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## ABSTRACT

### Worship as an Expression of the Word: *Finding a Common Ground for Christ-Centered Worship*

By

David F. Pendleton

The purpose of this research was to evaluate the historical four-fold pattern of worship as a common ground for Christ-centered worship in the Church of the Nazarene. While styles of worship may vary, a common theology of worship can be shared by all.

This theology of worship was put to the test in the context of the Overland Park Church of the Nazarene. The project was an evaluation study in the quasi-experimental mode that utilized a pretest-posttest design with no comparison group.

The project was a six-week worship service series conducted during Sunday evening services. The worshippers from the Overland Park Church of the Nazarene who were in attendance for at least four of the six week series served as the one test group.

The findings, though not conclusive, revealed a general openness to this worship pattern with some reservations. It was determined that worship development like other aspects of the Christian life is a matter of spiritual nurture and formation and needs more time to develop than this six-week series affords.

## DISSERTATION APPROVAL

This is to certify that the dissertation entitled  
WORSHIP AS AN EXPRESSION OF THE WORD:

*FINDING A COMMON GROUND FOR CHRIST-CENTERED WORSHIP*

presented by

David F. Pendleton

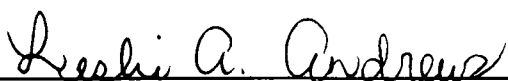
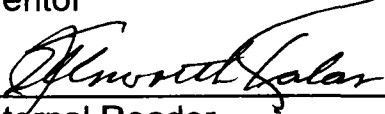
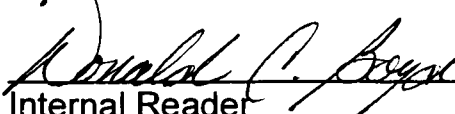
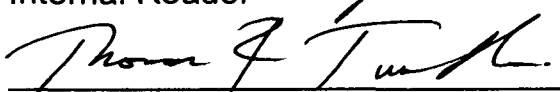
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*FINDING A COMMON GROUND FOR CHRIST-CENTERED WORSHIP*

A Dissertation  
Presented to  
the Faculty of  
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In Partial Fulfillment  
of the Requirements for the Degree  
Doctor of Ministry

by  
David F. Pendleton

May 2000

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## CHAPTER 1

### Understanding the Problem

The worship service began with an a cappella scriptural call to worship sung by the choir from the church narthex. Their voices blended together, lifting Scripture in such a way that I had to turn around and see where *the Word* was coming from. This was new to me in the Church of the Nazarene. The only time I had heard a choir previously was in the middle of a worship service in the choir loft where everybody could see them. This service, however, began differently. Little did I realize that it would begin a journey in me that would literally shape my theology of worship and whole approach to ministry.

In that service, non-verbal communication directed worship movements to the congregation whenever possible. For example, we were invited to stand not verbally, but simply by a raised hand. Then the minister of music led us in a congregational anthem while the choir members processed into the sanctuary and all of us stood in the presence of a living God. At the close of the song as I was preparing to sit down and listen to the announcements, the senior minister moved to the pulpit and called us to confess with the Church around the world, "Christ is risen!" We enthusiastically responded, "He is risen indeed!" The pastor then motioned for the congregation to be seated while the choir remained standing. "Well," I thought, "that did it." I checked the worship folder twice to see if I was really in a Nazarene Church. Maybe I had lost my sense of direction and ended

up in the Lutheran Church across the street, but this was my church. This was the church that raised me, led me to Christ, put up with me during those turbulent teenage years, educated me, and was now ordaining me for ministry. This was indeed a Church of the Nazarene, but its worship was different from any I had ever experienced.

The choir responded with a song that rang with praise to God, thanks for his Son Jesus Christ, who was the reason for our gathering that morning. He was the subject of our worship. I felt as if I wanted to fall on my face before a Holy God, having been awakened to a sense of my own unworthiness without anybody reminding me of it. Typically this would not happen until the preaching of the sermon.

We then were invited to respond as we listened to the reading of God's Word. These readings were new and were not the sermon text, but enhanced the whole worship experience, reminding us that God is present and Christ is revealed through his Word. The oral interpretation of the first scripture lesson was excellent and we were invited to respond to the reading with a moment of silence. Following the "amen," that moved us out of silence, the second Scripture lesson was read with as much passion as the first. We then responded to *the Word* with a congregational song that conveyed its truth and called us to prayer. This was something that looked familiar. During the final stanza, the congregation was invited to join the pastor at the altar. He lead us in a priestly prayer of intercession

so powerful that I was convinced he aware of all of the different people who were there.

The timing seemed perfect; planned, but perfect. This worship service was an expression of *The Word* – the person of Christ -- that prepared us to hear “what the Spirit has to say to the Church” (Rev. 2:7), through *the Word* – the gospel of Christ. What makes us uniquely Christian is that we worship God in Jesus Christ. Christian worship on earth, to be fully Christian, must mirror the worship of Christ in heaven.

### **Background to the Problem**

In thirty minutes of worship I had heard more Scripture and sensed more of God's presence than ever before in the Church of the Nazarene. Previous worship services I had attended were sermon centered. This speaks well of our desire to hold Scripture as central to our worship. And in itself is not a problem, but when the sermon becomes the focus of our corporate worship while viewing every other worship movement as preliminary to the preached Word, then we have a problem.

Indeed, many evangelical pastors, whether progressive or traditional in their style preferences, still treat the sermon as the “meat and potatoes” of the worship service. Yet as Chuck Kraft points out, “Not one of the 800 or more references to worship in Scripture equates preaching with worship... We say we're following the Bible, but are we?” Paul Anderson puts our “sermon fixation” in graphic terms: “We have so elevated the pulpit (sometimes as much as twenty feet in some post-Reformation sanctuaries) that we have created stiff-necked people who think they have worshipped if they took good sermon notes.” (Morgenthaler 43)

The senior minister began his sermon having prepared us for what we were about to hear. “As pastor he re-speaks, re-visions the gospel so that his congregation experiences the *Word*, not mere words” (E. Peterson 45). The sermon was centered in Christ, “*The Word* who became flesh and dwelt among us” (John 1:14). Surrounded by singing, confessing, prayers, and readings, we moved into the presence of Almighty God who is worthy of our praise. The distinguished architect, Frank Lloyd Wright, wrote:

“The first condition of homeliness, as it seems to me, is that any building that is built should love the ground on which it stands.”

