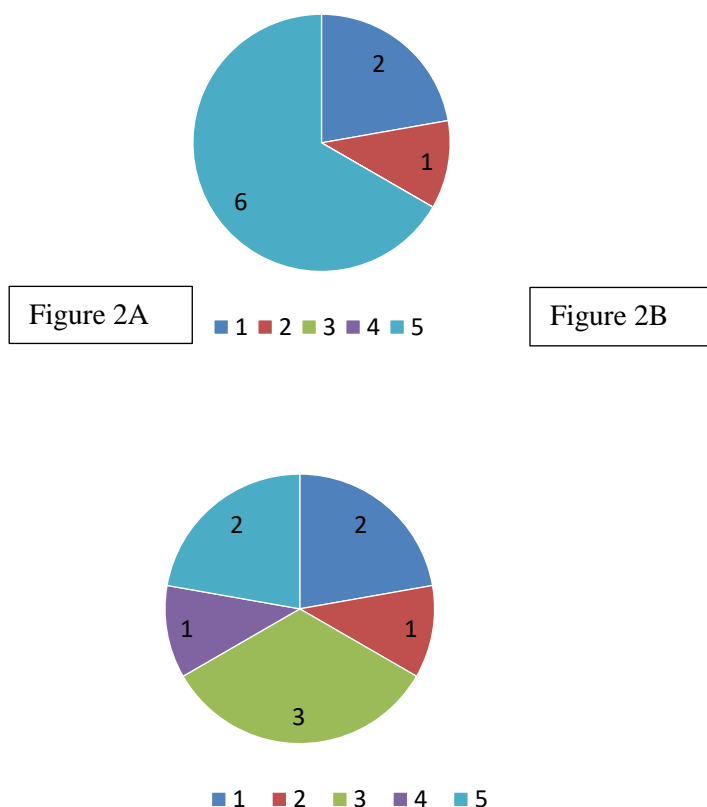
Figure 1: Post-Sermon Non-Chin Worship Experience--Average Scores by Marital Status



In the Post Sermon Non-Chin Worship Experience, Item 3 reads, “I received orientation on at least one worship practice from at least one person before the worship service.” Two-thirds of the participants “strongly disagreed” to the statement of receiving pre-service orientation, with one visitor indicating “disagree” as shown in Figure 2A below. Only two participants “strongly agreed” with the statement. In totality, one-third of the English-speakers received pre-worship orientation, two-thirds did not receive orientation before worship. In Item 4, “I received orientation on at least one worship practice from at least one person during the worship service,” the results were similar. Two-thirds reported strongly disagreed/disagreed receiving orientation. In item 5, “I received orientation on at least one worship practice from at least one person after the worship service,” guests reported low results for after worship orientation. Again, two-thirds of the group indicated strongly disagreed, disagreed, or neither disagree/agree to receiving orientation during this time as shown in Figure 2B below. The low scores could have resulted from the large number of non-Chin guests arriving at FCBC on the same date for Sunday worship. Other than welcoming the visitors, there was no formal plan to provide guidance for so many non-Chins in worship and the sudden appearance may have caused the congregation to feel cautious about engaging with the guests. On the other

hand, the guests did not request any interactions or orientation. In their unguided experience, the English-speaking guests followed along the congregation in lieu of requesting additional information.

Figures 2A-2B: Post-Sermon Non-Chin Worship Experience--Frequency of Response Q3 and Q5



Items 6-8 of the Post Sermon Non-Chin Worship Experience provided an estimate of personal comfort level of English-speaking guests in worship engagement activities, both verbal (singing and praying) and non-verbal (clapping) participation. All data indicated positive levels of comfort as shown in Figure 3 below. In Item 2 of the same non-Chin survey, the highest average score reported by the group was for receiving cultural cues (e.g., a handshake, a wave, bowing, a smile, a hug) from the congregation.

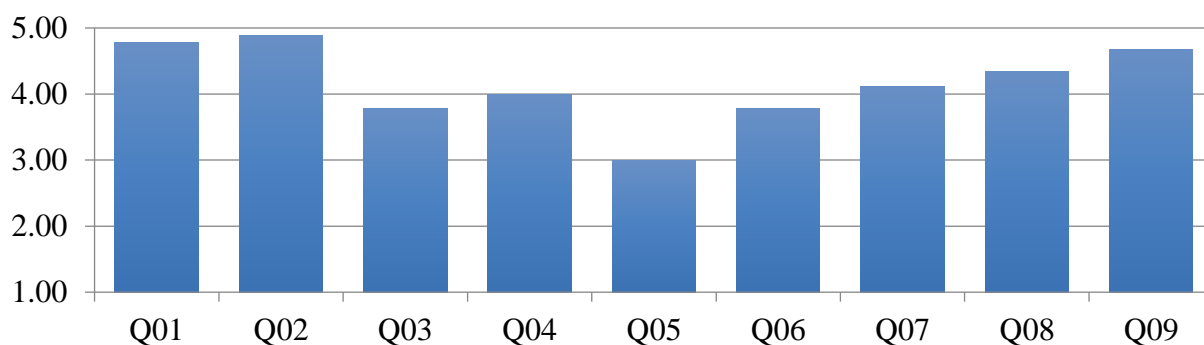
Items 3,4, and 5 of the non-Chin data reported the lowest average score regarding orientation received from FCBC members as after worship followed a slight increase of orientation received before worship in Item 3. Item 4 received the highest average score of 4.0 during worship. Possible explanations of the scores may have been related to received greetings before worship while FCBC members handed out bulletins to guests, the pastor providing an English-spoken welcome and a quick translation to identify the Bible chapter and a designated biblical passage for the sermon during worship. The hinderance of after worship guidance may have been related to guests quickly departing the building after a two-hour worship service.

After the visit, the data reported non-Chin guests were willing to participate in the worship of FCBC, and based on the results, “I was a welcomed stranger,” indicated a high average emotive response in Item 9. One possible reason for the 4.75 high score may have resulted from the diverse lifestyles of the participants invited to attend the worship service. Because the presenter usually engages with people who live more inclusive and diverse lifestyles and personally invited the participants, the individuals were predisposed to a positive response from the beginning of the project and were willing to experience the cultural worship of the church. As such, this rationale may have been reflected in the results to this statement.

On the other hand, the orientation data reported by non-Chin participants before, during, and after worship in Items 3-5, clearly suggested a need for this ministry project in developing a framework for intercultural worship practices at FCBC as shown in Figure 3 below. Evident by the raw data recording low ratings of and between neither

agree or disagree to agree (3.0 - 4.0), there is opportunity for congregational growth in these areas because visitors reflected an absence of guidance.

Figure 3: Post-Sermon Non-Chin Worship Experience: Average Scores Each Survey Item



Analysis of Congregational Engagement of Intercultural Worship Practices

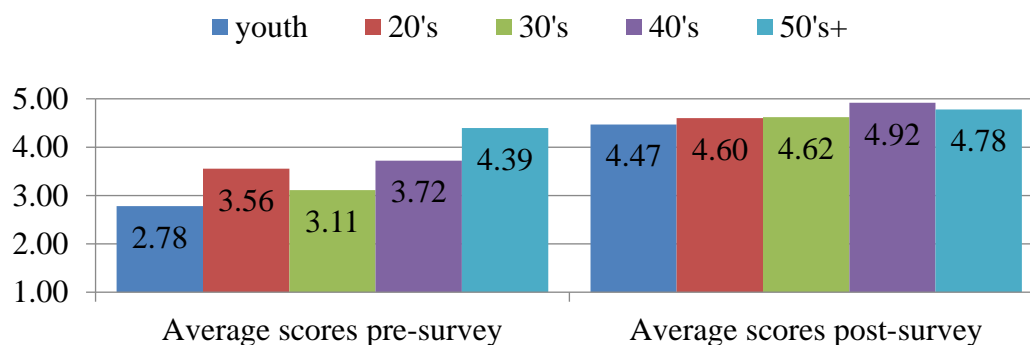
Two separate pre-test and post-test surveys provided quantitative data collected from twenty-eight participants of the experimental group Chin Members of FCBC. The nine-item instrument, Chin Worship Experience Survey (Appendix H, I, J, K) and ten-item instrument Target Group Survey (Appendix D, E, F, G) reported statistical data before and after implementation of the project to determine interaction between FCBC members and non-Chin guests. The Pre-Test Chin Worship Experience (Appendix H, I) surveyed existing intercultural worship practices of greeting, orientation provided to non-Chin guests, and observation of difficulty for English-speaking guests to engage in participatory worship. After implementing the sermon-workshop series, the Post-Test Chin Worship Experience (Appendix 7A, 7B) surveyed comfort levels for FCBC members to greet, provide orientation before, during, and after worship, comfort levels to guide English-speaking guests in singing, clapping, and praying during worship, and to

welcome non-Chin guests. The Target Group Pre-Survey (Appendix 4A-4B) measured language challenges and preferences of the congregation, intercultural worship engagement by participants of the church, guiding non-Chin guests in worship, and Biblical importance to reinforce an intercultural worship ministry. The Target Group Post-Survey (Appendix 5B) collected the same data, after the intervention. For the purpose of this project, average scores identified in the survey and reported by participants were numerically identified as 1-Strongly Disagree, 2-Disagree, 3- Neither Agree or Disagree, 4-Agree, 5-Strongly Agree. Low scores ranged from 1-2, a neutral score was 3, and higher scores ranged from 4-5. The lowest possible score was 1. The highest possible score was 5.

Before the sermon-workshop series, Chin participants by age group reported average scores from 2.78 - 4.39 in the Pre-Test Chin Worship Experience (Appendix H, I). The youth group reported the lowest score, 2.78 and the 50's group reported the highest score, 4.39. After the series in the Post-Test Chin Worship Experience (Appendix J, K), the scores increased to 4.47 – 4.78, which is shown in in Figure 3.1. In the same survey, the youth retained the lowest score reported, 4.47 and the highest score, 4.92 was reported by the 40's group. The youth group reported the largest gain of 1.69 in average scores from 2.78 to 4.47. The 40's group reported the smallest gain in average scores of .39 from 4.39 to 4.78 (Figure 4). The one group with the highest understanding of English language scored the lowest and reported the highest gain. This result could have been due to the social conformity of youth demographics. All youth regardless of ethnicity, struggle to fit in and have a desire and need for belonging. Talking to adults while in the presence of their peers, would not have been an immediate need. Talking to

English-speaking adults could have increased the anxiety of standing out among their peers. Regarding this demographic achieving the highest gain, after the sermon and workshop series the youth received permission and instructions on how it is possible to engage with non-Chin guests. This instruction provided a common pathway for each youth through the experience and in the process, provided confidence to the young participants. In addition, since this demographic is also fluent in English, their comfort level was more evident.

