

THE
DISCIPLESHIP
PLACE

Practicing Wesleyan-Holiness
Spiritual Formation



SESSION 15

Formative Christian Worship

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Formative Christian Worship

SESSION OVERVIEW

Old Testament Worship

New Testament and Early Church Worship

Protestant Worship

Application

Exam

Discussion Guide for Mentor and Participant

LEARNER OBJECTIVES

At the end of this session, you should:

- understand some of the biblical and historical foundations of basic practices of Christian worship
- appreciate and embrace the tradition, nature and practicality of the basic elements of Christian worship
- plan and lead worship experiences for the people of God that nourish the deeper spiritual life

Formative Christian Worship

INTRODUCTION



Worship is not about primarily you or your bundle of felt needs, wishes, desires, good intentions, or the desire to escape the dull or threatening realities of life through a swooning spiritual experience. *Worship is about God. We worship God because of who He is.* “For great is the Lord and most worthy of praise; he is to be feared above all gods. For all the gods of the nations are idols, but the Lord made the heavens. Splendor and majesty are before him; strength and glory are in His sanctuary” (Ps. 96:4-6).

Worship is not about performance! The worship leaders are not there to keep us amused and entertained; they are not performers fishing for double encores. They are to guide us in offering a sacrifice of worship to God. The audience in Christian worship is God; we the worshipers offer to God sacrifices we pray will be acceptable. Psalm 96:4-6 indicates we worship because of who God is! The word worship comes from Anglo-Saxon word, *weorthscipe*—worth-ship. In other words, God’s worth, His worthiness calls us to adoration.

Why is God central in worship? The truth expressed in Psalm 100 (NRSV) is clear, “Worship the Lord with gladness; come before him with joyful songs” (v. 2). Why? Because of who God is: “Know that the Lord is God. It is he who made us, and we are his; we are his people, the sheep of his pasture” (v. 3). How? “Enter his gates with thanksgiving and his courts with praise; give thanks to him and praise his name” (v. 4). Why? “For the Lord is good and his love endures forever; his faithfulness continues through all generations” (v. 5). God’s steadfast love is God’s love that won’t quit. Who God is and His care for us motivates Christians to worship. It is no wonder we adore Him!

Though private worship has great value, group worship of God is the basic food for spiritual formation. Nothing on earth, certainly no private spiritual discipline, takes the place of corporate worship. Whatever else the Church is, it is first a worshipping community, a family of faith. Among the worshipping community, we discover our identity and our gifts for Christian service.

In too many evangelical congregations, people are isolated from each other, carrying out their private just you and me, Jesus type of worship in a public place. About all they share with the others is that they are doing their private prayer in the same building.

Maria Harris warns in *Fashion Me a People*, “One Christian is no Christian; we go to God together or we do not go at all.” Evelyn Underhill reminds us that “the true consecrated life, however fully given to God . . . is never self-supporting.”

In this session, you will examine Old Testament worship, early Christian worship, and the history and trends in Protestant worship.

OLD TESTAMENT WORSHIP



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Let's examine an example of a biblical worship event by reviewing the list of below. The lines of the Scripture passages following the biblical worship elements are numbered. Examine and compare the Exodus passage to the list of biblical worship elements by writing in the space to the left of elements of worship, the number(s) of the line(s) of scripture where you find that element in the Exodus passage.

ELEMENTS OF BIBLICAL WORSHIP

- God initiates it.
- Rooted in an event.
- Covenantal in nature.
- Happens at appointed times and places.
- Calls for a response from the people.
- Includes celebration.
- Ratification by a sacrifice, ratifying or sealing meal.
- Ritual acts of remembrance and renewal.
- Reading and proclamation of the Word of God.
- Sign-acts or symbols.
- A divine-human encounter.
- The people pledge to go forth and obey.

EXODUS 24:1-8

1. Then he said to Moses, "Come up to the Lord, you and
2. Aaron, Nadab and Abihu, and seventy of the elders of Israel.
3. You are to worship at a distance, but Moses alone is to
4. approach the Lord; the others must not come near. And the
5. people may not come up with him."
6. When Moses went and told the people all the Lord's words
7. and laws, they responded with one voice, "Everything the
8. Lord has said we will do." Moses then wrote down
9. everything that the Lord had said.