That is a wise thing beautifully expressed. And the same could be said of the sermon: it should love the ground on which it stands, the soil of Scripture, the Scripturally conditioned worship. It should grow out of what has gone before and lead on to what comes after.  
(Keir 39)

Worship then is not merely preliminary to preaching and preaching is not adjunct to worship. These two movements should never be treated as separate entities in the highest priority of the church, worship; the work of the people of God in response to God’s work among his people. What God has joined together, worship and *the Word*, let no one separate.

For years, our conservative evangelical churches taught us to believe in the power of God’s preached Word. What they didn’t teach, either by practice or through the messages, was that biblical preaching needs to be complemented by biblical worship. (Nathan 152)

The Church of the Nazarene is not alone in this conservative evangelical problem. The Church of the Nazarene is rooted in the holiness movement and was birthed from smaller independent holiness groups who desired to unite these

groups into a national holiness church. Out of this desire Phineas F. Bresee, along with about one hundred others, organized the Church of the Nazarene in Los Angeles in 1895. Although rooted in the holiness tradition, Nazarene worship has been influenced in its historical development by the revivalists' approach to worship. Now some 100 years later

...Nazarenes have yet to officially or unofficially delineate what constitutes Nazarene worship; therefore pastors and people have cashed in on the void. With the 1970's advent of the Church Growth movement, the Kennedy School of Evangelism and the 1980's Willow Creek phenomena, Nazarenes have become increasingly eclectic in worship to the discomfort of some, the displeasure of others and the delight of not a few.

After ninety years of relative silence on the rubrics of worship, Nazarenes are ripe for the "take over." With their pragmatic bent and penchant for innovation, they have pressed the extremes of "spirit" and "structure," driven by an ardent desire to "grow the church." Some congregations flirt with charismatic methodologies, others look like Episcopal wanna-bees and here and there, one can find "traditional" Nazarene worship. (Davey 12)

I have served in the context of this traditional pattern. One of the concerns in preparation was filling space while allowing enough time for the sermon. The preached Word was of primary concern. What happened prior to the preaching was considered preliminary and often did not fully prepare us to hear *the Word* in worship. This is not so much a matter of weakness as it is ignorance. We just did not know any other way to plan our worship.

The context of the study is three-fold. Its birth began in my heart by God and has had an opportunity to live in the context of Christ Community Church of the Nazarene. The next step in the process is to see if this four-fold pattern of



worship tested in another Nazarene church context will have a similar impact. The results can then be shared with the entire denomination as a possible common ground to Christ-Centered worship. This study will assist me in reaching the following goal.

### **The Purpose Statement & Research Questions**

The purpose of this research was to evaluate the historical four-fold pattern of worship as a common ground for Christ-centered worship in the Church of the Nazarene.<sup>1</sup>

#### Research Question 1

How important is the Four-Fold pattern of worship to the subject prior to the study?

#### Research Question 2

How important is the Four-Fold pattern to the subject following the six-week worship services?

#### Research Question 3

What demographic data may explain the result?

#### Research Question 4

Are the results enough to substantiate a common ground for Christ-centered worship for the Church of the Nazarene as a whole?

---

<sup>1</sup> This study is not a matter of style. It is my desire to avoid styles of worship. Rather I want the church to discover the principle that ought to guide worship planning no matter the style. The four-fold pattern can be incorporated with a variety of styles.

### Definition of Terms

This study will be better understood if the reader understands the definitions of the following terms.

Christ-Centered Worship - The work of the people of God in response to God's work among his people. When we worship we express God's worth in light of what he has done for us in Christ, and celebrate God's mighty deeds of salvation. Thus it is "adoration and action," (Worship: Adoration and Action), or the gospel in motion. It is participating in the life, death, and resurrection of Jesus and his victory over the powers of evil. "Christian worship involves the presentation of ourselves to God on the basis of the single, atoning sacrifice of the death of Jesus Christ, in the power of the Holy Spirit" (D. Peterson 177).

Christ-Centered Preaching - "To bear witness to the unique action of God in Jesus Christ as it is set forth in the record of that action -- the Bible," (Robinson, Biblical Preaching 24). This means understanding that the Bible is the record of God's salvation history for humanity, found ultimately in the person and work of Jesus Christ. Its message always has Christ as the center. It is best expressed in the context of the corporate worship experience where the proclaimer and hearer experience Christ together whether in conviction, adoration, or transformation.

The Word - By this I mean both the Bible as a whole - *the Word* - and the person of Jesus Christ who is *The Word* "*become flesh and dwelt among us*" (John 1:14). This is our reason for worship thus, worship as an expression of *The Word*.

### **A Common Ground for Worship**

In designing this project, I argued that the historical Four-Fold pattern of worship can serve as a common ground for Christ-centered worship in the Church of the Nazarene and dismantle the myth that preaching and worship are separate entities and are to be treated as such.

The Church of the Nazarene never purposed to worship. They purposed to perpetuate a Wesleyan doctrine, encourage pilgrims in the holy life and minister to the poor. Unwittingly, in their zeal, they ignored worship as a subject of discussion or reflection, coincidentally implying that worship was little more or less than “preliminaries,” precursor to preaching, the hub of the worship service. As a result, there is no clear, defensible definition of Nazarene Worship. (Davey 12)

We have worshipped according to what is right in our own eyes instead of developing a theology and practice of worship that could be held in common with all our congregations. If this continues the Church of the Nazarene will “increasingly become a generic evangelical, loose knit federation of churches without reason to exist beyond its own survival.” (Davey 13)

I believe Scripture, history, and theology teach that the common rhythm of the story of God's saving work in Jesus Christ is fundamental to all Christian worship. It is the framework for Free Church worship as much as it is the framework for the liturgical churches. There is only one story to be told and acted out, (But there are various styles, formal and informal, in which the story may be told). (Webber, Worship is a Verb 59)

I suggest that while styles may vary, a common theology of worship can be shared by all. No matter what the particular style of worship is, our theology of worship should always be an expression of *The Word*. It should always be centered in Christ and be a proclamation about Christ, or how can it be considered Christian

worship? “Christ must be inescapably prominent and pervasive in every occasion of Christian Worship” (Frame 29). To this end this project now begins.

While it is not the purpose of this project to dictate worship style, I want to make a case that the historical Four-Fold pattern of worship can serve as a common ground for Christ-centered worship in the Church of the Nazarene. Now, how will I go about making this case?

