

Liberty University

School of Music

**Mental Health and Spiritual Well-Being: The Generational Differences of Worship Experiences in the Multicultural Church**

A Thesis/Dissertation Submitted to  
the Faculty of the School of Music  
in Candidacy for the Degree of  
Master of Arts in Music and Worship

by

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## Abstract

According to the National Institute of Mental Health (NIH), nearly one in five U.S. adults live with a mental illness, 52.9 million people in 2020. “Mental health and well-being are an asset whatever an individual’s age, race or ethnicity, and mental health problems [do not] discriminate [based on] these attributes.”<sup>1</sup> The execution of this research is to facilitate healing within a community in need and open avenues of conversation for understanding, relativity, and oneness within the body of Christ. The researcher will use the qualitative design method through research in literature and population cohorts. Using research sources of panel discussions, focus groups, and surveys within the church and community will promote conversation in a safe space. In this project, the researcher will specify the various ages within the church, how those eras affected their perspectives of church attendance and worship experiences, and how these perspectives connect to their mental health and spiritual well-being. The generational foci for this research include the Silent, Boomers, Thirteenth, Millennial, and Generation Z cohorts while executing a qualitative methods approach and interpretation. The researcher will attempt to educate the church and community on mental health and promote spiritual well-being in the generational cohorts of the home, community, and body of Christ.

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<sup>1</sup> Mhemooda Malek and Simon Newitt, “Remaining Mindful About Children and Young People,” In *The International Handbook of Black Community Mental Health*, edited by Richard Majors, Karen Carberry, and Theodore Ransaw (June 2020), <https://doi:10.1108/978-1-83909-964-920201012163>.

## **Dedication/Acknowledgments**

I am grateful to God for giving me the strength to continuously press toward completing my program and this thesis. There were times when I did not think I would make it, balancing school, a full-time job, and ministry at my church. It was tough, but God! I am grateful for the people He placed in my life to push and encourage me along the way and those who participated in my research, making this work what it is.

I want to thank my advisor, Dr. Newman, and my reader, Dr. Newbill, for sharing their diligence, guidance, and wisdom throughout this journey. You both have been invaluable. I also want to thank my editor, Mrs. Wilkinson. Even though things were challenging for you at the time of my submission, you made it all work out and helped me meet the set deadlines. I am truly grateful for you all!

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Finally, I want to thank my family for all of your love and support and the questions you asked to help challenge me to think differently and approach this work and my future endeavors from other angles outside of the norm. I love and appreciate you all so much and would not trade any of you for anything!

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## **Abbreviations**

AMI: Any Mental Illness

BIPOC: Black Indigenous and People of Color

BME: Black and minority ethnic

NIH: National Institute of Health

NIMH: National Institute of Mental Health

NSDUH: National Survey on Drug Use and Health

POC: People of Color

SAMHSA: Substance Abuse and Mental Health Services Administration

SMI: Serious Mental Illness

## Chapter One: Introduction

### Background

The effects of mental health are non-discriminatory and have touched many lives worldwide. Natural disasters like tornadoes, forest fires, hurricanes, and the like have destroyed homes, reduced family keepsakes to ash and rubble, and claimed the lives of loved ones. Then, 2020 brought tidings of another non-discriminatory pandemic to the world. All these factors had no respect for person, race, or creed. Age, color, or ethnicity was non-affect when the natural disasters and symptoms of the novel virus occurred and caused traumatic stress, worry, and grief in lives touched and changed forever. Everyone seemed personally affected by various life experiences through family, friends, or associates. No one was exempt. Some have operated cautiously out of fear, while others have preferred comfort in the idea of it all being an illusion. The world was encouraging, in one way or another, a mental façade to help people cope with the grief, fear, stress, and every other emotion felt. While it may have come easily to some, others continue to this day to struggle with their mental health.

The stigma of mental health in the church for many years has been to “just pray about it.” Plausible speculations of those who suffer mental illnesses face levels of stigmatization in the areas of self-esteem, social power and justification, and in-group and out-group behavior.<sup>1</sup> Despite the church's shortcomings and reservations about providing mental health aid to the community, there are some benefits of the availability of help and resources from providers of similar or the same culture. Such an addition to the church's services will enhance the well-being

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<sup>1</sup> S. B. Thielman, “The Fraught History of Psychiatry and Christianity,” In: J.R. Peteet, H.S. Moffic, A. Hankir, H.G. Koenig (eds) *Christianity and Psychiatry* (2021). Springer, Cham. [https://doi.org/10.1007/978-3-030-80854-9\\_1](https://doi.org/10.1007/978-3-030-80854-9_1), 23.

of all who utilize its availability. Instead of an operation contingent on religion, it must shift to a relationship, as it is the antidote that the church needs.

### **Statement of the Problem**

For many years, prayer and other forms of worship have been used as somewhat of a blanket to muddle the issue of mental health and spiritual well-being. Still, the issue of mental health and spiritual well-being is increasing in prevalence due to the lack of conversation on the subject. It is a detriment to individuals, families, and even church members. To expound on America's attempt at social colonization over the generations, degrees of mayhem continue and remain prevalent. The racial disparities of the Silent through present-day generations in the Black minority ethnic (BME) communities have detrimentally affected mental health through the exposure and experience of the inequality of wealth, imbalanced sociological construct, and a highly nonidentical justice system to that of White Americans. The NIH (National Institute of Health) states that while People of Color (POC) have rates of mental health disorders similar to White people, these disorders are more likely to last longer and result in more significant disability for POC.<sup>2</sup> The Black and minority ethnic (BME) communities have an urgency and desperation for assistance from professionals knowledgeable of the constant battles faced and to provide the appropriate treatment that yields long-term results.

### **Statement of the Purpose**

The church house has been a consistent place where people from multiple generations and demographics gather. Nevertheless, even within the church's walls, forms of discrimination,

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<sup>2</sup> Black Indigenous and People of Color Mental Health Fact Sheet. [https://www.rtor.org/bipoc-mental-health-equity-fact-sheet/?gclid=CjwKCAjwivemBhBhEiwAJxNWN3De8VMkM00JnQDJJoQN4clFr7WQU59Ue-AHgkcBoZbcl\\_eLjC-VMhoCvE4QAvD\\_BwE](https://www.rtor.org/bipoc-mental-health-equity-fact-sheet/?gclid=CjwKCAjwivemBhBhEiwAJxNWN3De8VMkM00JnQDJJoQN4clFr7WQU59Ue-AHgkcBoZbcl_eLjC-VMhoCvE4QAvD_BwE).

selectiveness, and segregation still infiltrate. Through the church's relative perspective of worship and brotherly love, the church can provide an ostentatious display of a loving, compassionate, and relational body of believers by providing proper mental health education, facilitating services that promote spiritual well-being, and making mentorship and counseling available to various generations.

### **Significance of the Study**

Deteriorating mental health is on the precipice of becoming a generational rite of passage within Black and minority ethnic (BME) communities. The stagnancy of sharing information, education, and the availability of proper and correct treatment has been the main contributing factor to the deterioration of mental health. People can speculate that one's faith in God would be strengthened through the endurance of circumstances and tribulations, while others could refute that thought.

For Black and minority ethnic communities to recognize the symptoms of mental illness, correct information to answer questions and destigmatize its effects and perceptions must be made available. Coupled with that information, knowing what services and agencies are accessible to them can immensely relieve the pressures of uncertainty. The church can display God's relational character by sharing its perspective on worship, evangelism, and display of brotherly love by offering informatory services, education, therapy, and counseling for mental health.

### **Research Question and Sub Questions**

The primary research questions are:

1. How does the multicultural church provide proper mental health education and make available these resources to the Black and minority ethnic (BME) communities?

2. How has the multicultural church facilitated services that promote spiritual well-being with the Black and minority ethnic (BME) communities?
3. How does the multicultural church navigate complications presented due to generational differences within their congregation?

### **Definition of Terms**

**Any Mental Illness (AMI)** is defined as a mental, behavioral, or emotional disorder. AMI can vary in impact, ranging from no impairment to mild, moderate, and even severe impairment.<sup>3</sup>

**Serious Mental Illness (SMI)** is a mental, behavioral, or emotional disorder resulting in serious functional impairment that substantially interferes with or limits one or more major life activities.

The burden of mental illnesses is mainly concentrated among those who experience disability due to SMI.<sup>4</sup>

**BME** is defined as Black minority ethnicity, which includes Black, Asian, Hispanic/Latinx, mixed, and other (non-White) ethnicities.

A **multicultural church** is defined as a church with multiple cultures and cultural diversity.

**POC** is defined as people of color, including Black, Asian, Hispanic/Latinx, mixed, and other (non-White) ethnicities.

### **Summary**

Both advantageous and detrimental experiences plague Black and Christian homes, which have led to many speculations of the church over the generations. Terms like ‘off in the

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<sup>3</sup> National Institute of Mental Health, Transforming the Understanding and Treatment of Mental Illnesses. [https://www.nimh.nih.gov/health/statistics/mental-illness#:~:text=Mental%20illnesses%20are%20common%20in,\(52.9%20million%20in%202020\).](https://www.nimh.nih.gov/health/statistics/mental-illness#:~:text=Mental%20illnesses%20are%20common%20in,(52.9%20million%20in%202020).)

<sup>4</sup> Ibid.

head' and 'not right in their mind,' now understood as mental health disparities, were stigmatized as damaging to the perception and status of a family and community. These were once terms almost always deemed to another family or person, *never* to or about one's *own*. 'What happens in this house, *stays* in this house' was, and in some homes still is, the most significant household rule, clearly intending to uphold the 'ideal family' façade. As time progresses, those descriptions can become quite definitive of a people.

Pastor Tony Evans spoke about his experience as a Black man in urban culture, intertwined with White, mainstream evangelicalism and the call for unity. He says, "If the church can ever get this issue of oneness right, then we can help America finally become the 'one nation under God' we declare ourselves to be. When we get it right in the church house, [we can] spread it to the White House and beyond."<sup>5</sup> Nevertheless, the peculiarities of damaged mental health from spiritually malnourished people have still begun to trickle into the streets of the Black and minority ethnic (BME) communities.

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<sup>5</sup> Tony Evans, *Oneness Embraced: A Kingdom Race Theology for Reconciliation, Unity, and Justice* (Chicago, IL: Moody Publishers, 2011), 18.

## Chapter Two: Literature Review

### What the Research Says About Mental Health

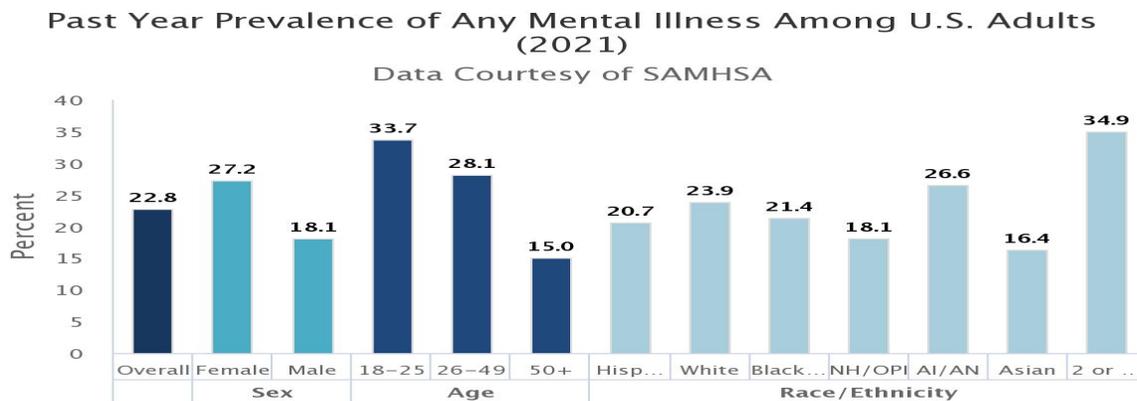
According to the World Health Organization, mental health is “the capacity of thought, emotion, and behavior that enables every kind of individual to realize their potential [concerning] their developmental stage, to cope with the normal stresses of life, to study or work productively and fruitfully, and to contribute to their community.”<sup>1</sup> The generational disparities experienced in the multicultural community have detrimentally affected mental health through the exposure and experience of the inequality of wealth, imbalanced sociological construct, and a highly disproportionate justice system. Researchers have asked, “Do we give equal attention to planning and providing services that sustain good mental health and address mental health problems irrespective [of] people’s age, race, or ethnicity?”<sup>2</sup> According to the Substance Abuse and Mental Health Services Administration (SAMHSA), “the most frequently cited reason for people across all racial and ethnic groups not to use mental health services is the service cost or lack of insurance coverage.”<sup>3</sup> Figure 1 displays the percentage of mental illness among the various ages and ethnicities from 2021.

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<sup>1</sup> World Health Organization, “Promoting Mental Health: Concepts, Emerging Evidence, and Practice,” Geneva: World Health Organization, 2004. [http://www.who.int/mental\\_health/evidence/en/promoting\\_mhh.pdf](http://www.who.int/mental_health/evidence/en/promoting_mhh.pdf). Accessed 20 Nov 2023.

<sup>2</sup> Mhemooda Malek and Simon Newitt. “Remaining Mindful About Children and Young People,” 163.

<sup>3</sup> Black Indigenous and People of Color Mental Health Fact Sheet, compiled by Danielle Leblanc, MSW, Diversity Outreach Resource Specialist, Laurel House, Inc. [https://www.rtor.org/bipoc-mental-health-equity-fact-sheet/?gclid=CjwKCAjwivemBhBhEiwAJxNWN3De8VMkM00JnODJoQN4clFr7WQU59Ue-AHgkcBoZbcl\\_eLjC-VMhoCVE4QAvD\\_BwE](https://www.rtor.org/bipoc-mental-health-equity-fact-sheet/?gclid=CjwKCAjwivemBhBhEiwAJxNWN3De8VMkM00JnODJoQN4clFr7WQU59Ue-AHgkcBoZbcl_eLjC-VMhoCVE4QAvD_BwE).



**Figure 1.** Past Year Prevalence of Any Mental Illness Among U.S. Adults (2021)

\*Persons of Hispanic origin may be of any race; all other racial/ethnic groups are non-Hispanic. NH/OPI = Native Hawaiian / Other Pacific Islander | AI/AN = American Indian / Alaskan Native.

*Source:* National Institute of Mental Health, Transforming the Understanding and Treatment of Mental Illnesses. [https://www.nimh.nih.gov/health/statistics/mental-illness#:~:text=Mental%20illnesses%20are%20common%20in,\(52.9%20million%20in%202020\).](https://www.nimh.nih.gov/health/statistics/mental-illness#:~:text=Mental%20illnesses%20are%20common%20in,(52.9%20million%20in%202020).)