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10. He got up early the next morning and built an altar at the
11. foot of the mountain and set up twelve stone pillars
12. representing the twelve tribes of Israel. Then he sent young
13. Israelite men, and they offered burnt offerings and
14. sacrificed young bulls as fellowship offerings to the Lord.
15. Moses took half of the blood and put it in bowls, and the
16. other half he sprinkled on the altar. Then he took the Book
17. of the Covenant and read it to the people. They responded,
18. "We will do everything the Lord has said; we will obey."
19. Moses then took the blood, sprinkled it on the people and
20. said, "This is the blood of the covenant that the Lord has
21. made with you in accordance with all these words" (NIV).

Think about the last worship experience you had. How did it compare to this biblical example? Did it include all or most of the elements? What elements were lacking?

NEW TESTAMENT AND EARLY CHURCH WORSHIP



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Corporate worship. Jesus attended the Temple at the seasons of feasts and sacrifices. He preached and proclaimed that the Temple should be pure, holy, and a place of prayer not commerce. Jesus attended the synagogue on the Sabbath.

Traditions (reinterpreted). New Testament Christians used many Old Testament ceremonies, but reinterpreted them as having been fulfilled in Christ. For example: the Passover lamb was Christ, the Temple was now the body of Christ, and the Levitical priesthood gave way to the people of God who was a royal priesthood (1 Pet. 2:9). The old Sabbath gave way to the Lord's Day (1 Cor. 16:1-2). The new and better way, Christ's way is described in detail in Hebrews 7-10.

Christ-centered. New Testament worship was Christ-centered from beginning to end. The people of God gather to give thanks for their redemption. They corporately remembered Christ's death and resurrection.

Hymns. New Testament worship included singing of psalms and hymns (1 Cor. 14:13-17; Eph. 5:19). New Testament hymns include the Kenosis hymn (Phil. 2:6-11); the Magnificat (Luke 1:46-55); the Benedictus (Luke 1:68-79); the Gloria in Excelsis Deo (Luke 2:14), and the *Nunc Dimittis* (Luke 2:29-32).

Blessings, doxologies, prayers. New Testament worship included blessings (1 Cor. 1:3; 16:23), doxologies (Rev. 4:8, 11; 7:12; 11:17-18; 15:3-4), and prayers (1 Tim. 2:1-8).

Sacraments. New Testament worship included the sacraments. The worship included baptism (Acts 2:41; 8:34-40; Rom. 6:1-4) and the Lord's Supper (1 Cor. 11:20-34).

Preaching. New Testament worship included preaching. Preaching the gospel was an important part of New Testament worship: "What I received I passed on to you as of first importance: that Christ died for our sins according to the Scriptures, that he was buried, that he was raised on the third day" (1 Cor. 15:3-4) and "Christ Jesus, who died—more than that, who was raised to life—is at the right hand of God . . . interceding for us" (Rom. 8:34).

Creeds. New Testament worship affirmed orthodox belief through creeds and confessions of faith. The Early Church developed creeds and confessions of faith used in worship to affirm orthodox belief.

NOTES**JUSTIN MARTYR'S ORDER OF SERVICE**

The earliest order of service we have is from Justin Martyr, about AD 150. After reading Justin Martyr's description of worship in the Early Church, spend some time reflecting on the questions that follow the quotation.

“And on the day called Sunday there is a meeting in one place of those who live in cities or in the country, and the memoirs of the apostles or the writings of the prophets are read as long as time permits. When the reader has finished, the president in a discourse urges and invites [us] to the imitation of these noble things. Then we all stand up together and offer prayers . . . When we have finished the prayer, bread is brought and wine and water, and the president similarly sends up prayers and thanksgivings to the best of his ability, and the congregation assents, saying the Amen. The distribution, and the reception of consecrated [elements] by each one, takes place and they are sent to the absent by the deacons.”

What does this quotation say about:

- the place or location of worship?
- the time of worship?
- the leader of worship?
- the posture and use of prayer in worship?
- the Lord's Supper, its structure, meaning, and significance?
- the place of Scripture in worship?
- the practice and nature of preaching in worship?
- participation and response of the people?
- the role of music in worship?

