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Renewal of worship through the discovery and recovery of the African-American liturgical tradition

Denzil D. Holness
Interdenominational Theological Center

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RENEWAL OF WORSHIP THROUGH THE DISCOVERY AND RECOVERY OF THE AFRICAN-AMERICAN LITURGICAL TRADITION

By

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A Dissertation submitted to the faculties of the schools of The Atlanta Theological Association in partial fulfillment of the requirements of the degree of Doctor of Ministry at The Interdenominational Theological Center May 1991
ABSTRACT

The need at Central Christian Church was for the renewal of its worship life in terms of the discovery and recovery of its African-American liturgical heritage from which it had become alienated. Consequently, the goal of this project was to effect such a renewal through the process of acquiring a critical knowledge and understanding of African-American worship, our denominational worship tradition as well as a biblical and theological understanding of worship which functioned as a normative and critical guide in the process of renewal.

The Petrine understanding of the church as expounded specifically in the pericope, 1 Peter 2:4-10, and generally in the entire epistle, was the basis for our biblical and theological understanding of worship.

Methodologically, this project on renewal involved the use of workshop sessions designed to facilitate the acquisition of a biblical and theological understanding of worship and our worship traditions as well as to facilitate attitudinal and behavioral changes in the participants and to increase the meaningfulness of the worship experiences to them.
It also involved the planning of two types of worship services -- one culturally affirming, the other non-culturally affirming. Results from the workshop experiences confirmed the hypotheses that the workshop sessions would facilitate the acquisition of a biblical and theological understanding of worship, as well as a critical knowledge and understanding of African-American worship, and worship in our denominational tradition; and that they would effect some behavioral and attitudinal changes in the participants as well as increasing the meaningfulness of the worship experiences to them.

However, the results of the worship experiences did not provide support for the hypothesis that the culturally affirming worship service would have been experienced as being more meaningful, satisfying and appealing to non-members. While the recommended changes were in the direction of the recovery and affirmation of the African-American liturgical heritage, the results suggested the emergence of a bi-cultural type of worship at Central. The bi-cultural path, then, seems to be the path to a meaningful, satisfying, and appealing worship experience at Central.

Although this project has provided added confirmation of the need for an ethnic group to recover and affirm its liturgical heritage, its chief contribution to attempts to renew worship in the African-American liturgical tradition seems to be its demand for a critical re-examination of the stereotypical assumptions about African-American and Euro-American liturgical traditions and worship styles.
Certain improvements are suggested in terms of data gathering relative to the workshop experiences as well as question construction relative to the evaluation of the worship service.
ACKNOWLEDGEMENTS

I would like to express my deepest appreciation to the members of my dissertation committee: Dr. Melva W. Costen, Dr. Temba Mafico, and Dr. Noel Erskine.

I am deeply indebted to Dr. Costen whose insightful address on liturgical renewal in the African-American liturgical tradition suggested the title and conceptual framework for this project. Moreover, as my advisor she was an unfailing source of guidance, inspiration, and encouragement to me.

Throughout this project Dr. Mafico has been a source of priceless help and inspiration to me. His firm, unrelenting but caring insistence on the highest standards of scholarship spurred me on towards the realization of scholarly excellence in this dissertation.

I am also deeply indebted to Dr. Erskine whose incisive and disturbing criticism forced me to ground this project biblically and theologically in the Petrine understanding of worship. The exegetical task was demanding and painful; but it gave birth, in the fullness of time, to prized theological understandings and insights—a source of profound and lasting joy to me!

To the fine members of Central Christian Church I am also deeply appreciative. Without their enthusiastic support, cooperation, sacrificial participation, prayers and encouragement this project would not have been undertaken and brought to fruition.
Finally, I am indebted to my wife, May, and our children --Jackie, Delvall and David-- who were supportive of me throughout this project and without whose sympathetic understanding and encouragement it would have been doubly difficult to complete.

To God be the glory!
# TABLE OF CONTENTS

<table>
<thead>
<tr>
<th>Chapter</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>I. INTRODUCTION: AN OVERVIEW OF PROJECT</td>
<td>1</td>
</tr>
<tr>
<td>II. RENEWAL AND CONTEXT</td>
<td>6</td>
</tr>
<tr>
<td>Central Christian Church</td>
<td>6</td>
</tr>
<tr>
<td>III. RENEWAL AND REVIEW OF LITERATURE</td>
<td>11</td>
</tr>
<tr>
<td>Renewal in the African-American Tradition</td>
<td>11</td>
</tr>
<tr>
<td>IV. RENEWAL AND THEOLOGY</td>
<td>27</td>
</tr>
<tr>
<td>Introduction</td>
<td>27</td>
</tr>
<tr>
<td>A Critical Analysis of 1 Peter 2:4-10</td>
<td>39</td>
</tr>
<tr>
<td>Worship as a Cultic Response</td>
<td>49</td>
</tr>
<tr>
<td>Worship as a Non-Cultic Response</td>
<td>55</td>
</tr>
<tr>
<td>Conclusion</td>
<td>57</td>
</tr>
<tr>
<td>V. RENEWAL AND WORSHIP IN THE AFRICAN-AMERICAN TRADITION</td>
<td>59</td>
</tr>
<tr>
<td>African-American Worship and African-American Life and Culture</td>
<td>59</td>
</tr>
<tr>
<td>Koinonia Heritage</td>
<td>60</td>
</tr>
<tr>
<td>African-American Music Heritage</td>
<td>62</td>
</tr>
<tr>
<td>Liturgical Freedom Heritage</td>
<td>64</td>
</tr>
<tr>
<td>Holistic Heritage</td>
<td>65</td>
</tr>
<tr>
<td>Diakonia Heritage</td>
<td>66</td>
</tr>
<tr>
<td>Theological Heritage</td>
<td>68</td>
</tr>
<tr>
<td>Chapter</td>
<td>Page</td>
</tr>
<tr>
<td>---------</td>
<td>------</td>
</tr>
<tr>
<td>VI.</td>
<td></td>
</tr>
<tr>
<td>RENEWAL AND WORSHIP IN OUR DENOMINATIONAL TRADITION (The Christian Church)</td>
<td>70</td>
</tr>
<tr>
<td>Worship and Our Emphasis Upon Unity and Restoration</td>
<td>70</td>
</tr>
<tr>
<td>Liturgical Order Heritage</td>
<td>70</td>
</tr>
<tr>
<td>Lord's Supper Heritage</td>
<td>76</td>
</tr>
<tr>
<td>Evangelism Heritage</td>
<td>78</td>
</tr>
<tr>
<td>Baptist Heritage</td>
<td>79</td>
</tr>
<tr>
<td>Theological Heritage</td>
<td>82</td>
</tr>
<tr>
<td>VII.</td>
<td></td>
</tr>
<tr>
<td>A PSYCHOLOGY OF WORSHIP: A FUNCTIONAL PERSPECTIVE</td>
<td>87</td>
</tr>
<tr>
<td>Worship and Human Needs</td>
<td>87</td>
</tr>
<tr>
<td>Liturgical Change and the Need for Identity</td>
<td>94</td>
</tr>
<tr>
<td>VIII.</td>
<td></td>
</tr>
<tr>
<td>RENEWAL AND METHODOLOGY AT CENTRAL</td>
<td>100</td>
</tr>
<tr>
<td>The Church as a Group and a Social Institution</td>
<td>100</td>
</tr>
<tr>
<td>Change from a Group Dynamic's Perspective</td>
<td>100</td>
</tr>
<tr>
<td>Change from an Institutional Perspective</td>
<td>102</td>
</tr>
<tr>
<td>Reflection on Liturgical Change</td>
<td>104</td>
</tr>
<tr>
<td>Workshop Sessions</td>
<td>106</td>
</tr>
<tr>
<td>IX.</td>
<td></td>
</tr>
<tr>
<td>RENEWAL AND EVALUATION</td>
<td>118</td>
</tr>
<tr>
<td>Results of Workshop Experiences</td>
<td>118</td>
</tr>
<tr>
<td>Worship Service No. 1: Analysis of Results</td>
<td>120</td>
</tr>
<tr>
<td>Worship Service No. 2: Analysis of Results in Terms of Criteria</td>
<td>132</td>
</tr>
<tr>
<td>A Comparison of Both Worship Services for Both Groups in Terms of Criteria</td>
<td>134</td>
</tr>
<tr>
<td>X.</td>
<td></td>
</tr>
<tr>
<td>CONCLUSION</td>
<td>137</td>
</tr>
<tr>
<td>APPENDIXES</td>
<td>141</td>
</tr>
<tr>
<td>BIBLIOGRAPHY</td>
<td>184</td>
</tr>
</tbody>
</table>
LIST OF TABLES

1. Comparison of Worship Services in Terms of Criteria for Both Groups 136
"Christian Church" as used in this paper is a specific religious group whose identity is tied to a nineteenth century American reform movement known as the Restoration Movement whose primary mission was the union of all Christians.

Culturally affirming type of worship is that which is grounded in and affirms the liturgical heritage of a particular ethnic group.

Diakonia defines the life of service of the scattered servant community.

Koinonia defines the life of mutual sharing and edification of the gathered triune community.

Non-culturally affirming type of worship is that which is not intentionally grounded in the liturgical heritage of a particular ethnic group.

Renewal of worship is defined as the process of acquiring a critical knowledge and understanding of our worship tradition in order to facilitate a change to a culturally affirming type of worship.

Worship is understood as the response of the called-out community to the triune God (see details in Chapter IV).
CHAPTER I

INTRODUCTION: AN OVERVIEW OF PROJECT

Renewal of worship, as the process of acquiring a biblical and theological understanding of worship as well as a critical knowledge and understanding of our worship traditions in order to facilitate a change in our type of worship, necessarily takes place within a particular context. That context is Central Christian Church. Within this context, renewal involves a process of recovery—the process of reclaiming, reappropriating and reaffirming the African-American worship heritage. As a conscious, intentional process, recovery presupposes some type of alienation from that heritage. In Chapter II, Renewal and Context, I will examine this problem in terms of Central's setting, history, theological identity, polity and need.

But renewal as a process of recovering and affirming the African-American worship heritage, is informed by attempts at liturgical change and renewal in the African-American liturgical tradition. In Chapter III, Renewal and Review of Literature, I will make a selective review of the literature on renewal in that tradition in terms of the following issues: renewal and African-American culture; renewal and the Spirit; renewal and music, renewal and
norms, renewal through discovery and recovery; and renewal and con-
gregations.

But renewal is not only a process of recovery, it is also
a process of discovery—a process of acquiring a biblical and
theological understanding of worship. A theology of worship functions
not only as a normative and critical guide in the renewal process,
but helps to make the experience of worship more meaningful. In
Chapter IV, Renewal and Theology, I will develop a theology of worship
grounded in the Petrine understanding of the church as expounded
specifically in the pericope, 1 Peter 2:4-10, and generally in the
entire epistle. This assumes a necessary relationship between ec-
clesiology and liturgy; between the nature of the church and Christian
worship.

This discovery involves a critical knowledge and understanding
of worship in the African-American tradition. This worship heritage,
with its particular characteristics and style, is a function of
African-American life and culture. In Chapter V, Renewal and Worship
in the African-American Tradition, I will explore the nature of
that culture, life and worship.

This discovery also involves a critical knowledge and under-
standing of worship in our denominational tradition. In Chapter
VI, Renewal and Worship in Our Denominational Tradition (The Christian
Church), I will develop the thesis that worship in this tradition
has been shaped primarily by the twin emphasis upon unity and restoration in our denominational history. Specifically, five aspects of this worship heritage are examined; namely, order or worship, communion, evangelism, baptism and theology.

But renewal is not only a process of discovery and recovery; it is also a type of change! The type of change envisioned at Central is the development of a culturally affirming, meaningful, satisfying, and appealing type of worship. This type of worship is not only grounded in the twin process of discovery and recovery. It is also grounded in a psychological understanding of worship. In Chapter VII, A Psychology of Worship, I will develop the thesis that worship, as a cultic response of the community called into being by the triune God, is a formalized and ritualized method of meeting essential human needs. Psychologically, then, liturgical change and renewal is necessarily designed to meet human needs. In the context of alienation from one's liturgical heritage, a culturally affirming type of worship is designed to meet the need for identity which is inseparable from the need for self-esteem, meaning, and community.

Renewal is also a process of change. In Chapter VIII, Renewal and Methodology at Central, I assume that the church as a community called into being by the triune God has both a group life and an institutional form. Hence, the dynamics of change affecting groups and institutional forms may be legitimately applied to the church.
in its attempt to renew its worship. I will make some assertions, then, about the nature of liturgical change and renewal in the light of these two perspectives on change. It is this understanding of liturgical change that undergirds all the worship sessions of this project.

Finally, renewal of worship is not only a process of discovery and recovery. Neither is it only a process of change as well as a type of change. It is also a process of evaluation. In Chapter IX, Renewal and Evaluation, I will make a critical examination of the results of the workshop experiences in order to determine the extent to which the workshop sessions facilitated the acquisition of a biblical and theological understanding of worship as well as a critical knowledge and understanding of African-American worship and worship in our denominational tradition as measured by the pre-workshop and post-workshop survey scores. I will also make a critical examination of the extent to which those experiences facilitated any change in the participants' attitudes and behavior in worship and whether those experiences made worship more meaningful to them as measured by the results of the evaluation of the worship experiences.

Finally, in Chapter IX I will examine the results of the two experimental worship services in terms of their type and the criteria of cultural affirmation, meaningfulness, satisfaction and
appeal as measured by the length of the evaluation of the worship service experiences. Thus, Chapter IX is a critical examination of both the workshop and worship experiences.

In the concluding chapter I will share my reflections on the new type of worship in contrast with the pre-workshop type which has resulted from the renewal process at Central, as well as sharing my feelings about and reactions to the entire process.
CHAPTER II

RENEWAL AND CONTEXT

Central Christian Church

Setting

Central Christian Church is located in a middle class residential community in southwest Atlanta. More specifically, Central is located at the corner of Dodson Drive and Campbellton Road. The Greenbriar Mall, a major shopping center, is about one mile away. Along Campbellton Road, one will find the usual complex of businesses--fast food restaurants, clubs, convenience stores, beauty parlors, barber shops, liquor stores, etc. There are several apartment complexes in the immediate area, but Central is surrounded by houses. This is the geographical and sociological setting of Central—a setting including signs of growth and decline.

History

Central is a historic church. It was founded in the spring of 1889 and has the distinction of being the oldest of the five churches in the neighborhood. The other churches are Baptist, Methodist and two non-denominational churches of recent origin, with roots in the charismatic and faith movements. Given its distinction and
strategic location, Central has the potential of playing a significant role in the life of this community.\(^1\)

**Identity**

Theologically, Central Christian Church is grounded in a conservative tradition. It belongs to a group that

\[\ldots\] accepts the Holy Scriptures as divinely inspired, alone and all-sufficient as the revelation of the will of God for mankind and of Christ and His gospel. They believe that the basic pattern for the church is revealed in the New Testament and that it is the duty of every faithful follower of Christ to restore and maintain that pattern. In the midst of the divided Christian world they consider themselves to be Christians only, but not the only Christians. They are deeply concerned for the unity of all Christians and are working zealously for the attainment of the great hope of Christendom—'Unum Corpus in Christo.'\(^2\)

This, then, defines our theological identity—a strong commitment to biblical authority, to a restoration of the New Testament church, and to the unity of all Christians. This twin emphasis upon restoration and unity is rooted in its distinctive history.

Historically, the Christian Church is the child of a nineteenth century American reform movement whose primary mission was the union of all Christians. This goal of the unity of all Christians is possible and attainable through the restoration of the New Testament (apostolic) Church. This is one of the distinctive contributions of this movement. As two of its historians put it:

\(^1\)Dodson Drive was named in honor of the founding pastor of Central Christian Church, Hamilton C. Dodson.

The initial impulse of the movement . . . was a desire for the union of all Christians in one undivided Church by the restoration of the primitive faith and practice as exhibited in the New Testament. It is impossible to separate the two factors, union and restoration.3

Polity

Structurally, Central has an official board, twelve committees and two social service organizations. Functionally, the board (a legal entity) is responsible for legal and policy matters. It is responsible to the congregation whose approval it must obtain for making major decisions affecting the congregation. The committees (missions, finance, Christian education, etc.) are chaired by persons who are members of the Planning Committee. This committee, chaired by the pastor, is responsible for short- and long-term planning. Our committee system was designed to foster and facilitate a high level of involvement in the ministry and mission of the Church.

Given our present membership of about 120 members, it is not surprising that there is a high degree of intimacy among our members. This is further facilitated by our regular fellowship dinners, Sunday morning breakfasts, Wednesday evening Bible study and prayer meetings, weekly choir rehearsals, Sunday School meetings, and auxiliary organizations' meetings.

Recurrently, some of our core members have expressed the following feelings about our worship service: "It is too formal,

rigid, cold, predictable and unsatisfactory. We need to leave room for the Spirit." To understand this intermittent expression of dissatisfaction, one must keep in mind this fact: Central was an all-white congregation which decided to stay and minister to the community when it began changing from all-white to an integrated one in the sixties. As more middle class Blacks became members of this congregation and denomination, they became victims of their twin forces of alienation and assimilation.

As used here, the term alienation is the unconscious process of separation from the beliefs, values, and practices of one's cultural and religious heritage; assimilation is the unconscious process of absorbing the beliefs, values, and practices of another group's cultural and religious heritage. More specifically, it is assumed that at Central, Blacks became alienated from their African-American religious and cultural heritage and assimilated the Euro-American one.

Was this inevitable? According to Miles: "There is a sociological premise that states that when a majority racial culture and a minority racial culture are brought together in close proximity, the major culture will absorb the minority culture in time."4

Need

Our need at Central, then, is for a renewal of worship not only in the context of alienation, but in the context of ignorance of a biblical and theological understanding of worship as well as

4Rodolphus Miles, Jr., "Ministry of a White Clergyperson to a Predominantly Black Congregation" (D.Min. diss., Columbia Seminar, 1979), 6.
ignorance of our worship traditions—worship in the African-American tradition and worship in our denominational tradition. Within this double context of alienation and ignorance, renewal of worship means the acquiring of a biblical and theological understanding of worship as well as a critical knowledge and understanding of our worship tradition in order to facilitate a change to a culturally affirming type of worship. This is the goal of this project.

The operative assumption here is that a culturally affirming type of worship will be more meaningful, satisfying, and appealing (to non-members) than a non-culturally affirming one because it meets an ethnic group's need for identity which is inseparable from the needs for a positive self-image, meaning, and community.5

In my attempt to effect renewal at Central, I am indebted to Snyder for some methodological insights involving the use of workshop sessions in order to facilitate the acquisition of a biblical and theological understanding of worship as well as a critical knowledge and understanding of African-American worship and worship in our denominational tradition, the planning of two types of worship services and the evaluating of these services by both the members of the workshop and of the congregation.6

5This thesis is developed in the psychology of worship section.

6Snyder's project is critically examined in Chapter III, pages 25-26.
CHAPTER III

RENEWAL AND REVIEW OF LITERATURE

Renewal in the African-American Tradition

Renewal, as a culturally affirming type of worship, is informed by attempts at liturgical change and renewal in the African-American liturgical tradition. This chapter, then, is a selective and critical review of the literature on renewal in that tradition in terms of the following issues: renewal and African-American culture; renewal and the Spirit; renewal and music; renewal and norms; renewal via discovery and recovery; and renewal and congregations.

Renewal and African-American Culture

Historically, Black congregations in white denominations have been conscious or unconscious victims of the twin forces of alienation and assimilation. Unlike indigenous Black congregations, they have generally lost touch with their African-American spiritual and cultural heritage and absorbed "... the Euro-American religious base and worship style as the norm". Understandably, such congregations do have an "identity problem" as Wilmore acknowledges in

his book. This is not surprising. For Erskine convincingly argues in his book that Black religion, the bearer of Black culture, is essential to Black identity and self-image. Liturgical renewal in these congregations involves the recovery and the affirmation of the African-American spiritual and cultural base.

The Black Power Movement gave birth to a new type of Black consciousness which affirmed the dignity of Blackness.

The Black Revolution is a fact! It is a call for black people throughout the nation and the world to stand on their feet and declare their independence from white domination and exploitation. The mood of the day is for black people to throw off the crippling myths of white superiority and black inferiority. The old myths are being replaced by black pride, self-development, self-awareness, self-respect, self-determination, and black solidarity.

It was this movement that emboldened Black Christians in white denominations to reclaim and affirm their cultural heritage unashamedly.

Among Black Catholics, a new form of worship, "Black Catholic Revivalism," has been emerging. This form, grounded in the African-American religious experience as well as in the Euro-Catholic sacramental and ritualistic tradition, is a creative synthesis of both liturgical traditions.

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Without doubt Clarence J. Rivers, a Black Catholic priest and scholar, has significantly influenced this process of recovery and affirmation. Rivers is best known for his pioneering and creative efforts to introduce and integrate the African-American religious and cultural heritage into Catholic worship.6

Vatican II, with its encouragement of the contextualization of the liturgy in Third World countries has, no doubt, influenced this process as well as the pastoral letter of ten Black Catholic bishops who affirmed unashamedly the "richness" and the values of the African-American heritage and experience.7

Among Black congregations in mainline Protestant denominations, there has been a recovery and affirmation of the African-American musical heritage. Among the United Methodists, this affirmation found expression in Songs of Zion (1981); among the Episcopalians in Lift Every Voice and Sing (1982); among the Presbyterians in the introduction of gospel choirs; as well as recommendations for the introduction of Black cultural symbols (e.g., Black Christ, Black Madonnas and use of the writings of such African-Americans


Renewal and the Spirit

There can be little gainsaying about the centrality of the Spirit in the African-American worship experience. Cone testifies, "There is no understanding of black worship apart from the presence of the Spirit who descends upon the gathered community, lighting a spiritual fire in their hearts." This emphasis on the presence and power of the Spirit is a function of the ecstatic dimension in Black worship as well as the psycho-social needs of a people whose condition has been one of oppression. But this emphasis on the centrality of the Spirit in the worship experience is not without its dangers and demands.

Three dangers will be highlighted here. There is the danger of emotionalism. Emotionalism, as used here, refers to the generating of emotions for their own sake. Of special relevance here is Tillich's observation: "On the other hand, a church which takes ecstatic movements seriously, risks confusing the Spiritual presence's impact with that of a psychologically determined overexcitement."

8 Wilmore, Black and Presbyterian, 114-115.


The danger of emotionalism is the danger of correlating the presence of the Spirit with certain types of expressive behaviors which may have more to do with a religious culture and less with the Spirit. That is, emotionalism may be the function of a psychological self-mindset on how people ought to behave in worship. As such, it can be artificially induced. The danger of emotionalism is the danger of imbalance in Black worship of neglecting the rational.\textsuperscript{11} Another danger is the danger of stereotypic worship—equating a particular type of worship with Black worship. Melva Costen observes:

To assume that a noisy, highly emotional setting is the only way that Afro-Americans worship is to place all people in the same contexts. This, more than any other intra-confusion within Afro-American communities has divided a people who need always to be united, especially in their awareness of the freedom of God to mold and shape whatever humanity needs to be molded and shaped.\textsuperscript{12}

Along with the dangers of emotionalism and stereotypic worship is the danger of distortion of worship. When "getting happy" becomes the dominating goal in worship, then we face running the risk of making worship a therapeutic, hedonistic, and entertaining experience.\textsuperscript{13} In the context of these dangers, what are the demands?


\textsuperscript{12}Melva Wilson Costen, "Afro-American Liturgical Experiences: Discovery, Recovery, and Renewal," an unpublished inaugural address given at the Interdenominational Theological Center, Atlanta, Georgia, October 18, 1986), 12.

