



*THE NEXT
WORSHIP*

*Glorifying God in a
Diverse World*

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FOREWORD BY
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TENSION AT THE TABLE

Challenges and Opportunities in Diverse Worship

Why are you forcing me to sing in other languages? That's not at all helpful to my personal worship. We should have worship in a way everyone can participate." These words came from a twenty-something Asian American college student. His question was sincere—he really wanted to worship God in a meaningful way. His statement was also ridiculous, but to understand why, the backstory is necessary.

DINNER BELL IN SWAZILAND

A few years back I had the honor of visiting Swaziland, Africa. In my time there I was able to connect with a couple of local women with whom I am still in contact today. As we visited sites of Christian caregivers for HIV victims, we had time for walking, talking and singing. In one of the experiences I had the opportunity to sit with some young women (ages 14-18). It was hard to communicate with Naky, Boledi, Fikile and Kayise given that they did not speak English and I did not speak Kiswati. We made lots of gestures, smiled and

laughed a lot. I told them (through a translator) that I was a worship leader and would love to hear some of their worship songs. “Could they teach me one?” I asked the interpreter. “Yes, we can teach you one,” she said. (She too was a worship leader.) They shared with me the meaning and melody of the song. As they taught it to me, the women in nearby homes began to sing with them—stirring soup and singing, hanging laundry and singing, caring for a neighbor and singing “*Siyabonga Jesu* (We thank you, Jesus), *Wahamba Nathi, Siyabonga* (You walked with us; Lord, we thank you).”

We spent the rest of the evening singing to and learning from one another. It was an amazing experience I will never forget. An evening of worship with four young Swazi women in a rural community, sitting together at the table singing. It was a glimpse—a foretaste of God’s kingdom in Revelation 4 and 7 where those “from every nation, tribe, people and language” stand before the throne and worship God together along with the living creatures around the throne who “day and night . . . never stop saying, ‘Holy, holy, holy is the Lord God Almighty,’ who was, and is, and is to come.” Imagine catching a glimpse of what is written in Revelation 7:9-12:

After this I looked, and there before me was a great multitude that no one could count, from every nation, tribe, people and language, standing before the throne and before the Lamb. They were wearing white robes and were holding palm branches in their hands. And they cried out in a loud voice:

“Salvation belongs to our God,
who sits on the throne,
and to the Lamb.”

All the angels were standing around the throne and around the elders and the four living creatures. They fell down on their faces before the throne and worshiped God, saying:

“Amen!
Praise and glory
and wisdom and thanks and honor
and power and strength
be to our God for ever and ever.
Amen!”

Months later, I was directing worship at Urbana 12, in which tens of thousands of college students had gathered, to invite them to consider God’s heart for global mission. The worship is planned to expose students to the global church in all of its beauty. One of the evenings we celebrated the work and lives of those caregivers I had met in Swaziland. We partnered with their work by assembling the medical care kits that the workers use as a part of the worship time. It was an evening of testimonies, videos, musical worship, prayer and action. As hosts, we knew that the reality of the situation in Swaziland would make the worship participants sad, and though lament is important, I wanted to also share the strength and hope of these caregivers who often sang in worship on their long walks to serve others. What feels sad to us is simply life for them, and the last thing we wanted was for people to walk away thinking, *How sad for these poor Africans. Let’s pray for them and help them because they need us.* Instead we hoped the experience would be one of mutual exchange. We were being invited by the caregivers to be partners, yet we had something to receive from them as well. Through their strength and hope we learned what it means to follow God and to live mission in the midst of struggle. We joined their lament and hope, singing: “*Siyabonga Jesu* (We thank you, Jesus), *Wahamba Nathi, Siyabonga* (You walked with us, Lord, we thank you).”

The musical worship, prayers and videos played a huge role in creating an atmosphere of celebration, power and party. We sang,

we confessed, we lamented the injustice and pain, and we responded with cries and hope. During times of congregational worship I introduced the songs I had learned from my friends. I did not have the time to share all that my heart was feeling, but I could teach them that diverse worship is not about singing a cool African song I once heard. Multicultural worship is not entertainment. It is an act of solidarity with communities we may never meet. It is connecting our story to their story, through which the Holy Spirit brings communion. That night I brought thousands of students to a table outside a house in rural Swaziland to sing with my four young friends.

