Appendix D

Gospel Worship Seminar

Goal: To help worship leaders become aware of the historical tradition and liberty characteristic of Reformed liturgy ("order of worship") so that they can lead congregations in services that both conform to the norms of Scripture and engage the hearts of God's people for worship in spirit and in truth.

I. General Structures of Historic Liturgies*

Rome: pre-1570	Luther	Calvin: c. 1542	Westminster fr. 1645	Rayburn
Liturgy of Word	*Liturgy of Word*	*Liturgy of Word*	*Liturgy of Word*	*Liturgy of Word*
Choral Introit	Introit or Hymn	Scripture Sentence	Call to Worship	Call to Worship (spoken or choral) Hymn of Praise
			Opening Prayer:	Invocation (or, Ad- oration Prayer]°
Kyrie ("Lord have mercy")	Kyrie	Confession of Sins Prayer for Pardon	•Adoration •Supplication for Grace	Confession of Sin Prayer for Pardon
			•Supplication for Illumination	
Salutation Collect(s)	Salutation Collect			
				Assurance of Grace
Old Test. Reading Antiphonal Chant Epistle Reading Gradual (a Psalm sung)	Epistle Reading Hymn	Metrical Psalm	Old Test. Reading Psalm Sung New Test Reading Psalm Sung	
			Prayer of Confession and Intercession	Thanksgvng Hymn Offering Prayer of Intercession (w/ Lord's Prayer opt)
Alleluia				Old Test. Reading Hymn or Anthem New Test. Reading
Gospel Reading	Gospel Reading Apostle's Creed	Collect for Illum. Script. Reading	Prayer for Illum. Sermon Scripture	Prayer for Illum. Sermon Scripture
Sermon	Sermon	Sermon	Sermon Thanksgiving and Service Prayer	Sermon Service Prayer
Nicene Creed (sung as "Gloria") Dismissal of Non- communicants			Lord's Prayer Psalm Sung Dismissal (if no Communion)	Hymn of Response Dismissal/ Benediction

Rome: pre-1570	Luther	Calvin: c. 1542	Westminster fr. 1645	Rayburn
Liturgy of Upper Room [Always] Offertory	*Liturgy of Upper Room [Always]*	*Liturgy of Upper Room [Optional]* Collection of Alms	*Liturgy of Upper Room [Optional]* Offertory	*Liturgy of Upper Room [Optional]*
Preparation of elements Salutation and Sursum Corda		Intercessions Lord's Prayer	Invitation; Fencing	Invitation; Fencing Hymn
	Lord's Prayer			
	Exhortation	Apostle's Creed sung (as elements prepared)	Setting Apart Elements	Apostle's Creed
	Words of Institution	Words of Institution Exhortation	Words of Institution Exhortation	Words of Institution
Prayer of Consecration Kiss of Peace Fraction Lord's Prayer		Prayer of Consecration Fraction	Prayer of Consecration Fraction	Prayer of Consecration Fraction
Communion	Communion (w/ Hymns)	Communion (w/ Scriptures read)	Communion	Communion
Collect	Collect	Collect	Exhortation Prayer Psalm Sung	Praise Hymn
Dismissal Blessing	Aaronic Blessing	Aaronic Blessing	Benediction	Benediction

*The division of the liturgy into two main movements is historic for Presbyterians. Calvin's *The Forme of Prayers* has these two movements: The Liturgy of the Word, and The Liturgy of the Upper Room. This framework was in effect as early as the Second Century. As a result, though there is considerable variety of expression in basic liturgy, it has considerable continuity from country to country and century to century. Barkley further refines the Liturgy of the Word saying it "divides into two sections consisting of the Old Liturgy of the Word derived from the synagogue, basically the proclamation of the mighty acts of God, and the ... introduction, consisting of preparation to receive the Word. This was followed by the Liturgy of the Faithful, which is the response of the Faithful to the mighty acts of God, consisting of prayer for all men, a common confession of the church's faith, and union with Christ in a rite which contains the elements of thanksgiving, commemoration, communion …" (p. 41)). Thus, a Protestant service without communion is typically divided into The Preparation for the Word and The Proclamation of the Word (with a Response to the Word also common).