The need of the hour is for critical thinking about the Holy Spirit from the Black perspective. The experience of the Spirit must be joined to the doctrine of the Spirit. For:

If the worship among most blacks is satiated with the presence of the Spirit, the worship of the more cultured and educated blacks often suffers from the Spirit's absence. In both cases there may be a need for deeper understanding. The Spirits must be tested to discern whether they are of God.14

Does music facilitate the manifestation of the Spirit in worship?

Renewal and Music

Like the Spirit, music is also central to the African-American worship experience. According to Wyatt Tee Walker, music has not only significantly influenced Black praying and preaching styles. It is the dominant and determinant influence of the distinctiveness of the Black worship style. There is no understanding of Black worship apart from the centrality of music in the experience.15

That there is a correlative relationship between African-American worship styles and African-American music should not be surprising. For African-American music is grounded in the African musical tradition, has been shaped by the Black experience, and has its unique norms, principles, and values.16 But like the Spirit, this centrality


15Wyatt Tee Walker, Somebody's Calling My Name (Valley Forge: Judson Press, 1979), 173-193.

of music in the worship experience is not without its dangers and demands.

According to Mapson, the role of music is being abused in Black worship. It is not only being subverted from its proper end of glorifying God, but it is in danger of being separated from theological and cultural norms and its historic function and role in the Black worship experience. He writes:

Increasingly, music in the black church has been separated from its theological and historical underpinnings. Instead of theology as a legitimate response to God and telling the story of hardship, disappointment, and hope, music in the Black Church has become, in many instances, an end in itself. This often fosters the goal of entertainment rather than the goal of ushering people in the very presence of the Almighty and sending them forth to serve.17

And this is particularly true of gospel music. Bemoaning this sad state of affairs, Whalum states, "Gospel choirs today, though often very talented and entertaining, sometimes turn the act of worship, which is at best a well-planned drama, into a religious circus in which the profane often exceeds the religious."18 According to Jon Michael Spenser at the Consultation on Black Worship, sponsored by the Interdenominational Theological Center, November 21-23, 1985 at Hampton, Georgia, gospel was criticized by several participants for its "erroneous theology," its quality of performance and its debasing and distorting effect on worship.

17 J. Wendell Mapson, Jr., The Ministry of Music in the Black Church (Valley Forge: Judson Press, 1984), 17.

What is the direction of renewal? Several recommendations were made at that Consultation for the renewal of Black worship. As reported by Spenser, these were: (1) at the congregational level--this demands a constant evaluation of worship services and the role of music; (2) at the educational level--this demands that seminaries "offer courses in the ministry of music"; (3) at the creative level--this demands the writing of Black sacred music by musically gifted pastors and musicians; and (4) at the conference level--this demands frequent meetings not only of Black musicians, but also Black scholars whose task would involve the critical examination and study of Black worship.\textsuperscript{19}

A critical examination of African-American worship experiences and style demands norms. This logically leads to our discussion of renewal and norms.

\textbf{Renewal and Norms}

Melva Costen identifies and defines five norms for Christian worship. They are: "biblical, theological, historical, psychological, and ecclesiastical (denominational)."\textsuperscript{20} The biblical-theological norms function to determine the consistency between forms and practices of worship and the essentials of the Christian faith.

\begin{itemize}
\item \textsuperscript{20}Melva Wilson Costen, \textit{A Workshop Manual for Christian Worship} (Atlanta: Interdenominational Theological Center, 1987), 16.
\end{itemize}
The historical norm is concerned with the extent to which forms and practices of worship reflect the essentials of the Christian faith as it has been manifested in all times and places. With respect to African-American ritual forms, it is concerned with the extent to which they are grounded in African-American heritage, history, and experience. The psychological norm is concerned with whether or not a form of worship is meeting the needs of a people. Worship forms and styles, for Costen, are a function of particular cultural contexts. Finally, the denominational norm is concerned with the extent to which forms and practices of worship are grounded in their denominational history and tradition.

Would the intentional and constant application of these norms to the valuation of African-American worship forms save them from the dangers of emotionalism, distortion and stereotypism?

Proctor's article on Black worship represents a beginning attempt to articulate a set of theological norms governing worship. For him, the application of the norms of simplicity, sincerity and trust—norms essentially christological in nature since these qualities characterized the teaching and practice of our Lord on worship—would exclude all that is "showy," "exhibitionistic," "ostentatious," "deceptive," and "underhanded."21 For ultimately

worship is "... our quest for communion with the good, the true, the ultimate, the beautiful, the abiding and the eternal." 22

Emotionalism distorts worship by its tendency to separate worship from the life, koinonia from diakonia. It is Garrelt's contention that much of Black worship is in danger of this narrow, cultic, truncated understanding which divorces it from its historic role as a resource for social protest and social change. The Civil Rights Movement recovered and utilized this dimension of the Black liturgical tradition which is now in danger of receding into the background. 23 In the words of Melva Costen:

There is some strange theology of work when we are demonstrably moved in the gathered community to respond with our whole beings, body and soul, and then turn ourselves off when the rhythm stops! ... There is some strange theology at work when we talk about our liberation from oppression and remain silent when something can be done through us! 24

Garrelt's article represents an attempt to spell out the liturgical implications of liberation theology. It is a call for African-American worship to be true to its belief in the unity of the sacred and the secular; to its historic function as a resource of social protest and change; and to steer clear of this fatal divorce that characterizes much of Euro-American worship. In fact, according

22Ibid., 222.


to Costen, it was just this lack of integrity that gave birth to "... separate liturgical worship environments for African-American people. ..."25

What of the danger of stereotypic worship? As stated earlier, Costen believes that this assumption of uniformity in African-American liturgical traditions is fatal and restrictive and flies in the face of the historical fact that these traditions emerged from different cultural and social contexts. It seems to this writer that the psychological norm, which takes into consideration the needs of a people in a particular social and cultural context, would save African-American worship from this paralyzing and suffocating assumption. In this connection, Robinson recommends a "... developmental approach to black worship. ..."26 Congregations, like persons, go through stages of development; their needs may be different at different stages; and styles of worship may also be different at different stages. Hence, the African-American worship experience is not to be identified with any one style.

Renewal via Discovery and Recovery

This summary review of Melva Costen's address will focus primarily on the role of the people and theology in this process

25Ibid., 22.

of discovery and recovery and on the relationship between them and renewal. For Costen, the people are active participants in this process of discovery and recovery in the interest of renewal. This is necessarily so if one takes seriously the understanding of liturgy as the work of the people. Thus she rejects the expert model in favor of the people-participant model.

A unique demand of her method is the role of theology in this process. Historical and psychological perspectives of African-American liturgical traditions are valuable, but what is needed now is the theological perspective which can be provided and gained by this set of theological questions:

1. How do we hear and see God in particular ritual acts? Can God be seen in certain activities or functions in worship?

2. What is the reason for particular activities? How do such activities reflect a response to the acts of God?

3. Is the ritual, activity, or element of worship essential to the nature and purpose of the Church in the light of the community's understanding of the gospel?

4. Is the activity, ritual, or element necessary to the ongoing life of the Church?

5. Does the activity, ritual, element enhance the possibility of liturgical life as exemplified in Jesus Christ?

27 Melva Costen gives a comprehensive listing of the practices to be studied in this process of discovery and recovery in the Afro-American liturgical traditions from pages 16-18 of her address.

28 This also embraces the "structural-functional contextual method of research as well as the hermeneutical" method of engagement.
6. Is the activity, ritual, element truly "liturgical" in the sense that it moves the people from koinonia into the diakonia as if they have experienced the Almighty God?

7. How is God present in the ordering of the elements of worship? How is God's order in the universe reflected in the ordering of the elements?

8. What is the understanding of God as exemplified in Word and action during the Sacraments/Ordinances?

On reflection, this set of eight theological questions may be categorized as theocentric (1, 2, 7, 8); ecclesiastical (3, 4); and christocentric (5, 6). That is, questions 1, 2, 7, and 8 focus on the extent to which ritual acts, activities, order and elements mediate and a sound revelation and understanding of God; questions 3 and 4 on the extent to which they reflect the nature and life of the Church; and questions 5 and 6 focus on the life of Christ as being normative for a sound understanding of liturgy. We now move to the question of the relationship between discovery and recovery. The relations between them and renewal is a creative one.

The new insights, meanings and understandings discovered and recovered; the insights, understandings, meanings claimed and appropriated provide a resource of creative renewal under the sovereign Spirit.

**Renewal and Congregations**

What has been happening at the congregational level to effect renewal by controlled attempts? Controlled attempts as used here

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refer to Doctor of Ministry projects. Three such projects have been discovered and singled out here for review. The situation that Hardge, a Black Presbyterian minister, faced was how to get his people, who had become alienated from their cultural and religious heritage, to discover, recover and claim that heritage.

His design for renewal involved the formation of a gospel choir. For "the singing of gospel music is one part of the trinity of black worship, the other two being preaching and praying."30 Significantly, the gospel music was favorably received and provided a stimulus for the revitalization of worship. This would seem to provide some support for Walker's contention that Black music is the dominant and determinant influence of the distinctiveness of the Black worship style.31 Where Black music is there is liturgical freedom! Hardge's project, then, is an example of renewal at the cultural dimension; it is the recovery of the African-American musical tradition.

Another project, undertaken by Frederick Hilborn Talbot, a bishop in the African Methodist Episcopal Church, was concerned with facilitating the process of renewal and revitalization of worship in this denomination. His design involved a program of education for both clergy and laypersons into the theology of worship, its symbols, its practices, and its planning. Pastors, as the key change


31Walker, Somebody's Calling My Name, 173-193.
agents, need to acquire skills in "creative" and "imaginative" planning of worship services.\footnote{Frederick Hilborn Talbot, "New Eyes for Seeing: A Design for Revitalizing Christian Worship in African Methodist Episcopal Churches in Georgia," (D.Min. diss., Columbia Seminary, 1987).} It was also Talbot's concern that this whole process of renewal be grounded theologically and culturally. Theologically, worship and life are joined together. "... worship reorders and reorients life."\footnote{Ibid., 129.} Theologically, then, renewal implies the recovery of the wholistic dimension of worship, the intimate connection between koinonia and diakonia. Culturally, worship must be grounded in the African-American culture for the Black identity is tied to this heritage. Talbot's project, then, is an example of renewal primarily at the theological dimension.

Herbert John Snyder, a white pastor of a United Methodist Church, was faced with the situation of a changing urban setting which was becoming more and more ethically and culturally diverse. His challenge was "... to develop a program of corporate worship that is communal and meaningful to a congregation ... composed of people of different cultural, racial, socio-economic and religious backgrounds."\footnote{Herbert John Snyder, "Process for Developing a Worship Program That is Communal and Meaningful to People of Different Cultural, Racial, Socio-economic and Religious Backgrounds," (D.Min. diss., Lancaster Theological Seminary, 1982), 7.}
This design involved: (1) giving to a representative group a questionnaire designed to discover their feelings about the worship service as well as to stimulate their thinking about worship in general; (2) developing a six-session course on "Our Worship Heritage" whose aim was to educate the group about the history, theology, and practice of Christian worship; (3) the planning by the group of three types of services: liturgical, gospel, and modern; and (4) the evaluating of each type of service by the representative group as well as the congregation. Significantly, he found that the congregation adopted the liturgical style of worship which was a synthesis of different worship traditions and which allowed for much freedom, spontaneity, and a new level of lay participation. For him, this process facilitated the developing of a style of worship that was meaningful and communal and could be profitably applied to multicultural pastoral settings.

Snyder's project provides additional confirmation of the need for different ethnic groups to affirm their distinctive religious and cultural values in worship. It is renewal at the cultural, denominational and theological dimensions.
CHAPTER IV
RENEWAL AND THEOLOGY

Introduction

The renewal of worship ought to be grounded in a biblical and theological understanding of worship. In this chapter, then, I will develop a theology of worship which is grounded in the Petrine understanding of the church and which is based on the assumption that there is a necessary relationship between ecclesiology and liturgy, between the nature of the church and the nature of Christian worship.¹

Specifically, in this chapter I am attempting to spell out the liturgical implications of the Petrine understanding of the church as expounded in the pericope, 1 Peter 2:4-10. I will also make a cursory examination of the entire epistle for a more Petrine treatment of the subject.² Such cursory examination necessarily involves questions of authorship, recipients, setting of the text, main characteristics, critical issues and theological themes.

¹Worship, which is the epiphany of the church, reveals its "baptismal, nuptial, apostolic, diaconal, and missionary character" argues J. J. Von Allmen, Worship: Its Theology and Practice (New York: Oxford University Press, 1965), 4255.

Authorship

The author of the First Epistle of Peter identifies himself as "Peter, an apostle of Jesus Christ" (1:1). But is he Peter, the Galilean mentioned in the apostolic lists (cf. Mk. 3:16-19; Matt. 10:2-4; Lk. 6:14-16; and Acts 1:13)? To ask this question is to acknowledge the fact that there are arguments both against and for the Petrine authorship of 1 Peter. We will examine both sets of arguments briefly now.

The arguments against the Petrine authorship of this epistle are based on its literary qualities; its silence regarding *verba Christi* and allusions to the earthly ministry of our Lord; and the nature of the persecution implied in it. Kelly argues that its literary qualities, its "scholarly correctness," betray the hand of an educated and cultivated mind; not that of an unlettered fisherman.3 But, it is possible that Silvanus (5:12) was Pete's amanuensis. On this assumption Silvanus, who seemingly played a major role in the composition of some of the Pauline epistles (cf. 1 Thess. 1:1 and 2 Thess. 1:1), could be accredited for its formal literary qualities. But Peter, being responsible for its content, would be its author substantially. Scholars like Best, contend that if Simon Peter were the author, one would have expected to find more

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allusion to the earthly ministry and sayings of our Lord. But this argument from silence fails to take into account the fact that the nature and purpose of the epistle determined the author's selection of his materials. Moreover, there are some such allusions in this epistle. 1 Peter 5:5 seems to allude to the feet washing incident in John 13:4ff with its unforgettable lesson in humility. There are also obvious references to the sufferings of our Lord (2:23; 3:18; 4:1, 13; 5:1). These verses suggest that the author was indeed a witness of the sufferings of Christ (5:1) upon whom the scenes of Gethsemane (and Calvary?) must have made an indelible impression. Moreover, 1 Peter 1:3 seems an echo of the author's own experience of being "begotten" again to a living hope by the incredible news of the risen Christ (cf. Mk. 16:7). Furthermore, 1 Peter 5:2 seems to allude to the author's own pastoral charge from his Lord in John 2:15-17. Moreover, there is some evidence for the use of verba Christi in the epistle. The coupling of good works and the glory of God in 1 Peter 2:12 probably alludes to Matt. 5:16: "Let your light . . . see your good works, and glorify your Father . . . " The blessedness of suffering for righteousness' sake asserted in 3:14 echoes the beatitude in Matt. 5:10ff. And the conjunction of humility and exaltation in 5:6 echoes the saying of our Lord in Luke 4:11: "For whosoever exalteth himself shall

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be abased, and he that humbleth himself shall be exalted." Finally in 5:7 the injunction, with its reassuring promise: "casting all your love upon him; for he careth for you," might have been inspired by our Lord's teaching against anxiety about the necessities of life in view of our heavenly Father's unfailing providential care found in Matt. 5:25ff.  

We now come to the argument from persecution. Its implied intensity (cf. 4:12) and extensiveness (5:9) influence scholars like Conzelmann and Lindemann to argue that this epistle was probably written in the reign of Domitian; but certainly not in the sixties (AD). However, the evidence for a later date is not conclusive. Kelly observes: "Nevertheless caution is necessary; if iv. 14-16 is studied in the context of the other allusions to trials and sufferings, it becomes plain that this is not the only interpretation that is possible, nor the most plausible."  

Even the use of "Babylon" as a possible code name for Rome (5:13) is not decisive for a late dating of this epistle. While such usage reflects later Jewish and Christian custom (cf. Rev.  

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7Kelly, Commentary of Peter and Jude, 29.
14:8; 17:5), there is also evidence for earlier figurative usage. Moreover, the name, Babylon, was also used to designate the historic city on the Euphrates as well as a city of Egypt. It is probable, some scholars like Moorehead argue, that this epistle was written from historic Babylon.\(^8\)

The arguments in support of the Petrine authorship, in addition to the arguments from the unmistakable presence of *verba Christi* and allusions to the earthly ministry of our Lord in this epistle, are based upon patristic and comparative testimonies. The use of this epistle by Polycarp (c. 125), the epistle of Barnabas (c. 135), Justin Martyr (c. 150), and Irenaeus (c. 170), suggests that it was an authoritative source of teaching for them. Indeed Eusebius, the historian, "... places the First Epistle of Peter among the ... books which were accepted by the whole church without any feeling of doubt."\(^9\)

The similarities in thought-forms and ideas between the Petrine speeches in Acts and in this epistle are too striking to be coincidental. For example, both 1 Peter 1:12 and Acts 10:34 assert the impartiality of God, the Father in similar phraseology. Furthermore, a comparison of 1 Peter 1:21 with Acts 2:32 and Acts

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10:40 suggests a common characteristic way of asserting the resurrection of Jesus, namely: God "raised him up." Finally, the stone Christology in 1 Peter 2:7-8 is identical in form and content with that in Acts 4:10-11.10

The evidence in support of the Petrine authorship is decisive and conclusive for me. Thus, this canonical epistle is an authoritative source for the doctrine of the church and its liturgical implications.

Recipients

We now attempt to identify the recipients of this epistle. Either it was addressed to predominantly Gentile or Jewish Christians or both. The author describes their former condition and life-style as being characterized by "idolatries" (1:14); "not a people" (2:10); and "abominable idolatries" (4:3). On the basis of these facts one could reasonably infer that the Christians addressed were predominantly Gentiles. However, the author also describes these Christians in typically Jewish terms: they are "strangers of dispersion," and the "elect" (1:1-2). Furthermore, he seems to make a distinction between them and the Gentiles (cf. 2:12; 4:13). Moreover, his copious use of the Old Testament Scriptures seems to suggest his audience's familiarity with them. Finally, our author was an apostle to the

10Simon J. Kistemaker, Peter and Jude (Grand Rapids: Baker, 1987), 6-7.
Jews (cf. Gal. 2:7). These facts seemingly support the Jewish audience hypothesis; but a different interpretation of them is possible.

Typical Jewish terms like "strangers," "dispersion," and "elect" could reflect the Christian tendency to appropriate and apply Old Testament terms to the church (cf. Gal. 5:16; Col. 2:11). The use of the term "Gentiles" could reflect the emerging Christian usage of it to describe pagans in distinction from Christians.11 Probably, many of these Gentiles as "devout persons" (cf. Acts 13:26; 17:4, 17) were familiar with the Old Testament before becoming Christians. However, the Old Testament was the Bible for these Christians (cf. 2 Peter 3:16; 2 Timothy 3:15-17). Finally, although Peter was an apostle to the Jews (cf. Gal. 2:17), he did not restrict his ministry exclusively to them (cf. Acts 10; Gal. 2).

Setting of the Text

Because of their non-conforming, distinctive lifestyle, the Christians to whom Peter was writing were suffering at the hands of their pagan neighbors (cf. 4:4): they were being misunderstood; treated with hostility; falsely accused (cf. 4:4); and persecuted for their faith in Christ. It was this general situation of suffering which our author addresses; his aim being to help these Christians cope with the stress and strain of their predicament. He does this by giving them a fresh perspective on their sufferings; by reminding

them of their destiny and hope; and by appealing to them to lead a Christian life-style. Their suffering is to be seen as a means of testing their faith (cf. 1:7); "for righteousness sake" (3:13); in the light of "the will of God" (3:17); and as sharing in "Christ's suffering" (4:13). Indeed as believers in the Suffering Servant (2:2ff), they share his destiny of suffering and glory (1:11). Therefore, they ought not to think their suffering strange (cf. 4:12). However, in the midst of this suffering they can rejoice in the "living hope" of an inheritance, incorruptible, and undefiled and that fadeth not away reserved in heaven (1:34). The "end of all things is at hand" (4:7), but in the meantime they are to live a life of submission to the governing authorities (2:13); a life of well-doing (2:20; 3:17); a life devoted to the will of God (4:2). Thus Peter appeals not only to the Christian hope as a source of encouragement and motivation for a distinctive Christian life-style, but he also appeals to the example of Christ's sufferings as a means of strengthening and fortifying their faith in the midst of suffering.

Main Characteristics

This epistle is primarily general in nature. Although Peter addresses his audience in a personal, pastoral tone as "Dearly beloved" (2:11; 4:12), he does not seem to have known them personally (cf. 1:12). Furthermore, this epistle is distinctive by its use of the imperative. Tenney has identified over thirty-four such usages, beginning at 1:13 ("be sober") and ending at 5:9 ("withstand
the devil"). It is also noted for its antithetical or contrastive thoughtforms. For example, in 1:18-19 Peter contrasts "corruptible things, as silver and gold" with "But with the previous blood of Christ. . . ." In 1:23 we find a similar contrast: "Being born again, not of corruptive seed, but of incorruptible, by the word of God. . . ." Other examples can be found in 2:7ff; 2:16; 3:3; 3:21ff and 5:2ff. The ethics of this epistle is primarily the ethics of submission to lawfully constituted authority. Believers are commanded to submit themselves to "every ordinance of man for the Lord's sake" (2:13). Servants are commanded also to subject themselves to their "masters with all fear" (2:18). And wives are commanded to be "in subjection to" their own husbands (3:1). White observes: "The catechetical theme of submission to just authority becomes in 1 Peter the pre-eminent concept, applied with exceptional thoroughness both as a religious attitude and as a social code."13

Finally, this epistle is distinctive for its copious use of the Old Testament:

In this relatively short epistle of five chapters, Peter lists twelve quotations from the Old Testament: six are from the prophesies of Isaiah, two from Proverbs, two from Psalms, one from Exodus, and one from Leviticus. First Peter has proportionately

12Ibid., 365-366.

more quotations from and allusions to the Old Testament than any other New Testament epistle has. In quoting these passages, Peter relies both on the Septuagint version and on memory.14

**Critical Issues**

The critical issues relative to source, unity and date will be briefly examined below. The issue of source raises either the question of literary dependence or the question of a common fund of tradition materials. There are certain obvious parallels in subject matter and thought forms between this epistle and the epistles of Romans and Ephesians. For example, both 1 Peter 2:13 and Romans 13:14 as well as 1 Peter 2:18 and Ephesians 6:5 command submission to governmental and household authorities, respectively. And both 1 Peter 3:9 and Romans 12:17 express the same thought with the identical phrase, "evil for evil," with slight nuances. The question is whether such parallels necessarily imply that Peter was dependent upon Paul. Kelly argues for a common fund of traditional materials such as catechetical hortatory, *verba Christi*; and liturgical—which was available to the primitive Church.15 This assumption could provide sufficient explanation for the parallels between this epistle and the Pauline epistles as well as the similarities between this epistle and the epistles of James (cf. 1 Peter 1:1 and James 1:1; and 1 Peter 1:6-7 and James 1:2-3, etc.). This epistle, then, is a creative adaptation and application of these materials to the needs of his

14 Kistemaker, *Peter and Jude*, 22.

15 Kelly, *Commentary of Peter and Jude*, 11-15.
readers. The unity of this epistle is called into question by the hypothesis that it was originally two independent documents. The doxology at 4:11 is cited as evidence that 1:1 - 4:11 was originally a separate document; and 4:12 - 5:14 another. But the position of this doxology seems to reflect contemporary custom (cf. Romans 11:36 and Ephesians 3:21). Moreover, strongly supportive of its unity is the theme of suffering which binds this epistle together (cf. 1:6-7; 2:21; 3:14ff; 4:13ff and 5:10). This, in addition to its "parallels and resemblances that appear throughout the epistle," argues for its unity.16

Previously, references were made to the arguments favoring a late date for this epistle (i.e., the eighties or nineties A.D.). The arguments for it being written in the sixties may be briefly stated thus: its hints of a primitive church order (5:1ff); its eschatology (4:7); hints that the recipients are first generation Christians (1:12); and its Christology (1:11). The Petrine Christology is primarily the Suffering Servant.17

16Ibid., 15-20.

