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JUNE 1971

Graffiti from the Liturgical Underground

William C. Norris

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Worship and Liturgy in the Bible

Worship is Coming to Life

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Bach vs. Rach

Hallowed be Thy Name

David Allan Hubbard

Leading a Congregation to New Forms of Worship

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Some Thoughts on the Psychology of Symbols in Corporate Worship

Robert C. Richard

EDITORIAL



Jay Bartow

FEELINGS RUN HIGH IN THE CHURCH when the topic of worship is broached. Almost everyone has an opinion on worship—be it the most learned theologian or the man who attends church Easter Sunday and stays away the rest of the year. People tend to evaluate a worship service by what they receive from it. Yet the psalmist instructs us: "Give unto the Lord the Glory due unto his name" (Ps. 96:8 KJV). Still, most discussions on worship lead to dead-end arguments with people of differing taste and emotional makeup pitted against each other on the basis of personal preference.

At Fuller I sat through several such post-chapel arguments. From my frustration sprang interest and growth, thanks largely to the penetrating questions and concern of the late Jaymes Morgan. He exposed the vital issues in our worship debates and demanded that we have more than personal preference to buttress our proposals on how chapel should be conducted. Mr. Morgan helped us to distinguish between questions of form or mode and questions of content.

This issue of *Theology, News and Notes* focuses on the Christian Community at Worship. Our contributing authors examine worship from a variety of perspectives: the Bible, the meaning of worship, contemporary communication theory, the psychology of symbols, current trends in worship on the American church scene, the role of music in worship, and from the perspective of one congregation's experience in moving to new forms of worship.

We hope that this issue better enables you and your churches to give to God the glory due his name. To that end was it compiled.

Jay Bartow is a newcomer to the Theology, News and Notes editorial board, and he is making a vital contribution to your alumni publication.

He earned his B.A. from UCLA and his B.D. from Fuller Seminary in 1970. During his time at Fuller he took a year out to spend in Guatemala as a missionary intern.

Presently Mr. Bartow is assistant pastor of the Lakewood First Presbyterian Church in Long Beach.

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Theology, News and Notes

VOLUME XV, NUMBER 2, JUNE 1971

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Graffiti from the Liturgical Underground

AN ANALYSIS BASED ON COMMUNICATION THEORY



William C. Norris

It is HIGH TIME that someone performed a full autopsy on worship. Many cadavers are available. Andreas Vesalius hid behind closed doors and drawn curtains in Sixteenth Century Brussels to examine the anatomy of corpses. Death for his impious acts could easily have been his fate. I fear that the Church is no more ready for raw data on worship. We feel more secure when our religious activities are wrapped up in the nebulous and crowned with staunch cliches. The scalpel, please!

We have to come at worship with a new strategy. The patterns of present day worship have been honed into us, Protestant and Catholic, for well nigh four centuries. And we must admit that some forms have a millenia of repetitions behind them. Now we must be set free. Now we must think new. Now we must approach the experience of worship with understanding, objectivity and a design.

Several aspects of worship must appear with fresh clarity. We don't know where to turn because we don't comprehend the worship process. What should take place in worship? What actually does take place in a given instance? How can we plan for meaningful worship experiences?

William C. Norris is a graduate of Union Theological Seminary, Richmond, Virginia, B.D., Louisiana State University, B.A. and M.A. and is a candidate for a Ph.D. in telecommunications from the University of Southern California. He served three pastorates during ten years in the South before entering doctoral studies. In Los Angeles he worked with Bel Air Presbyterian Church and Beverly Hills Community Presbyterian Church in creative liturgies. Presently, he is a senior producer and director of public affairs programming for the Mississippi Authority for Educational Television Network in Jackson, Mississippi.

What are the available means of implementing effective worship? First, one must have a precise definition of worship. Don't try to design for worship until you know what it is all about. Your definition should be an asset to your thinking, not blinders that limit your thinking. Your definition must point to frontiers, not simply build fences. Einstein said that "imagination is greater than knowledge." Your definition should be one that stimulates your imagination. Freedom for new worship cannot go beyond your definition. Be assured, we all have the chains of experience binding us to the past and established forms. Find for yourself a liberating definition. Challenge it. Change it. Grapple with it. And on the anvil of intellect with the hammer of creativity, shape one for yourself. For me, worship is communication, my communication to God, his communication to me, and the interface of communication between me and my fellow worshippers.

But what is communication? That, too, must be clarified. One researcher has suggested that we spend 75% of our waking hours in communication. Man is a communicating being. His forms and levels of communication are more intricate, more varied and more elaborate than any other creature on earth. But what is it that makes communication communication? Shannon and Weaver offered the world some brilliant concepts in their *The Mathematical Theory of Information*. Their work, published in 1946 as researchers in Bell Laboratories, was limited to bits of information passing through wires, that is, electronic impulses passing through communication systems. But from their basic studies have come ideas for an understanding of the communication process. One feature of their theory that impresses me is the role of "novelty" in information. The new element in a communication is the information. For

instance, I can say "sky sky sky sky sky sky sky sky sky." The first time I said the word "sky," I provided you with information. Thereafter, the repetition (redundancy) merely reinforced the word. But should I say "sky sky sky sky sky sky sky blue sky sky sky sky," the new word inserted becomes information. Thus, in reading, we scan the words to pick up the new ideas that appear in new or novel arrangements of the words. Speed reading works on a principle of high speed scanning of the familiar and the digesting of what is new. The reason we can read most books so fast is that they really offer little that is new and fresh. Now, this is important to communication. To communicate effectively you have to arrange the elements of the communication in such a pattern that they are fresh, that there is novelty. One fails to communicate when he writes a book about things that everyone already knows. Likewise, one fails to communicate when he leads a worship in a pattern and content that is burdensomely familiar.

For instance, in one worship service the congregation prayed a prayer together. It had appeal. It sounded somewhat familiar, yet it was quite different. People reread it in silence to rethink it. Later, they were surprised to learn that the prayer was the Lord's prayer in reverse order!

Yours is the glory,
 Yours is the power,
 Yours is the kingdom,
 Deliver us from evil,
 Lead us not into trials of our faith,
 We have forgiven those who have done evil to us,
 Forgive us of the evil we have done to you,
 Give us this day, bread for the day,
 May your will be done on this earth as in Heaven
 May your kingdom come to us,
 May men praise your Name,
 Thou, Our Father in Heaven.

The newness in the prayer, while there are some interpretive changes, is primarily a matter of arrangement. Such can make it more communicative. The "game plan" of the Sunday worship could not be so set that the opponent, boredom, knows exactly where the ball will be carried on each play. Try a sleeper on the sidelines or an end around! Then boredom will succumb to attention.

Below are a few notes concerning a theory of worship. The value of a theory is its objectivity and interpretation which enable the practitioner to manipulate the process.

TOWARD A THEORY OF WORSHIP

DEFINITIONS

"WORSHIP" is derived from its English ancestor "worthship." The idea of "ascribing worth to an object or being" is contained in this derivation.

"WORSHIP" is an experience of communication. It is a process of communicating. Worship involves three dimensions of communication. First, the worshipper is communicating to the Divine Being his praise, adoration, feelings, requests and concerns. Second, in the worship experience the Divine communicates to the individual worshipper. The mystical experience of God making known his will takes place in this second dimension of communication. Third, there is the interpersonal communication between the worshippers, wherein they convey love, forgiveness, fellowship and faith. The third dimension is of equal

importance with the first two, as Jesus said, "Where two or three are gathered together, there am I in the midst of them."

"SACRED." What is sacred? What makes a sacred hymn? What instruments are sacred? What readings are sacred? Again, my definition is broad enough to stretch my imagination, not a board fence to keep me from seeing the possibilities. "Sacred" is "that which is of God, that which speaks the concerns of God, that which can express the feelings of God." The brass pipe of a throaty organ is no more sacred than the steel wire of an electronic guitar. How they are used and what they communicate determine their sacredness.

"COMMUNICATION" is the process whereby we affect others. In every communication between the source and receiver, thought processes are affected. Therefore, worship is a three dimensional experience which effects the participants. It is important to note that by this definition no one walks away from worship unaffected.

LEVELS OF WORSHIP

The human being has five means of receiving information into the brain. Thus, there are five levels of communication which are available to the worshipper. They are sight, hearing, taste, smell and touch. Biblical investigation reveals that all five levels were employed in the Old and New Testaments.

SIGHT. In Exodus 25-29 the description for the construction of the Ark of the Covenant, Israel's portable worship center, is given in great detail. The Ark was intended to be a visual experience in itself. In Exodus 31:1ff specific artistic qualities are described, indicating the role of art in the visual level of worship. Solomon's temple was an extraordinary visual experience of the greatness and grandeur of God.

SOUND. The biblical worship depended on sound more heavily than any other level of communication. The Bible documents the variety of sources, primarily the human voice, but also instruments and clapping. The voice was the source of sermons, parables, law, prophecy, poetry, drama and songs.

TASTE. Worship definitely involved taste. Especially in the Passover, the partaking of the "bitter herbs" as a tangible reminder of the arduous journey through the wilderness has been and remains today as a re-creation of the actual exodus experience. The Christian observance of the Lord's Supper with its wine and unleavened bread is a worship experience which employs taste.

SMELL. The use of incense (see Exodus 30:7, 34) was both visual and olfactory. The white smoke could be seen and the odor could be smelled. The burnt offerings were described as "an odor pleasing to God." The penitent worshipper could smell the pleasant odor of his sacrifice to God. The use of wine by Jesus in the Sacrament involved the sensation of smell, for wine is characterized by odor and taste.

TOUCH. The tactile level of communication was certainly involved in the use of dance in worship. The prophets used the sensation of touch in their ministries. Nowhere is the sense of touch more consciously used than in the ministry

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Worship and Liturgy in the Bible

Lewis B. Smedes



WHAT WORSHIP IS

All Christians worship God in the name of Jesus Christ. But they do not all agree on the meaning of worship. There is an ecumenical consensus that worship is necessary. There is not a consensus on what worship is. The variations in the *liturgies* of Christian churches betray—to some extent—the variety of ways in which worship is understood.

1. TWO ONE-SIDED INTERPRETATIONS

We can point to two extremes in the way Christians tend to explain what happens or ought to happen, when the people of God gather for worship. No liturgical tradition captures either extreme to the exclusion of all else; differences in liturgy are created more by differences in stress and emphasis than by total opposition.

Listen to the voices of two liturgiologists, each echoing the concept of worship which his own community embraces. *First*, an Anglican, E. L. Mascall: "... the ultimate and supreme criterion by which any liturgical form is to be judged is its adequacy to provide a means by which

Christian men and women may offer adoration to almighty God. All else is secondary and, in the last resort, irrelevant." Here, liturgy is the form which the people use to offer the adoration due to a worthy (i.e., worship-able) God. The direction of worship is God-ward. The action is by men and women, acting together as the body of Christ. The intention is the performance of service by men in praise to God. *Second*, a Lutheran, W. Hahn: "Worship is first and foremost God's service to us. It is an action by God, which is directed to us. . . . The essence of worship is to be found in the disclosure of the Word of God." Here, liturgy is an occasion for God to speak to His people. The direction is man-ward. The primary action is by God. The intention is to the performance of service by God, as He instructs and challenges people.

These are extremes. No church, to our knowledge, has ever constructed a liturgy solely of praise or solely of proclamation. When the Catholic tradition allowed the liturgy to become a spectacle which the people passively observed in awe, it perverted the real intent of Catholic worship. When Protestants turned the liturgy into a preaching service that stressed the intellectual apprehension of truth to the exclusion of most everything else, it was turning away from the intent of the Reformers.

2. THE DIALOGIC CHARACTER OF OLD TESTAMENT WORSHIP

Worship within the Old Testament tradition was a two-laned avenue; in it God moved toward man and man moved toward God. The acts of worship involved a rhythm of action flowing man-ward from God and God-ward from man. Whenever the congregation of God met in solemn assembly, it came to meet the living God who spoke and acted in the meeting, but who was also pleased to hear His people speak and pleased to receive their offering of praise. Worship for the people of the living God has always been a dialogue.

The dialogue, however, has taken many forms in the worshipping experiences of God's people.

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He received the A.B. from Calvin College, the B.D. from Calvin Seminary, the Th.D. from the Free University of Amsterdam, and did further graduate work at Oxford and Basel. He is the author of several books, the latest of which, All Things Made New, was published just last year. He has translated several works.