However, not everyone wanted to come to that table. The young student I mentioned earlier was very frustrated. During a seminar explaining diverse worship he shared his desire for “normal” worship. Even though thousands of students at the conference came from different cultures and backgrounds, his preference was English, rock, contemporary Christian music (CCM). He assumed this was the form or style *everyone* could relate to. The conclusion was also rooted in his value for individual worship, which was interesting given the fact that he was responding to our corporate worship. This is what instigated his question: “Why are you forcing me to sing in other languages? That’s not at all helpful to my personal worship. We should have worship in a way everyone can participate.”

When I heard this, I experienced the most odd and powerful filling of the Holy Spirit, and began to address his question. I stood up and the words echoing Revelation 4 came out of my mouth.

The picture at the end is of the nations before the throne singing and yelling “Holy, holy, holy.” People from every tongue, nation, tribe and language giving glory to God in all of their splendor. Day and night they’ll yell, and they won’t stop, “Holy, holy, holy.” The practice of worship here on earth

is to reflect, point to and practice that ultimate worship experience. We come together as a community for corporate worship so that we are not solely focused on our own personal worship. If you don't want to be distracted by other forms of music or languages you don't prefer, stay at home and press play on your iPod. Sorry if it feels inauthentic to you, it will be the authentic way of the kingdom!¹

There was silence and barely a dry eye in the room. I've been preaching, speaking and facilitating for a couple decades, and I had never experienced that sensation before. It was as if through his Word in me God's Spirit was compelling these young folks to look beyond what they were comfortable with to the new and more real reality that will come! That particular man came to me afterwards and thanked me for my exhortation. *God invites us to come to his table in unity. That has always and will continue to cause tension, given the diverse nature of his people. This is particularly pronounced in worship, where people desire authentic spaces to express themselves.*

Perhaps you may have these same questions about worship. Maybe you're thinking, *Diverse worship is great for a missions conference but not for my local congregation.* Or perhaps you like multi-ethnic worship but don't have a framework for why the church should do it. Perhaps others have approached you with these same questions, which is why you've picked up this book. Many communities do multiethnic worship, but they don't know why they are doing it. It may be for pragmatic reasons: their congregation is changing. It may be because they want more _____ [insert a group here] in their church. Many feel the pressure to stay current with worship trends. *The primary reasons we should pursue multicultural worship, however, are neither pragmatic nor trends, but biblical community and mission.*

AWKWARD DINNER PARTY

Sandrita, venga a comer! Growing up, I heard my mom shout out the window for us to “come and eat” more times than I can remember. This call told us that the time had come for us to gather as a family. We’d not only eat a great meal of *arroz con pollo* (a Colombian rice-and-chicken dish) but we’d also be forced to share about the best and worst part of our day, our highs and our lows. This was our family tradition.

Christians also have a table at the center of our family tradition. Many scriptural images talk about table fellowship. In the Old Testament, sharing a meal with someone was a sign of friendship and esteem. An invitation to a banquet table was a huge honor and showed that the person was valued and trusted by the host. In the New Testament, Jesus spent much time eating and teaching at tables (Matthew 26:7; Luke 5:29-32; 7:36-50; 14:1-24). Jesus was also breaking rules that had been added to the table by sharing the space with women and tax collectors.² Even in Jesus’ last days the table was the place of his final instructions, including a command to continue to gather at the table in remembrance of him (1 Corinthians 11:23-26). Meals were full of significance and order, and provided a way for God’s people to experience him as they connected with one another.

A meal was never simply a time to ingest food and quench thirst; at meals people displayed kinship and friendship. Meals themselves—the foods served, the manner in which that was done and by whom—carried socially significant, coded communication. The messages had to do with honor, social rank in the family and community, belonging and purity, or holiness. Social status and role were acted out in differentiated tasks and expectations around meals, and the maintenance of balance and harmony at meals was crucial to

the sense of overall well-being. Among God's chosen people, meals became ways of experiencing and enjoying God's presence and provision.³

Likewise in worship, as we connect with each other in community, we encounter God. If the worship experience and practice is filled with people coming from different ethnic backgrounds, social ranks and ways of eating, then there will be opportunity to enjoy God's presence together. This guiding image of communion at the Table of Christ is central to why we participate in cross-cultural worship. The table communicates fellowship with others (across differences, as Jesus modeled) and with God.