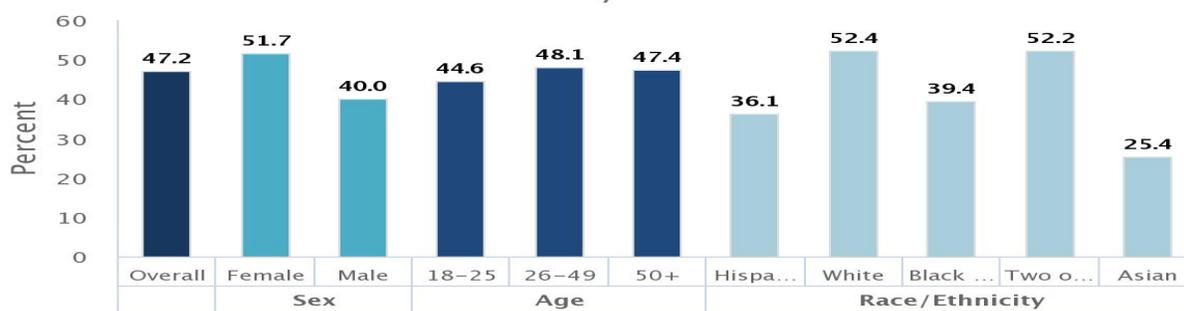
In 2021, the U.S. Department of Health and Human Services (HHS) stated that

“persistent systemic social inequities and discrimination worsen stress and associated mental health concerns for people of color (POC) during the COVID-19 pandemic. According to that report, 40.3% of Hispanics experienced current depression, and 36.9% had an increased use or initiation of substances, compared to 25.3% depression and 14.3% substance use in Whites.”<sup>4</sup>

Figure 2 details mental health services received by people of various ages and demographics in 2021.

<sup>4</sup> Black Indigenous and People of Color Mental Health Fact Sheet. [https://www.rtor.org/bipoc-mental-health-equity-fact-sheet/?gclid=CjwKCAjwivemBhBhEiwAJxNWN3De8VMkM00JnQDJoQN4clFr7WQU59Ue-AHgkcBoZbel\\_eLjC-VMh0CVE4QAvD\\_BwE](https://www.rtor.org/bipoc-mental-health-equity-fact-sheet/?gclid=CjwKCAjwivemBhBhEiwAJxNWN3De8VMkM00JnQDJoQN4clFr7WQU59Ue-AHgkcBoZbel_eLjC-VMh0CVE4QAvD_BwE).

**Mental Health Services Received in Past Year Among U.S. Adults with Any Mental Illness (2021)**  
Data Courtesy of SAMHSA



**Figure 2.** Mental Health Services Received in the Past Year Among U.S. Adults with Any Mental Illness (2021)

\*Persons of Hispanic origin may be of any race; all other racial/ethnic groups are non-Hispanic. Note: Estimates for Native Hawaiian/Other Pacific Islander and American Indian/Alaskan Native groups are not reported in the above Figure due to the low precision of data collection in 2021.

*Source:* National Institute of Mental Health, Transforming the Understanding and Treatment of Mental Illnesses. [https://www.nimh.nih.gov/health/statistics/mental-illness#:~:text=Mental%20illnesses%20are%20common%20in,\(52.9%20million%20in%202020\).](https://www.nimh.nih.gov/health/statistics/mental-illness#:~:text=Mental%20illnesses%20are%20common%20in,(52.9%20million%20in%202020).)

### The Perspective of the Church

Positive and negative paradigms are attributed to mental health from the religious perspective. Positive approaches exemplify “spiritual support, benevolent religious reframing (creating a different way of looking at a situation), prayer, and trust in God’s assistance.”<sup>5</sup> From the opposite spectrum, “feelings of guilt due to falling short of standards [taught] by religion and thinking of God as [evil] and punitive.”<sup>6</sup> After spending significant time as a youth minister, Mark Devries observed the failing goal of youth ministry: to encourage spiritual growth and

<sup>5</sup> Abdu’l-Missagh Ghadirian, “The Role of Religion and Spirituality in Mental Health,” In: S.O. Okpaku, (eds), *Innovations in Global Mental Health*. Springer, Cham. [https://doi.org/10.1007/978-3-030-57296-9\\_118](https://doi.org/10.1007/978-3-030-57296-9_118), 1553.

<sup>6</sup> Ibid.

develop faith in teens. He said, “In typical youth ministries, teens had been specifically separated from adults, isolating them from the very relationships that are most likely to lead them to maturity.”<sup>7</sup> Holly Catterton Allen and Christine Lawton Ross believe that “informed and diligent ministry leaders have become more aware of the developmental differences from infants to octogenarians in the faith communities they oversee, and have desired to create learning, worship, and service opportunities that meet a wide range of cognitive, psychosocial, spiritual, and life-stage needs.”<sup>8</sup>

In 2013, LifeWay conducted brief telephone surveys with over one thousand Americans about the disparities of mental illness. This research concluded with thirty-five percent agreeing that “with just Bible Study and prayer alone, people with serious mental illness like depression, schizophrenia, and bipolar disorder could overcome mental illness.”<sup>9</sup> This belief could be another explanation of why some Christians choose to go untreated within specific communities.

### **Reliance on Church Leadership Versus Mental Health Professionals**

There has been a significant rift that has grown over the years between psychiatry and Christianity. This rift has been to the detriment of those Christians who have been and are suffering from mental illness. Clergy members, pastors, and preachers are often the first people to whom patients with mental illness turn for help, but their requests go unmet.<sup>10</sup> Keith Dempsey et al. believe that history conveys the image of Black Americans as “more likely to rely on the

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<sup>7</sup> Holly Catterton-Allen and Christine Lawton Ross, *Intergenerational Christian Formation: Bringing the Whole Church Together in Ministry, Community, and Worship* (Downers Grove, IL: InterVarsity Press, 2012), 32.

<sup>8</sup> *Ibid.*, 39.

<sup>9</sup> Thielman, “The Fraught History of Psychiatry and Christianity,” 30.

<sup>10</sup> *Ibid.*, 25.

elders of their churches and their own spiritual beliefs, rather than seek support from the mental health professionals.”<sup>11</sup> Richard Majors believes, “Because of cultural mistrust of White health providers, people of color often engage with their social networks and friends [spiritually], such as praying or seeking community support, rather than accessing local mental health services.”<sup>12</sup>

“Extant research suggests that Black adolescents, like Black adults, [generally mistrust] mental health professionals.”<sup>13</sup> With specific concern for children and young people, Mhemooda Malek and Simon Newitt write about the vast concerns that are contingent on occurrences of children and young adults by writing that they “include racism and discrimination, conflicting demands of family or community and [broader] society, stigma specific to their culture and community, and encounters with services and professionals that lack sufficient knowledge and skills to provide them with culturally relevant support.”<sup>14</sup>

Brandon Hollie and Deborah Coolhart find that “The narratives associated with urban Black people is that they are violent, deviant, welfare queens and lazy, often failing to acknowledge larger systemic issues such as racism, redlining, mass incarceration and [wealth inequality].”<sup>15</sup> Mental health professionals carrying this mentality of a type of people can significantly hinder the offering of relevant and practical assistance in areas of therapy and

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<sup>11</sup> Keith Dempsey, Kent Butler, and LaTrece Gaither, “Black Churches and Mental Health Professionals: Can This Collaboration Work?” In *The Journal of Black Studies* Vol. 47, No. 1 (January 2016), 77.

<sup>12</sup> *Ibid.*, 11.

<sup>13</sup> Michael Lindsey, et al., “Understanding the Behavioral Determinants of Mental Health Service Use by Urban, Under-Resourced Black Youth: Adolescent and Caregiver Perspectives.” (16 October 2012). <https://doi.org/10.1007/s10826-012-9668-z>, 108.

<sup>14</sup> Mhemooda Malek and Simon Newitt. “Remaining Mindful About Children and Young People,” 169-170.

<sup>15</sup> Hollie and Coolhart, “A Larger System is Placing People in This Predicament,” 322.

counseling to members of a specific demographic and community. Hollie and Coolhart's research also predicts that mental health stigma in the Black community "may [result from] historically unjust practices."<sup>16</sup> A study on the impact of violence on mental health confirmed, "It is important to inform clinicians of what and how certain factors impact psychological well-being and relationships in such environments, and ways to intervene and prevent."<sup>17</sup> *Generations* suggest that "if, in any year or decade, we were to picture what it was like to be a child, young adult, middle-aged, or old, our composite impression would be a hodgepodge of segments from very different generational lifecycles."<sup>18</sup> David and Stanton Smith said, "Gender and implicit bias, discrimination, and microaggressions are the poisons being added to the soup of human progress."<sup>19</sup> Majors believes that "it is the day-to-day, personal level or 'everyday' form of racism rather than institutional racism that is more degrading, demoralizing and devastating and deteriorates one's mental health over time."<sup>20</sup>

*International Handbook of Black Community Mental Health* considers how racism and discrimination are more prevalent among people whose ethnicity is seen. Regarding how aspects of faith, sexuality, and disability interact with race and ethnicity, it states that "Black and minority ethnic or BME communities are at greater risk of exposure to social and economic disadvantage."<sup>21</sup> It concludes that these discriminations are enacted through the ineffectiveness

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<sup>16</sup> Hollie and Coolhart, 322.

<sup>17</sup> Ibid.

<sup>18</sup> William Strauss and Neil Howe, *Generations: The History of America's Future, 1584-2069* (New York, New York: William Morrow and Company, Inc., 1991), 32.

<sup>19</sup> David and Stanton Smith, "Racial Battle Fatigue," 85.

<sup>20</sup> Majors, Carberry, and Ransaw, "Black Mental Health and the New Millennium," 3.

<sup>21</sup> Ibid., 164-165.

and failure of both medical and mental health professionals to meet the BME communities' specific needs.

Joe Trull and James Carter's research proves, "Christians and churches must be assured that their ministers have integrity. A minister's ministry is built on [people's trust] in [their] spiritual and ethical wholeness. If integrity is missing, the ministry is in danger."<sup>22</sup> *Generations* gave some insight into the hesitancy of Black Americans to treatment and their varied views of the church. William Strauss and Neil Howe observe the definable aspects that contribute to the opposition to engaging in conversation about religious and spiritual applications. They conclude that "the role of religion in perpetuating racist colonial practices among indigenous and enslaved peoples; the perception of religion as overly controlling, sexist, and abusive; and the growth of religious fundamentalists and cults in Western society"<sup>23</sup> heavily rely on scientific knowledge. Strauss and Howe also write, "Silent appeals for change have seldom arisen from power or fury, but rather through a self-conscious humanity and tender social conscience."<sup>24</sup>

In her study, Maureen Greaves found that "there has been evidence of a growing number of Black people that have rebelled against this association, seeing Christianity as a *White man's religion* and adopting religious beliefs of charismatic Islamic leaders such as Louis Farrakhan in the late 1980s and the 1990s."<sup>25</sup> Although the degree of the toll slavery in America has taken, and still takes, on the lives of Black Americans, Pastor Tony Evans said, "Not only do we as the

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<sup>22</sup> Joe Trull and James Carter, *Ministerial Ethics: Moral Formation for Church Leaders*, 2<sup>nd</sup> ed. (Grand Rapids, MI: Baker Academic, 2004), 66.

<sup>23</sup> Ibid.

<sup>24</sup> Strauss and Howe, *Generations*, 282.

<sup>25</sup> Maureen Greaves, "Toward Positions of Spiritual Reflexivity as a Resource: Emerging Themes and Conversations for Systemic Practice, Leadership, and Supervision within Black Mental Health," *The International Handbook of Black Community Mental Health*, (8 June 2020), 310.

Black church need to unite together to address the many issues plaguing our society, but we also must join hands with our White brothers and sisters, inviting them to work alongside us to impact change within the current dysfunctional trends in our community and theirs.”<sup>26</sup>

### **Generational Differences Affecting the Church**

Complications present themselves when trying to satisfy and maintain the older, more traditional generation within the church while attempting to appeal to the younger, more contemporary people enough for them to want to come to church themselves and get involved. Martin Schroder states, “The increasing number of church departures can be described as a period effect.”<sup>27</sup> He writes, “Due to increasing secularization, scientific progress, or the diffusion of materialistic perspectives in societies, many people no longer see a reason to believe in God or perceive inconsistencies in the world views and concepts of God represented by Christian institutions.”<sup>28</sup> Bob Whitesel and Kent Hunter acclaim that “younger generations will avoid a church that makes them feel second class because they do not possess a long history with the congregation [while] older members will feel threatened if younger members make them feel their opinions are second class because they are not in harmony with the latest methods and technology.”<sup>29</sup> Michael Milco said, “The hard realities of the ministry constantly motivate us to look in the mirror. [These realities are] especially true as the baby boomers get older and the

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<sup>26</sup> Evans, *Oneness Embraced*, 161.

<sup>27</sup> Simon Elias Unteregger, “Generations, Church, and Unity: A Discussion.” *Generations* (2023), 7.

<sup>28</sup> Ibid.

<sup>29</sup> Bob Whitesel and Kent R. Hunter, *A House Divided: Bridging the Generation Gaps in Your Church* (Nashville, TN: Abingdon Press, 2000), 19-20.

church shifts its gears to meet the needs of Generation X.”<sup>30</sup> The caveat is the fulfillment of the church for not just those of Generation X, but to meet the need of all generations within the body, encompassed with experiences of being in God’s presence. “Even beyond the generational aspect, the corporate worship experience, through the power of the Holy Spirit, has the potential to unite those of differing social statuses, backgrounds, cultures, and ethnicities.”<sup>31</sup> Mary Pipher admonishes, “For our own mental and societal health, we need to reconnect the age groups.”<sup>32</sup> Figure 3 from the PEW Research Center shows how generational inclusion and interest in the church have increasingly deteriorated—the second highlights how the Millennials are the least religious among the current adult generations.

### Generational Replacement Drives Growth of Religiously Unaffiliated

	Evangelical Protestants	Mainline Prot.	Historically black Prot.	Catholic	Other Christian groups	Other groups	Unaffil.
Silent generation (1928-1945)	30%	22	5	24	3	4	11
Baby Boomers (1946-1964)	28	17	7	23	3	5	17
Generation X (1965-1980)	25	13	7	21	4	6	23
Millennials (1981-1996)	21	11	6	16	3	8	35

2014 Religious Landscape Study, conducted June 4-Sept. 30, 2014. Figures may not add to 100% because of rounding. Don't know/refused answers not shown. "Other Christian groups" includes Mormons, Orthodox Christians, Jehovah's Witnesses and a number of smaller Christian groups.

PEW RESEARCH CENTER

### Figure 3. Generational Replacement Drives Growth of Religiously Unaffiliated

Source: PEW Research Center. <https://www.pewresearch.org/religion/religious-landscape-study/generational-cohort/>.

<sup>30</sup> Michael Milco, *Ethical Dilemmas in Church Leadership: Case Studies in Biblical Decision Making* (Grand Rapids, MI: Kregel Publishing, 1997), 86.

<sup>31</sup> James Alan Lott, “The Intergenerational Worship Model: Youth-Specific Benefits.” (2020), 29.

<sup>32</sup> Mary Pipher, “The New Generation Gap,” *USA Weekend*, March 19-21, 1999, 12.