PROTESTANT WORSHIP



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The changing worship styles of recent years have sent scholars scrambling back into history to discover the essentials of classic Christian world. What was worship like before the Roman Catholic Church became corrupt and the Protestants decided to disrupt? Both types of worship—Roman ritual and Protestant revolt—were bound to have extremes.

Given the passionate discussions occurring in churches regarding worship, it is important we discern the essential elements of a worship event. These answers have to move from stylistic preferences to informed decisions based on theological and biblical foundations.

It is from these foundations scholars have decided the classical elements of Christian worship that have stood the test of time, include:

- Acts of assembly (call to worship, invocation, etc.)
- Singing
- Prayer
- Public reading of the Scripture
- Preaching
- Sacraments of baptism and the Lord's Supper
- Acts of dismissal (charge to go and serve, benedictions, etc.)

You should recognize these elements from the earlier examination of Old and New Testament Worship as well as the practice of tradition. The classical elements listed immediately above were the norm before the Protestant Reformation. In the 16th century, the most right wing of the new groups was Lutheran Worship. It was less radical and still the most like Roman Catholic worship among the new groups.

Anabaptist worship, on the other hand, was the most radical departure from the norm. After the flurry of new worship traditions invented within Protestantism during the 16th and 17th centuries, the pace slowed down. For the last 300 years, each century has produced just one new and dominant worship tradition.


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The new tradition for the 18th century was Methodism. Then came Frontier Worship, and in the 20th century Pentecostal (sometimes called contemporary) worship. What will the 21st century produce? Is the emergent church movement a response to these concerns? With all the innovations provided by technological developments, ecumenical gatherings, and global interactions, the diversity of worship styles even within a single denomination is quite diverse. This diversity can create tensions.

THE METHODIST WORSHIP TRADITION—18TH CENTURY

Methodism has been a rich tradition for the practice of worship. This theological (understanding of God), liturgical (understanding of worship), and ecclesiastical (understanding of the church) framework is the foundation for some 100 churches and denominations claiming Wesleyan or Methodist parentage. Among them the United Methodists, Wesleyan Church, Salvation Army, Free Methodist Church, Church of God, Anderson, and the Church of the Nazarene.

Origins of Methodist Worship

John Wesley was an Anglican priest. He loved the church, the Book of Common Prayer (BCP), the liturgy, and especially its Eucharistic (communion) theology. He also like the Puritan edits made on the BCP. His 314-page edition of the BCP for American use included most of their changes. Wesley's Sunday Service provided the core of Methodist liturgy for nearly 200 years.

Methodism preaching emphasized a religion of the heart in a time when the larger culture focused on the aloofness of Enlightenment rationality. Methodists, at least Wesley, were not anti-intellectual, they insisted on head and heart. Methodists were often accused of enthusiasm as they practiced heartfelt worship. Methodism's mission was to the poor amassing in the cities in industrializing England.

Worship included frequent Communion, written and extemporary prayer, and hymn singing—lots of it. James White in his book, *Protestant Worship*, speaks of these emphases.

“Charles Wesley poured forth the greatest treasury of hymns in the English language, over six thousand of them.” *From White, 153.*

“Preaching appealed to the heart and head, energetically delivered as testimony of what Christ could do to transform a wretched life. This was a central part of Wesleyan worship. It was a far cry from the tepid moral rationalism heard from most Anglican . . . pulpits.” *From White, 157.*


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Another essential practice of the Methodist movement was Christian Conference. This category included diverse ways in which Christians were encouraged in their spiritual growth by their brothers and sisters in Christ. The Christian Conference included Societies, Classes, Bands, Select Societies, Penitent Bands, Mentoring Pairs, Twin Souls (mutual spiritual guidance), Family Religion, the Watch Night service, and the Love Feast. These practices of Christian Conference all had parts to play in Wesleyan worship.

Use of laypersons and women in leadership and preaching was one of the new elements in Wesleyan practice. Ordained elders, however, administered the Lord's Supper. The Church Year created a rhythm by which these Methodist participated in the story of salvation. Methodism observed Christmas, Good Friday, Ascension, Easter, Trinity Sunday, and the Covenant service for the first Sunday of the year.