A minister of the Christian Reformed Church, Dr. Smedes is a member of the editorial boards of The Reformed Journal and of Theology, News and Notes. This article represents excerpts from a report on liturgy prepared for the Christian Reformed Church.

a. TEMPLE WORSHIP

The worship that was offered in the temple was primarily a God-ward action. The *latreia* (Hebrew, 'abodah) of the people was centrally a sacrificial act, but prayer and praise were also prominent. Worship rose in the temple, like the smoke of the altar coals, upward to God. But the dialogic aspect of worship was by no means absent. Israel worshipped no silent God. The very presence of His sanctuary in the midst of His people, erected by divine command, spoke of covenant nearness. Its structure and furniture, together with the prescribed sacramental acts continually performed within its precincts, spoke of His holiness and of His grace. At the temple were the covenant tablets, and there the priests gave instruction in the law of the Lord. From the sanctuary, too, the prophets sometimes spoke. There the forgiveness of God was proclaimed, and there the priestly benediction pronounced. The worship of Israel at the sanctuary answered to, and was answered by the Word of the covenant God.

b. PASSOVER CELEBRATION AS WORSHIP

But worship was not confined to the temple. The Passover celebration was the action of a worshipping people. It involved a liturgy performed in the home as well as in the Temple. Although its components were modified somewhat as history went on, there were three basic components throughout: (1) the sacrifice of an animal and the spilling of its blood, (2) the eating of a joyful meal, and (3) the explanation of its significance (cf. Ex. 12). All of these carried profound implications for the life of the participants and for our understanding of the character of the meeting of people with God in worship.

The entire Passover celebration was a recollection of the act of God by which He redeemed His covenant people Israel. It was a memorial, then. As a memorial it took on the aspect of praise. But the entire celebration was at the same time a proclamation—a sacramental publication of what God had done, and a summons to commit oneself to the covenant life which God had made possible by His saving acts. When the words of explanation were spoken to the young, they explained what the Passover rites proclaimed. *Together*, acts and words, all the ingredients pointed to the redemptive act of God. Hence, Passover was proclamation. Moreover, God Himself acted in the Passover. He spoke through His appointed ritual and renewed His covenant pledge to be their God. The Passover, then, was a convergence of action and words by both God and people: action by God and people, and word by God and people—a dialogue.

c. SYNAGOGUE WORSHIP

When the temple was not available, the center of Hebrew worship was relocated in the synagogue. Here the stress was obviously laid on the man-ward direction of the Word; yet, the action was still two-directional. The Lord spoke through the Law and the Prophets. But the people answered in confession, prayer and praise. Synagogue worship, by the way, is the channel by which an age-old liturgical custom entered into Christian worship where it has endured in almost all Christian liturgies. Worship in the synagogue was of the same basic pattern as that of the Passover, and even of the temple, though the stress was inverted. The Word spoke of the acts and the promises of God, and of the demands implied by them. And the words of the people spoke of praise and adoration [here also the *Sanctus* (Isaiah 6) was uttered] as well as of commitment.

The prophetic rebuke against the temple sacrifices and our Lord's denunciation of the Pharisees' synagogal exercises were indictments, not of the worship that was *meant* to be practiced there, but of the perversion of worship through moral and spiritual failure on the part of the people. Cultic action, then as now, could be turned to a means for trying to buy God off so that men could be free to pursue their ungodly course in the world. It could, then as now, become a means of self-glorification, an expression of religious pride. When this happens, the prophetic voice denounces both the pride and the liturgical monstrosity that pride makes of worship. But, when worship really occurred—in temple, Passover or synagogue—the prophetic voice and the priestly sacrifice, the Word addressed to man and the words addressed to God, the proclamation and the adoration, converged in the dynamics of dialogue.

3. NEW TESTAMENT WORSHIP

The dialogue continues in New Testament worship. It is hinted at in a general way in Luke's description of the typical activity of the early believers: they continued in the apostles' teaching and fellowship, in the breaking of bread and the prayers (Acts 2:42). The specific meaning of

"fellowship" is perhaps not clear; it could refer to fellowship together, fellowship in the Spirit, or the more particular fellowship of the sacrament. At any rate, it describes the activity of the church in terms of receiving the apostles' teaching, the word of the cross, and of action in response to that word.

Two new realities determined the content and character of New Testament worship. One is the *past historical event* of Christ's death and resurrection. The other is the *continuing presence* of Christ, through His Spirit, within the worshipping community. Both of these realities undergird and define all of the worshipping acts of the church.

The historical reality of the words and acts of the Savior becomes the content of *proclamation*. The preaching of the church always pointed back to that event. And, because in Christ the surer word of prophecy (II Peter 1:19) had been spoken, because in Him God had spoken as He formerly spoke through the prophets (Hebrews 1:2), the proclamation of that historical reality became God's Word to the worshipping people. Furthermore, since the Christian community was called into being by the Redemptive Event, proclamation was an inexpressible ingredient to worship. In turn, however, this proclamation of past history was effective within worship only because Christ was present in His Spirit within the community. His presence in the worshipping community was the source of power to make the proclamation more than an announcement of the fact of Christ's death and resurrection; His presence enabled the proclamation to effect in the lives of the worshippers a saving participation in the redemption proclaimed and thus to make them worshippers in "spirit and in truth." Thus, both the historical fact and the continuing presence of Christ defined and qualified proclamation as the living Word of God to the congregation.

Both past and present realities determined the *response* of the congregation at worship to God as well as God's Word to it. Prayers, for instance, were offered *in the name* of Jesus Christ who was crucified and risen; but they were effective as the Spirit prayed in and through the congregation. Baptism was practiced *in the name* of the Son, as well as of the Father and the Spirit, and thus pointed back to the cross and resurrection as the orientation for the new life of the believer; (Romans 6:3-5) but baptism was through the Spirit (I Cor. 12:13). The new song was about the act of God in Christ, but was sung in the Spirit. The sacrament of the Lord's Supper was a proclamation and a memorial of Christ's death in past time; (I Cor. 11:23-26) but it was a genuine communion in the body and blood of the Savior only as Christ was present in it through His Spirit (I Cor. 10:16). Thus, in the worshipping response of the congregation as well as in the proclamation of God's Word, indeed at every moment in the worship, both the historical reality and the continuing presence of Christ are definitive and determinative.

When it is said that the worship of the New Testament church followed the pattern of the synagogue, we should understand this only with an important qualification. As far as we know, Christians continued the formal pattern of the dialogue carried on in the synagogue. The law and prophets were read and prayers were spoken. But now the Old Testament was read and heard *as fulfilled in Christ*; the reality of Christ illumined the reading and conditioned the hearing of the Old Testament. But, even more significantly, the breaking of the bread and drinking of the wine brought a whole new dimension into the character and form of worship.

Exactly what was said and done when the New Testament church celebrated the death of Christ in His supper, is a complex and hard question to answer. We are here concerned more with the inner ingredients of the supper than with the precise liturgical questions, though the two are not wholly separable. But even the essential events are not simple, clear-cut, discrete events. Rather, they converge in a most remarkable way. Here, the pattern of the dialogue (God's Word and man's response) cannot be arranged in clear division of parts. The dialogue is present; but God's acts and the congregation's acts converge.

There is, for example the *proclamation* of the Gospel. The objective and past acts of God in Christ are remembered and celebrated, and thus affirmed publically. But *how* is God's Word proclaimed? It is proclaimed by the action, the doing, of the congregation. ("As often as ye do this, ye proclaim. . .") Here, the actions of the congregation are the Word of God visible. Of course, the proclamation of the cross is not located exclusively in the isolated act of eating and drinking; the sacrament is a whole, consisting of the words of the Gospel and the words (prayers) of the people. But the whole thing is a *doing* by the people. The proclamation is not limited to the pre-communion preaching, which

is then complemented by the doing of the sacramental action. The proclamation is in and through the doing, which includes the apostolic recollections of Christ. So, here the dialogue is remarkably unique: God speaks (proclamation) through and in the congregation's acts.

But the action of the people is also a communion in Christ, and hence is the occasion for the people's response. Of course, there is a response to God that is elicited by the communion. This response is carried out into the full range of human life. But the sacramental eating and drinking itself embodies the congregational response. We partake in faith; in eating and drinking the congregation affirms the cross and its power, and affirms the congregation's own readiness to be God's cross-bought people. The communion action is a faith action in which the people declare to God their Yes to His promise of fellowship in the body and blood of Christ. Hence, the one action is both proclamation and response.

There is one more dimension in which the convergence of divine and human action occurs. In the communion, proclamation and response converge as they are both oriented to the historical event of the cross; but the continued presence of Christ creates the possibility for another convergence. In the sacrament, God comes to the congregation in action, through His Spirit, comes powerfully into the lives of the participants to bring the life of Christ to manifestation there. But at the same time, the believer responds as he partakes in what God promises to do and actually does; he affirms by his partaking of bread and wine that he is indeed a man in Christ and a man in whom Christ lives.

Thus, the inherent rhythm of God's word and man's response, God's acts and man's affirmation, is sustained in the sacrament. But here the dialogue structure is altered. For here, especially, the dialogue becomes a kind of harmony rather than an antiphony; the divine and human parts are sung together rather than in response to one another. The man-ward and God-ward directions of worship are both present.

What we have seen is this: worship in God's covenant community is a meeting between a Person and persons, as it had been from the beginning. The rhythm of worship in the New Testament is structurally the same as always. The immediate background to the Christian church's worship is the synagogue, but the synagogue worship is redefined from beginning to end by the fulfillment of the law and prophets in Christ. Still, the worship of the church is done by the articulation of God's Word and acts in the past as they are made effective by the Spirit's presence in the church, by the articulation of man's words and acts of response as they are made genuine and real by the Spirit, and in a unique way by the visible articulation of both God's acts and man's response in the action of the sacramental meal. The dialogue is the inherent structure of worship. The question of liturgy is the question of how the dialogue is appropriately and effectively articulated.

Before leaving this section, we should cast a glance at the New Testament tendency to extend the language of worship into all of life. Christ, we are told, brings in the day when we too "might serve (*latreuein*, worship) Him without fear, in holiness and righteousness, all the days of our life" (Luke 1:74, 75). Worship is the service of God that is expressed in what Paul refers to as the liturgy of the church's faith and life. He apparently sweeps the totality of man's self-offering to God, the giving of life bodily in sacrifice, into the act of spiritual worship (*latreuein*). (Romans 12:1). There is no lack of clarity in the premise that all of life is to be lived in service before the face of God, that all of life is to be sacred, and that every decision and every action of the disciple of Christ is to be made and done in terms of service to God. The question is whether the common life outside the sanctuary is, by Christ and His Spirit, turned into worship and whether it thus does away with the distinction between the sanctuary and the world, between worship and work.

The answer to this question is given partly in terms of the example of St. Paul himself. While no one was more aware than he that all of the Christian's existence and being is brought within the sphere of the Gospel and the Spirit, he with his fellow Christians betray no sign of indifference to the "gathering together" of the body of Christ at stated times and seasons for worship. The fact that all of life was in Christ did not seem to imply that the special hour of corporate worship was expendable. While the whole of life, in every nook and cranny, was charged with religious significance, it was called "worship" in a loose, extended sense. Calling self-sacrifice in life "worship" was a way of drawing a line straight through the ritual to the workbench; it showed how inseparable worship (in the strict sense) was tied to life; it showed that one does not leave life behind when he enters the sanctuary, but only articulates together

with the congregation his specific and concrete praise, his specific and concrete desires, and hears the specific and concrete Word of God.

We may conclude, then, that to call life a form of worship reveals something about the religious character of life in Christ as it is experienced and practiced outside the sanctuary. But it does not water down or compromise the unique requirements and character of worship proper within the sanctuary. Worship, in the proper sense, is indeed tied to life, relevant to life, a part of life; it is not an escape from life. But it is the act of the people of God in concert, as they articulate their praise and petitions, their faith and obedience, and as they listen to an articulation of God's Word, an act which has its peculiar character, its peculiar significance and its peculiar effect, distinct from the common life in all life's common spheres.

WHAT LITURGY IS

Liturgy is what people do when they worship. The word "liturgy" has an interesting enough history; but its use in the church and not its etymology defines it. Originally, in Greece, it meant the public service that people performed, perhaps by paying taxes or the like. The associations were wholly secular. Only later, as the Christian era approached, was the word used for pagan religious services.