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### By Many Measures, Millennials Are Less Religious

	Religion is very important	Attend religious services weekly or more	Absolutely certain belief in God	Pray daily or more	Believes in heaven	Believes in hell
	%	%	%	%	%	%
Greatest Generation	72	51	66	69	69	50
Silent Generation	67	51	71	67	75	57
Baby Boomers	59	38	69	61	74	59
Generation X	53	34	64	56	72	59
Millennials	41	27	52	42	67	56

2014 Religious Landscape Study, conducted June 4-Sep. 30, 2014.

PEW RESEARCH CENTER

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#### Figure 4. By Many Measures, Millennials are Less Religious

Source: PEW Research Center. <https://www.pewresearch.org/religion/2010/02/17/religion-among-the-millennials/#:~:text=By%20some%20key%20measures%2C%20Americans,were%20when%20they%20were%20young.>

#### Summary

A plethora of literature highlights and discusses the mental health disparities of both Black and brown communities. However, there is little information on what can be done to better their situation. Much research validates the mental health disparities among these communities and various generations within the church. However, a gross literature deficiency explores ways to remedy this issue. The dysfunction due to mental health and spiritual well-being is proven prevalent. However, the church has remained uninvolved, almost uninterested even, in this problem and has a severe deficit in the community surrounding its grounds, occupying its seating and membership.

## **Chapter Three: Methodology**

### **Introduction**

This chapter includes an in-depth explanation of the qualitative methodology used while collecting primary data to highlight how the generational differences and understanding of worship in the church have affected and continue to affect the mental health and spiritual well-being of its congregants. It explains the utilization of surveys, interviews, questionnaires, and focus group discussions and how these sources either support and validate or invalidate the research hypotheses and questions posed for this research. This methodology also gives details and insight into the various generations participating in this study. It exposes how their life experiences have affected their perspective of God and how they view worship, the way they worship and interact with the church, if at all, and why these effects have taken place. By better understanding these effects, the church can better understand the needs of its congregants and surrounding communities.

### **Design**

An anonymous survey was accessible to anyone eighteen years of age and older and to members of various churches throughout San Diego. Members of the church and multiple communities' cohorts were surveyed and could participate in a focus group. Utilizing this method design stimulated new ideas to incorporate into ministry and revealed other hypotheses, concepts, and issues to explore through continuous study and testing.

This research elaborated on a specific variation of generations within the multicultural church, how distinct eras and various events affect their perspective of worship, and how these perspectives connect to their mental health and spiritual well-being. The generational foci for this research included the Silent, Boomers, Generation X, Millennial, and Generation Z cohorts to

formulate a timeline of significant life experiences and those effects. Surveys and a focus group discussion with direct observation of people in the multicultural community revealed how they relate to generational disparities endured and how their perspectives of the church and their forms of worship have taken form during that time. The focus group was observed, questioned, and facilitated conversations to reveal significant commonalities and differences in views of the church today and its effectiveness in the multicultural community. Although all may not believe in God or worship Him, everyone worships something or someone. Understanding the importance of who or what each participant worshiped gave insight into their mindset and belief system.

### **Questions and Hypotheses**

The primary research questions and hypotheses were as follows:

1. How does the multicultural church provide proper mental health education and make available these resources to the Black and minority ethnic (BME) communities?

**Hypothesis:** The multicultural church can acquire a grant that will enable it to provide therapy and counseling services free of charge to its parishioners and members of the Black and minority ethnic (BME) community. The utilization of members who hold credentials within this purview can provide their services through volunteerism as well.

2. How does the multicultural church facilitate services that promote spiritual well-being for the Black and minority ethnic (BME) communities?

**Hypothesis:** The multicultural church can affect Black and minority ethnic (BME) communities in the areas of mental health and spiritual well-being, according to the views of nondenominational, multicultural churches, through proper mental health education and facilitating services that promote and offer counseling. The church can also provide various

training courses in understanding worship and how to apply it to daily life, the benefits of mental health therapy, and how mental health affects one's spiritual well-being. These courses and elements of training could be facilitated and co-taught by licensed and certified therapists and psychologists.

3. How does the multicultural church navigate complications presented due to generational differences within their congregation?

**Hypothesis:** The church can help navigate the generational complications presented by the availability and provision of mental health therapy, counseling, and various support and care services to its surrounding community. These complications can also be alleviated by ensuring the willingness of all generations to be included and removing underrepresentation at the decision-making table in churches.

### **Participants**

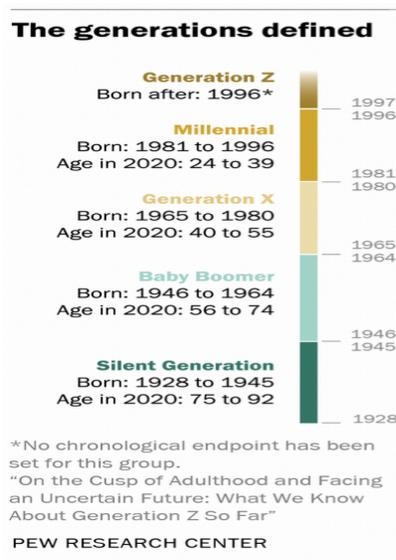
- Members of Clergy – licensed or ordained individuals (i.e., deacons, ministers, pastors, elders, evangelists, bishops, apostles, etc.) who hold leadership roles in their respective churches.
- The Generations (shown in Figure 5 below)
- Christian—one who professes belief in the teachings of Jesus Christ.<sup>1</sup>
- Unbeliever/Nonreligious – one that does not believe in a particular religious faith and does not have a religious character.<sup>2</sup>

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<sup>1</sup> *Merriam-Webster Dictionary*, “Christian,” accessed April 27, 2024, <http://www.merriam-webster.com/dictionary/Christian>.

<sup>2</sup> *Merriam-Webster Dictionary*, “unbeliever,” accessed April 28, 2024, <http://www.merriam-webster.com/dictionary/unbeliever>, and “nonreligious,” accessed April 28, 2024, <http://www.merriam-webster.com/dictionary/nonreligious>.

- Atheist – a person who does not believe in the existence of a god or any gods: one who subscribes to or advocates atheism.<sup>3</sup>



**Figure 5.** The Generations Defined

*Source:* PEW Research Center. <https://www.pewresearch.org/short-reads/2019/01/17/where-millennials-end-and-generation-z-begins/>.

### Setting

The focus group was held at the City of Hope International Church at 4999 Holly Drive in San Diego, CA. Snacks and light refreshments were provided in the waiting area before and after the focus group. While in this waiting room, the participants’ interactions with one another, people with highly differentiating views, lifestyles, and cultures, were observed and analyzed for genuineness, authenticity, and contradictions, if any, between one’s words and actions.

<sup>3</sup> *Merriam-Webster Dictionary*, “unbeliever,” accessed April 28, 2024, <http://www.merriam-webster.com/dictionary/atheist>.

## **Instrumentation**

The anonymous survey was created through Survey Monkey, where the collected data was transmitted over a secure *https* connection. The Anonymous Responses collector option was utilized, which allowed the researcher to choose whether or not to track and store identifiable respondent information in survey results.

## **Procedures**

The initial proposal for the research topic was first submitted for approval (Appendix B). Steps for the research data-gathering instruments were developed and submitted for approval by the Liberty University Institutional Review Board (IRB) (Appendix C). Once approval was received, solicitation for participation in the anonymous survey and focus group commenced.

Eligible participants completed an anonymous online survey that took approximately fifteen minutes to complete. Before starting the survey, the study information page was presented. The information page had to be thoroughly reviewed before participants could complete the survey. They could ask questions and request clarification if they were unsure of any detail explained on the study information page.

Select and voluntary participants also participated in an audio and video-recorded focus group, which lasted approximately one hour. Various questions were asked about previous experiences in the church, mental health experiences, and generational differences experienced within the church over their lifetime. The debriefing for the focus group participants occurred immediately after it was completed. If participants wanted to remove themselves from the study, they were not included in the research.

All anonymous survey and focus group participants were entered into a raffle for a \$100 Visa gift card. To be entered into the raffle, each participant emailed the primary researcher with

the subject line “*Survey Drawing.*” Those interested in participating in the in-person audio and video-recorded focus group emailed the primary researcher with the subject line “*Focus Group.*” Emails from those tentative participants for the focus group also sufficed as their entry into the raffle. All participants were recruited through online study flyer postings on social media and permission request letters sent to various surrounding churches throughout San Diego.

### **Data Analysis**

For ease of analysis, data for the multiple-choice answers were color-coded and compiled into bar graphs, pie, and doughnut charts to display easily. Percentages were also given for a quicker tally of answers. Other comment block answers were reviewed individually to determine similarities, differences, and conflicts from one respondent to the next. The questions from the survey included descriptive statistics, inferential statistical questions, which were used to examine the hypotheses in the study, and categorical information<sup>4</sup> about the generations of respondents.

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<sup>4</sup> John W. Creswell and J. David Creswell, *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches, Fifth Edition* (Thousand Oaks, CA: SAGE Publications, Inc., 2018), 173.

## **Chapter Four: Research Findings**

One hundred three respondents to the anonymous survey and four Millennial (1981-1996) members in the focus group answered questions ranging from their beliefs and demographics to their life experiences and views of the church and its future. The majority of the respondents were Christian (75.73%), female (61.17%), Millennial (44.66%), Black/African American (55.34%), and heterosexual (82.52%). Only 0.97% of respondents did not attend church as a child (younger than 18 years old). Of the participants, 46.6% loved attending church, 37.86% were forced or made to attend church, and 14.56% only attended during holidays or special occasions, like baptisms, wedding ceremonies, etc. As adults, 36.89% still love going to church, 42.72% attend church regularly and learn a lot, 15.53% attend church but feel the messages and sermons are always recycled material, devoid of anything new or fresh, 1.94% feel they do not learn anything when they go to church, and 2.91% do not attend at all.

When asked if the respondents felt welcomed by the church members when they attended church, 85.44% said *yes* to feeling welcomed. When asked if they thought they could be involved and become active in the church, 83.5% agreed with that statement. When asked if they feel welcome to be part of a church just as they are, 79.61% said *yes*, while 20.39% said *no* to feeling welcome to be part of a church just as they are. When asked if they thought they had to speak, dress, or act a certain way to be an active church member, 57.28% said *yes*, but 42.72% said *no* to feeling like they had those limitations. When asked if they thought the church was all-inclusive, 45.63% agreed, while 54.37% opposed the church being all-inclusive.

### **Church Hurt Throughout the Generations**

According to the Theos U Team, which is a culmination of Ph.D. professors, local pastors, working missionaries, teachers, and traveling evangelists as faculty, Church Hurt is

explained as “a newer term referencing the pain, sadness, emotional scarring, or abuse experienced in a church context.”<sup>1</sup> Although a surprisingly higher percentage of survey respondents had never heard of “church hurt” (14.56%), many, through their responses to other questions, have experienced it. Church hurt “occurs when pain (physical or emotional) results from actions or decisions associated with someone in a church. [It] is aggravated when forgiveness is needed but not extended and when grievances are spoken, but church leaders and offending parties do not hear.”<sup>2</sup> An avid 71.84% of the survey respondents believed that church hurt is real, while 13.59% believe it is not.

One of the Black Millennial Christian females from the focus group shared thoughts on her experiences with church hurt and how it affects one’s mental health. She shared:

Oftentimes, we don’t know the background of our fellow brother or sister. We don’t know what they’ve been through this week. We don’t know anything really about them. All we know is that, yes, we come here on Sunday, and we worship God together. Because we don’t know, because we don’t have any background, because we’re not privy to any of the information that they have going on in their personal life....oftentimes we are so quick to forget that they may be on the verge of breaking down with the one thing you can say that could tip them over the edge. I’ve been in church all of my good life, and my dad’s a pastor. I’ve seen so much, and I’ve heard so much....and I’m tired of ‘church people.’ Nobody holds them accountable! Because they’re 75 or 65 and they’re older than me, they think that I have to respect them. But I also have a voice, too! Just because I look extremely young, don’t think that I don’t have emotions and that you’re affecting my mental health. Now, you have put me in a state of not wanting to even want to worship and honor God. That’s the reason I came here. But you have taken me, and now, my mind is thrown so far left. I am now ready to cuss you out. I’m just being real, you know? That shouldn’t be, that really shouldn’t be. The standards, especially as the elders in the church, they really aren’t upholding the standards of the church, and the morals and the values of even our leaders in the church who DO respect and love on people. It’s like, why? Why do we do this? Again, it affects our mental health, and we don’t even see how it affects our mental health.

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<sup>1</sup> Theos Team, “Church Hurt:” <https://www.theosu.ca/theos-resource/church-hurt>.

<sup>2</sup> Ibid.

One survey respondent, a Black Millennial female, shared “spiritual abuse from leaders” as something she experienced within the church that has caused her to feel the way she does toward church leaders and attending church services. Another multi-racial Millennial female recalled “hearing the pastor correlate personal, familial drama with sermons and throwing shade at the family.” She also remembered “feeling pressured to have an offering” and “being told randomly, and with no reason, that ‘it’s not too late to stop fornicating’ by a woman attempting to get members to join her church home.” The threat to a growing congregation is Christians’ judgmental behavior. When asked if they believed Christians are judgmental, respondents heavily agreed at 73.79%, while 26.21% disagreed with Christians being judgmental. A Black Gen X Christian female shared, “Lies were spread about me, and other members of the congregation believed them before even getting to know me. I do not like to have to prove myself to other Christians, but that’s exactly the way I felt. My character ALWAYS ends up speaking the loudest, though. Even without apologies, I still must forgive.” One heterosexual Black Gen X female who was forced as a child to attend church services said:

[There is] definitely a division by color and ethnicity. Religious people are the most judgmental people I have ever met. When someone from a younger generation comes to church, they are not always made to feel welcomed by the older generations, but they do, however, cast judgment and make sure they know it. Why would they want to return and/or be comfortable to return? Also, if they come to try to get closer to God, and THAT is what it looks like, chances are, they just won’t even bother.

One of the things she longs to see incorporated into the church service is “more inclusiveness.” She believes that “it is the only way to make everyone feel welcome.” Lastly, she believes “some musical style intermingling” would also benefit. A White Millennial Christian male said, “I grew up with the belief that the outside world wasn’t safe.” He had three strong suggestions to be incorporated into the church, “pray, worship, [and] participate in the sacraments.” He feels it is

essential for the church to “first, strengthen their own teacher ethics, show the charm of teachers. Second, they use learning to lead their own professional growth; third, they strengthen their learning of professional knowledge.” A Hispanic/Latinx Christian Millennial heterosexual male who was forced or made to go to church as a child does not attend church services at all in his adulthood. He did not feel he was welcome to be part of the church just as he is freely, nor does he think that the church is all-inclusive. Although he has never heard of “church hurt,” his responses reveal that he has experienced it. He said of his experiences, “just never felt like I belong. If I did something that was a sin or considered a sin, I’m a bad person, but if they did in the Bible, it was because they loved you.” He also said his reason for choosing not to go to church was that “it’s not a space where I feel safer or feel myself, feel like I have to fake everything.”

### **The Generational Gap**

Significant generational complications exist because of the congregation’s generational differences. A Black Gen X Christian female respondent writes:

Each church is different. The traditional church with mostly Baby Boomers [is] reserved, and everything has to operate a specific way. Those that grew up in that type of environment operate [in] similar aspects, even though they are open to a different way. I have gone to churches where I felt judged by the older adults, and I have gone to a mega church where I felt isolated. Overall, most are welcoming, but a lot are still reserved and silent.