### **Description of the Project**

The case for this common ground for worship was developed based upon the historical, biblical, and theological research in Chapter 2, “Review of Selected Literature.” A Congregational Reflection Group comprised of persons from the Olathe, Kansas Christ Community Church of the Nazarene created the instrument used in the study. This pretest posttest questionnaire was implemented at the Overland Park Church of the Nazarene in suburban Kansas City in an effort to make this case as clear and functional as possible. Persons who participated in the project were Sunday evening worship attenders who claim the Overland Park church as their church home. The congregation is made up of young professional people who are starting families or steeped in their careers, which range from auto mechanic to college professor. It is a rather well educated community of people with a significant college and graduate school constituency.

I developed this case by implementing a six-week worship service series using the Four-Fold pattern of worship. Their Senior Pastor served as preacher for

all but one of the six-weeks and I served as preacher for the final service of the series as well as Eucharistic minister for the two Sundays of the six in which we celebrated Communion.

Each weekly worship service included teaching moments explaining each movement of the pattern and some expressions of the worship services. Just prior to the beginning of the worship service in week one I offered explanation of the project and a brief overview of the four-fold pattern of worship. In week two I offered a teaching moment on the first movement in the pattern, The Acts of Entrance or Entering to Worship. In week three I began to move them from the Acts of Entrance by explaining how those acts better prepare us to hear The Service of the Word or Hearing the Word. By week four of the study the subjects were ready to learn about how to better respond to the Word through the third movement of The Service of the Table or Giving our Thanks. In week five a teaching moment was given on The Acts of Dismissal or We Leave to Serve. And in week six an after worship dinner and informal dialogue took place to have an opportunity to respond to the study beyond just the questionnaire. These services did serve as examples of worship as an expression of *The Word*.

### **Methodology**

This is an evaluation study in the quasi - experimental mode utilizing a pretest-posttest design with no comparison group. I administered a pre-test survey to the experimental group in the Overland Park Church of the Nazarene prior to

the beginning of the series. The experimental group was comprised of persons who grew up in the Church of the Nazarene and claimed the Overland Park Church as their church home. This determined their present understanding and experience of worship in the Church of the Nazarene as an expression of the Word.

Following the six-week worship series I administered a post-test. I used the collective data from these surveys to determine whether this pattern of worship could be implemented for common use in the denomination.

It was critical that participants in this project be eighteen years of age or older. Their present understanding and experience of worship should be within the traditional revivalistic approach to worship in the Church of the Nazarene and they must have been in attendance at least four of the six worship services.

### **Context of the Study**

Christ Community Church has its birth in the Church of the Nazarene, a denomination whose birth is rooted in the Holiness tradition but whose "worship has been highly influenced in its historical development by the revivalistic approach to worship," (Webber, Renewal 37). From its inception in 1908 until about the mid-1960's the pattern of worship for the church varied little from congregation to congregation across the Holiness movement and for the most part still remains generally intact today. The experience tends to be emotionally driven and rather self-focused. In other words, we have gathered to be fed spiritually

rather than to offer ourselves in worship to a Holy God. There was little sense that the services were Christ centered, and had little evidence of the historicity of the Christian Church. In a tradition that is rather sermon-centered we were fortunate to hear one passage of Holy Scripture, and Holy Communion was merely viewed as a memorial and thus only celebrated once a quarter.

In the early Nazarenes' zeal to promote holiness and minister to the poor, it seems fair to say that they uncritically embraced a worship form framed by pragmatism, rationalism, self-reliance, personal piety and innovations. In keeping with the times, religious entrepreneurs in evangelical and holiness circles replaced the celebration of the Lord's Supper with the altar call, fearing too frequent celebration would weaken the sacrament's "meaningfulness." They replaced the church calendar with an accent on national holidays, discouraged set prayers and encouraged the accentuated focus on preaching for decision. (Davey 3-4)

Although worship renewal is taking place in the denomination, it seems to be driven mainly by current church growth principles and successful free-church models.

The sample church has its history in this tradition. The Overland Park Church of the Nazarene began in suburban Kansas City in 1966 under the leadership of two denominational leaders who saw the need and sensed the urgency to start a new congregation in the rapidly growing and rather affluent suburb of Overland Park, Kansas. The church has had six different Senior Pastors in its 34-year history and has historically had a large contingency of denominational leaders as worshippers in their congregation.

Overland Park Church began with two remarkable characteristics. First, most of its adult charter membership already held a fairly established place in the social structure of suburbia and in their professions. They were respected for their Christian convictions in both arenas. Second, the congregation had unusually strong and deep roots in the Holiness Movement in general and in the Church of the Nazarene in particular.

The Overland Park Church presently averages 225 in Sunday morning worship, a far cry from its healthier days of nearly 500 in worship attendance. Their fourth pastor held the longest tenure of 11 years. Under his leadership the church had some of its most exciting days and began to seek and discover a better understanding of what it means to be a community of faith whose worship is centered in Christ. However, those days are but a memory in some ways and their journey must start again. To this end this study hopes to be of help to them. Indeed, we were at one time part of them.

Christ Community Church of the Nazarene began seven years ago in a neighboring suburb of Kansas City called Olathe. Twenty-two people were commissioned from Overland Park to start this new congregation. These people had a passion to achieve substance and relevance in worship. We wanted to be a church whose worship was centered in Christ, biblical in its foundation and was a part of the larger tradition of the Christian Church. We knew that there was something more than what we had known and the answer to our internal "worship



war” would not simply be found in maintaining our tradition, becoming more contemporary, or even fully embracing a higher church liturgy, despite the fact that it is truer to our Wesleyan heritage. We do, after all, have ties to the Anglican tradition. John Wesley never ceased being a priest in the Church of England. In fact, his heart was to revive the Church of England from within, not begin the Methodist movement. Here at Christ Community we believe that we share a similar heart and that God's answer for our internal struggle could best be addressed in historically grounded contemporary worship. Robert Webber described it as *blended worship* (Blended Worship: Achieving Substance and Relevance in Worship) It is a “marriage” (sacramental in one sense) of worship movements drawn from the church's worship practices throughout history and a theology that is centered in Christ and empowered by the Holy Spirit to the praise of God the Father. The answer was found in the diversity of our Christian worship practices; a bringing together of the liturgical/sacramental, evangelical, charismatic/pentecostal traditions into one worship experience. It is a convergence of worship practices without compromising the purpose of our gathering; to celebrate the life, death and resurrection of Jesus and his victory over the powers of the enemy.

The methodology we have discovered and adapted to reach this holy end is the traditional fourfold pattern of worship with some variation. It is the best model we have found to serve a blended worship style and suggest to the denomination

as a common theology of worship to be shared among all Nazarene Congregations (Appendix A).