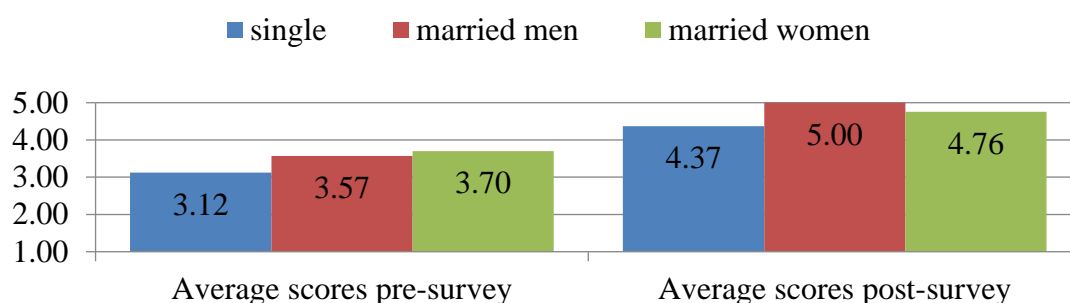
Figure 4: Pre-and Post-Survey Chin Worship Experience--Average by Age Group



By marital status before the process, the Pre-Survey Chin Worship Experience (Appendix 6A-6B) reported averages from 3.12 – 3.70. The lowest score was reported by the singles group, 3.12 and the highest score was reported by married women, 3.70. After the intervention, the same survey reported overall increased averages to 4.47 – 4.78. The lowest score was reported by the youth group, 4.47 and the highest score reported by the 50's group. The men's group with the largest increase from 3.57 to 5.00, indicating a gain of 1.43. The women's group reported the smallest gain from 3.70 to 4.76, indicating an increase of 1.06. The same rationale mentioned before is relevant here. In the beginning, the younger English-speaking groups exhibited the lowest scores but the highest gains

after implementation. Their desire to not stand out with their peers was based on a social need to remain unnoticed in the beginning yet by the end of the project, the same young groups reported the greatest gain of understanding.

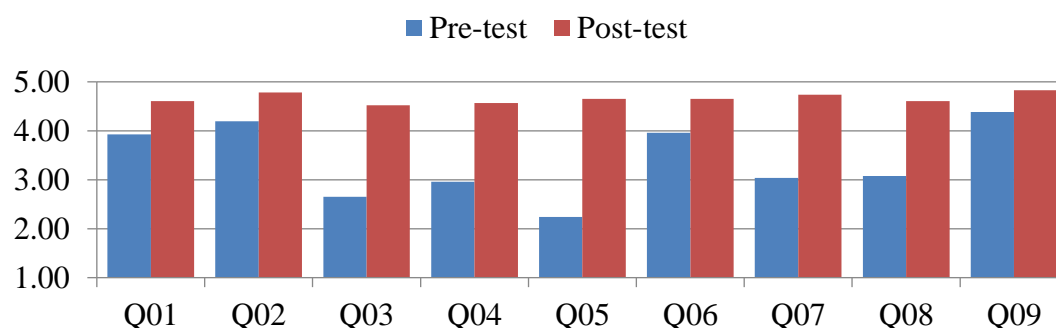
Figure 5: Pre-Post Survey Chin Worship Experience--Average by Marital Status



Concurrently, all groups identified by age, shown in Figure 4 and by marital status and shown in Figure 5 indicated marked increase. This is evident in the Pre-Test – Post-Test Chin Worship Experience Survey (Appendix H, I, J, K) regarding greeting, providing orientation before, during and after worship, perception of difficulty for non-Chin visitors, and comfort levels for welcoming the English-speaking guest to FCBC. Each item reported in the same surveys, increased from pre-test to post-test and shown in Figure 6. The Post-Chin Worship Experience (Appendix J, K), revealed a willingness by the congregation to increase behaviors of greeting non-Chin visitors verbally and non-verbally and providing orientation to English speaking visitors before, during, and after worship. The same survey also confirmed in Item 9, more participants were comfortable to welcome non-Chin visitors to FCBC. Finally, regarding the overall results of the Pre-Post Chin Worship Experience, average responses to each question reported marked increases from pre-test to post-test and shown in Figure 6. Before the teachings, participants marginally participated in guiding English-speaking guests before, during,

and after worship service: (Items 3-5). The Pre-Post Chin Worship Experience reported improved average scores which indicated increased knowledge of engagement and success of the project in developing a framework for intercultural worship practices. It is probable to conclude by offering survey instruments in both languages, the data reflected an increased understanding of worship guidance and improved the comfort levels of participants.

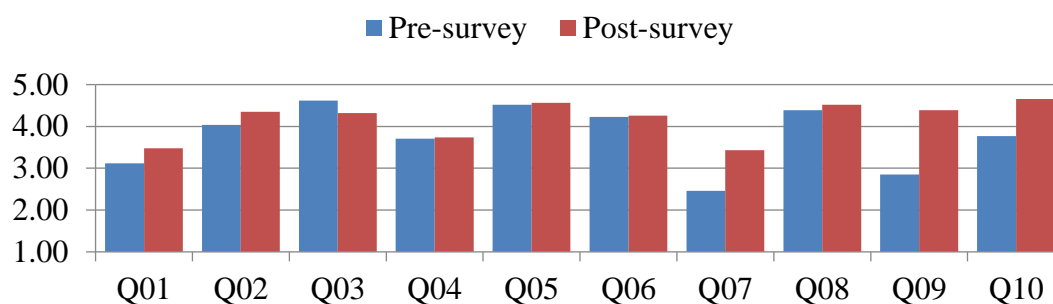
Figure 6: Pre-Post Chin Worship Survey Group--Average Scores on Each Survey Item



The Target Group Pre-Survey (Appendix F, G) collected data for intercultural ministry engagement related to understanding difficulties in worshipping in a different language, benefits of common language in worship, sharing worship culture, greeting language, and providing guidance to non-Chin guests. At the completion of the project, the Target Group Post-Survey (Appendix 5B) reported an increase in comfort levels for intercultural worship understanding, practices, and engagement at FCBC. However, item 3 reported a decreased rating to the statement, “First Chin Baptist Church should be actively engaged in an intercultural worship ministry.” The raw data indicated the participants understood the need for developing a framework for intercultural worship practices at FCBC for visiting guests however, based on the decreased average response

in Item 3, this may be interpreted to occasional visiting guests in lieu of the church seeking “active engagement” in an intercultural worship ministry. This data could suggest that FCBC will welcome the stranger who arrives at the church entrance but may not actively seek out English-speakers through a formal ministry program.

Item 7 shown in Figure 7 of the Post Target Group Survey, indicated a higher confidence level for FCBC participants welcoming English-speaking guests in their own native language. In the same instrument, Item 10 confirmed positive end results for utilizing the biblical rationale of John 21:1-17 when asked to confirm the following, “The teaching of the Bible reinforces my concept of intercultural worship ministry engagement.” Except for Item 3, each item of the Pre-Post Target Group Surveys (Appendix D, E, F, G) confirmed consistent increased responses (Figure 4). In final observation, it is clear the members were more comfortable to greet guests in the Hakha language which demonstrated several positive outcomes. First, it indicated the project was critical to convey the importance and beauty of cultural distinctives. In the presence of others who are culturally different, the participants were more at-ease to share the congregational language from first contact thus welcoming and guiding English-speaking guests into worship. On the other hand, since the data indicated the importance of the teachings, the biblical text was adequate to convey the theological relevance of the project.

Figure 7: Target Group Pre-Post Survey--Group Average Scores on Each Survey Item

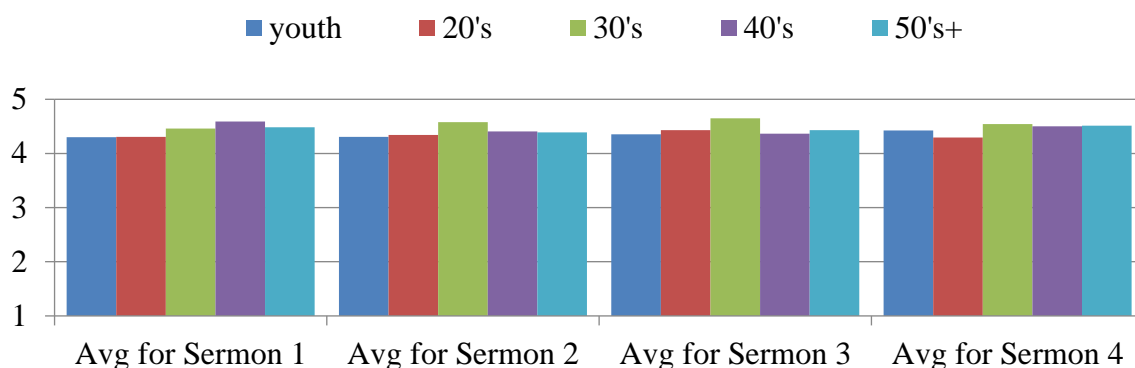
Evaluation of Biblical Foundations for Intercultural Worship Practices

Four sermons based on John 21:1-17 focused on recognizing Christ in visiting strangers, (John 21:1-4), offering God's grace in intercultural worship practices (John 21:4-8), and providing a ministry to English-speaking guests that is like the worship culture of FCBC, yet culturally different (John 21:9-14). The final sermon focused on Jesus request to the disciples to feed and care for His lambs and sheep, John 21:15-17. This sermon presented a theological basis to feed and care (provide intercultural worship practice for English-speaking guests) for God's people. In all evaluations, average scores identified in the surveys and reported by participants were numerically identified as 1-Strongly Disagree, 2-Disagree, 3- Neither Agree or Disagree, 4-Agree, 5-Strongly Agree. In the evaluation documents, low scores ranged from 1-2, a neutral score is 3, and higher scores ranged from 4-5. The lowest possible score was 1. The highest possible score was 5.

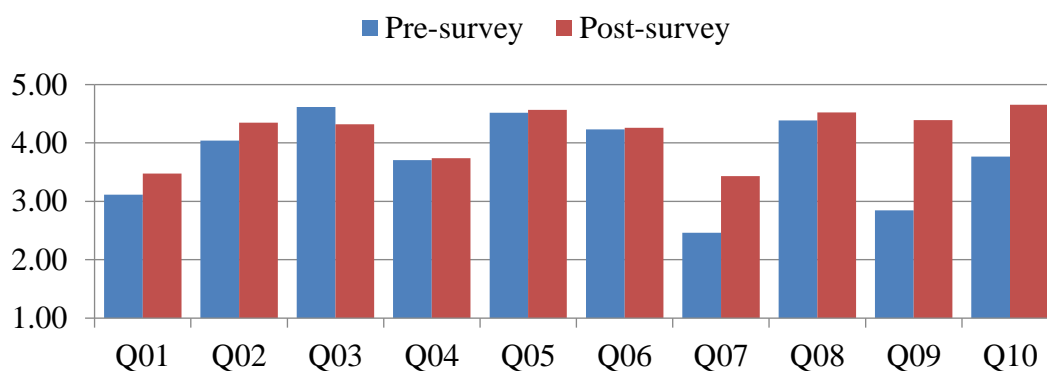
Post sermon evaluations administered at the end of each worship event evaluated the presenter's knowledge of the sermon topic, organization, clear expression of ideas,

pace, preparation, understanding to others and delivery of the message. Across all age groups, Figure 8 data suggested only marginal differences throughout the project from scores of 4-Agree to 5-Strongly Agree. Due to time restrictions, no pre-sermon data was collected to determine biblical knowledge before the intervention.