Question 26 of the survey asked, “Do you think there is a generational gap in the church?”

75.73% of the respondents answered *yes*, while 24.27% answered *no* to the church's generational gap. Yet, the next question exposed a monumental split over whether that generational gap could lead to the church’s extinction. 53.4% believed it could, and 46.6% did not think the generational gap could lead to the church’s extinction. In response to the researcher’s desire to know what people would like to see incorporated into the church service, one Black Gen X female wrote:

More youth and young adult involvement. Although I do not think the generational gap will lead to the extinction of the church, I do believe it'll look different than how it does today, just like it doesn't look like it did 20+ years ago, or pre-COVID even! All generations involved and engaged in worship, something for everyone, and all feel welcome to freely worship and praise God how they feel comfortable doing, WITHOUT JUDGMENT.

A Black Millennial Christian male who believes there are significant differences in how the church should operate and carry out its services longs to see “full inclusion for all members” in the church service. An asexual omnist Hispanic/Latinx Millennial male wrote about his experience in the church and its leaders. He said:

I had questions, a thirst for knowing. Despite what they said, they did not possess the answers to my questions. Therefore, I concluded: the truth I seek is not here. Later, I learned that the truth WAS there. Only the ones I was asking didn't know it; despite having the truth in their hands, they couldn't see nor hear it, much less understand why I was asking questions. I had been asking the blind to help me see, and they said, “There is nothing to see.”

He wanted to incorporate community service and sharing services and wealth into the church. Yet, even if these things were to be incorporated, he said he still would not attend service regularly, saying, “I am perfectly content worshiping my God within myself. I look within and find the All. I recognize myself in the mirror of your eyes, and I am overcome with joy and contentedness with what I see. I am the House of God.”

A Black Millennial Christian female from the LGBTQIA+ community shared her memories as a child growing up in the church and having many questions that went without explanation. She shared:

It's the people within the church that, once upon a time, I allowed them that space to affect my mental health. Especially growing up in the church, you were told you don't question God, you don't ask 'why.' You just have FAITH. Explain faith to a four-year-old or five-year-old. You just have faith and believe. That's all you do. What do you mean? With all these questions, it's like, 'how am I supposed to believe in this 'Person' nobody sees? Nobody knows what He looks like, and He might be White, He might be Black, who knows?' It's confusing. So, the church people growing up, and even now, sometimes, that impacted my mental health.

It's like, you want me to pray and to talk out loud, and talk in tongues? Like, I sound crazy! This is me as a child thinking this! You want me to sound like the man that y'all call crazy on the corner? Like, no! But that's how it connects to a child, and that's what I thought as a kid. Because I wasn't allowed to ask questions. So, that impacted my mental health. There are so many different aspects. The judgment that the people bring into the church of their own personal biases or woes or hurts. They bring in and put it on, project it on other people because if you see a girl with her shirt cut too low, or anything. It's the people who bring that in and they judge you in a space where you're supposed to feel the safest. They taint it in a way with that. They bring their worldly biases into the space and project them onto other people. Because there's this one particular way that you have to be, this one particular way that you have to talk to God....but it's not. It can make you feel down. It can make you feel, if you give people that power, it can make you feel disconnected.

Regarding significant generational differences pertaining to how the church should operate and carry out its services, 76.7% agreed, and 23.3% did not believe there were any differences. Filling the generational gap and bringing more people into the church is integral to survival. The Christian hip-hop music genre was created in 1982 and has garnered many fans since its introduction to the music industry. For this genre of music to be incorporated into the church service would cause tremendous controversy. When respondents were asked about Christian hip-hop, 68.93% liked it, while 20.39% did not. 10.68% of the respondents had never heard of Christian hip-hop. The consistent singing of hymns has tremendously decreased and severely affected the older generation who grew up with these songs and helped cultivate their belief and faith in God. There was a monumental split regarding the preference for hymns to be sung more in church services, with 48.54% for it and 51.46% against hymns being sung more in church services. One respondent, a Black Christian female from the Baby Boomer Generation, shared that she desires to hear “more traditional gospel music. Not always, but more often. There has been a total abandonment of traditional Black gospel music.” She also said:

The element of the Black gospel music experience is missing from Sunday service. I understand I'm caught up in wanting what I want and wanting what was....I'm still not often caught up in the worship because it doesn't come from a

place I'm familiar nor want to be. The value of [the pastor's] teaching draws me to church, and I bring worship with me to the sanctuary, but the song service often falls flat with me.

Although the saying "come as you are" is not found in the Bible, many believe that they should be able to come to church however they choose and not have to wear what is considered to be "church clothes." When asked to agree or disagree with the statement, "I think it is ok for men to wear hats in the church building," 56.31% of the respondents agreed, and 43.69% did not agree that hats are appropriate attire for the church building. A Black Gen X Christian female said, "Church people ALWAYS want more people to come and then complain about LITERALLY E V E R Y T H I N G. It's passive-aggressive, and if that's what worship looks like..." It is understood that the last part of her sentence would be about the nonattendance or lack of desire to return to that church, or possibly *any* church, ever again.

### **Perspectives on Mental Health and Spiritual Well-Being**

Of all respondents, 94.17% think that the church should offer services in therapy and counseling, and 87.38% feel that the church should have certified and licensed therapists on staff. There is an even greater divide, with 51.46% agreeing and 48.54% opposing when asked if they think the church looks down on and shuns people who have mental health issues. A Black Millennial female who attends church once a month for her spiritual well-being shared, "I have experienced being overlooked and outcasted because of my situation. I was part of the people who were told to pray away my depression and move on." This brought up a prevalent point of people's belief in the thought of mental illness as something that can be prayed away. The slight split settled at 41.75% believing it could and 58.25% believing mental illness could not be prayed away. When asked if they think mental health affects the way one worships, 84.47% believe it does, while 15.53% do not believe mental health affects the way one worships. When

asked if they felt that mental illness happens as a result of one's sin(s), 25.24% said *yes*, and 74.76% believed mental illness is not a result of one's sin(s). Controversially, when asked if they think the church could have a negative effect on one's mental health, 67.96% agreed that it could, and 32.04% were against the possibility of the church hurting one's mental health.

After careful observation and discussion with the focus group, interesting perspectives were revealed on the church and its involvement in mental health education. One of the participants, a Black Millennial female, talked about how one's mental health could positively affect their worship. She said:

It could affect it in a positive way, to be frank. If you are ingrained in worship and you know that worship exalts God and He rewards those who diligently seek Him, then if you are struggling with your mental health or thoughts and different things like that, that worship can create a breakthrough. That breakthrough can create that freedom to be able to be in a space that brings peace, love, joy, happiness, and clarity.

The only male participant in the focus group, a Black Millennial Christian, also related his experience to David before becoming king and Saul. He discussed David becoming king and reconnecting with God. He shared:

I think we all have those types of moments. There are times when I feel stressed or I feel anxious about something because something's going on, and all of the pressure is on me. There were times when I wouldn't do praise and worship, or I would cut off one part, but I would still do the other, but my heart wasn't really in it. So, I might be depressed or anxious, but I'm not gonna come home and put that on my wife and daughter. There might be times when I'm taking care of everything, but I'm not taking care of myself. There may have been times when I told God, 'I don't want to listen to any praise and worship. I'd rather just ride in silence, and I just hope that You understand that.'

### **Comfort and Safety in the Church**

Respondents to the survey were asked to agree or disagree with the statement, "I feel safe when I am at church." Of the respondents, 85.44% felt that was true, while 10.68% felt the contrary to safety within the church walls. When asked if they believed that the front rows or

pews in the church should always be reserved for clergy (i.e., ministers, elders, deacons, pastors, etc.) and members of the church, a shocking split of 44.66% believed that to be true while 55.34% disagreed. When attending church services, 44.66% preferred to sit either in the back of the church or in the balcony. Others specified that *I take whatever is open or the middle works [because] I like to see the musicians, the back, or an aisle seat*. One respondent said, “I will sit anywhere available, but do prefer somewhere in the middle to front. Too much talking, distractions, and side convos (sic) in the more secluded areas.”

A pansexual Black Gen X Christian female who does not think the church is all-inclusive shared, “People looking at you as if you don’t belong [and the] inability to love people where they are, [and] unable to truly fellowship” as part of her experiences with the church. She said, “The main hurt is coming from the pastor. He seems as if he does not and will not care about the people. After the charismatic display goes away, people are just out there without a covering. No one from the ministry EVER reaches out to check on others.” One of the things she adamantly suggested to be incorporated into the church is “A CHOIR!!!” Also, for “the pastor to listen to the flock and stop being a bull in a China shop.” A Black Millennial female who identifies as a “spiritual Christian” who attends church weekly for her “mental health AND spiritual well-being” shared, “I have left churches in the past because they did not make me feel welcomed. It felt like they had “clicks,” and if you weren’t in their group, you were ignored.”

A Black Millennial Christian female who participated in the focus group shared how judgmental people and the lack of accountability in the church can affect the sense of community and belonging. She implored:

I think that sometimes, the church can be a little bit title-heavy and judgmental, but at the same time, not holding each other accountable for actions. Because of all of those things, it can impact your mental health in a negative way. It can make you feel like, ‘You know what, maybe I don’t feel like coming back.’ If you are

not accountable for your behaviors, that can mess a person up, too. All of the negative aspects of people not being held accountable for behavior and church folk being judgmental.... it draws people away. That in itself can set a nasty negative tone in your mind, and that can impact your mental health. It can bring stress, anxiousness.... You don't come here to deal with foolishness. You don't come here to have to look over your shoulder because people are talking about you or people are eyeing your spouse or whatever the case may be. You come to a space for a common goal. Most people come here to listen to the word of God and to, like, praise and worship and to fellowship, right? Community. So when you see that those things have been thrown out the window....yeah, it impacts your mental health. It's going to make you angry, it's going to make you anxious....worried, in your feelings about stuff. It can make them doubt themselves; it can make them feel like they don't belong. No one wants to be an island. When people come to a church, they want to have a sense of belonging. So, when that's been stripped, it all comes down, and it crumbles.

### **Atheists, Unbelievers, and Nonreligious Viewpoints of the Church**

Most Christians would think that these viewpoints would not matter because those who identify as atheists, unbelievers, and nonreligious certainly are not coming to the church and seated among those who believe. Research has proven quite the contrary. Although these identifiers culminated in 14.56% of the respondents, their insight and experiences profoundly contributed to this study and how the body of Christ has affected and can affect their lives personally.

A White Millennial female atheist shared that, as an adult, she attends church regularly and learns a lot. She also stated that she attends church services “for the music” and “prefers hymns to be sung more in the church.” As she shared her experiences, she spoke specifically about being able to “relax physically and mentally” and that she would attend regularly if “more music was incorporated into the service.” Another atheist, a White Gen Z male in the LGBTQIA+ community, said that both as a child and adult, he loves going to church and attends bi-weekly. Although he does not believe he could be active in the church, he still decides to attend for his spiritual well-being. A White Gen X male atheist said he attends church during the holidays and for special occasions “to meet good people.”

A White Millennial male who identifies as an unbeliever best described attending church services as only during the holidays and special occasions and said he learns a lot. He also said that he attends for his spiritual well-being. His experiences within the church included a “calm atmosphere, magnificent architecture, and believers [who] treat people peacefully.” Another unbeliever who is a transgender Millennial said they attend church bi-weekly and learn a lot. They like Christian hip-hop and specified attending church “for the music.” When asked about their experiences in the church, they said, “rigid adherence to doctrine can be restrictive and alienating for some.” Their response was insightful when asked what they would like to see incorporated into the church service. They said, “Allocate time for members to share personal testimonies or stories of faith. Authentic narratives can inspire and connect people.” When asked if they would attend service regularly if their suggestions were implemented, they responded, “No. I may not feel much like participating; it’s just the current idea, and there may have been changes before.”

An unreligious White female from the Baby Boomer generation said that she attends church weekly. Although she loved going to church as a child and currently attends for her mental health, she feels that the messages and sermons are always recycled material, nothing new or fresh. Another unreligious female who is a Millennial went to church during the holidays and for special occasions as a child. As an adult, she said that she attends church services weekly for her mental health as well. An unreligious White male from the same generation does not attend church services at all but possibly watches online, as he said he feels the messages and sermons are not new or fresh material. He said the “church is a good place to make myself peaceful if time is affordable.” An unreligious Hispanic/Latinx Millennial male who was forced or made to go to church as a child only attends church services in his adulthood during holidays

and special occasions. He said he goes to church to “meet good people.” He thinks the church has a generational gap and likes Christian hip-hop. His primary experience with the church was “the community,” he said, “I think people need a community to help solve a lot of the issues this country is dealing with.” He wants to incorporate “more confessions and mental health support” into the church service.

### **Clergy Viewpoint and Standing**

A minimal number of respondents identified themselves as clergy, only 5.83%. They unanimously believe that the church *should* offer therapy and counseling services and have licensed and certified therapists on staff. One Black Millennial female clergy member said, “As a mental health provider, I feel that the church should offer better resources than the world does. As the body of Christ grows, the problems of its members grow. We need to be better equipped to deal with the traumas and issues lay members, and even leaders, are dealing with.” When the clergy was asked if they believed mental illness was a result of sin, all but one Black Millennial female said that it was *not* a result of sin. When asked if the generational gap could lead to the church’s extinction, they were split on that possibility, with 53.4% believing the church’s extinction is inevitable and 46.6% believing extinction for the church is impossible. On the subject of mental illness being something that could be prayed away, a White Millennial male and Black female from that same generation both believed it was something that *could*. *At the same time*, the other four thought mental illness could *not* be prayed away.

### **Summary**

One hundred three individuals from various demographic backgrounds were surveyed and participated in a focus group to discuss their perceptions and experiences within church environments. While many felt welcomed and engaged in the church services, a significant

amount also acknowledged the existence of “church hurt,” sharing instances of emotional distress and spiritual abuse. Examples ranged from judgmental behavior and familial drama interwoven with sermons to feelings of alienation based on age, ethnicity, or sexual orientation. According to feedback from many respondents, the church can foster a sense of community and broaden the church’s reach and impact by positively engaging with individuals outside the church membership, including atheists, unbelievers, and nonreligious individuals.

Concerning the generational gap and its threats to the church’s continuity, over half expressed concerns about this gap leading to its extinction, and a significant number remained optimistic about its resilience. Respondents suggested increasing youth involvement and a more inclusive and adaptable approach to worship to bridge this gap. Multiple respondents’ input highlighted the prevalence of incorporating diverse perspectives and engaging younger members in leadership roles and decision-making processes.

It was highly proven that the church could play a fundamentally profound role in addressing mental health issues by providing counseling and therapy services from licensed and certified staff and promoting understanding and empathy towards individuals struggling with mental illness. Some participants shared personal experiences of feeling overlooked or shunned due to mental health struggles, highlighting the need for greater understanding and support within congregations. Although a majority of respondents advocated for counseling services, they held divided opinions on whether the church stigmatizes mental illness.

