



Levin Uniting Church
87 Oxford St, Levin

NOTES

Saturday 18 February 2017, 10am – 3.30pm

Be Encouraged Seminar

**Developing your Team Skills and Using your Gifts
To be the Church at your place**

Program

- | | |
|---------|---|
| 9.45am | Morning tea available |
| 10am | Introductions, Expectations and Worship
<i>What is Worship?</i>
Exploring principles about
<i>Liturgy, Language and Listening to God</i> |
| 11.15am | <i>YOU CAN LEARN TO DO IT</i> workshops
- Public Speaking
- Preparing and Leading Public Prayer
- Choosing Music for Worship |
| 12 noon | <i>Changing Patterns of Worship</i> |
| 12.30pm | Lunch |
| 1.15pm | <i>What is Pastoral Care?</i> |
| 1.45pm | <i>YOU CAN LEARN TO DO IT</i> workshops
- more about pastoral care
- changing patterns & alternatives for worship
- storytelling |
| 2.30pm | <i>What is Cross-Cultural Sensitivity?</i> |
| 3pm | Drawing the threads together / closing thoughts
afternoon tea ... and travel safely home |



Participants chose from three sessions and these notes are supplied by the presenters.

Thanks to the hosts, Levin Uniting Parish; sponsored by the Lay Ministry Support Team of Mission Resourcing of the Methodist Church;

Facilitated by Rev Andrew Gamman, Rev Mary Petersen and Rev Marilyn Welch.

WHAT IS WORSHIP?

Exploring Principles about Liturgy, Language and Listening to God

Together we worship God.

We bring who we are to worship and who we want to be.

One person or several or a group may lead in worship but all are involved.

Worship services can happen in a variety of ways – so there are many different styles of worship – and many different churches.

People come for different reasons – seeking nourishment, challenge, encouragement, inspiration, comfort, relationship with God and others ... or habit?

Liturgy - “the work of the people” (leit = people, esp. public servant; ergon= work)

Traditional structure of liturgy Approach – listen – respond

- was one person, priest, leading on behalf of people- mediating between God and humanity.
- Form of ‘reformed service’: ACTS - adoration, confession, thanksgiving, supplication

Elements of liturgy now usually include

- A time of Gathering together and Setting the tone - Call to worship - or notices - or special music – or prayer – or greeting time - or?
- + Acknowledging God is here and Listening to God and Exploring what God is saying today And Committing to faithful living

Often expressed in :-

- Music
- Prayer
- Congregational story time (“the children’s story”)
- Bible readings
- Preaching/sermon or meditation or reflection or poetry or dance or drama or testimony or DVD or discussion or silence or ... ?
- Offering + dedication/commitment
- Blessing

OR in other words:

We gather together as the people of God)	in order to worship God
We listen to and engage with God’s Word)	together
We respond to God)	to connect with God?
We go blessed by the Spirit of God)	to be inspired or strengthened?

Questions to think about :

1. Does the order matter?
2. What about flow?
3. How does theology drive what happens in worship?
4. Do understandings of learning styles matter?

(at their simplest: hearing, seeing, doing – aural, visual, kinaesthetic –) what is important for you about worship?

Liturgy is about structure and form and flow

Thinking about the most recent service you attended, What do you recall about the structure, form and flow of the service? How well did it flow for you? What questions do you have about what was included? Or what was left out? What did the hymns and songs do for you? What about the prayers? What about the language used? What was God's 'message' for you?

What does “Bible Based” mean?

That large chunks of scripture have to be read? Literal understanding or more-than-literal? Invited into truth? Principles override individual texts? (e.g. Peter's vision in Acts 10 cf. 'Jews are God's special people') Acknowledging cross-cultural encounter? - we live in a very different culture and time from when the Bible was written.

Is the Bible like a bridge where words and concepts speak powerfully into the circumstances of our lives? – Does this mean there is a continuing conversation? How do we encourage that?

The Bible can be seen as the response of human communities to God – how they saw things.

If you believe God still communicates today, how does that affect your response to and interpretation of the Bible?