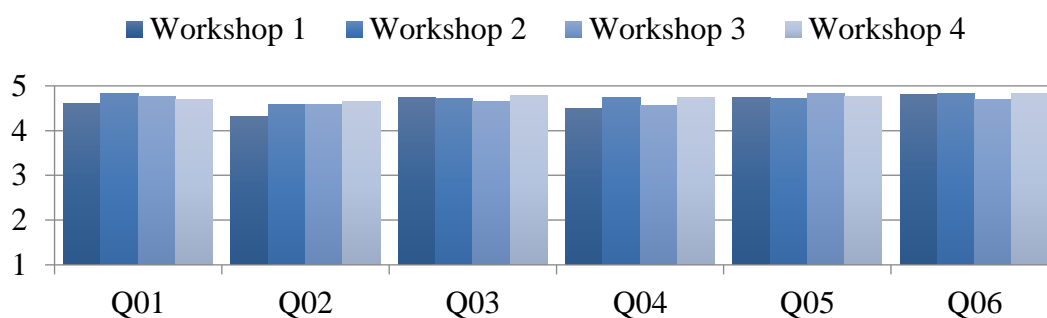
Figure 8: Post-Sermon Evaluations by Age Group



Each week, a Post Sermon Evaluation (Appendix L) collected data from participants to report on the presenter. Specifically, the ten-item instrument surveyed how the congregation perceived the presenter's knowledge on the sermon topic (Item 1), organization of the project (Item 2), clearly expressed ideas (Item 3), if presenter maintained a good pace during the sermon presentation (Item 4), was well prepared (Item 5), effectiveness in helping to understand the subject (Item 6), communicated the message well (Item 7), was engaging in the delivery of the message (Item 8), and maintained good eye contact with the congregation (Item 9). After each sermon event and shown in Figure 9, participants consistently reported agreed to strongly agreed to the statements in Items 1-9 by indicating scores from 4.0-5.0. The high scores confirmed the presenter was effective in each rated skill of preparation and delivery of the sermon message. Conclusively, it appears from the data the presenter's abilities enhanced the congregation's understanding of a ministry call for intercultural worship practice.

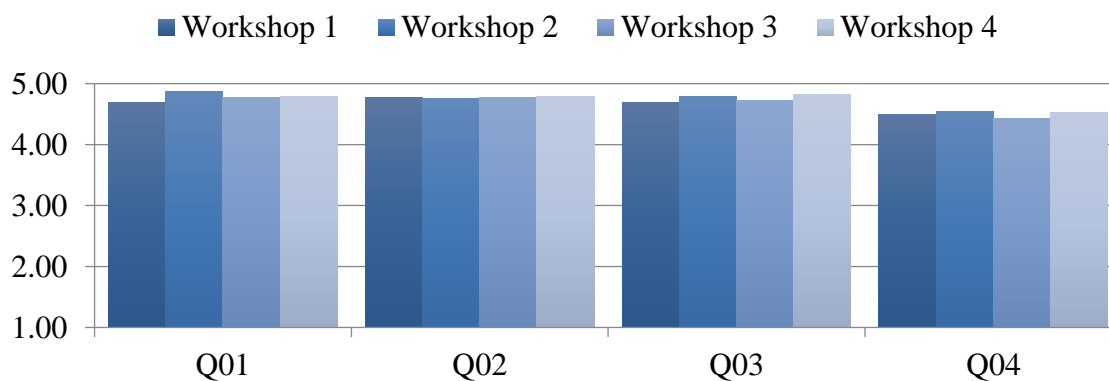
Figure 9: Group Average Scores on Each Survey Item

A Post-Workshop Evaluation (Appendix M) of the learning sessions provided feedback from participants on six surveyed items, shown in Figure 10. Participants evaluated their understanding the subject of workshop (Item 1), interest in learning more about the subject (Item 2), if the subject helped the participant to understand intercultural ministry (Item 3), understanding of self because of the subject (Item 4), subject value as a positive experience (Item 5), and if discussions were important to their understanding (Item 6). In each item, all scores documented in the arrange of 4.0 – 5.0, agree to strongly agree. The high scores indicated participants engaged in an experience which provided greater understanding of intercultural ministry. This data suggests the workshops positively influenced the project and were important to its overall success.

Figure 10: Post-Workshop Evaluations--Evaluation of Learning Sessions

Shown in Figure 11 of the same instrument, participants evaluated the presenter's delivery of the information (Item 1), organization (Item 2), clear expression of ideas (Item 3), and translations of the presenter's words for better understanding (Item 4). The results between 4.0 and 5.0 (Agree to Strongly Agree), indicated the presenter was highly effective as indicated by the raw data. Each week, while maintaining the same range of 4.0 to 5.0, the data responses reflected a slight decrease indicating the presenter's effectiveness had fluctuated slightly after each workshop. One analysis for the progressively lowering score could be due to the workshop activities which were cumulative in weekly content and increasingly challenging on a weekly basis. Each week, participation was inclusive of information from previous weeks. As group activities included more information and became slightly more challenging, the participants were in turn challenged to increase their participation through a cumulative understanding of the week to week bible study. In addition, the increased challenges may have been reflected by the congregation as part of the presenter's delivery.

Figure 11: Post-Workshop Evaluation--Presenter Evaluation per Survey Item

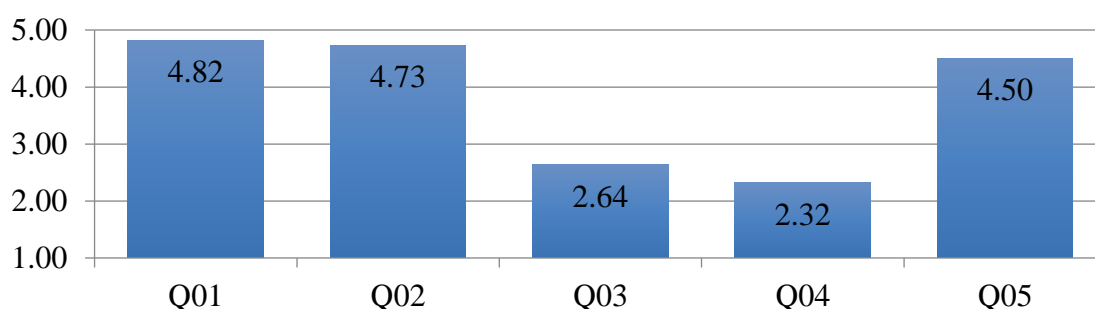


Average responses in the evaluation of the environment during the workshop (Figure 12) indicated the most positive response (4.82) for the statement, “the sanctuary provided a good environment for the project.” This was followed by a score of 4.73 from participants stating their comfort for sharing verbal thoughts during the workshop. The next tiered response, “the environment enhanced the learning experience” was reported at 4.50. Items 3-4 produced the lowest scores in the survey, respectively 2.64 and 2.32. The low average scores reported participants felt “awkward during the session” and “distracted by others in the room.”

After the project was administered, low average scores for “awkwardness” could have been the result of several factors. First, the cultural style of sermon messages delivered in the sanctuary are primarily spoken in a preaching style rather than a teaching style. Since the presenter maintained a teaching style throughout the workshops, it is possible this presentation style resulted in participants feeling “awkward”. Secondly, since many FCBC adults have not participated in the formal education system in this country, the presenter’s teaching style may be outside cultural patterns and comfort zones of engagement in the sanctuary setting. Thirdly, it is possible an open forum may have caused awkwardness with mixed genders and language differences. In other words, it may have been more difficult for some participants to be fully comfortable in the open setting due to self-perceived limitations. During the workshops, distractions may have been identified due to the presence of the small children in the sanctuary along with parents who did not participate but provided their own childcare. This arrangement resulted in increased ambient noises including children playing, non-participating parents engaged in conversations, and parents entertaining their children. The noise and activity

levels were more than was anticipated by the presenter. Suggestions for future projects would include providing a separate space for childcare needs.

Figure 12: Post-Workshop Evaluation – Environment Evaluation per Survey Item



Report and Analysis of Responses to Intercultural Worship Practices

Two separate instruments providing qualitative data included a Post-Sermon Evaluation (Appendix L) and a Journal Summary (Appendix N). Beginning with the weekly sermon evaluations (Appendix L), participants journaled a response to the question, “This is what I learned that I did not know before.” In addition to absences and participants who offered no journaled comments, responses were received in both languages, English and Hakha Chin. Post-project, the Hakha Chin responses were translated by Pastor Ven. (Appendix O)

The first sermon session, *Encountering the Stranger*, focused on John 21:1-4. This session resulted in fifteen journaled responses (53.5%) from the total group of twenty-eight participants. Two individuals were absent, four responses were written in English, eleven in Hakha Chin, and eleven participants (39.2%) provided no journaled response to the question. During the sermon week of John 21:4-7, *The Gracious Host*, the

second gathering produced a total of twelve journaled responses (42.8%) including four responses in English and eight written in Hakha Chin. The same percentage made no journaled response to the question. Four participants were absent on this week. In response to the third sermon, only four participants (14.2%) journaled responses to the sermon focused on John 21:9-14, *Throwing, Catching, and Pulling on The Other Side*. Written comments included two English responses and two responses written in Hakha Chin. Twenty-two participants (78.5%) offered no journaled response to the question. With three participants absent, the final sermon series produced four written responses during the week of John 21:14-7, *Do You Love Me?* From a total of twenty-six attendees, only one response was received in English and three in Hakha Chin. The remaining twenty-one participants (75%) offered no written journaled responses. The marked decrease in journaled responses could have been attributed to the location of the question as the final entry on the survey. As such, it may be possible participants did not respond to this section as a valuable portion of the project, thus each week responses decreased as they readied to leave the church after three hours of sanctuary time. A suggested change would be to relocate the question to the first position on the survey instead of the last. This positional change for journaled responses before the Likert-styled questions may encourage more journaled responses from participants to provide additional input on a personal level. It is also worth mentioning the final week was cut short due to an unrelated congregational meal after the workshop. The low response reflected the combination of a hungry congregation and an anticipated meal. In haste to leave the sanctuary, only four responses were received.

In the same Post-Sermon instrument, three categories of journaled responses were provided by the group, including comments on gained ministry opportunities, theological understanding, and contemporary application for intercultural ministry worship practice (Appendix O). For example, regarding ministry opportunities, one participant remarked, “Today teaching help me a better understanding of how to communicate with friends and neighbors and strangers.” In the same week demonstrating theological understanding, participant F3 wrote “What I learned and understand is as a believer because of the love of God we can also love the stranger which we don’t know before.” Participant S5 added “I understand more about the teaching of Jesus Christ.” Week two submissions for the same categories of biblical knowledge and theological understanding included the following comments. Participant M5 stated “Today teaching, I understand why Jesus call them my children.” Participant M1 responded, “Today teaching help me to understand there is no discrimination when God love to all human being in the world.” Lastly in week three, participant M7 remarked, “It is so good to learn the grace of God in three different ways. I never think in that way.” (Appendix O)

Participant statements of contemporary application of intercultural ministry practices are remarkable to note. Week one provided four similar responses. Participant S2 wrote, “Today teaching I learned that how important to welcome and taking care of the stranger when they come to our church and I understand how to welcome them.” Three participants from the Married Male group stated, “It is very important to love, taking care as our neighbor and help them translate when a stranger come with us.” Another wrote, “Because of your teaching I understand that we need to love and take care a stranger who came to visit us and have conversation (talk) with them.” Finally, M5

responded, “What I learned today is I should love and take care when a stranger come.”