17Richardson identifies three stages of Christological thinking in the New Testament. The first stage is characterized by a prophet Christology; the second by the Suffering Servant; and the third by "a developed wisdom-word Christology of the apostolic church." Alan Richardson, An Introduction to the Theology of the New Testament (New York: Harper and Row, 1958), 145-168.
Theology

The Petrine understanding of the church and its implications for worship are inseparable from its understandings of God, Christ and the Spirit. It is God, the Father, who has called the church into existence in accordance with his eternal purpose (cf. 1:2). He is the object of faith and hope (cf. 1:21) as well as worship in the ecclesia (cf. 4:11 and 5:11). In terms of his attributes he is merciful (1:3); holy (1:15); righteous (2:23); long-suffering (3:20); faithful (4:19); powerful (5:6); and gracious (5:10). In terms of his relation to us God is Father (1:2, 17); Judge (1:17; 2:23); and Creator (4:19). This understanding of God implies that Christian worship is the intentional acknowledgement of the Father's redemptive relationship to the church.

Christ is the Suffering Servant (2:21-24) and the lamb of God (1:19) whose substitutionary and redemptive death is the ground for the church's forgiveness and whose resurrection is the ground of its hope (1:3-4). He is the glorified coming Lord and Judge (3:21-22; 4:6, 13). The eucharist is a symbolic proclamation of these facts as well as this hope. The present worship of the ecclesia is offered up through him (2:5; 4:11). Thus Christian worship is necessarily Christocentric.

The Spirit plays an essential role in the life and ministry of the church. The Spirit is associated with sanctification (1:2); the preaching of the Gospel (1:12); with prophesy (1:10-11) and
with gifts and ministry (4:10). The church, then, in its life, ministry and worship is transformed and empowered by the Spirit who is the "Spirit of Christ" (1:11); the "Spirit of Glory" and the "Spirit of God" (4:14). Thus, the Petrine understanding of God is essentially trinitarian (cf. 1:2); and it is this understanding which undergirds this project.

The Church, then, is essentially a unique community; chosen by the triune God; called into existence by the triune God; and indwelt by the triune God in accordance with his eternal purpose (1:2; 2:5; and 2:9-10). A later section of this study will be devoted to an exposition of this thesis. Christian worship, then, is necessarily a response of this community to the triune God and it includes doxologies (1:3ff; 4:11; 5:11); hymns (1:1821; 2:21-25; 3:18-19); the eucharist (2:3,5 - 2:19); baptism (1:3; 1:23; 2:2; 3:21); the ministry of the Word (1:12, 23; 4:11ff); the Scriptures (2:6ff); prayers (1:17; 3:12); sacrifices (2:5); kiss of charity (5:14); well-doing (2:20; 3:11, 17, etc.); and life-style (1:14; 3:16).

A Critical Analysis of 1 Peter 2:4-10

The Petrine understanding of the Church, expounded in this pericope, as well as its liturgical implications, must be grounded in a sound exegetical understanding of this text. This involves
a critical examination of its characteristics, source and unity, pastoral situation and doctrinal content.  

The main characteristics of this text are its contrasts, its use of scriptures and adjectives, and its ambiguities. The contrasts are mainly two types: implicit and explicit. Verse 5 seems to imply a contrast between the material temple of the Old Covenant and spiritual temple of the New Covenant; between the particular priesthood of the old and the universal priesthood of the new; and between the carnal and the spiritual sacrifices of the new. Verses 7-8 treat of an explicit contrast between believers and non-believers: believers are those who have believed in the paradoxical stone ("chief cornerstone" vs. "stone of stumbling"); non-believers are those who have rejected him. This rejection implies a radical contrast between human and divine judgment—"the stone which the builders disallowed, the same is made the head of the corner" (v. 7). There is also an implied contrast between the old Israel and the new Israel: the new Israel is made up of believers in Christ, both Jews and Gentiles (v. 9). There is also an explicit contrast between the pagan existence of the Gentiles ("darkness") and their Christian existence ("light"), as well as between their former status ("not a people," "not obtained mercy") and their present condition ("now

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the people of God," "now have obtained mercy"). Another striking feature of this pericope is its use of Scripture.

This pericope contains no less than ten scriptural references, quotations and allusions: Ps. 34:5; Isa. 28:16; Ps. 118:22; Isa. 8:14 (vs. 4-8); Ex. 19:5-6; Isa. 42:12; Isa. 43:20-21; Hos. 1:6, 8-10; 2:1; 2:23 (vs. 9-10). In terms of his use of Scriptures, Peter uses them authoritatively ("... it is contained in Scripture"); argumentatively (from the word "precious" in v. 7, he argues "unto you therefore who believe he is precious" [v. 7b]); applicationally (he applies the titles and terms of Old Israel to the New Israel, vs. 9-10); and freely (his quotations are not verbatim).

A distinctive feature of this text is its parallel use of adjectives. Each designation of the nature and function of the church is preceded by an adjective. Believers are living stones; a spiritual house; a holy priesthood; offer up spiritual sacrifices; a chosen generation; a royal priesthood; a holy nation; and a peculiar people.

Some ambiguities, presenting interpretive difficulties, are present in this pericope. In verse 4, "coming to him" (προσερχόμενον) is variously rendered: "Come to him" (R.S.V.); "you come to him" (Phillips); "So come to him" (N.E.B.); "coming to him" (N.A.S.); and "keep on coming to him" (Williams). The interpretive question is whether this phrase, describing the act of faith in Christ, is to be interpreted as past action or progressive action.
or both. It probably includes both since faith is both a past action and a present state (cf. Romans 1:17). Moreover, in verse 5, the clause "ye also, as living stones are built up" (οἱ ἐκ θεοῦ ἐκτιθέντες), is variously translated thus: "like living stones be yourselves built" (R.S.V.); "and let yourselves be built" (N.E.B.); and "you also, like living stones, are being built" (N.I.V.). The interpretive issue is whether this clause is to be interpreted indicatively or imperatively or both. The indicative interpretation implies that God is the builder of the community; whereas the imperative implies that the community is to build itself up and to allow itself to be built up. Again, both interpretations are possible. For the building up of the community is both a divine and human work (cf. 1 Peter 4:11; 1 Cor. 4:26; Phil. 2:12-13; Jude 20). Another interpretive issue involves what is to precede an "holy priesthood" in verse 5. In the R.S.V. it is preceded by the phrase, "to be", in the K.J.V. by a simple coming; and in the N.A.S. it is preceded by "for a." The interpretive issue is whether priesthood stands in apposition to house (and hence has an explanatory function); or whether the purposive and functional words, "for" and "to be," are necessary to express the function of the church as a holy priesthood in spite of the mixed images involved. 19 To assert that the

19 It would be a case of mixed images to assert that the church is both a temple and a priesthood.
church is both a temple and a priesthood may be a logical absurdity, but it is certainly not a theological impossibility. Finally, in verse 9 the expression, "royal priesthood," may also be rendered, "priests of a King" (Beck). The interpretive question is whether the word, basileia, is to be interpreted as a noun or an adjective. A case can be made for the adjectival interpretation on the theological ground of the essential relationship between Christology and ecclesiology (cf. 1 Peter 2:4-5). And if Christ is the kingy (royal) priest and the priestly king, believers may in some sense share in this honor (cf. Rev. 1:6; 5:10). Another ambiguity involves the phrase, exaggellein aretai, in verse 9. It is variously rendered: "to show forth his praises" (K.J.V.); "declare the wonderful deeds" (R.S.V.); "to demonstrate the goodness" (Phillips); "to proclaim the triumph of him" (N.E.B.); "proclaim the excellence of him" (N.A.S.); and "to proclaim the perfections of him" (Williams). Probably each translation captures and conveys something of the uniqueness, the greatness and mission of God's people.

In the first part of this pericope the church is treated in its relationship to Christ. Believers are living stones by virtue of their faith in Christ, the living stone. It is probable that

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20Elliott's argument that basileia is to be interpreted as a noun (royal house or dwelling of a King), rather than an adjective is quite impressive but not conclusive. See Elliott, Elect and the Holy, 50-128. See Lenski who favors the adjectival interpretation. R. C. Lenski, The Interpretation of I and II Epistles of Peter, the Three Epistles of John and the Epistle of Jude (Minneapolis: Augsburg Publishing House, 1945), 99-107.
verba Christi is the source for this stone Christology (cf. Mk. 12:10, 11; Matt. 21:42; Lk. 20: 17-18; Acts 4:11; Romans 9:33; and Eph. 2:20). Indeed, the concept of the stone is the unifying concept in three texts cited by the author (Isa. 28:16; Ps. 118:22; and Isa. 8:14).

In the second part of the pericope the church is treated in the relationship to Israel. The source for this is Ex. 19:56; Isa. 42:12; Isa. 43:2021; Hos. 1:6, 8-10; 2:1, 23. Elliott asserts that the election theme is the thread uniting these two parts of the pericope. Faith in Christ is the obvious unifying concept: By virtue of their faith in Christ, the living stone, believers become living stones, and by virtue of their belief in Christ, believers become the Israel of God. Of course, it could be argued that like holiness belief in Christ is a necessary consequence of election.21

To remind believers of their new identity, dignity and vocation seems to be pastoral intent of this text. As the temple and people of God, it is their vocation to offer up spiritual sacrifices as well as to show forth his praises. However, this vocation is not without a cross. Even as our Lord was the suffering servant,

21Elliott argues: "A closer look at the structure of vv. 6-10 not only corroborates the centrality of the election motif for vv. 9-10 but suggests that it was according to this theme that Peter effected the unity of vv. 6-10 as a whole." Elliott, Elect and the Holy, 14.
despised and rejected of men, but now the glorified Lord. So the
destiny of believers is the destiny of the cross and the crown.
Although a rejected and despised minority now, they will be exalted
in that day.

The minor doctrinal theme of this pericope is its Christology:
a stone Christology. Summarily and homiletically, it may be stated
thus: Christ is the living stone, the resurrected one and the source
of the Church's life. Christ is the paradoxical stone; rejected
by humans but exalted by God. Christ is the scandalous and stumbling
stone to the unbelieving and disobedient. Lastly, Christ is the
foundational stone, the source of the Church's unity, stability
and security.

The major doctrinal theme is ecclesiology. As members of
the Church, believers are living stones, deriving their life from
Christ. Believers are a holy and royal priesthood. Here is the
doctrine of the universal priesthood of believers. Believers are
a chosen race, elected according to God's eternal purpose. Believers
are a holy nation, set apart unto God. Finally, believers are God's
own people, purchased by the precious blood of his Son.

Summarily put: The doctrine of the Church in the first section
of the pericope is that the Church is the temple of God; in the
last part it is the Israel of God. In the first section the Church
is treated in its relationship to Christ; in the last, in its rela-
tionship to Israel. In both sections the Church is treated in com-
munal and universal terms, i.e., temple, priesthood, race, nation,
and people. In both cases the character and telos of the Church are stated (cf. v. 5 and v. 9).

The Petrine Understanding of the Church

The Petrine understanding of the Church is that of a unique community called into being by the triune God for Himself (cf. 1 Peter 2:5, 9). More specifically, it is a priestly community which is holy in the sense of being separated and consecrated to God and royal in the sense of having dignity and honor (cf. Rev. 1:6; 5:10).

A priesthood implies functions. So the functions of this community are to offer up the spiritual sacrifices of praise and thanksgiving (cf. Heb. 13:15); prayers (Rev. 5:8; 8:3-4); gifts (Phil. 4:18, Heb. 13:16); service (Phil. 2:17); and consecrated lives (Rom. 12:1-2). These sacrifices are not intrinsically acceptable in themselves; they are acceptable unto God because of the work of Christ (1 Peter 2:5). The church is also a trinitarian community (1 Peter 2:5). It was chosen by the Father, its foundation is Christ; and it is indwelt by the Spirit. It is being built into a temple for the dwelling place of God by the Spirit (cf. Eph. 2:21-22). Its eternal purpose is to manifest the excellences and glory of the triune God (1 Peter 2:9; cf. 5:10). The church is also a transforming community. The election of the church implies holiness

22Although Peter does not use the usual words for temple, hieron and naos, it is quite possible he had the temple in mind. Evidence for this is the fact that oikos was used to refer to the temple (cf. Ps. 69:9; Matt. 21:23; John 2:16-17; and Acts 7:46-50) as well as to the fact of the contrastive motif in this pericope.
both in a separational and an ethical sense. The church is to separate itself from the old pagan lifestyle (cf. 2:11ff), but it must resolutely seek to conform itself to the character of the triune God who is holy (cf. 1:15-16). Thus, the demand for holiness is grounded in the character of God, in the calling of the church and in the cost of her redemption (cf. 1:18-19). Liberated from the power of spiritual darkness, the church is being transformed into the image of God in Christ (cf. 2 Cor. 4:6).

The church is also a universal community. By virtue of their faith in Christ believers constitute a new race, a third race (v. 9). As a universal community it transcends all racial, ethnic, and national boundaries. The people of God, the Israel of God, include both Jews and Gentiles!!

Finally, the church is a missionary community. Election implies both privileges and responsibilities, both blessings and vocation; both standing and mission. Thus, the ecclesia; as God's own purchased possession (peripriesin); as a community enjoying a special covenantal relationship with Him; is charged with the responsibilities and mission of exaggellein aretai (v. 9). This means "... to show forth in word and life, not merely the goodness of God, but his glory, all his noble attributes, wisdom, justice, strength."23

The Petrine understanding of the church, as a community called into being by the triune God for Himself, has the following classic marks. It is apostolic in the double sense of being founded upon the apostolic message (1:12); and having a mission (2:9). It is holy both in principle and demand (1:15-16; 2:5, 9). Its unity and universality derive from faith in the one Lord (2:5, 9). Finally, the ecclesia is a suffering community whose destiny is inescapably joined to her Lord's—she must bear His cross before she can wear the crown! We now turn our attention to a consideration of the liturgical implications of this doctrine of the church.

**Its Implications for a Theology and Practice of Worship**

Theologically, worship is here defined as the response of this community to the triune God—this community called into existence by God for Himself.24 This response is both cultic and noncultic. Cult (derived from the Latin word, colere) is used here to describe the synaxis of the ecclesia at specific times and places, particularly on Sunday (cf. Acts 20:7; 1 Cor. 16:2).25

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24Although the following words—proskuneo (Matt. 4:10); sebomai (Acts 16:14); sebazomai (Romans 1:25); latreuo (Phil. 3:3); and eusebeo (Acts 12:23)—have been used to describe worship, it is not definitively defined in the New Testament. "The worship of God is nowhere defined in the Scripture . . . . Broadly it may be regarded as the direct acknowledgement to God, of his nature, attributes, ways, and claims, whether by the outgoing of the heart in praise and thanksgiving or by deed done in such acknowledgement." W. E. Vine, *An Expository Dictionary of New Testament Words* (Nashville: Thomas Nelson), 1248.

25Worship, as a non-cultic response, will be treated on pages 55-57.
This cultic response is motivated by the communal and commemorative impulses at work in the ecclesia. The ecclesia is drawn together to experience and to edify itself as a community (cf. 1 Peter 2:5; 1 Peter 4:10-11; and 1 Cor. 14:4), as well as to commemorate the saving events of its life, history and hope sacramentally (cf. 1 Peter 1:3-4; 2:9).

Worship as a Cultic Response

If worship, as a cultic response, is defined as the synaxis of the ecclesia, impelled by the communal and commemorative impulses inhering in it, the logical question is: What is the nature of this cultic response? It is necessarily determined and qualified by the nature of the ecclesia. That is to say the cultic response is necessarily, corporate, priestly, trinitarian, transformational, universal, particular and missionary in nature. We now turn to an exposition of these concepts.

Worship, as a cultic response, is corporate in the sense that it is the response of the entire community to the triune God. Cullmann makes this significant observation: "Special importance was attached in early Christianity to the fact that the whole community should gather in one place . . . . Separate gatherings were rejected."26 Equally significant and supportive of our assertion is this observation by Hoon: "Most of the approximately eighty

uses of the word *ecclesia* have to do with the cultic assembly of believers."27 This corporate understanding of worship is also supported by the meaning of the word, liturgy, which is defined as the work of the people. This corporate understanding of worship has implications both for the practice and renewal of worship.

Christian worship is not something done by the *cleros* (clergy) for the *laos* (people). Worship, as the work of the people, demands that the people be active participants rather than passive spectators. This is the liturgical implication of the reformational understanding of the doctrine of the priesthood of believers. Worship, as the work of the people, also demands that the people be active participants in the process of renewal.

Worship, as a cultic response, is also priestly in character. It is the function of the priestly community to offer spiritual sacrifices unto God. Within the cultic setting this implies the offering of the sacrifices of praise and thanksgiving to God for what he has done for us and for who he is (cf. Heb. 13:15; 1 Peter 1:3; Ex. 15; 1 Peter 4:11; 5:11; and Rev. 4:8-11). It also includes the sacrifices of prayers (Rev. 5:8; 8:3-4); gifts (Phil. 4:8; Heb. 13:16); and service (Phil. 2:17).28


28Stott identifies eight uses of the phrase, "spiritual sacrifices" in Scripture. They are: the offering of our bodies (Romans 12:1); praise and thanksgiving (Heb. 13:15); prayer (Rev.
This priestly understanding implies a doxological understanding of Christian worship. This means that worship is primarily theocentric, not anthropocentric. Thus, the chief end of Christian worship, grounded in the character and deeds of God, is the glory and praise of God.

Furthermore, this doxological understanding of worship implies the choice of objective rather than subjective hymns for the opening of the worship service. Objective hymns focus on the character and deeds of God (cf. Rev. 4:8-11; Ex. 15); the subjective on Christian experience. This understanding of worship also gives our tithes and offerings new meaning and significance. They are acts of worship, a grateful response to God's saving deeds in Christ. Thus, a doxological understanding of worship has the potential to rescue it from the dangers of emotionalism and the exploitative use of worship for merely human ends.

Christian worship is also trinitarian in character. It is the triune God who has called the ecclesia into being and to whom it offers up its sacrifice of praise and adoration. Barth expresses this truth well: "The doctrine of the Trinity is what

5:8; 8:3-4); faith (Phil. 2:17); gifts (Phil. 4:18; Heb. 13:16); sacrificial service (Phil. 2:17); and Paul's ministry in the gospel (Phil. 2:17). John R. W. Stott, The Cross of Christ (Downer's Grove, IL: InterVarsity Press, 1986), 263-264.

29A hymn has been classically defined as the sung praise of God. Geoffrey Wainwright, Doxology: The Praise of God in Worship, Doctrine and Life (New York: Oxford University Press, 1980), 198.
basically distinguishes the Christian doctrine of God as Christian, and therefore what already distinguishes the Christian concept of revelation as Christian in contrast to all other possible doctrines of God or concepts of revelation.\textsuperscript{30} It is the trinitarian character of Christian worship that distinguishes it from other types of worship. Worship, as the sacrifice of praise and adoration, is offered up to the Father through the Son (1 Peter 2:5; 4:11; 5:10) and in the power of the Spirit (Phil. 3:3; John 4:13). To assert the priority of the Father in worship is not to deny the deity of the Son. And to assert the mediatorialship of the Son is not to deny that he is a proper object of worship. And to assert the instrumentality of the Spirit in worship is not to deny his deity. Rather, it is to assert that apart from the mediatorialship of the Son, and the presence and power of the Spirit, Christian worship is not possible.

This trinitarian character of worship is expressed and affirmed in doxologies (Gloria Patri); in hymns ("Holy, Holy, Holy"); in the baptismal formula (cf. Matt. 18:18-20); and in creedal affirmations (cf. Nicene).

Further, worship, as a cultic response, is transformational in character. If the objective telos of worship is the praise and glory of God, its subjective telos is the inner transformation of the worshipper in the moral likeness of God (cf. 1 Peter 1:15-16).

As Brunner observes: "Man cannot be God's image without the immediate adoring word of acknowledgement, of gratitude, of glorification addressed to the Creator."\(^{31}\) This transformation involves inner healing. Health and salvation are correlative terms. As Tillich puts it: "Health in the ultimate sense of the word, health as identical with salvation, is life in faith and love."\(^{32}\) However, this transformation is not automatic! It demands an openness to the transforming power of the Spirit as well as to the divinely appointed means of grace and transformation. Wainwright expresses this condition well: "... openness to God is the condition of being transformed by him into his likeness in and through worship."\(^{33}\) The subjective goal of Christian worship, then, is not entertainment but inward transformation into the likeness of God.

Next as a cultic response, Christian worship is universal in character. That is, Christian worship, in all times and in all places, reflects the essentials of the Christian faith. It is the function of the historical norm of worship to determine the extent to which forms and practices of worship are faithful to these essentials. However, while Christian worship, in its essence, is universal in all times and places; in its forms it is necessarily particular


\(^{33}\)Wainwright, *Doxology*, 403.
to all times and places. Bound up with its particularity or contextualization are such issues as intelligibility, meaningfulness, identity and appeal. Unless the liturgy is in the language of a people, it will not be intelligible to them. And intelligibility is essential for meaningful participation. Here is the rationale for the translation of the liturgy into the language of the people by the reformers. Moreover, culture and identity are inseparable. Unless the liturgy is inculturated it will be experienced as a foreign imposition, strange and alien to a people, having little appeal to them. 34

Theologically, contextualization of worship is demanded by the incarnation. The fact that our Lord Jesus became a man and a Jewish man who lived at a particular time and place has implications for the contextualization of worship. However, the contextualization of worship, which requires inculturation, does not imply that culture is normative for worship. Hoon reminds us that the task of incarnating worship requires a dialectical mode of thinking.

Because the Word whose incarnation as historical reality requires man to live a historical existence and to worship as a man of his seculum the pastor will say 'yes' to the claim of culture. Because the Word as divine Reality transcending history summons man to worship as a person meant for an eternal life beyond time, the pastor will say 'no' to culture. 35


35Hoon, The Integrity of Worship, 263-264.
Thus, in relation to worship theology is above culture.

Finally, Christian worship is missionary in character. It is the function of the cult to proclaim God's wonderful deeds, goodness, triumphs, praises, excellencies, and attributes (1 Peter 2:9). Therefore, baptism is a proclamation of the communities' regeneration (1 Peter 1:23); its faith in the paradoxical stone; its commitment to the light of Christian existence; and its state of safety from the coming judgment (1 Peter 2:6-8; 2:9; 3:21).

The Eucharist is also a proclamation of the hope of the community grounded in the resurrection of its Lord (1 Peter 1:5); its covenantal relationship with the triune God (1 Peter 2:9-10); its unity with its Lord in bearing the cross and wearing the crown (1 Peter 4:12-14). Preaching is also a proclamation of God's mercy and grace in Christ, but it is also a proclamation of the divine judgment (1 Peter 1:3 and 1:17). Vis-a-vis the world, then, the cult bears witness to those yet in the darkness of pagan existence.