## **Chapter Five: Conclusion**

### **Summary of the Study**

This study explored multifaceted dynamics within church congregations. Findings revealed diverse demographics among respondents, predominantly Christian, female, Millennial, Black/African American, and heterosexual. Generational differences also surfaced as a concern, with a majority perceiving a gap that could threaten the church's continuity. Despite this, respondents and participants offered suggestions for inclusivity and modernization in church practices, including greater youth involvement, musical diversity, and mental health support services.

### **Summary of Findings and Prior Research**

Prior research alluded to the issue of mental health, its lack of discussion, and a desire for the church to provide any assistance possible to its parishioners and the community. Prior research also highlighted the wariness of Black and minority ethnic community members to solicit therapy and counseling due to a lack of trust, financial hardship, and cultural differences. Prior research has also illuminated the generational gap within the church, showing that the Millennial generation has significantly deteriorated in attendance and participation.

In the research findings, a prevalent theme emerged around the concept of "church hurt," with a majority acknowledging its existence, citing experiences of emotional trauma and spiritual abuse within church contexts. Interestingly, perspectives from atheists, nonbelievers, and the unreligious highlight the significance of church engagement for spiritual well-being despite differing beliefs. Clergy members emphasized the importance of addressing mental health issues within congregations and adapting to evolving societal norms. While many expressed positive sentiments toward church attendance, a significant portion of participants reported feelings of

forced participation, dissatisfaction with sermon content, and unanswered Biblical questions and inquiries.

### **Limitations**

The proposal for the role of the church in addressing mental health disparities, including providing therapy and counseling services, was prevalent, explicitly concerning access to mental health services and the role of the church in addressing mental health issues. While this study area provides valuable insights into the intersection of mental health, spirituality, and multicultural communities, its theoretical limitations must be recognized. A multidimensional approach to addressing mental health disparities should be considered. This approach should include collaboration between religious institutions, mental health professionals, community organizations, and policymakers to develop comprehensive and inclusive solutions. While these incorporations into its services may be beneficial, there are ethical considerations regarding the qualifications and training of individuals providing mental health services within a religious context. Ensuring that services are evidence-based and culturally sensitive is essential for ethical practice. Another area for improvement was relative to insight from non-Christian perspectives. While perspectives from atheists, nonbelievers, and unreligious individuals were inclusive, their representation was relatively minimal. This low representation limited the depth of insight into their experiences and perspectives of church environments.

### **Recommendations for Future Study**

A comparative analysis of results across different denominations, geographical locations, and cultural contexts to identify variations in church dynamics and practices could be highly insightful. An exploration of leadership dynamics to investigate the role of the church leadership in addressing issues such as church hurt and exploring effective leadership strategies and

practices would also be beneficial. A more in-depth focus on mental health interventions would help conduct research evaluating the effectiveness of mental health interventions within church settings and exploring the impact of counseling services, support groups, and educational programs on congregants' well-being.

### **Implications for Practice**

Churches should actively work toward creating a welcoming environment for individuals of all backgrounds, emphasizing acceptance and diversity in their congregations. Recognizing and addressing church hurt is crucial for fostering a supportive and nurturing church community. Multigenerational involvement in decision-making and inclusion throughout the services will facilitate another degree of unity and oneness within the body of Christ. Adapting to changing societal norms and beliefs may involve updating traditional practices and embracing innovative approaches to worship and community engagement. Culturing and implementing a curriculum explaining Biblical worship and how it affects one's mental health and spiritual well-being would prove highly beneficial. This curriculum could be one way for clergy to build upon and begin to address their church members' mental and spiritual needs (Appendix A).

### **Summary**

Based on the respondents and comments, the church still has much more work. In Galatians, the Apostle Paul admonishes, "Brothers and sisters, if someone is overtaken in any wrongdoing, you who are spiritual, restore such a person with a gentle spirit, watching out for yourselves so that you also won't be tempted. Carry one another's burdens; in this way, you will fulfill the law of Christ" (Galatians 6: 1-2, Christian Standard Bible). In the book of Colossians, the body of Christ is admonished, saying, "Act wisely toward outsiders, making the most of the time. Let your speech always be gracious, seasoned with salt, so that you may know how you

should answer each person” (Colossians 4: 5-6, CSB). Even with the nonbeliever, atheist, or unreligious people who attend the church services, when they do question or challenge our beliefs in Christ Jesus, the body of Christ is:

Do not fear what they fear or be intimidated, but in your hearts, regard Christ the Lord as holy, ready at any time to give a defense to anyone who asks you for a reason for the hope that is in you. Yet, do this with gentleness and respect, keeping a clear conscience, so that when you are accused, those who disparage your good conduct in Christ will be put to shame (1 Peter 3: 14b-16, CSB).

The church must continually show the love of Christ to all humanity and evangelize, just as Jesus commanded in Matthew 28: 19-20, saying, “Go, therefore, and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe everything I have commanded you. And remember, I am with you always, to the end of the age.”

These scriptures remind the body of Christ that their words and actions have power and significance to one’s acceptance of Christ and the idea of the church as a whole. While there is an urgency and command to evangelize, it must be done in the right spirit and with love, careful not to inhibit or discourage. The mental and spiritual benefits of the body of Christ must be compassion, empathy, and lovingkindness coupled with the fruit of the Spirit found in Galatians. These characteristics are imperative portions of the body of Christ in compelling humankind and facilitating the healing and restoration of sons and daughters back to the Father.

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## Appendix A

### Course Syllabus

#### ***NAME OF COURSE: BIBLICAL WORSHIP AND MENTAL WELLNESS***

#### **COURSE DESCRIPTION**

This course is formulated to facilitate healing and opening avenues of dialogue for understanding, relativity, and oneness throughout the discovery of mental wellness by exposing life's triggers through daily dealings, providing a safe space without judgment, producing growth, maturity, and building a better personal and spiritual relationship with themselves and Jesus Christ.

#### **RATIONALE**

Deteriorating mental health is on the precipice of becoming a generational rite of passage. The effects of it within the various generations and its impact on worship may become overwhelming and detrimental to one's spiritual well-being. The stagnancy of sharing information, education, and proper and correct treatment availability have been its most contributing factors. To effectively recognize the symptoms of mental illness, accurate information to answer questions and destigmatize its effects and perceptions *must* be made available. Coupled with that information, knowing what services and agencies are available to them can immensely relieve the pressures of uncertainty. This course has been designed to assist in recognition of the triggers of mental illness, destigmatize its effects, help the student understand that it is not a death sentence, and aid them in better understanding themselves. It is also formulated to build a foundation of worship, show how its various forms can assist in dealing with one's triggers, and draw the student into a deeper, more fulfilling relationship with Jesus Christ.

**I. PREREQUISITES**

- A. None

**II. REQUIRED RESOURCE PURCHASE(S)**

- A. Cornwall, Judson. *Worship As David Lived It*. Shippensburg, PA: Revival Press, 1990.
- B. Duncan, Lignon. *Does God Care How We Worship?* Phillipsburg, NJ: P&R Publishing Company, 2020.
- C. Edwards, David M. *Worship ThreeSixtyFive: The Power of a Worshiping Life*. Nashville, TN: B&H Publishing, 2006.
- D. Kauflin, Bob. *True Worshipers: Seeking What Matters to God*. Wheaton, IL: Crossway, 2015.

**III. ADDITIONAL MATERIALS FOR LEARNING**

- A. JOURNAL OR NOTEBOOK
- B. STUDY BIBLE

**IV. MEASURABLE LEARNING OUTCOMES**

Upon successful completion of this course, the student will be able to:

- A. List what the Bible prescribes as worship.
- B. Identify how triggers can affect personal, professional, and spiritual relationships.
- C. Apply one or more of the forms of worship into the daily/weekly routine.
- D. Examine the effect of the form of worship before and after incorporation into the daily/weekly routine.
- E. Assess the benefit of having incorporated the chosen forms of worship.

**V. COURSE REQUIREMENTS AND ASSIGNMENTS**

- A. Textbook readings and posted lecture presentations
- B. Personality Test (1)

Students will be asked to complete this test, revealing different traits to help identify possible triggers and emotional fallacies.

### C. Weekly Discussions (12)

Students will be asked to participate in weekly discussions. These discussions will be graded upon their participation.

### D. Weekly journal entries (12)

Students can voluntarily share their entries to facilitate discussion, healthy conversation, encouragement, and growth and provide feedback while building camaraderie and a safe space.

**Note:** These journal entries, although required, are to facilitate growth and bring cognizance to the student of their triggers, achievements experienced, and moments of growth and maturity throughout the week.

### E. Writing Assignment (1)

Each student will choose two triggers to describe and explain how they affect relationships and how to combat them. They will use biblical references and text quotes to support their thoughts.

### F. Final Assignment

Each student will submit a 5–7-page paper describing how journaling, discussions, and applying one or more forms of worship into their daily/weekly routine has benefited or detrimentally affected their schedule. The student will explain the reasons for their determination and detail their growth, maturity, stagnancy, or recession throughout the course.

All writing assignments shall be double-spaced and in Turabian format.

## VI. COURSE GRADING AND POLICIES

### A. Points

Personality Test Completion	90
Knowledge Assessment Pretest	0
Weekly Discussions (12 at 25 pts each)	300
Weekly Journal Entries (12 at 25 pts each)	300
Quiz Assessments (2 at 40 pts each)	80
Writing Assignment (1 at 40 pts)	40
Final Assignment	200

**Total: 1010**

B. Scale

A = 940–1010 A- = 920–939 B+ = 900–919 B = 860–899 B- = 840–859

C+ = 820–839 C = 780–819 C- = 760–779 D+ = 740–759 D = 700–739

D- = 680–699 F = 0–679

C. Late Assignment Policy

Students must be present for every weekly discussion. Students who cannot attend must inform the teacher to set up alternate arrangements.

The minimum weekly journal entries are required. Students can log more than one entry a week if needed.

The Final Assignment shall be turned in by the due date. If the assignment is submitted beyond the end of the course, there will be a 10% deduction. If the student needs time beyond a week after the end of the course, they must notify the teacher to make arrangements for its submission.

Accommodations shall be made for emergencies with verified proof.

D. Attendance and Tardiness

Students must be present for every class. Students who cannot attend must inform the teacher to set up alternate arrangements. If the student is late to an in-person class, they must notify the instructor within thirty minutes of the class start time with the reason and estimated arrival time. There will be a fifteen-minute grace period for all students to enter class. After that time, the classroom door will be locked, and no entry will be allowed.

E. Honor Code

Every student should adhere to and abide by our institution's Code of Honor, which can be viewed on the institution's website.

F. Disability Assistance

Students with a disability and those with medical conditions associated with pregnancy may contact the institution's Office of Disability Accommodation Support. Such accommodations require appropriate documentation of your condition.

Requests for accommodations not related to disabilities or pregnancy must be directed to the Registrar's Office, which generally handles medical needs support.

## CURRICULUM INFORMATION

<b>Instructor:</b>	<b>Course:</b> Biblical Worship and Mental Wellness
<b>Required Textbooks for Class:</b>	
<p>Cornwall, Judson. <i>Worship As David Lived It</i>. Shippensburg, PA: Revival Press, 1990.</p> <p>Duncan, Lignon. <i>Does God Care How We Worship?</i> Phillipsburg, NJ: P&amp;R Publishing Company, 2020.</p> <p>Edwards, David M. <i>Worship ThreeSixtyFive: The Power of a Worshiping Life</i>. Nashville, TN: B&amp;H Publishing, 2006.</p> <p>Kauflin, Bob. <i>True Worshipers: Seeking What Matters to God</i>. Wheaton, IL: Crossway, 2015.</p>	
<b>Identify the problem:</b>	
<p>The student must know how to identify the mental health triggers that warp a foundation of worship conducive to having relationships with him/herself, others, their heavenly Father, and Jesus Christ.</p>	
<b>Who are the learners and what are their characteristics?</b>	
<p>Age range: 15 yrs. and up          Pre-requisites: None          Hybrid Course</p>	
<b>What is the new desired behavior?</b>	
<p>The student will be able to formulate their own theological definition of worship and know how to apply its forms to their daily/weekly routine, identify triggers, and establish, grow, and mature their relationship with themselves, others, and Jesus Christ.</p>	
<b>What are the delivery options?</b>	
<p>This is a hybrid course that will meet online on Tuesdays for 45 minutes and in-person on Thursdays for 90 minutes.</p>	
<b>What are the pedagogical considerations?</b>	
<p>The course will address what is currently thought to be considered or understood as worship and how it has been misconstrued over the years to be something it is not, facilitate a revelational understanding of what it <i>really</i> is, how God desires it to be done, and the benefits of its application into one's daily/weekly life.</p>	
<b>What learning theory applies to your curriculum? Why?</b>	
<p>Experimental learning theory will be utilized in this course to create an atmosphere of safety and freedom. The goal is to provide a positive learning environment to stimulate active and self-directed learning while incorporating personally meaningful learning experiences. This will give students a safe space and promote freedom to share their truth.<sup>1</sup></p>	

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<sup>1</sup> Harro Van Brummelen, *Steppingstones to Curriculum: A Biblical Path*, 2<sup>nd</sup> ed. (Colorado Springs, CO: Purposeful Design Publications, 2002), 31.

## PART II: LEARNING OUTCOMES

<b>Learning Outcomes</b> <b>At the end of the course, the student will be able to:</b>	
1. List what the Bible prescribes as worship.	“Scripture and church history affirm that certain activities will be part of almost every church gathering. We sing, pray, give offerings, confess our faith, greet one another, teach and admonish each other, exercise spiritual gifts, hear God’s Word proclaimed and taught, participate in the sacraments, and more.” <sup>2</sup>
2. Identify how triggers can affect relationships on personal, professional, and spiritual levels.	“That which motivates our worship will often determine the frequency of our worship experiences. Response to God out of human emotions ceases when the emotions have been spent. Response that flows out of duty quits when the sense of duty wanes. And the worship response that proceeds out of personal need stops when that need is met. It is response out of relationship that will continue in order to maintain that relationship.” <sup>3</sup>
3. Apply one or more of the forms of worship into the daily/weekly routine.	“Whether you see the “worship phenomenon” as a good thing, a bad thing, or somewhere in between, this much is certain: the worship of God matters. There is nothing more foundational to our relationship with God and to our lives as Christians.” <sup>4</sup>
4. Examine the effect of the form of worship before the incorporation to the daily/weekly routine and after.	“True worshipers seek to exalt God with all their heart, soul, mind, and strength. We pursue exalting God because we’ve received the indescribable gift of salvation.” <sup>5</sup>
5. Assess the benefit of having incorporated the chosen form of worship.	“Maturation is both progressive and painful. Pain in preparation is far superior to failure in execution. God has not called us to try, but to triumph in Christ.” <sup>6</sup>

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<sup>2</sup> Bob Kauflin, *True Worshipers: Seeking What Matters to God* (Wheaton, IL: Crossway, 2015), 73.

<sup>3</sup> Judson Cornwall, *Worship As David Lived It* (Shippensburg, PA: Revival Press, 1990), 127.

<sup>4</sup> Kauflin, *True Worshipers*, 21.

<sup>5</sup> Ibid, 68.

<sup>6</sup> Cornwall, 158-159.