The scholars who translated the Old Testament into Greek used the word liturgy for the service performed by the priests in the tabernacle and temple. Here, the word did not imply "people at work," but was used for the special services which were the prerogative of the priests and Levites (cf. Numbers 4:37; 16:9). The translators even shied away from using the word for service in pagan cults; only twice is it used for service done by pagan priests (II Chron. 15:16; Ezra 4:12). They did not use it for common services at all. Liturgy, in the Old Testament, is the privilege of the clergy in the ritual worship of Jehovah.

The New Testament enlarges the scope of the word liturgy, using it not only for service done by the people, but by people outside of the sanctuary. The book of Hebrews uses it for the ancient priestly service (Hebrews 9:21; 10:4), but insists that Jesus Christ has obtained a better liturgy (Heb. 8:6). Jesus is the liturgete of the true tabernacle in heaven (Heb. 8:2). On the other hand, the priests of the old tabernacle are said to have performed the *latreia*, a word which, in the Old Testament, is used of the services of the people (cf. Heb. 13:10). Thus, in the language of Hebrews, the distinction between priestly (liturgy) and lay service (*latreia*) breaks down. St. Paul goes further. He carries liturgy into the area of the people's service outside as well as inside the sanctuary. The generous offerings made by the people of Corinth (II Cor. 9:12) and Rome (Rom. 15:27) may have been made as part of their worship service. But Paul refers to the *faith* of the people as a liturgy of sacrifice (Phil. 2:17) of which Paul's very life is the libation. He calls Epaphroditus' service the completion of the people's liturgy (service) to Paul (Phil. 2:30), a service which clearly stretches outside the ritual. And, finally, he refers to the secular governors as the liturgetes of God (Rom. 13:6).

Thus, in the Bible, the word liturgy begins at the altar and ends in the broader stretch of service by the people outside the sanctuary.

Had it been the Lord's desire to provide the church with a canon for its liturgy from which it was never to deviate, He would doubtless have given it much more information than the New Testament provides. Precise rules are not found. The freedom of the Spirit is respected even while "decency and order" are commanded: the tension between freedom and order is never relieved, but rather left to become a matrix of creative flexibility and common order, whose end was to be the edification of the church. People who, in the early days, worshipped as Christians also worshipped as Hebrews. And they had no sense of being the less Jew for being the more Christian. Hence, it is not surprising to see Christian liturgy structured by the synagogue, as that structure was given new content and life by the reality of Christ. So the liturgy of the Christian church was both old and new; the old was taken up and infused from beginning to end with a new Spirit and a new life.

Experts do not agree on the exact order of the synagogue service. And the order depends somewhat on the date of the liturgy. In any event, the liturgy was simple: the Word was read and prayers were made. The Law and the Prophets were read in turn, and the presiding person made explanatory comments. Prayer was made, in which God's acts in the past were recalled and the agony and hope of the present were confessed. The prayers were concluded with the people's *Amen*. The service was con-

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Worship is Coming to Life

Lewis A. Briner



DO THE CONVERSATIONS in a men's barbershop have anything in common with the going topics at a ladies' beauty parlor? I know the former firsthand, of course, and can only surmise about the latter. But I would be willing to wager that for some time now both men and women, while caught in their respective cosmetic parentheses, spend a good bit of time deploring and prescribing. Well, hasn't that always been true, whether human beings gather by gender or coed? Whether at the hairdresser's or around the backyard grill? Yes, but now what is deplored is no longer limited to the usual list of dire injustices — high taxes, price increases, corruption in high places, etc., for all of which there are the usual inane prescriptions. Nowadays, wherever or whenever people gather in any number, you can count on somebody to make a fervent castigation of a whole series of "new-fangled changes" in government, education, domestic life, and (if it seems safe to add) religion too!

In short, what is deplored is the pace of change, its radical character, and its rude penetration of even the holy of holies. Duke Ellington giving a concert in the sanctuary of a prominent church! Long-haired young people doing a

jazz mass! Why, even the pastor himself is losing his grip. He introduced a talk-back session in the morning worship and, of all times, on communion Sunday!

□ THERE CAN BE no doubt that the pace of change is more accelerated now than at any time in recent memory. But when it invades the sacred precincts of religion and worship, shouldn't right-thinking people call a halt? If the Church could only maintain its age-long equanimity and stability, we might have a hope and a prayer for handling all the other changes.

But there's the rub! The Christian faith, unlike some other religions, has a yeasty ferment set right in its very being. Although in periods of chaos it has seen its proper role as the preserver of values that are being threatened, its history also shows that it has a recurring proclivity for aiding and abetting the daring, charismatic disrupters — especially when the disrupters make a good case for disclosing some of our "values" as dangerous and unchristian idols.

In mid-nineteenth century a hymn appeared under the title, "Abide With Me," and soon became an all-time favorite with our grandparents. Its second stanza reveals that our forefathers also took a deploring view of change:

*Swift to its close ebbs out life's little day;
Earth's joys grow dim, its glories pass away;
Change and decay in all around I see;
O thou who changest not, abide with me.*

By mid-twentieth century the easy assumption that the Almighty never changes (and therefore neither his Church nor its worship) came under rigorous reexamination. Is it not more authentic to the biblical understanding to acknowledge that God himself through his Holy Spirit is frequently the very agent of change? If so, our reluctance to accept change might well be the thing to be deplored. Would it not be better to entitle the hymn "Let Us Abide With You, O Lord" and rewrite the second stanza to say:

*Your Spirit, Lord, moves faster every day,
While with old idols I would rather play.
Grant me a fresh and openhearted will,
Lest I dismiss it all as some new frill.*

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He received the A.B. magna cum laude from Albright College, the B.D. from Oberlin Graduate School of Theology, and the S.T.M. from Union Seminary in New York. He was awarded a D.D. by Coe College.

Dr. Briner has served his denomination nationally as consultant-director of the Office of Worship, working with General Assembly's Joint Committee on Worship in the preparation of The Worshipbook: Services and Hymns, and as chairman of General Assembly's committee on the preparation and administration of standard ordination examinations, for use with candidates across the United States.

This article appeared in the September 1969 issue of Concern, and is used by permission.

□ BUT IT CAN BE admitted that even those people who are normally progressive in most other areas of life boggle when it comes to changes in their accustomed ways of worship. When one counts on certain familiar patterns as a part of his need for security and stability, alteration can be downright unpleasant and threatening. Yet almost without exception the major religious denominations, including and more especially the Roman Catholic Church, are currently engaged in far-reaching changes in their familiar patterns of worship. It is amazing that the reasons alleged by both Protestants and Catholics are practically identical. It could be helpful to list and comment on some of them.

1. WORSHIP BY ITS VERY NATURE IS A RESPONSE TO WHAT GOD HAS DONE, IS DOING, AND WILL YET DO IN JESUS CHRIST. This means that the initiative in worship lies with God and not with man. It means, further, that worship in its primary modality is not something that is done to people, but rather something which people do godward. Put another way, worship is not primarily a program aimed at the retinas and eardrums of a congregation, but rather a form of human action designed to be their response to God's gracious activity in and among men.

It is obvious that a good deal of what passes for worship seems deficient on these grounds. Worship ought to be edifying and instructive, but edification and instruction in and of themselves are not worship. There is no excuse for worship to be boring; but entertaining a congregation, or even holding its interest for an hour, is not necessarily the same as assisting the people to worship.

2. PUBLIC WORSHIP OUGHT TO BE CLEARLY CORPORATE. The important thing is not "what's up front." Worship leadership is not primarily either a filter or a transmitter, but an enabler. Worship is something the people do, not merely what the leader does. The biblical word "liturgy," as a matter of fact, means "the people's work." Therefore, if the people are forced to be passive observers or auditors, they are in large measure prevented from being participants. It is not enough to settle for individual, inner, silent meditation and prayer. Corporate worship is more than the assembly of a group of people doing their private devotions simultaneously.

For this reason, many of the changes from the patterns of yesteryear are designed to give the worshippers more opportunity for corporate involvement: unison prayers and readings, responsive prayers and readings, litanies, bidding prayers, antiphonal singing, choral responses and canticles by the congregation (rather than by the choir only). Of course, if these are to be genuinely corporate, they must grow out of the worshippers' own experiences and not simply be foisted upon them. The insistence on the corporate character of worship makes sense only if it allows for spontaneity and informality as well as order and dignity.

Architecture is also changing so as to avoid the old and apparently unbiblical distinctions between ministers and people. Instead of long, rectangular buildings with gradations of sanctity, starting with a "holy of holies" up front, more recently constructed houses of worship gather the people around the symbols of the word and sacrament, and bring them into spatial involvement with the action.

3. THE LANGUAGE, THOUGHT FORMS, AND MUSIC MUST HAVE CONTEMPORARY MEANING. The recent translations of the Scriptures have returned to the authentic biblical practice of using the common, everyday language of the people and avoiding the use of some special, classic, or arcane language not natural to the people. By now this has achieved widespread acceptance, but a similar attempt to do worship in everyday language still meets with resistance. One would think that Elizabethan language and Gregorian chant had some special divine sanction! It is ironic, of course, to realize that language and music, now sanctified through years of usage, in many instances grew out of the simplest and most unsophisticated practices of the common people.

A large part of worship is solemn, sterile, irrelevant, and joyless. New Testament worship was quite different. It was done "with glad and generous hearts, praising God and having favor with all the people" (Acts 2:46, 47). We in the Reformed tradition have been so concerned with doing everything "decently and in order" that we have tended to stultify expressions of feeling and to be fearful of color, art and movement.

Since worship, if it is to be real, must refer to life as it is, not simply as it ought to be or as it once was, it dare never stoop to pretense or illusion nor be fearful of letting the world in. As our own Presbyterian Constitution says, "Christians can worship God in any place, for God is not confined to temples made with human hands. But Christians also worship in places set apart particularly to that end; not that by so doing they render the rest of creation less sacred, or the places of worship more holy; but that, utilizing every gift of creation in God's service and to his glory, they may show forth more clearly in one place what is true in all places, that God is Lord of all he has created" (*Directory for Worship*, 17.04b).

4. INESCAPABLY THEN, WORSHIP IS CELEBRATION OF GOD'S GRACIOUS, REDEMPTIVE ACTIVITY OVER ALL OF LIFE, IN ALL TIME, AND IN ALL PLACES. It has a right, if not an innate necessity, to be colorful and infectious, lively and artful. Men ought to bring to it their best imagination and creativity, and find in it the joyous wonder of human encounter before God, at the deepest levels of being, thought and action. These are strong, descriptive words but by no means exaggerated. The history of worship is a polychrome narrative of considerable vigor and force. It has survived every attempt at repression and transcended the incalculable weight of man's tendency to complacency and blindness to the need for change.

In a world newly hazarded by perils and problems of great magnitude, it is exciting indeed to sense that worship is coming to life again, just as it did in troubled times in earlier centuries. Now, as was the case at times earlier, experiments in worship can go to excess, commit hoary old errors in the name of bright novelty, and take many momentarily down blind alleys. But the experience of the past gives us some right to expect that balance can still be achieved between old and new. It is hardly responsible to reject the old preemptorily; but it is equally irresponsible to refuse the new, when the new is offered for reasons that relate to the ongoing mission of the Church in our own time. Are we content to be merely a part of the problem, or are we adventurous and secure enough to be part of the solution? ■

Bach vs. Rach

Paul Sjolund



No serious person would pose as an authority or expert regarding the musical needs of today's Church. One can only make observations about what is taking place (rapid change; revolution, if you will), try to sort things out, and hopefully separate some of the wheat from the chaff. Those who look for quick or pat answers look in vain. Things are moving too fast to allow us to settle on any one approach to musical style and repertoire, not to mention the very content and structure of the whole idea of a "service of worship."

If this is the state of affairs, what then is actually happening in the musical life of the local churches?

I believe that, among others, there are at least three common situations that are rather widespread.

Everyone knows of the church whose musical life is stifled by the alleged "high standards" of an extremely conservative musician, whose response to the present is to dig still deeper into the past. These "Percy Pure" types believe that anything written since Palestrina is probably just a fad, and they play it safe, risking nothing, trying nothing that wasn't *proven* at least 300 years ago. Percy is more concerned by the fact that it is Whitsuntide than that someone in his choir aches inside, or that there were

only fourteen people in the congregation, or that the minister really needed a lift that morning, or that loud snoring was heard during the anthem and the offertory went unnoticed except by a retired musicologist who had strayed in by mistake. If there is any justice in the great beyond, Percy will eventually be tried, convicted and cooked to a "medium well" for Cultural Overkill. (Probably Percy will continue his naiveté by insisting that he was "just trying to *educate* them!")