Worship as a Non-Cultic Response

As a non-cultic response, worship includes the life of the community in its scattered existence (diaspora) during the week; its outer and total life (cf. John 4:23-24; Romans 12:1-2). Even as its communal and commemorative impulses draw the community in synaxis, likewise its missionary impulse moves it to bear witness in its total life. For the ecclesia is apostolic not only in its foundation (cf. 1 Peter 1:12; Eph. 2:20), it is also apostolic in its mission (cf. John 20:21; 1 Peter 2:9).
As a style of life, the non-cultic response is primarily a life of service. As servants of God (1 Peter 2:16), the church is to be committed to a life of well-doing. This epistle places much emphasis on well-doing (cf. 2:12, 15, 20-21; 3:13-17; 4:19). This well-doing has both evangelistic and apologetic functions. As White observes:

Six times he refers to the Christian's well-doing, meaning thereby the active kindness and social usefulness, of hearts open to other's needs ... usually, Peter couples with well-doing the duty of witnessing for the faith: those who do well will earn praise of the authorities appointed to uphold good in society.36

Thus, if the moral end of worship is the increase of the love of God, as the Holy One, in the community, it is no less true that the increase of the love of neighbor is its correlative moral end. For the love of God and the love of neighbor are inseparable (Mark 12:29-31). Therefore, worship and service are joined together.37

However, there is always the danger of conformity to a non-Christian life-style. Therefore, the community is to live a life of separation. It is to take care not to fashion itself according to its former "ignorance." It is to put off "all malice, and all guile, and hypocrisies, and all evil speakings" (2:1). It is to

36White, Biblical Ethics, 193-194.

live as a community of "strangers and pilgrims." It is to be com-
mitted to a life of obedience to God (1:2, 14). This separational
lifestyle is grounded in their regeneration in their status as pil-
grims and strangers as well as in the character of God. The community
must serve the world; yet it must be separate from the world (cf.
John 17: 15-16; Romans 12:1; and James 1:27).

Notwithstanding its praiseworthy life-style of welldoing
and holiness, the community is still subject to undeserved suffering.
Therefore, its life is a life of inescapable suffering, a life of
bearing the cross. 38

Conclusion

It is the function of the cult to motivate the community
to lead a life service and separation as well as to encourage it
to bear the cross as its destiny. Thus, the relationship between
worship, in its cultic and non-cultic dimensions, is a mutual and
motivational one. In both dimensions, the unity of life and worship
is affirmed. In the words of Herbert, "... the sacraments and
the liturgy exist in order to give to human life its true direction

38This epistle has particular relevance to African American
Christians. It's an epistle of hope in the midst of suffering;
acceptance in the midst of rejection; and encouragement to sing
the Lord's song in a strange land. It is an epistle addressed to
a despised minority, pilgrims and strangers who await their escha-
tological exaltation. It will be the Lord's doing and it will be
marvelous in our eyes.
in relation to God and to bind men in fellowship one with another."\textsuperscript{39}

Thus, it is the function of the cult to renew the heavenly vision as well as to strengthen ties of community!\textsuperscript{40}

This Petrine understanding of worship has the following implications for the process of renewal of worship at Central Christian Church:

1. As it is grounded in a theological understanding of the church, it will function as a normative and critical guide in the process, thus rescuing it from the dangers and distortions of a purely sociological understanding of the church;

2. Its affirmation of the priestly and corporate nature of worship necessarily implies that renewal is also a priestly and corporate activity, thus rescuing the process from pastoral domination;

3. Its affirmation of the universality and particularity of worship implies a theological basis for the contextualization of worship at Central; and

4. Its holistic understanding of worship affirms an intrinsic relationship between Koinonia and Diakonia--an understanding which is needed at Central.


\textsuperscript{40}It is this biblical and theological understanding of worship which was presented substantially in Session 2 of the workshop. The actual outline used is given in the Appendix.
CHAPTER V

RENEWAL AND WORSHIP IN THE AFRICAN-AMERICAN TRADITION

African-American Worship and African-American Life and Culture

African-American worship, with its distinctive emphasis and style, has been shaped by African-American life and culture. African-American life and suffering are inseparably connected: "Black worship is connected with black life, and it is characterized by a religious sense inseparable from the suffering that determined it."¹ Black suffering has been the suffering of the oppressed, the powerless and the alienated; it is the suffering of the psychologically and psychologically wounded; it is the suffering of those upon whom white society has projected its id-like and its shadowlike qualities; it is the suffering of blackness. To fail to grasp this dimension, this determinant of African-American worship is to misunderstand it.

Another determinant of African-American worship is African-American culture. Certain beliefs and values, rooted in the African inheritance, which have shaped African-American worship are: (1) Life is a unity; hence there is no westernized dichotomy between sacred and secular; (2) religion is essentially communal in nature as opposed to the western individualized emphasis; (3) time is

"... a part of the rhythm of the cosmos; it is not to be rushed nor reared,";² (4) the presence of the Spirit in worship; (5) the belief in "the use of the whole body in all activities"; and (6) "the practice of spontaneity in worship."³

This set of core beliefs and values regarding the nature of life, the nature of religion, the nature of time, the reality of Spirit possession, the use of the body and the value of spontaneity in worship will be reflected throughout this paper which will focus on the following components of the African-American worship heritage: koinonia, music, liturgical freedom, holism, diakonia, and theology.

Koinonia Heritage

If "... the liturgy is the summit towards which the activity of the Church is directed ..., "⁴ then this has been preeminently true of the Black Church historically. Worship, as the coming together for fellowship, has always been central in the life of the African-American community and has functioned in the interests of community, wholeness, and empowerment. It has been responsible for creating and nurturing a sense of community among African-Americans. Coming together for fellowship has been an expression of,

²Melva W. Costen, unpublished lecture, 4.
and a reinforcement of, the communal understanding of religion. It has nurtured the sense of the extended family and provided a society within a society.\(^5\) Indeed, this weekly ritual of coming together has provided a "... framework of social coherence"\(^6\) for the African-American community. It has also met the psychological needs of African-Americans. According to Wimberly, these are: "... (1) the need for a positive self-image; (2) the need for wholeness in the midst of degradation, oppression and suffering; and (3) the need to respond to God's incarnational presence in their midst, who brought about hope, meaning, salvation, healing, wholeness, and a positive sense of self."\(^7\)

Koinonia functioned not only in the interest of community building and psychological health; it also functioned in the interest of transcendence and empowerment. Through song and music, through the Word and prayer, through testimony, through the presence and power of the Spirit, our foreparents were able to experience release from the burdens of their oppression, suffering and degradation.

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Such experiences of release and freedom find affirmation in songs such as "There Is a Balm in Gilead" and "Down by the Riverside."

The worship experience, then, was a "liberating event"; a mountain of transfiguration experience assuring them that they were children of God; bestowing divine perspectives on their harsh existence and empowering them to go back to the valley. Music was always central in this experience.

**African-American Music Heritage**

The recovery and affirmation of our musical heritage of the spirituals, gospel and "gospelized hymns" is essential for our identity, our worship style and our evangelistic ministry. It is essential; for our identity for the African-American identity is inseparable from African-American music. "Black music has been the vanguard reflection of black feeling and the continuous repository of black consciousness. . . . Our music is the foremost expressive quality of our being. . . ."  

As a repository of Black consciousness and history, the spirituals are expressive of our faith, hope and longing for freedom in history; of our foreparents' ability to transcend their brutal and oppressive environment and sing the Lord's song in a strange land. They are a record of our encounters with

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the liberating One; a record of our angle of vision on existence, as well as a record of our pilgrim journey. They are foundational for Gospel.

Arising out of the historical and social context of the depression and urban poverty, gospel songs, according to McClain, express a "theology of experience, imagination, grace and survival." Gospel songs are songs of affirmation—songs affirming the goodness, power, and providence of God! Gospel songs are songs of transcendence—songs testifying to the human spirit to transcend and cope with a harsh environment. Gospel songs are songs of identity: "The creation of gospel music is a social statement that, in the face of America's rejection and economic privation, Black folks made a conscious decision to be themselves. It was an early stage of identity awakening and identity nourishing." Our recovery and affirmation of our hymns is also essential to our identity. Certain hymns have always been favorites in the African-American community; hymns like "Amazing Grace," "Jesus, Keep Me Near the Cross," "What a Friend We Have in Jesus," "Pass Me Not, O Gentle Savior," etc. Hymns affirming the themes of grace, hope, faith, and providence have underlying and perennial appeal to our people.

11Wyatt Tee Walker, Somebody's Calling My Name (Valley Forge: Judson Press, 1979), 144.
12Ibid., 112-116.
Our African-American musical heritage is essential for our worship style. It is the source of the distinctiveness of the African-American worship style. The emotionality, the freedom, the group participation, the dialogue which are characteristic of our worship are attributable to African-American music.

Because our musical heritage is a source of our identity and our distinctive worship style, its recovery and affirmation is essential for evangelism. Without it our worship will not be appealing and attractive to our brothers and sisters; will not meet their emotional, psychological, and spiritual needs; will not evoke a spiritual, home-like atmosphere; and will not revive personal and collective memories! Historically, Black music and Black evangelism have gone hand in hand. "... one could say that the emotional experience of musical reality for many people in the Church is the prime source of their theological life; through emotion fostered by music, especially by the time they actually know the Divine."13 This is preeminently true of African Americans for whom music plays such a central role in worship. Like music, freedom is central in African-American worship.

Liturgical Freedom Heritage

Freedom has been repeatedly affirmed to be distinctive of African-American worship, but its meaning has seldom been articulated. So what is the meaning of this liturgical freedom?

Liturgical freedom is not freedom from order. African-American worship is ordered functionally, structurally, and chronologically. There are clearly defined roles and functions. There is a structural order and movement to the service within a time frame, although in keeping with its African sense of time more emphasis is placed on psychological and kairos time than on chronological time. In short, liturgical freedom does not mean chaos.

Rather, freedom in African-American worship is freedom within order. It is freedom to respond to the movement of the Holy Spirit -- for the Spirit is central to the worship experience. For "every sacred space implies a manifestation of the Almighty." And where the Spirit of the Lord is there is liberty (2 Corinthians 3:14-17).

Freedom in the Black worship is the freedom of self-expression. It is freedom to pray, to sing, to testify, to "talk back," to shout, to dance, and to move to the movement and power of the Spirit. It is the freedom of spontaneity and improvisation. All these are signs of liturgical freedom inspired by the presence and power of the Spirit. Naturally, this freedom involves the total person in worship.

_Holistic Heritage_

Our holistic heritage affirms that worship is more than a rational response. It is a total response involving mind and body, rationality and emotionality. Indeed emotions are a mode

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14Costen, unpublished lecture, 4.
of knowing reality. "Emotion can also be an act of knowing, a cognitive participating in a knowledge of reality."15 Emotions, feelings are not, therefore, to be repressed. They are to be expressed, even in dancing. Historically, dancing was a part of Christian worship. "During the first five centuries of the Christian era, the dance was recognized by the Church as a natural way of expressing joy, a way of salvation and a way of adoration . . . ."16 Our holistic heritage also affirms that worship is a dialogical and participatory experience. There is an ongoing dialogue, an ongoing communication between pulpit and pew; a call and response. Whatever may be said of Black worship it has never been a passive, detached and silent experience.

**Diakonia Heritage**

If koinonia is the summit towards which all the activity of the Black Church is directed, it is no less true that " . . . it is the source from which all her powers flow."17 Koinonia and diakonia are joined together. For in the African-American worship tradition, koinonia has also functioned in the interest of service to the community. Thus, worship and service to the community have always been joined together. For there is no distinction between

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15Hoon, Integrity of Worship, 294.

16Margaret Fisk Taylor, A Time to Dance (Austin, TX: The Shaving Company, 1967), 81.

17White, "Recent Developments in Worship," 4.
the sacred and the secular. Hence, jobs, housing, health care, child-care, education—all these are legitimate areas of concern in worship. "Black churches have advocated the support of black business, established and maintained educational institutions, strengthened family life, provided a perspective for assessing the moral quality of the nation, and been closely allied with countless civil rights organizations and all other activities aimed at racial improvement." Indeed, worship and social change have always been joined together—the nature of Black life in this society has demanded it. It is not accidental that the Black Church gave birth to the Civil Rights Movement; nor is it accidental that Black theology is essentially liberation theology—a theology calling for social, economic and political justice; a theology which underscores the social dimension of salvation.

Our holistic heritage asserts that evangelism is more than soul-saving. It is soul-saving within a social context. A holistic understanding of man necessarily implies a holistic understanding of salvation. Man has a soul, but he also has a body. Salvation is personal, but it is also social. Salvation has to do with the hereafter, but it has to do with the here and now. In these emphases, our worship heritage reveals its similarities to the Hebrew religion which also stressed community over against individualism; freedom and hope in history as well as the well-being of soul and body over

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18Paris, Social Teaching of the Black Churches, 9.
against the well-being of soul, and the social character of sin and salvation over against their individualistic character.

The movement from koinonia to diakonia is undergirded by some central theological convictions.

**Theological Heritage**

Our African-American worship heritage, then, is our response to the revelation of the triune God in Jesus Christ, a response shaped by our life and culture necessarily.

Enshrined and celebrated in this heritage are certain central theological convictions. For worship and theology are joined together. "What a people believes basically, whether uncritically followed or accepted only after long and reasoned study, determines their modes of worship, while their practices establish more firmly their convictions."19 The Jesus-centeredness of African-American worship heritage expresses our strong identification with this Suffering Servant, this Man of sorrows. Truly deep calls out to deep. The depth of suffering in the Black soul instinctively grasps something of the depth of the suffering of our Redeemer; a grasping which unites in the strong bond of identification, transcending time and space. The sons and daughters of Simon of Cyrene still bear the burden of our Redeemer's cross.

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The Spirit-centeredness of our worship testifies to our unshakable conviction that this same Jesus comes in the presence and power of his Spirit according to his promise. "For where two or three are gathered together, there am I in the midst of them."
The freedom-centeredness of our worship testifies to our experience of the reality of this presence. Worship, therefore, is a feast, a joyous and liberating event in which our lives in this valley of space and time are transformed, taking on new meanings.

Lastly, the hope-centeredness of our worship, articulated in music and song, in word and testimony, in prayer and shouting testifies to our sightings for freedom in history as well as beyond history; to our unshakable conviction that the darkness of Good Friday will be dispelled by the sunrise of Sunday morning; and that some golden daybreak Jesus will come. For our hope is a hope against hope!

In conclusion, let me remind us of this important fact: it is one thing to discover our worship heritage, but it is something else to recover it. That is, it is one thing for us to reflect on it, to understand it intellectually. But it is something else to experience it, to understand it experimentally. Hence, our program of renewal combines understandings at the level of theory and practice.20

20Substantially, it was this understanding of African-American worship which was presented in Session 3 of the workshop. The actual outline used is given in the Appendix.
CHAPTER VI

RENEWAL AND WORSHIP IN OUR DENOMINATIONAL TRADITION
(The Christian Church)

Worship and Our Emphasis Upon Unity and Restoration

The Christian Church, as the child of a uniquely nineteenth century American religious movement whose primary mission was the union of all Christians, has been committed to the restoration of the New Testament worship. The founders believed that there was a divinely authorized pattern of worship for the Church. In their diligent search for this pattern and model they believed that they had discovered it in Acts 2:42. This was the order they sought to restore in the churches. Thus, our worship heritage in the Christian Church, with its distinctive emphasis and style, is greatly determined by our emphasis upon the twin themes of unity and restoration.

In this section I shall focus on the following components of our worship heritage: liturgical order, Lord's Supper, evangelism, baptism and theology.

Liturical Order Heritage

Our liturgical order heritage may be essentially described by the following terms: apostolic, non-legalistic, rational and developmental. The fathers believed they had discovered the original primitive and apostolic order of worship in Acts 2:42: "And they
continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers." This was the order they sought to restore in the churches. Thus, the two major, ancient components of Christian worship, the service of the Word (preaching) and the service of the Table (the Eucharist), have been characteristic of our worship tradition from the beginning. As in the African-American worship tradition, preaching has always been central in the worship service of the Christian church. However, the emphasis has been on biblical, doctrinal and rational preaching. Our emphasis on biblical and doctrinal preaching reflects our belief in the sufficiency and authority of the Bible in matters of faith; and our emphasis on rational versus emotional preaching reflects the influence of the Enlightenment upon the fathers who stressed the value of understanding in religion.

The understanding is and must be addressed, that the heart may be taken. For unless the heart or the affections of men are devoted to the admiration and the love of God, and fixed upon him, all religion is a name, a preference, vain and useless.\(^1\)

Since we shall devote a whole section to the Lord's Supper, we now move on to a second characteristic of our order of worship; namely, it is non-legalistic. While the fathers stressed the restoration of the primitive order of worship, they did not have a legalistic understanding of order. That is, they did not believe that the

elements and components of worship had a fixed, invariable and sequential position. Alexander Campbell, one of the fathers, understood and interpreted order to mean: "social acts of Christian worship, all of which are to be attended to in the Christian assembly, and each of which is essential to the perfection of the whole..."\(^2\) How these acts were to be ordered was left up to each congregation. Thus, a non-legalistic understanding of worship permits congregational freedom. Worship, then, in the Christian Church is in the free worship tradition.

Like our preaching, our order of worship is rational. Unlike worship in African-American tradition, which inclines towards emotionalism, worship in the Christian Church inclines towards rationalism; that is, it values orderliness and reasonableness in worship. Our worship tradition frowns on the free, spontaneous and open expression of emotions in worship. This fear of emotions is mainly due to our Enlightenment heritage. One student of our history observes, "... the rationalistic temperament of the Enlightenment made the Disciples of Christ suspicious of the doctrine of the Spirit, so much so that they have developed a doctrine of the Holy Spirit slowly and with caution. It also made them fearful and suspicious

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of feelings.³ Probably, it is the continuing influence of this rationalistic temperament that makes our worship service so unappealing and uninviting to African-Americans. Probably, it is this rationalistic temperament, with its tendency to suppress the use of the body in worship, which is inhibiting us from being ourselves. Probably, it is preventing us from responding to the presence and power of the Spirit in our midst. Is it quenching the Spirit? Perhaps, this is the demon that African-American congregations in the Christian Church must exorcise from their midst in order to be themselves and in order to recover and restore their African-American heritage which emphasizes the centrality and movement of the Spirit in worship as well as the fact that worship is more than a rational response. It is a total response.

Lastly, our liturgical order is developmental. G. Edwin Osborn, a student of our worship heritage, observes: "There seems to be three distinct stages in the worship practices of the Disciples. These stages correspond to three periods of characteristic theological outlook. . . ."⁴ Generally speaking, these periods are the beginning, the middle and the modern. Two orders of worship, one from the beginning period and one from the middle, will be cited here.


Here is a typical order of worship during the beginning period (1830-1880).

Cordial Fellowship
Greeting
Praise
Lessons
Gospels
Epistles
Remarks (sermon?)
Communion
Hymn
Invitation to partake
Prayer of Thanksgiving for Bread
Partaking
Prayer of Thanksgiving for Cup
Partaking
Hymn
Prayer of Intercession
Poor
Unsaved
Contribution (offering)\(^5\)
Testimony (Comments)\(^6\)

\(^5\)The Fathers interpreted "Koinonia" in Acts 2:42 to mean offering, the fellowshipping in giving and receiving (cf. 2 Corinthians 8:4).

Note that this order of worship reflected the two-fold structure of apostolic worship; that is, included the basic elements mentioned in Acts 2:42, and that it reflected considerable freedom in the ordering of its components. Noticeably absent is the invitation hymn. Also, questions about the closing of the service are left unanswered in my mind.

The next order of worship is from the middle period (1880-1940).

Hymn of Praise
Prayer
Scripture
Announcements
Anthem
Sermon
Invitation
Communion
Offering
Benediction.7

This order reflected our evangelistic heritage (Invitation); a time consciousness; the influence of the introduction of instrumental music in some of our churches; the influence of a trained ministry; and the influence of our taking on the characteristics of an institutional life. We now turn to our Lord's Supper heritage.

7Ibid., 41-45.
Lord's Supper Heritage

Our understanding and practice of the Lord's Supper may be essentially described by the following words: central, non-sacramental, memorial, personal, festal, non-clerical and open. As was true of the apostolic Church, the Lord's Supper is the central act of worship in our tradition.

For Disciples of Christ, as for the majority of Christians, participation in communion is the central and definitive act of worship. To grasp the meaning of the Lord's Supper is to grasp the meaning of worship.8 However, its centrality does not imply a sacramental understanding. That is to say, we do not believe that the Lord's Supper is a means of grace in the sense that it has any efficacy in and of itself apart from the faith of the participant. This is essentially the Protestant understanding in distinction from the Roman Catholic understanding. "Protestants regard the sacraments, not as containing the grace they signify, but as significant emblems of the great truths of the Gospel, which as such animate the faith of the receiver and strengthen his confidence in the promised grace."9 For us, then, the Lord's Supper is a memorial. Instituted by our Lord Jesus, it was intended to be observed in grateful memory of his sufferings and death for us (Luke 22:19-20); as well as remind us of his promised coming (1 Corinthians 11:23-26).


The Lord's Supper has both a historical and an eschatological focus. It is a remembrance of his historical presence, and it is an anticipation of his glorified presence. However, this understanding is not mere memorialism, nor a pious mental exercise. For the Lord's Supper is personal communion between the believer and his Lord who is present in the power of his Spirit according to his promise (Matthew 18:20). This understanding derives from our personal understanding of faith in contrast to an intellectual understanding.

Our observance of the Lord's Supper has not always reflected our understanding that it is essentially a festal occasion. Our heavy emphasis upon the passion of our Lord, our narrow understanding of anamnesis, has caused us, like Protestants generally, to stress the penitential rather than the festal character of this central act of worship. But for the fathers, the Lord's Supper was essentially a festal occasion. It was a feast! Said one of them, "It is a religious feast; a feast of joy and gladness. The happiest occasion and the sweetest antepast on earth of the society and entertainment of heaven that mortal meet with on their way to the true Canaan."\(^\text{10}\) We need to recover this festal motif and spirit.

As a Church which has rejected in principle the clergy-laity distinction; as a Church which has accepted the Protestant understanding of the Church as the priesthood of all believers, it should

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not be surprising that our observance of this festal feast is non-clerical. That is, we have never believed that the administration of the Lord's Supper was exclusively the minister's responsibility. Rather, it has been exclusively the elders' and deacons' responsibility. This non-clerical emphasis has undermined its centrality in practice and has contributed to its impoverishment.

Lastly, we believe that the Lord's Supper is open to all believers. It is the Lord's Supper, not ours! It is His invitation, not ours! Hence, the duty and burden of self-examination is placed upon the believer, not the Church. We are in full agreement with Moltmann who writes, "If a Church were to limit the openness of his invitation of its own accord, it would be turning the Lord's Supper into the Church's supper and putting its own fellowship at the center, not fellowship with him."11

**Evangelism Heritage**

Historically, our worship service has always been heavily evangelistic. Hence, every worship service in the Christian Church ends with an invitation. One of our scholars wrote:

> Whether or not there was anyone present in the congregation who might respond to it, the invitation was always extended . . . . This was the celebration in worship of the basic belief of the Disciples; the indispensable invitation celebrated the deeply graven conviction Disciples held about their evangelistic mission and their loyalty to Jesus Christ who had so charged them.12

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The invitation is usually extended in this manner after the sermon:
If you believe that Jesus Christ is the Son of God; if you believe that he died for you and rose again; if you are willing to accept him as your personal Lord and Savior; if you are willing to be buried with him in the watery grave of baptism and rise again to walk in the newness of life, then come forward and make a public confession of your faith in him.

The acceptance of this invitation implies and presupposes a number of things: it presupposes that a person is a free, rational creature who can understand the facts and promises of the Gospel. This puts us in the Armenian tradition rather than the Augustinian. It also presupposes repentance which is understood to be a mental, emotional, and a volitional act. Also, presupposed is the faith which is more than belief of testimony. The faith implied by the acceptance of the invitation is bound up with the Good Confession (Matthew 16:16-17). This, we believe, is the creed of the Church. It is a confession of the deity of Christ and expresses one's willingness to submit to His Lordship in one's life. This brings us to a discussion of Baptism. Baptism, for us, is the visible act of submission to the invisible act of belief in his Lordship.

**Baptism Heritage**

Thus, our understanding of baptism is confessional. It is a public testimony of one's submission to the Lordship of Christ.
Such a submission, based upon intelligent faith, and a voluntary act, automatically rules out infant baptism. For personal, intelligent and voluntary faith is essential for baptism. Hence, we practice believer's baptism.

