**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 |
| 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 |
| 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 |
| 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 |
| 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 |
| 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. |
| 40:52-50:26 |  |
| Collect | * Collect (prayer) the theme of the day * Lectionary: entering the life of Jesus (ordinary time) |
| **The Word** |  |
| First Testament Lesson | * Our root |
| 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) |
| Epistle Lesson |  |
| Gradual | * Moving to the Gospel—encountering Christ * “. . .to whom shall we go, you have the words of eternal life” (Jn 6:68) |
| Gospel Lesson | * Surrounded:   Reader: “the reading is taken from the gospel according to . . .”  Congregant: “Glory to you Lord.”  The text  Congregant: “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 |

to be continued . . .