On the other extreme end of the spectrum we find "Harvey Hip." Harve is really with it! He has made a point of growing an enormous handlebar mustache and has almost succeeded in growing his sideburns into the shape of large treble-clef signs. Harvey's music doesn't just communicate, it "wails," or at least "grooves." Harve is wildly happy (when you're looking) and his music is so happy, or loud, or whatever, that you will really be turned on, or off, or . . . Well, you surely won't be *bored!* (At least not for the first two or three Sundays.) Come to church and get free shock treatments!

Harvey comes equipped with five guitars, four trap sets, three tambourines, two electronic echo chambers and a partridge in a pear tree wearing a mass-produced peace symbol. Harvey's church has a footnote in the Sunday bulletin which states that the church is "not responsible for permanent ear damage."

Now Harve has *heard* of Palestrina, Bach, Brahms, and Vaughan Williams, but only in the sense that he has *heard* of DaVinci, Shakespeare, Van Gogh and Einstein. In other words, he's not certain of the difference between Vaughan Williams' music and Ralph Williams' Fords.

In any case, every Sunday for our chrome-plated hero must be a "Celebration." And anyone knows you can't celebrate without guitars and drums! Why, the very future of the Church hangs on a guitar string! What indeed, do Palestrina and Bach have to do with celebrating?

Now I'm well aware that a guitar can have a meaningful

Paul Sjolund has worked as choral director for ABC, CBS and NBC television. His work also has included choral directing with most of the major motion picture studios. His original compositions have been premiered in New York's Lincoln Center and the Los Angeles Music Center. Mr. Sjolund also is a talented musician on the other side of the podium, having performed under the batons of Zubin Mehta, Roger Wagner and Norman Luboff.

For ten years he was music director at Bel Air Presbyterian Church. Currently he is music director at La Canada Presbyterian Church and music director-conductor of the Ventura County Master Chorale.

place in a liturgical service, but not to the point where it could eclipse the use of a pipe organ or a trumpet or a harpsichord. One of the glories of a guitar is that it is so mobile, and that mobility, it seems to me, should be put to maximum use. In any case, instruments, like various repertoire, have "long suits," situations in which they are especially at home. "Appropriateness" is a key word, whether we speak of musical selections, the type of instruments used, the location or the situation to which the music must relate.

Returning to the subject of regularly scheduled "celebrating," I must say the whole idea of announcing that every Sunday morning is a "Celebration" bothers me greatly. It reminds me of those churches which advertise "revival every night this week!" I think it is safe to say that one doesn't just *decide* to have a revival, be it a revival of social conscience, spiritual commitment or whatever; but rather, a revival takes place as the Spirit wills. So does a celebration. Our caricatured hippie music director, however, schedules "Celebrations" with the ease of a carnival director. All you need is a lot of sound equipment, a lot of people and it just happens! In my opinion, such an extreme is ultra-fundamentalism revisited, with modern verbalizations of the same shallow theology, simplistic pat "answers" and inane melodies using musical accompaniments that went out of style in the commercial field five to ten years ago.

Percy and Harve are around, but there is another kind of church musician who is, I trust, more prevalent. By virtue of his flexibility and perceptiveness we cannot attempt to give him a name, but his responsibly daring approach is evident in churches all across the United States.

The responsible church musician is well-schooled in the magnificent music that is our heritage. He knows that music of great artistic and spiritual depth is indispensable to the continuing ministry of the Church, and that the latest avant-garde and popular music can in no way question the validity of Handel, Bach, Mozart or Vaughan Williams. He knows that their music will never be replaced, merely added to. Their music will never be on trial, but rather, each culture that confronts it will.

To be sure, the thoughtful church musician keeps his library well-stocked with great historical music, but does he then turn his back on the second half of the 20th century? Needless to say, his library also contains various kinds of contemporary music for the choirs (both adult and youth) and for the congregation. He constantly is searching for, and experimenting with new means of expressing the awe and wonder of God. Aleatory music, new antiphonal hymns and anthems for choir and congregation, choral speech, and instruments of all kinds, and multi-media worship using music, film, dance and drama are not considered strange or shocking, because he prepares things well and introduces new ideas gradually and in good taste. He's not out to frighten, but to inspire and be inspired, to liberate, to communicate, and to provoke dialogue that is enervating and uplifting. He is not embarrassed by an old gospel hymn or Negro spiritual, nor does he cringe at the sight and sound of guitars and drums, condemning them for guilt by association. The serious church musician welcomes the "music of the marketplace" because he knows that Jesus

lived, worked and ministered in that marketplace, and gave his life for those common people he knew there; and there is little reason to suppose that Jesus would have smiled on a Bach cantata and turned up his nose at a folk song.

Most emphatically, the responsible church musician knows the importance of cooperative planning and consultation with his minister. He is well aware that contemporary music alone cannot make a contemporary service, so he and his pastor work out new ideas together. They are no threat to each other; they know from experience that teamwork is indispensable and each man's knowledge and insight complement that of the other. Their relationship is pervaded with mutual respect and trust, and it is unmistakable to the whole congregation.

To get down to specifics, there are a great many talented and responsible musicians, composers and teachers who are leading the way through the uncharted land. Throughout the country perceptive men and women of sincere dedication are looking with great optimism into the innumerable questions that confront us in the whole area of meaningful worship.

Dr. Charles Hirt, president of the American Choral Director's Association, is a prime example. His leadership is transforming the A.C.D.A. into one of the most exciting things going. There isn't space to go into detail, but suffice it to say that a church which is aware of the need to keep abreast of things musical should have a permanent subscription to the *Choral Journal*, official organ of the A.C.D.A.—and see that the right people read it regularly. (Write to P. O. Box 17736, Tampa, Florida 33612 and buy as many back issues as you can.)

Another important subscription would be to the *Journal of Church Music*, 2900 Queen Lane, Philadelphia, Pa. 19129.

Also, music directors struggling with avant-garde music notation will be relieved to discover that Frank Pooler of Long Beach State College has published a very thorough book on contemporary notation. It is published by Walton Music Corp. of New York, and is invaluable.

Those interested in new congregational music will want to know that the Joint Commission on Church Music of the Episcopal Church has completed a new collection of truly significant music for contemporary worship. It is being published in a loose-leaf format, and will be a continuing project so that churches may add to the collection as significant new music is available. I was given the assignment of doing the final editing work on this book, and I must say it presents a thrilling prospect indeed. Not only are the present contents exciting in unprecedented ways, but churches will not have to wait for decades to add to it or change it. The Episcopalians are showing us all again how to do it, and do it right. Anyone interested should write to Dr. Lee Hastings Bristol (of the Joint Commission) at the Episcopal Foundation, 815 Second Ave., New York. The title of the new collection is "Songs for Liturgy and More Hymns and Spiritual Songs"—two collections in one.

Music is an enormously powerful force which must be used with sincere concern for its long-term results. In addition to training and experience, a man must have a very healthy conscience to be entrusted with the responsibility of guiding and assisting people in their worship. There is too much at stake. ■

Class News

1952

ARNO ENNS (B.D. '52, M.A. '67) has been named associate foreign secretary of the Conservative Baptist Foreign Mission Society.

WARREN WEBSTER is the new general director of the Conservative Baptist Foreign Mission Society.

1953

ROBERT LAURIN's *Contemporary Old Testament Theologians* is now off the press. Bob is a professor of Old Testament at the American Baptist Seminary of the West in Covina.

1954

GENE C. PLENTL became pastor of the First Southern Baptist Church of Lakeside, Ca.

1955

WARNER A. HUTCHINSON was appointed deputy general secretary of the American Bible Society and also serves as regional consultant for the Americas and Asia of the United Bible Societies.

C. PETER WAGNER (B.D. '55, M.A. '68) has been appointed associate professor of Latin American studies at the Fuller School of World Mission, and executive director of the Fuller Evangelistic Association effective Sept. 1. Wagner has been associate general director of the Andes Evangelical Mission, Cochabamba, Bolivia.

1956

NORM PERSING is now working with the youth and music departments of St. Paul's Episcopal Church, Burlingame, Ca.

1958

PAUL LARSEN is the new minister at Peninsula Covenant Church in Redwood City, Ca. He was formerly at Pasadena Covenant Church.

1959

SAM SCHLORFF is spending the summer months in the States on furlough from France.

HERBERT L. SWARTZ has received the M.Th. from the Toronto School of Theology at the University of Toronto. He has resigned from his teaching position at Mennonite Brethren Biblical College in Winnipeg.

1962

A. JERRY TANKERSLEY, associate pastor of the La Canada Presbyterian Church, was awarded the Doctor of Philosophy in Government degree by the Claremont Graduate School.

1963

RONALD THOMPSON is now associate pastor at Berkeley First Presbyterian Church. He was previously with Inter Varsity in the Los Angeles area.

1966

VICTOR JOE is the new assistant pastor of the Palisades Presbyterian Church, San Diego, where Jay Paris, B.D. '65 is pastor.

NEAL NEUENBURG is now associate minister of the First United Methodist Church in Yuba City, Calif. He previously served in Gridley.

1967

JIM GLASER and Sandy had a new daughter, Tana Joy, born May 30. They are living in Grand Rapids, Mich.

TIM OWEN and Edie announce the birth of Geoffrey Matthew. Tim is now pastor of the Ellensburg, Wash., Christian & Missionary Alliance Church.

1968

JIM GRIFFIN is minister of youth at the La Crescenta Baptist Church.

1970

KEN SHAW is pastor of the newly founded Chapel of Jesus Christ in Berkeley, ministering to the university community. The work is sponsored by the First Assembly of God Church in Oakland.

1971

KEN KALINA and Liz now have a second son. Ken is assistant minister at La Canada Presbyterian Church. ■

Placement Opportunities

YOUTH DIRECTOR. Arbada Covenant Church, Arbada, Col. Two-man staff. Education and youth programs. Suburban Denver.

ASSISTANT PASTOR. Calvary Baptist Church, Stockton, Ca. CBA. Youth and music. Membership 500.

PASTOR. Camelback Bible Church, Paradise Valley, Ariz. Independent. Membership 250; attendance 350. Provision for a youth minister.

DIRECTOR OF CHRISTIAN EDUCATION. Christ Presbyterian Church, Lake-wood, Ca. UPUSA. Two-man staff. Membership 400. ■

PASTOR. Dearborn Evangelical Covenant Church, Dearborn, Mich. One-man staff. Membership 200; attendance 225.

MINISTER. Del Paso Christian Church Sacramento, Ca. Disciples of Christ. Attendance 100 One-man staff.

ASSOCIATE PASTOR. Evangelical Covenant Church, Detroit, Mich. Two-man staff. Emphasis youth; some shared duties.

CHRISTIAN EDUCATION DIRECTOR. First Baptist Church, Lindsay, Ca. ABC. Total youth and C.E.

MINISTER OF CHRISTIAN EDUCATION. First Baptist Church, Parsons, Ks. ABC. Two-man staff.

MINISTER TO YOUTH AND CHRISTIAN EDUCATION. First Baptist Church, San Luis Obispo, Ca. ABC. Youth and C.E. with some total program responsibilities.

YOUTH DIRECTOR. First Baptist Church, Vallejo, Ca. ABC. Three-man staff.

ASSOCIATE MINISTER. First Congregational Church, Santa Ana, Ca. Independent. Emphasis youth and C.E. some shared responsibilities. Two-man staff. Attendance 300; membership 720.

ASSISTANT MINISTER. First Presbyterian Church, Mt. Holly, N.J. UPUSA. Four-man staff. Emphasis youth; Some total involvement. 30 miles from Princeton.

ASSISTANT PASTOR. Covenant Presbyterian Church, Omaha, Neb. UPUSA. Two-man staff. Emphasis youth; assist in total program.

PASTOR. Linn Grove Presbyterian Church, Iowa. UPUSA. One-man staff. Membership 200.

MINISTER. Muncy Presbyterian Church, Muncy, Pa. UPUSA. One-man staff. Membership 180; attendance 100.

PASTOR. Stayton, Oregon Baptist Church. ABC. Membership 150.

MINISTER TO STUDENTS. Peninsula Covenant Church, Redwood City, Ca. Three-man staff.

YOUTH MINISTER. Union Church of Guatemala City. Independent. Work with English-speaking youth of the city.

ADMINISTRATOR. Shawnee Valley Boys Ranch, Harrison, Ark. Opportunity to minister to youth—wards of the court.