Our practice of baptism stands in the immersionist tradition. We believe that immersion is the only scriptural mode of baptism for the following reasons. The etymology of the Greek word for baptism provides support for this practice immersion. No less a person than Luther is quoted as having said this:

The name baptism is Greek; in Latin, it can be rendered immersion, when we immerse anything in water that it may be all covered with water. And although that custom has now grown out of use with most persons ... yet they ought to be entirely immersed and immediately drawn out; for this, the etymology of the name seems to demand.¹³

Calvin is also quoted as having said this: "The word baptize itself signifies immerse; and it is certain that the rite of immersing was observed by the primitive Church." A Catholic scholar is also quoted as having said this:

For thirteen hundred years, was baptism generally and regularly an immersion of the whole person under the water; and only in extra-ordinary cases, a sprinkling or pouring with water. The latter was moreover disputed as a mode of baptism, may even forbidden.¹⁴

The testimony of the Church Fathers is also supportive of this practice. For example, Basil the Great, Archbishop of Caesarea is quoted


¹⁴Ibid., 401.
as having said this: "Imitating the burial of Christ by the immersion (ᾼιγ τοῖς βαπτιζόμενοις). For the bodies of those immersed (βαπτίζομεν) are, as it were, buried in the water."15 With us, then, neither the act nor the mode of baptism is optional; it is essential. Baptism, we believe, is essential for the forgiveness of sins and for the gift of the Holy Spirit (Acts 2:38). That is, it is a condition for receiving these blessings. Even as faith is essential in order to receive these gifts; even as repentance is essential for these gifts, so also is baptism. Hence, baptism and church membership, baptism and salvation are joined together. It is an act of incorporation into the body of Christ (1 Corinthians 12:13); is also a salvific act (1 Peter 3:21).

However, our understanding of baptism is non-magical and non-sacramental. Like the Lord's Supper we do not believe that the element of water has any saving or cleansing efficacy in and of itself. As one of the fathers put it:

Some say that we substitute water for the blood of Christ. This is so far from fact that we give no efficacy to water, but through the blood of the Savior. Had he not shed his blood, all the waters which once deluged the world would be unavailing.16

Like the Lord's Supper, our practice of baptism is non-clerical. However, it has been non-clerical only in theory; in actual practice

15Ibid., 399.

it is now performed exclusively by our ministers immediately upon one's profession of faith and willingness to be baptized. Thus, no extended period of pre-baptismal instruction and preparation is thought to be essential.

Since worship and theology are joined together, we now consider our theological heritage.

**Theological Heritage**

"What a people believes basically, whether uncritically followed or accepted only after long and reasoned study, determines their modes of worship, while their practices establish more firmly their convictions."\(^{17}\) Given this intrinsic relationship between theology and worship, between beliefs and practices, what are some of the core beliefs which have shaped our identity, our self-understanding, our worship as a group? In short, what is our theological heritage? It is a unity heritage. The fathers believed that the Church is "essentially," "intentionally" and "constitutionally" one. This unity is neither creedal nor organizational; it is personal. It arises from our common faith in the one Lord! However, this unity does not mean uniformity. It is a unity in diversity (1 Corinthians 12:12-31). And it is essential for evangelism (John 17:20-21).

It is this unity heritage that accounts for our non-use of creeds in our worship as well as our non-use of man-made and

sectarian names on the grounds that they have been divisive historically. How is this unity to be attained? This question brings us to our restoration heritage. After an extended study of our roots and history, a commission reported in part: "The fathers believed that they had discovered in the New Testament the pattern of the true Church, that this pattern was authoritative for the Church of Christ in all time, and that Christian unity could be attained only by restoration."\(^{18}\) Unity via restoration! That is, they believed that Christian unity could be attained by restoring the New Testament Church—its purity, simplicity, polity, ordinances, authority and worship. Thus our liturgical order, our Lord's Supper as well as our baptism have resulted from our understanding and practice of our restoration heritage.

This is also true of our polity. It is a congregational heritage which affirms congregational freedom from denominational control. Here is the reason that we do not have any official order of worship. For congregational autonomy implies liturgical freedom. But liturgical freedom means freedom from human authority; not freedom from apostolic authority—divine authority.

Lastly, this question of authority brings us to our New Testament heritage. Although the fathers believed in the inspiration of the Old Testament scriptures, they did not believe they were

authoritative for the New Testament Church. One of the fathers put it this way: "That although the scriptures of the Old and New Testaments are inseparably connected, making together but one perfect and entire revelation of the Divine will, for the edification and salvation of the Church, and therefore in that respect cannot be separated, yet as to what directly and properly belongs to their immediate object, the New Testament is as perfect a constitution for the worship, discipline and government of the New Testament Church, and as a perfect rule for the particular duties of its members, as the Old Testament was for the worship, discipline and government of the Old Testament Church, and the particular duties of its members." 19 It is this heritage, then, which accounts for our tendency to emphasize the use of the New Testament Scriptures in our worship and our corresponding neglect of the Old.

Generally speaking, two worship traditions are operative here at Central--the African-American and the Euro-American. In terms of worship types, the African-American tradition belongs to the ecstatic type; whereas, the Euro-American belongs to the prophetic (reform) type.

Ecstatic worship is Spirit-centered. It values the experience and presence of the Spirit is worship. It values freedom of expression. It is music-centered. It values soul singing, lively

19 Thomas Campbell, Declaration and Address (Birmingham: The Berean Press, 1951), 15.
singing. It is less time-bound. More emphasis is placed on psychological and kairos time rather than chronological time. It is less print-oriented. Its mood is festal and celebrative. In short, ecstatic worship expresses and affirms the emotional and non-rational (transrational?) values.

In contrast, prophetic worship is Word-centered. It values the study and the understanding of the Scriptures. It values orderliness, decorum, and decency in worship. It is more time-bound and print-oriented. It is less expressive. It values reflection and silence. Prophetic worship affirms and expresses rational values.

What is needed at Central is the conscious, intentional, marriage and integration of both types of worship traditions. For it is my contention that our recurrent complaint about the rigidity, the deadness that something is missing from our worship is symptomatic of our alienation from our African-American heritage.

Now please do not misunderstand me. To say that we need to reclaim and reaffirm our worship heritage is not to imply a particular worship style. For within our African-American worship tradition we have a variety of worship styles. This should not be surprising, for worship styles are influenced by such factors as social context, emotional needs and theological heritage.

What type of worship style will emerge at Central will result from our creative efforts under the guidance of the Spirit. In closing, let us heed these words of Wyatt Tee Walker: "In many
instances where individual Black churches have become imitative of white worship styles, there has been a parallel loss of freedom of expression, enthusiasm, numerical strength, and sensitivity to the gut issues that affect the Black masses."  

20Wyatt Tee Walker, Somebody's Calling My Name (Valley Forge: Judson Press, 1979), 17. Substantially, it was this understanding of worship in the Christian Church which was presented in Session 4 of the workshop. See Appendix for an actual outline.
CHAPTER VII
A PSYCHOLOGY OF WORSHIP: A FUNCTIONAL PERSPECTIVE

Worship and Human Needs

Worship in particular and religion in general may be studied from a functional perspective. This is essentially a need-oriented perspective. "Functional definitions are those which define religion in terms of what it does for a person or the society."¹ Psychologically understanding worship as a quest to satisfy essential human needs, Johnson defines needs as "... dynamic tensions arising from organic and psychic urges tending goalward."²

From a functional psychological perspective, then, worship, as a cultic response of the community to the triune God, is a formalized and ritualized method of meeting essential human needs. The first section of this paper will be devoted to a brief exposition of this thesis. That is, it will treat a psychology of worship generally. The second section will develop the thesis that liturgical change, as a culturally affirming type of worship, is designed to meet the need for identity and its correlates from an African-American perspective.

Psychologically, worship is a quest and method to meet essential needs. The psychologist, Coleman, lists the following as universal human needs: (1) the need for order and meaning; (2) the need for adequacy and competence; (3) the need for security; (4) the need for social approval and belongingness; (5) the need for self-esteem; (6) the need for love and relatedness; and (7) the need for self-enhancement and growth. 3 "Failure to meet these needs," asserts Coleman, "impairs psychological integration and growth." 4

Meaning

The need for meaning is the need for an interpretive perspective, enabling one to make sense out of one's experiences and situation. The need for meaning is the need for a comprehensive vision of reality, enabling one to live purposefully and courageously. The need for meaning is the need to experience the worthwhileness of one's being and existence, facing the threat of non-being and the meaninglessness of existence. This is the Tillichean understanding of this need: ultimately, it is a question of the meaning of being. 5 The meaningfulness of one's being is no doubt inseparable from the meaningfulness of reality. Theologian Carl Henry speaks of a "... universal human quest for a comprehensive overview

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4 Ibid., 71.
If worship bestows a vision of God and reality, then worship and meaning are joined together. This vision has profound effects: "Our vision of God affects and is affected by our character and our lives." This vision, a saving perspective, enables one to see one's being and existence in the light of God's eternal purpose in Christ. This vision, a gift of grace, enables one to take moral values seriously. This vision supplies the courage to be!

**Adequacy and Competence**

The need for adequacy and competence is the need to develop one's abilities and skills to cope with the demands of living. It is the need to feel that one is capable of coping with the burdensome demands of human existence. Worship, in the light of this need, is motivated by the awareness of human inadequacy, powerlessness and helplessness in the face of these complex intellectual, social, moral, and spiritual demands of existence. Worship is motivated by the experience of the poverty of being as experienced in fatigue and exhaustion. Worship is a quest for vitality and empowerment. "Worship . . . has in it much power to strengthen men for

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8 According to Washington, it is this need which is central in African-American worship. "What is worshipped or sought is the power of God as it is understood to be extended in mind, body, and the spirit of beings and things." Joseph R. Washington, *Black Sects and Cults* (Garden City, NY: Doubleday, 1973), 158.
their moral conflicts. Worship thus comes to be one of the greatest sources of moral strength.9

Security

The need for security is the need to experience the relative absence of any immediate threat to one's being and well-being; it is the need to experience the absence of conditions threatening and frustrating the satisfaction of vital needs; it is the need to experience a certain dependability of those conditions necessary for the maintenance of life. But the conditions of human existence constantly threaten one's being and well-being, engendering a pervasive anxiety. "Modern life has removed all confident security. Anxiety has become the great democratizer."10 Worship, in the light of this need, is the quest for divine protection against these conditions; it is the quest for a dependable and ultimate basis for one's existence.

Social Approval and Belongingness

The need for social approval and belongingness is the need to belong to a significant group in which one experiences acceptance, the affirmation of one's worth and with which one can identify. It is the need for community; it is the need to overcome the isolation


of individuation and to have the experience of meaningful participation with a larger group. Worship, in this context, is motivated by the need to belong to a community which shares a common conviction about the existence of the divine and which is united in its quest to experience this divine presence. Worship, then, has an inescapable social dimension. It is the quest for a meaningful I-Thou relationship which has both a horizontal and vertical dimension.\textsuperscript{11}

**Self-Esteem**

The need for self-esteem is the need to experience the worthwhileness of one's being and person; it is the need to experience one's value as a human, independent of one's social usefulness and position. It is the need to feel good about oneself. The psychoanalyst, Gaylin, reflecting on the source of this experience of feeling good, remarks: "Pleasurable events either intensify our sense of ourselves or enlarge our view of ourselves."\textsuperscript{12} In a sense this is what the experience of worship does; it enlarges a person's view and image of himself as a child of God. Worship, then, affirms one's worthwhileness and value in the context of those superficial and false societal standards of human evaluation.\textsuperscript{13}

\textsuperscript{11}Johnson, *Psychology of Religion*, 168.

\textsuperscript{12}Gaylin, *Feelings*, 202.

\textsuperscript{13}Wimberly argues that this need for a positive self-image has historically been one of the fundamental motivations underlying African-American worship. See "The Dynamics of Black Worship: A Psychosocial Exploration of the Impulses That Lie at the Roots of Black Worship," *Journal of the Interdenominational Theological Center* XIV (Fall 1986/Spring 1987): 195-198.
Love and Relatedness

The need for love and relatedness, not unlike the need for belonging, is more than the need for an intimate, warm and affirming relationship with a significant other. In the words of Coleman:

Human beings appear to be so constructed that they need and strive to achieve warm, loving relationships with others. The longing for intimacy with others remains with us throughout our lives and separation from or loss of loved ones usually presents a difficult adjustment problem.14

According to Tillich, love is primarily an "ontological concept"; not an emotional one. "... every life-process unites a trend toward separation with a trend toward reunion. The unbroken unity of these two trends is the ontological nature of love."15 Within the context of this need, worship is the quest to overcome the tragic separation and alienation between human beings and between human beings and God. It is the quest for reunion; it is a quest for wholeness.

Self-Enhancement and Growth

Lastly, the need for self-enhancement and growth is the need to actualize one's potentialities; it is the need to fulfill oneself as a human being. It is the need to become what one is capable of becoming. Maslow writes that there is in each person "... an active will towards health, an impulse towards growth, or towards the actualization of human potentialities."16

14Coleman, Abnormal Psychology, 73.
context of worship this need is interpreted as the quest to realize
the image of God; it is a quest to fulfill the divine intention
for one's life. "Worship," writes Johnson, "is an ardent preference
for the highest perfection in beauty, goodness and reality."17

Psychologically, then, worship is essentially a self-centered
experience motivated by self-interest. In his psychology of worship,
Segler lists a set of needs which a person seeks to satisfy in the
experience of worship. To paraphrase him, they are: (1) the need
for the infinite which arises out of the awareness of one's finiteness
and incompleteness; (2) the need for understanding arising out of
the experience of mystery; (3) the need for security arising out
of the experience of threats; (4) the need for companionship with
God arising out of the experience of loneliness; (5) the need for
community arising out of the need to belong; and (6) the needs for
forgiveness, peace, meaning, healing and comfort arising out of
the experiences of guilt, anxiety, meaningless, brokenness and
grief.18 This subjectivity is unavoidable. Hoon observes, "Thus
subjectivity in worship is man's cry of creaturehood of his moral
pain, and of his inexpungable hunger for the ultimate and the
eternal."19

17Johnson, Psychology of Religion, 173.

18Franklin M. Segler, Christian Worship: Its Theology and

19Paul Waitman Hoon, The Integrity of Worship (Nashville:
Abingdon Press, 1971), 208.
The psychological understanding of worship finds theological justification in the Incarnation. "Viewed as a liturgy, the event of Jesus Christ is as much God serving man as man serving God." 20

**Liturgal Change and the Need for Identity**

In the context of alienation from one's liturgical heritage, liturgical change, as a process of recovering and affirming one's liturgical heritage, is designed to meet the need for identity which is inseparable from the needs for meaning and community. These needs will be examined from an African-American perspective.

**Meaning of Identity**

Identity is a key concept in Erikson's theory of personality. 21 Identity has to do with:

Confidence that somehow in the midst of change one is; that one has an inner sameness and continuity which others can recognize and which is so certain that it can unself-consciously be taken for. The emphasis is on what has taken place that enables what is to continue to be. 22

For Erikson, then, identity defines the abiding and stable sense of self in the midst of change; it is the ground of self-confidence. Psychologically, it is bound up with one's past. In his reflection on the issue of pastoral identity, Patton quotes Hans Frei who defines identity as 22

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20Ibid., 204.

21Hall and Lindzey, Theories of Personality, 522.

the very core of a person toward which everything else is ordered . . . . It is something which, if one knows it, provides the 'clue' to a person. Identity is the specific uniqueness of a person, what really counts about him, quite apart from both comparison and contrast to others. 23

Identity, then, for Frei, defines the uniqueness and value of person. Bound up with identity then is the need for continuity with one's past; the need for self-esteem and the need for continuing self-understanding. Although Blacks of the diaspora have undergone the double process " . . . of deculturation and acculturation . . . their identity is indissolubly tied to their African past." 24

Writing of this African-American quest for their African roots, Roberts interprets it thus: "Most Blacks do not need a real home in Africa; they need a symbolic home there. It is only human to seek this historic and cultural continuity." 25 It is this continuity with Africa that defines the uniqueness of Blacks as people. And it is the Black Church in general and the Black liturgical heritage in particular which have been the bearers of Black identity in particular. In a sense, the Black liturgical heritage provides this symbolic home. For it is the repository of those beliefs, values, rituals, symbols and stories unique to Black life. It is a record of the group's encounter with and experiences of the living God in its history. Reflecting on the values of religious diversity

23 Ibid.


25 Ibid., 53.
and the need for each faith community to retell and affirm its own history with God, Stallings writes:

... to ignore one's experience of God, to denigrate that experience and refuse to tell the story of it, to accept someone else's experience of God as more efficacious than one's own is to demean God and one's experience of God. It is an abuse of the sacred encounter between the human personality and God and blasphemy against God.26

Self-esteem is the result of a comparative and an evaluative process. That is, it results from a comparison between the "perceived self" and the "ideal self." In this process societal evaluation plays a crucial role. Ellison defines it thus: "Self-esteem is the degree of positive or negative feelings that one has as a result of such assessment."27 It is the white societal negative evaluation of Blackness which has precipitated the black identity crises that Grier and Cobbs have clinically documented.28 It is the Black liturgical heritage which has affirmed the worth of Blackness independent of the negative societal definition. This is well said by Roberts. "The worthfulness of black life is God-given and not man-bestowed."29 Indeed, Wimberly has identified this need for worth, for a positive


29Roberts, A Black Political Theology, 51.
self-image as being historically one of the motivations for Black worship since slavery. 30

Theologically, this worth is grounded in the doctrine of the equality of all persons under God. While the doctrine of the priesthood of all believers was a radical doctrine of the reformation, it is this doctrine of "... the equality of all persons under God regardless of race or any other natural quality" which defines the essence of the black Christian tradition according to Paris. 31 This doctrine is foundational to the Black liturgical tradition.

This need for a healthy identity, understood as a positive self-image and positive self-esteem is crucial. Probably, much of the social pathology in Black life may be attributed to this identity problem in the light of the fact that low self-esteem has been found to be correlated with "anxiety, neurotic behavior, social inadequacy, psychosomatic illness, anti-social behavior and immaturity." 32

Bound up with identity is the need for continuing self-understanding which is fostered by the community at worship. "By associating with others in a religious group and by acting out rituals in accordance with beliefs and values of that group, we come to


understand better who and what we are." Thus, within the context of worship, self-understanding cannot be divorced from the self's meaningful relationship to significant others.

Identity and Meaning

Suffering is part and parcel of the African-American identity. Indeed, Black existence and suffering are joined together; not only the suffering which is the inescapable lot of humanity, but the suffering which is peculiar to Black humanity. To quote Roberts, "The black man suffers in a double sense." Within this context of suffering the need for meaning, from an African-American perspective, is the need for an interpretive perspective, enabling one to make sense out of the experience of suffering.

Again the need for meaning is the need to experience the worthwhileness of Black humanity in the face of the constant threat of racism which devalues and dehumanizes Black humanity. The need for meaning is inextricably linked to faith. Cone expresses this truth well: "Faith thus is God's gift to those in trouble. It bestows meaning in a meaningless situation, enabling the oppressed to believe that there is one greater than the power of the oppressor." It is within the context of worship that this transcendent

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34 Roberts, A Black Political Theology, 98. It is this double cross in Black existence which compels African-American theologians to wrestle with the question of theodicy, according to Roberts.

and saving perspective is given, affirming the worthwhileness of Black being and existence, and giving the courage to keep on keeping on.

Identity and Community

Identity, as the need for continuity with the past, is really the need for a "community of memory." Liturgically speaking, the need for a community of memory is the need to retell the story of a group's encounter with and experience of the triune God in its history. It is the need to be anchored in that history. It is the need to draw fresh inspiration, hope, and courage from it. For a group's liturgical heritage is the story of that group's response to the triune God. This is the need that liturgical renewal, as the recovery and affirmation of one's liturgical heritage, is designed to meet. It is the need for community. It is the need for meaning; it is the need for identity.

CHAPTER VIII

RENEWAL AND METHODOLOGY AT CENTRAL

The Church as a Group and a Social Institution

The church, as a community called into being by the triune God, has both a group life and an institutional form. Hence, the dynamics of the change process in both groups and social institutions may be legitimately applied to the church.

Change from a Group Dynamic's Perspective

Group dynamics is here defined as the interplay of needs and roles influencing group behavior along predictable lines. Therefore, the leader of a group devoted to the task of liturgical change and renewal needs to be knowledgeable of this dynamic interplay of needs and roles operative in a group, influencing and shaping its behavior.¹ Specifically, a leader needs to be aware that each member of the group has a need to feel secure in the group. That is, each member needs to have a feeling of belongingness, at homeness, and of being valued and affirmed. Therefore, a leader must make every effort to facilitate and create this atmosphere of security.

¹This discussion on group dynamics relies heavily on Alvin J. Lindgren. See chapter 7 in his book, Foundations for Purposeful Church Administration (Nashville: Abingdon Press, 1984), 153-180. Also consulted was a dissertation by Ellis B. Davis, Jr. entitled "A Workshop for Enhancing the Climate for Change in the Session of a Particular Church" (D.Min. diss., Columbia Seminary, 1984).
Each member also needs to have a knowledge of the goals of the group. A lack of understanding of its goals by the members will affect its effective functioning and frustrate the attainment of its goals.

The leader needs to be aware of the fact that the behaviors of members in the group are affected not only by their security and knowledge needs, but by their past and present membership in other groups. For example, past membership in an Episcopalian or Baptist Church may still be unconsciously influencing one's understanding of worship as well as one's expectations and needs in the worship experience. Members also bring hidden agendas, often times a function of needs and interest, to the group process. A leader, then, needs to be aware that hidden agendas are not only a potential source of conflict, but may hinder the effective functioning of the group, thus derailing its attainment of its goals.

In the group process, a leader needs to be aware of the task-oriented roles and the growth-oriented roles and the need for a delicate balance between them in order for the group to function effectively. Task-oriented roles involve: (1) clarifying the nature of the task as well as the goals in the interest of common understanding; (2) exploring possible solutions; (3) reacting to proposed solutions and feelings about them; (4) coordinating ideas, suggestions and comments; (5) formulating a plan in the interest of the solution; and (6) evaluating ideas, suggestions, comments and plan for their soundness. Growth-oriented roles involve: (1) encouraging members;
(2) involving them in the group process; (3) preventing any one member from dominating the process; (4) facilitating listening skills; (5) diagnosing the nature of the process; and (6) articulating the feeling of the group.

In this task of focusing the group's attention on the task at hand as well as facilitating the development of healthy interpersonal relationships between members in the group process, the leader thus plays a critical role. "The leader is responsible for creating conditions that will enable the group to do the best job of which it is capable." A democratic style of leadership, as opposed to laissez-faire and authoritarian leadership styles, seems the style best suited to enable the leader and the group to achieve its goals and to create the conditions for interpersonal growth. The leader, then, as the resource person, is essentially an enabler in the process of liturgical change and renewal.

Change from an Institutional Perspective

The leader of liturgical change and renewal needs to be knowledgeable also of models of the change process in social institutions. Capelle develops a model of change which includes the following nine steps: (1) analyzing the situation; (2) assessing the change potential; (3) setting outcome criteria; (4) generating solutions; (5) making decisions; (6) developing plan; (7) implementing

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2 Lindgren, Foundations for Purposeful Church Administration, 169.
plan; (8) evaluating performance; and (9) rewarding performance. Capelle makes this significant observation about this model, "... one doesn't have to go through all the steps in the model all the time."

In light of this observation as well as in the light of some similarities between steps 4, 6, and 5 of this model with the task roles 2, 4, and 5 of Lindgren's, I shall briefly examine steps 1, 2, 3, and 7 of this model.

Analyzing the situation involves making a distinction between the problem and its symptoms and determining causation which is often a complex issue. For example, recurrent expression of dissatisfaction with a congregation's order of worship may need to be examined in the light of a historical analysis of the situation. Each problem has a history.

Assessing change potential involves a consideration of the three critical variables of motivation, skills and power. Again, referring to the above example, this recurrent expression of dissatisfaction by some members may be assumed to be symptomatic of a felt need for change.