II. Specific Features of Historic Liturgies:

A. Varying divisions of worship structure in previous discussions

Calvin	**Barkley**	**Common Perceptions**
Liturgy of the Word	Liturgy of the Word	Opening "Stuff"
	Preparation	Choir and Singing
Liturgy of the Upper Room	Proclamation	Offering
		Sermon
	Liturgy of the Faithful	Benediction

Thanksgiving
Communion

B. Various emphases of the different worship traditions

    1. Calvin and Luther liturgies:
      Attempting to reflect New Testament Worship, the Reformers' liturgies were still an obvious reactive 'reflection' of the Roman liturgy. Calvin was strongly influenced by the worship style of Martin Bucer (more emphasis on sermon, reduction of ceremony, congregational involvement in worship, and Psalm singing), as well as other cultural influences. For instance, Calvin allowed Psalm singing but considered it a form of prayer, and yielded to anti-Catholic pressure to remove an assurance of pardon from his liturgy and the celebration of communion from weekly worship (though Calvin personally believed both of these excisions were mistakes and later regretted he had not been more insistent on their inclusion).

    2. Westminster liturgy
      Almost immediately the divines' exhaustive order was considered impracticable because of its length and detail. This order of worship quickly fell into disuse in England and was never accepted by the Scottish General Assembly in the original form. In fact, the Scottish adopting act which approved the *Directory for the Publick Worship of God* specifically stated that the *Directory* should "be no prejudice to the order and practice of this Kirk" (e.g., Scots resisted chapter-long and continuous readings, non-table communion, and the "long prayer" before the sermon).
      The Scots were reflecting the generic Reformation reaction against imposed liturgies. This mindset of liberty of practice within general principles of order created a taste for freedom and variety that Presbyterianism continues to value. At the same time, the lack of specific direction also created an inherent formlessness leading to confusing or competing worship emphases under which Presbyterianism continues to suffer. Most of the battles Presbyterians have waged regarding worship in succeeding centuries (including our own) revolve around how much freedom and how much form is proper for Biblical worship.

    3. Rayburn
      Distinctive Puritan influences (e.g., non-liturgical use of Lord's Prayer, non-insistence on "frequent" communion, and distaste for "uncommented" Scripture reading), <u>as well as</u> appreciation for liturgical tradition.
      Note the contribution of the Irish order of service which here followed the Opening Hymn of Praise with the following two options:

Confession	or,	Adoration
Pardon		Confession
Supplication		Pardon
		Supplication

      The Irish also typically followed the call to worship with "sentences" containing an affirmation of faith (e.g. Genesis 1:1; John 1:1-3; or, affirmations appropriate for the season of the Christian year). Calvin's service also opened with the Scripture sentence, "Our help is in the name of the Lord who made heaven and earth" (Psm. 124:8), so that "One's first thought in the presence of God is of his greatness and majesty, followed in the light of this, by a recognition of one's own

sinfulness and need" (Barkley, p. 43). This early-in-the-service affirmation of
faith also appeared in the first collect of the Roman rite.

Sources for the above comments include: John M. Barkley, *Worship of the Reformed Church* (John Knox, 1967); William D. Maxwell, *A History of Christian Worship* (1936; rpt. Baker, 1982); Donald Macleod, *Presbyterian Worship* (1965, rev. John Knox, 1980); John Hastings Nichols, *Corporate Worship in the Reformed Tradition* (Westminster, 1968); Robert G. Rayburn, *O Come Let Us Worship* (Baker, 1980).