(Appendix O)

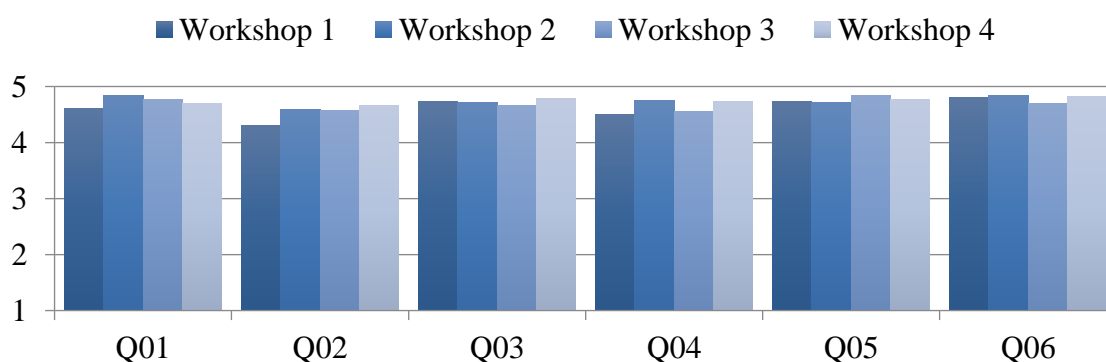
After the ministry project was completed, positive comments confirmed the project was successful to the goal of this project, to help FCBC understand the missional importance of sharing our Christian cultural worship of God with others by developing a framework for intercultural worship practice. Participants confirmed an understanding of intercultural worship practice at FCBC as both possible, biblical and engaged to provide an opportunity to document the overall experience with the project.

In the Journal Summary (Appendix 10A), participants provided additional comments concerning personal opinions for the best parts of the project, needed improvements, deletions, additions, and comments on the following statement. “How has your experience with this project enhanced or diminished your understanding of intercultural worship practice?” (Appendix Q) On the final gathering, four participants were absent. Twenty-two journal summaries (91%) were completed by twenty-four participants in attendance and delivered to the presenter by the group leaders. Based on the returned summaries, three forms contained no comments (13%), seven forms were completed in English (31%) and the twelve remaining summaries (54.5%) were completed in Hakha Chin. Receiving responses in both Hakha and English was important to the goals of the project. Since there was no one language requirement in either the surveys or responses, both languages allowed the congregation to freely express their true responses throughout the project and to fully respond in the language which suited them best.

The second question asked, “What part(s) of the project would you like to see improved or removed?” (Appendix N) Five of twenty-two participants (22.75%) left the space blank. One participant recommended improving the second week but provided no suggestions. Another participant recommended improving the sermon because this “is where we get more information.” In the same survey when asked, “What part(s) of the project would you like to learn more about?” there was a diversity of responses including, “love, being a gracious host, about God, different language, intercultural in the future, love of God, love one another and the important to love other people, we should (do) this kind of project once every six month(s) like what we learned the second week, more about how to welcome new people.” One participant remarked on the acting of the fisherman at the front of the sanctuary. She said she would like to see more acting because it helped her understand the sermon more. Two final questions were important to the overall analysis of the project providing qualitative data for the overall project focus. The experimental group was asked, “How has your experience with this project enhanced or diminished your understanding of intercultural worship practice?” and “Do you have any other comments?” (Appendix N) In providing concluding thoughts on how the congregation felt about developing a framework for intercultural worship practices no negative comments were received. Both questions provided positive statements of learned experiences, behaviors, and rationale for the project as successful and needed. (Appendix N, Q) Overall, gained benefits and positive results indicated in Figure 13, demonstrated a four-week comparison of raw scores for understanding the benefits of the workshops (Item 1), weekly subjects discussed (Item 2), intercultural ministry understanding (Item 3), self-understanding regarding engagement in intercultural

ministry (Item 4), and the overall project as a positive experience (Item 5). The high modulating scores from 4.0 – 5.0, were the result of good planning and coordination with the senior pastor, ample prayer, biblical study and preparation, and an open willingness by the congregation to experience new biblical teachings. The congregational journey opened the hearts and eyes of the congregation to see Christ standing at the front door of our church.

Figure 131: Four Week Comparison of Raw Scores



Strengths and Weaknesses of the Project

There were two major strengths for this project. First, the translated ministry project from English to Hakha Chin was inclusively an authentic intercultural ministry offering which provided an invaluable experience for me as the presenter, and the participating congregation. Because our cultural worship is rooted in the Chin heritage, it was a daunting undertaking as a native English-speaking pastor to complete the project. I was able to demonstrate and convey the responsibilities of intercultural ministry and share these experiences with the congregation. As a church who finds identify in John 14:6, “I am the way, the truth, and the life,” this project was a missional endeavor to

share our way of life by reaching disciples for Christ in New Bern, North Carolina. Not only did our Christian fellowship begin a journey towards a deeper understanding of contemporary Christian Chin worship, our rituals, and the meanings behind why we worship together in community. We also journeyed together towards the possibilities of providing missional discipleship outside our cultural lines. While I anticipated the logistics of engaging the congregation through an intercultural journey, I did not anticipate the intense appreciation I received from different members. The written responses were made visible by Pastor Van Bawi who generously provided translations of journaled the responses after the project and were critical for me to understand the personal feedback from my congregants first-hand.

Before the sessions began, the language expertise of Mr. Van Duh provided excellent translations of all survey instruments, participation covenant, and consent forms. From the beginning, his work was critical to demonstrate my respect for our cultural worship but also to ensure accurate understanding of the written information by each member. As a result of obtaining translations outside FCBC, the Senior Pastor was able to experience the project first hand with the congregation, provide verbal translations for sermons and lead the men's group. Most importantly by utilizing an outside translator, Pastor Van Bawi discovered a newness with the congregation. In each case, the congregation, the pastor, and myself experienced a positive intercultural ministry project which I believe will benefit the church in the years to come. In this project, the majority were Chin speaking participants considering intercultural ministry worship practices with a traditionally majority population, English-speakers. As a result of this project, English speaking guests were the minority population.

Soon after the project was completed, one of the non-Chin guests arrived again for worship with the congregation. After the service, he remarked, “It is clear your project had a positive effect on the church.” He continued to remark how he was greeted, welcomed, and how several members guided him before, during and after worship. If the goal of this ministry project is to incite change, I am encouraged and pleased our time together during the four-week process offered a new ministerial understanding. In conclusion, the project provided a rare and unusual opportunity for Christian Chin participants to missionally serve another ethnic group in New Bern, North Carolina.

The second strength of the project was the ability to engage in a sermon series at FCBC during the four-week process. The comments received by participants during the journaling portion of the project confirmed the series of teaching sermons was welcomed, informative, and offered opportunities for intercultural ministry and mission. In addition, my relationship with the congregation was enhanced through our engagements with sharing, personal insights, observations, and discussions during the project. Previously, my encounters were limited to worship, meals, occasional social outings and church visits. But the duration of the project gave me ample time to engage in contemporary understanding of biblical teachings and actively discuss the congregation’s understanding of the biblical text. Our time together was challenging and encouraged me to pray and seek other teaching studies with the congregation. From this experience, I have concluded that this method of teaching provides deep understanding of the scriptures, awakening the church to new contemporary applications.

Weaknesses to the project are worth mentioning here. First, due to a timeframe of two-hour worship services and one-hour allotted for the workshops, a pre-sermon

instrument would have added significant time to the gatherings and was not provided to the experimental group to discuss knowledge of biblical teachings. Although participants journaled that they gained biblical knowledge during the project, specific measurements on previous biblical knowledge and understanding would have been helpful to report before and after the project. Another weakness of the project was the time required to complete sermon and workshops on the same dates. If worship could have been limited to one-hour and joined with a one-hour workshop, there may have been fewer distractions reported by participants in the qualitative analysis. As a result, two-hour worship service and one-hour workshop resulted in long sessions for participants and non-participants. The final weakness of the project was the presenter's inability to fluently speak the congregational language. As such, the presenter was dependent on the generosity of others for all translations written and verbal. The ability to fluently speak and understand the intricacies of the Hakha Chin language would have been helpful in the implementation and reporting of this project. This project encouraged me to continue with my language lessons which will open my engagement with this congregation and with sister churches during guest visits.

5. CONCLUSION

All worship practices develop within a cultural milieu, and each community of Christ offers a unique expression of worship to God, often based on ethno-linguistic identity. In intercultural worship, God's grace is offered and shared through praise, reverence in awe, celebration through prayer, music, and song, and with the Word of God. *Kan In Don Nah* (All Are Welcome Here) A Framework for Developing Intercultural Worship Practice at First Chin Baptist Church of New Bern, North Carolina, is the culmination of a four-week intercultural ministry project to create an awareness of missional ministry to welcome and guide English-speaking guests into inclusive worship participation. The first four chapters offer a detailed description of the project, biblical foundations of worship, historical examples of worship practices, contemporary Chin worship practices, personal and professional rationale, and critical evaluation of the project. This concluding part provides a summary of the major ideas and insights that I gained from the entire research process.

Chapter One introduced the legal, social, and ecclesiastical formation of First Chin Baptist Church of New Bern, North Carolina, a refugee congregation composed of Hakha speaking Chins from Myanmar. The project goal was to assist FCBC to understand the missional importance of sharing its Christian cultural worship of God with others. This was achieved by pursuing an understanding of a theological framework utilizing John 21:1-17, to guide Non-Chin guests into "ecclesiastical integration and inclusion."¹³⁸ Targeting intercultural ministry awareness between the Myanmar refugee

¹³⁸ Committee on Cultural Diversity in the Church, 25.

congregation and English-speaking guests, this chapter details the project setting, statement of the problem, project goal and means of evaluation.

Chapter Two provided a detailed project description including initiation of the research, details of the four-week sermon-workshop process to introduce a theological framework for intercultural worship practices at FCBC, and a review of relevant resources. Non-Chin guests were invited to attend one worship event at FCBC and document their engagement with the congregation including receiving verbal and non-verbal greetings, cultural cues and orientation of worship practices from members of the congregation before, during, and after worship. The Chin members of FCBC participated in a four-week sermon series focused on John 21:1-17. A week-by-week summary of the series is as follows: **Week One:** “Encountering the Stranger,” based on John 21:1-4, encouraged the participants to recognize non-Chin guests in the image of the Divine and offer guidance in worship. **Week Two:** “A Gracious Host,” based on John 21:5-9, provided insight to offering guidance in worship as presenting God’s grace as worship hosts. **Week Three:** “The Other Side,” based on John 21:10-14 introduced the congregation to identifying cultural worship practices of FCBC in missional outreach; and finally, **Week Four:** “Do You Love Me,” based on John 21:15-17, established the call to guide and spiritually feed non-Chin guests as a response to our love in Christ.

Prior to the onset of the project, Likert-styled instruments were translated from English to Hakha Chin and administered after each sermon and workshop to collect data. FCBC members completed a Pre-Test Chin Worship Experience and a Pre-Test Target Group Survey to identify the participants current demeanor regarding engaging Non-Chin visiting guests and the comfort level of their participation in intercultural worship

practices. This was followed by a sermon and workshop series on four non-consecutive Sundays. Each week, worship service was immediately followed by a workshop. The workshops began and concluded with prayer and engaged the participants to apply contemporary context to the weekly Scripture focus. Sermon and workshop evaluations were administered after each session. At the completion of all sessions two final instruments, a Post-Test Chin Worship Experience and a Post-Test Target Group Survey collected data from the same group. Qualitative data was also gathered throughout the project including evaluations of the environment, presenter, and journaled responses.