DIRECTOR OF CHRISTIAN EDUCATION. First Baptist Church, Lemoore, Ca. ABC. ■

Hallowed be Thy Name:

Some Musings on the Meaning of Worship

David Allan Hubbard



The style of prayer was the distinctive mark of a religious group. The men of Qumran had their own kind of prayers. The disciples of John the Baptist were taught to pray in a certain way.

And those who had left everything to follow Jesus Christ wanted this badge of identity. They asked their Master for a special prayer which would mark them off from all other groups to be the source of their unity and the expression of their commitment to each other and to their Master.

The prayer began: "Hallowed by thy name." Let thy name be hallowed. There is no suggestion here, of course, that the hallowing of God's name begins with the uttering of this prayer. The assumption that lies behind the statement is "God's name is holy. Now, may this holiness shine forth, may it be known." There is no intimation that the uttering of prayer contributes to the holiness of God. He is what he is in and of himself.

The first point, then, to see about the statement "Hallowed be thy name" is that it is *an affirmation of a fact*. It is recognizing the godness of God—the otherness, the awesome otherness of God. Worship brings to us the kind of experience that captured Job after he had badgered God through the chapters of the book to show himself and to make his arguments plain. When God did reveal himself and flung the universe in Job's face, Job said, "I am sorry. I had it wrong. I have heard about you before but now I see what you are like; and I know something more about my-

self." Then repentance took place. He was confronted with who God is.

Isaiah's experience was similar. Seeing the King high and lifted up, hearing the seraphim's cry of "Holy, Holy, Holy," he faced the ineffable holiness, the inexpressible awesomeness of a God too holy for words. The "Hallowed be thy name" of our worship is *an affirmation* of this fact.

The Lord's Prayer resounds with eschatology. It is in the fullest sense of the word an eschatological prayer. Beyond the affirmation of the fact which underlies the statement "Hallowed be thy name" is *a confession of trust and of hope*. "Let thy name be hallowed" means "Let the fullness of thy holiness be seen in judgment and restoration in the midst of this sinful and wicked world. Let the glory of thine own self, to be known fully in the age to come, break in upon the path and course of human history." As we worship we not only affirm the fact of God's holiness but we also confess our faith that in spite of however the graveness of the circumstances, it is the holiness of God's name which is the last word in human life, human history and human destiny.

But beyond the affirmation of a fact and the confession of our faith in God's good future, we are making a *declaration of devotion* when we pray "Hallowed be thy name." We are saying that we respond as much as in us is, to the meaning of this holiness. We are laying ourselves open to the implications of the holy person, the hallowed character, the utter majesty of God himself.

We are praying, in effect, "let thy name be hallowed in us, as the believing community. Let thy name be hallowed in me, as one of the disciples. Let the great secret of the eschaton, let the grandeur of the age to come in some sense shine forth now as I live in the impact of this holiness.

This is a *prayer* we are dealing with. Ultimately in
(continued on page 23)

David Allan Hubbard is president and professor of Old Testament at Fuller Seminary, posts he has held since 1963. He also is executive vice president of the Gospel Broadcasting Association and speaker on "The Joyful Sound."

This article was taken from a chapel address given by Dr. Hubbard.

Leading a Congregation to New Forms of Worship



Eileen Guder Triplett

When Jesus remarked that new wine must be put into new wineskins lest it burst the old he was speaking primarily about the changes his gospel would inevitably make in a man's life. Then he added that a man, used to drinking the old wine, would be sure to say that it was best and would dislike the new. He knew how resistant we all are to change. He knew, too, how we tend to equate the cultural form through which our faith is expressed with the faith itself.

The dislike of change and the assumption that the way in which we have always worshipped is the only way to worship are two attitudes that strongly inhibit meaningful development in worship forms today. Further, the fact that younger Christians are pressing for change on all fronts hardens in his convictions the conservative defender of the way things are. He sees their widespread disinterest in traditional forms of worship as a disavowal of Christianity.

For their part great numbers of younger Christians with that innocent arrogance possible mainly to the young, are certain that all tradition is bad and all established forms of worship are empty ritual. They are as one-sided in their thinking as the most rigid traditionalist. Since both opinions are believed so passionately and held with such fixity, it might seem best to leave them as they are. Let those who like doing things the way they've always done them just keep on that way. The young people won't take part, but will develop new forms and structures of their own in time — the Church will go on, though in a greatly altered

manner. After all, this has happened before in the history of the Church. In most evangelical churches we do not worship in the same manner as earlier churches. Having thrown aside liturgy, many of our churches have developed a style of worship which is nonliturgical and which varies from church to church, but is accepted by worshippers as *the* way the church ought to be.

In our unbending attitude, some of us say: "We deplore the new music and the strange new forms of worship, but if the young people can worship God that way (which we doubt) and it is a real expression of their faith (which we aren't at all sure of), then let them." But beneath the words themselves is the unexpressed belief that sooner or later the superiority of tried and true styles of worship will become evident and the young people will end up doing things just as we do them.

I do not believe this is true. Both the adherents of change and those who oppose it have everything to lose by refusing to look at the other side. Those who like things the way they've always been will lose all the fresh insights and new experiences they might have had by taking part in a new form of worship and the young rebels will lose all the richness and tested wisdom of forms of worship that have evolved because they have value. We need to bring these two seemingly irreconcilable viewpoints together.

In my own church, the First Presbyterian Church of Hollywood, we have been at this process of reconciling two opposing attitudes for nearly a year and while there hasn't been any wholesale merging of viewpoints there have been modifications. We began by accepting the fact that many people simply will not accept any new form of worship; they cannot — change is too threatening to them. Therefore, we never thought in terms of altering the two morning worship services — although I believe that eventually they will change because of what we've done.

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The impetus for some sort of new form of worship service grew out of a series of Bible study groups composed of younger Christians, mainly college age, and one particular Sunday school class of couples in the middle-aged bracket. These Bible study groups were so successful, both in breaking down the generation gap and in creating a strong bond of good will, that the young people felt free to speak about their longing for a kind of worship service that met their needs. Three of the laymen active in the group talked to several members of the ministerial staff and to Session members about doing something in the way of a new form of worship service.

The Session gave approval for such a service for a two-month period, and a committee was formed. Our committee was composed of the executive pastor, the youth minister, the college department minister and several assorted laymen and members of the college department. Artists, musicians and writers were all on the committee.

We began by deciding that since changing an existing service was out of the question, we would add a new one. After much discussion it was agreed that for the present an earlier Sunday morning service would be best and so we set it for 8:30 a.m. A few months later we changed the time in order to eliminate one of the problems such a service brings with it and ended up with "the 8:19." After all, 8:19 is much more intriguing than 8:30 a.m.!

After nine months of the New Form Worship Service we have found where the pitfalls lie, what works well and what won't work at all — for our congregation. We have been surprised at times by discovering that some of our basic assumptions were wrong, gratified by response when we didn't expect it and disappointed by opposition we weren't prepared for.

To begin with, we found that we had to have our service completed and the people out of the sanctuary a good twenty minutes before the 9:30 service began. Many people came early for that service and therein lay the problem. It wasn't that we were in the way — it was just that we were *there*. Some of these dear folk reluctantly faced the fact that there would be an experimental service, but they could not bear actually seeing the people who came to it. Who were these young men with the long hair and the girls with granny dresses and large spectacles? What were they doing in our church? It seems ridiculous, I know, but they would put up with a new form of service if they didn't have to see any evidence of it. We decided to schedule our service so we could be out of the way and have the sanctuary looking as though untouched by human foot, if possible. This may seem to be merely a weak giving up of principles, but I don't think it is. Little is ever accomplished by offending people's sensibilities if the issue isn't a matter of real importance, vital to our commitment to Christ. Paul showed the same consideration for the weakness (it is a weakness) of others — absolutely no compromise on matters of faith but a real willingness to give in when it comes to peripheral issues such as food and drink and manners.

Now, some of the people who were most apprehensive or disapproving about the early service have changed their minds. This has come about partly because they've heard of conversions to Christ which were due to the 8:19, and partly because they just got used to the fact that it exists.

So do we become accustomed to the unfamiliar and there is great merit in simply waiting for that to take place.

As you can see, our first principle in approaching the new service was to avoid stirring up opposition whenever we could. Our second principle was to use all forms of communication in order to put the message across and to do nothing simply because it was new. We were not bent on displaying any new techniques, but on creating a worship service which said something to the congregation, and there is a great difference. As a matter of fact, we never called our service an "experimental service." It's not. It's a new form, but the new form often incorporates methods from tradition. The newness is in the total concept, not in the techniques. I attended an experimental service recently in which so much was happening and so many unexpected noises and lights and episodes took place that I was merely bewildered and I missed what they were trying to say.

Our third principle was that we would say one thing at each service. We wouldn't try to get across a point about the love of God and the hopelessness of man without Christ and the necessity of being honest and the extreme sinfulness of human pride all in one short service. One point and only one was all we aimed for and the entire service was designed to make it clear. I suppose the most radical departure, aside from the newness of some of the music, was the length of the sermon — eight minutes. But then, all parts of the service, not just the sermon, were putting across our one point.

Our faith lies not in our forms, or lack of them; not in our culture or tradition and not in change for its own sake. It lies in Christ.

We began, as a committee, by meeting very often — sometimes once a week — to plan the services. It's an awkward way to do it; you can waste a lot of time talking when one or two competent people could plan a service without all that fuss, but it's very necessary. We were feeling our way and we needed to do all that talking in order to arrive at a clear understanding of what we wanted to accomplish. In these discussions some interesting facts emerged. We found that the younger members of the committee were very articulate about what they didn't like and what they hoped would be the mood, or atmosphere, of the service, but they frequently didn't know how to go about planning to get the results they wanted. They had vision, but they needed our expertise in carrying out their dreams. We in turn learned that we had a tendency to think up programs without considering what they were supposed to do, but just because they were interesting in themselves. We had to learn to think about the service in terms of the whole, not just its parts.

There's no simple list of rules to draw up for creating a new form of worship service. You begin by working with creative people and you learn by doing it and making mistakes. We used all sorts of media. We began one service by using a three-minute tape of popular songs — sort of an audio montage. The theme of the service was, "The True Gospel," so we started by making a tape of the con-

temporary songs that contain a false gospel. We used rock music groups, short dialogues — sometimes dialogues between ministers or readers, dialogue Scripture readings, scripts which called for voices from the congregation, testimonies, liturgies specially written — whatever seemed to suit the message we wanted to get across.

Attendance at these services was, to our astonishment, a very mixed bag. We thought the sanctuary would be full of the under thirties crowd. To our surprise great numbers of young families began coming. It was the one time in church they could all be together, since, in our efficiency and passion for eliminating all distractions from the worship service, we have created a segregated community. Parents say goodbye to children as they leave them at their Sunday school door and they don't meet again until church is over.

Many of the older people began to attend and were as enthusiastic as the young ones. Perhaps youth is more an attitude than an age. People began to comment on the warmth and friendliness they enjoyed at that service, and a real feeling of community became apparent. We come as close to the warmth and family feeling of a small country church as you can ever get in a large urban congregation.

After the first two months the Session gave approval for a continuation and so, with some time off during the summer, we went on. After the first few services it became evident that they were well done because of the hours spent on them. For every hour of service there were at least two hours of planning in addition to many hours during the week in writing, rehearsing, typing, phoning, not to mention the art work. Even if the forms of the regular Sunday morning services were unchanged, but as much time were spent in planning them as we have spent on our new form services, they'd be much better. Hymns and responsive readings and anthems and sermons would all fit together.

The art work that was done for these services was one of the most vital contributions. We are fortunate in having a number of people in the commercial art field, and many of them have devoted hours of work. One of them, a commercial artist, organized the effort and the group turned out spectacular banners Sunday after Sunday. These banners expressed, in design and in lettering, the central theme of the service. We had special programs printed for the service, and the covers — like the banners — carried out the theme. Each was an expression of the mood of the service.

You can see that while our services are new they are certainly not unstructured — and that posed a problem. How long can one group of people go on giving hours each week without wearing out? We talked about recruiting more helpers but there are always more people to tell you what you ought to do than to help do it.

Also, we realized we had two different kinds of people attending our services. There were those of all ages who found the traditional forms of worship irrelevant and who wanted new forms — but structured forms. There were many of the younger people whose Christian philosophy is, at the moment, a belief that God just makes everything happen. They don't plan anything, and they would prefer a more spontaneous service — nothing planned, just spontaneous singing and prayers and testimonies.