One of my favorite places to encounter Christ at table is in Luke 14, which illustrates a master's invitation to a great banquet feast. The master's invitation list reveals no favoritism at the table. All are invited the banquet: the social elite as well as those from the highways and byways. The tension mounts: people from different ethnic and socioeconomic standings gather. The result: awkward dinner conversations. And let's face it, we tend to avoid parties where we expect awkwardness.

But isn't being at the Lord's Table in the church like being at an awkward party? Imagine a dinner where random strangers from all walks of life—poor, rich, old, young—are invited. There they are, staring at one another across the table wondering what they can possibly say and why the other is dressed like *that*. This is the church! The church consists of people from *every* walk of life, profession, culture, nationality, race and background. We come together at God's invitation. The table is an intimate and unique place of communion; shouldn't we Christians be able to share a meal without the painful moments of disconnect? It would be easy if we were all clones, but God in his wisdom did not create us that way. As individuals we are different, and as communities we are

different. The way we communicate and relate is shaped by culture, and the result is tension and awkwardness.

The awkwardness we experience when sharing a table cross-culturally can be present for many reasons.

1. *Lack of exposure.* When I was visiting friends in Cairo, they served me a dish of slimy green soup. I stared down at it and the tension began to show on my face. It was molokhia, which is similar to kale but with three times the calcium. It was delicious!
2. *Preference.* In Northern China many of the families we visited served us mutton dishes. Lamb is not my favorite.
3. *Fear.* Given that my mother is from Colombia, I decided to sponsor a World Vision child from a slum outside of her hometown. When my sister and I went to visit, our hosts served us a water-based mango drink. We consumed it and prayed for our digestive system.

On a recent trip to Portugal my Portuguese friend Pedro publicly made fun of me for eating with my fork in my right hand. He told me that he can tell who in a restaurant is American because they put their knife on the plate and move their fork from their left to their right hand. He said putting your knife on the plate lacked etiquette in most European countries. I immediately jumped online and looked it up in order to defend myself. Sure enough, there are different styles of cutting and eating food, and I was being offensive in this context. I imagine that there are dozens, if not hundreds, of cultural cues we give off when sharing a meal. The food at the table, the way we cut our food, and whether we use utensils at all give away our country of origin, cultural background and maybe even socioeconomic status. Pedro and I went back and forth for a bit, but in the end we decided that language wasn't the only thing that we didn't share in common. We ate, laughed and thought about the many difficult and awkward moments there are

to share crossculturally. When people come to the table across differences, tension is not necessarily because people dislike one another. Tension exists because we each carry a particular set of norms that we subconsciously live into.

CHALLENGE

One of the greatest challenges of our generation is that people make choices based almost exclusively on preferences. We have hundreds of restaurant choices, and if we want to stay home we order online or call. The options are endless. And we view our Christian practices (church, podcast, worship) similarly. We navigate all the choices by means of personal preference. Picture someone who doesn't like a certain TV show. If asked why, she might say it's just not her thing. Insisting on multiethnic worship runs against the grain of that kind of personal preference. People might think African American worship or songs in Mandarin or Spanish are okay for some, but diverse worship just is not their thing. They may not understand that worship in community is more about *us* than about *me*. Conversations about worship are often contentious due to the energy behind people's preferences. Like many of our faith practices (preaching, Scripture study, prayer and leadership), both biblical principles and cultural preferences are at play.

Intentional multiethnic worship provides great challenges. It reflects our culture of preferences; there is a lot of variety, and individuals have many choices depending on the service they choose (or even within services). But it can also be countercultural because sometimes one specific dish is served. Imagine a group of friends deciding what to do for lunch. In the past, places with limited menus were the only option. Then, as Americans became more open to other foods, menus became more diverse. Today, we can eat in community without having to share the same type of food.

