

**ESSENTIAL TENETS OF
REFORMED WORSHIP?
by Stanley R. Hall**

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Introduction

No sooner had observers identified 'culture wars' in American social life than the church began talking about its own 'worship wars.' Although this is a less than useful - and less than accurate - description of contemporary discussions about liturgical practice, conversations about the shape of worship are underway in congregations, seminaries, and the pages of books and journals.

What is the relationship between worship and evangelism? Should worship be shaped to appeal to persons outside of the community of faith? 'Seeker services' are popping up on Saturday afternoons and Wednesday evenings as well as on Sunday mornings. A common feature of such services is the removal of liturgical elements that are not readily accessible to outsiders. Or should worship be shaped in ways that provide a sharp contrast with prevailing social norms? Such services might challenge outsiders to enter a community of distinctive belief and action.

What is the relationship between worship and culture? Should worship adopt familiar cultural forms? Many congregations are trading organs for 'praise bands' and Bach chorales for Maranatha choruses. Or should worship preserve the best of the church's cultural heritage, providing an alternative to an 'easy listening' environment? Or should worship provide a blend of cultural styles in

order to cater to a range of tastes?

What is the relationship between worship and mission? Should worship be designed to reinforce mission priorities? Denominational offices provide a full menu of 'worship resources' to promote various aspects of church life and work. Congregations tailor worship to feature stewardship appeals, youth Sundays, and local mission projects. Or should worship be shaped solely by the liturgical year and the Revised Common Lectionary? Perhaps mission should be shaped by worship rather than vice-versa.

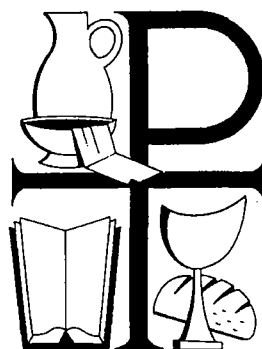
In congregations across the whole church, these questions and others like them are discussed by ministers and musicians, worship committees and evangelism committees, youth groups and older adult groups. These discussions sometimes erupt into open warfare, but more often they express difficult struggles to be faithful B faithful to God, faithful to each other, faithful to the tradition, faithful to those who need the gospel. Is it possible to cut through to the heart of the matter? Can we identify 'essential tenets of Reformed worship' that can find expression in a variety of forms, helping congregations to make faithful choices about the shape of their common worship?

This was the challenge given to Dr. Stanley R. Hall, Associate Professor of Liturgics at Austin Presbyterian Theological Seminary. He addressed a *Pastor as Liturgical Theologian* conference,

sponsored by the Office of Theology and Worship, in April, 1998. He transformed his assigned topic, "Essential Tenets of Reformed Worship," into a question: are there essential elements in Reformed worship? If so, they are not likely to be found in abstract propositions, but they may be discerned through careful attention to the presence of God in the practice of worshiping communities.

Stanley Hall's address to the *Pastor as Liturgical Theologian* gathering prompted rich conversations among the participants. The Office of Theology and Worship is pleased to make available to a wider church audience Prof. Hall's sensitive, constructive exploration the liturgy of the Reign of God.

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Essential Tenets of Reformed Worship?

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**ESSENTIAL TENETS OF REFORMED WORSHIP?
THE LITURGY OF THE REIGN OF GOD**

I was asked to address the topic, “the essential tenets of Reformed worship”. This assignment uses a phrase from doctrinal confession in an attempt to characterize our liturgical identity. The phrase “essential tenets” has its role in the language of ordination vows, specifically in the question dealing with doctrinal accountability. But is it useful to approach worship through the language of doctrine? It is possible to identify a number of principles or propositions about our ways of worship, ideas that are often repeated in our heritage. But we treat worship poorly if we understand it as a vehicle for propositions.

Presbyterians affirm that worship is of the first importance for knowledge and service of God, and that affirmation is a central mark of our identity. But we can find a more profitable starting point than “tenets” for the question of our liturgical life.

Robert Bellah reminds liturgists that, “Theology is a servant of a totally embodied religious experience and religious vision; it is not its master.”¹ Let us begin with practice.