We are a fairly young congregation with a good understanding of what it means to be a worshipping community. This is communicated in our purpose statement which reads, "As followers of Jesus Christ we are committed to the worship of God and service to others. This compels us to bring people to Christ, develop their relationship with Christ, and equip them for works of service trusting the Holy Spirit for the health of the church."

### **Independent & Dependent Variables**

The independent variable is the six-week worship services based upon the four-fold pattern of worship. The dependent variable is how the congregation experiences these worship services as an expression of the Word.

### **Instrumentation**

The instrumentation used in the study is a researcher designed pre/posttest questionnaire (Appendices B & D). Each questionnaire utilized a four-scale category matching the fold-fold pattern of worship around which this study is based. The instrumentation that guided each worship service was a researcher designed six-week worship service series outline based also on the four-fold pattern (Appendix C).

### **Theological Foundation**

“The chief end of all humanity is to glorify God and enjoy him forever.” The primary means by which we do this is through corporate worship. Worship is the first priority of his Church, our reason for being. However, due to our sin we have fallen short of God’s glory. Therefore he has sent his Son as a sacrifice for our sin to restore us to his glory. Ultimately, we are restored to the glory of God by worshipping God through the sacrifice of Jesus Christ on the cross.

Certain theological principles govern this worship and are evident in the conversation of Jesus and the woman of Samaria in John’s gospel, chapter four. First, worship celebrates that Christ is the reason for our gathering. We gather to celebrate the “Christ Event,” that he came, died, rose from the dead, and is coming again. The salvation of humanity, being restored to the glory of God, rests in worship that celebrates Jesus Christ. Second, this event signifies that divine action is in worship. God came to us in Jesus Christ. He initiates the restoration of his glory in us. Worship is about his saving action in history and third, our response to his actions. In other words, what will we do in response to what he did for us through Christ? This ought to be the question all Nazarene congregations are asking when approaching worship as an expression of the Word.

Jesus offered his worship in the context of the Jewish synagogue where his primary activity in worship was the reading, hearing, and responding to the Word as is evidenced in Luke 4:16-21.

When he came to Nazareth, where he had been brought up, He went to the synagogue on the Sabbath day, as was His custom. He stood up to read,

and the scroll of the prophet Isaiah was given to Him. He unrolled the scroll and found the place where it was written: "The Spirit of the Lord is upon me, because he has anointed me to bring good news to the poor. He has sent me to proclaim release to the captives and recovery of sight to the blind, to let the oppressed go free, to proclaim the year of the Lord's favor." And he rolled up the scroll, gave it back to the attendant, and sat down. The eyes of all in the Synagogue were fixed on Him. Then he began to say to them, "Today this scripture is fulfilled in your hearing."

Our worship is an expression of *the Word* that is always centered in Christ as the living Word, as well as a proclamation about Christ in the written Word. The aim of exposition or biblical preaching, is encounter, or biblical worship. We are called to preach Christ and him crucified, meaning that the sermon serves as a definer in our worship but does not serve solely as our worship. In our sermon centered tradition we must re-discover that preaching is part of the whole in that

it recounts the story of how God has created us, guided us, brought us to himself and blessed us. In telling this story we are witnessing to God's redemptive glory. We are giving thanks to God for his grace toward us. Remembering and recounting that marvelous story is the center of all our praise and all our worship." (Old 24)

### **Delimitation's of the Study**

Obviously this study is not exhaustive. It was limited by the perspective of one congregation within the context of the Church of the Nazarene, but it builds a case for a theology of worship that can be shared by all.

The study will be conducted during the church's regular evening worship service, which tends to have a smaller attendance. With the exception of one Sunday the regular pastor will serve as the preacher in each service. The other worship leaders will be from Christ Community Church. This will limit the study in

terms of the familiarity of the lead worshippers and the friendliness of the congregation toward us.

The implications of the study only pertain to the Church of the Nazarene in this country. The study may not be helpful for the Church of the Nazarene in other parts of the world because of cultural norms. However, according to Robert Webber, cultural issues should play no part in this process because according to Robert Webber, the question of culture really applies to style of worship and not content or structure. So, despite the style of worship, the theology should always remain the same; a worship that is centered in Christ as an expression of *The Word*. The question is, can we find a common-ground that can be shared by all?

### **Overview of the Study**

Chapter 2 of this dissertation reviews the literature related to this study. It attempts to establish a framework for planning, executing, and evaluating worship centered around the historical four-fold pattern of worship. It is not exhaustive, but attempts to reveal the types of sources used in the process. It is a biblical, historical, theological, and practical review that will put some meat on an otherwise bare skeleton. This chapter feeds the remainder of the study.

Chapter 3 fleshes out Chapter 1, revealing a detailed design of the study that answers the question, "How am I going to go about the study?" Chapter 4 presents the findings as defined by the research design for this study. And Chapter 5 summarizes and interprets the results of the study. It is where all the

data will come together to form the desired outcome, finding a common ground for Christ-Centered worship in the Church of the Nazarene.

## CHAPTER 2

### Review of Selected Literature

#### Introduction

In 1647, the Westminster Shorter Catechism answered its first question, “What is the chief end of humanity?”<sup>2</sup> this way: “Humanity’s chief end is to glorify God and enjoy him forever.”<sup>3</sup>

Our reason for being is to glorify God. “We impart a secret and hidden wisdom of God, which God decreed before the ages for our glorification” (I Corinthians 2:7). Taking this as God’s divine design for us, we have fallen short of his glory in the sin of Adam and Eve. “The Fall,” as we have come to call this sin, has caused us all to sin and “fall short of the glory of God” (Romans 3:23). Since that time God sought to restore us to his glory. His purpose is to move us toward our “chief end,” and the means through which he has done this is his Son, the Lord Jesus.

He chose us in him [the Lord Jesus Christ] before the foundation of the world, that we should be holy and blameless before him. He destined us in love to be his children through Jesus Christ...we...have been destined and appointed to live for the praise of his glory. (Ephesians 1:4-6)

We are restored to the glory of God by becoming worshipers of God through the sacrifice of Jesus Christ on the cross.

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<sup>2</sup> The original word was “man,” but for the purpose of inclusive language I chose to use “humanity.”

<sup>3</sup> The Westminster Assembly was summoned by the English Parliament in 1643 to advise Parliament about restructuring the Church of England along Puritan lines. After completing work on a confession, the Assembly wrote a Shorter Catechism designed for children in 1647 and a Larger Catechism designed for the pulpit in 1648.