  C. Various questions arising from the different worship traditions
    1. Who's right, given the differences in the traditions?
    2. What's out of bounds, given the commonalities in the traditions?
      The answers to these questions become accessible not when one tries merely to
      determine which forms (or, expressions of them) are right or wrong, but when one
      begins to discover elements of consistency among them that reflect Biblical principles
      transcending culture, time, and personal preference

III. Consistent Elements of Historic Liturgies
  A. The common flow (looking across the historic structures)
    1. Recognition of God's character
    2. Confession of our character
    3. Affirmation of grace
    4. Instruction for personal transformation
    5. Responding in Covenant faithfulness
  B. The consistent message: The Gospel re-presented

IV. Consistent Elements Reflected in Biblical Worship Patterns
  A. Old Testament patterns (Gospel anticipation)
    1. Sinai pattern (Deut. 5)
        a. God's character recognized (vv. 1-4)
        b. Man's character confessed (v. 5))
        c. God's grace affirmed (v. 6)
        d. Instruction for personal transformation (vv. 7-31)
        e. God's call to covenantal response (vv. 32-33)
    2. Temple pattern
        a. God's character recognized (Ex. 40 and Lev. 1 re: Temple entry, e.g. Psm. 24,
            134; cf. Jn. 1:14)
        b. Man's character confessed (Purification offering)
        c. God's grace affirmed (Purification offering)
        d. Instruction for personal transformation (Ascension offering)
        e. God's call to covenantal response (Fellowship offering)
    3. Prophetic pattern
        Isaiah 6:1-10 (cf. Jer. 1:4-10; Ezek. 1:26ff.)
        a. God's character recognized (vv. 1-4)
        b. Man's character confessed (v. 5)
        c. God's grace affirmed (vv. 6-7)
        d. Instruction for personal transformation (v. 8)
        e. God's call to covenantal response (vv. 9-10)
  B. New Testament patterns (Gospel fulfillment)
    (Note: No church service is explicitly described. This may reflect Scripture's own intention to
    guide us by transcendent Gospel principles rather than time-locked cultural forms/preferences).
    1. Individual worship (Rom. 12:1-8)
    2. Epistle structure (e.g., Ephesians: God's character, human need, God's gracious
      provision, instruction in godliness, call to faithfulness)
    3. Eschatological worship (Rev. 4-5; 19:1-10)

V. Basic Philosophy of Worship Form
>   A. The worship of the church is a re-presentation of the Gospel
>   (Liturgy by word re-presents; and, Sacrament by symbol re-presents)
>   B. Corporate worship reflects the purposes of the Gospel in our personal realities (Bringing
>   glory to God; and, good to God's people)

So many questions and battles are addressed by this understanding that <u>corporate worship is nothing
more and nothing less than a re-presentation of the Gospel in the presence of God and his people for his
glory and their *good*</u>.

The *glorification* of God requires us to honor his divine attributes and mighty acts (Psalm 150: 2), and to
rejoice in them (Deut. 12:12).

The *good* of God's people requires worship that promotes their love (I Cor. 14:1), encouragement
(14:3), instruction (14:3-6), mutual edification (14:12, 26-28), thanksgiving (14:16), witness (14:16, 23),
and conviction (14:24-25).

This *Gospel* perspective will not allow us to segregate concerns about God's glory and his people's
good, and thus grants much aid regarding values that sometimes seem to be in tension in our worship
practices/decisions. A Gospel priority will always requires us to balance reverence and relevance,
transcendence and transparency, liberty and law, elevation and engagement, sobriety and joy, classical
and common expression. <u>When our question is, "How can we balance all of these?" then we should not
neglect to consider whether what we are doing is consistent with our understanding of how we would
present the Gospel in this context.</u>

Such a perspective leads us to understand that decisions about whether a church's approach to worship
should be low or high, contemporary or traditional, simple or sophisticated, or simply eclectic is not
merely a matter of arbitrary rule ("I've decided …"), personal taste ("It's what I like …"), church
tradition (It's what we've always done), or cultural preference ("It's what the people find acceptable or
enjoyable …"), but is rather a direct response to that church's <u>biblical</u> mission, call, and purpose (which
have legitimate variations). <u>Always we are required to consider how we may re-present the Gospel so as
to bring the most glory to God *and* good to his people. This will require (as the Gospel always does) that
we abandon no essential that declares the glory of God, and ignore no means that rightly ministers to
"the necessities and capacities" of the people.</u>