Notes prepared by Mary Petersen February 2017 mjpetersen@xtra.co.nz

Changing Patterns of Worship

Andrew Gamman – Levin 18 February 2017

Depending largely on your personality you may think either:

The church needs to be on the cutting edge of change, relevant to and communicating with our technological, post-modern age Or... you may think

The church needs to be a refuge, a place of calm where those worn down by rapid change and re-structuring so prevalent in our society will find strength from traditional values and an unchanging gospel

And you may think either:

Church services need to be planned to appeal to the faithful church members who attend week by week Or... you may think Church services need to be planned to appeal newcomers or seekers who may drop in from time to time

Most of the time we need elements of both! And, depending on our personality, we may find that re-assuring or unsettling! We must cater for those already in our congregation but we also must think about the people we would like to have.

When I talk about changing patterns of worship, I need to say, by way of introduction:

- I know that you who are leading churches are working hard and in difficult circumstances – you stand in line with God’s faithful servants in all ages who have had to endure pressures from without; and conflicts from within. I commend each one of you for your commitment to the gospel of our Lord Jesus Christ
- We can have all sorts of ideas about the way things could be but we must work with the group of people that we already have

The church in the West is experiencing phenomenal decline. Information compiled by the Barna Institute in USA suggests that 80% of children reared in the church are dropping out of church life by the time they are 29 years old. Almost all of that exodus is between the ages of 18-22. If that sounds surprising to you – it shouldn’t. It all happened in New Zealand a generation ago. New Zealand Methodists are particularly affected. This is true of our Palangi churches not so much Pacifika ones who have kept our overall numbers stable, although Pacifika are experiencing an exodus among their second generation Kiwis.

At the same time there is in the West, in our day, an enormous openness to spirituality. But this interest by-passes the church! Paul Tomlinson in his book “Re-enchanting Christianity” tells of a conversation with a friend when he talks about “Christian spirituality”. His friend remarks “I’ve never heard those two words together before.”

I have a friend in Christchurch who did his thesis on perceptions of the church by those who are interested in spirituality but who have no church background. Based on his many interviews he concluded that the number one perception of those outside the church is “The church is not a spiritual place.”

How did we get to this place? By just carrying on doing what used to work. The challenge is to match what we do to the people in our congregation as well as the people we want to reach.

I’m optimistic about the church. I see the church as being involved in a time of transition and this is healthy.

Let’s look now at some of the big societal changes that impact on the way we worship. There are some sweeping generalisations here. But we’re not crystal ball gazing. We’re just talking about changes that have already happened in the wider society, but are still to impact much of the church.

Pyramid to Pancake

A survey in Queensland, Australia revealed that the main reason for people not wanting to attend church was the clergy. Professional ministers were considered to be out of touch with the real world. Many associate the word “clergy” with sexual abuse. The way the clergy are regarded is just part of a bigger picture. Authority structures are breaking down. Younger people do not respect authority the way older people do.

Back in my day young people were taught to respect authority. Today good young people are taught to question authority. In the past students revered their lecturers. Now students have to evaluate their university lecturers. At Whangaparaoa College where my children attended they no longer referred to students and teachers but “learners” and “lead learners”. In business there has been a radical shift to employee involvement in decision making. All this is partly technology driven. The World Wide Web empowers people by giving everyone access to information.

The New Testament teaching is that every Christian is a minister. Jesus subverted the idea of leadership. He taught that the first will be last, the great will be the servant of all. He said, “Don’t call anyone on earth your father. All of you have the same Father in heaven. None of you should be called the leader. The Messiah is your only leader. Whoever is the greatest should be the servant of the others. If you put yourself above others, you will be put down. But if you humble yourself, you will be honoured.” (Matthew 23.9-12). Where we put our church leaders in a place of clerical power rather than a place service we put ourselves out of step with mainstream culture.

Institution to community

Institutions from the monarchy to the Boys’ Brigade not faring well. Churches are negatively caught up in this shift. A quick web search reveals that an increasing number of people are satisfying the desire for Christian community by means of on-line relationships in “virtual churches.” For some, the relationships which are developed on-line are as real, meaningful and permanent, or even more so, than what they have been able to achieve by physically meeting together with other Christians.

The physical layout of most of our church buildings, with front facing pews and elevated pulpits, can run counter to the idea of community. Newer churches are often designed with large foyers and lounges.