In John Calvin’s Geneva worship begins with Psalm 124:8, “Our help is in the name of the Lord, who made heaven and earth.” According to the classic guidance of the Westminster *Directory for*

the Public Worship of God, Sunday service is to begin “in the Name and mediation of the Lord Jesus Christ”.² When my wife stands to preach in her church on Sunday she prefaces her sermon by saying “In the name of the Father, and of the Son, and of the Holy Spirit.” Clearly, worship has to do with the name of God, with knowing God by name.

Listen to two voices from American Presbyterianism. The first voice is that of the *Westminster Confession of Faith*:³

(T)he acceptable way of worshipping the true God is instituted by himself, and so limited by his own revealed will, that he may not be worshipped according to the imaginations and devices of men, or the suggestions of Satan, under any visible representation or any other way not prescribed in the Holy Scripture.

This is the classic “regulative principle,” stating one central Reformed notion: God is to be worshiped only in the way that God provides. Worship that pleases God is the worship God reveals; no other cult (here is the specific negative tone in the voice) may be imposed on the church.

The second voice is the contemporary American essayist and poet Annie Dillard, whose American childhood included the Presbyterian church: “I only know enough of God,” she writes, “to want to worship him by any means ready to hand”.⁴ This is another

important voice to hear. Worship is knowing God -- as simple and fearfully complex as that. We need to hear both voices: both the wisdom of the theological tradition, and also the profound human *impulse* to worship God, to know God.

Reformed Tradition

It seems to me that our Reformed tradition, insofar as it makes a contribution to the whole church, brings the conviction that the God known in worship is the God who acts. This God is not pure act, but the God who freed Israel from slavery in Egypt, and the God who raised Jesus from the dead. It is this God who is known in the worship of the church. Genuinely Reformed tradition receives and proclaims the Word of God as God's act now and here. Presbyterians typically stress certain characteristics and values that we identify with a Reformed practice of Christian worship: the centrality of Scripture, the importance of edification, simplicity in ceremonies, among other things. And at times we have actually behaved as though we believe that it is fitting to pray with sobriety, to be more interested in what God is doing than in our own religious effort. We have in fact, now and again, both prized and practiced a distinct simplicity in our ceremonies, held in those plain meeting places that we built. Of course we have also, and at least as often, behaved in worship as

though we were called to make up for the deficiencies in what God has to offer, by employing our own creative ingenuity. We should acknowledge the failures of the tradition in our practice as well as recalling its ideals.

Our tradition at its best has always remembered that to know God means to worship, and that to worship in spirit and truth is knowing God. Being Reformed in worship means hearing both voices: the voice that says worship is far more radically a part of our human creaturehood than any liturgical canon can limit, and also the voice that says worship in the name of Jesus Christ, by the power of the Spirit, can only reflect and obey the Word of God. It is the tension of the two voices that claims our attention.

“I only know enough of God to want to worship him, by any means ready to hand.” But *what* is ready to hand? What constitutes worship that is in the name of Jesus Christ? How, concretely, is common worship the beginning and the end of theology, our knowing God and ourselves?

As a student of liturgy, I am interested in what really is “to hand” for us as ways of worship. The worship of the church in the Lord’s day service in particular, but also its daily prayer, enacts in ritual the specific dynamic of the reign of God. That is, worship is ordered “according to the Word of God” precisely as Reformed

tradition has classically maintained. Christ speaks the church (if you will), the Spirit inspires the church, into God's reign. The essential parts of the service of God's grace, the liturgy of gratitude, reflect this Word which speaks, which acts, in the text of Scripture, sermon and sacrament.

The Liturgy of the Reign of God

The English Methodist liturgical theologian Geoffrey Wainwright presents a twofold schema that will help us think in concrete terms about the liturgy of the church in the reign of God, the essentials of such a liturgy I would call Reformed.⁵ The Reformed liturgy, if it is practiced, is service of and in the reign of God as the reign of God is proclaimed by the Word of God, embodied in Jesus Christ, rendered through the Spirit.

Our distinctive claim, from John Calvin and Martin Bucer on, has been that we worship in the ways that God reveals, by God's Word. During Easter the Sunday lectionary readings (for Year C) include canticles from *The Revelation According to St. John*. The Easter readings from *Revelation* suggest to us that the church participates in the "already" and the "not yet" of the reign of God. To assemble, to be the assembly, in the name of Jesus and by the Spirit, is to be engaged with the one who proclaims the reign of God and

embodies it among us.