Sometimes, though, like at the Wednesday night small group at my home, only one dish is served. My husband and I always cook for our small group, which spends one hour around the table doing life, and one hour studying Scripture and praying. This ethnically diverse community eats whatever we serve them. Sometimes they have to ask what they are eating, because they are having Indian for the first time, but they still try it. We have not yet had a group member stop attending because of the variety of food or the fact that their preferences are not being met.⁴ We do have people with gluten and dairy allergies, so we are intentional about the food. But all are gracious guests who are open to our sriracha mayo chicken and kimchi rice, or chipotle rub chuletas (pork chops) or whatever happens to be on sale that week at the store.⁵

OPPORTUNITY

The world is increasingly diverse, and the church has the opportunity to welcome worshippers. If we do not develop worship practices that resonate with a variety of people's longings, we may lose more people. What are some opportunities we might have to welcome new people into our faith communities? Who is missing? Where is their potential for growth and inclusion? The three categories of people we should keep our eye on are unchurched, millennials and people of color.

Unchurched. Let's consider the unchurched. The number of religiously unaffiliated people in our society is on the rise. Some have called this "the rise of the nones."⁶ This is particularly pronounced among adults under thirty, a third of whom are unaffiliated.⁷ Yet, even though they are unaffiliated, two-thirds of them claim to be spiritual or to believe in God.⁸ They are not hostile to Christianity but not connected to a church. Certainly, most of us have acquaintances—whether on campus, in the workplace or the neighborhood—in this group. They generally believe faith-based

communities are good for society but find them suspect because they do not reflect their cultural realities. They think religious organizations are too focused on money, power, politics and rules, so looking for a church does not interest them.

Millennials. Age matters! Generational shifts in the church are being captured by organizations such as the Barna Millennials Project, dedicated to research in the area of the next generation of Christians.⁹ The Barna research echoes the research from the Public Religion Research Institute, which notes that white Christians make up only 25 percent of younger Americans, but nearly 70 percent of older Americans are white Christians. “That’s a remarkable demographic change.”¹⁰ For the majority church there is a huge opportunity to engage our young people if we make our worship spaces relevant to their everyday.

People of color. The face of Christianity is diversifying. In addition to the unchurched and millennials, the church is becoming more diverse. This may be why so much church planting is happening in diverse communities. While the white community is becoming less religious, people of color are not. You can see that by looking at the aggregated data from surveys conducted by the Pew Research Center, which states that one-fifth of all white Americans consider themselves unaffiliated—up 5 percent from 2007—but the numbers of unaffiliated blacks and Hispanics have not risen.¹¹ According to the Public Religion Research Institute, over half of young American Christians (ages 18 to 29) are people of color.¹² What an incredible opportunity we have to reshape worship for the increasingly diverse church. I’ve consulted with older white congregations in urban settings who have a desire to worship in ways that captivate their Asian immigrant refugees. I’ve also worked with African American congregations who are seeking to respond to the wave of first-generation Central Americans in their neighborhood. The world is moving from everywhere to

everywhere, which is seen daily in print articles and TV coverage of current events.

The US church has spent decades fighting worship wars, which focus on things that may be less relevant given the current challenges and opportunities. When we talk about the need for our young people to connect to tradition and legacy (which I believe is critical), we need to examine our assumptions about demographics and the values of young people and their connectedness to the church. The church is and always has been a global faith, but in the past much of the worship-wars conversation has been dominated by Western voices and leadership. But in this new generation a majority of our future leaders will be nonwhite and non-Western. Maybe it's time to broaden the conversation.

While consumerism and individual preferences in worship is a problem, we must imagine a new church reflective of the people who will be present, and allow that image to shape our conversations. Our unprecedented access to the cultures and circumstances of communities around the world has given us the ability to better connect to the global church. The same amount of energy and focused critique that has been given to the worship wars needs to be transferred to our need to connect across cultures. Let's look back to history, out at the world and forward to the future.

WORSHIP AND CULTURE

At the table where all God's people worship together, we must recognize that worship is both contextual and crosscultural. When the Calvin Institute of Christian Worship articulated their ten core convictions about worship, they identified having "an open and discerning approach to culture" as one of their convictions.¹³ They stated,

Worship should strike a healthy balance among four approaches or dimensions to its cultural context: worship is

transcultural (some elements of worship are beyond culture), contextual (worship reflects the culture in which it is offered), cross-cultural (worship breaks barriers of culture through worship), and counter-cultural (worship resists the idolatries of its cultural context).¹⁴

For a worship culture to be developed with integrity to the local expression, it is imperative to do the work of contextualization, which considers the context, place or location. It is important to explore the local elements of liturgy: language, posture, gesture, hymnody, music, art and so on. This will allow us to avoid mistakes made in the past, which imposed forms of worship foreign to a culture.