Previously it was not unusual for ministers to be among the most educated people in the community. People came to church to learn stuff. The nature of preaching itself says, “I’ve had training. I know the answer. I’m here to tell you.” Today there are very few new people who come to church to find answers. If they come at all they come with the attitude of, “I’m on a spiritual journey... so are you, can we share this together?” People long for the community afforded by an authentic network.

Propositions to experience

The church must provide space for people to experience God and expect that this will happen. Pentecostals are good at this.

For too long we have regarded the Christian faith as something to be explained. It was, to a large extent, about intellectual assent to a set of statements of belief. People are no longer looking for something to believe in. They believe in almost anything, from the power of crystals to psychic hotlines and alien landings. Rather than looking for the truth people are looking for an authentic spiritual experience.

So the previous generation emphasized apologetics. It was important for the Christian faith to be logical, rational and reasoned. Today it must be experiential. It is more important to have an authentic question than a logical answer. We have to move from, "This is the truth" to "You finish the sentence". It's a matter of being more open ended. We must intentionally provide space for people to experience God.

Presentation to participation

Our traditional church services don't engage most people in the new generation. We might have prepared a wonderful presentation of biblical truth... but during our pitch our younger people's minds are on many other things... and that's true of many of our adults too!

Our national museum Te Papa is a good model for the twenty-first century church. The learning is hands-on and largely self-directed. Church new-comers are not so much looking for a presentation but would like to "discover" together along with you. We learn and grow together as we are involved in this process. As a church to reach the new generation we have to move from presentation mode to participation mode.

Word to image

For the first 1,500 years of the church gospel was carried primarily by means of oral transmission (story telling). The invention of the printing press and associated rise in literacy brought a sea change and printed words dominated the church for the next 500-600 years. In our own time the digital revolution has brought a similar transformation. People my age have had to cope with this change and be dragged into a new way of doing things. We are "digital immigrants". My children were born into the digital age. It is all second nature to them. They are the "digital natives." Digital immigrants have difficulty communicating with digital natives. Digital natives are image based.

A good example of communicating with images is pecha kucha. When some Tokyo designers found that they were boring their clients with their pitches, they developed a different way of communicating. Their designs were good - but their clients weren't being engaged. A similar problem faces the church. Our services don't engage people they way they used to. What they came up with was pecha kucha. The idea is to base a talk around 20 images. The images automatically change every 20 seconds. It became a world-wide phenomenon, going beyond architecture to presenting anything. It is so engaging that there are now pecha kucha clubs all around the world.

We can't just carry on doing what used to work. Obviously, we need to match what we do to the people in our congregation as well as the people we want to reach. Some churches start an alternative congregation, but is it possible to introduce one or two of the more visual, interactive and creative ideas into traditional congregations. If our congregation is

large, we may have to spend more time getting resources ready for use in a service and thinking about the mechanics of distributing them.

Or you could try introducing creative ideas into family services; have special services in the church hall with stations set up; set up stations in a dedicated prayer room; or as an activity to close the service. Consider having some activities that don't require people to speak or write.

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A free one month trial of Taking Flight is available on request www.kererupublishing.com

Choosing Music for Worship

Music has been part of the tradition of Christian worship from earliest times:

- the psalms were the “hymns and prayers” of the Jewish people. Christians continued using the psalms in worship and created new songs based on Christian theology.
- but unaccompanied singing was the “norm” or maybe someone would tap the beat with a stick or other implement
- in Presbyterian tradition, instruments to accompany singing were not always important – at times they have been frowned upon!

Questions to consider:

Why does music matter so much? How important is music in your worship service?

If you lead worship services and have to choose the music, where do you start?

Theme of the service ? – so that everything that happens in worship reinforces and links with the theme for the day.

Note that: Many music versions of hymnbooks include lists of hymns appropriate for particular Biblical or liturgical themes.

Or praise hymn/song to begin + hymn/song suitable for children + hymn/song linked with Bible reading + hymn/song of commitment after ‘sermon’ + rousing hymn/song to enthuse and encourage at the end?

Here too you may find the ‘lists’ in the music version of your hymnbook a great help.