>   C. Worship issues this philosophy must address (Which values can we reject?)
>   1. Structured vs. free
>   2. Traditional vs. relevant
>   3. Objective vs. subjective
>   4. Doxological vs. delightful (Note: *WCF* and *WSC* #1)
>   5. Solemn (dignified) vs. celebrative (joyous)
>   6. Transcendent vs. accessible
>   7. Vernacular vs. excellent
>   8. Emotional vs. cognitive
>   9. Dialogical vs. proclamatory
>   10. Orthodox vs. contextualized
>   11. Saved- vs. seeker-oriented

Note there is Biblical warrant for <u>each</u> of these characteristics in the presentation of the Gospel. The church tends to go to war with itself when it attempts to eliminate any one of the elements in these tandems with regard to worship form, structure, expression, prayer, preaching, music, translation, etc.

VI. The Aspects of a Worship Service:

    A. Gospel in form (Note: the consistency of the presence <u>and</u> order of these aspects of worship across the historic liturgical traditions. What is normative about the order should be determined not by human tradition but by what makes the Gospel most accessible to the mind <u>and</u> heart.)

        1. Adoration (Praise of God's character and affirmation of His call)

        2. Confession (Acknowledgment of our sin and failure to honor Him)

        3. Assurance (Promise of God's grace upon repentant)

        4. Thanksgiving (Praise and thanks for God's grace)

        5. Intercession (Prayer for God's further grace in our and others' lives)

        6. Instruction (Application of God's Word to conform us to his purposes)

        7. Charge and blessing (Call to new obedience in the power of grace)

Since the worship service in its essence is a "re-presentation" of the Gospel, then the thought, flow, timing, and order of each aspect of the service need to reflect appropriately how both thought and emotion are affected by prior and subsequent Gospel aspects. (E.g., Jarring movements from high praise to abject confession may make logical sense, but may not adequately weigh the time and consideration the heart (including the emotions) needs to adjust to the different aspects of the Gospel – creating the impression that our hearts do not have to be in our worship.)

    B. Purposeful in format

        1. Often the aspects of the service are related to a single topic (usually connected to the season, sermon, or some other instructive purpose; esp. an attribute of God or the Gospel such as King, shepherd, unmerited favor, wideness of mercy, etc.).

        2. As long as its Gospel purpose is fulfilled, each aspect of the service may be expressed through a variety of worship components. Corporate confession may be expressed through

                a. Pastoral prayer (form or extemporaneous)

                b. Private prayer

                c. Unison prayer (ancient or contemporary)

                d. Responsive reading

                e. Scripture reading

                f. Corporate hymn of confession

                g. Solo with appropriate message

                h. Choral piece

                i. Other? Such as sentence prayers?

Often worship becomes stifled when particular aspects of worship are arbitrarily or traditionally limited to expression through particular components of worship.

VII. The Components of a Worship Service:

    A. Calls (Scriptural, pastoral, choral, congregational, responsive, etc.)

    B. Prayers (Collects, forms, Scriptures, extemporaneous, hymns as per Calvin)

    C. Readings (Pastoral, congregational, choral, antiphonal, responsive, etc.)

    D. Music: hymns, solos and choral pieces

    E. Offerings and collections

    F. Benedictions and charges
    G. Transitions [Explanations and rubrics (i.e., instructions)]
    H. Sermon
    I. Sacraments
    J. Other ? e.g. Fellowship, Testimonies …? Was the Westminster list intended to be exhaustive?
    [Cf. oaths, vows, fastings (*WCF*, 21.5; 22.1, 5); hearing of the Word, church government and
    discipline, the ministry and maintenance thereof (*WLC* #108).]

History and Scripture reflect much freedom regarding the use of worship components that express the aspects of our liturgy. At the same time, the precedent of Scripture and history should guide us to maintain the aspects of our liturgy in a form that re-presents the Gospel and reinforces our mission for the glory of God and the good of His people.