19th-Century Developments

Wesley's emphasis on the sacraments did not make the voyage safely to America. Wesley's disciple Francis Asbury, commissioned in 1774 at Bristol to take the Methodist message to America, had learned from Wesley the pragmatic traditionalist. His mentor's pragmatism appealed to him, however, far more than his traditionalism.

One year after Wesley's death, the American Methodist leaders quietly cast aside his 314-page prayer book and adopted a 37-page *Sacramental Services, & Etc.* The church year was a non-factor, frequent Communion was nearly impossible, a largely illiterate people had little use for a service book. Only basic life cycle ceremonies, sparse Eucharist and baptism ceremonies survived. Developments included:

- Focus on conversion and sanctification of unchurched frontiersmen.
- Using simple gospel songs as a way to instruct and evangelize.
- Revivals, camp meetings, and midweek prayer meetings came to replace the class and band meetings. From White, 163.
- The platform on which sacraments were emphasized was replaced with three chairs (minister, visiting preacher, song leader).
- With the advent of Sunday School, church buildings changed—educational space became as important as worship or revival space.
- Public prayer gave way to the long pastoral prayer, that is to say, it was clericalized.


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- Music flourished with the revival fevers—solos, duets, trios, and octets, then choirs came into Methodist fashion.

20th-Century Methodist Worship

The 19th-century revivalism had filled the Methodist churches that had sprung up in every town and village in America. Worship had become a means to an end, that end was converts. But the frontier was closed, and revivalism would not sustain the movement.

Further, the Methodists had been blessed with the redemption and lift cycle. The transforming power of God had changed their lives and social status. They were better educated, moving up the social ladder, and building colleges for their children.

The revival of emotionalism became as empty to them as Anglicanism's pervasive blandness. Regarding this blandness Wesley said, "the true Christian could no more feed on it than he could fill his belly with the east wind."

This discontent with the fruits of worship was occurring again. Methodists turned to the social gospel, political justice, and aestheticism in worship, music, architecture, art. These 20th Century Methodist also expressed a thirst for relevance, ecumenism, and theological liberalism. The failure of these pursuits resulted in a prayerful return to Wesleyan roots, at least in some parts of the Methodist world.

FRONTIER WORSHIP—19TH CENTURY

Frontier worship was born on the American frontier during the 19th century. It crossed denominational lines and came to dominate American religion. Not even Lutherans and Presbyterians could escape this vital way of taking the gospel to the unreached.

At the heart of this movement were the Baptists, Disciples of Christ, Methodists, and the Holiness Movement. It was a form of worship for the unchurched—a need that none of the other traditions had yet addressed. This would have been an early attempt to focus the worship event on the seeker rather than the faithful. Frontier worship has come to dominate Protestantism in many parts of the world.

After conquering America, its zealous supporters exported their revivalism to Africa, Asia, Central and South America, and Russia. In frontier worship, "two staples are a pragmatic bent to do whatever is needed in worship and to do this uninhibited by canons and service books." *From White, 172.*


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The camp meetings and many revivals were genuine ecumenical events with Presbyterians, Methodists, Baptists, and Disciples all participating in the services, including the sacraments. They also brought together whites and blacks. Frontier worship crossed denominational lines, and models of such ecumenism can be seen.

The focus of worship was conversion of sinners or sanctification of believers. Thus, worship was a means to an end, not an end in itself. Even the pastoral prayer could turn out to be a five-minute course delivered to God on leading a soul to Christ.

Sacraments. Camp meetings gave the sacraments a key role. They always ended with the baptism of converts and the last service was almost invariably a Communion service.

- Baptism—adult believer baptism (except for the Methodists) was usually by immersion. Churches were often built near a stream so the converts and congregation would not have far to walk during a Sunday baptismal service. It was an outward sign of an inward grace or condition (except for the Disciples who made it sound as if baptism was regenerative).
- The Lord's Supper was served weekly in Church of Christ, Disciples, and several others. Administered by laymen in Disciple groups and others, it was a memorial for most groups, a remembrance of Christ's past saving acts for others. *From White, 180.*

Preaching—Evangelistic. Preaching was the main event—the other elements of the service set up the sermon. A lively discourse that at least started with scripture, and included testimony of the preacher himself, and finally a call to commitment was the norm. “Revivalism had always operated in terms of absolutes: saved or damned, converted or unconverted. The gradualism of Christian nurture was foreign to its ethos.” *From White, 180.* In other words, the formational aspect of maturation and growth in Christ was not addressed. This is a clear departure from the practice of Christian Conference.