The glory of God appears in the person of Jesus Christ who is, “*The Word* became flesh and lived among us, and we have seen his glory, the glory as of a father’s only son, full of grace and truth” (John 1:14). *The Word* used here in verse fourteen is the same grammatically as it appears in verse one of the same chapter, “In the beginning was the Word, and the Word was with God, and the Word was God.” The relationship between these two verses would imply that *The Word* – Christ – is the means through which we bring glory to God, or worship God.

The issue of our worship is whether the Excellency of Christ is ever seen. “Worship will happen when the God who said, ‘Let light shine out of darkness,’ shines in our hearts to give us ‘the light of the knowledge of the glory of God in the face of Christ’ (II Corinthians 4:6)” (Madison 16).

Christ restored God’s glory to a sinful Samaritan woman in the Gospel of John, chapter four. He did this in a conversational context of worship.

Jesus said to her, “Woman, believe me, the hour is coming when you will worship the Father neither on this mountain nor in Jerusalem. You worship what you do not know; we worship what we know, for salvation is from the Jews. But the hour is coming, and is now here, when the true worshipers will worship the Father in spirit and truth, for the Father seeks such as these to worship him. God is spirit, and those who worship him must worship in spirit and truth.” (John 4:21-24)

The hour that “is coming” arrived in the person of Jesus Christ. The woman said to him, “I know that Messiah is coming” (who is called Christ). “When he comes, he will proclaim all things to us.” Jesus said to her, “I am he” (4:25-26).



In his book, People in the Presence of God, Barry Liesch suggests that many Christians consider this dialogue between Jesus and the woman of Samaria to be the critical passage on worship in the New Testament. “Here Jesus communicates authoritatively a number of essential principles about true worship” (36). Considering that he may be correct, the four principles of worship revealed in the writings of Robert Webber’s Worship is a Verb, and implied in the passage help govern our approach to God in worship.

### **Principles of Worship**

The first principle is worship celebrates Christ. This principle is fundamental to this study. Jesus Christ is the center of this passage in John’s gospel. The issue is the worship of God and the recipient is the Samaritan woman. As mentioned earlier, the hour that “is coming” (v.25) has arrived in the person of Jesus Christ, through whom worshipers will worship the Father in spirit and truth. God seeks to restore us to his glory through the gift of his Son, Jesus Christ. Could it be that when Jesus referred to God as “spirit and truth” in verse 24, he was drawing a connection to John 1:14 where he is referred to as *The Word* through whom we have seen God’s glory “full of grace and truth?” Jesus also said, “I am the way, and the truth, and the life. No one comes to the Father,” no one is restored to the image of the glory of God, “except through me” (14:6).

Christian worship is directed towards God the Father as its ultimate focus, but it passes ‘through’ Christ. Lest it be feared that the function of Christ be thereby reduced to mere transparency, let it be said that the Christian

understanding is that he mediates actively by assuming our imperfect worship into his perfect service of the Father. (Wainwright 59)

Therefore God has highly exalted him and bestowed on him the name which is above every name, that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue should confess that Jesus Christ is Lord, *to the glory of God the Father*. (Philippians 2:9-11)

Reconsider the reality of the Westminster Confession. If our reason for being is to glorify God and enjoy him forever, then celebrating Christ in worship is the means through which that restoration can become a reality. The conclusion? The salvation of humanity, humankind restored to the glory of God, rests in a worship that celebrates Jesus Christ.

Worship focuses on the victory of Christ over the powers of evil, the sacrifice of Christ, which brings forgiveness of sin, and the example of Christ's self-giving love, which empowers our life in faith. It is the work of Christ that we celebrate in worship. (Webber, Worship is a Verb 16)

That takes us then into the second principle of worship revealed in this passage; in worship there is a divine action. The divine action is that God has come to us in Christ. The woman said to him, "I know that the Messiah is coming" (who is called Christ). "When he comes, he will proclaim all things to us." Jesus said to her, "I am he, the one who is speaking to you" (v.25-26).

We do not go to worship to celebrate what we have done, we go to worship to celebrate what God has done in giving us his Son, the Messiah, for the forgiveness of our sins. The divine action in worship is the life, death, and resurrection of Jesus for the salvation of the world.

Therefore, everything we do in worship now speaks of sin and forgiveness, of Christ's atonement and resurrection for us. Worship following the fall of Adam should not only be God-centered, but also Christ-centered (*The Word*), and gospel-centered (*the Word*). In *all* our worship, the good news that Jesus has died for our sins and risen *gloriously* from the dead should be central. (Frame 6) (*italics mine*)

What ought to be our response in light of God's divine action? That question is the third governing principle of worship revealed in the passage, worship requires a response.

This principle grows out of the conviction that divine action demands a human response. "As God speaks and acts among his people, the people are to respond through word and deed. Consequently the structure of worship is dialogic, based on proclamation and response" (Webber, Worship is a Verb 17).

We see this happening as the Samaritan woman responds to Jesus' proclamation with an invitation to "Come and see a man who told me everything I have ever done! He cannot be the Messiah, can he" (v.29)? Just imagine if our worship was so centered in Christ that we could not wait to invite others to "come and see."

This does not happen if our worship is more about us than it is Christ Jesus. A worship that is centered in Christ cannot happen if we merely consider everything that happens prior to the sermon as preliminary or if the sermon is the only proclamation in our worship. Worship is not preliminary to the preached proclamation of the Word and the Word is not adjunct to the rest of our worship. It is a package deal, so to speak. It demands active participation on the part of

God's people. The woman of Samaria could not help responding! When she realized through God's divine action that the Messiah had come, and that he had revealed himself to her, she went and told anyone who would listen. "The Father seeks such as these to worship him" (v.23).

Worship is a constant movement of proclamation and response. So in addition to the preached Word, the celebration of communion, the praises and prayers of the people, God has given us time, space, sound, and movement as ways of responding to our encounter with the living God. Robert Webber describes this as the fourth principle of worship all creation joins in worship. This principle may not be as evident in the passage, but certainly places us in a worship service that is holistic and centered in Christ Jesus. According to David Peterson's Engaging with God, "The sacrifice of Christ is foundational to a Christian theology of worship" (237).

In both the Old and New Testaments, worship is rooted in an actual event. The content of Old Testament worship is determined by the Exodus-event, while the content of New Testament worship is determined by the Christ-event. In either case, biblical worship celebrates the event and makes it come alive again. (Webber, Worship is a Verb 28)

### **Worship: A Biblical/Theological Perspective**

"*The Word* became flesh and *dwelt* among us" (John 1:14). The words, "dwelt among us" mean "tabernacled among us," revealing the relationship God initiated with Israel while they wandered in the wilderness following their exodus from Egypt. The tabernacle is the sacred house where God met with his people.