## DESIGN CHART

<b>Instructor:</b>		<b>Course:</b> Biblical Worship and Mental Wellness	
<p><b>Concept Statement:</b> Each week is planned to appraise worship as an act of facilitating peace, joy, love, and stability to combat the daily stressors of life. A culmination of text and biblical readings, lecture videos, journal entries, and discussions will follow each week. <b>*Lesson modifications and extensions are to the discretion of the instructor.</b></p>			
<b>Learning Outcomes</b> <i>(List in the order you plan to address in 12 weeks)</i>	<b>Content</b> <i>(What must be learned to reach this objective?)</i>	<b>Learning/Training Activity</b> <i>(How will you teach the content?)</i>	<b>Assessment</b> <i>(How will you know that the student has met the objective?)</i>
1. List what the Bible prescribes as worship.	<p>Week 1:</p> <ul style="list-style-type: none"> <li>• <b>Reading</b> – <i>Does God Care How We Worship?</i> Part 1 <i>Worship ThreeSixtyFive</i> Part 1 (Ch. 1-3)</li> <li>• <b>Content</b> – Define what worship is and explain what it is not. Create a list of scriptural references of its forms.</li> </ul> <p>“Worship must be more than just rote and rites; it must become to every born-again believer—and every congregation—a living, dynamic, spiritual reality.”<sup>7</sup></p> <p>Week 2:</p> <ul style="list-style-type: none"> <li>• <b>Reading</b> – <i>Does God Care How We Worship?</i> Part 2 <i>Worship ThreeSixtyFive</i> Part 2 (Ch. 4-6)</li> <li>• <b>Content</b> – Understanding the who, what, when, where, and why of worship. Create a list of challenges that can thwart worship.</li> </ul> <p>“The purpose of the elements and forms and circumstances of</p>	<p>Week 1:</p> <ul style="list-style-type: none"> <li>• Activity – Pre-taped professor lecture</li> <li>• Knowledge Assessment Pretest</li> <li>• Activity – Group reflection on the strengths/benefits of worship based on scriptural references.</li> <li>• Activity – Journal entry on reading</li> </ul> <p>Week 2:</p> <ul style="list-style-type: none"> <li>• Activity – Reflection in groups on the challenges of worship incorporation and formulate a plan to combat and push past them.</li> <li>• Activity – Group discussion about how praise is a form of worship and how they are interconnected with one another.</li> </ul>	<p>Week 1:</p> <ul style="list-style-type: none"> <li>• Assessment Formative: Discussion and Reflection: How has what you have learned about worship thus far varied from what you thought before? Have you learned anything new?</li> </ul> <p>Week 2:</p> <ul style="list-style-type: none"> <li>• Assessment Formative: Discussion and Reflection: What are some of the challenges one might face while trying to implement worship and how can you combat them? What are some scriptures that support your thoughts?</li> </ul>

<sup>7</sup> David Edwards, *Worship ThreeSixtyFive: The Power of a Worshiping Life* (Nashville, TN: B & H Publishing Group, 2006), 18-19.

	<p>corporate worship is to assure that you are actually doing worship as defined by the God of Scripture, that you are worshipping the God of Scripture, and that your aim in worshipping Him is the aim set forth in Scripture.”<sup>8</sup></p>		<ul style="list-style-type: none"> <li>• Summative Assessment: <b>QUIZ 1:</b> Multiple choice and true/false questions: Definitions for worship and its forms, biblical references highlighted over the first two weeks of class, and highlighted quotes from text readings.</li> </ul>
<p>2. Identify how triggers can affect relationships on personal, professional, and spiritual levels.</p>	<p>Week 3:</p> <ul style="list-style-type: none"> <li>• <b>Reading</b> – <i>True Worshipers</i> Ch. 2-3 <i>Worship As David Lived It</i> Ch. 1</li> <li>• <b>Content</b> – Recognize and understand that God is not looking for nor does He expect perfection from His worshipers. “He was holy, I was unholy. He was pure, I was defiled. He was the righteous Judge, I was the condemned sinner.”<sup>9</sup></li> </ul> <p>Week 4:</p> <ul style="list-style-type: none"> <li>• <b>Reading</b> – <i>True Worshipers</i> Ch. 4-5 <i>Worship As David Lived It</i> Ch. 2-3</li> <li>• <b>Content</b> – Create a list of ways the gathering together of those who are like-minded can be beneficial to one’s worship implementation.</li> </ul>	<p>Week 3:</p> <ul style="list-style-type: none"> <li>• Activity – Pre-taped professor lecture</li> <li>• Activity – Reflection on application of worship.</li> <li>• Activity – What are triggers? Define and reflect on personal triggers and ways to help overcome them.</li> <li>• Activity – Journal entry on reading</li> </ul> <p>Week 4:</p> <ul style="list-style-type: none"> <li>• Discuss any challenges (display on board, continuation from previous week).</li> <li>• Activity – The Power of Influence exercise – role playing.</li> <li>• Activity – Journal entry on reading</li> <li>• Midterm Courses Survey</li> </ul>	<p>Week 3:</p> <ul style="list-style-type: none"> <li>• Assessment - Formative Discussion and Reflection: The misconceptions of perfection in worship and how to reprogram the mind from perfectionism.</li> </ul> <p>Week 4:</p> <ul style="list-style-type: none"> <li>• Assessment – Formative Discussion and Reflection: Hebrews 10: 24-25 – Is it important to gather together with like-minded individuals in the faith? Why or why not?</li> </ul> <p>Week 5:</p> <ul style="list-style-type: none"> <li>• Assessment - Formative Discussion and</li> </ul>

<sup>8</sup> Ligon Duncan, *Does God Care How We Worship?* (Phillipsburg, NJ: P & R Publishing, 2003), 75.

<sup>9</sup> Kauflin, 37.

	<p>“It’s true that worship is ultimately about God, but one of the most important ways we worship God is by building up other members of the body.”<sup>10</sup></p> <p>Week 5:</p> <ul style="list-style-type: none"> <li>• <b>Reading</b> – <i>True Worshipers</i> Ch. 6-7</li> <li>• <i>Worship As David Lived It</i> Ch. 4-5</li> <li>• <b>Content</b> – Understand words have power: Part 2. Connect popular music artists with their influence on the way one who listens to their music thinks, speaks, and acts.</li> </ul> <p>“If our songs are meant to teach us, then focusing on the words we sing matters.”<sup>11</sup></p>	<p>Week 5:</p> <ul style="list-style-type: none"> <li>• Create a list of most influential people and why they hold position and significance in their lives and in the world.</li> <li>• Activity – Good and bad influences – role play, feedback, and discussion.</li> <li>• Activity – Journal entry on reading</li> </ul>	<p>Reflection: Do you believe that social media, music artists, and one’s environment can affect one’s beliefs? Why or why not?</p> <ul style="list-style-type: none"> <li>• Assessment – Summative Assessment</li> </ul> <p><b>Writing Assignment:</b> Choose two triggers to describe. Explain how they have effect on relationships and how to combat them. Use biblical references and text quotes to support your thoughts.</p>
<p>3. Apply one or more of the forms of worship into the daily/weekly routine.</p>	<p>Week 6:</p> <ul style="list-style-type: none"> <li>• <b>Reading</b> – <i>Worship ThreeSixtyFive</i> Part 3 (Ch. 7-9)</li> <li>• <b>Content</b> – Understand how praise is coupled with worship and how they jointly work together.</li> </ul> <p>“Many believers do not understand that there is a spiritual protocol for every believer who wants to enter into the presence of the King. Praise opens the way for worship to take place.”<sup>12</sup></p> <p>Week 7:</p> <ul style="list-style-type: none"> <li>• <b>Reading</b> – <i>Worship ThreeSixtyFive</i> Part 4 (Ch. 10-12)</li> <li>• <b>Content</b> – Understand words have power: Part 1.</li> </ul>	<p>Week 6:</p> <ul style="list-style-type: none"> <li>• Activity – Pre-taped professor lecture</li> <li>• Activity – Review worship forms and styles with biblical examples of each.</li> <li>• Activity – Worship application choice(s), why, and how to implement.</li> <li>• Activity – Journal entry on reading</li> </ul> <p>Week 7:</p> <ul style="list-style-type: none"> <li>• Activity – Journal entry on reading</li> <li>• Discuss challenges experienced during weeks of application.</li> </ul> <p>Week 8:</p>	<p>Week 6:</p> <ul style="list-style-type: none"> <li>• Assessment - Formative discussion and Reflection: The significance of how praise and worship are different yet, work in accord with one another.</li> </ul> <p>Week 7:</p> <ul style="list-style-type: none"> <li>• Assessment – Formative Discussion and Reflection: James 3: 5-6 – How can the words we speak affect</li> </ul>

<sup>10</sup> Kauflin, *True Worshipers*, 85.

<sup>11</sup> Ibid, 106.

<sup>12</sup> Edwards, *Worship ThreeSixtyFive*, 99.

	<p>What we say in worship matters and can manifest in our lives.</p> <p>“True worship births now words. God responds and gives clear and concise directions.”<sup>13</sup></p> <p>Week 8:</p> <ul style="list-style-type: none"> <li>• <b>Reading</b> – <i>True Worshipers: Seeking What Matters to God</i> Ch. 1</li> <li>• <b>Content</b> – Understand what happens when one worships and why it is so important to God.</li> </ul> <p>“Better than having all the power, wealth, talent, intelligence, or pleasure you could ever imagine is being a worshiper of God forever.”<sup>14</sup></p>	<ul style="list-style-type: none"> <li>• Activity – Challenging Your Mindset exercise – role playing, reflection, and discussion.</li> </ul> <p>Activity – Journal entry on reading</p>	<p>others, our own mentality, and how can the tongue be better tamed?</p> <p>Week 8:</p> <ul style="list-style-type: none"> <li>• Assessment - Formative Discussion and Reflection: The real reason we worship and what God does for us when we do it according to His desire.</li> <li>• Assessment – Summative: <b>QUIZ 2:</b> Multiple Choice and True/False questions: Praise and Worship definitions, biblical references, and text quotes.</li> </ul>
<p>4. Examine the effect of the form of worship before the incorporation to the daily/weekly routine and after.</p>	<p>Week 9:</p> <ul style="list-style-type: none"> <li>• <b>Reading</b> – <i>True Worshipers</i> Ch. 8-9</li> <li>• <i>Worship As David Lived It</i> Ch. 12-14</li> <li>• <b>Content</b> – Reflect and understand how worship application affects you.</li> </ul> <p>“Our worship isn’t only <i>about</i> God; it <i>involves</i> God. It isn’t only to and for God; it’s the way we encounter and engage with God.”<sup>15</sup></p>	<p>Week 9:</p> <ul style="list-style-type: none"> <li>• Activity – Pre-taped professor lecture</li> <li>• Activity – Group discussion on how worship was affected by triggers, if at all.</li> <li>• Activity – Journal entry on reading</li> </ul> <p>Week 10:</p> <ul style="list-style-type: none"> <li>• Activity – Group Brainstorm on the benefits of worship. Change or stagnancy in</li> </ul>	<p>Week 9:</p> <ul style="list-style-type: none"> <li>• Assessment-Formative Discussion and Reflection: How can reflecting on Philippians 4: 8 change your perspective when in worship?</li> </ul> <p>Week 10:</p> <ul style="list-style-type: none"> <li>• Assessment-Formative Discussion and</li> </ul>

<sup>13</sup> Edwards, *Worship ThreeSixtyFive*, 150.

<sup>14</sup> Kauflin, 22.

<sup>15</sup> *Ibid.* 129.

	<p>Week 10:</p> <ul style="list-style-type: none"> <li>• <b>Reading</b> – <i>Worship As David Lived It</i> Ch. 9-11</li> <li>• <b>Content</b> – Understand and appreciate the benefits of worshiping God. It is <i>not</i> about how well <i>you</i> can do a thing, all glory goes to God.</li> </ul> <p>“David was the first to admit that neither his integrity nor his righteousness was the result of personal activity. He consistently gave credit to the grace of God that had brought him into divine righteousness.”<sup>16</sup></p>	<p>relation to triggers? Why/why not?</p> <ul style="list-style-type: none"> <li>• Activity – Journal entry on reading</li> </ul>	<p>Reflection: As you refer to the characteristics of David’s worship as described by Judson Cornwall, which one can you most identify with? Which one would you like to identify more with? Share and expound on the reason you chose each one.</p>
<p>5. Assess the benefits of having incorporated the chosen forms of worship.</p>	<p>Week 11:</p> <ul style="list-style-type: none"> <li>• <b>Reading</b> – <i>Worship As David Lived It</i> Ch. 15-17 <i>Worship ThreeSixtyFive</i> Final Thoughts</li> <li>• <b>Content</b> – Understand that being in the presence of God is the ultimate goal of worship.</li> </ul> <p>“God’s presence is what I treasure most because His presence is what makes the difference in our lives, in our ministries, in our services. His presence is His anointing, and it breaks the yoke of bondage over us and others.”<sup>17</sup></p> <p>Week 12:</p> <ul style="list-style-type: none"> <li>• <b>Reading</b> – N/A</li> <li>• <b>Content</b> – Recap of the importance and purpose of worship. Examine the past 11 weeks and</li> </ul>	<p>Week 11:</p> <ul style="list-style-type: none"> <li>• Activity – Pre-taped professor video</li> <li>• Activity – Discussion on progress throughout course, strengths/weaknesses</li> <li>• Activity – Bondage vs. Freedom and Liberty in God exercise. Reflect on feelings, emotions, things said and felt in worship. Did God’s presence evoke a desire to change/do better?</li> </ul> <p>Week 12:</p> <ul style="list-style-type: none"> <li>• Activity – Discussion</li> <li>• Activity – Course Debrief, share favorite/most profound week(s)/discussion(s) of course</li> <li>• Activity – End of Course Survey</li> </ul>	<p>Week 11:</p> <ul style="list-style-type: none"> <li>• Assessment-Formative Discussion and Reflection: After reading through Psalm 51, choose the verses that were most profound to you and explain how they relate to and affect you most. How do these verses alter your mindset of worship and perspective of yourself, if at all?</li> </ul> <p>Week 12:</p> <ul style="list-style-type: none"> <li>• Summative Assessment: Final Writing Assignment - Submit a 5-7-page paper describing</li> </ul>

<sup>16</sup> Judson Cornwall, *Worship As David Lived It*, 100.

<sup>17</sup> Edwards, 176.

	<p>acknowledge personal, professional, and spiritual progress, growth, and maturity.</p> <p>“When I was a child, I reasoned like a child. When I became a man, I put aside childish things (1 Corinthians 13: 11, Christian Standard Bible).”</p>		<p>how journaling, small group discussions, and application of one or more forms of worship being implemented into your daily/weekly routine has either benefited or been a detrimental additive to your schedule. Explain the reasons for your determination and detail growth, maturity, stagnancy, or recession throughout the course.</p>
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<b>Learning Outcomes</b>	<b>Rational for Sequence</b>
1. List what the Bible prescribes as worship.	In this initial phase of the course, the student will gain an understanding of what worship is, the different ways it can be displayed, and where examples of these forms can be found in the Bible.
2. Identify how triggers can affect personal, professional, and spiritual relationships.	This stage assists the student in recognizing and acknowledging any triggers they may have, how they are personally affected by them, how those triggers affect their relationships, and how the student engages with others.
3. Apply one or more of the forms of worship into the daily/weekly routine.	This stage allows the student to begin to apply and activate what they previously learned into their own life schedule, reflect on their experiences, and begin to recognize the effects of the routine modifications.
4. Examine the effect of the form of worship before the incorporation to the daily/weekly routine and after.	This stage is the most revelatory for the student, as they are able to look back over their journal entries before the incorporation of regular worship into their schedules and routines and after, to notice both the differences and benefits of it.