Music. Nothing is more fundamental to frontier worship than music. Hymns, gospel songs, choruses, choirs, solos, duets, trios, quartets—participation is important. These serve several functions: warm-up, celebration, preparation for the sermon, and an enhancement to the invitation. Many songs were individualistic (“Blessed Assurance, Jesus Is Mine”) or evangelistic (“Rescue the Perishing”) or eschatological, focusing on the end times (“We’ll Work Till Jesus Comes”).

Prayer. In the Sunday service, prayer was often dominated by the pastoral prayer. The pastoral prayer covered everything from confession to local political issues. Prayer at the altar was important too, as was groups at prayer, often with several persons praying aloud at the same time. Those who were unsaved or


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sick were often named and prayed for. The midweek prayer meeting was one of the engines that fueled the conquest of the frontier. The scope of prayer was broad, but one's personal relationship with God was primary. Most prayer was impromptu. *From White, 184.*

Order of Service. Singing (lots of it), prayer, more singing, announcements and offering, special music, sermon, invitation, and closing hymn. Sunday night was less formal with an evangelistic emphasis.

Saved to Serve. Frontier converts were put to work in Sunday School, temperance campaigns, prison reform, antislavery drives, home missions, personal evangelism, even women's rights. It was often in these groups of service that spiritual formation would informally occur.

Church Year. The Christian calendar was nudged aside except for Christmas and Easter. Into the church bulletins crept New Year's Eve, Memorial Day, Fourth of July, Mother's Day, Children's Day, Rally Day, Spring or Fall Revival, Labor Day, and Thanksgiving Day. All Saints' Day gave in to the annual homecoming service with dinner on the grounds.

Confirmation was dropped and nothing really replaced it. The Sunday School took over Christian education, but it was mostly an evangelism tool.

Worship Space. Everything from storefront buildings to elaborate and lavish contemporary structures abounded. But whatever the level of affluence, pride, or humility, the building speaks. The pulpit is central and higher than the Communion table. The sacrament of the Word is more important than the Eucharist.

PENTECOSTAL WORSHIP—20TH CENTURY

The 20th century has given us the most radical worship style in 300 years. It is the most radical shift in worship style since the 17th-century Quakers renounced the Bible as the rule of faith and life (the inner light was equal to Scripture), and ruled out the sacraments. While this movement offered some fresh enthusiasm for the experience of corporate worship there were some consistent practices that are troubling. The practices of concern are:

- Neglecting the regular public reading of Scripture
- Reducing the sacraments to mere ordinances
- Some groups, along with Mormons and Jehovah's Witnesses, deny the Trinity. Thus, Trinitarian creeds (Apostles' Creed, Nicene Creed) are ignored.


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- Emphasizing almost totally the subjective side of worship, neglecting the objective dimensions
- Worldwide (66% of Pentecostals live in third world countries) they are the most syncretistic Protestant group. This occurs when there is lack of discernment regarding how much of the local culture can be transformed by Christianity and what practices need to be rejected.

These concerns noted, we must say the Pentecostal worship style has crossed denominational, class, and racial lines like no other worship movement. Catholics and Protestants alike embrace their brand of heartfelt religion. No one has taken the message to the grass roots, the poor, or the underclass as successfully.

Origins of Pentecostal Worship. In the early hours of the 20th century, at a New Year's Eve service in Topeka, Kansas, a Bethel Bible College student named Agnes N. Ozman received the gift of tongues and the Pentecostal movement had sprouted. Agnes declared, "I began to speak in tongues glorifying God, bless HIM! I talked in several languages."

Her pastor, Charles Parham, had urged the students to seek such a thing and soon he was preaching that this gift was the evidence of the baptism with the Spirit or sanctification. The work spread to many quarters. A pivotal point was the Azusa Street revival led by William J. Seymour, a black preacher. The Pentecostal flame swept across America. There are more than 300 Pentecostal denominations in America.