Chapter Three discussed the Biblical and Theological Rationale for the ministry project. I developed the biblical foundations of worship, including intercultural context through selected themes in Exodus, Psalm, Isaiah, the Gospel of John, the Book of Acts, The Epistles to Romans and Galatians, and The Book of Revelation. I identified and discussed the following four major components of biblical worship: reverence in awe, celebration through prayer, expression of music and song, and the use of God's word. Select examples of worship practices in the history of Christianity were also included in the study. Part of the chapter dealt with the contemporary practice of Chin Christian's Worship Practice, which provided the context of past worship types and the current practices at FCBC. They include cultural context, worship flow, and contemporary style and form. This chapter then explained the personal and professional rationale of the researcher, asserting that "discipleship is a call to fearlessly step across cultural boundaries for Christ."

Chapter Four offered a critical evaluation of the project, including an extensive reporting and analysis of the findings. This chapter was developed by an analysis of the

“Non-Chin Worship Experience,” completed by a control group, nine one-time English-speaking visiting guests. Thirteen instruments were also administered and completed by the experimental group, composed of twenty-eight members of First Chin Baptist Church. Data reported from the “Non-Chin Worship Experience,” reflected data to suggest Non-Chin guests received little to no guidance in worship during their visit to FCBC. The Chin-Worship Experience determined the comfort for congregational engagement with non-Chin guests. The Target Group Survey reported intercultural engagement with Non-Chin guests. Other assessed instruments in this chapter included evaluations of the learning sessions, presenter, and environment.

Indications of Enhancement of Intercultural Worship Practices at FCBC

FCBC is an intentional monocultural community, living a journeyed story of political refugees finding physical freedom and holding steadfast in their spiritual journey. The cultural context of serving as the First Chin Baptist Church Associate Pastor, is a unique opportunity and experience in intercultural ministry. As an English-speaking, woman of color serving a Myanmar refugee congregation, this ministry project facilitated a process that exposed personal and professional challenges of intercultural engagement. I realized early on that ministry across cultural boundaries requires a willingness to personally guide others in understanding Divine love. The project challenged the congregation to consider seriously how to relate to those who come to join them in worship, given the fact that the host church is monocultural in its environment. As the project developed, participants began to see the intentional value of welcoming “the stranger.” I confirmed that a monocultural congregation is more comfortable with ministering to people who share the same culture, habits, community, and tastes. As in

the case of FCBC, a monocultural church fixes on similar ethnicity, gender, generation or class naturally, reaching out to those who share common identity inside the same ethno-linguistic cultural community. The project showed how unintentional monocultural congregations are not aware of limiting results of person-person discipleship, ministry focus, and church leadership. However, the study series on John 21:1-17 offered FCBC new insights for the possibility of intercultural worship practices, both intentional and unintentional.

Survey results evidence the impact that the project had on FCBC, my ministry setting. First, the project honored the Christian Chin culture and acknowledged the beauty of sharing FCBC culture with others. Secondly, it presented the congregation with organic discipleship inside the walls of the church, with visiting English-speaking guests. Furthermore, the project provided FCBC a framework to develop intercultural worship practices with non-Chin guests, and to openly discuss the ministry as strategic within the community. This project prepared the congregation for intercultural engagement in the space which is most important to the community, the church. When non-Chin “strangers” appear at the doors of FCBC, the congregation has the knowledge and willingness to build additional skills to continue the understanding of *Kan In Don Nah* (All Are Welcome Here.)

Personal and Professional Growth

One of the greatest challenges of religious leaders is reaching people for Christ across boundaries that separate the Body of Christ. This challenge is evident in monocultural churches throughout North Carolina and the nation at large. Boundless discipleship is a call to each of us who follow Christ. Monocultural churches are

beginning to identify varied demographics in their own neighborhoods including growing populations of immigrants, ethnic diversity, bi-ethnic marriages, and large populations with generational differences.¹³⁹ FCBC successfully completed a study to welcome and guide English-speaking guests in Chin cultural worship. The willingness of this congregation to step outside their own comfort zone is commendable. New discipleship requires this type of bold leadership to understand the needs within demographic shifts and lead Christ communities across different landscapes to “welcome the stranger”. (Matthew 25:35c)

The opportunity to walk alongside FCBC during this ministry project has facilitated both my personal and professional growth. First, the project confirmed my calling as an intercultural minister and encouraged me to press on towards the original life-long learning goal of awakening the church to embrace, disciple, and provide witness of God’s unfailing, fulfilling love across all human boundaries. Reaching out to the full community is transparent in my preaching, teaching, serving, ministry, coaching congregations and church leadership towards seeing, listening, and engaging with people who are culturally different. Since the start of this project, I have immersed my religious studies to address these needs and I discovered leading by example inspires passion in others. This includes, demonstrating comfort in uncomfortable situations, encouraging relationships with the community at large, intentionally connecting congregations with their community, and developing opportunities to share differences and similarities.

¹³⁹ Hix, *CBFNC Congregational Research*.

Regardless of church culture and context, opportunities for intercultural ministry exists in all areas.

The doctoral project has also enhanced me professionally with three distinct outcomes. First, the project provided a unique in-depth intercultural ministry experience, with no ethno-linguistic commonality with the congregation. Secondly, the project developed a cultural bridge with a biblical rationale. Finally, short-term and long-term goals were implemented to complete the project. The combination of Doctor of Ministry studies, life experiences, an entrepreneurial nature, and a completed ministry project have challenged the presenter to continue towards an intercultural focus in ministry and missions, welcome and engage with the diverse members of the church, serve the Body, and seek His face.

Appendix

A. LUNG TLING MIN THUT NAK CA HMAI - ADULT CONSENT FORM

Rev. Daynette DawtChin I a doctoral buaih ngah nak timh tuah nak ah (Project) chungtel ve ding in na lung a tlin ah cun mah ca tlang a tang bik ah na min thu te.

Please read the following consent form. If you would be willing to participate in Rev. Daynette Dawtchin's doctoral project and agree to the terms below, please sign your name at the bottom of the page. I have freely chosen to participate in Rev. Daynette Dawtchin's doctoral project. I understand the following information.

Mah ca vial te hi mipi sin theih ter ding mi a si lo. A buak tlak in na kum ti ban tuk a si lo le nu maw pa (gender) na si nak kha cu hi ca chuah mi he peh tlai in langh ter a si ko lai nain, ho na si ti mi kha cu theih ter a si lai lo.

All the information I share is confidential. My general age-range and gender may be associated with results in publication, but my name, as an identifier will never be used.

Hi thil kong ah hngalh awk ii tial mi bia cherhchan pawl kan khawmh kan tial dih tik ah, mah le Rev. Dawtchin nih mah project a dih tik ah, hi ca tial mi kong he peh tlai in tial mi vial te cu hrawh a si dih lai.

Once all the data is compiles and analyzed, and once Rev. Dawtchin completes this project, any survey associated with this project will be destroyed.

Tawlreltu (Rev.Dawtchin) nih biakam in nan si ning kong cu mi dangtheih ter lo ding in (Confidential) fel fai tein fim ding a si ko lio zong ah, a cung lei rian tuan tu pawl zong nih nan si ning kong tete cu hal nak le ii theih ter nak tete a um te lai, hi ca chung ah.

While the administrator (Rev. Dawtchin) promises confidentiality, and while confidentiality will be heavily stressed in this group session, I understand will I share my responses with other group members. Group confidentiality can be stressed and clearly requested, but the administrator cannot ultimately promise absolute confidentiality when several other people are involved.

Mah ka chungtel poh hi cu mah duh tein ii tel mi a si ko caah, ii tel duh lo ruang ah ze hmanh dantat nak le sungh nak te hna a um lai lo. Kan member si nak FCBC kong he peh tlai in ze hmanh hna hnawh nak buai nak a um lai lo.

My participation in this group is completely voluntary and declining to participate will involve no penalty or loss of benefits. Choosing not to participate will not affect my church membership or my relationship to First Chin Baptist Church in any way.

Na tel duh ti lo a si ah cun na duh tik paoh ah na ngawl khawh ko. Na siarem deuh lo mi biahah nak a um ah cun a phi pek lo in na lanh ta khawh ko.

If I choose, I may withdraw from this research at any time. I also understand if I choose to participate that I may decline to answer any question that I am not comfortable answering.

Hi kong chungtel nak he peh tlai in ka theih lo mi le ka fiang lo mi a um ah cun Rev. Dawtchin ze tik paoh ah ka hal khawh lai.

If I have any questions or concerns about my participation in this project, I can contact Rev. Dawtchin at any time.

A tang na min na thut cang cun, ka rel I ka fiang ti nak a si. Ka fian lo ah cun ka hawi le dang ka hal hna lai ka fian khawh deuh nak hnga. Rev. Dawtchin nih mah ca kan tuah mi dangdang theih ter lo ding i a phi kan pek mi pawl hi a mah a ca cawn tlamtlin nak ca ah cun a hman kawh ko tiah ka lung a tling.

By signing below, I acknowledge that I have read the above statements and understand them. If I am unclear, I have asked for more information for clarification. I consent to voluntarily participate in this research study, and for Rev. Dawtchin to use my confidential answers in her research.

_____ Na Min Thu, Ni Hnin ni (Signature)
Date_____

_____ Na Min Tial (Print Name)

B. CHUNGTEL HE LUNGTUNG NAK CA TUAH NAK – PARTICIPANT COVENANT

Mah ca tial tinh mi (Project) a tlam tlin khawh nak hnga, lung sau tein na tel ve ding hi a herh ngai. Chung tel pawl nih mah hi kan cawn kawh nak hnga na ka bawmh lai tiah ruah chan nak ka ngei.

This covenant is drawn to emphasize the importance of your commitment and participation to the success of this research project. This document outlines expectations for all participants and expected contribution to this study.

Keimah, _____, nih tlamtung tein cawn ding ah ka tel lai. Mah Doctor of Ministry (Biaknak lei in ngah mi doctor buaih) ii tinh mi le mah project kong hi a rak kan chimh chung cang. Hi kong he peh tlai in (catial in maw, chim in maw, a si lo le a dang deuh zong in) bawmh nak ding ah lung tlin nak ka ngei. Ka fian mi cu mah zerh fate kai nak ding ah mah pumpak caan pek ve le, ka cawng kho ve lai tiah ruah chan nak ka ngei ko.

I, _____, commit to participate fully in this study group. I have been informed of the nature of this Doctor of Ministry project and am aware its purpose and its stated goal. I have been informed regarding publication of this research and give my consent as a participant to anonymous use of any of my contributions (verbal, written or otherwise).

Mah pin ah, mah ca a tlamtung kawh nak hnga kei mah ka ti khawh tawh in a herh a herh mi ah a dih tiang ka tel ko lai tiah ruah chan nak ka ngei ko.

I understand that there is a time commitment and expectation to attend the weekly sessions and personal study time. Additionally, I understand there is an expectation that I will engage the experiment fully by completing required assignments to the best of my ability.