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4Ibid., 14.
But someone must have the power and skills to initiate and guide the change process. However, it is one thing to initiate change; it is something else to measure change. Therefore, setting outcome criteria involves specifying goals of the change process in measurable, attainable, and evaluative terms. For example, liturgical change and renewal should be defined operationally in terms of specific outcomes. A consideration of resources to achieve these outcomes is also involved in this step.

Finally, step 7, implementing plan, which presupposes step 6, developing a plan, is an extremely complex process, according to Capelle. Therefore, more flexibility is required as well as openness to the new insights and demands of the process of change.

In the light of these two perspectives on change, what are some assertions one may make about liturgical change and renewal?

**Reflection on Liturgical Change**

Change is here defined as a process of intentional alteration towards a desired goal. What type of process is liturgical change? © Liturgical change ought to be a critical process. Critical defines a process, eliciting a re-examination of and reflection on any need, problem or situation. Liturgical change at Central is a critical process, involving the understanding of its need in the light of its history of alienation from its liturgical heritage; and based

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5The verb, "is," as used here, is being used in the sense of oughtness. Therefore, the verbs, is and ought, will be used interchangeably with references to liturgical change.
upon workshop sessions designed to facilitate reflection upon Christian worship as well as worship in the African-American and denominational traditions.

Since liturgical renewal ought to be a goal-oriented process, a critical understanding of the goals is also essential. This is the objective of our pre-workshop session in this project. Liturgical change is also a participatory process. Change is not to be imposed upon a congregation authoritatively by its pastor or manipulatively through a chosen group. To do so would be to sin against the law of the liturgy, which is the work of the people. To do so would be to sin against the law of the democratic process. To do so would be to usurp to oneself unjustified powers. To do so would be to deprive the congregation of the right of ownership in the process.

In this process of change and renewal at Central, care will be taken to involve the congregation in each step of the process.

Liturgical change is also a guided process. To quote Lindgren again, "The leader is responsible for creating conditions that will enable the group to do the best job of which it is capable." As the enabler in this process, it will be my job not only to be a resource person but also to help create those conditions that will facilitate the achievement of our goal of renewal of worship.

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6Lindgren, Foundations for Purposeful Church Administration, 169.
Liturgical change ought to be a prayerful process. Ultimately and theologically, renewal is the work of the Spirit. It is this conviction which undergirds and informs the practice of opening and closing each session of this renewal process with prayer.

Finally, liturgical change ought to be an evaluative process. Appealing to the power of the Holy Spirit in the renewal process does not exempt one from the rigorous task of measuring the outcome of this process in some specifiable manner. Hence, the use of a set of evaluative instruments in this project.

In summary, it is this theoretical understanding of liturgical change—change as a critical, participatory, guided, prayerful, and evaluative process—that undergirds all the sessions of this workshop.

**Workshop Sessions**

Originally, four main sessions were planned. But as the process of renewal developed, three more sessions were added. Thus, the entire process involved seven sessions. The average attendance for the four main sessions was eighteen participants—fourteen females and four males. In terms of marital status, twelve were married; three divorced; two separated; and one single. In terms of past denominational affiliations, twelve were Baptist; three were Methodist; two were Episcopalian; and one of an undetermined group. Finally, in terms of years of membership at Central, four were members for three to five years; two for five to seven years; two for seven to ten years; and ten for over ten years.
The entire process began with Session 1--a pre-workshop meeting which we now describe.

**Session 1 (Pre-Workshop)**

This pre-workshop meeting, with a representative group of fifteen members from the congregation, was held on Sunday, July 8 from 6:00 p.m. to 7:30 p.m. The purpose of that meeting was to share with the participants our need: (1) for a biblical and theological understanding of worship as well as a critical knowledge and understanding of African-American worship and worship in our denominational tradition; (2) to develop a culturally affirmative type of worship; and (3) to share with them how the workshop could be the potential means of meeting these needs in view of its goals, structure and assumptions. The goals of the workshop, discussed with them, were: (1) to increase their knowledge and understanding of the theology and practice of worship, African-American worship, and worship in our denominational tradition; (2) to recommend changes, both short-term and long-term, desired in our worship; (3) to plan two worship services (one culturally affirmative, the other non-culturally affirmative); and (4) to develop a new order of worship incorporating the changes deemed necessary.

Relative to structure we agreed there would be four main sessions, each one about two hours long. Session 1 would be a lecture-discussion on the topic: "Worship in the African-American Tradition"; Session 2, a lecture-discussion on "Worship in the Christian Church Tradition"; Session 3, a lecture-discussion on "A Theology of Worship";
and in the final session they would be asked to make changes as well as to plan the two worship services. These would be consecutive sessions and each would be opened and closed with prayer for guidance in this renewal process. The assumptions about the nature of liturgical change and renewal undergirding the entire process as well as the demands involving the evaluations were shared with them.

At that meeting we decided that the sessions would be held on Sunday, July 22 (from 6:00 p.m. to 8:00 p.m.) to Wednesday, July 25 (from 7:00 p.m. to 9:00 p.m.). We then dismissed with prayer, after I had impressed upon each member the need for the commitment to attend all the sessions.

I had positive feelings about that meeting. I sensed great interest in the project. The group was encouragingly receptive and supportive of my efforts to facilitate renewal in our worship. I also looked forward with much anticipation to the sessions!

Session 2 - A Theology of Worship

As scheduled, this session began at about 7:15 p.m. with a time of prayer followed by the pre-workshop survey. Two members were requested to lead in prayer for guidance in the renewal process. As the worship leader, I also offered a prayer.

The pre-workshop survey was given in order to stimulate the participants' thinking about the meaning and practice of Christian
worship as well as our worship tradition, and to assess their knowledge about the meaning and practice of Christian worship and our worship tradition.7

After the survey we had a lecture-discussion on the topic: "A Theology of Worship." Originally, I had scheduled this topic for Session 3 on the assumption that it would then provide a critical framework in which to examine our other two worship traditions as well as a functioning as a normative and critical guide for the whole process and program of renewal. But further reflection convinced me that it would serve these ends if it were made the beginning and foundational session for subsequent sessions. The rationale for such change I shared with the participants in the opening of this session.

The thesis developed in this session was this: Worship is the response of the church to the triune God. Cultically, it is the experience of entrance into the divine presence with the potential for experiencing that presence (cf. Matthew 18:20; Hebrews 11:6; 1 Corinthians 14:24-25; and Psalm 95:1ff). More specifically, we dealt with the following questions: (1) What is the nature of this response? (2) What are the elements of this response? (3) What is the order of this response? and (4) What are the functions of this response? We also discussed some basic orders of worship.8

7See Appendix A for a copy of this survey.
8See Appendix B for an outline of this lecture, and Appendix C for the orders or worship used.
As I reflected on this session, I became convinced of the soundness of my decision in the light of the participants' questions and comments which anticipated the subsequent session on our worship traditions.

As in the pre-workshop session, I was encouraged by the group's high level of interest and receptiveness. However, I experienced a feeling of incompleteness due to my attempt to cover too much material in that session. This was one of two complaints. The other was that the pre-workshop survey had too many "big" words. Apart from this, the group felt this session was greatly illuminating and profitable. Subsequently, one participant commented: "I wish all the members could have had this workshop on worship." Over 44% of the participants rated this workshop as being the most useful to them.

Session 3 - Worship in African-American Tradition

This session on African-American worship developed this basic thesis: that African-American worship, which is a response of African-Americans to the triune God, has been shaped and determined by the particularities of African-American culture and life. The purpose of that session, then, was the exposition of this thesis in dialogue with the group in terms of its components; namely, (1) the nature of that culture, (2) the nature of that life, and (3) the nature of that worship.

The discussion generated by this session was lively and intense and betrayed some misunderstanding and anxiety about renewal
as a process of recovering of our African-American liturgical heri-
tage. One member angrily commented: "We don't want any kicking
and screaming here! That's why we came out of that!" I would have
been unaware of the intense emotional impact of that session on
me except for a dream. That night I dreamed this dream (because
of its emotional impact I got up and wrote it down immediately that
very night):

We were in a room where we were having a heated discussion about
the changes to be made. Some of the members of the group were
expressing doubts about the changes. I said, "Let us pray." My
prayer was, "Lord, give me discernment, the wisdom and the
courage to make the changes." After this we left the room in
two different directions. On my way out, I met a young man
(country-looking, and unknown to me) who urged me to make the
changes. "Go ahead and make the changes." I suddenly became
aware of a sister (a member of the workshop group) walking beside
me. She also urged me to make the changes. I felt like the
decision was mine. I felt alone.

This dream, apart from revealing my commitment to the renewal process
and my anxiety about the changes involved, was a source of encour-
agement and of insight for me in the face of the threat of divisive
conflict over the change process.

Session 4 - Worship in the Christian Church Tradition

This session developed this thesis: Worship in the Christian
Church (our denomination) has been shaped and determined primarily
by the twin emphasis upon unity and restoration in our denominational
history. The purpose of this session, then, was the exposition
of this thesis in dialogue with the group in terms of the five aspects
of our liturgical heritage; namely, Order of Worship, the Lord's
Supper, Evangelism, Baptism, and Theology. A typical contrast was also made between Spirit-centered worship (African-American) and Word-centered worship (Euro-American).9 Although this session proved illuminating to the group, the discussion was less intense compared to the previous evening.

Regrettably, we did not cover all the material in this session due to the constraints of time.

Session 5 – Survey, Changes and Planning of Worship Service #1

The goals of this session were basically three; namely, (1) the administering of the post-workshop survey test; (2) the recommending of short-term and long-term changes; and (3) the planning of worship no. 1. After the post-workshop survey, the members were divided into two groups. Each one was instructed to choose a chairperson and a recorder. They were further instructed to list and to discuss the changes, both short-term and long-term, they would like to see in our worship service and then rank them in terms of priority. As the leader of the workshop, I also did the same thing. Half an hour was given for this assignment which both groups did in separate settings.

At the conclusion of this assignment we all reassembled in our central meeting place in order to give our reports to the

9See Appendix E for an outline of the notes used.
entire group. Due to the constraints of time each spokesperson was asked to share the list of both types of changes with no discussion permitted. At a future time, it was agreed we would have the opportunity for such discussion.

In terms of short-term changes, group no. 1 recommended these (listed in their ranked order): (1) changing the position of the Lord's Supper and the manner of its observance; (2) singing of more familiar hymns and songs; (3) securing a pianist; (4) reducing distractions in the service; (5) changing the positions of the act of greeting and the announcements; and (6) having adult ushers.

In terms of long-range changes, group no. 1 listed these (in their ranked order): (1) the need for a director of music; (2) the need for an organist; (3) the use of the processional on occasions; (4) changing the position of the baptismal service; (5) shorter sermons; and (6) the need to engage in community work.

Group no. 2 did not have the time, they reported, to list their recommended changes in terms of short-term and long-term. The changes recommended are (the order given here is the order listed by them and it is assumed to be ranked): (1) change in the observance of the Lord's Supper; (2) admit latecomers in at appropriate times; (3) need for a variety of music as well as a music director; (4) changing the positions of the act of greeting and the announcements; (5) having adults ushers; and (6) starting the service on time.
The pastor's short-term changes were (listed in ranked order): (1) appointing a worship committee; (2) changing the position of the Lord's Supper and its manner of observance; (3) getting a director of music; and (4) training of adult ushers. The long-term changes were: (1) the formation of a Gospel Choir; (2) a summer concert series; (3) service to the community; and (4) starting a Bible Institute.

After sharing these changes, we then moved to a classroom in order to plan the worship service. We sat in a circle, thus facilitating a greater degree of intimacy. In planning this service we made a conscious decision to make changes in our order of worship as well as to choose hymns and songs guided not only by our biblical and theological understanding of worship, but also by our understanding of worship in the African-American tradition.

In terms of basic changes in the order of worship, we decided to reverse the positions of the sermon and the Lord's Supper, thus climaxing the service with its observance. In order to accent its centrality and symbolic meaning, it was decided that I would preside in my robe and that we would take the elements in unison.

Another change we made was in the choice for a responsive reading. Mindful of our Old Testament heritage, we decided to choose Psalm 103—a psalm judged to be a favorite and to be appropriate for the occasion.

Given the key role that music and singing play in African-American worship, we made a conscious effort to choose well-known
songs such as "We're Marching to Zion," "Revive Us Again," "No Other Plea," "Standing in the Need of Prayer," "Were You There," and "Pass Me Not."

Guided by our understanding of worship as the experience of entrance into the presence of God, we decided to begin the service with a processional at which time the choir sang the hymn, "We're Marching to Zion."\footnote{See Appendix F for a copy of the order of worship for this service, and Appendix G for a copy of some guidelines for planning worship I subsequently developed.}

Substantially, these were the major changes. As I reflected on this session it became clear to me that we needed some more specific guidelines in planning the service. Probably this was the cause for the feelings of confusion and frustration I experienced then. We also needed more time. I underestimated the demands for the meaningful planning of a worship service. Thus, the session was rushed. Originally, we had planned to plan both services in this session, but this was abandoned due to the constraints of time.

The congregation was informed via the bulletin thus: "As a result of our workshop on worship we shall be having some temporary changes in our worship service for next Sunday. After the service you will be given the chance to express your feelings regarding the total worship experience."

Session 6 - Planning of Service No. 2

Again in the planning of this worship service, we made a conscious effort to make changes and to choose hymns guided by our
understanding of worship in general and worship in our denominational tradition. In terms of changes we decided to climax the service with the sermon. In the observance of the Lord's Supper, we restored the traditional manner of celebration, thus allowing our deacons and laypersons to play the central roles, and partaking of the elements in an individualized manner. Our responsive reading was chosen from the selected readings in the hymnal and reflected the New Testament emphasis of our denomination. We also decided to begin the service with a formal call to worship. Another basic change was the inclusion of "Hear Our Prayer, O Lord" as a response to the pastoral prayer.

Our choice of hymns, though guided by a sense of their fitness and appropriateness in the order of worship was judged by the group to be less familiar and known in the African-American liturgical tradition. The hymns chosen were "Holy, Holy, Holy," "Trust and Obey," "I Must Tell Jesus," "Blessed Redeemer" and "Just As I Am."14

The planning of this service was more meaningful and satisfying to me. I felt the session was a conscious-raising one for the participants who began applying their learnings about worship to the actual process of planning. It was a thrilling experience

11 However, a subsequent check of Walker's list of hymns of improvisation in the Black Church revealed that three of these five hymns are in that category. See Wyatt Tee Walker, Somebody's Calling My Name (Valley Forge: Judson Press, 1979), 112-118.
for me. As with service no. 1, the congregation was informed about the changes via the bulletin.

Session 7 - Evaluation of Workshop Experiences
New Order of Worship

In this the final and closing session, an evaluation was given in order to assess the impact of the workshop experiences on their understanding of worship as well as on their attitudes and behaviors.13

After the evaluation the next task was the development of a new order of worship reflecting the desired changes. After much discussion the new order was developed and adopted by consensus.14

Finally, a worship committee, consisting of the pastor (chairman), pianist, song leader, and four other members (including a young person) was formed. Since then this committee has been meeting every Monday evening weekly in order to plan the worship service.

12See Appendix H for a copy of this order of worship used for this service.
13See Appendix I for a copy of the evaluation of the workshop experiences form.
14See Appendix J for pre-worship order of worship, and Appendix K for a sample of post-worship order of worship. I shall make relevant observations about them in the concluding chapter.
CHAPTER IX

RENEWAL AND EVALUATION

Results of Workshop Experiences

We now evaluate the results of the workshop experiences and the worship experiences in the light of our hypotheses. It was hypothesized that the workshop experiences would facilitate the acquisition of a critical knowledge and understanding of Christian worship, African-American worship, and worship in our denominational tradition. The results of the pre-workshop and post-workshop survey supported this hypothesis. Ten participants or 71.4% had higher post-workshop scores than pre-workshop scores. The average pre-workshop score was 28.93; whereas, the average post-workshop score was 39.57. The difference between both sets of scores ranged from 41 to 2.¹

It was further hypothesized that the workshop experiences would effect some behavioral and attitudinal changes in the participants as well as increasing the meaningfulness of the worship experiences. This was supported by both the results of the questionnaire as well as the testimonies of the participants. A majority of the participants reported that the workshop experiences had helped to make the worship experiences more meaningful to them (77.78%); had

¹See Appendix L for results of this survey.
changed somewhat their attitudes towards worship (77.77%); freed them up in worship (95%); and had affected their behavior in worship, generally (89%). Significantly, a majority reported that the workshop experiences both deepened their understanding of worship as well as increasing their appreciation for worship in both the African-American and Christian church traditions.²

Below is a sample of their testimonies which were given (written in response to the question: "Describe briefly the value of the workshop experiences to you."):  

"Service more meaningful to me in many ways."  
"... gained more insight on black worship."  
"The workshop was a learning experience for me. I now tend to be more observant with regards to our order of worship on Sunday mornings. It will help me in planning other church events."  
"I have learned that each part of the worship service needs to be related to one another. Careful selection of hymns and scripture are most important."  
"Having a better understanding of what Christian worship has made me realize that planning a worship service is more than selecting hymns, scripture ... in my opinion it takes a great deal of time and planning to have a meaningful worship experience."  

These testimonies indicate that the workshop experiences were significantly valuable to the participants.  

Relative to the worship experiences, it was hypothesized that service no. 1 (culturally affirming) would be experienced as

²See Appendix I for a sample of this questionnaire.
being culturally affirming. It was further assumed that a culturally affirming type of service would be experienced as being more meaningful, more satisfying, and more appealing by both groups than a non-culturally affirming type of worship service (service no. 2). It was further hypothesized that the recommended changes in our worship would be in the direction of the recovery and affirmation of the African-American liturgical heritage.³

The results of the evaluation of both services supported the hypotheses that service no. 1 would be experienced as being culturally affirming; that the recommended changes would be in the direction of the recovery and affirmation of the African-American liturgical heritage; but they did not support the hypothesis that service no. 1 would be experienced as being more culturally affirming and hence more meaningful, more satisfying, and more appealing to non-members than service no. 2. However, the results did suggest the emerging of a new type of worship at Central.

**Worship Service No. 1: Analysis of Results**

In addition to the criterion of cultural affirmation, how was this service experienced in terms of the criteria of meaningfulness, satisfaction, and appeal to non-members? What type of changes were desired? Before answering these two questions, I shall give a brief description of the evaluative survey which was given to both groups immediately following the service.⁴

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³See Appendix J for a sample of the evaluation instrument used for both services.

⁴See Appendixes F and H for the orders of worship for both services.
It consisted of nineteen statements/questions relative to the worship service and areas of desirable changes. In terms of factor analysis these statements/questions seem to fall into the following categories of factors: meaningfulness (1, 2, 5, 9); presence of the Spirit (7, 8, 16); transcendence (4, 11, 19); identity (16, 17); (satisfaction (12); appeal (6, 10); style of worship (3, 10); and changes (13, 14, 15, 18). It is in terms of these factors that we shall analyze the results.

A majority of both the congregation and the members of the workshop (81.2% and 66.6%, respectively) experienced the worship service as being "highly meaningful" to them. Although a majority of both the congregation and the members of the workshop experienced the hymns as being meaningful (93.7% and 88.8%, respectively), the sermon was judged to be more meaningful than the hymns by a majority in both groups (56.2% and 66.6%, respectively); and to be the most meaningful when compared with the pastor's prayer and the Lord's Supper. Following the sermon and the hymns, the Lord's Supper was judged to be meaningful by a minority of both the congregation (18.7%) and the members of the workshop (33.3%). Least meaningful was the pastoral prayer. In terms of the presence of the Spirit, a majority of both the congregation (62.5%) and workshop members (88.9%) experienced the presence of the Spirit in the worship service. However, a minority of the congregation (28.8%) were "unsure" about this experience. Significantly, a majority of both the congregation
(80.1%) and the members of the workshop (88.8%) agreed that they "definitely" had church. Likewise a majority in both groups (81.3% and 88.9%, respectively) were "aware of the presence of God in the worship experience." In terms of the signs of this presence, a majority of both the congregation (50%) and the members of the workshop (66.7%) felt that the "worship service was characterized by a sense of reverence." A minority of both groups felt it was characterized by "all of the above," i.e., a sense of awe, reverence and mystery. However, a minority of the congregation (25%) and a minority of the members of the workshop (22.2%) were "not sure" of this experience.

Identity, as used here, defines the experience of the affirmation of the African-American liturgical heritage. Significantly, a majority of the congregation (81.3%) felt "we were ourselves today"; while a minority of the members of the workshop both agreed (33.3%) and disagreed (33.3%). However, a majority of both the congregation (68.8%) and the members of the workshop (66.7%) felt free to express themselves. A majority of both groups (78.2% and 55.5%, respectively) judged the service "highly satisfying," while a minority of the congregation (18.6%) and the members of the workshop (33.3%) judged it "slightly satisfying."

In terms of its appeal to non-members a majority of the congregation (62.5%) and the members of the workshop (56.0%) judged the service "highly appealing," while a minority of both groups
(21.8% and 33.3%, respectively) judged it "slightly appealing."

Significantly and curiously, the overwhelming majority of the members of the workshop (88.9%) as well as a majority of the congregation (40.6%) reported that in terms of style of worship, the service reminded them of worship in both the African-American and the Euro-American liturgical tradition. Equally significant is that while a significant minority of the congregation (37.5%) reported that the service reminded them of worship in the African-American worship tradition, none of the members of the workshop reported that it did.

Finally, in terms of changes in worship, a majority of both the congregation and the members of the workshop supported changes involving the recovery of the Old Testament emphasis, the affirmation of the African-American musical heritage and liturgical freedom.

However, there was stronger support for changes in our observance of the Lord's Supper among the members of the workshop than among the congregation. Specifically, a majority of both the congregation (62.5%) and the members of the workshop (44.4%) agreed that "we ought to have more selections from the Old Testament for our responsive reading"; that "we ought to include more spirituals and gospel songs in our worship service"; and endorsed the need for occasional change (46.9% and 33.3%, respectively) as well as frequent change (25.0% of the congregation and 55.6% of the members of the workshop) in our order of worship. Relative to changes in the observance of the Lord's Supper, a majority of both the congregation
(50.0%) and the members of the workshop agreed that they "would like to see some changes," while a minority of both groups (31.3% and 11.1%, respectively) did not want to see any changes. However, a minority of the congregation (12.5%) was "unsure" about the changes needed.

In the light of the above results, what conclusions can be drawn about this service?

1. It was a culturally affirming service. Formally, this worship service was planned to be a culturally affirming service in the sense of intentionally introducing changes in our order of worship as well as affirming our Old Testament and musical heritage as reflected in our choice of responsive readings, hymns and spirituals. As stated earlier, these changes and choices were guided by our understanding of worship in general and by our understanding of African-American worship in particular.

Experientially, this service was felt and judged by a majority of both the members of the congregation and the workshop to be culturally affirming as measured by the factor of identity on our evaluation survey. Identity defines the experience of the affirmation of the African-American liturgical heritage and includes the experience of being one's self.

Specifically, then, a culturally affirming worship is one in which worshippers have the experience of identity. A Christian worship service ought not just to affirm and reinforce a general
Christian identity; it ought to affirm and reinforce a particular Christian identity which is a function of the inclusion and affirmation of the liturgical heritage of a particular ethnic group. Both groups had the experience of "being ourselves" (the experience of identity) in the service.