Further, it crossed denominational lines and charismatics flourished in Catholic, Episcopal, Methodist, and Presbyterian circles. In 1906 Alexander Boddy took the flame to England. By 1966 Sweden had the most Pentecostals per capita of any nation in the world. Methodist pastor-missionary Willis C. Hoover spread the Pentecostal message in Chile after he read of its advances in India in 1906. Brazil has seen fantastic Pentecostal growth. Africa has seen dozens of Pentecostal groups, some syncretistically combining with native religions. *From White, 197.*

The charismatic movement has proven divisive in some fellowships such as the Southern Baptists, Nazarenes, and Missouri Synod Lutherans and in other places where people resent those who claim to have superior spiritual gifts.

At first Pentecostalism was a religion of the disinherited. But it has moved upward socially, while still ministering to the lower socioeconomic classes. People are valued not for themselves but for the gifts they contribute to worship. Gifts such as tongues, interpretation, prophecy, discernment, testimony, and healing are the ones most valued.


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CHARACTERISTICS OF PENTECOSTAL WORSHIP

Sacraments. Baptism and the Lord's Supper are practiced as scriptural ordinances, but almost always play a minor part of the worship. If the Holy Spirit is present in a soul-shaking experience of tongues, the symbolic washing of baptism is surely a secondary matter. If the Spirit is present healing people on the spot, and inspiring tongues and interpretation and prophecy, the Lord's Supper does not convey a greater presence. The Lord is present—why fumble around with cumbersome ceremonies and ancient symbols to try to invoke the presence that is already gloriously on the scene. Baptism is of the adult believer variety. Some groups also practice foot washing. *From Estrela Alexander, "Liturgy in Nonliturgical Holiness-Pentecostalism," Wesleyan Theological Society Journal, Fall, 1997, 161-62.*

Liturgy. The Pentecostals have no set ceremonies, no service books, not even a lectionary. They have no liturgy, they proudly claim. Yet their ceremonies are as predictable as the mass complete with icons.

A Pentecostal scholar says, "Pentecostal icons are sight, sound, and movement . . . music becomes an iconic sound . . . music is a constant. It not only accompanies special and congregational singing, it is played during prayer, during the collection of the offering, often punctuates and emphasizes strategic points in the sermon and is an integral part of the altar ministry. [Music] is also used to indicate the transition from one part to the other of the service . . . and everyone in the congregation understands these signals."

"Kinesthetic [movement] icons are also integral to the Pentecostal worship service. Not to move, not to raise one's hands, clap, sway, shout, or in some visible way to indicate that you are a part of what the congregation is experiencing is considered a sign of lack of spirituality or a sure give away that you are an outsider and might be a candidate for evangelism." Though the church furnishings are sparse, the gathered people—overflowing auditoriums—form an icon of sight.

From Tracy and Ingersol, Here We Stand, (Kansas City: Beacon Hill Press of Kansas City, 1998), 210 and From White, 207.

Tone and Texture. Spontaneity is a Pentecostal trademark. Democracy or free participation in songs (critics say they "pray with their eyes open and sing with their eyes shut"), prayers (raising one or both hands), testimonies, and response to the sermon are prized.

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Millennial hope undergirds Pentecostal worship. Songs mark the millennial hope: “He’s Coming Soon,” “When the Saints Go Marching In,” “The Wedding Feast Draws Near.” They appeal better than any other tradition (along with the early frontier model) to the entry level members of society. A typical Pentecostal or contemporary song service follows a predetermined sequence of invitation, engagement, exaltation, and then intimacy. Or if you prefer biblical terms, outside the court, in the outer court, in the inner court, and then, holy of holies.

The last stage of worship often culminates with tongues speaking. Tongues speaking is the hallmark as the sign of the baptism of the Spirit, testimony to which often brings applause from the audience. James White, in *Protestant Worship*, cites these as the identifying marks of contemporary or Pentecostal worship:

- Spontaneity
- Randomness
- Healing of body and mind
- Democratization of worship

Preaching. Sermons are energetic, long, and frequently interrupted by spontaneous remarks from the hearers. Dead silence is not a sign of rapt attention. It is the sign of dead preaching. Like frontier worship, the aim is evangelistic, calling people to conversion, Spirit baptism, or sanctification. One of the unofficial requirements for ordination is that the candidate experience speaking in tongues. In some groups, preaching is now separated from worship proper.