In the end we decided that we would have one carefully planned and worked out "celebration service" each month. The other 8:19 services would be very free, very spontaneous. This gave the committee time to do a good job on one service without sacrificing home, family and job to do it. So far this has worked very well. No doubt we'll make changes and modifications in the future, but at this point the two kinds of new form service both have a place — the carefully planned service has become a very special occasion and the unstructured free style service meets the needs of those who don't much care for any planning at all.

Of course, the inevitable has happened — the supposedly free, unplanned services have developed a structure of their own. They do things pretty much in the same order every Sunday — opening prayer, hymn singing, testimonies, prayers from the congregation, sermon and so on. They have, in short, developed a liturgy. That was inevitable and good. One of the young men on the committee said recently, "Wait a minute — let's not think we have to sing all contemporary songs just because they're new. Let's not throw out all the old songs and all the traditions. Tradition is very good, we need it. We can do the new things and blend them with the old. We are free to do both." He had learned that tradition and some structure are necessary to life.

He had learned, too, what I wish we could all learn — that our faith lies not in our forms, or lack of them; not in our culture, not in our tradition and not in change for its own sake. It lies in Christ, and when we find our security in Christ then we are free to use all things and not bound to any of them.

Liturgy is a very necessary part of life. It is what we do in worship. The word came from the Greek and is a translation of "leitourgia," meaning "the work of the people." It was used in the Septuagint to describe temple worship. There is no way we will do without it. We will always arrive at some form of liturgy. But our message is bigger than our liturgy and we must never let the two be transposed.

No doubt this story will not be satisfying to those who feel that the traditional services ought to be revamped. They will see what we are doing as a poor compromise. It is a compromise, but I don't think it's a bad one. I am convinced that eventually our mode of worship will be changed, as our needs change, but it's better to have it come when people are ready for it, and it cannot be imposed on them. Many of the older folk have been attending the 8:19 and like it. They may have come in the beginning just to see what the young people were up to, but they kept coming because they found something there. Some of them have told me that they find themselves even enjoying the contemporary music they used to find so distasteful.

To many of us the best thing that has happened is that we are learning to accept one another's differences. We do not need to like either baroque church music or late Victorian gospel songs or contemporary rock music in order to appreciate their meaning to someone else. We are learning the very thing Paul spent so much time discussing in his letters to young churches — how to get along with each other. ■

Some Thoughts on the Psychology of Symbols in Corporate Worship

Robert C. Richard



The conduct of public worship is probably the weakest point in the ordinary protestant church. Partly because it is often so poorly done, and therefore capable of such immediate and prompt improvement, it presents just now a very strategic opportunity for advance (Palmer, 1953, p. 1).

For the past two years I have been particularly interested in the psychology of corporate worship. This interest was initially prompted by my observation that for many people corporate worship seems irrelevant because it elicits so very little meaningful experience. It seemed to me if the psychological dimensions of corporate worship could be more fully comprehended, then a way (not necessarily *the* way) could be opened which would increase the meaningfulness of public worship and thus provide a new liveliness to a central aspect of the Church's ministry.

Viewing the psychology of worship from a scientific perspective is difficult since the nature of the data to be studied is not easily grasped by scientific methodology. The following represents my struggle with the subject to the present, and is indeed very tentative. Further study in the areas of symbol formation and development of measuring techniques for evaluating responses to corporate worship will no doubt change some of my ideas presented herein.

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This article is composed of excerpts taken from a paper originally produced for a seminar on the integration of theology and psychology.

BACKGROUND

During the past decade much attention has been focused upon the form and content of the corporate worship service. This has been true of both Protestant and Catholic traditions and arises out of the Church's effort to redefine and reshape its ministry in a fluid world. The recent emphasis on liturgical renewal is a part of this struggle. So also is the development of "underground" churches with their emphasis on innovation in corporate gatherings. With this emphasis and interest it is most surprising that so little has been written on public worship from a psychological perspective. Not only has psychology been silent, but pastoral psychology apparently has made negligible contributions. In *Pastoral Psychology*, June 1964, Seward Hiltner wrote an editorial entitled "Pastoral Psychology and Liturgics." He expressed concern over the lack of systematic attempts to relate psychological insight to worship. He noted that most books on liturgy do not ask questions like "Why celebrate life through ritual?" After speculating about the lack of writing and research in the psychology of public worship, he asked his readers what their response would be to an issue or two devoted to the subject. Two issues later, (Nov. 1964) letters to the editor indicated an overwhelmingly positive response to Hiltner's suggestion. But Hiltner was in a dilemma. He was unable to locate resources for the proposed issues and called on his readers for assistance. A review of *Pastoral Psychology* to the present indicates the issues on psychology and liturgics never appeared, giving the impression that the resources for the proposed articles were never found.

A review of relevant literature from 1960 to the present has revealed no experimental study in the psychology of corporate worship, nor have I been able to locate as yet any valid and reliable instrument for measuring responses to the worship service. While theologians and pastors have written

extensively on public worship, and have at times made some penetrating psychological analyses, they do not have the scientific training which allows them to make *and* test more sophisticated psychological hypotheses, and then apply the results to concrete situations.

The act of corporate worship is immensely complex psychologically. It is therefore necessary to examine certain aspects of the worship experience with the expectation that such an examination will yield tangible results. These results in turn hopefully will open up new avenues of investigation.

On the basis of personal observation, experience, discussion and extensive reading, I have come to the conclusion that the role symbols play is *crucial* to *experienced* or *felt meaning* in public worship. It is my contention that a primary reason for much discontent or disinterest in public worship today lies in the apparent fact that many churches continue to use symbols (as defined later) which no longer elicit felt meaning.

SOME THEOLOGICAL CONSIDERATIONS

Pastors and theologians alike have referred to the importance of symbols in public worship. It is important at this point to note first what is meant by "worship" and secondly, to be aware of how symbols are relevant in the worship experience.

For many people, corporate worship seems irrelevant because it elicits so very little meaningful experience.

Evelyn Underhill gives an excellent definition of worship which may be applied to the Christian as well as to other faiths:

Worship, in all its grades and kinds, is the response of the creatures to the Eternal . . . worship is an acknowledgment of Transcendence; that is to say, of a Reality independent of the worshipper, which is always more or less deeply coloured by mystery, and which is there first (Underhill, 1936, p. 3).

Underhill goes on to point out that since the "object of man's worship always lies beyond his comprehension, we are obliged to bridge the gap by means of symbolic images, chosen objects which signify, mediate, or suggest, but never explain, the Reality we adore" (Underhill, p. 38). Thus Underhill points to the mediational or representational quality of religious symbols. Since the worshipper is involved in responding to that which is never fully comprehensible, he must resort to forms which somehow represent his experience yet can never *be* that experience. J. Alan Kay elaborates further by noting that symbols are necessary in worship because,

We are not pure spirit, but are embodied in flesh and blood, and our life is inseparably connected with matter, time, and place. . . . This means that we can only express the spiritual reality of our thought and feeling by material things and by actions in space and time (Kay, 1954, p. 66).

Douglas Horton relates how symbols perform an important function in worship by reminding the worshipper of certain "sacramental" experiences — that is, times when

God "broke into" his experience or when he broke into the historical experience of the Church. He writes:

We turn for our symbols in worship to the things, thoughts, places in which God has already come to us. If He has used these once we cannot but associate them with His coming and pray that He will use them again. They are absolutely indispensable for worship, for they are aids to attention . . . (Horton, 1959, p. 39).

He continues later,

The things and ideas that are present when God, on His own as it were, breaks into the human sphere are, as is evident, many and various, yet each has its own power of reminder to the one in whose experience it is related to God's presence . . . (Horton, 1959, p. 42).

It is evident, therefore, that symbols play a completely necessary and vital part in the worship experience. Without them there could be no meaningful worship for all communication would be reduced to the level of signals in response to concrete objects or situations. The abstractive element which is the hallmark of human existence would be nonexistent.

Granted that symbols perform an integral function in worship, it may be asked if some symbols are more appropriate than others for corporate worship. In asking such a question it is necessary to make an evaluative judgment. That is, are symbols x, y or z appropriate to the conceived goals of worship both theologically and psychologically considered? Or would symbols A, B, or C be more relevant? In order to make such judgments two items are necessary: 1) an understanding of how symbols develop in human experience; 2) a clear conception of the goals of corporate worship.

A POSSIBLE SCHEMA

The following is a suggested method by which meaningful symbols may be developed and embodied in corporate worship. It is based on theories of symbol formation currently available. The goal of the schema is simple: To provide symbols (taken here in a comprehensive sense of words, behaviors, objects, movements, etc.) which will elicit meaningful experience on the part of the worshipper.

While it is neither my purpose here to develop an eclectic theory of symbol formation nor to make judgment upon the merits of any particular theory, it does seem helpful to assume the correctness of the description of the *functional* relationships of felt meaning and symbols developed by Eugene Gendlin in *Experiencing and the Creation of Meaning*.

Working with this assumption, it is then possible to ask how new symbols may be developed and old symbols given new meaning without the feeling that one is "chasing a black cat in a dark room."

A further problem, mentioned earlier, pertains to defining the goals of corporate worship. Since this is a question which is unique to different religious traditions and, to some extent, unique to individual congregations, the schema will attempt to deal with it in terms of expectations and needs of the local church.

The average congregation contains individuals with an extended range of experiences and feelings. This fact raises the problem of finding symbols which will somehow encompass the felt experience of a wide cross-section of the individuals present in a given service. Every preacher is

aware of how difficult it is to prepare a sermon that will "reach," that is, be meaningful to most of the people of his congregation. Typically, a worship service includes persons whose experience spans two-thirds of a century and those who barely have lived a decade. A schema must take into account these disparities if it is to make any claim to finding meaningful symbols for all participants.

Without symbols in worship, all communication would be reduced to the level of signals in response to concrete objects or situations.

I shall first describe the schema, with its accompanying rationale, and then give a concrete example of how the schema was at least partially developed in a local church.

First, a group of people *proportionately representative* by age of the membership of the church should be gathered together. It is also crucial that this group be representative of the general theological and social stance of the congregation. They may be called the "Corporate Worship Task Force," as they will meet regularly with the pastor to work out the ongoing development of the worship service. The size of the group should be limited so it remains workable, yet not too small so that it loses its representational quality. Perhaps a church with an average of 200 people in attendance at morning worship might have a task force composed of fifteen to twenty people. By having a representative group one has taken some precautions against the use of symbols which tend to spring from and elicit meaning in any particular group within the service. It is too much to expect that such a group will produce symbols relevant to everyone, but it is likely to be less wide of the mark than a group which does not take into account congregational variations. Furthermore, it would be helpful to periodically refresh the task force by rotating individuals through it.

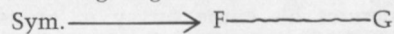
The first task of the group will be to decide upon the goals of public worship. What, in essence, do they expect to *experience* in corporate worship? In other words, what do they think should happen to them? Worship is fundamentally an experience of ourselves and God. More precisely, it is our response to God. It is not primarily an intellectual event, although this aspect is present. It is, rather, an involvement of the total person. The task force should be encouraged to think openly and freely about goals. While biblical references to worship are often helpful, it must be remembered that *biblical forms* of worship must not be confused with *goals* of worship. Confusing forms with goals is a common, and often debilitating error.

After settling on the goals of worship, the group now needs to call to mind experiences within their *total* Christian experience, both within and without the worship service, in which they felt they had experiences correlated in some way with the particular goal or goals of worship. These experiences will be shared by members of the group primarily through verbal symbols (words).

After having verbalized experiences which seem correlated with the goals of worship (and there will be both similarities and dissimilarities in experiences), the group

then has the task of symbolically representing these experiences in the service itself. This is a conscious selection of symbols (words, forms, objects, movements, etc.) which accurately represents the experiences verbalized. In terms of the worship service this could mean any number of concrete activities such as original litanies, movements of the congregation and/or clergy, art work, placement and form of objects, music and lyrics, etc.

If appropriate symbols are chosen, then the following psychological process is likely to take place: the symbols will elicit felt meaning in the worshippers, meaning which is correlated with the specified goals of worship. Hence, the worshipper will have the experience of gaining from worship that which he feels should take place. In other words, worship will become more full of meaning to him. This process of forming new symbols is based on the intentional act of denotive reference described by Werner and Kaplan and thus is a creative cognitive effort. But it also makes use of the conditioning principles of Mowrer. Symbols gain power to elicit meaning because they are, in part at least, conditioned to feelings which surround experience in an individual's life. Therefore, they may be used both to express and elicit felt meaning, which is precisely what they do in the above schema. This may be represented by the following diagram:



Where Sym. is the symbol in worship, F is the felt meaning elicited, G is the goal of worship as related to the felt meaning.