Assess the benefits of having incorporated the chosen forms of worship.

At this final stage of the course, the students will have sufficient knowledge of what worship is, how to implement it into their daily and weekly regimen, and understand the benefits of its incorporation into their life, to enhance their mood, elevate their mindset, and live a more fulfilling life.

### DEVELOPMENT CHART

<b>Instructor:</b>	<b>Course:</b> Biblical Worship and Mental Wellness
<b>Expository</b>	
<p><b>Video:</b> “Hello everyone and welcome to week six! This week we are going to be discussing the imperfections of mankind. How many of you have been in a service and listened to someone praying or singing and thought to yourself, “I don’t sound as eloquent as them” or “I can’t even sing that good!” Or maybe listened to the preacher breaking down a scripture with such ease and thought to yourself, “I can barely understand what I’m reading in the Bible?” Rest assured, you are not alone! This has been something I think every Christian has felt at one point or another in their journey with building a relationship with Jesus Christ. This week’s lesson is so reassuring because it will help us to understand it’s alright because God is not looking for nor does He expect perfection from us! So as we go through this week’s readings and journal entries, I want us to keep in the forefronts of our minds 2 Corinthians 12: 9-10. I am not going to read it to you because I want to give <i>you</i> the opportunity to apply the form of worship of reading God’s Word for yourself. I look forward to seeing you all and having another great discussion later this week.”</p> <p><b>Class:</b> “Hello class! As we think back on this week’s lecture video, I would like you all to take a few minutes to think about the reference scripture. I want you to think about what the Apostle Paul wrote to the church in Corinth. Now, I would like you all to write in your notebooks a few things that stuck out to you and why you feel they were illuminated. How did you feel when you read to “take pleasure in weaknesses, insults, hardships, persecutions, and in difficulties, for the sake of Christ (2 Cor. 12: 10a).” Reflecting on this past week, did you have any moments where you can say that Paul’s words, “For when I am weak, then I am strong (2 Cor. 12: 10b),” were activated? Think about and write a few of your own imperfections you may have noticed about yourself and how you felt once they were recognized. And be honest with yourself! As God reveals these things to us, His desire is that we bring them to Him because His grace is sufficient for us all. Kauflin reminds us, “Mercy that’s deserved is no longer mercy. And worship that doesn’t begin with mercy is no longer worship.”<sup>18</sup> We’re going to take some time with these thoughts today as we break into our discussion groups. I would like for each of you to share at least two things you wrote in your notebook. Everyone will have the opportunity to share. Those who are actively listening, I would like you to use this time to encourage one another. Take notes if you need to, to help to recall as you listen and prepare to give your feedback and encouragement. If you can identify with their feelings, let them know they are not alone and share ways you have tried and have helped you better process your own weaknesses.”</p>	
<b>Narrative</b>	

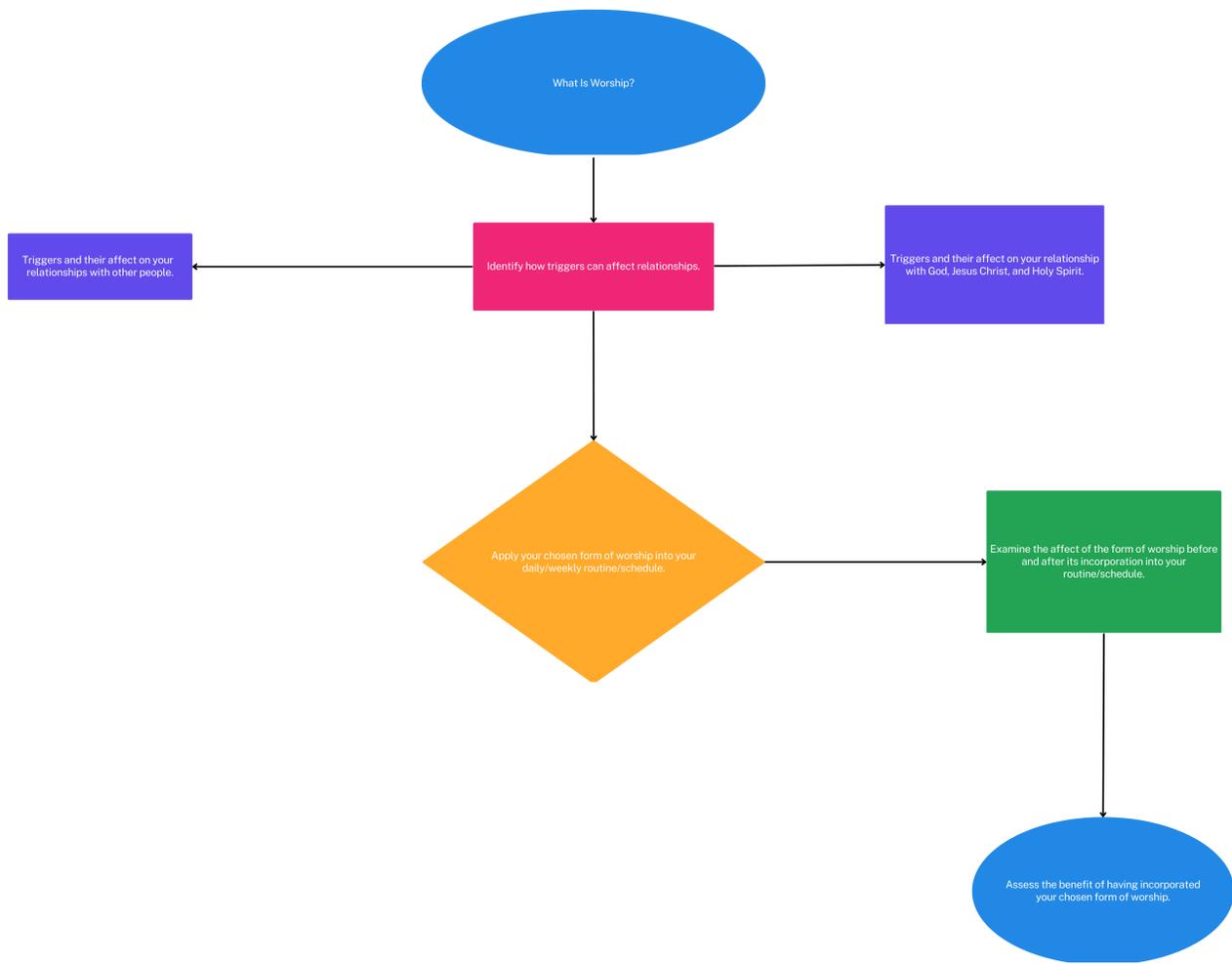
<sup>18</sup> Bob Kauflin, *True Worshipers*, 39.

**Video:** For this pre-recorded lecture video, I will be seated in a chair in my church’s sanctuary with my Bible, notebook, and pen beside me. I will be utilizing a headset microphone for the best audio quality. I will reference previously learned content as I introduce this week’s objective on the imperfections of mankind. The students should expect to move forward into the week’s readings with the understanding that one’s imperfections do not disqualify them from worshiping God, and with the knowledge that God is not expecting perfection because no one is perfect. These revelations should bring comfort to the student as they progress throughout the week, as they implement their chosen forms of worship and not be so hard on themselves if they feel like they are “doing it wrong,” or messing up, or even miss a day. I will close with tasking the students to read and reflect on Psalm 51 for themselves as they continue their journal entries and readings for the week.

**Class:** As the students enter into the classroom and begin to take their seats, I will greet them and ask them to take out their journals/notebooks. After observing that the majority have done so, I will begin reading the reference scripture from the week’s lecture video. After reading, I will pose a few questions, sure to pause between each question for the students to write them down to reflect on. I will also write out these questions on the whiteboard for those who may need to see them to understand the writing assignment. As I ask the students to write a few of their own weaknesses, I will write a few of my own on the whiteboard to share with them, to help in the area of honesty with oneself and to facilitate the room being a safe space to open up, be vulnerable, and trust me as their instructor and their classmates. I will closely monitor when the students seem to have completed their personal assessments and then break them into discussion groups for feedback and encouragement, as I float between the groups, giving feedback and encouragement as well. After about thirty minutes of group discussions, the class will have a brief break to reflect and gather their thoughts then, come back together and share a few significant things they learned from one another. I will encourage the students to continue to reflect as they progress with the readings, paying close attention to and documenting in their journals how they react to their weaknesses and imperfections as well as their stronger areas as they progress through the rest of the week.

### Graphical Organizer

This graphical organizer traces the journey of this curriculum by definitively setting what worship is as the origin, and gradually advancing through the many effects and challenges of its incorporation and execution. The mastery of these specified concepts will help establish, grow, and mature a relationship with God, the heavenly Father, and Jesus Christ.



## GAGNE’S NINE EVENTS OF INSTRUCTION

1. Gain attention	The instructor will initiate the start of class by posing questions from the focused Scripture given in the pre-recorded lecture video. This initial activity will help to refocus the students, shift their mindset, and prepare them for what will be learned, as “Speaking makes sharp and explicit ideas and strategies that would otherwise lie fuzzy and uninformed and would probably be forgotten.” <sup>19</sup>
2. Inform learners of objectives	The instructor will give the students direct oration of the week’s objective while also confirming with Scripture. The intention and ultimate goal are for the students to build and develop a personal relationship with God and Jesus Christ and every objective shall be built on the truth of the Word of God, to “know truth in personal relationship to Christ, not just in objective statements of that truth but in subjective meaning discovered by the individual self.” <sup>20</sup>
3. Stimulate recall of prior learning	As the student progresses through the week’s discussions, journal entries, and panel discussions, the recall of their prior learning will be stimulated as they utilize prior information learned and explain how it translates into this week’s objective. They will explain how their weaknesses/imperfections can affect the words they speak and their consistency in activating the forms of worship into their schedules and weekly routines. “Deep long-lasting learning is self-aware, which is an internal state of mind. In other words, a learner is aware of his learning.” <sup>21</sup>
4. Present the content	The week’s objective will be given through the pre-recorded lecture, reiterated in class as group discussions commence, and an end-of-week panel discussion rotation. These avenues will produce feedback, encouragement, and relatability from fellow students, understanding that “Students need to process the same material through different parts of their brain.” <sup>22</sup> The various activities will render the space and opportunities for processing, reflecting, and retention.

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<sup>19</sup> Linda B. Nilson, *Teaching At Its Best: A Research-Based Resource for College Instructors*, 4<sup>th</sup> ed. (San Francisco, CA: Jossey-Bass, 2016), 253-254.

<sup>20</sup> Harro Van Brummelen, *Steppingstones to Curriculum: A Biblical Path* 2<sup>nd</sup> ed. (Colorado Springs, CO: Purposeful Designs Publications, 2002), 77.

<sup>21</sup> Nilson, 226.

<sup>22</sup> Ibid, 256.

5. Guide learning	The writing assignment is topic specific to facilitate guided learning. The group discussions and panel discussions will also assist the student in better understanding the week’s objective and how it can be applied throughout the week. The group and panel discussions will be thought-provoking and transformational because “God values expressiveness, imagination, and originality. But He also calls us to use our creativity to unfold other aspects of His creation.” <sup>23</sup>
6. Elicit performance (practice)	The instructor will facilitate group discussions about the various triggers/weaknesses/imperfections brought forth during the class, how they have affected relationships, and how the learner processes and is working through them to elicit practice and a continuous performance. Students will have the opportunity to ask meaningful and significant questions and take notes on the answers given. At the close of the week, there will be a panel discussion rotation to discuss the degrees of relationships: personal, professional, and spiritual. “You need not confine the activity to one focal person. You can have a succession of them with different viewpoints and perspectives.” <sup>24</sup>
7. Provide feedback	The instructor will not only provide feedback, but the fellow students in the class will participate in this action as well. Through the group discussions, each student will have the opportunity to share their thoughts, ideas, and experiences with one another. The instructor will also have the opportunity to provide personal feedback to each student while reviewing the week’s journal entries. Everyone will be encouraged to “Make your comments constructive, improvement directed, and process centered.” <sup>25</sup>
8. Assess performance	The instructor will assess the performance of the students by monitoring progress of the students while floating throughout the discussion groups, facilitating writing assignments, posing thought-provoking questions during the panel discussion, and while reading through the students’ journal entries for the week. “Teachers evaluate students in terms of desired outcomes and standards, not just for intellectual progress, but also for spiritual, moral, aesthetic, social, emotional, and physical growth.” <sup>26</sup>

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<sup>23</sup> Van Brummelen, *Steppingstones to Curriculum*, 68.

<sup>24</sup> Nilson, 169.

<sup>25</sup> *Ibid*, 276.

<sup>26</sup> Van Brummelen, 38.

9. Enhance retention and transfer	As the student reaches completion of this course, their knowledge of the subject matter and its objectives will be applied to their life regularly and seen by their willingness to confidently share and display the information they have learned with others, as they continue to develop, evolve, and mature their personal relationship with God and Jesus Christ. “Here students use their knowledge, thought, skills, and creativity to extend what they have learned. They make personal choices and act on personal values and commitments.” <sup>27</sup>
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<sup>27</sup> Van Brummelen, 123.

### IMPLEMENTATION CHART

Instructor:	Course: Biblical Worship and Mental Wellness
Classroom with a whiteboard and markers	The classroom will be organized with the ultimate learning experience in mind. The whiteboard and markers are for the instructor to write out any key words, thoughts/ideas, and questions s/he wants the students to remember and pay close attention to. Nilson advises to “Inspect the room to ensure that all of the technology that you will need is there and in working order and that you know how to access and operate it. Don’t forget low-tech needs like chalk, whiteboard markers, and erasers.” <sup>28</sup>
Laptops	This item will not only be used by the students to complete their midterm surveys and research, but also by the instructor, to assist with visual learning aids and lecture notes. “Laptops can in fact be more powerful in-class learning tools because they are much more controllable than mobile devices.” <sup>29</sup>
Microsoft Word/PowerPoint	These programs “are self-contained [and] reusable [for] digital lessons on specific topics, the best of which are animated, interactive, and truly multimedia” and will be used to assist the instructor in preparation for lessons and visual learning aids, to help maintain engagement with the students. “When using slides, focus on showing visuals and trim the text down to the bare takeaways (Moore, 2013).” <sup>30</sup>
Webcam and stand attachment	These items will be used to pre-record the instructor’s lecture videos. “The recorded materials offer your students the convenience of listening or viewing almost any time and for as many times as they wish.” <sup>31</sup> These lecture videos will be posted at the beginning of the corresponding week and remain throughout the duration of the course for the student to reference at any given time.
Audio headset	This item will be used to ensure that the best audio quality is the standard for all lecture videos. This form of “technology helps facilitate student learning in the best way or the only way possible.” <sup>32</sup>
Handouts	The handouts will have all details and instructions for in-person group discussions and role-play activities. Both activities will be aimed to help the students understand and apply the concepts and objectives both while in class and in their own personal lives. “We should be leading activities on the

<sup>28</sup> Nilson, *Teaching At Its Best*, 82.

