**CHRISTIAN WORSHIP - THEOLOGY AND PRACTICE**

Session 10

**Rethinking Worship for the New Millennium**

Lecture 7

Development of Christian Worship

1. Four Principles of Worship and Culture

(Source: Lutheran’s Nairobi Statement on Worship and Culture)

1. Worship is transcultural
* Not limited by culture specifics
* Trinitarian
* Songs
* Doxa: evoked and commanded
1. Worship is contextual
* The gospel is rooted in the culture
1. Worship is counter-cultural
* The gospel subvert the culture it encounters
* The gospel is the stumbling block
* Fruit of the Spirit is counter-cultural
1. Worship is cross-culture
* Worship is a gathering of people of diverse background (ethnic, economic, etc.)

Dialectic tensions are to be maintained among these principles

* We are to be “in the world but of the world.”
* We are to prevent the formation of different “camps.”
1. The Development of Worship

catholic mass was counter-culture

* Liturgical (liturgy = work of the people)
* Logical and gospel flow

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| Order | Significance |
| **Preparation** | Prelude to encountering God* Evoking:
	+ the theme of the day
	+ the text of the day
* Reflection
* Reading the hymns to be sung
* Songs
* Leading to silence
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| Invocation | We are called to worship* I did not choose to be here
* I was called long ago by God
* The making of the “cross” 🡪 I am dying daily
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| Confession / Absolution | * Recognition that we are unworthy
* Overwhelmed by the presence of God
* “Do not be afraid”
* Public Confession
	+ In bondage of sin and I can’t free myself
	+ Have sinned in thoughts and in deeds
	+ Loving God and neighbors as I should have
	+ Things done and things not done
* Public Absolution: announcement of for the forgiveness of sin
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| Introit(for the entrance into God’s presence) | * Ps 24: pilgrim entrance into the presence of God
* Grand praise hymns
* Great joy in entering into God’s presence
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| Kyrie eleison(Lord have mercy) | * Have mercy on us that we can be a church
* Unity
* Ps 122
* Trinitarian in worship
* North American worship inbalance:
	+ God—vague
	+ Christ—conservative
	+ Spirit—charismatic
* Symbols of Trinity (all present)
	+ Cross one into the other
	+ Triadic
	+ Fire / heat / light
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| Gloria in excelsis | * Outburst of praise as worshippers enter into the presence of the Trinity
* Sing “Glory to God” for who he is and what he has done for humankind.
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| 40:52-50:26 |  |
| Collect | * Collect (prayer) the theme of the day
* Lectionary: entering the life of Jesus (ordinary time)
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| **The Word** |  |
| First Testament Lesson | * Our root
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| Psalter | * At the instruction of Paul in Eph and Col, “Speak to one another in psalms, hymns and spiritual songs . . .”
* Modern funeral: lack of grieving to release what is bigger than ourselves
* “Praise and Worship”: we have to praise for . . . or because. . .
* Kallistos Ware: Prayer is listening to the conversation of the Trinity
* Imprecatory prayer: “dashing the baby against the rock” etc. 🡪 something I feel, not something that God approves.
* Holy War 🡪 to lead Israel not to fight, for the purpose of purification. “Red Sea” is the only true Holy War in the First Testament; all Israelites’ wars are for looting and revenge
* In the First Testament, Israel is to be moved by God from the world’s violence, Jerusalem is the City of Peace:
	+ David was not allowed to build the Temple because he was a man of war
	+ Solomon—Shalom man built it
* Humanity perpetuate in violence, economic inequality, etc.
* Worship takes us away from Baal (master)
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| Epistle Lesson |  |
| Gradual | * Moving to the Gospel—encountering Christ
* “. . .to whom shall we go, you have the words of eternal life” (Jn 6:68)
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| Gospel Lesson | * Surrounded:

Reader: “the reading is taken from the gospel according to . . .”Congregant: “Glory to you Lord.” The textCongregant: “Praise to you, O Christ.”* Christ is the high point, the reader read in the middle of the congregation, signifying that Christ is in our midst
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to be continued . . .