A place where God dwelt among them. There he revealed himself to them, in this place where they would sacrifice to atone for their sin. “The tabernacle is a symbol of God’s dwelling with the people of the covenant, (Old Testament), and is the basis for the New Testament understanding of the incarnation of *the Word* in Jesus Christ (John 1:14), and of the presence of the Lord in the midst of the church” (Webber, Complete Library 112).

This means that worship in the New Testament era, even as worship in the Old Testament, hearkens back to the event at which God did a magnificent work for his people. It is always connected with the specific event of Christ through which God revealed himself, established redemption for the world, and called into being his new people, the church. (Webber, Worship is a Verb 30)

Tabernacle worship holds significant incarnational implications for this study. The book of Colossians seems to bear this out in 1:19, “For in him, (Christ) all the fullness of God was pleased to dwell,” and again in 2:9, “For in him, (Christ) the whole fullness of deity dwells bodily.” The Tabernacle was where the people of God gathered for worship, where God dwelt among them as they wandered in the wilderness, and was prophetic to Jesus Christ dwelling within us. In either case, the centrality of worship was the Lord. Even the furnishings of both the tabernacle and temple speak of him (Heb. 9:1-5).

The altar of burnt offering speaks of his sacrifice of himself. The basin, like the sacrament of baptism, speaks of Christ as the priest who is perfectly clean, free from defilement, and who cleanses his people. The lampstand represents Christ as the light of the world. The bread of presence and the manna, like the sacrament of the Lord’s Supper, present Christ as the one who feeds his people. The altar of incense and Aaron’s rod represent Christ as the priest whose prayers for his people always

ascend to the Father's throne. The Most Holy Place was opened to us at the death of Christ, when the veil of the temple was torn in two. Through Christ, we enter boldly (Heb. 10:19-25). The ark, God's throne in Israel, represents Jesus as "God with us," Immanuel. The tablets of the law speak of Christ as God's eternal Word (Frame 27).

If Christ is prophetically and historically seen in tabernacle worship, how might that manifest itself in our worship? The following is an order of worship during the period of the tabernacle of David. Each movement reveals how the Word is an expression of their worship. It is this researcher's opinion that the ancient order of Davidic worship reveals some similarities with Robert Webber's Fourfold Pattern of Worship as outlined in The Renewal of Sunday Worship. This fourfold pattern consists of the Acts of Entrance, the Service of the Word, the Service of the Table, and the Acts of Dismissal.

The Acts of Entrance as seen in Davidic worship are,

*The Pilgrimage* - As the worshipers approached the sanctuary to prepare for worship they may have sung "Psalms of Ascent" (Psalms 120-134), until at last they stood in Jerusalem, "where the tribes go up to praise the name of the Lord" (Psalm 122:4).

*The Call to Worship* - The trumpet summoned the people for the festival. The lyres and harps of the sanctuary orchestra began to play as the choirs moved into place and took up their song (Psalm 81:1-3).

*The Procession* - Included the entire congregation. Worshipers searched for the ark prior to the procession (Psalm 132:6-7). This was a reenactment of the

time when it was first brought to Jerusalem. The cry went forth: "Arise, O Lord, and come to your resting place, you and the ark of your might" (Psalm 132:8; cf. Psalm 68:1; Num. 10:35). At this, the appointed Levites began carrying the ark back to the sanctuary. Their procession included dignitaries from the tribes of Israel, singers and instrumentalist and young women dancing and playing tambourines (Psalms 68:24-25; 149:3; 150:4).

*The Ascent* - As the procession mounted the sacred hill, the people proclaimed God as their "great King," with clapping and shouting (Psalm 47:1-5). In joyful psalms the choir celebrated his dominion over all peoples (Psalm 47:6-9).

*The Entrance* - As the ark reached the gates of the sacred area, a liturgy of entrance occurred, beginning with a hymn of praise (Psalm 24:1-2). The question went forth: "Who may ascend the hill of the Lord?" The answer came from the priests: "He who has cleans hands and a pure heart." An appeal was made so the ark, the symbol of the King of glory, could come in (Psalm 24:7). "Who is the King of glory?" and the answer, "The Lord Almighty, he is the King of glory" (Psalm 24:8-10). Then they continued to praise the King.

In the entire process of these Acts of Entrance their constant use of Scripture and all they did was to praise the King. These Acts of Entrance were a reenactment of what took place at the ark of the covenant which would later become the new covenant established in Christ Jesus who was sent to restore us to the image of the glory of God or the "King of glory" (note the introduction). In

addition, there is constant proclamation and response before they get to, “the Service of the Word,” especially in the entrance with the priest’s questions and the congregational responses. Their worship is an expression of the Word in the Acts of Entrance alone! It does not end there, however, it seems as if the Acts of Entrance prepare for the second pattern, the Service of the Word, which includes,

*Preparation for the Appearance of the Lord* - The festival reached its climax at the point when the Lord appeared in the midst of his people; (i.e. God coming in Christ) “From Zion), in perfect beauty, God shines forth” (Psalm 50:2). Perhaps through liturgical recitation of the covenant commandments (Exodus 20:1-17), announcements of the Lord’s coming (Psalm 150:6) or the proclamation of his victories (Psalms 46; 48). One prophetic voice may have come forth, reminding the worshipers of the seriousness with which the Lord regarded their covenant vows (Psalm 51:16).

This is the sermon, even though there was expression of the Word prior to this point in their worship. The Service of the Word served as a reminder that they were “a chosen race, a royal priesthood, a holy nation, God’s own people, in order that they may proclaim the mighty acts of him who called them out of darkness into his marvelous light” (I Peter 2:9). What a wonderful model to follow when thinking through our contemporary Christian worship as an expression of the Word.



Next there was opportunity to respond to the Word in their Service of the Table.<sup>4</sup> In Davidic worship it came in the form of a renewal of the covenant.

At the proper moment, another prophetic voice spoke out inviting the people to respond with the recitation of the covenant laws: "I am the Lord your God, who brought you up out of Egypt. Open wide your mouth and I will fill it" (Psalm 81:10).

Here we can connect similar response in our own worship when celebrating the table of our Lord. The recitation of the covenant laws in the Davidic worship of the Tabernacle is similar to our recitation of the creeds and the communion liturgy. It also serves as a reminder of Christ who delivered us from our sin just as God delivered his people from Egyptian slavery.