- Or combination of the two above?
- Or bracket of ‘worship’ songs at beginning and another group of songs sometime

later and maybe one at the end? If you are in a congregation that follows this kind of pattern, it is likely that there will be a ‘worship leader’ responsible for choosing and leading the songs, and this will not be the ‘preacher’s’ responsibility.

If you are not musical, consulting the musicians for their suggestions, or even inviting them to choose all the music, if this is a daunting task for you, can be a very positive experience – and involves more of the team!

What about introducing hymns/ songs that are new to your congregation?

if you lead services regularly, you could ask the musicians to play the music of a new song you want to use in a few weeks time, as a 'voluntary' before or after the service, or during 'offering' for several Sundays – the subliminal approach!

- ✓ ask a soloist or singing group/choir to sing your new song the first time. Maybe the congregation can join in the final chorus or sing it next time you use it.
- ✓ Use one of the suggestions about the words from list below.

“Help! What do we do about music when there are no musicians

Exploring some Options: What is your real problem or what is it you really want or need? If the words are what you want to emphasize? Do they need to be sung? What about the congregation reading them together or silently or one voice reading? Meditate on the words? Speak words together as a prayer? Or listen to a recording of music while reading or meditating on the words?

If the congregation singing together is important to you:

- ✓ Could you sing unaccompanied sometimes?
- ✓ Is there someone who could play the first note on piano or organ to start you off? Or could they play the melody if not the accompaniment?
- ✓ What about other instruments? - drum or something else to tap to keep time; guitar; recorder; flute or oboe or flugel horn or ...?

If it is the musical accompaniment that is most important to you:

Have you investigated whether another local church has an organist or pianist to spare?

Could a musician from another church record your favourite songs for you?

There is a range of CDs available – sadly the New Zealand produced series of No organist? No problem was pulled from the market for copyright reasons, but there are other possibilities, some that are more suitable for listening to, but others that have accompaniment to sing to and some with added vocals to help guide congregational singing.

Sample of CDs available:

Listening Music:

Cool Springs Café productions: Worship Collage [piano and orchestra] , Christmas Collage

Mission Resourcing Seminar. Notes

[piano and orchestra], Jazz meets Hymns [Jazz Quartet], Jazz meets Christmas [Jazz Quartet], Guitars in Worship[acoustic guitars] - all \$25 each.

You could ask Philip Garside Publishing Ltd to order the listening music you want. Many resources that used to be available from Epworth Books can now be ordered from Philip Garside.

See www.pgpl.co.nz Or email books@pgpl.co.nz

Or try this website for free downloads of music from Auckland: described as 'soaking' music or for prayer time

www.secretplaceministries.org/pages/journey/soaking/instrumental-soaking.html

Accompaniment to sing to: [1 – 3 are publications of the New Zealand Hymnbook Trust]

- 1.Singing Faith ' Karaoke with Spirit' : 18 songs written by Shirley Erena Murray from Alleluia Aotearoa and Faith Forever Singing : with two versions of each song on the CD – a melody only version and full accompaniment one, played by Roy Tankersley - \$27 from books@pgpl.co.nz
2. Singing Love 'Karaoke with Spirit' : 27 hymns by Colin Gibson from Alleluia Aotearoa, Carol our Christmas, and Faith Forever Singing, played by Colin Gibson - \$27 from books@pgpl.co.nz
- 3.Hope is our Song Karaoke : 29 songs from Hope is our Song played by Lucy and Roald Barthow on a Technics KN7000 keyboard - \$20 posted direct from R E M and A L Barthow, 212 Reservoir Road, Thames 3500 phone 07 868 8637 email: rl.barthow@xnet.co.nz
- 4.'Synthia' - is effectively electronic internal workings for a pipe organ with hymns recorded and has to be programmed by its operator. If you are interested in this, please contact lauraw@chartermi.net