(Date)_____ Na Min Thu, Ni Hnin ni (Signature)

_____ Na Min Tial (Printed Name)

C. NON-CHIN WORSHIP EXPERIENCE

Please take time to fill out this survey. All surveys will be kept confidential.

Please circle your level of agreement to the following statements using this scale:

1= Strongly disagree, 2= Disagree, 3= Neither agree or disagree, 4= Agree, 5= Strongly agree.

Please circle your age group. Teenager 20's 30's 40's 50's

Please circle the letter that identifies your group. Married Male (MM) Married Female (MF) High School (HS) Single Adult (SA)

1. I was greeted verbally by at least one member of the church prior to service.
1 2 3 4 5
2. I was greeted with at least one of the following cultural cues: a handshake, a wave, bowing, a smile, or a hug.
1 2 3 4 5
3. I received orientation on the worship practice from at least one person *before* the worship service.
1 2 3 4 5
4. I received orientation on the worship practice from at least one person *during* the worship service.
1 2 3 4 5
5. I received orientation on the worship practice from at least one person *after* the worship service.
1 2 3 4 5
6. I was comfortable to participate in the worship practice of singing during the service.
1 2 3 4 5
7. I was comfortable to participate in the worship practice of clapping during the service.
1 2 3 4 5
8. I was comfortable to participate in the worship practice of praying during the service.
1 2 3 4 5
9. Even though I do not speak the congregational language, I was a welcomed "stranger."
1 2 3 4 5

D. TARGET GROUP PRE-SURVEY: BIBLE STUDY JOHN 21:1-19

Please take time to fill out this survey. All surveys will be kept confidential. Please circle your level of agreement to the following statements using this scale:

1= Strongly disagree, 2= Disagree, 3= Neither agree or disagree, 4= Agree, 5= Strongly agree.

Please circle your age group.

Teenager 20's 30's 40's 50's

Please circle the letter that identifies your group. Married Male (MM) Married Female (MF)

High School (HS) Single Adult (SA)

1. I have experienced difficulties in worshiping in a different language.

1
2
3
4
5
2. I understand intercultural worship ministry reduces language barriers.

1
2
3
4
5
3. First Chin Baptist Church should be actively engaged in an intercultural worship ministry.

1
2
3
4
5
4. When English-speaking guests arrive for worship at First Chin Baptist Church, it is important to guide them to understand our worship culture.

1
2
3
4
5
5. I am willing to share the worship culture of First Chin Baptist Church with English-speaking guests.

1
2
3
4
5
6. When English-Speaking guests arrive to FCBC and do NOT understand the language, I believe they DO understand the culture of the worship.

1
2
3
4
5
7. When English-speaking guests arrive for worship, I welcome them in Hakha Chin.

1
2
3
4
5
8. When English-speaking guests arrive for worship, I welcome them in English.

1
2
3
4
5
9. When English-speaking guests arrive for worship, I provide guidance.

1
2
3
4
5
10. The teaching of the Bible reinforces my concept of intercultural worship ministry engagement.

1
2
3
4
5

E. PHU (GROUP) IN TINH MI ZOH FEL NAK (SURVEY) MIRANG LE LAIMI KAR
LAK TUAH MI (TARGET GROUP PRE-SURVEY)

Bible cawn ding cu Johan 21:1-19

Zangfah nak in na caan pek bu in phi hna. Na phit mi dih lak in mi theih ter a si lai lo. Na lung a tling mi kha a pum te in kulh hna (Circle what you agree). **1.** Ka lung a tlinglo tuk **2.** Ka lung a tlinglo **3.** An pa hnih in Lung tling zawng a si lo, Lung tling lo zong a si fawn lo **4.** Ka lung tling **5.** Ka lung a tling tuk

Na kum zawn kha kulh Mino 20 cung 30 cung 40 cung 50 cung

A pum te in kulh zei bantuk group ah dah na um

Nupi ngei (Patung)

Va ngei (Nutung)

High School

Upa Single

1. Miram dang holh in Pathian thangthat cu ka harh ko.

1 2 3 4 5

2. Miphun cawh (intercultural) Pathian thangthat rian tuan ti nak nih ram dang holh a kan thiam tar deuh. (Mirang a ti duh)

1 2 3 4 5

3. First Chin Baptist Church hi miphun cawh Pathian thangthat rian tuan ti nak ah peh zulh tein a peh tlaih awk a si ko.

1 2 3 4 5

4. Mirang holh a hmang mi nih a kan pumh pi tik ah, kan Pathian thangthat ning cang ii theih ter hi a har ngai ngai ko tiah ka ruah.

1 2 3 4 5

5. First Chin Baptist church nih mirang holh a hmang mi he Pathian thangthat ii hrawmh cu kan duh Mi a si ko.

1 2 3 4 5

6. Mirang holh a hmang mi nih FCBC an rat tik ah kan holh cu an thei lo nain, Pathian kan thangthat Ning cu an theih ko tiah ka zumh.

1 2 3 4 5

7. Mirang holh a hmang mi nih kan biak in ah an rat tik ah, lai holh tein ka don hna.

1 2 3 4 5

8. Mirang holh a hmang mi nih kan biak in ah an rat tik ah, miring holh in ka don hna.

1 2 3 4 5

9. Mirang holh a hmang mi nih a kan pumh pi tik ah, thut dir ning cang kan chimh hna.

1 2 3 4 5

10. Mah Bible cawn nak nih miphun cawh biak nak kong hngalh deuh nak ding ah thazang a ka pek.

1 2 3 4 5

F. TARGET GROUP POST-SURVEY: BIBLE STUDY JOHN 21:1-19

Please take time to fill out this survey. All surveys will be kept confidential. Please circle your level of agreement to the following statements using this scale:

1= Strongly disagree, 2= Disagree, 3= Neither agree or disagree, 4= Agree, 5= Strongly agree.

Please circle your age group. Teenager 20's 30's 40's 50's
Please circle the letter that identifies your group. Married Male (MM) Married Female (MF)
High School (HS) Single Adult (SA)

1. I have experienced difficulties in worshiping in a different language.
1 2 3 4 5
2. I understand intercultural worship ministry reduces language barriers.
1 2 3 4 5
3. First Chin Baptist Church should be actively engaged in an intercultural worship ministry.
1 2 3 4 5
4. When English-speaking guests arrive for worship at First Chin Baptist Church, it is important to guide them to understand our worship culture.
1 2 3 4 5
5. I am willing to share the worship culture of First Chin Baptist Church with English-speaking guests.
1 2 3 4 5
6. When English-Speaking guests arrive to FCBC and do NOT understand the language, I believe they DO understand the culture of the worship.
1 2 3 4 5
7. When English-speaking guests arrive for worship, I welcome them in Hakha Chin.
1 2 3 4 5
8. When English-speaking guests arrive for worship, I welcome them in English.
1 2 3 4 5
9. When English-speaking guests arrive for worship, I provide guidance.
1 2 3 4 5
10. The teaching of the Bible reinforces my concept of intercultural worship ministry engagement.
1 2 3 4 5

G. PHU (GROUP) IN TINH MI ZOH FEL NAK (SURVEY) MIRANG LE LAIMI KAR
LAK TUAH MI (TARGET GROUP POST-SURVEY)

Bible cawn ding cu Johan 21:1-19

Zangfah nak in na caan pek bu in phi hna. Na phit mi dih lak in mi theih ter a si lai lo. Na lung a tling mi kha a pum te in kulh hna (Circle what you agree). **1.** Ka lung a tlinglo tuk **2.** Ka lung a tlinglo **3.** An pa hnih in Lung tling zawng a si lo, Lung tling lo zong a si fawn lo **4.** Ka lung tling **5.** Ka lung a tling tuk Na kum zawn kha kulh Mino 20 cung 30 cung 40 cung 50 cung

A pum te in kulh zei bantuk group ah dah na um: Nupi ngei (Patung) Va ngei (Nutung)
High School Upa Single

1. Miram dang holh in Pathian thangthat cu ka harh ko.

1 2 3 4 5

2. Miphun cawh (intercultural) Pathian thangthat rian tuan ti nak nih ram dang holh a kan thiam tar deuh. (Mirang a ti duh)

1 2 3 4 5

3. First Chin Baptist Church hi miphun cawh Pathian thangthat rian tuan ti nak ah peh zulh tein a peh tlaih awk a si ko.

1 2 3 4 5

4. Mirang holh a hmang mi nih a kan pumh pi tik ah, kan Pathian thangthat ning cang ii theih ter hi a har ngai ngai ko tiah ka ruah.

1 2 3 4 5

5. First Chin Baptist church nih mirang holh a hmang mi he Pathian thangthat ii hrawmh cu kan duh Mi a si ko.

1 2 3 4 5

6. Mirang holh a hmang mi nih FCBC an rat tik ah kan holh cu an thei lo nain, Pathian kan thangthat Ning cu an theih ko tiah ka zumh.

1 2 3 4 5

7. Mirang holh a hmang mi nih kan biak in ah an rat tik ah, lai holh tein ka don hna.

1 2 3 4 5

8. Mirang holh a hmang mi nih kan biak in ah an rat tik ah, miring holh in ka don hna.

1 2 3 4 5

9. Mirang holh a hmang mi nih a kan pumh pi tik ah, thut dir ning cang kan chimh hna.

1 2 3 4 5

10. Mah Bible cawn nak nih miphun cawh biak nak kong hngalh deuh nak ding ah thazang a ka pek.

1 2 3 4 5

H. PRE-TEST CHIN WORSHIP EXPERIENCE

Please take time to fill out this survey. All surveys will be kept confidential.

Please circle your level of agreement to the following statements using this scale:

1= Strongly disagree, 2= Disagree, 3= Neither agree or disagree, 4= Agree, 5= Strongly agree. Please circle your age group. Teenager 20's 30's 40's

50's Please circle the letter that identifies your group. Married Male (MM)

Married Female (MF) High School (HS) Single Adult (SA)

1. In the past, I have verbally greeted Non-Chin visitors prior to service.
1 2 3 4 5
2. In the past, I have greeted Non-Chin visitors with at least one of the following cultural cues: a handshake, a wave, bowing, a smile, or a hug.
1 2 3 4 5
3. In the past, I provided orientation on at least one worship practice to Non-Chin visitors *before* the worship service.
1 2 3 4 5
4. In the past, I have provided orientation on at least one worship practice to Non-Chin visitors *during* the worship service.
1 2 3 4 5
5. In the past, I have provided orientation on at least one worship practice to Non-Chin visitors *after* the worship service.
1 2 3 4 5
6. In the past, I have noticed the difficulty for Non-Chin visitors to participate in the worship practice of singing during the service.
1 2 3 4 5
7. In the past, I have noticed the difficulty for Non-Chin visitors to participate in the worship practice of clapping during the service.
1 2 3 4 5
8. In the past, I have noticed the difficulty for Non-Chin visitors to participate in the worship practice of praying during the service.
1 2 3 4 5
9. I am comfortable to welcome the Non-Chin visitor to First Chin Baptist Church.
1 2 3 4 5

I. LAIMI PATHIANG KAN THANGTHAT NING CANG II HAL NAK (PRE-TEST CHIN WORSHIP EXPERIENCE)

Zangfah nak in na caan pek bu in phi hna. Na phit mi dih lak in mi theih ter a si lai lo. Na lung a tling mi kha a pum te in kulh hna (Circle what you agree). 1. Ka lung a tlinglo tuk 2. Ka lung a tlinglo 3. An pa nhieh in Lung tling zawng a si lo, Lung tling lo zong a si fawn lo 4. Ka lung tling 5. Ka lung a tling tuk

Na kum zawn kha kulh Mino 20 cung 30 cung 40 cung 50 cung
A pum te in kulh zei bantuk group ah dah na um

Nupi ngei (Patung) Va ngei (Nutung) High School Upa Single

1. Aluan ciami caan zong ah, Laiholh a hmanglo mi nih a rak kan pumh pi tik ah chawnh biak bu tein ka rak don ko hna.

1 2 3 4 5

2. Aluan ciami caan zong ah, laiholh a hmang lo mi nih an rak kan pumh pi tik ah a tlawmbik voikhat cu kan tuah tawn mi bantuk in kuttlaiah, kutthlir, kun, mit hmaipenh, a si lo le ii kuh bu tein kan rak don tawn ko hna.