As people of faith in a multiethnic world, we must all practice the discipline of anthropology, which studies the development of human culture at the level of beliefs and behavior. This implies that the culture and context are meaningful to the local expression of worship in the church. Jesus is the Savior of all people; *every* culture has gifts, and he welcomes their treasure as ways to honor and glorify him. All the nations of the earth will display their cultural gifts in worship to the King of glory.

I saw no temple in the city, for the Lord God Almighty and the Lamb are its temple. And the city has no need of sun or moon, for the glory of God illuminates the city, and the Lamb is its light. The nations will walk in its light, and the kings of the world will enter the city in all their glory. . . . And all the nations will bring their glory and honor into the city. (Revelation 21:22-24, 26, NLT)

In the end the beloved community, which consists of people from every nation, tribe, people and language, worships God. This breathtaking family will be present in all of its beauty. The kings and the nations will bring their glorious gifts into the city of God.

There will be sounds, smells, movement and colors that point to the creative nature of God and his people. There won't be a corner of heaven for the quiet worshipers and another for the dancers. Since we on this side of history have seen the season finale, our call is to live as a foretaste of that reality. We are to celebrate and desire all the God-given gifts that communities bring in worship. Revelation reminds us that when all is restored and God's shalom reigns, the gifts of the nations will be visible and present.

Are the gifts of the nations visible to you? Do you have a sense that the world is bigger and God is greater because of your encounters with people in other cultures? People who travel, or love to explore new cultures locally, know that there is great beauty to be discovered. The sights and flavors of different communities sometimes go beyond interesting to fantastic. The gifts of the nations are visible to us in the architecture and art of other cultures: the magnificent pyramids of Egypt, the Roman aqueducts, the Moorish-influenced structures of southern Spain, and the incredible skyscrapers of Chicago. The ability of people to create and flourish in such distinct ways reminds us that we are made in the image of our Creator. He did not make mere flowers or fish, but so many different species of each that we have entire sciences dedicated to detailing their distinctiveness. Humankind is given the responsibility to take care of creation, to be fruitful and to multiply. Humanity, made in God's likeness, bears God's image. The fact that we bear the *imago Dei* (image of God) means we too participate in creation. Scholars call this the cultural mandate, and it is rooted in God's command in Genesis.

Then God said, "Let us make mankind in our image, in our likeness, so that they may rule over the fish in the sea and the birds in the sky, over the livestock and all the wild animals, and over all the creatures that move along the ground."

So God created mankind in his own image,
in the image of God he created them;
male and female he created them.

God blessed them and said to them, “Be fruitful and increase in number; fill the earth and subdue it. Rule over the fish in the sea and the birds in the sky and over every living creature that moves on the ground.” (Genesis 1:26-28)

Though we all have gifts to offer, all humanity has been affected by sin. This is made evident in Genesis 3, where sin is introduced into creation. From that point forward, everything is both beautiful and broken at the same time. Therefore every global culture must be valued, explored *and* critiqued. All aspects of culture are stained by the mess of sin, but all cultures have the mark of creative beauty. In *Culture Making* Andy Crouch says,

The gospel, even though it is deeply embedded in Jewish cultural history, is available in the “mother tongue” of every human being. There is no culture beyond its reach—because the very specific cultural story of Israel was never anything other than a rescue mission for all the cultures of the world, initiated by the world’s Creator.

This sudden explosion of cultural diversity within the people of God does not mean that all cultures, and all cultural artifacts and traditions, are simply baptized and declared good. Instead, what Acts sets off is a vast and lengthy process of cultural discernment, of which the letter from the Jewish Christians in Jerusalem to their Gentile counterparts in Antioch was just the beginning.¹⁵

The practice of worship is no different. The exploration of music, worship and culture is the discipline of ethnodoxology. It studies the ways people worship God in diverse cultures.