The Orthodox liturgical tradition understands worship to be heaven on earth. As Wainwright notes, the Orthodox do not read from the book of *Revelation* during the divine liturgy. After all, one does not proclaim the rubrics, one does them!⁶ Worship from the Orthodox or Byzantine perspective is the continuing vision of and actual participation in the reign of God in the most emphatic sense.

According to the classic account of the conversion of Russia to the Christian religion in the 10th century, Prince Vladimir of Kiev sent emissaries to observe the worship that was practiced by his neighbors. Following a liturgy in the Hagia Sophia, the great church in Constantinople, they reported that

“the Greeks led us to the edifices where they worship their God, and we knew not whether we were in heaven or on earth. For on earth there is no such splendor or such beauty, and we are at a loss to describe it. We know only that God dwells there among men, and ... we cannot forget that beauty.”⁷

A Reformed doctrine of sanctification cautions us against such an utterly realized eschatology, and Reformed worship is surely not the Orthodox liturgy. Nevertheless, our common worship should just as truly echo the heavenly liturgy of the *Revelation*. Common Christian worship embraces the practice of praise, and of feast, and of

the *koinonia* or fellowship of the saints sung in the *Revelation*. Worship also points to the reign of God, the heavenly liturgy, as that which is not yet, and which calls forth preaching of the gospel, and baptizing, and the ministries of reconciliation.

The Reign of God, Already and Not Yet

First, the church anticipates the reign of God by doing what is already possible. The church, in the name of Jesus, worships already in the reign of God. Concretely, the worshipping assembly is privileged to praise God, to feast with Christ and to practice the *koinonia* of the saints. In common worship we anticipate already the service of the reign of God.

Second, the church is called to live toward the reign of God by doing what is still necessary. The church in the name of Jesus worships in the midst of the world. We are still called to preach the gospel, to baptize and practice reconciliation in the name of Jesus. In our worship we prepare for life in the reign of God. Worship according to the Word of God is at once already our engagement in the reign of God, and it is also the sign of that reign for which we pray, which in God's freedom is yet to come.

Christian *liturgy*, a public service, is anticipation, the already of the reign of God. In the beginning of the book of *Revelation* John

tells us that he was “in the Spirit on the Lord’s day” (1:10). It may be that John’s vision of the heavenly Jerusalem reflects in some ways the worship of John’s day, whether the Lord’s day gathering or the annual Pascha (the Christian Passover). The experience of Christian worship, the liturgy John knew, may have given texture and detail to this vision of the city of God.

Praise

The church joins the heavenly liturgy in praise. Listen to the songs they sing “day and night without ceasing”. The living creatures around the throne

“sing, ‘Holy, holy, holy, the Lord God the Almighty, who was and is and is to come.’ And whenever the living creatures give glory and honor and thanks to the one who is seated on the throne, who lives for ever and ever, the twenty-four elders fall before the one who is seated on the throne and worship the one who lives for ever and ever; they cast their crowns before the throne singing, ‘You are worthy, our Lord and God, to receive glory and honor and power, for you created all things, and by your will they existed and were created’”(4:8-11).

It is a new song, “Worthy is the Lamb that was slaughtered, to receive power and wealth and wisdom and might and honor and glory and blessing” (5:9, 11). The martyr multitudes join in the praise,

singing,"Salvation belongs to our God who is seated on the throne, and to the Lamb!" (7:10).

"And they sing the song of Moses, the servant of God, and the song of the Lamb," to one who is called "King of the nations" (15:3), to the one who has "taken great power and begun to reign" (11:17).

Praise is sung in heaven for creation, for redemption and for God's sovereign reign. By faith and hope the church already joins that liturgy of praise.

The Dutch say that Calvinists sing themselves to heaven. I fear we Presbyterians are quickly losing something essential in the decline of our congregational hymnody. We don't sing as large a repertoire of the psalms and the classic hymns, nor do we sing with the knowledge and love of this liturgy. The time has passed when common worship could rely on music in every household, and psalters or hymnals brought in hand to church by worshipers. Even so, other forms of sung praise may be possible. Isaac Watts still says it for us: "Praise ye the Lord! 'Tis good to raise/ Your hearts and voices in his praise:/ His nature and his works invite/ To make this duty our delight" (paraphrase of psalm 147).