The following example of the application of the schema is offered in the hope of further clarification. This application represented a tentative effort at seeing how individuals responded to the schema's initial steps. The group, composed of members of an adult Sunday school class, was atypical of the church as a whole since the age range was severely restricted. Nevertheless, it was able to respond with a considerable variety of experiences, although there were often similarities.

This group defined eleven goals of worship, two of which are presented here for illustrative purposes: 1) Feel confident and optimistic and able to face life and the world. 2) Feel the nearness and reality of God. After the goals were accepted as being valid, the group was given a worksheet (at the next meeting) which listed the goals. Under each goal the following question was asked: What in your *total* experience has given you the above kind of feeling? (*viz.*, Feel confident and optimistic, etc.). This was an interesting exercise in itself as some individuals had difficulty even remembering experiences which correlated with the goals, while others reacted rapidly. A compiling of the experiences revealed that under the goal, "Feel confident and optimistic . . . etc." the following experiences were commonly associated with the goal: 1) Doing a job well, completing it satisfactorily; 2) A husband or wife's love and support; 3) Commendation from others; 4) Sermons which emphasize joyful and positive aspects of life under God. Under this goal there were a total of 25 experiences listed, many of them only once. The ones mentioned above represent a listing frequency of three or above. Under the goal, "Feel the nearness and reality of God," 22 experiences were represented. The following are those with

(continued on page 23)

Book Reviews

CRITICAL QUESTS OF JESUS, by Charles C. Anderson (Grand Rapids: William B. Eerdmans Co., 1969, 208 pp., \$5.95), is reviewed by George Eldon Ladd, professor of New Testament theology and exegesis at Fuller Seminary.

This is neither a creative nor a critical book but the work of an observer who views some of the most important efforts to discover the "historical Jesus." He begins his survey with a number of studies in the eighteenth and nineteenth centuries, from Reimarus to Renan. This is followed by a selection of six "liberal" lives of Jesus. A brief chapter discusses the history of religious schools of which W. Bousset is the main representative. The liberal lives of Jesus ended with the work of Wrede, Schweitzer and Kähler. An entire chapter is devoted to Form criticism and Bultmann, which is followed by chapters on "Critics to the Right of Bultmann"—Stauffer, Jeremias, Künneth and Kinder; "Critics to the Left of Bultmann"—Jaspers and Ogden; and "Critics within the circle of Bultmann"—Robinson, Käsemann, Bornkamm, Fuchs and Ebeling.

Anderson structures his entire survey in terms of six problems: the possibility of a biography of Jesus; the place of miracle; the interpretation of the resurrection; the nature and place of mythology; John vs. the synoptics; and the central significance of Jesus. In structuring these questions, he does not deal adequately with the more basic issue—what is meant by the "historical Jesus." General phrases suggest that the "historical Jesus" is the real Jesus who actually lived in Palestine in the first century. Anderson fails to make it clear that the "historical Jesus" is the product of the historical-critical method which is based upon naturalistic philosophical presuppositions and which sets limits in advance of the kind of Jesus it will find in history. Anderson again fails to make it clear that Martin Kähler rejected the quest for the "historical (*historische*) Jesus" as a dead-end street because he believed that the biblical "historic" (*geschichtliche*) Christ is the actual Jesus who lived in history. He further fails to make it clear that Bultmann uses the two terms, *Historie* and *Geschichte*, very differently from Kähler. For Kähler, the "historical Jesus" is a phantom sought after by the historical-critical method; the historic Christ is the Jesus of history. For Bultmann, the historical Jesus was the real person of history who was only a mistaken Jewish apocalyptic prophet, irrelevant for Christian faith. The historic Christ is the Christ of the Kerygma, who alone has relevance for Christian faith.

Anderson's commentary on the quest of Jesus is limited to works which have appeared in English, all of which are available to the interested student. He frequently is dependent on secondary sources. His own critical evaluation of the history of the quest is conspicuous by its absence. In his final evaluation of the "new quest," he merely repeats criticisms of Harvey and Ogden, and Hugh Anderson.

For the person who knows nothing about the quest of the historical Jesus, this book will be a helpful guide to further reading, although it will not provide a critical perspective from which to evaluate the movement.

C. S. LEWIS, A CRITICAL ESSAY, by Peter Kreeft, from the series Contemporary Writers in Christian Perspective (Grand Rapids: William B. Eerdmans Co., 1969, 48 pp., \$95 paperback), is reviewed by Robert B. Ives, B.D. '62.

This essay is one of a series of about two dozen essays thus far, written under the editorship of Roderick Jellema and "guaranteed to enlighten and give joy," according to the *New York Times* book review (for those who look for such commendation).

In the case of Lewis, a delightful writer in the British tradition, it is far more fun to read Lewis himself than to read a critical essay about him. In part, Kreeft realizes this and so cites Lewis at length. Nearly 50% of the essay is made up of quotations from Lewis, and from a wide selection of his works. Unfortunately, there are no page references to the works, a messy task for a small essay since there are all sorts of editions of the works.

The problem with a critical analysis is that it copes too easily with a person by putting his thought into categories which may then be chopped up and pre-wrapped like bits of ten-cent candy. Is Lewis merely a romantic rationalist, warring against modern relativism from his perspective of Middle Ages Christianity? Kreeft believes that the most valid criticism which may be leveled against Lewis is that he was never able to resolve the tension between rationalism and romanticism, an interesting thesis. But one must be careful supporting that, for, of what importance is it to compare the immaturity of his earliest works, *Dymer* and *Pilgrim's Regress*, with those writings flowing "from his Christian maturity"? The fact that he was converted when he was about thirty does not say anything about how his Christianity matured him. Part of the problem seems to be in Kreeft himself, whom I do not know, but who does not seem fully to share Lewis' particular sort of Christian experience.

Another disturbing thing, which is not Kreeft's fault necessarily, but merely a difficulty with a brief work, is the tendency to find key and central experiences which explain everything else. Sometimes this kind of thing goes awry. For example, is the center of Lewis' romanticism the experience of joy, or might it not rather be his Britishness or his medieval moorings? It seems to me that each one is an intriguing bit of the real Lewis. Another problem is with summary categories like "rationalism," which Kreeft, as a philosopher, undoubtedly uses correctly, but in what way is that term correctly used? Lewis is certainly not a theological rationalist and he places too much emphasis on experience to be one who lets his view be shaped by the inward realm of reason, so in what sense is he a rationalist? Another oversimplification, almost like creating a straw man to criticize, is the comment that "his approach is so direct that many authorities on winning friends and influencing people would advise against it." Perhaps so, but Lewis is not trying to win friends in his writings, so in what way is that criticism a literary fault?

For those who would view Lewis systematically, this is

a useful work, certainly by someone well versed in Lewis' writings; but for those with less exacting needs who merely intend to be delighted, Lewis should still be read for many years.

THE REVELATION OF ST. JOHN, by Leon Morris (*Grand Rapids: William B. Eerdmans Co., 1969, 263 pp., \$4.50*), is reviewed by George E. Ladd.

At last we have a scholarly commentary on *The Revelation* written from an evangelical, non-dispensational point of view.

The book is in *The Tyndale Bible Commentaries Series*, which fact determines its scope and size. It is a brief commentary which cannot go deeply into critical questions but is primarily concerned to set forth the meaning of the text as Morris understands it. A brief introduction (35 pages) discusses with too great brevity the different schools of interpretation, the nature of apocalyptic and the question of authorship and date. Morris himself writes from an eclectic viewpoint, feeling (as one should) that the book has a message both for its own day and for the Church at large. He leaves the question of authorship open. Here is a book to be commended to lay people and church school teachers who wish an introduction to the message of the book of Revelation.

THEORIES OF PSYCHOPATHOLOGY: ESSAYS AND CRITIQUES, by T. Millon (*Philadelphia: W. B. Saunders Co., 1967*), is reviewed by H. Newton Malony, associate professor of psychology in the Fuller Seminary School of Psychology.

This is a book of readings for the student of abnormal psychology. It includes articles by many of the outstanding innovators in the field. Such men as Thomas Szasz, Carl Jung, Abraham Maslow, Karen Horney, Eugen Bleuler, Sigmund Freud and Paul Meehl are included in the collection. Four major types of theories are surveyed. These types include the biophysical, the intra-psychic, the phenomenological, and the behavioral. The book would have been strengthened by inclusion of a fifth type, the social theory of psychopathology. This weakens the survey in spite of the fact that Millon has done a commendable job of amassing many of the more definitive articles in the field.

Within a given theory, the organization of the articles is noteworthy. Five major subdivisions guide the reader through an orientation to the theory; articles referring to aetiology of psychology as seen from the viewpoint of the theory; pathological patterns as understood by the theory; treatment and therapy based on the theory; and a critical evaluation of the theory by opponents and proponents. This type of organization is particularly valuable for comparing and contrasting the several points of view. An example is in order. The intra-psychic theories include the psychoanalysts such as Freud. The initial article under orientation is Freud's "Metapsychology of Instincts, Repression and the Unconscious." This article is well chosen for it is a succinct (twelve-page) introduction to the analytic understanding of

psychodynamics. While Freud also could have been chosen as the source of material on the aetiology and development of the interpsychic point of view, Eric Erikson is included as an illustration of the variations in theorizing since the time of Freud. His "Growth and Crises" is a presentation of his understanding of the development of personality. Eric Fromm's "Non-productive Character Orientations," is one of the articles chosen to illustrate pathological patterns from the intrapsychic point of view. While all of these authors are representative of the basic psychoanalytic viewpoint, there is enough variation for the reader to appreciate the subtlety of the theory. Therapy is illustrated by Sullivan's "The Modified Psychoanalytic Treatment of Schizophrenia." The Millon book is particularly valuable because of its section on the critical evaluation of a theory. In most cases, opponents are included with proponents. For example, in the section on intrapsychic theory, B. F. Skinner's article "Critique of Psychoanalytical Concepts and Theories" is provided in addition to Lehrman's supportive article on "Precision in Psychoanalysis." The reader is thus able to put a theoretical viewpoint in perspective.

There are a total of forty articles. Two are included under each of the five subsections for each of the four basic theoretical positions. Each article and theory section is preceded by an introductory forward that directs the reader to the critical issues as well as synopsis of the given presentation. There is a very helpful introductory chapter on the place of theory in psychopathology. His eclectic stance is appropriate for a survey. He suggests that certain theories are more helpful in understanding certain levels of pathology. All are useful, therefore, on various occasions.

Optimally, this book of readings should be used as a stimulant for the reader to pursue the issues in several of the bibliographic references provided at the end of each of the articles. Many of the articles presume advanced understanding of the current issues. The level of difficulty is that of advanced undergraduate or beginning graduate student. Clinical psychologists desiring a review of current thinking in regard to psychopathology will find this volume particularly useful. Church workers who have little contact with the field of psychopathology since their student days would not find this a helpful introduction to the contemporary field. For them, Millon's new survey would be more appropriate (Millon, T., *Modern Psychopathology: A Bio-social Approach to Maladaptive Learning and Functioning*, Philadelphia; W. B. Saunders Company, 1969). In fact, the book of readings under discussion is presented as a companion volume to this text.

A weakness of the book is its lack of any section on research. Many of the controversies of today center on the lack of definitive support for theoretical positions. This has resulted in poor construct validity for many positions. This aspect of the discipline needed to be included for a comprehensive survey of the field.

Nevertheless, no other book of readings available at the present time covers the theoretical issues as adequately as Millon's book. In fact, it is the only book of readings in print directed solely to the issues of theory. Since the primary concerns of this or any discipline will always be theoretical, Millon's book is a valuable addition to the current literature. ■

Books for Review

BOOKS LISTED HERE ARE SENT TO ALUMNI FOR REVIEW IN THE ORDER REQUESTS ARE RECEIVED.