Not surprisingly, the changes desired by a majority of both groups involved the recovery of the African-American Old Testament emphasis, the affirmation of the African-American musical heritage and liturgical freedom. The Old Testament has played a significant role in the life of African-Americans. It has been a source of inspiration in their struggle for freedom in history. Its stories of Yahweh's liberating activity on behalf of the oppressed have not only inspired their liberation songs but have provided the theological justification for their hope and struggle for freedom. Indeed, in the light of the documented similarities between traditional African religion and Hebrew religion, it would not be far-fetched to say that the affirmation of the Old Testament heritage is the affirmation, in some sense, of the African-American identity.5

Similarly, the affirmation of the African-American musical heritage in worship is the affirmation of African-American identity, given its crucial role and function in African-American life. It

connects African-Americans with their past, tells their story, articulates their personal and communal sufferings; unifies them; articulates their experiences and knowledge of God; facilitates celebration; and determines their distinctive style of worship. Indeed, the experience of liturgical freedom, a distinct characteristic of African-American worship, is a fruit of that heritage.  

2. But curiously, this worship service was also experienced as bi-cultural! A culturally affirming service, while essential to the identity of a group, does not have to be exclusively grounded in that group's liturgical tradition. It was expected that a majority of both groups would have judged the worship service as belonging primarily to the African-American worship tradition. Yet the results did not support this expectation. As reported earlier, a majority of the members of the workshop (88.9%) and a significant minority of the members of the congregation (40.5%) reported that, in terms of style of worship, the worship service reminded them of worship in both the African-American and the Euro-American liturgical traditions. A minority of the members of the congregation (37.5%) reported that it reminded them of worship in the African-American worship tradition. Yet curiously, none of the members of the workshop reported that it reminded them of worship in that tradition.

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6For the crucial role that music has played in African-American life and worship, see Wyatt Tee Walker, Somebody's Calling My Name (Valley Forge: Judson Press, 1979), 173-193.
This curious and significant result may have three possible explanations. The first explanation derives from the workshop experience. In session 4 ("Worship in the Christian Church"), a contrast was made between Euro-American and African-American worship styles. Generally and typically, African-American worship was described as being experiential, emotional, less rigid, less time-conscious, less sight- (print) oriented and more ear-oriented. Whereas Euro-American worship was described as valuing understanding, reflection, silence, time-bound, print-bound, less expressive and formal. In short, African-American worship was typed as Spirit-centered while Euro-American worship was typed as Word-centered.7

It is possible, then, that this typical and general contrast between both liturgical traditions provided the evaluative framework by which the service was judged by the workshop participants to belong to both liturgical traditions.

Yet another explanation is possible. This result may reflect the rejection of a stereotypical understanding of African-American worship. That is, while a worship service may be experienced as affirming the African-American liturgical tradition, this in itself is not sufficient evidence and ground for categorizing the worship service as being African-American in style. In short, there are styles of African-American worship.

7For a constraint between both types of worship see Walker, Somebody's Calling My Name, 191-193.
Finally and significantly, the results may point to the emergence of an integrative and inclusive type of worship at Central—a type combining values and practices from both liturgical traditions.

3. It was also experienced as a meaningful service. A meaningful service is assumed to be one which not only meets the human need for meaning, but which meets other vital human needs. From an African-American perspective, a meaningful service is assumed to be one which meets the need for the affirmation of the worth and meaning of Black humanity which is tied to the affirmation of its liturgical heritage.

This service was experienced as being highly meaningful because of the sermon. Theologically and psychologically, the meaningfulness of a particular sermon is a function of its relevance to vital human needs as guidance, understanding, meaning, etc. My sermon, an exposition of the parable of the sower, must have met some vital needs. Probably it bore witness to the living Word.

This service was also experienced as being meaningful because of its hymns. The hymns sung were all judged to be familiar. It is significant that this service brought back "old time memories." It is assumed that familiar hymns leave evocative power—the ability to stir up recollection of the past, thus providing some continuity with past experiences. It is also assumed that familiar hymns are meaningful because of their expressive power. They have the ability
to express the "attitudes of worship" like adoration, gratitude, dependence, submission, and commitment.8

This service was also judged to be meaningful because of the Lord's Supper. Again, theologically and psychologically, the meaningfulness of the celebration of the Lord's Supper in any particular service is a function of its relevance to vital human needs like the need for forgiveness, hope, unconditional love, etc.

Lastly, the service was judged to be meaningful because of the pastoral prayer. Again, it is assumed here that the meaningfulness of the pastoral prayer is a function of its relevance to vital human needs. Prayer, for Witherington, has the ability to meet such needs as the needs for security, worth, belonging, status, freedom from anxiety and fear, renewal, and the need for integration.9 Theologically and psychologically, then, the bearers of meaningfulness in any worship service depend on their relevance to vital human needs.

4. This worship service was not only experienced as meaningful. It was also experienced as being satisfying. A satisfying service from an African-American perspective is assumed to be tied to the affirmation of its liturgical heritage in the worship experience. Probably, the experience of "having church" (which a majority


of both groups reported as having in the service) defines the meaning of satisfaction in this context. In the African-American liturgical tradition, "having church" is a phenomenological and theological phrase, descriptive of a unique experience. It is the experience of the presence of the Spirit. Significantly, the presence of the Spirit was not correlated with "noisiness," although the service was characterized as "lively." This fact may suggest a rejection of the stereotypical interpretation of the presence of the Spirit. "Having church" also defines the experience of transcendence. In this particular service the experience of transcendence was correlated with the sense of awe, reverence, and mystery.

Finally, the experience of "having church" is the experience of union in its vertical and horizontal dimensions. It is the experience of overcoming momentarily the solitude, the loneliness, the separation of individual existence; it is the experience of fellowship with significant others and the ultimate other. Hence, a satisfying service is not defined in merely emotional terms. Not only was this service experienced as being culturally affirming, bi-cultural, meaningful, and satisfying.

5. It was also experienced as being appealing to non-members by a majority of both groups. The operative assumption here again

is that an appealing service from an African-American perspective is tied to the affirmation of its liturgical heritage in worship. Hardge expresses this fact well: "Worship services conducted in a style and manner which reflect white protestantism hold little appeal for the majority of blacks." ¹¹ Hence the appeal of a worship service to a particular ethnic group is not being defined in theological terms. Theologically, neither the gospel nor Christian worship is intrinsically appealing and inviting to non-members. I agree with Hoon that Christian worship is "... primarily for a congregation as a Christian congregation." ¹² Neither is appeal being defined in aesthetic terms. As Hoon reminds us, although there are similarities between art and religion, both yield different visions of reality. To art, "... the essence of the experience of worship is pleasure." This is clearly a subversion of the goal of worship. ¹³

Thus, appeal is being defined here in a cultural sense. What Erskine asserts about the critical functions that Black religion has played in the lives of Black people historically may also be asserted about Black worship, the focalized and ritualized expression


¹³Ibid., 64.
of Black religion. Like Black religion, Black worship has functioned as a means of Black self-affirmation; as a means of preserving their continuity with their African past, and as a means of identity.14

Worship Service No. 2: Analysis of Results in Terms of Criteria

Again immediately after this service both members of the congregation and the workshop were requested to fill out the identical evaluation survey given in service no. 1. The results of this survey will be examined in the light of the relevant criteria of cultural affirmation, meaningfulness, satisfaction and appeal.15

Significantly, a majority of the members of both the congregation (42.86%) and the workshop (55.56%) reported that the service reminded them of worship in both the African-American and the Euro-American liturgical traditions. Only a minority of the congregation (17.86%) and a minority of the members of the workshop (22.22%) reported that the service reminded them of worship in the Euro-American style.

However, a majority of the members of the congregation (85.71%) experienced the service as "highly meaningful." But only a minority of the members of the workshop (33.33%) did so; however, a larger percentage (44.44%) experienced the service as "slightly meaningful."

In terms of the criterion of satisfaction, a greater percentage of the members of the congregation (75%) experienced the

14 Erskine, Decolonizing Theology, 69-85.
15 The fact that for both services neither the congregation nor the workshop had the same members is taken into account in the interpretation of the results.
service as "highly satisfying"; whereas only 44.44% of the members of the workshop did so. However, a significant minority of the members of the workshop (33.33%) found it "slightly appealing."

In terms of its appeal to non-members, the service was ranked as "highly appealing" by half the members of the congregation (50%) and by a minority of the members of the workshop (33.33%). It was also ranked as "slightly appealing" by a greater percentage of the members of the workshop (33.33%) than the congregation (25%).

The results indicate that the members of the congregation experienced this service as being more meaningful, more satisfying, and more appealing to non-members than the members of the workshop.

Relative to the critical criterion of cultural affirmation, a higher percentage of the members of the workshop (55.56%) reported that the service reminded them of worship in both the African-American and the Euro-American tradition than the congregation (42.86%). What is significant here is that a high percentage from both groups experienced an apparently Euro-American type of worship service (the non-culturally affirming type) as being bicultural.

We now attempt a possible explanation of this curious fact. Like service no. 1, this fact may indicate a rejection of the stereotypical understanding of worship in both traditions. Also, it may indicate that the worship committee planned this service on a stereotypical assumptions about worship in both traditions. This assumption might partially explain the differences between the members of the
congregation and the members of the workshop on the criteria of meaningfulness, satisfaction, and appeal. That is, this stereotypical assumption could have had a biasing effect on their responses.

Yet this is not the whole story. For consistency on this assumption would require us to expect that they would have evaluated the service as belonging to the Euro-American type. Yet this was not the case.

This fact, it seems to me, points to the emergence of a bicultural type of worship in our midst. Put another way, it may suggest that we are appealing to African-Americans who desire a bi-cultural type of worship. Significantly, a majority of both groups for both services supported changes involving the recovery and affirmation of the African-American liturgical heritage.

Of relevance here is this observation (which I wrote as a result of my reflection on the workshop experience): "... in order to meet the needs of all our members we need to have a formal-informal type of worship—-one combining the characteristics of both the Word-centered and Spirit-centered worship experiences."

Finally, this fact testifies to the freedom of the worship experience—ultimately, what happens in worship is independent of the best intentions of its human planners. Truly, where the Spirit of the Lord is there is freedom!

A Comparison of Both Worship Services for Both Groups in Terms of Criteria

It was expected, in the light of our hypothesis, that in terms of style of worship, service no. 1 would have been judged
as belonging to the African-American liturgical tradition and hence more meaningful, satisfying and appealing than service no. 2 by both groups. But the actual data, indicated in Table 1 below, did not support this hypothesis.

In fact, the overwhelming majority of the worship members (88.9%) and a majority of the congregation (40.6%) judged service no. 1 as belonging to both liturgical traditions. Likewise, a significant majority of both groups (42.86% and 55.56%, respectively) judged service no. 2 as belonging to both traditions.

In terms of the other criteria, the members of the workshop experienced service no. 1 as being more meaningful, more satisfying and more appealing to non-members than service no. 2. And the members of the congregation experienced service no. 1 as being more satisfying and more appealing than service no. 2 which was judged slightly more meaningful than service no. 2. Thus, both groups disagreed on the criterion of the meaningfulness.

What is significant, however, for our interpretation is this fact: A majority of both groups experienced both services as belonging to both liturgical traditions. Again, the best possible explanation of this fact is the assumption of the rejection of the stereotypical understanding of worship in both traditions and the emergence of a bi-cultural type of worship opened to the contributions
Table 1
Comparison of Worship Services in Terms of Criteria for Both Groups

<table>
<thead>
<tr>
<th>Service No. 1</th>
<th>Criteria</th>
<th>Service No. 2</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Congregation</td>
<td>Workshop</td>
<td></td>
</tr>
<tr>
<td>81.2%</td>
<td>66.6%</td>
<td>Meaningfulness</td>
<td>85.7%</td>
</tr>
<tr>
<td>78.2%</td>
<td>55.6%</td>
<td>Satisfying</td>
<td>75.0%</td>
</tr>
<tr>
<td>62.5%</td>
<td>56.0%</td>
<td>Appealing</td>
<td>50.0%</td>
</tr>
<tr>
<td></td>
<td>Style of Worship</td>
<td></td>
<td></td>
</tr>
<tr>
<td>37.5%</td>
<td>----</td>
<td>African-Amer.</td>
<td>14.29%</td>
</tr>
<tr>
<td>3.2%</td>
<td>----</td>
<td>Euro-American</td>
<td>17.86%</td>
</tr>
<tr>
<td>40.6%</td>
<td>88.9%</td>
<td>Both</td>
<td>42.86%</td>
</tr>
</tbody>
</table>

from both traditions. Thus, although the meaningfulness, satisfaction, and appeal of a worship service are related to its affirmation of the liturgical heritage of a particular ethnic group, they are not exclusively grounded in it. Hence, particularity and universality may be joined together in worship.
CHAPTER X

CONCLUSION

In this concluding chapter I shall be reflecting on the new order and type of worship which has resulted from the process of renewal as well as sharing my personal changes and learnings from the process. This new order of worship is a result of the following major changes which have been introduced: (1) the sermon now precedes the Lord's Supper rather than coming after as before; (2) responsive readings are now based on the lectionary rather than taken from the hymnals; (3) baptism now precedes the Lord's Supper; (4) the pastor now plays a central role in the celebration of the Lord's Supper; (5) the elements of the Lord's Supper are taken in unison and not separately as before; and (6) the order of worship is more flexible and is the creative product of the worship committee.

The following observations may be made about the new type of worship. It has restored the Lord's Supper to its historic climactic position and has accented its symbolic significance and meaningfulness. It has restored the centrality of the public reading of the scriptures as an act of worship in itself. It has restored the biblical and theological relationship between baptism and the Lord's Supper, thus concretely teaching a concern for theological
integrity in worship. It enables the congregation via its representatives on the worship committee to have a major input in the planning of each service, thus decreasing pastoral domination of this communal experience and work. It has contributed to the balance, completeness and richness of the worship experience. Lastly, it is essentially a bi-cultural type of worship. That is, it is one which is open to the liturgical heritage of the church universal but which is sensitive to need to draw upon our particular liturgical heritage and traditions.

At our congregational meeting on Sunday, September 23, I offered the members the opportunity to give their feedback on our new order of worship. Below is a sample of their comments:

"The change in the service is good ... you bring the Old and New Testament scriptures together. Communion becomes the climax of the service."

"The changes are good; just takes getting used to."

"The service is inspiring. Communion is very much improved."

"I like it!!
I like it!!
I love it!!"

"I like the emphasis on the reading of the word. I like the way the parts of the service relate to each other."

"I enjoy the unity of Communion--partaking together."

"I like the changes very much but we need to leave enough time at the end of the service so we do not feel that we are rushing Communion; we just need to start on time."

"The changes are good. The different solos are very inspiring and the Communion is more meaningful."
The bi-cultural path, then, seems to be the path to a meaningful, satisfying and appealing worship experience at Central. As a result of the process, I have experienced the following personal changes: (1) The planning of the worship services has become a more meaningful, demanding but exciting experience for me--the possibilities for creative planning are unlimited. (2) The worship service has become less sermon-centered for me. In our present order of worship, the sermon is still a main event, but the accenting of the meaningfulness of the Lord's Supper, the reading of the Scriptures as an act of worship in itself, and the new weekly variety in the order of worship have given to the worship experience a new feeling of balance, completeness, fullness and richness than it had before. (3) I now experience the freedom and joy of being released from the burden of a sermon-centered and pastor-dominated worship experience. (4) I have become more acutely aware of my need to be sensitive and responsive to what is happening momentarily in the worship experience. Thus I have become more spontaneous in my liturgical roles. Finally, (5) the awareness that some of my members not only have a critical and deeper understanding of worship as well as of our particular worship traditions, but also a deeper appreciation of the demands in planning a worship service has increased my pastoral role-satisfaction as well as enhancing its value and meaning to me. In short, it has increased my pastoral confidence and identity.
Although this project has provided added confirmation of the need for an ethnic group to recover and affirm its liturgical heritage, its chief contribution to attempts to renew worship in the African-American liturgical tradition seems to lie in its demand for a critical re-examination of our stereotypical assumptions about African-American and Euro-American liturgical traditions and worship styles. Further research might indicate they are not mutually and radically exclusive as assumed. The awareness of this possibility has been a sobering and liberating learning experience for me.

Methodologically, the data from the workshop experiences could have been more revealing by the use of a method-like intensive questioning (interview) to ascertain the participants' understanding of worship in general and worship in our particular traditions. Furthermore, greater care should have been taken to phrase the questions relative to the evaluation of the worship experience in terms of the criteria of cultural affirmation, meaningfulness, satisfaction and appeal.
This survey has a two-fold purpose: (1) to stimulate your thinking about the meaning and practice of Christian worship, African-American worship, and worship in the Christian Church; and (2) to test your knowledge and understanding of worship in these traditions. Below are a set of statements descriptive of worship in these traditions. Circle the correct answers. Bear in mind that more than one correct answer per statement is possible.

I. Christian Worship

A. Christian Worship is based upon God's revelation in:

1. Jesus Christ
2. scripture
3. nature
4. conscience
5. history

B. Christian Worship can be described as:

1. cultic
2. the work of people
3. a sacrifice
4. service

C. Christian Worship is Triune:

1. directed to the Father
2. mediated by the Son
3. in the power of the Spirit
4. trinitarian
5. all inclusive

D. Christian Worship is:

1. the offering up of praise and glory to God
2. based upon God's character and deeds
3. doxological
E. Christian Worship is:
   1. transformational
   2. trinitarian
   3. doxological
   4. inspirational

F. These components—the reading and preaching of the Word, the observing of the Lord's Supper, praying and singing, etc.—of Christian Worship are essential because they are:
   1. sacramental
   2. divinely appointed means of help
   3. commanded
   4. apostolic

G. Christian Worship is:
   1. personal
   2. objective
   3. corporate
   4. subjective

H. Christian Worship is:
   1. holistic
   2. a lifestyle
   3. rational

I. The Incarnation implies that Christian Worship should be:
   1. indigenous
   2. universal
   3. biblical
   4. relevant

J. Our African-American Worship heritage is essential for the following reasons:
   1. psychological
   2. evangelistic
   3. theological
   4. cultural
II. Our African-American Worship

A. Our African-American Worship is determined by:
   1. African-American life and suffering
   2. suffering and African culture
   3. African-American culture and African-American life
   4. a biblical understanding of worship

B. Our African-American Worship has historically served the following functions in Black life:
   1. created and sustained a sense of community
   2. nurtured a sense of self-identity
   3. as a means of transcendence and empowerment

C. Our musical heritage:
   1. embraces spirituals, gospel and gospelized hymns
   2. is essential to our identity
   3. is essential to our evangelism
   4. is a cause of our distinctive worship style
   5. is a source of our worship

D. African-American Worship is characterized by:
   1. freedom from order
   2. freedom of self-expression
   3. freedom of spontaneity
   4. freedom of improvisation
   5. freedom within liturgical order

E. African-American Worship is:
   1. emotional
   2. more emotional than rational
   3. holistic
   4. dialogical

F. In African-American Worship:
   1. service and worship have been joined together
   2. social change and worship have been joined together
   3. Evangelism is more than soul-saving
G. Which of the following best describe(s) African-American Worship?

1. Spirit-centered
2. Jesus-centered
3. Hope-centered
4. Faith-centered
5. Catharic-centered

III. Worship in Our Denominational Tradition
(The Christian Church)

A. Worship in the Christian Church has been determined by:

1. our emphasis on unity and restoration
2. a "rationalistic temperament"
3. Acts 2:42
4. the Lord's Supper and baptism

B. Which of the following words describe(s) our order of worship?

1. apostolic
2. non-legalistic
3. rational
4. developmental

C. From the beginning worship in the Christian Church has been characterized by:

1. the service of the Word
2. the service of the Table
3. biblical and doctrinal preaching

D. Our understanding of the Lord's Supper can be described by a number of the following words:

1. central
2. non-sacramental
3. memorial
4. personal-open
5. non-clerical
6. festal
7. sacramental
E. Our understanding of baptism can be described by a number of the following words:

1. confessional
2. immersionist
3. essential
4. non-magical
5. sacramental
6. ordinance

F. In the Christian Church:

1. worship and evangelism are joined together
2. worship and the invitation are joined together
3. worship and the good confession are joined together
4. worship and baptism are joined together

G. Worship in the Christian Church values:

1. understanding
2. orderliness
3. silence
4. time

H. Worship in the Christian Church is not too meaningful, satisfying, and appealing to black people.

1. strongly agree
2. agree
3. strongly disagree

I. Worship in the Christian Church can be described as:

1. cultic
2. reform
3. ecstatic
APPENDIX B

Theology of Worship Outline

A. Introduction

1. What is Christian Worship?
2. Working definition:

Worship is the response of the Church to the triune God; it is the experience of entrance into the divine presence with the potential for experiencing that presence (cf. Matt. 18:20; Heb. 11:6; 1 Cor. 14:24-25; Ps. 95:1ff).

3. Questions:
   a. What is the nature of this response-experience?
   b. What are the elements of this response-experience?
   c. What is the order of this response-experience?
   d. What are the functions of this response-experience?
   e. What are some basic types of worship?

The Nature of the Experience

It is:

A. Corporate

1. It is the response of the entire community (1 Peter 2:5; 1 Peter 4:10-11)

\[1\]This outline, adapted for a popular presentation to the workshop participants and developed with relevant non-Petrine references, is essentially undergirded with the core Petrine concepts as developed in the theology of worship section.
a. Special importance of this in the early church (cf. Acts 2:42; 1 Cor. 11:18; Heb. 10:24-25).

b. Most of the approximately eighty uses of the word eclesia have to do with the cultic assembly of believers.

c. Liturgy = the work of the people.

2. Hence worship

   a. is not passive--something done for us

   b. is active--something done by us (cf. 1 Cor. 14:26)

3. Why do we have to come together for worship?

B. Doxological (to give praise, glory to God)

   1. It is the function of the church, as a priestly community (cf. 1 Peter 2:5, 9) to offer up the sacrifices of praise to the triune God (cf. Heb. 13:15) because of:

      a. Who God is (worship = meaning) 1 Pet. 4:11; 5:12; Rev. 4:8-11

      b. What God has done for us (1 Pet. 1:3-10; Ex. 15; Ps. 95)

   2. Hence

      a. Worship is theocentric; not anthropocentric.

      b. Hymns; objective not subjective

      c. Offering - expression of worship

   3. What is the chief end (telos) of worship?

C. Trinitarian

   1. Because the God to whom we offer up our sacrifice of praise and thanksgiving to has been revealed to us as the triune God.

      a. 1 Pet. 1-2; Matt. 28:18-20; 1 Cor. 12:5ff.
b. Barth's testimony:

"The doctrine of the Trinity is what basically distinguishes the Christian doctrine of God as Christian, and therefore what already distinguishes the Christian concept of revelation as Christian in contrast to all other possible doctrines of God or concepts of revelation."

2. Because worship is mediated by Christ.

   a. 1 Pet. 2:5; 4:11; Heb. 13:15

   b. Christo-centric - character of worship
      Hymn - "Come to the Father through Jesus, the Son"

3. Because worship is motivated by the Spirit

   a. Phil. 3:3; Eph. 2:18

   b. Cullman's testimony:
      "Early Christian worship is worship in the Spirit (John 4:23)."

4. Trinitarian understanding expressed and affirmed in

   a. doxologies (Gloria Patri)

   b. Hymn ("Holy, Holy, Holy")

   c. baptismal formula (Matt. 28:18-20)

   d. Creed

5. Whom are we really worshipping? (Cf. John 4:22ff)

D. Transformational

1. It is means of becoming holy (cf. 1 Peter 1:15-16)

2. It is a means of becoming like God - restoring God's image.

   a. Branner's testimony:
      "Man cannot be God's image without the immediate adoring word of acknowledgement, of gratitude, of glorification addressed to the Creator."
3. It is a means of **healing**.
   a. Health and salvation - correlative terms

4. It is a **potential means**.
   a. "Openness to God is a condition of being transformed by him [sic] into his likeness in and through worship."

5. What is supposed to be happening to us as a result of the worship experience?

E. Sacramental

1. Divinely appointed **means** of grace
   a. Praise
   b. Prayer
   c. Scriptures
   d. Sermon
   e. Lord's Supper - Baptism
   f. etc.

2. Why do we do what we do in worship?

F. Universal

1. Christian worship, in all times and places, reflects the essentials of the Christian faith.

2. However, while Christian worship, in its essence, is universal in all times and places, in its forms it is necessarily particular to all times and places.