Eucharist

Another classic expression of praise is the thanksgiving

proclaimed at the table in the liturgy of the Lord's Supper. The great prayer of thanksgiving, or eucharistic prayer, begins with the summons to "Lift up your hearts". That phrase is at the heart of Calvin's own reflection on the mystical union of Christ and the believer in the sacramental signs. It was the final word of his liturgical invitation to the table. Christian eucharistic praying unites thanksgiving for God's transcendent glory with proclamation of the redeeming work of the Son, and invokes the Spirit so that, in communion with Christ and all his people, we may glorify, enjoy and serve God now and forever. The "Amen" of the people makes the prayer our own. We should give the Amen back to the congregation, letting it be sung or spoken forth by the people as a strong affirmation of the prayer. It is their right.

The hallelujahs of *Revelation* give way to the feast of the Lamb with his bride (see 19:6-7). "Blessed are those who are invited to the marriage supper of the Lamb" (19:9). The historic liturgies treat the eucharist as the foretaste of the marriage feast. Post-communion prayers refer to the liturgical meal as the pledge, the promise and prefiguration of the table of the Lamb.

The Calvinist rite prepared by John à Lasco in 1550 for the Dutch church in England made sure the congregation appreciated this meaning of participation in the Supper, with an exhortation to

thanksgiving after the bread and wine are distributed:

“I hope that you all, in sitting down at the Supper, have perceived by the eye of your faith that blessed time in the kingdom of God when you will sit at table with Abraham, Isaac and Jacob; and that you are already, through trust in the righteousness, merit, and victory of Christ the Lord (in the communion of which you have now been sealed), just as sure of sitting down there as we have now surely all sat down together at this table of the Lord.”⁸

Richard Baxter’s Puritan liturgy (the Savoy Liturgy of 1661) reminded the communicants after the distribution of the elements, “Dear brethren, we have been here feasted with the Son of God at his table, upon his flesh and blood, in preparation for the feast of endless glory.”⁹

John and Charles Wesley taught the people called Methodist to sing the joy and hope of those who “here begin by faith to eat/ The supper of the Lamb.”¹⁰

Sunday -- the day of resurrection -- is the appropriate day for the Lord’s people to gather in his name each week, to receive him in their midst through the meal instituted for a proclamation of his death until his coming again. The meaning of the meal and the gathering on Sunday are essentially the same: this is of the Lord and here is the name, the body, the person, of Jesus in the midst of the world.

Karl Barth's observation on worship in the Reformed churches is still worth recalling. In an aside, Barth questioned that odd complacency of Reformed churches who worship with fine preaching but no eucharist:

We do not any longer even realize that a service without sacraments is one which is outwardly incomplete. As a rule we hold such outwardly incomplete services as if it were perfectly natural to do so. What right have we to do that?...

Why do the numerous movements and attempts to bring the liturgy of the Reformed church up to date...prove without exception so unfruitful? Is it not just because they do not fix their attention on the fundamental defect, the incompleteness of our usual service...?¹¹

Barth's words from two generations ago are not a new thought. But for most people who today worship in Reformed and Presbyterian churches, it is startling to propose that God acts typically by calling us to table and feeding us with Christ and the promises of the gospel, that eucharist is the ordinary way of God, and so should be the ordinary practice of the church.

It is not a matter merely of increasing the frequency of a Communion rite we already enjoy. It is a matter of knowing God in the way God acts now, that will challenge and change us. Perhaps that also raises the question of the usefulness of our allegedly Reformed

tradition. Will we listen again, for example, to John Calvin's own studied insistence that "the Lord's Table should have been spread at least once a week for the assembly of Christians"? Karl Barth's proposal still accurately sets the challenge and promise for both preacher and congregation:

Would the sermon not be delivered and listened to quite differently and would we not offer thanks during the service quite differently, if everything outwardly and visibly began with baptism and moved towards the Lord's Supper?¹²

I can think of few things more practical or interesting than to focus pastoral ministry and congregational life on and around a weekly Sunday celebration of the eucharist.