Dr. Robin Harris, president of the International Council of Ethnodoxologists, states,

In the late 1990s worship leader and missionary Dave Hall coined the term “ethnodoxology” by combining three Greek terms—*ethne* (peoples), *doxa* (glory), and *logos* (word). The English word *doxology* combines “words” and “glory” into a concept signifying “words to glorify” or “worship” God.¹⁶

Becoming students of culture as it pertains to worship helps us to grow and adapt with the changing demographic of the church, and live into the vision of Revelation 21. When we come to the table we must look around, see how people are seated, what the interaction is like and how they are using their utensils (if there are any at all), and we may need to ask what we are eating. It’s easy to recognize others’ cuisine as uniquely ethnic. We even have food aisles in the grocery store for ethnic food. But are only certain foods rooted in a cultural context? No, it merely means the grocery store owner sees the other twenty aisles as normal food. But Mexican, Asian and maybe even Italian food is “ethnic” or “other.” In reality we are all ethnic; Mexicans have Mexican food every night. It’s just food. They don’t say, “Let’s have Mexican tonight!” They just cook.

Worship is not only contextual but also crosscultural; it has the potential to connect the narratives of people. Revelation 7:9-12, with its depiction of a multitude “from every nation, tribe, people and language, standing before the throne and before the Lamb,” gives us a picture of the kingdom community at the end of time. This passage, while familiar, should never become boring. Clearly, it’s a supernatural vision. The authority of the Lamb, Christ himself, the power of the Spirit and the majesty of God are the only things that can unite a group of people from all over the world in a common anthem! Pay attention to one day’s news: civil unrest, war,

ethnic cleansing, genocide, abuse and racism plague our relationships crossculturally. I wish this was true only outside the church, but our history demands that we take a good look in the mirror and cry out to the only God who is worthy,

Salvation belongs to our God,
who sits on the throne,
and to the Lamb. . . .

Amen!

Praise and glory
and wisdom and thanks and honor
and power and strength
be to our God for ever and ever.

Amen!

This vision of the end can only be hoped for and lived into by recognizing how far we are from it, and the beauty and awe we will experience when we participate in it.

Our faith calls us not only to dream and hope for this day, but also Scripture calls us to be a foretaste of the kingdom now. We today should live in the reality of the kingdom and witness what is to come. The church points to the time that is coming by modeling and living into it today. We ought not be influenced by what we see around us; we should instead live into a worship that models something distinct from the rest of the world.

Therefore, I urge you, brothers and sisters, in view of God's mercy, to offer your bodies as a living sacrifice, holy and pleasing to God—this is your true and proper worship. Do not conform to the pattern of this world, but be transformed by the renewing of your mind. . . .

Love must be sincere. Hate what is evil; cling to what is good. Be devoted to one another in love. Honor one another

above yourselves. Never be lacking in zeal, but keep your spiritual fervor, serving the Lord. Be joyful in hope, patient in affliction, faithful in prayer. Share with the Lord's people who are in need. Practice hospitality. (Romans 12:1-2, 9-13)

Biblical community is lived out across many differences: racial, cultural, ethnic, socioeconomic, theological. In the practice of corporate worship, no matter how different we are, we share in one common narrative in which we remember we are collectively the people of God. Yes, we are many nations. Yes, those differences are significant and beautiful. Yes, they cause natural tensions. In worship, however, we recite, reflect and remember that God has joined us together to learn from one another how to best glorify him as a corporate body.

The church has always been and will always be a multiethnic, multilingual, global community. How then do we capture people's imagination in an embodied experience in worship? How do we create space for the vision of God's people to be realized? Does everyone have to be at the same table every time? How can I learn to lead others toward this goal? These are the questions we will explore in the coming chapters.

KEY CONCEPTS

- Worship is cultural and contextual.
- God calls us to worship him together across cultures.
- Cultural preferences and differences inevitably lead to tension.
- God intended diversity, and we should live into the future reality of the kingdom now.

FOR REFLECTION

- What are some of the tensions in your worship context?

- How would you describe your congregation's worship style (e.g., reflective, exuberant, liturgical, unplanned)?
- Ask your worship team, pastor and congregants how they would describe your congregation's worship style. Do they agree?
- Visit a church of a different background than yours. Watch and learn. What is similar? What is different?

FOR DISCUSSION

- Is your fellowship, congregation or ministry embarking on a journey of multiethnic worship? What are two next steps toward leading your congregation on this path?
- Some people may be resistant to growing in the area of worship. If so, what are the obstacles in their way, and how can these obstacles be addressed?
- How has your context changed over the last ten years in regard to the unchurched, youth and diversity? How has your worship changed as a result?

Prayer: We praise you, Lord, for making your creation so incredibly beautiful; help me to see the beauty in the diversity of your creation.

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