Prayer. Extemporaneous, impromptu, and democratic prayers are preferred over any written prayer. Healing, anointing, and prayers for healing as part of worship is common.

The Church Year. The liturgical year means nothing to most Pentecostals. Weekly and midweek services and small-group meetings mark the calendar. Christmas and Easter are observed. Minor holy days such as Trinity Sunday are elbowed out in favor of Mother’s Day, the Fall Revival, or the summer camp meeting.

APPLICATION



NOTES

1. Take some time to consider the elements of worship you regularly observe in church. Record your responses to what your church experience has taught you about the importance of the items on the following list. Be prepared to discuss each element with your mentor.
 - Sacraments
 - Preaching
 - Music
 - Prayer
 - Order of Service
 - The Church Year
 - Worship Space
 - Scripture
2. Make a copy of the comparison of the Exodus passage and the list of biblical worship elements presented in the Old Testament Worship section of the module. Complete the comparison as suggested. Be prepared to share your findings with your mentor.

JOURNALING

Cite some worship practice that seems to help others but leaves you cold and empty. Prayerfully explore the uses and aim of that worship practice as well as why it doesn't touch you. Carry on a written conversation with yourself, probing this quotation: "People argue about worship because they are talking about the most important thing in the universe—how to reach God. No wonder they have strong opinions. But once you understand the nature and history of some worship practice that is different from your own you no longer fear or fight it." (*Noble Hansen*)

NOTES**SUGGESTED READING**

- Everett Leadingham, ed., *Worshipping God* (Kansas City: Beacon Hill Press of Kansas City, 1996).
- Wesley Tracy, et al., *Reflecting God* (Kansas City: Beacon Hill Press of Kansas City and Christian Holiness Partnership, 2000), 119-26.
- Wes Tracy, *Reflecting God Workbook*, 83-90.
- Wes Tracy, *Reflecting God Leader's Guide*, 33-35.
- Geoffrey Wainwright, *Doxology* (New York: Oxford University Press, 1980), 1-286.
- Robert E. Weber, *Worship Old and New* (Grand Rapids: Zondervan Publishing House, 1994), 17-217.
- Morris A. Weigelt, et al., *The Upward Call* (Kansas City: Beacon Hill Press of Kansas City, 1994), 55-67.
- James F. White, *Protestant Worship* (Louisville, KY: Westminster/John Knox Press, 1989), 13-35, 150-216.

EXAM

**NOTES**

1. The audience in Christian worship is God.
A. True
B. False
2. New Testament Christians used many Old Testament ceremonies.
A. True
B. False
3. Worship is primarily about personal preferences.
A. True
B. False
4. Whatever else the Church is, it is first a worshipping community, a family of faith.
A. True
B. False
5. Sacraments were not introduced until 60 years after the resurrection.
A. True
B. False
6. Preaching was not a part of New Testament worship.
A. True
B. False
7. John Wesley was instrumental in the Methodism movement.
A. True
B. False
8. Worship is initiated by the people of God.
A. True
B. False
9. The most radical shift in worship in the last 300 years is the Pentecostal movement.
A. True
B. False

 **NOTES**

10. New Testament worship was _____.
- A. Christ-centered from beginning to end
 - B. included singing of psalms and hymns
 - C. included the sacraments
 - D. all of the above
11. Which of the following denomination does NOT claim Wesleyan or Methodist parentage?
- A. United Methodists Free Methodist
 - B. Wesleyan
 - C. Church of the Nazarene
 - D. Southern Baptist
12. The most common Protestant sacraments are _____.
- A. marriage and ordination
 - B. foot washing and baptism
 - C. communion and love feast
 - D. baptism and communion

DISCUSSION GUIDE FOR MENTOR AND PARTICIPANT



NOTES

Be prepared to discuss the following with your mentor.

1. Bring an outline from a corporate worship event at your church. Identify the biblical elements of worship that were present. Talk with your mentor about the elements of worship which are present and absent.
2. Discuss the comments you recorded concerning your responses to what your church experience has taught you about the importance of (sacraments, preaching, music, prayer, order of service, the church year, worship space, and scripture).
3. Discuss the comparison of the Exodus passage and the list of biblical worship elements you completed with your mentor.