Koinonia of the Saints

Praise, table, and the communion of the saints. According to *Revelation 7:9-17* the multitude of the martyrs gather around the throne to worship God and the Lamb. They come "from every nation, from all tribes and peoples and languages," and their praise is uttered with a single voice. They also cry together, "Sovereign Lord...how long?" (6:9-11), looking for God's final triumph.

The church gathers on earth, here and there, being formed as the assembly in the name of Christ, a congregation. What joins

worshippers together is a *koinonia*, the gift of participation in Christ and the Holy Spirit. *Koinonia* is a commonwealth in one body that is signed in the one baptism for the forgiveness of sin, maintained by the breaking of the one bread of life, professing one faith, and holding in common the goodness of earth. And this being held, and holding in common, is not a metaphor. It is our starting point in the reign of God, what Calvin called the mystical union of Christ and the believer.

The *diakonia* of the church, from almsgiving to distribution of every good held in common, draws liturgical sharing into the larger scenes of stewardship and justice. Strong signs of Christ in common worship -- bread, wine and words; water, light and the touch of flesh -- consecrate all the good things of earth, while ordering them to a larger good. It is no accident that Calvinist celebrations of the Lord's Supper always included a provision for the relief of the poor. It represents a weakening of the insight in the tradition when, in the *Westminster Directory*, collections for the poor were "so to be ordered, that no part of the publique worship be thereby hindered."¹³

The church also leans toward the reign of God, the not yet, doing what is still necessary. In relishing the praise of God, in feasting with Christ and one another, and in sharing with all the saints, this liturgy anticipates the city of God.

But our worship here and now also includes practices that

play no part in the vision in the book of *Revelation*, and that too is worth considering. In the heavenly city, according to John's vision, there is no preaching, no baptizing, and no continuing ministry of reconciliation through forgiveness and intercession. It is our calling in the midst of the world that requires us to announce the good news, and welcome new members into the body of Christ, and practice forgiveness and intercession. These elements of worship are the "not yet" of the reign of God in ritual act.

Preaching the Gospel

The biblical rationale for Christian preaching is set forth by Paul: "faith comes from what is heard, and what is heard comes through the word of Christ" (Romans 10). Regular Sunday worship services always include in the gathering those who now are fashionably called seekers as well as a number of those who are on the fringes of the congregation and who have not yet responded fully to the gospel. In fact, all participants in the assembly for worship are in continuous movement in relation to the one who is the center, in whose name the assembly gathers.

Preaching is so that we who hear may be deepened in our conversion, more intimately included in the text of God's reign for the salvation of the world. Scripture is read and expounded, and

hearers are invited into this world that opens up to us. The assembly, along with all those who are always on its fringes, are spoken into the reign of God. “Lord, open our hearts and minds by the power of your Holy Spirit, that as the scriptures are read and your Word is proclaimed, we may hear with joy what you say to us today” (the prayer for illumination in the Lord’s day service, from the *Book of Common Worship*, p.60).

Baptizing

In the earliest church the act of baptizing seems to have taken place away from the assembly, perhaps as an immediate response to the preaching of the gospel. In the later and still developing catechumenate, candidates were disrobed, washed and anointed, and re-clothed in white robes. Only then were they brought into the assembly to take part for the first time in the kiss of peace, the prayers and the eucharist. From the fourth century onwards the church built baptisteries situated next to the cathedral of the bishop so that the baptized could join the eucharist of the assembly directly from their baptism.

The Reformed tradition, well before 20th century liturgical renewal movements, emphasized the congregation as a baptismal community, baptized and baptizing, by bringing baptism into the

presence of the full congregation. The practice of an Easter Vigil may add to the normal Sunday services an additional occasion for baptizing.

Teaching and washing or washing and teaching, at the core of the assembly in the name of Jesus, signifies gospel appropriated by faith. Therefore, it is always appropriate, whether there are baptisms or not, that worshipers bear witness to the grace they have received and the faith they profess. That is the significance of the Roman Catholic sign of the cross with water in the name of the Trinity. That is also the significance of the Reformed corporate confession of sin with solemn declaration of absolution in Christ. The sign of the cross, and the corporate confession/absolution, say the same thing: we begin always again from our baptism.