1 2 3 4 5

3. Aluan ciami caan zong ah, Laiholh a hmang lo mi nih a kan pumh pi tik ah a tlawmbik voikhat cu pumh thawk hlan ah Pathian thangthat ning cang cu kan chimh tawn ko hna.

1 2 3 4 5

4. Aluan ciami caan zong ah, Laiholh a hmang lo mi nih a kan pumhpi tik ah a tlawmbik voikhat cu kan Pathain thangthat ning kan chimh ko hna pumh lio zong ah.

1 2 3 4 5

5. Aluan ciami caan zong ah, Laiholh a hmang lo mi nih a kan pumh pi tik ah a tlawmbik voikhat cu kan Pathian thangthat ning kan chimh ko hna pumh a dih hnu zong ah.

1 2 3 4 5

6. Aluan ciami caan zong ah, Laiholh a hmanglo mi nih a kan pumh pi tik ah kan thangthat hla sak ii ii tel ve hi an ii harh pah ngai ti hi ka theih pah tawn.

1 2 3 4 5

7. Aluan ciami caan zong ah, Laiholh a hmanglo mi nih a kan pumh pi tik ah kutbengh in ii tel hlasak Thangthat hi an ii harh pah ti hi ka theih pah tawn.

1 2 3 4 5

8. Aluan ciami caan zong ah, Laiholh a hmang lo mi nih a kan pumh pi tik ah pumh lio thlacam ii ii tel ve te Hna hi an ii harh ngai ti hi ka theih pah tawn.

1 2 3 4 5

9. FCBC ah lai holh a hmang lo mi nih a kan pumh pi tik ah siarem te in kan rak don (Welcome) ko hna.

1 2 3 4

- Laiholh a hmang lo mi ka ti mi kha (Non-Chin) a ti nain lai holh a hmang lo mi tiah ka leh mi a ruang cu kan lai holh a thiam lo mi kha a bik in a chim hnawh duh caah a si.

J. POST-CHIN WORSHIP EXPERIENCE

Please take time to fill out this survey. All surveys will be kept confidential.

Please circle your level of agreement to the following statements using this scale:

1= Strongly disagree, 2= Disagree, 3= Neither agree or disagree, 4= Agree, 5= Strongly agree.

Please circle your age group. Teenager 20's 30's 40's 50's

Please circle the letter that identifies your group. Married Male (MM) Married
Female (MF) High School (HS) Single Adult (SA)

1. I am comfortable to greet Non-Chin visitors verbally prior to service
1 2 3 4 5
2. I am comfortable to greet Non-Chin visitors with at least one of the following
cultural cues: a handshake, a wave, bowing, a smile, or a hug.
1 2 3 4 5
3. I am comfortable to provide orientation on at least one worship practice to Non-
Chin visitors *before* the worship service.
1 2 3 4 5
4. I am comfortable to provide orientation on at least one worship practice to Non-
Chin visitors *during* the worship service.
1 2 3 4 5
5. I am comfortable to provide orientation on at least one worship practice to Non-
Chin visitors *after* the worship service.
1 2 3 4 5
6. I am comfortable to help Non-Chin visitors participate in the worship practice of
singing during the service.
1 2 3 4 5
7. I am comfortable to help Non-Chin visitors participate in the worship practice of
clapping during the service.
1 2 3 4 5
8. I am comfortable to help Non-Chin visitors participate in the worship practice of
praying during the service.
1 2 3 4 5
9. I am comfortable to welcome Non-Chin visitor to First Chin Baptist Church.
1 2 3 4 5

L. A THAWNGTHA CHIM CUA THLAI NAK (POST-SERMON EVALUATION)

Zangfah nak in na caan pek bu in phi hna. Na phit mi dih lak in mi theih ter a si lai lo. Na lung a tling mi kha a pum te in kulh hna (Circle what you agree). **1.** Ka lung a tlinglo tuk **2.** Ka lung a tlinglo **3.** An pa hnih in Lung tling zawng a si lo, Lung tling lo zong a si fawn lo **4.** Ka lung tling **5.** Ka lung a tling tuk

Na kum zawn kha kulh Mino 20 cung 30 cung 40 cung 50 cung

A pum te in kulh zei bantuk group ah dah na um

Nupi ngei (Patung) Va ngei (Nutung) High School Upa Single

A chim tu cuai thlai nak (Evaluation of the Presenter)

A chimtu cu a thim mi biatlang tar ah a theih hngalh nak a ngei ngai ngai.

The presenter was knowledgeable on the sermon topic.

1 2 3 4 5

A chimtu nih ningcang tein a chim kawh.

The presenter was organized

1 2 3 4 5

A chimtu nih a chim hnawh duh mi fiang tein a chimh kawh.

The presenter expressed ideas clearly.

1 2 3 4 5

A chimtu nih peh zulh tein tlangkhat hnu tlangkhat tha tein a chimh kawh.

The presenter maintained a good pace.

1 2 3 4 5

A chimtu cu timh tuah nak tha te a ngei.

The presenter was well prepared.

1 2 3 4 5

A thawngtha chim mi nih hi kong he peh tlai in a ka theih hngalh ter deuh ii a ka bawmh ngai. *The message was effective in helping me to understand the subject.*

1 2 3 4 5

A chimtu nih a thawngtha tha tein a chim kawh.

The presenter communicated the message well.

1 2 3 4 5

A chimtu cu a thawngtha chim mi ah lungthin dih lak in a chim.

The presenter was engaging in the delivery of the message.

1 2 3 4 5

A chimtu nih mipi mithmai zoh te in a um.

The presenter maintained good eye contact with the audience.

1 2 3 4 5

Thawng Tha Chim Lio Zei Dah A Cang Ti Cuai Thlai Nak

Evaluation of the Environment

Kan cawn mi cung ah santlaih nak a ngei. *The atmosphere was conducive to learning.*

1 2 3 4 5

Thil dang tete nih hna a ka hnawh ngai. *I was distracted by others in the room.*

1 2 3 4 5

Mah hihi ka theih thar mi a si, mah hlan ah ka rak theih bal lo mi:

This is what I learned that I did not know before:

M. HI RIAN TUAN CEIH HMAI NAK CAWN DIH NNU CUA THLAI NAK (POST WORKSHOP EVALUATION)

A zarhkhat nak rian kong ceihmainak	<i>Week 1 Workshop</i>	Johan 21:1-4
A zarhnhni nak riankong ceihhmainak	<i>Week 2 Workshop</i>	Johan 21: 4-7
A zarhthum nak riankong ceihhmainak	<i>Week 3 Workshop</i>	Johan 21: 9-14
A zarhli nak riankong ceihhmainak	<i>Week 4 Workshop</i>	Johan 21:15-19

Zangfah nak in na caan pek bu in phi hna. Na phit mi dih lak in mi theih ter a si lai lo. Na lung a tling mi kha a pum te in kulh hna (Circle what you agree). **1.** Ka lung a tlinglo tuk **2.** Ka lung a tlinglo **3.** An pa hnih in Lung tling zawng a si lo, Lung tling lo zong a si fawn lo **4.** Ka lung tling **5.** Ka lung a tling tuk

Na kum zawn kha kulh	Mino	20 cung	30 cung	40 cung	50 cung
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A pum te in kulh zei bantuk group ah dah na um

Nupi ngei (Patung)	Va ngei (Nutung)	High School	Upa
Single			

Mah kan ii pumh cawnnak konghe pehtlai in cuai thlai nak *Evaluation of the Learning Sessions*

- Kei mah nih hi riankong ah pehtlai in kan ceihmainak cakong cu ka fiang ko.
I understood the subject of the workshop.
1 2 3 4 5
- Mah kan cawnmi cakong hi tam deuh in cawn ka duh.
I want to learn more about this subject.
1 2 3 4 5
- Hi biakong kan cawnmi nih a ka bawmh ii a ka fian ter miphuncawh Pathian rian tuan nak (intercultural ministry) kong hi.
I understand how this subject helps me to understand intercultural ministry.
1 2 3 4 5
- Hi mah ca kong kan cawn ruang ah theih hngalh fian nak tha deuh ka ngei.
I have a better understanding of myself because of this subject
1 2 3 4 5

5. Kan ii pumh nak ii kan hmunh ton theih ning cu a rak than ngai ko.

This session was a positive experience.

1 2 3 4 5

6. Pakhat le pakhat bia ii ruah cu ii fian theih nak ding ah a bia pi ngai ngai.

Discussions were important to my understanding.

1 2 3 4 5

A chim tu cuai thlai nak (Evaluation of Presenter)

1. Hi kong a chimtu nih tha tein hi kong pawl hi a kan chimh kawh.

The presenter presented the information well.

1 2 3 4 5

2. A chimtu nih ningcang tein a chim kawh.

The presenter was organized.

1 2 3 4 5

3. A chimtu nih a chim hnawh duh mi fiang tein a chimh kawh.

The presenter expressed ideas clearly.

1 2 3 4 5

4. Holh lettuh nih a leh mi bia pawl nih tha deuh in ka theih hngalh nak ding ah a ka bawmh.

Translations of the presenter's words helped me to understand better.

1 2 3 4 5

N. BIA FUN COMH NAK (JOURNAL SUMMARY)

Mah timh tuah nak (Project) ah hin zei khi dah a tha bik tiah na ti?

What were the best parts of the project?

Mah kan tuah mi ah hin khawika zawn khi dah remh ding a si, a si lo le a hau lo tiah na ruah mi a si? *What part(s) of the project would you like to see improved or removed?*

Mah kan tuah mi chung ah hin zei deuh te khi dah cawn deuh ding asi tiah na duh mi a si?

What part(s) of the project would you like to learn more about?

Mah kan tuah mi nih hin miphun cawh Pathian biak, cawlh cangh ning kan cawn nak ah na rak theih ning cang, an than cho ter deuh maw, an hrawh chin dah?

How was your experience with this project enhanced or diminished your understanding of intercultural worship practice?

A dang dang tial, comment pek na duh mi a um maw? *(Do you have any other comments?)*

Kan cawn nak pawngkam um nak cuai thlai nak (Evaluation of the Environment)

Mah kan cawn mi biatlang nih pawngkam that nak a chuah ter.