Accompaniment with added vocals – to help guide congregational singing:

re 1- 5 contact books@pgpl.co.nz

1. There is a UK CD series of No Organist, No Problem produced by Kevin Mayhew Ltd.
There are 3 sets which each include 200 hymns and cost about \$269 + freight for each set. Additional CDs can be ordered too at other prices e.g. No Organist? No Problem! Top 50 Hymns in Lower Keys : a 2 CD set \$49.99 + freight
2. No singing at Weddings? No Problem 2008 Kevin Mayhew Ltd. 24 well-known hymns.
- 3.No singing at Funerals? No Problem 2008 Kevin Mayhew Ltd. 23 well-known hymns.
Both suitable for other services as well as weddings and funerals. \$39.99 each
4. The Hymn Makers series from Kingsway Music : Best Loved Hymns - 14 well-known hymns – full lyrics included ; There is a Green Hill Far Away – 14 Easter hymns - full lyrics included ; Christmas - 14 Christmas Carols. These CDs are available from Epworth for \$11.99 each.
5. There are various CDs with Taize music that congregations or groups can sing along to.

6. Journey On: a 2 CD set of 'Music Resources for a Christian Funeral' produced by Waikato Waiariki Methodist Synod 2004 – 3 copies left, available from susanthompson@clear.net.nz - includes a booklet of words. Susan will take them to her synod meeting to sell on 3 March if not sold before that. So if you want them, contact her urgently!

7. There are many commercially available CDs of hymns - not all are recorded at a tempo suitable for singing along and may have different words or different numbers of verses from words you are using, - and - be aware that copyright might be a problem if you use them publicly.

Websites worth investigating: The New Zealand Hymnbook Trust website is www.hymns.org.nz

- if you want to receive quarterly lists of songs suited to lectionary readings or themes email info@hymns.org.nz For another kind of music see www.hillsongmusic.com

Workshop prepared for Levin Seminar 18 February 2017 by Rev Mary Petersen
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STORY TELLING

We all have a wealth of stories within us. You can tell a story about things that happen to you. It is your story – a story that is trying to 'get out' and be told. If you don't tell it, no-one else can.

But are you here because you are focused on telling stories in the church context?
Do you want to improve how you tell Bible stories?

Is your concern about how to tell a story or how to read it more expressively?
Or are you wanting to know how to choose a story to read or tell?

All ages love stories.

We each understand stories at different levels. They touch us each differently.
That is part of the magic of story!

Think about how adults react to the children's story time or congregational story time in church!

We respond to stories because they connect with our lives, because we want to know 'what happens next?', or maybe because we prefer to listen to a story than hear a sermon?

Jesus told stories about everyday things to help people understand deep truth.
Jesus used exaggeration and hyperbole, even impossible situations, to make a point – and people remembered.

Jesus told stories about real things and situations but they were stories full of imagination and wonder. So what do you think about using stories in church that might not be Bible stories but connect with the hearers in multiple ways and are full of imagination and wonder?

Reading a Story

Principles: Find a version that brings the story alive. Read it animatedly, with expression.

Practice your reading! It is OK to read rather than tell!

For Bible stories, Ralph Milton's The Family Story Bible , Northstone Publishing, Kelowna 1996, is a good place to start - or his collection of lectionary based stories in three volumes.

For 'secular' stories with great meaning to share with children and adults – any story that connects with your theme and with the hearers, will work.

You might like to start with stories by Mem Fox (Wilfrid Gordon McDonald Partridge, Wombat Divine) or Joy Cowley (The Duck and the Gun) or Diana Noonan (Quaky Cat) or Susan Varley (Badger's Parting Gifts).

Telling a story

Principles:

- it, with your voice providing the excitement act it, yourself or involving others with you, including unrehearsed with whoever is there, especially involving children as part of the story
- use some props – puppets, soft toys, or key elements from the story
- use a story box – so children can explore the story with you and help to tell it
- use the Godly Play story telling method, or aspects of it: simple objects to create the story - which the teacher tells first but then the 'Find a way to tell the story that brings it alive and involves your audience.
- tell objects' are available for children to retell the story - and/or the wondering questions

the wondering questions can be used to help children (and adults) explore any story

1. I wonder which part of the story you liked best?
2. I wonder which part of the story is most important?
3. I wonder which part of the story is most about you?
4. I wonder which part of the story we could leave out and still have all that we

need?

Notes prepared by Mary Petersen February 2017 mjpetersen@xtra.co.nz