One cannot help but wonder about the words from Scripture, "Open wide your mouth and I will fill it" (Psalm 81:10). Does this have implications for our celebration of the body and blood of Christ? We are filled with his presence, changed by his grace, and the covenant we have made with him has been renewed in communion.

Finally, in the Acts of Dismissal the people were sent forth lifting their hands in an oath to God. The congregation reaffirmed the covenant with the words they had memorized and taught their children from Deuteronomy 6:6-7, "Keep these words that I am commanding you today in your heart. Recite them to your children

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<sup>4</sup> Obviously there was no remembrance of Christ in Communion nor any sacrifice made. The Mosaic sanctuary with its sacrifices remained at Gibeon. There was, however, an opportunity to renew covenant which is certainly present in our celebration of the Eucharist.

and talk about them when you are home and when you are away, when you lie down, and when you rise.” This parallels our benediction, our sending forth that takes place in the acts of dismissal (the descriptive of temple worship movements come from Robert Webber’s, The Biblical Foundations of Christian Worship 123-124).

The historical tabernacle worship with all its sacrifice was preparatory to God’s ultimate sacrifice of his Son, Jesus Christ. Worship is about his coming, living, dying, and rising again. Every movement of the worship service is about and ought to be designed around him. Robert Webber puts it this way; “The structure of our worship unfolds from a Christ-centered worship.” (Webber, personal interview)

The tabernacle, God’s temporary dwelling while his people wandered in the wilderness, was replaced with Solomon’s temple, a more permanent dwelling-place for God in the Holy City of Jerusalem. “Like the tabernacle, the temple was to represent God’s rule over Israel and to be a reminder of his special presence among them, to bless them and make them a source of blessing to the nations” (D. Peterson 42).

“Thus, the tabernacle and the temple became the visible and tangible signs of Israel’s relationship with God” (Webber, Complete Library 129).

Yet what does that have to do with us as New Testament Christians? What is it about our worship in the twenty-first century that resembles that of the first

century church? The Apostle Luke answers that question regarding the early church in Acts 5:42, "Every day in the temple and at home they did not cease teaching and preaching Jesus as the Christ." Our worship, as theirs, should always be an expression of *the Word* – the gospel of Christ – and, *The Word* – the person of Christ. Bear in mind that long after Paul wrote his first letter to the Corinthians and until the destruction of the temple (A.D. 70), Christian Jews continued to worship in the temple and at the synagogue in addition to their house churches.

Jesus grew up in a synagogue environment and later read and taught in the synagogue. Perhaps the worship of the synagogue comes closest to a worship service that is designed as an expression of the Word. "At the very center of synagogue worship was the reading and explaining and studying of how God acted in the past. The Word shaped their worship" (Webber, Worship is a Verb 92). Usually the sermon was a short homily; the readings and prayers served as the only other two movements in synagogue worship. Though the homily did not dominate their worship as it sometimes does ours, it represented a distinctive aspect of the synagogue service as compared with worship in the temple. Perhaps balance is needed between the two that will aid in planning a worship service centered in Christ as an expression of the Word.

### **Preaching: A Biblical/Theological Perspective**

Preaching about this Christ must be at the heart of our theology of worship. In the Old Testament, *the Word* of the Lord is central to a genuine encounter with God. In the New Testament, the most significant fact about worship is that its focus is on Jesus, *The Word*. "Let us, then, be utterly clear on this point, that the purpose of all our preaching of *the Word* is that men and women should be meeting God in Christ. This is why preaching is itself an integral part of worship," (Stewart 4). In other words, the aim of exposition (preaching), is encounter, (worship). "When we preach, we remember Jesus Christ within our acts of worship. We recall him even as we glorify God for his life and death and resurrection" (Buttrick, Preaching Jesus 82). Preaching should always point to the person of Christ through whom we glorify God in worship.

#### Preaching Christ and Him Crucified

Ever since the Christian faith came into speech, it has been both a message about Jesus Christ – who he is, and what he has done – and a message *from* Jesus Christ, a continuation of his preaching. David Buttrick in his book, Homiletic, affirms this thinking in his theology of preaching. First, our preaching is commissioned by the resurrection and is a continuation of the preaching of Jesus Christ. In this way preaching is synonymous with the whole worship experience in that both celebrate and bear witness of what God has done for us in Christ. Second, in our preaching Christ continues to speak to the church and through the church to the world. "In this respect, preaching is grace: I speak, yet, not I; Christ

speaks through me" (Buttrick 451). Closely tied to the purpose of preaching is the purpose God had in sending his Son Jesus Christ, namely the reconciliation of the world.

Next, preaching evokes response, response to preaching is response to Christ, and results in repentance and faith. Notice how this resembles our understanding of worship as proclamation and response discussed in the previous section.

Finally, as part of Buttrick's theology of preaching, is the Word of God in how it participates in God's purpose. It is initiated by Christ, and is supported by the Spirit with community in the world. The same idea is stated by Jesus in his preaching in the synagogue on the Sabbath.

And he went to the synagogue, as his custom was, on the Sabbath day. And he stood up to read; and there was given to him the book of the prophet Isaiah. He opened the book and found the place where it was written, "The Spirit of the Lord is upon me, because he has anointed me to preach good news to the poor. He has sent me to proclaim release to the captives and recovery of sight to the blind, to set at liberty those who are oppressed, to proclaim the acceptable year of the Lord." And he closed the book and gave it back to the attendant, and sat down; and the eyes of all in the synagogue were fixed on him. And he began to say to them, "Today this scripture has been fulfilled in your hearing." (Luke 4:16b-21)

Although this text from Luke's gospel does not take us from the beginning to the point of the preaching in this synagogue worship service, it serves as a useful starting point when studying the role of preaching in corporate worship. According to Yngve Brilioth in his book A Brief History of Preaching, this biblical text draws a connection between the historical Judeo proclamation of Jesus in the

synagogue and the Christian sermon of the Church today. The same author went on to say that the relation of the sermon in the synagogue to today's Christian preaching "were *parts* of the service, together with liturgical sentences, prayers, and benedictions" (4-5). The sermon did not stand alone in synagogue worship, it was placed in the context of the liturgical elements of the service. "The sermon was an accepted, traditional, and prescribed part of this service, even though it was not obligatory" (8).