3. Necessarily because of:
   a. intelligibility
   b. meaningfulness
   c. identity
   d. appeal
   e. incarnation

4. Why should our worship reflect our life and culture?

G. Cultic

1. The synaxis of the church at specific times and places

2. Sunday - Acts 20:7; 1 Cor. 16:2
H. Non-Cultic

1. It is a lifestyle (Rom. 12:1-2)
2. It is a life of service ("latria")
3. It is a life of separation: suffering
4. What do we do when we leave worship?

The Elements of this Experience (Building Blocks)

A. Baptism

1. act of incorporation (cf. 1 Cor. 12)
2. symbol of death, burial, resurrection (Rom. 6)

B. Communion (1 Cor. 11)

1. memorial
2. eschatological
3. fellowship
4. presence

C. Scriptures

1 Tim. 14:13; 1 Thess. 5:27; Col. 4:16

D. Psalms & Hymns

1 Cor. 14:26; Ps. 5:19; Col. 3:16

E. Prayers

Acts 2:42

F. Amens

1 Cor. 14:16

G. Kiss of Peace

Rom. 16:16; 1 Pet. 5:14

H. Preaching

Acts 20:7
I. Gifts

1 Cor. 16:1-2

J. Others

Invocation, Procession, Creeds, Doxologies, Invocation, Announcements, Testimonies, Music, Devotional, Altar Call, Gestures, Postures, etc.

K. How are they to be ordered?

1. theological - God-human beings; revelation-response; Word-Sacrament
2. unity-movement
3. climax

Orders of this Experience

A. Justin Martyr's
B. (3rd - 4th centuries)
C. (Roman - 5th century)
D. Lutheran (16th century)
E. Calvin (16th century)
F. Anglican

G. Note:

1. Basic two-part division
2. Approach (Preparation - Webber & Anglican)
   a. opening hymn
   b. call to worship
   c. invocation
   d. acknowledgement of God
   e. confession of sin
   f. the Word of forgiveness

151
3. **Body**
   a. Liturgy of word
   b. Liturgy of the Upper Room

4. **Dismissal**
   a. Benediction
   b. Order to leave
   c. Recessional hymn

**Functions of this Experience**

- a. Need for meaning and purpose (faith, hope)
- b. Need for community (love)
- c. Need to adore (worship)
- d. Need for identity (self-esteem)
- e. Need for wholeness (sanctification)
- f. Need for empowerment (competence)
- g. Need for security
- h. Need for self-actualization (salvation)

**Types**

- a. Spirit-centered (Pentecostal)
- b. Word-centered (Presbyterian)
- c. Sacrament-centered (Catholic)
- d. Liturgical traditions
APPENDIX C

Orders of Worship

A. Justin Martyr's - 2nd Century

The Liturgy of the Word

Lections from the Prophets, Epistles and Gospels
Instruction and exhortation based upon lections
Common prayers, litany form (?)
Psalms and hymns

The Liturgy of the Upper Room

Kiss of Peace
Offertory: Collection of gifts for poor
Bringing in of the elements

Prayer of Consecration

Thanksgiving for creation, providence and redemption, memorial of passion, obligation of gifts with self-obligation

Invocation of the Word and the Holy Spirit to bless the gifts of bread and wine.

Intercessions

Peoples' Amen

Fraction

Communion

Dismissal

B. 3rd - 4th century

Liturgy of the Word

1Adapted from William D. Maxwell, A History of Christian Worship (Grand Rapids: Baker Book House, 1936), 26-112.
Lections: Law, Prophets, Epistles, Acts, Gospels, Letters from bishops
Psalms sung by cantors between lections
Alleluias
Sermon
Deacon's litany for catechumens and penitents
Dismissal of all but the faithful
Liturgy of the Upper Room

Deacons' litany for the faithful (living and dead)
Kiss of peace
Offertory: Collection of alms
Presentation of elements
Preparation of elements and admixture of water to wine

Sursum Corda
Consecration Prayer:

Preface: Thanksgiving and adoration, etc.
Sanctus
Thanksgiving for redemption
Words of institution
Anamnesis
Epiclesis
Great intercession for living and dead
Lord's Prayer
Fraction
Elevation-Delivery
Communion
Thanksgiving
Deacons' litany and celebrate brief intercession
Reservation of bread only, for sick and absent
Dismissal

C. Example of R. C. Order of Worship ca. 5th century

Liturgy of the Word

Introit by two choirs as clergy enter
Kyries
Celebrants salutation
Collects
Prophecy or Old Testament lection
Antiphonal Chant
Epistle
Gradual (Psalm sung originally by one voice)
Alleluia
Gospel, with lights, incense, responses
Dismissal of those not communicating
Liturgy of the Upper Room

Offertory: Collection of elements, offering of gifts

Salutation and Sunsum corda
Prayer of Consecration
  Preface
  Sanctus
  Canon
  Kiss of peace
  Fraction
  Lord's Prayer
  Communion
  Thanksgiving
  Dismissal

D. Lutheran

Liturgy of the Word

Introit on German hymn
Kyrie Eleison
Salutation and collect
Epistle
German hymn
Gospel
Apostles' Creed
Sermon

Liturgy of the Upper Room

Paraphrase of Lord's Prayer
Exhortation
Recitation of Words of Institution
Fraction & Delivery
Communion, hymns sung meanwhile
Post-Communion collect
Aaronic Blessing

E. Calvin

Liturgy of the Word

Scripture Sentence: PS. CXX IV. 8
Confession of sins
Prayer for pardon
Psalm
Collect for illumination
Lection Sermon
Liturgy of the Upper Room

Collection of alms
Intercessions
Lord's Prayer
Apostles' Creed sung
Words of institution
Exhortation
Consecration Prayer
Fraction
Delivery
Communion, while psalm or scriptures read
Post-Communion collect
Aaronic Blessing
APPENDIX D

Workshop on Our African-American Worship Heritage

Introduction

1. What is African-American worship?

2. A working definition:

   African-American worship, which is a response of African-Americans to the triune God, has been shaped and determined by the particularities of African-American culture and life.

3. Questions

   a. What is the nature of this culture that has shaped our worship?
   b. What is the nature of that life?
   c. What is the nature of African-American worship?

I. Our African-American Cultural Heritage

A. Heritage

1. Definition

   a. a mode of being, a mode of existence
   b. an angle of vision on reality
   c. a unique set of beliefs, values, practices
   d. culture and identity go together

2. Debate about African inheritance

   a. No - Frazier
   b. Yes - DuBois, Carter, Woodson

3. Role of church

   a. custodian
   b. interpreter
B. Beliefs - Values

1. God is good, just and powerful.
2. Life is a unity.
   a. no distinction between sacred and secular
3. Religion is a communal concern.
   a. no individualism
4. Values the use of the body in worship.
5. Belief in the Spirit possession
   a. role of the drum
6. Values spontaneity, emotional expression.
7. Values Kairos and psychological time over chronological time.
8. Involvement of total person in worship.

C. Music

1. improvisational (creative-process vs. product)
2. rhythmic (beats, tempo, "distribution of sound in time")
3. communal - participatory
4. anti-phonial (call-response)
5. ornamental (slides, slurs, grunts, moans, shouts, wails, etc.)
6. music and our culture
7. music and our worship

II. African-American Life

A. Nature

1. Slavery
2. Segregation
3. Exclusion
4. Dehumanization
5. Marginalization
6. Discrimination
7. Powerlessness
8. Alienation
9. Suffering

B. Emotional Correlation

1. Inferiority
2. Rejection
3. Humiliation
4. Anger
5. Sorrow
6. Fear
7. Hypersensitivity
8. Joy
9. Hope

C. Needs

1. Positive self-image
2. Healing (psychic)
3. Hope
4. Freedom
5. Justice
6. Empowerment
7. Faith

III. Our Worship Heritage: Six Aspects

A. Koinonia (Fellowship)

1. What we did together (order of worship in slavery)
   a. Praying
   b. Singing
   c. Testifying
   d. Preaching
   e. Shouting
   f. Feeling the Spirit
   g. Release

2. Functions
   a. community
   b. wholeness
   c. empowerment

B. Music

1. spirituals, gospel, "gospelized hymns"
2. Functions
   a. connects us with our past
   b. tell our story
   c. articulates our personal and communal suffering
   d. strengthens our faith
   e. unifies us
   f. preserves our identity
   g. facilitates celebration
   h. determines our style of worship
   i. articulates our experience and knowledge of God
C. Liturgical Freedom

1. not freedom from order
2. freedom to:
   a. express self
   b. testify
   c. pray
   d. sing
   e. testify
   f. talk back
   g. shout
   h. dance
   i. move to the Spirit

D. Holistic

1. Worship is more than a rational response.
   a. "Emotion can also be an act of knowing, a cognitive participating in a knowledge of reality."
   b. "During the first five centuries of the Christian era, the dance was recognized by the church as a natural way of expressing joy, a way of salvation and a way of adoration."

2. Worship is a participatory experience.
   a. not passive
   b. not silent

E. Diakonia (service)

1. Worship and service to the community joined together.
   a. "Black churches have advocated the support of black business, established and maintained educational institutions, strengthened family life, provided a perspective for assessing the moral quality of the nation, and has been closely allied with countless civil rights organizations and all other activities aimed at racial improvement."

2. Worship and social change have always been joined together.
   a. emphasis of black theology

3. Evangelism is more than soul saving.
a. Person - soul and body  
b. Salvation - personal and social  
c. Freedom - here and hereafter  
d. Hope - here and hereafter

F. Our Theological Heritage

1. "What a people believes basically, whether followed or accepted only after long and reasoned study, determines their modes of worship, while their practices establish more firmly their convictions."

2. Our worship is:
   a. Jesus-centered  
   b. Spirit-centered  
   c. Hope-centered  
   d. Freedom-centered  
   e. Music-centered

G. Conclusion

1. It is one thing to discover our heritage, it is something to recover it.  
2. My view is developmental—style varies with social context.
APPENDIX E

Worship in Our Denominational Tradition
(The Christian Church)

Introduction

1. Worship in the Christian Church has been shaped and determined primarily by its twin emphasis upon unity and restoration.

2. "The initial impulse of the movement . . . was a desire for the union of all Christians in one undivided church by the restoration of the primitive faith and practice as exhibited in the New Testament. It is impossible to separate the two factors, union and restoration."

3. This restoration included worship.
   a. belief in a divinely authorized pattern of worship
   b. " . . . either there is a divinely authorized order of Christian worship in Christian assemblies or there is not."
   c. If not, then no disorder, error, innovation, nor transgression.

4. Five aspects of our worship heritage in the Christian Church.

5. Spirit-centered vs. Word-centered worship.

I. Liturgical Order (order of worship)

A. Apostolic
   1. Acts 2:42
   2. Service of Word and Table joined together
   3. Preaching
      a. biblical
      b. doctrinal
      c. rational vs. emotional
      d. much value on understanding
B. Non-legalistic

1. Elements of order not fixed
2. Congregational freedom (examples)
3. Order means: ". . . social acts of Christian worship, all of which are to be attended to in the Christian assembly, and each of which is essential to the perfection of the whole . . . ."

C. Rational

1. Values
   a. orderliness
   b. reasonableness - understanding
   c. quietness - silence
   d. frowns on open and free expression of emotions

2. Influence of the Enlightenment
   ". . . the rationalistic temperament of the Enlightenment made the Disciples of Christ suspicious of the doctrine of the Spirit, so much so that they have developed a doctrine of the Holy Spirit slowly and with caution. It also made them fearful and suspicious of feelings."

3. Is it this rationalistic temperament (its values), with its tendency to suppress the use of the body in worship, which is inhibiting us from being ourselves?

D. Developmental

1. (1830-1880)
   Cordial Fellowship
   Greeting
   Praise
   Lessons
   Gospels
   Epistles
   Remarks (sermon?)
   Communion
   Hymn
   Invitation to partake
   Prayer of thanksgiving for bread
   Partaking
   Hymn
   Prayer of Intercession
   Poor
   Unsaved
   Contribution (offering)
   Testimony (comments)
2. (1880-1940)
Hymn of Praise
Prayer
Scripture
Announcements
Anthem
Sermon
Invitation
Communion
Offering
Benediction

3. Reflects the influence of:
a. time - consciousness
b. instrumental music
c. trained ministry
d. evangelistic heritage
e. institutional life

II. Lord's Supper

A. Central act of Worship

1. "For Disciples of Christ, as for the majority of Christians participation in communion is the central and definitive act of worship. To grasp the meaning of the Lord's Supper is to grasp the meaning of worship."

B. Non-sacramental Understanding

1. We do not believe that the Lord's Supper is a means of grace in the sense that it has any efficacy in and of itself apart from the faith of the participant.

2. R. C. doctrine = a means of grace

C. Memorial

2. 1 Corinthians 11:23-26
3. personal communion (Matthew 18:20)

D. Festal

1. "It is a religious feast, a feast of joy and gladness. The happiest occasion, and sweetest antepast on earth of the society and entertainment of heaven, that mortal meet with on their way to the true Canaan."
2. not penitential, sad, subjective
E. Non-clerical

1. Never believed its administration is exclusively the minister's responsibility
2. Central role of elders and deacons
3. But this non-clerical emphasis has undermined its centrality in practice and has contributed to its impoverishment.

F. Open

1. It is the Lord's Table, not ours.
2. It is the Lord's invitation.
3. The duty of self-examination is the individual.
4. "If a church were to limit the openness of his invitation of its own accord, it would be turning the Lord's Supper into the Church's Supper and putting its own fellowship at the center, not fellowship with HIM."

III. Evangelism

A. Every worship service ends with an invitation.
   1. extended in this manner
   2. loyalty to Christ

B. Presupposes
   1. freedom
   2. faith (Matthew 16:16-17)
   3. confession
   4. baptism

IV. Baptism

A. Confessional
   1. public testimony of submission to Christ
   2. voluntary
   3. believer's baptism

B. Immersionist
   1. Scriptural
   2. Etymology
   3. Ancient practice
"For thirteen hundred years was baptism generally and regularly an immersion of the whole person under the water; and only in extraordinary cases, a sprinkling or pouring with water. The latter was moreover disputed as a mode of baptism, nay even forbidden."

4. Symbolism (Rom. 6)

C. Essential

1. not optional
2. forgiveness of sins
3. gift of the Spirit
4. church membership (Acts 2:38; 1 Cor. 12:13)

D. Non-Sacramental

"Some say that we substitute water for the blood of Christ. This is so far from fact that we give no efficiency to water, but through the blood of the Saviour. Had he not shed His blood, all the waters which once deluged the world would be unavailing."

E. Non-clerical

1. only in theory
2. ministers exclusively
3. no period of instruction

V. Theological Heritage

A. Unity

1. not organizational
2. no creed
3. personal

B. Restoration

1. church
2. its simplicity, purity, polity, ordinances, worship, etc.

C. New Testament

1. old and new inspired
2. under the authority of the new
3. responsive reading
VI. Two Types of Worship

A. Spirit-Centered (Ecstatic)

1. experiential
2. high degree of involvement
3. less rigid
4. emotional-expressive
5. singing-less formal
6. less sight oriented
7. more ear oriented

B. Word-Centered (Prophetic)

1. values understanding, reflection, silence
2. time-bound
3. print-bound
4. less expressive
5. formal
APPENDIX F

Order of Worship
Service No. 1
August 5, 1990

Prelude
Processional
"We're Marching to Zion"
Invocation
Gloria Patri
"Revive Us Again"
"No Other Plea"
Responsive Reading
Psalm 103
Prayer Hymn
"Standing in the Need of Prayer"
#110
Pastoral Prayer
Brother Holness
Response
"He is Lord"
Offering
Doxology
Announcements
Act of Greeting
Message in Song
Choir
Message from the Word
Brother Holness
Invitation Hymn
"Pass Me Not"
#450

168
Communion Hymn

"Were You There"

Communion

Benediction

Amen (Threefold)

Postlude

Brother Holness, presiding
APPENDIX G

Developing Guidelines for Planning Worship

Working Definition

Worship is the response of the church to the triune God; it is the experience of entrance into the divine presence with the potential for experiencing that presence. (Cf. Matthew 18:20; Hebrews 11:6; 1 Corinthians 14:24–25; Psalm 95:1ff)

We enter into God's presence with:

- awe
- respect
- reverence
- dignity
- expectancy

Prelude, Processional, Silence
Invocation, Call to Worship,
Devotional, Salutation,
Greeting

We gather into God's presence to:

- praise God
- adore God
- acknowledge our sinfulness

Hymns, Medley, Chorus, Gloria
Patri, Doxology, Confession

We gather into God's presence to hear God speak to us in the Scriptures:

- Old Testament
- New Testament
- Responsive Reading
- Lessons
- Creed

We gather into God's presence to make requests of God:

- Pastoral
- Congregational
- Litany
- Collect
- Petition
- Thanksgiving
- Intercession
- Silent
- Requests
- Testimonies
- Standing
- Coming to altar
- Holding hands
- Response:
- "He Is Lord"
- "Hear Our Prayer, O Lord" #590

170
We gather into God's presence to offer up to God our gifts, tithes and offerings:

* Meditation
* Appeal
* Traditional Method
* Coming to the Table
* Special: Choral and Instrumental
* Response: Doxology

We gather into God's presence to affirm our community as God's people:

* Act of Greeting (Peace) - symbol of solidarity and hospitality
* Announcements: - communal concern

We gather into God's presence to hear God's message to us:

* Sermon Preparation
* Preceded by special music Edification
  choral, instrumental,
  solo, duet, etc.
  Ephesians 5:19

Response - Invitation to:

* Discipleship
* Membership
* Dedication
* Baptism (new beg. Rom. 6)

We gather into God's presence to:

* remind ourselves of God's covenantal love
* remember God
* commune with God
* commune with one another, etc.

How

* Hymn, Spiritual, Gospel, Silence
* Meditation
* Coming to the Table
* Sitting
* Unison
* Singing
* Instrumental
* Prayers
We depart from cultic worship:

*with a blessing
*to serve

*Benediction
*Recessional
*Postlude
*Amen

Approaches to Planning Worship

*Seasonal (The Christian Year - Liturgical churches)
*Theme (Count Your Blessings)
*Message (Subject and/or outline)
*Occasion (Thanksgiving, Dr. King's birthday)
*Functional (the elements in the order of worship - our planning)
*Objective (goal)

Each approach (not mutually exclusive) guides the selection of the elements and their ordering in the workshop experience.
APPENDIX H

Order of Worship Service No. 2
August 12, 1990

Prelude

Call to Worship

**Leader:** Followers of Jesus Christ, if God is for us, who is against us?

**People:** Certainly not God, who did not even keep back the very Son of God, but offered Him for us all!

**Leader:** Indeed! And in all these things we have complete victory through God who loved us.

**People:** And we can be certain that there is nothing in all creation that will ever be able to separate us from the love of God in Christ Jesus our Lord.

**Leader:** Praise the Lord!

**All:** The Lord's name be praised!

"Holy, Holy, Holy" #86

"Trust and Obey" (Verses 1, 3, 4, 5) #327

Responsive Reading #4, page 602

Prayer Hymn "I Must Tell Jesus" #364

Pastoral Prayer Brother Holness

Response "Hear Our Prayer, O Lord" #590

Communion Hymn "Blessed Redeemer" #557

Tithes and Offering

Doxology

Announcements
Act of Greeting
Message in Song
Message from God's Word
Invitation Hymn
Invitation Hymn "Just As I Am"
Mission Offering
Benediction
Amen (Threefold)
Postlude

Choir
Brother Holness
#478
APPENDIX I

Evaluation of Workshop Experiences

The workshop experiences:

1. have increased my understanding of worship significantly.
   a. yes
   b. no
   c. somewhat

2. have helped to make worship more meaningful to me.
   a. yes
   b. no
   c. somewhat

3. have changed my attitudes toward worship significantly.
   a. yes
   b. no
   c. somewhat

4. have deepened my appreciation for the African-American worship heritage.
   a. yes
   b. no
   c. somewhat

5. have affected my behavior in worship.
   a. yes
   b. no
   c. somewhat

6. have deepened my appreciation for worship in the Christian Church.
   a. yes
   b. no
   c. somewhat
7. Have helped to free me up in worship.
   a. yes
   b. no
   c. somewhat

8. Describe briefly the value of the workshop experiences to you.

9. Which of the workshops did you find most helpful?
   a. workshop 1
   b. workshop 2
   c. workshop 3

10. What did you learn in planning the two worship services?
APPENDIX J

Evaluation: Worship Service

Check one:

1. The worship service today was:
   a. highly meaningful to me
   b. not very meaningful to me
   c. slightly meaningful to me

2. The hymns we sang today meant a lot of me.
   a. yes
   b. no

3. The worship service today was too noisy.
   a. strongly agree
   b. agree
   c. strongly disagree

4. Did we "have church" today?
   a. definitely yes
   b. definitely no

5. Which was most meaningful to you today?
   a. the sermon
   b. the pastoral prayer
   c. the hymns, songs
   d. the Lord's Supper
   e. other

6. Rank the worship service in terms of its appeal to non-members.
   a. highly appealing
   b. not very appealing
   c. slightly appealing
7. Which of the following words best describes the worship service?
   a. dead
   b. lively
   c. boring

8. Did you feel the Spirit in the worship experience?
   a. yes
   b. no
   c. unsure

9. Did the worship experience bring back old time memories?
   a. definitely yes
   b. definitely no
   c. unsure

10. Our worship service today reminds me of:
    a. worship in the African-American style
    b. worship in the Euro-American style
    c. both

11. Our worship service today was characterized by:
    a. sense of awe
    b. sense of reverence
    c. sense of mystery
    d. all of the above
    e. not sure

12. Our worship today was:
    a. highly satisfying
    b. not very satisfying
    c. slightly satisfying

13. We ought to have more selections from the Old Testament for our responsive reading:
    a. yes
    b. no

14. We ought to include more spirituals and gospel songs in our worship service.
    a. agree
    b. disagree
15. We ought to change our order of worship.
   a. occasionally
   b. frequently
   c. seldom

16. In the worship service today, I:
   a. felt free to express myself
   b. felt inhibited

17. We were ourselves today.
   a. agree
   b. disagree

18. I would like to see some changes in our observance of the Lord's Supper.
   a. yes
   b. no
   c. unsure

19. I was aware of the presence of God in the worship experience today.
   a. yes
   b. no
   c. unsure
APPENDIX K
Pre-Workshop Order of Worship

Prelude
Invocation
Gloria Patri
Hymn
Hymn
Responsive Reading
Prayer Hymn
Pastoral Prayer
Response "He is Lord"
Communion Hymn
Tithes and Offerings
Doxology
Announcements
Message in Song Choir
Message from God's Word Brother Holness
Invitation Hymn
Baptism
Benediction
Amen (Threefold)
Postlude

180
APPENDIX L

Post-Workshop Order of Worship

Prelude
Greeting (or Call to Worship)
Invocation
Gloria Patri
Opening Hymn
Special Music
Prayer Hymn
Pastoral Prayer
Response
"Hear Our Prayer, O Lord"
Prayer for Illumination
Scripture Lessons (responsively)
Special Music
Message
Invitation Hymn
Baptism
Tithes and Offerings
Doxology
Community Concerns

1This is only a typical order, for it varies from Sunday to Sunday.
Act of Greeting
Communion Hymn
Prayers of Thanksgiving
Act of Partaking Together
Response
Benediction
Amen (Threefold)
Postlude

"He Is Lord"
### APPENDIX M

**Pre- and Post-Workshop Survey Scores**

<table>
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<th>Post Workshop</th>
<th>Difference</th>
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N = 14  
Avg. 28.93  Avg. 39.55

Total Score Possible: 77

¹Numbers were assigned to them to assure their anonymity.
BIBLIOGRAPHY


184


Costen, Melva W. Unpublished lecture.