<sup>29</sup> Ibid, 56.

<sup>30</sup> Ibid, 52.

<sup>31</sup> Ibid.

<sup>32</sup> Ibid, 46.

material, specifically making students practice it, apply it, examine it, and work with it.” <sup>33</sup>
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## PART II: TASKS AND EVALUATION

Set Up Recording Devices for Video Lectures	When setting up the recording equipment, the instructor must ensure all items are in optimal working order and ensure that the chosen location is conducive for the attention of and engagement with the student. “Ask your campus computer specialists about the best locations for recording and the available technology.” <sup>34</sup>
Prepare Video Scripts for Lecture Videos	Understanding that these videos will help the students understand the objectives for the week, the instructor must be clear and concise in the videos, while also engaging the students and piquing their interest. Preparation will be paramount. “Being concise and logically organized is critical, so you should write a script that includes examples and stories that clarify the concept and eliminate all extraneous verbiage.” <sup>35</sup>
Time to Edit Pre-Recorded Videos	After recording, the instructor must cut and edit the video to meet the timeframe desired for their lecture video, remaining mindful of the attention span of the students. “If you decide to make videos or podcasts of your lectures, be aware that recording and editing them takes time, and you can’t just record and post your classroom-delivered lectures.” <sup>36</sup>
Prepare Midterm Feedback Surveys	These surveys will be created with the expectation of the student providing feedback to improve the course , expose weak points of the class, as well as the high and most liked parts of it. Their feedback will be used to enhance the future students’ experience throughout the course. “Most students take the opportunity to give their instructors in-progress feedback more seriously than they do end-of-term evaluations.” <sup>37</sup>

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<sup>33</sup> Nilson, *Teaching At Its Best*, 240.

<sup>34</sup> Ibid.

<sup>35</sup> Ibid.

<sup>36</sup> Ibid, 52.

<sup>37</sup> Ibid, 279.

Provide feedback in Journals	The main goal of the journals is to provide a self-assessment for the students and assist in their final writing assignment. They enable for the student to have a reference of their starting and ending points; to track, monitor, and help facilitate their growth and maturity. “The combination of providing quality feedback to your students and, in turn, soliciting and using it from them can have a greater positive impact on student achievement than just about anything else you can do.” <sup>38</sup>
Prepare and Photocopy Quizzes	Quizzes will be taken both online and in-person to monitor and track progress and the retention of information. Making sure this task is complete will better prepare the instructor for dispersing to and collecting from the students efficiently. “They should focus on the major points and concepts, not details, and the items should be easy for you to grade quickly—either multiple choice or short essay.” <sup>39</sup>
Set up Chairs for Small Group Discussions	This setup and preparation will help the students build trust with one another and provide a space of comfort for sharing thoughts, ideas, feedback, and sharing personal experiences. Some students may not be as intimidated by sharing with a smaller group versus the entire class. “Students learn so effectively from discussion. They learn even more when the exchange takes place in a small group where they can enjoy plenty of opportunities to speak and respond to others.” <sup>40</sup>

Formative Assessment Type	Assessment Details
Journals	The journals will be both the student and instructor’s way of tracking the understanding of the concepts and objectives of the class and weekly readings. These journals will also help the student document their personal experiences throughout the class, facilitating reflection and a means of self-assessment. It will also serve significance with seeing the progress of the student and provide feedback from the beginning through to the end of the course. “Journals help [students] keep up with the course, as well as read and listen actively. They also induce students to think about the material and what they are learning.” <sup>41</sup>

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<sup>38</sup> Nilson, *Teaching At Its Best*, 279.

<sup>39</sup> Ibid, 246.

<sup>40</sup> Ibid, 253.

<sup>41</sup> Ibid, 255.

## EVALUATION and SYLLABUS CHART

<b>Instructor:</b>	<b>Course:</b> Biblical Worship and Mental Wellness	
<b>Learning Outcomes</b>	<b>Your Formative Assessment Plan</b>	<b>Rationale for Formative Assessment Type</b>
1. List what the Bible prescribes as worship. (Revised)	Background Knowledge Probe: The students will take a pretest on the first day of class. This will expose students' current knowledge and help prepare them for new information that will be learned in the class. This pretest will not be turned in or graded and the answers will be reviewed in-class so the students have an opportunity to evaluate a self-assessment of their personal knowledge.	This introductory prompt to the class will be informational for the instructor by exposing what the students know and do not know about worship. This knowledge will help the instructor to better focus their lessons to facilitate maximum knowledge and efficient application. "The results tell you what material to cover and what existing knowledge you can use to map on new knowledge." <sup>42</sup>
2. Identify how triggers can affect relationships on personal, professional, and spiritual levels.	Writing Assignment: The students will choose two triggers discussed in class to describe, explain their effect on relationships, and how to best combat them. The students will use biblical references and text citations to support and substantiate their thoughts.	This writing assignment will not only assess the student's understanding and retention of the learning objectives for the corresponding weeks, but will also help build and strengthen the students' skill in the mechanics of writing, and develop meaningful social skills. The assignment will also help the student display understanding of scriptures and text readings, as they apply them to support their thoughts and ideas. "Focus on praising the effort and the process students went through to produce the work, not on their intelligence or the product itself, to help ensure they keep putting forth the necessary effort." <sup>43</sup>

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<sup>42</sup> Nilson, 277.

<sup>43</sup> Ibid, 276.

<p>3. Apply one or more of the forms of worship into the daily/weekly routine.</p>	<p>Everyday Ethical Dilemmas: The students will use their journals to document their experiences and share their own progresses and challenges throughout the application of their chosen forms of worship. The students will also use these journals to reflect on biblical references provided by the instructor during the weeks and any text highlights they may want to share in class or small group discussions.</p>	<p>This Classroom Assessment Technique will provide the student a small platform to voice their own concerns, thoughts, and ideas without judgment. It will also facilitate the student finding their voice and moral standing on specific topics and help develop the social skills to effectively share their views with their peers and provide feedback. “This activity encourages students to try on different values and beliefs, thus helping them develop moral reasoning skills. It also affords you probing, personal glimpses into their ethical and cognitive maturity.”<sup>44</sup></p>
<p>4. Examine the effects of the forms of worship before the incorporation to the daily/weekly routine and after.</p>	<p>Student Peer Feedback: The students will participate in group discussions, reflect, share personal experiences, and provide encouragement and feedback as the students work through the challenges and effects of incorporating forms of worship into their daily and weekly lives.</p>	<p>This assessment technique will continually help the students to actively listen to one another, hone note-taking skills, gather and organize their thoughts, and articulate them clearly with one another. By this point in the class, the students should have a better grasp of these skills, as they have been developing since the beginning of class. The students should now be able to provide meaningful feedback and participate in in-depth conversations on specific topics concerning the many aspects of worship. “Peer feedback not only provides students with more varied, immediate, and frequent feedback than any one instructor can give, but it also helps them develop communication, critical</p>

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<sup>44</sup> Nilson, 278.

		thinking, collaboration, and lifelong learning skills.” <sup>45</sup>
5. Assess the benefits of having incorporated the chosen forms of worship. (Revised)	Writing Assignment: Students will submit a 5-7-page paper describing how journaling, small group discussions, and application of one or more forms of worship being implemented into his/her daily/weekly routine has either benefited or been a detrimental additive to his/her schedule. They will explain the reasons for their determination and detail growth, maturity, stagnancy, or recession throughout the course.	This final writing assignment should foster reflection and self-evaluation, allowing the students to assess from the beginning of the class to its end. This assignment will allow the students to monitor their own growth, development, and maturity while detailing their journey, and highlighting significant occasions. “Leading students through the evaluation stage of self-regulated learning is more straightforward in that we can pose questions that require them to gather accurate data about their learning.” <sup>46</sup>

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<sup>45</sup> Nilson, 272.

<sup>46</sup> Ibid, 274.

### Summative Assessment – Quiz 1

This quiz will cover readings and definitions from the first two weeks of class.

Multiple Choice and True/False:

1. \_\_\_\_\_ is the centerpiece and main focus of worship.
  - a) The worship leader
  - b) The congregation
  - c) **Jesus\***
  - d) The music
  
2. Edwards writes, “Worship must be more than just rote and rites; it must become to every born-again believer—and every congregation—a living, dynamic, spiritual reality.”
  - a) **True\***
  - b) False
  
3. The Bible prescribes \_\_\_\_\_, \_\_\_\_\_, \_\_\_\_\_, and \_\_\_\_\_ as worship.
  - a) instruments, dancing, playing, jumping
  - b) **preaching, singing, praying, reading the Scriptures\***
  - c) crying, laughing, singing slow songs, playing music
  - d) none of the above
  
4. According to David Edwards, “Worship at its core is all about a \_\_\_\_\_ between God and His people.”
  - a) Covenant
  - b) Agreement
  - c) **Relationship\***
  - d) None of the above
  
5. David was said to be a man after God’s own heart because he was perfect and without sin.
  - a) True
  - b) **False\***
  
6. Ligon Duncan writes, “God’s worship is to be carefully ordered according to \_\_\_\_\_.”
  - a) **God’s instructions\***
  - b) The pastor’s will

- c) The worship leader's direction
- d) Whatever you desire it to be

7. After reading Exodus 25, the first thing God tells Moses is that Israel's worship was to be \_\_\_\_\_ worship.

- a) Free
- b) Forced
- c) Idol
- d) Willing\***

8. In Exodus 25:8, God orders the construction of the Tabernacle so that His people may dwell among the priests.

- a) True
- b) False\***

9. "God's own character and Word must govern our worship of God."

- a) True\***
- b) False

10. Edwards describes praise as an instrument of warfare. This is exemplified in 2 Chronicles 20:20-24.

- a) True\***
- b) False

## Summative Assessment – Quiz 2

This quiz will cover readings and definitions from weeks six through eight.

Multiple choice, matching, and True/False:

1. James 3:5 reads, “Likewise, the tongue is a small part of the body, but it makes great boasts. Consider what a great forest is set on fire by a small spark.”

- a) **True\***
- b) False

2. When living in the place of God’s presence, \_\_\_\_\_.

- a) We follow God’s instructions.
- b) The heavenly hosts are actively involved in our lives.
- c) He speaks to us words of blessing and promise.
- d) We must live in a place of abiding.
- e) **All of the above\***

3. God’s presence is what makes an ordinary place extraordinary.

- a) **True\***
- b) False

4. God takes up residence in our song and dance.

- a) True
- b) **False\***

5. \_\_\_\_\_ is the vehicle into God’s presence, and \_\_\_\_\_ is what we do once we get into God’s presence.

- a) Singing; dancing
- b) **Praise; worship\***
- c) A car; driving
- d) Worship; praise
- e) None of the above

6. Psalm 22:3 reads, “Bless the Lord, oh my soul, and all that is within me! Bless His holy name!”

- a) True
- b) **False\***

7. Who penned, “We should consider it the great end of our existence to be found numbered among the worshipers of God?”

- a) Martin Luther
- b) Alexander Hamilton
- c) **John Calvin\***
- d) None of the above

8. Hebrews 13:15 reads, “Therefore, through Him let us continually offer up to God a sacrifice of praise, that is, the fruit of lips that confess His name.”

- a) **True\***
- b) False

9. The Regulative Principle says that anything the Scriptures do not prohibit as worship is ok to do in worship.

- a) True
- b) **False\***

10. Which Principle says, “What the Scriptures teach about worship is what God intends for us to understand about worship and how He intends to be worshipped?”

- a) Normative Principle
- b) **Regulative Principle\***
- c) Neither one

## Appendix B: Master Thesis Proposal Form

### MA: Ethnomusicology/Music Education/Music and Worship Proposal Decision

The advisor has rendered the following decision concerning the proposal status for  
 LaShawna S. Wills  
 on the research topic title of  
 Mental and Spiritual Well-Being: The Generational Differences of Worship in the Multicultural  
 Church  
 as submitted on May 21, 2023:

1.     X     **Full Approval** to proceed with no proposal revisions. The student may fully engage the research and writing process according to the established the timeline. Upon full approval, the student may apply for IRB approval, if applicable (see STEP 4 concerning IRB approval process).
2.            **Provisional Approval** to proceed with proposal pending cited revisions. (This is the most common decision). The student must resubmit the proposal with cited revisions according to the established timeline. The Advisor will indicate the committee's status on your response to the required revisions. The student may NOT apply for IRB approval until full approval is granted.
3.            **Redirection of Proposal**. The student is being redirected to develop a new proposal, as minor revisions will not meet the expectations for the research project. The student may NOT apply for IRB approval.

**Dr. Jerry L. Newman**

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**Print Name of Advisor**

  
**Signature**

**5/31/2023**

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**Date**

**Dr. Janicka Newbill**

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**Print Name of Reader**

  
**Signature**

**5/29/2023**

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**Date**

## Appendix C: IRB Approval

# LIBERTY UNIVERSITY

INSTITUTIONAL REVIEW BOARD

March 1, 2024

Lashawna Wills  
Jerry Newman

Re: IRB Exemption - IRB-FY23-24-1064 Mental Health and Spiritual Well-Being: The Generational Differences of Worship in the Multicultural Church

Dear Lashawna Wills, Jerry Newman,

The Liberty University Institutional Review Board (IRB) has reviewed your application per the Office for Human Research Protections (OHRP) and Food and Drug Administration (FDA) regulations and finds your study to be exempt from further IRB review. This means you may begin your research with the data-safeguarding methods described in your IRB application, and no further IRB oversight is required.

Your study falls under the following exemption category, which identifies specific situations in which human participants research is exempt from the policy set forth in 45 CFR 46:104(d):

Category 2.(ii). Research that only includes interactions involving educational tests (cognitive, diagnostic, aptitude, achievement), survey procedures, interview procedures, or observation of public behavior (including visual or auditory recording) if at least one of the following criteria is met:

Any disclosure of the human subjects' responses outside the research would not reasonably place the subjects at risk of criminal or civil liability or be damaging to the subjects' financial standing, employability, educational advancement, or reputation; or

**For a PDF of your exemption letter**, click on your study number in the My Studies card on your Cayuse dashboard. Next, click the Submissions bar beside the Study Details bar on the Study Details page. Finally, click Initial under Submission Type and choose the Letters tab toward the bottom of the Submission Details page. Your information sheet and final versions of your study documents, **which you must use to conduct your study**, can also be found on the same page under the Attachments tab.

This exemption only applies to your current research application, and any modifications to your protocol must be reported to the Liberty University IRB for verification of continued exemption status. You may report these changes by completing a modification submission through your Cayuse IRB account.

If you have any questions about this exemption or need assistance in determining whether possible modifications to your protocol would change your exemption status, please email us at [irb@liberty.edu](mailto:irb@liberty.edu).

Sincerely,

**G. Michele Baker, PhD, CIP**  
*Administrative Chair*  
**Research Ethics Office**