It would be news to most of the worshipers in our churches, of course, to be told that Sunday, Lord's day, is the renewal of their baptism, and that this is the rationale for the corporate confession of sin as praise of God at the beginning of services. It would be *good* news to them.

Reconciliation and Intercession

The reconciliation of the world by God is a reality in Jesus Christ, but the world still needs to let itself be reconciled to God (2

Cor. 5:19-20). Among Christians, repentance is graciously possible, and reconciling action in word and deed remain necessary. It is a fully evangelical repentance that seeks reconciliation with the neighbor we have offended. The kiss of peace in the classical liturgies is the sign of the peace we rely upon and the peace we pray to have restored. The tendency to transform the peace into something else, such as an act of bland middle class sociability, is a good clue to the assault on the status quo that is implicit in the gesture itself.

The world is present in and to Christian worship principally as that which we name in intercession. “First of all,” writes the apostle, “I urge that supplications, prayers, intercessions, and thanksgivings be made for everyone” (1 Tim. 2:1). This world is thereby claimed for the reign of God which is opposed to all the antagonisms of death, sin and the devil. God’s desire that all be saved and come to the knowledge of the truth is witnessed, and a peaceful world is sought so that the gospel may be preached.

The deeds of Jesus proclaimed are the signs of the reign of God. Intercessory prayer remains the appropriate response in the face of everything that seeks to frustrate the fullness of that reign. From such regular namings of the world and those who dwell therein should flow those ministries of justice, and care, and edification, which are the ordinary means by which the love of God is witnessed by the life

of the church.

The Essentials

“I know only enough of God to want to worship God, by any means ready to hand.” The essentials of word and sacrament are just that, what is in fact to hand for us. The Lutheran liturgist Gordon Lathrop summarizes it well: the community gathers on the Lord’s Day along with its ministers, with song and prayer, and around the Bible proclaimed and heard; and around the waters of baptism remembered and often performed; with the bread and cup received and offered in thanksgiving in the name of Jesus.¹⁴

Christian worship is, I am saying, the sign and foretaste of the reign of God: the ritual engagement of faith in the already, and the not yet, of God’s reign. The community now points to the reign of God, doing what is necessary in the world: proclaiming the gospel, inviting trust and faithfulness, interceding in the name of the one who reconciles us with God and neighbor. And the community anticipates the reign of God already, with the praise of the name of God over all things, the meal at the Lord’s table, and the sharing of the saints through substantial redistribution of goods signed in the serving of bread and cup to all. When the church assembles “in the Spirit on the Lord’s day,”

it anticipates in worship the joys of heaven but also bears the burdens of a world that has not yet let itself be redeemed. When the church scatters for mission and service, it is sustained by the divine life on which it has drawn in the bread come down from heaven and which it now offers again to the world.¹⁵

Just such an order and spirit of worship, catholic and Reformed, is available to all the churches today. The *Directory for Worship* and *Book of Common Worship* provide guidance and resources. But to use them, or any other liturgical tools, well and faithfully, we first need some sense both of what is “ready to hand” *and* what is “the acceptable way of worshipping the true God”.

Does this give us less or more than “essential tenets”? I’m not at all sure. Perhaps it is a matter of the given things, what is in fact to hand by the Word of God. But in such practice as I have pointed to, including our own fragmentary actual practice of such a liturgy of the reign of God, there are embedded the strong theological notions that flow through the core of our ecclesial and doctrinal heritage as well.

Christian worship is trinitarian. This is so not merely in the classic patterns of prayer, but as the knowledge of the God

whom we worship, of this God. In worship, we are drawn into the dialogue, the communion, of the Son and the Father. The ascended one who is the crucified one, by the Spirit who gives us speech, draws our prayer into his intercession for the world.

Christian worship is evangelical. We insist not only that we *must* but that we *can* worship according to the Word of God, render worship shaped by the One who comes in the flesh proclaiming the reign of God.

Christian worship is sacramental. Our corporate prayer is structured by the signs God gives and God uses to speak Christ, to give God's self daily and again. Because it is God who acts in sacramental word and gesture, in those signs that are to hand by God's word, we can and must give ourselves to this God.