VIII. Concerns for the Components
    A. Calls to worship
        1. Not a Scripture in general; but a "call-to-worship" (an imperative of praise calling
           God's people to praise Him in the light of His character or actions; <u>not</u> simply a
           reading about God or some aspect of the Christian life *unless* an extemporized call to
           worship is affixed—see quote below from Rayburn pp. 176-7).
        2. Typically brief (an opening line or <u>few</u> verses--see traditional liturgies and opening
           lines at beginning of old *Trinity Hymnal*).
        3. Said with face up, eyes up, hands up (usually memorized).
        4. Setting tone and enthusiasm for worship and adoration of God.
    B. Prayers
        1. Appropriate in content, tone, expression for the aspect of the Gospel being related
         (note the different tonalities and expressions for contrition, adoration, intercession, etc.).
        2. Eyes down, face <u>up</u>, voice up.
        3. Length and expression appropriate for the people.
         (see quote below from Rayburn, p. 198)
    C. Readings
        1. Traditional liturgy: OT (Psalm) -Epistle -Gospel (for the homily)
        2. Gospel liturgy (Readings: adoration, confession, assurance, thanks,
           instruction)
        3. Expression (i.e., intonation) should reflect content
             a. Charged conversational tone; say the assurance with warmth, etc.
             b. Not "preacher voice", not Sinai, not theatrical.
             c. Reverent but reachable; Emphasize verbs and modifiers.
        4. Become as familiar as possible with phrasing and pronunciation.
        5. Response and instructional readings prepared ahead of time (use finger to mark
           progress when you look up to "ladle" the words or check on the next aspect of the
           service to come).
    D. Hymns
        1. Introducing them
        What to say:
             a. Page number (repeat); and, title or opening line.
             b. Transition by tying key terms of a preceding aspect of the service to a key
              thought about the hymn (viz. "weaving" the service together).
             c. Key thoughts about the Hymn could include its
               1) Title

           2) History (hymn, tune, writer or situation)
           3) Content or wording (a key phrase)
           4) Purpose in the service
    2. Leading them
      What to do:
        a. Look as if the singing is a heavenly gift, not a dentist's appointment — your facial expression should show content.
        b. Remember to lead - head up, "ladle", start phrases, really sing
        c. Try not to back away.
        d. Look out frequently during singing.
        e. Don't use the word "stand" until you intend for the congregation to stand; keep them seated until the right moment by looking at them confidently. Check with the organist to know what kind and length of a musical lead-in will introduce the hymn (a verse played entirely through or just a modulation of the first or last bars of the hymn).

  E. Other components
    1. Connected by "rubrics" and explanatory transitions (see Rayburn quote below from p. 164)
        a. Content based on "weaving" of prior and following aspects wording, content, and purpose
        b. Presentation: Face up (look up the numbers before; mark pages).
        c. Length: Brief - not a sermon, minimal instruction.
    2. Experimental uses of music for transition ("seamless worship"):
        a. Under Scripture, prayers, readings, preaching.
        b. Responses to Scripture, prayers, readings, preaching.
        c. Linking Scripture, prayers, readings, preaching.
    3. Benedictions and charges:
        a. Not prayers.
        b. Eyes, hands, and voice up.

IX. The Intangibles of Worship:
  A. Flow, rhythm, pace concerns: (for inspiration, emotion, attention and interest)
    1. "Adoration" to "confession" (Oft helped with inserted "affirmation of faith" or explanation of why God's adored attributes lead us to humble ourselves before him-- see Irish liturgy historical precedent)
    2. Too …
        long sitting or standing
        much or little singing
        much up and down movement
        long (much praying)
        much up and down movement
        formal or informal (prayers, wording, manner, service forms)
        familiar or unfamiliar (music, prayers, service forms)
        archaic or modern (music, prayers, service forms)
    3. Pragmatics
        a. Standing before preaching often wise (wake up some way)
        b. Long prayer considerations (cf. Rayburn, p. 198);
        c. Archaic vs. reverential vs. conversational language

(Worship has an obligation to <u>lead into</u> the transcendent not <u>separate</u> the worshipper from it; these are matters of character and spirit more than of rules and correctness)

      d. Congregational intensity requires leader involvement.

      e. Consistent worship intensity requires degrees of both spontaneity and familiarity.