The space provided a good environment to learn about this subject.

1 2 3 4 5

Mah kong kan tuah mi ceihmainak zong ah zalawng te in bia ka hrawm ve/chim ve.

I was comfortable to share during the workshop.

1 2 3 4 5

Kan bia ruah nak caan chung ah ka sia a rem lo ngai.

It was awkward during the session discussion.

1 2 3 4 5

A dang khan (room) tete in hna hnawh nak ka tong pah.

I was distracted by others in the room.

1 2 3 4 5

A buaktlak in, kan pawngkam thil si ning tete a ka theih ter deuh.

Overall, the environment enhanced my learning experience.

1 2 3 4 5

Mah kan cawn nak nih hin hihi pawl hi a ka theih ter mi an si, mah hlan ii ka rak theih lo mi pawl: *This is what I learned new that I did not know before the workshop*

O. SERMON JOURNALED RESPONSES

Mah hihi ka theih thar mi a si, mah hlan ah ka rak theih bal lo mi:

This is what I learned that I did not know before:

Khual a kan lengmi thei tin zakhkhah, hah leh piak le
lenghantekin. Zakhkhah hah hi an biapi duk.

It is very important to love, taking care as our neighbor
and help them translate when a stranger come with us

Mah hihi ka theih thar mi a si, mah hlan ah ka rak theih bal lo mi:

This is what I learned that I did not know before:

Nah a kan Ching nak Thawng in Khual le ni leng Daut-dong
Thawngtha Ching fu
Chawh biak a herh nak kang ka Piangt

Because of your teaching I understand that we need to
love and take care a stranger who came to visit us and
have conversation (talk) with them.

Mah hihi ka theih thar mi a si, mah hlan ah ka rak theih bal lo mi:

This is what I learned that I did not know before:

Khual Paul hi Zai baahle Daut-dong asi to hi nahin
ah ka theih thar mi asi.

what I learned today is I should love and take care
when a stranger come.

Mah hihi ka theih thar mi a si, mah hlan ah ka rak theih bal lo mi:

This is what I learned that I did not know before:

Yu ni a phang chin^{mi} le a kan ~~can~~ ~~piak~~ mi nih
~~hman~~ lei khith faba than cho rak ruah nak
 tha a kan ~~per~~

To day teaching and preaching help me learn a better understanding of how to grow ~~the~~ church more and better in the future.

Mah hihi ka theih thar mi a si, mah hlan ah ka rak theih bal lo mi:

This is what I learned that I did not know before:

~~mah~~ ka theih rak cu ~~sum~~ ~~du~~ kan si i Bawipa dawit rak
 ruang ah kan theih do mi de kan rah ruah bal lo mi
~~the~~ dawit rak ~~engde~~ ruang ah kan i theih kino

What I learned and understand is as a believer because of the love of God we can also love the Stranger which we don't know before.

Mah hihi ka theih thar mi a si, mah hlan ah ka rak theih bal lo mi:

This is what I learned that I did not know before:

~~Jesus~~ nih a thim duh nak kikhuth hen pehttai
 mek hong ha chap

I understand more about the teaching of Jesus Christ.

Mah hihi ka theih thar mi a si, mah hlan ah ka rak theih bal lo mi:

This is what I learned that I did not know before:

Tu si thauy the a chim ni chung in mi thar daun de chawh khens
nang con ah the seary tampi: Na jai khawh i kan nun ah
sau ci thei ngai.

To day teaching I learned that how important to
welcome and taking care of a stranger when they
come to our church and I understand how to welcome
them.

Mah hihi ka theih thar mi a si, mah hlan ah ka rak theih bal lo mi:

This is what I learned that I did not know before:

Kafa hne tin Jesus aih anawh aah a suiam kha nihin
ah a King Fang.

To day teaching I understand ~~that~~ why Jesus call
them my children.

Mah hihi ka theih thar mi a si, mah hlan ah ka rak theih bal lo mi:

This is what I learned that I did not know before:

Tu ni ka nguih mi: nih hawh kam in pa ~~shih~~ khirih fa bu
ah ca ah
I chawh biak nak ah ~~that~~ hawh nak a rapak

To day teaching help me a better understanding
of how to communicate with friends and neighbors
and stranger.

Mah hihi ka theih thar mi a si, mah hlan ah ka rak theih bal lo mi:

This is what I learned that I did not know before:

To Fan lei thauing the pia oih,
 yuloi ceing mi right to thei chah am lo in a kam
 chawt rak a long terr.

To day teaching help me to understand that
 there is no discrimination when God love to
 all human being in the world.

Mah hihi ka theih thar mi a si, mah hlan ah ka rak theih bal lo mi:

This is what I learned that I did not know before:

Vel Phun: them in a laughtermi hi a the ngai
 ka rush bal termi asi.

It is so good to learn the grace of God in three
~~different way~~ different way. I never think in that way.

P. JOURNAL SUMMARY QUESTION AND RESPONSES

What was the best part of the project?

- “The best part of the project is the survey talking, because it make us realize that how (to) really connect with non-Chin people come into our church.”
- Very good. We learned which we don’t know before and it strengthens us.”
- “The best thing what I learn is welcoming stranger with smiling face.”
- “Learning about worship together with stranger is very good to me”
- “When the groups had to work together to answer a question.”
- “It help me understand what the bible intend to teach.”
- “What we learned is very important to all Christians.”
- “How important to talk with love and care.”
- “Welcoming stranger with love.”
- “About Jesus and disciples.”
- “All the teaching is good.”
- “Learning about love.”
- “Working as a team”
- “Love.”

Q. JOURNAL SUMMARY QUESTION AND RESPONSES

How was your experience with this project enhanced or diminished your understanding of intercultural worship practice?

- “I really like it because it makes us move people in churches and makes me more understand how nice being in with intercultural.”
- “It has enhanced it by informing me about some of the ways we can help strangers about our way of worship.”
- It is really nice to be with non-Chin people because it make me learn more about them and communicate.”
- “A good caring and love to the stranger is very important to every believer and we should try the best.”
-
- “How to welcome a stranger and accept them as one of your own people.”
- “The teaching help me understand more about worshipping with stranger.”
- “I think what we do today is good and it’s serving to God also.”
- “Help us to understand what we need to do with the stranger.”
- “Learning intercultural worship service improve me a lot.”
- “Very good, especially for FCBC to learn intercultural.”
- “Thank you very much for teaching such thing.”
- “It’s promoted me a lot with this program.”
- “What I learn is very good to me.”
- “Gave me more thought.”

R. FIRST CHIN BAPTIST CHURCH SUNDAY BULLETINS

FIRST CHIN BAPTIST CHURCH



Johan 14:6

“ I AM THE WAY, THE TRUTH AND THE LIFE”

“ Keimah hi lam le biatak le nunnak ka si ”

July 29,2018

Pumh Caan: 1:00 pm

First Chin Baptist Church

1210 Pollock Street

New Bern,NC 28560

Rev. Vanbawi Ven (252-259-6536)

Rev. Daynette Dawtchin (252-349-6181)

Pumh Caanhmannak July 29 ,2018

Pumh Hruaitu.....Upa Pa Mang
 Hramthawk Thlacam.....Pumh Hruaitu
 Thangthatnak hla.....Praise & Worship Team
 Thawngthanh.....Tuanvo ngeitu
 Baibal Rel.....Benjamin Ven
 Thawhlawm ca Thlacam.....Pi Biak Hlei Par (A)
 Thawhlawm Kholhtu....Upa Hrang Nawl & Upa Naing Khaing
 Solo.....Lg.Juni San
 Chawngthlang Rel Hruaitu.....Pi Mirem
 Chawngthlang Relnak.....No.33(*Bawipa thlacam peh ding*)
 Zaapi Ca thlacam.....Upa Dawt Lian
 Hlaremh.....Mino
 Thawngtha Chimtu.....Rev.Daynette DawtChin
 Thluachuah thangthatnak hla.....Zaapi dir in
 Donghnak thluachuah petu.....Thawngtha Chimtu

Pumh Caanhmannak August 5 ,2018

Pumh Hruaitu.....	Upa Moses Ceu Hniang
Hramthawk Thlacam.....	Pumh Hruaitu
Thangthatnak hla.....	Praise & Worship Team
Thawngthanh.....	Tuanvo ngeitu
Baibal Rel.....	Thomas Cung Bik Sang
Thawhlawm ca Thlacam.....	Upa Sang Uk Lian
Thawhlawm Kholhtu.....	Upa David Sang & Upa Van Tin
Solo.....	Lg.Sui Tha Par
Chawngthlang Rel Hruaitu.....	Pi Ngun Rem Mawi
Chawngthlang Relnak.....	No34.(Bawipa thlacam peh ding)
Zaapi Ca thlacam.....	Rev.Vanbawi Ven
Hlaremh.....	Sunday School
Thawngtha Chimtu.....	Rev.Daynette Dawtchin
Changhreue le misurhang phawtu.....	Upa Pa Mang & Upa Hrang Nawl
Thangthatnak hla.....	KHB.No.205,206
Chawkhawlh lio hla.....	KHB.No.242
Thluachuah thangthatnak hla.....	Zaapi dir in
Donghnak thluachuah petu.....	Thawngtha Chimtu

Pumh Caanhmannak August 19 ,2018

Pumh Hruaitu.....	Upa Sang Uk Lian
Hramthawk Thlacam.....	Pumh Hruaitu
Thangthatnak hla.....	Praise & Worship Team
Thawngthanh.....	Tuanvo ngeitu
Baibal Rel.....	Cung Tha Thang
Nau thar ca thlacam.....	Church Pastor
Thawhlawm ca Thlacam.....	Pi Tum Sung
Thawhlawm Kholhtu.....	Upa Dawt Lian & Upa Moses Hniang
Pahnih hlasa.....	Tv.Bawi Lian Thang & Tv.Za Ling
Chawngghlang Rel Hruaitu.....	Pi Biak Hlei Par (B)
Chawngghlang Relnak.....	No35.(Bawipa thlacam peh ding)
Zaapi Ca thlacam.....	Rev.Vanbawi Ven
Hlaremh.....	Matu unau
Thawngtha Chimtu.....	Rev.Daynette Dawtchin
Thangthatnak hla.....	KHB.No.197
Donghnak thluachuah petu.....	Thawagtha Chimtu

Pumh Caanhmannak
August 26 ,2018

Pumh Hruaitu.....Upa Lian Hmun Cung
Hramthawk Thlacam.....Pumh Hruaitu
Thangthatnak hla.....Praise & Worship Team
Thawngthanh.....Tuanvo ngeitu
Baibal Rel.....Julie Van Sui Tlem
Thawhlawm ca Thlacam.....Pu Lian Mang
Thawhlawm Kholhtu.....Upa Hrang Nawl & Upa Naing Khaing
Solo.....Tv.Gospel Muana
Chawngghlang Rel Hruaitu.....Pi Sui Kip
Chawngghlang Relnak.....No36.(*Bawipa thlacam peh ding*)
Zaapi Ca thlacam.....Rev.Vanbawi Ven
Hlaremh.....Mino
Thawngtha Chimtu.....Rev.Daynette Dawtchin
Thangthatnak hla.....KHB.No.10
Donghnak thluachuah petu.....Thawngtha Chimtu

S. VISUAL DISPLAYS



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