- Icon and Pulpit, The Protestant-Orthodox Encounter*, Carnegie Samuel Calian, Westminster.
- Earthly Things*, Olov Hartman, Eerdmans.
- Ecumenism and the Reformed Church*, Herman Harmelink III, Eerdmans (paperback).
- Biblical Foundations for Belief and Action*, Gurdon C. Oxtoby, Westminster (paperback).
- The Universal Word, A Theology for a Universal Faith*, Nels F. S. Ferre, Westminster.
- Elements of Christian Belief*, D. B. Taylor, Westminster (paperback).
- Intellectual Honesty and Religious Commitment*, Aiken, Niebuhr, Alston and Novak, Fortress (paperback).
- The Birth of God, Readings for Advent, Christmas, and Epiphany*, Olav Hartman, Fortress (paperback).
- The Rainbow Sign: Christian Futurity, An Introduction to the Theology of Hope*, Gabriel Fackre, Eerdmans.
- Miracles in Dispute, A Continuing Debate*, Ernst and Marie-Luise Keller, Fortress.
- Consciousness of Battle, An Interim Report on a Theological Journey*, Mary McDermott Shideler, Eerdmans.
- The Christian and the Nations*, Andre M. Donner, Eerdmans.
- If I Make My Bed in Hell*, John B. Porter, Word.
- Uncertain Resurrection: The Poor People's Washington Campaign*, Charles Fager (paperback).
- Unholy Smoke*, G. W. Target, Eerdmans (paperback).
- Pastoral Counseling with People in Distress*, Harold J. Haas, Concordia.
- Conquest and Crisis, Studies in Joshua, Judges and Ruth*, John J. Davis, Baker.
- The Prophets of Israel*, H. L. Ellison, Eerdmans.
- God's Basic Law, The Ten Commandments for the Man of Today*, Kurt Hennig, Fortress.
- The Book of Isaiah, Vol. II, Chapters 19-39*, Edward J. Young, Eerdmans.
- Notable Books on Preaching: The Sermon, The Preacher, Lectures on Preaching* (3 paperbacks), Lenski, Jowett and Phillips Brooks, Baker.
- The Contemporary Preacher and His Task*, David W. Yohn, Eerdmans (paperback).
- The Building of the Church*, C. E. Jefferson, Baker (paperback).
- The Preaching of John Henry Newman*, W. D. White, Fortress (paperback).
- Expository Preaching Without Notes, plus Sermons Preached Without Notes*, Charles W. Koller, Baker.
- The Preaching Event*, William L. Malcomson, Westminster.

GRAFFITI, continued from page 4.

of Jesus. Many are the times that the gospel writers record that he reached and touched the leper, the blind man, the paralytic or the sick (see Matthew 8:3,14; 9:20-21). Paul's request in Romans 16:16 that the brethren of the Church in Rome, both male and female, greet one another with a "holy kiss," leaves the average American Christian with a quizzical smile upon his face. Maybe from our Victorian antecedents, or our Puritan forefathers, we have learned to keep people at a distance. Yet, we can be as guilty of sin by keeping people too distant as we can by being too intimate.

Thus there are five levels of communication which can be used in the worship experience.

MOODS

Mood is a matter of human emotions. The mood of a worship communication can vary from the excited to the quiet. Celebration is usually associated with the excited mood, involving happy sounds, loud in volume and fast in pace. But celebration can be slow and quiet. The quiet mood is more often associated with meditation, such as in Quaker worship. Between the excited and quiet moods are many degrees of each. This large spectrum of moods contains all the possible categories of moods in worship.

MODES

There are five levels of communication upon which worship can be experienced. These levels can function across a wide spectrum of emotional moods. The modes of human activity are of next importance in understanding worship. What can a human being do to worship on the three dimensions of worship-communication? Many modes of activity have been used — speech, reading, dialogue, song, dance, music, holding hands, seating arrangement, graphics, film and lighting — all elements which can be arranged and varied to produce the desired forms of worship. Liturgy is merely the arrangement of the available means of worship.

PURPOSE

Purpose in worship is essential. Since worship has the intent of affecting, then consideration should be given to the desired results. The purpose may be to celebrate, praise, convert, console, to reinforce, love, forgive, covenant or inform. The elements of worship are selected and arranged, not because they in themselves are desirable, but because they are desirable to accomplish the goal of the total worship experience.

ARRANGEMENT

There must be a logic to the sequence of events in worship. The arrangement must be based on the purpose and contents. The "novelty" or freshness of worship should be produced in the arrangement as much so as in the content. There should be an element of surprise, because surprise communicates and worship is communication. Repetition and familiarity also have appropriate roles.

Let me say, without question, that innovators and theorists in the new worship will likewise tremble. Andreas Vesalius was nervous as he pioneered into a new realm of thought and experience.

Ride on!

HALLOWED BE THY NAME, continued from page 13.

theology there is nothing else. All of our understanding, all of our reflection, all of our meditation, all of our debate and discussion are ultimately unto prayer—prayer that we might take what we have come to know and let our lives steep in it. Then as members of Christ's Church, linked as we are to the history of redemption, we are caught up and informed and inspired by the truths of which we study.

Because our petition "Hallowed be thy name" is an affirmation of fact, it gives to us an understanding of our own humility. God's holiness puts us in our places.

Without this sense of humility, we dare not study. Unless the scholar's desk is side by side with the mourner's bench, study is a dangerous pursuit. The person who gives himself to the incorporation of knowledge and wisdom (to the mere passing of examinations, for instance) and does not see clearly the role of worship, is in jeopardy of becoming dangerous to the Church of Jesus Christ. Knowledge which is not kept in check by the insights of worship is knowledge which will turn sour. It is knowledge which puffs up, as Paul puts it (I Cor. 8:1), rather than the response to God in love which builds up.

Because as we pray "Hallowed be thy name" we are not only affirming a fact but confessing our faith in the future, we have the hope to deal with that future. Without that hope, we dare not plan.

Here we are trying to decide what to do with our lives, where and how to fulfill our ministries. Unless we have the sure confidence that the holy name of God is the last word in human life and human experience, then our planning will lead to futility. Without that kind of tie to the age to come, without that kind of anchor of the soul within the veil that leads us forward steadily in God's good program, how can we possibly face a future as fraught with anxiety as ours?

Because our prayer "Hallowed be thy name" is also a declaration of devotion, we can freely give ourselves to ministry. Without the openness to the implications of this name which the Lord's prayer requires, we dare not serve. The person who has not committed his thinking, his loving, his actions to the holy God in worship can be a menace in the Church of Jesus Christ when it comes to service. He can't tell whether he is being prophetic or just hostile. He can't tell whether he is leading people or manipulating them. It is only as worship becomes the crown, the style, and mood of our lives, that we can reach out and give something to others.

"Hallowed be thy name." The God of holiness has called us into relationship with him. The God who should have burned us by the brightness of his holiness (because it is of his mercy that we are not consumed), the God who could have knocked us flat with the weight of his majesty (for if he marked iniquities, who would stand?)—this God has invited us to call him "Father."

And in that strange mix, in that gracious combination of awe and intimacy, we have the meaning of the Christian faith—a meaning not fully known until the coming of the Son. For it was he who by his own holiness both declared to us the holiness of God's name, and at the same time by his sonship taught us what it means to call the holy God, "Our Father." ■

PSYCHOLOGY OF SYMBOLS, continued from page 19.

listing frequencies of three or above: 1) Experiencing nature — the mountains, the ocean; 2) Prayer, both personal and corporate; 3) The birth of a child; 4) A moving performance by the choir; 5) Consciously receiving help from God in a difficult situation.

The next step would be to work at developing symbols which would adequately represent these experiences in the worship service. Unfortunately, it was not possible for me to follow through with this group and develop the symbols. However, a little speculation might be helpful, and the reader can also add his own creative symbol making efforts to what follows. Let us take, for example, the experience of doing a job well, completing it satisfactorily. How might this experience be symbolized in the service? There is an important aspect of this experience which needs to be recognized: It calls for successful closure. Now within the Christian faith there is clear biblical teaching that God, through Christ, has brought to successful completion some important work, viz., the restoration of ourselves to a living relationship with him. One way of symbolizing the experience of successful closure would be to create a litany which would 1) Depict our need for confidence through successful closure; 2) Acknowledge that through faith (commitment, trust) we can enter into God's work of successful closure for our lives; that is, we can experience through him fundamental purpose, direction and meaning. It is this which can be cause for ultimate confidence and optimism in the face of the realities of life. Naturally, a litany such as the above would have to be written carefully using contemporary verbal symbols that would far more likely elicit felt meaning than verbal symbols which are archaic or have little use outside traditional Christian circles. Another possible symbol which could be used in connection with the above, but which has its locus of meaning more specifically within the Christian community, would be a large, empty cross on which Jesus' last words, "It is finished!" could be superimposed with bold letters.

Perhaps the reader has some idea by now of the creative possibilities the above schema possesses. He might try his hand at developing some symbols that would be effective in representing the experiences of a husband's or wife's love and support, or the beauty and awesomeness of nature, or the birth of a child. Obviously several symbols could represent the same experience, providing variety in a given service, or they could be used individually in separate services.

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cluded with the blessing, given either by the president or an ordinary member of the congregation; like the prayer, it was concluded with the community Amen. From Luke 4:14-30, we see that Jesus Himself was used to participating in this service.

The simple liturgical structure of the synagogue was continued by Christian worshippers. The reading and preaching of the Word was the muscle of the liturgy; only now the Gospel of Jesus Christ illumined all the rest. At first, the Gospel of Christ came by way the apostles' reminiscences. Later, the epistles were read in the church (I Tim. 4:13). Perhaps, in the absence of the apostles, an elder may have explained them to the congregation. At any rate, the reading and proclamation of the Gospel was the backbone of New Testament liturgy.

Preaching as such did not constitute Christian worship. St. Paul preached on Mars Hill, but the church was not assembled there in worship. Missionary preaching was public. Preaching in the assembly was private. The content was the same: Jesus Christ and Him crucified. But the style and purpose were different.

The second element in the liturgy were the prayers (Acts 2:42). In them thanksgiving (eucharistis) played a large role (Phil. 4:6; I Thess. 5:18), as did intercession for the church and for civil authorities (I Tim. 2:1, 2). The congregational AMEN apparently concluded the prayers, as it did in the synagogue (I Cor. 14:16). We may gather that people stood during the prayers (Mark 11:25; Luke 18:11) with lifted hands (I Tim. 2:8). At any rate, here we have the basic ingredients of the dialogue: Word and Prayer.

But other ingredients were present. A brief confession of faith was evidently made (Acts 8:37; I Cor. 8:6). The greetings and blessings found in the epistles probably were given in the liturgy. Songs were sung (Eph. 5:19; Col. 3:16), perhaps Psalms and also types of praise that are passed on in John's Revelation. (Cf. Rev. 4:8, 11; 5:9-13). Somewhere in the liturgy, offerings of money and/or food were made, at least this is hinted at in I Cor. 16:1, 2. And, of course, food was brought for all to share in the love meal which was climaxed in the beginning by the sacrament (I Cor. 11:17 ff).

That the Lord's Supper was a normal event in the church's liturgy is clear. When the books of the New Testament were written the practice was already established, and some Scriptural passages were possibly quotations from the liturgy of the Supper. (e.g., Maranatha). But exactly how it was celebrated, and whether it was done uniformly in the several churches, is not made clear. The early practice of celebrating the supper as the climax to the feast of charity was, as is well known, abandoned because of its abuse. The words of Jesus that instituted the supper were very important to the celebration, as was the example He set when giving thanks prior to eating and drinking. The celebration of the Supper was an event that always included the prayers, the words of institution and songs of praise. That is, the celebration was not a bare eating and drinking of the elements; it included the whole framework of the supper as set by the Lord on the night He was betrayed.

Thus, we have the outline of the New Testament liturgy. The disciples of Jesus came together, in the custom of the synagogue, to hear the Word and to respond in prayer and praise. They went on to proclaim the Lord's death and celebrated their redemption in the action of the sacrament. The two steps of the service were not separated from each other; they flowed into one another as the complete service of worship. The church of Christ did not adopt the synagogue service and merely add the sacrament; the gospel and the sacrament overshadowed the whole of the service and provided its Christ-centered content.

There was without doubt a great deal of freedom in the liturgy; room was allowed for the exercise of charismatic gifts, spontaneous inspiration, and the use of "tongues." Freedom, with its threats to order and intelligibility, was brought under discipline by the apostle, but never denounced. Order was stressed, not for the sake of dignity or beauty, but for the sake of edification. There are hints that other elements to be seen later had their beginnings in the New Testament church: the kiss of peace, perhaps (Romans 16:16; I Cor. 16:20).

But the substance is the Proclamation and the Response: God's Word and man's word; each in its way backed up by action—God's redemptive action and man's thankful action. The sacrament was a unique convergence of both: the liturgy of the words of Jesus and the eucharistic prayer of thanksgiving stress that even in the sacrament we have dialogue. The liturgy, in short, embodies the inner movement of worship. In a sense, the liturgical action of the New Testament church combined temple, synagogue and Passover, and transformed all of them by the reality of Christ's coming. ■



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