  B. Creativity vs. novelty concerns

      1. Routine vs. rut (Pattern of respect vs. thoughtless repetition)
        (see quote below from Rayburn p. 163)

      2. Variety vs. surprise

      3. Honored traditions vs. vain repetitions (e.g. "Thus far the Word of God ...," "Grace to you and peace from God the Father and the Lord Jesus …,""Lord's Prayer," etc.).

Salutation:	*Kyrie eleison*:
Minister: The Lord is with you.	Lord have mercy.
People: And with your spirit.	

Sursum corda:
    Minister: Lift up your hearts.
    People: We lift them up unto the Lord.
    Minister: Let us give thanks unto the Lord.
    People: It is meet and right so to do.

Collect (fr. collecta - "a gathering together" in form prayer) example:
Almighty God, unto whom all hearts are open, all desire known and from whom no secrets are hid; cleanse the thoughts of our minds by the inspiration of Thy Holy Spirit that we may perfectly serve Thee, and worthily magnify Thy Holy Name, through Jesus Christ, our Lord.

X. Sacraments Special Concerns

  A. Baptism

      1. Placement in service to minimize discomfort and disruption (No need to have parents trying publicly to control child during the hymn, explanation, preparation, etc.)

      2. Water temperature

      3. Minister holding baby (various philosophies)

      4. Kneeling adult

  B. Communion

      1. Take small piece of bread if more to say

      2. Separate cup trays with lower finger

XI. Helpful Thoughts on Misc. Worship Concerns

  A. Types of prayer (applies also to preaching, hymnody, etc.)

    "He who never uses a form in public prayer casts away the wisdom of the past; he who will only use forms casts away hope of utterance to be given by the Spirit at present." (Maxwell, p. 181).

  B. Order of Worship Variety Needed

    "Worship can hardly be structured and led so that the human spirit will fall readily into the same pattern again and again. This is so even if the minister uses printed captions to keep the people aware of the significance of the corporate acts of worship in which they are participating. The minister who prepares the order of worship will find that his own spirit does not easily adjust to conformity to a predetermined scheme each week even if he has himself originally established the structure. This is not to say that the order of

worship should be prepared without serious concern for the proper direction and movement of the common worship. Indeed we are emphatically urging just such a concern. Our point is simply that we should avoid a rigid structure with neatly stated divisions which are the same Sunday after Sunday." (Rayburn, p. 163)

C. Types of connection needed between service components

"It is very important that those who have recently become Christians, or those in the congregation who may have been Christians for many years but have little or no instruction in worship, should be psychologically prepared to move smoothly from one part of the service to the next. Moreover, they must be able to fully understand the significance of what they are called upon to do. For example, if a unison confession of sin is noted as the next item in the service, it may have little meaning for them, unless the reason for it is explained briefly. With the proper brief rubric it may become exceedingly significant. Again, unless it is perfectly obvious (and this is rarely the case), a brief explanation concerning the reason a particular hymn has been chosen to be sung will always be helpful, especially for those who have little familiarity with hymnody. Such explanations should not be little sermonettes. As such they could easily interrupt the movement of the service. They should serve only to make the singing of a particular hymn more meaningful." (Rayburn, p. 164).

D. Nature of a call to worship

"Another word of caution should be given concerning the call to worship. It must contain a clear invitation to worship. A Scripture verse which contains some significant truth is not sufficient in itself …. If one is to use such a verse in connection with the beginning of a worship service, he should add his own words to make it a call." (Rayburn, pp. 176-7).

E. Nature and length of pastoral prayer

"Several problems are before us in considering this part of the service. One of them is the length of most pastoral prayers. It would seem that many ministers have not realized that when they are leading a congregation of worshippers in prayer they are not demonstrating their own personal powers of intercession, but they are actually to be providing the member of the congregation with the very words with which they are to join in offering up petitions to God." (Rayburn, p. 198)