Christian worship is prophetic. Common worship is ordered to and by the reign of God. There is implicit the continual critique of social arrangements, not because of political ideology but by virtue of our real ritual participation in the praise of heaven and proclamation of the sovereign claims of the crucified.

Above all, Christian faith is more than an idea. Our common worship, as knowing God, is always an encounter with God in Jesus Christ,

through and with and in and by the flesh-and-blood things and actions that draw our fleshy lives into a fellowship now with the flesh of Jesus Christ.

For me, as a historian of worship *and* as one who worships as a Christian, Annie Dillard again catches just the right note:

A high school stage play," she says, "is more polished than this service we have been rehearsing since the year one. In two thousand years we have not worked out the kinks. We positively glorify them. Week after week we witness the same miracle: that God is so mighty he can stifle his own laughter. Week after week, we witness the same miracle.... Week after week Christ washes the disciples' dirty feet, handles their very toes, and repeats, It is all right -- believe it or not -- to be people.

Who can believe it?¹⁶

But to know only enough of God to want to worship is to know God truly, in the name of the Father and the Son and the Holy Spirit.

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¹.. Robert Bellah, "Liturgy and Experience," in James Shaughnessy, ed., *The Roots of Ritual* (Grand Rapids: Eerdmans, 1973), p.233.

².. From the directions for the opening prayer, in the chapter "Of the Assembling of the Congregation, and their Behaviour in the Publique Worship of God," *The Westminster Directory*, edited with introduction by Ian Breward (Bramcote Notts: Grove Books, 1980).

³.. From the chapter, "Of Religious Worship and the Sabbath Day."

⁴.. *Holy the Firm* (New York: Harper & Row 1977),p.55

⁵.. The discussion of Christian liturgy and the book of *Revelation* is indebted to the work of Geoffrey Wainwright, and in particular the idea of the eschatological source and reference of Christian ordinances, from his "The Church As A Worshipping Community", in *Pro Ecclesia* Vol.III, No.1 (1994), pp.56-67; also reprinted in Wainwright, *Worship with One Accord, Where Liturgy & Ecumenism Embrace* (New York: Oxford University Press, 1997), pp.19-33.

⁶.. Ibid., p.57.

⁷.. From the Russian *Chronicle of Nestor*, as given by Robert F. Taft, in *The Great Entrance, A History of the Transfer of Gifts and other Pre-anaphoral Rites of the Liturgy of St. John Chrysostom* *Orientalia Christiana Analecta* 200 (Rome,1978 2nd ed.), pp.10-11, n.15.

⁸.. *Forma ac ratio...* (published in Frankfurt, 1555), text in Irmgard Pahl, ed., *Coena Domini I, Die Abendmahlsliturgie Der Reformationskirchen in 16./17. Jahrhundert* (Universitätsverlag Freiburg Schweiz, 1983), p.452.

⁹.. The Savoy Liturgy of 1661, text in *Liturgies of the Western Church*, Selected and introduced by Bard Thompson (New York: The World Publishing

Company, 1961), p.403f.

¹⁰.. *Hymns on the Lord's Supper* (1745), Hymn #97.

¹¹.. Karl Barth, *The Knowledge of God and the Service of God According to the Teaching of the Reformation, Recalling the Scottish Confession of 1560*. The Gifford Lectures 1937 and 1938 (London: Hodder and Stoughton, 1938), pp.211-212.

¹².. Ibid.

¹³.. From the chapter, "AOf the celebration of the Communion, or Sacrament of the Lord's Supper".

¹⁴..

¹⁴.. The Pastor As Liturgical Theologian conferees in 1997-98 studied Gordon Lathrop's *Holy Things, A Liturgical Theology* (Minneapolis: Fortress Press, 1993). For summary of essentials, see also Gordon Lathrop, "What are the essentials of Christian worship?", *Open Questions in Worship* Vol. 1 (Minneapolis: Augsburg Fortress Publishers, 1994), pp.4-26.

¹⁵.. Wainwright, "The Church as a Worshipping Community," p.67.

¹⁶.. "An Expedition to the Pole", in *Teaching a Stone to Talk, Expeditions and Encounters* (New York: Harper & Row, 1982), p.20.

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