It is, however, necessary for us to give our attention to the sermon in its specific uniqueness, as a form of address which has not only developed *within the worship life of the church*, but developed such a fixed form in this context that it can be differentiated from other rhetorical types. This unique rhetorical character, recognizable in this usual pattern, has been created within the context of the service by the special needs of the worshipping congregation and by the liturgical environment in which it has been placed. We must, therefore acknowledge the decisive significance of the liturgical principle in the development of preaching.  
(Keir 12)

#### The Sermon as the Definer of Worship

The sermon's natural habitat from synagogue to church is in the corporate worship experience. "It is in the context of the Church's common worship that preaching normally takes place, and that preaching affects and is affected by its context of praise and prayer" (Keir 32). In other words, the sermon does not serve as the center of the worship service nor as an attachment to the preliminaries. The sermon occupies a significant place in the whole worship experience and works together with the other elements of the service. That is why it is critical that

preaching be Christ-centered throughout our worship. We would not want anything or anyone else to be the motivation for our worship.

The Church of the Nazarene has always had a sermon centered tradition, but I believe its place in the worship service has been elevated to the point that much of what happens before and after it are not viewed with the same significance, nor prepared with the same passion as the sermon. In addition, both our liturgy in worship and the preaching of the Word have been treated separately without the understanding that they are inseparable entities and exist to serve each other. The historical four-fold pattern of worship will aid us in bringing these back together.

While the centrality of the sermon in worship is a sacred trust and a significant part of our worship, its definition must be more clearly understood.

What do we mean by the centrality of the sermon in worship? We mean

that the sermon, properly conceived and effectually preached, is the point of focus which gives true depth and shading and meaning to the rest of the picture, so that nothing in the service - not the subtlest phrasing of a prayer or the slightest tremor of a praise - is lost or undervalued. The sermon is to the Christian order of worship what the matter of perspective is to drawing and painting. It is the place where the hearer, like the viewer in art, discovers their most intimate personal relationship to the whole, where they discover their stance, where they find themselves most engaged, most in tension, with what is happening. From there, both backward and forward - back to the Call to Worship or the opening hymn and forward to the Benediction - everything unfolds and assumes its proper meaning. (Killenger 38)

This means that worship planning cannot be done appropriately apart from the sermon. It is not enough for the preacher to give the sermon text to the

minister of music and have him or her pick songs that seem appropriate to that text. This practice is dangerous and reveals lack of discipline in worship preparation. The sermon text alone does not drive the worship experience. The music, prayers, praise, readings, sacraments, preaching, and the benediction drive worship and define who we are as a church. Preaching happens best in the context of corporate worship.

### The Sermon in the Context of Worship

In Roy Pearson's book, The Preacher: His Purpose and Practice, states,

At its best the sermon is not only surrounded by worship; it is also one of the acts of worship. And they who do not worship while they preach have denied themselves both most of the reason for preaching and most of the power. The ties between the service and the sermon are not of adoption but of blood. The sermon does not merely tolerate the service: Preaching can no more exist without worship than the diver without air. (Pearson 41)

We cannot expect the sermon to survive on its own, especially when God has gifted us with the corporate worship experience and gifted his servants to participate in worship. "There is no substitute for preaching in worship. It provides the proclamatory thrust without which the church is never formed and worship is never made possible" (Killinger 51).

It is bold to suggest that worship apart from preaching is not worship at all. However, the Church of the Nazarene traditionally relies heavily on the sermon to carry the weight of the worship service and in some instances the sermon is the service. Often the church has a tendency to attribute the successful growth of congregations to a strong preacher who is a capable worship leader. If such a



pastor leaves a congregation without the installation of an equally effective preacher, the growth of the church community tends to plateau or decline.

Most of this can be attributed to a church identity that is wrapped up in its pastor, making us a pastor/preacher-centered church instead of a Christ-centered congregation. That is not to say that we do not believe in Christ, nor does it suggest that Christ is not at the center of our being as a Church. What it does suggest however, is that we need to re-examine the role of the sermon and the significance of the person who is delivering it.

While we may be proud of our sermon centered tradition we need a new understanding of its definition. The sermon, the life of the congregation, is to be wrapped up in our worship context of which Jesus Christ is the center. Perhaps the following story will clarify what I mean.

By the time this dissertation is completed I will have served the Christ Community Church of the Nazarene as their founding pastor for eight years. When I was asked to start this new church in a suburb of Kansas City I had already decided that wherever I served the identity of my congregation would not rest on me and my preaching ministry, but on "preaching Christ and him crucified" (I Corinthians 1:23). I had seen this modeled in the context of worship in our supporting congregation where I served on staff during the previous four years and found it to be helpful.

It is my hope and prayer that God will permit me to serve as pastor of Christ Community for a long time. However, if he does not, I do not want the church to decline as a result of my exit. I do not want this church to become another statistic. I have done all in my power and by God's grace to develop a community of faith whose understanding is that we are servants of Jesus Christ primarily committed to the worship of God.

Under this purpose we have enjoyed a measure of success. As of this writing we have gone from 22 in our first worship service in July, 1992 to an average attendance of over 300 seven years later. We are self-supporting without need for district funds. We have just moved into the first addition of our building and are learning what it means to be a Christ-centered worshipping congregation and God is honoring our efforts.

At the end of my fourth year I was afforded the opportunity to take a year long educational sabbatical to pursue further studies of which this writing is a part. My leaving generated concern, particularly in people outside the church. The comments were in keeping with the denominational concerns I mentioned earlier. "What is the church going to do?" "How will they survive without you?" "Boy, I sure hope nobody leaves as a result of your leaving." "Who's going to preach in your absence?" "I pray that the attendance stays up."

At the time of this writing I have been home for three years and am pleased to report that no one left the church as a result of my sabbatical, giving for the year

increased, several new ministries were developed, and new small groups started. Some have said that this testifies to my leadership, but I know better. While I consider myself to be an average preacher and capable worship leader, the life of the congregation is wrapped up in a Christ-centered worship, not in me. The sermon does not define who we are as much as it defines whose we are. We belong to Christ, making my absence of little significance. Our reason for being is to glorify God and we are doing this through worship that is holistic and centered in Christ Jesus. It is truly worship as an expression of *the Word*. I attribute the health of the congregation to all of this. Fred Craddock states in his historic book,

Preaching,

The liturgical setting is vital for the health of preaching. Apart from the movement of worship, sermons can fall victim to assorted illnesses. Some turn in upon themselves in emotional indulgence; others rush off on a mind trip, touring a new topic of interest; and others just stand and scream, filling the air with ought, must, and should in endless scolding. Apart from worship, the preacher's sermons can also become arrogant and boastful, as if to say, "These people came to see and hear me." But a well-conceived and well-ordered service of worship expects more from a sermon, and usually gets it. (42)

If preaching is developed apart from the context of worship then the health of the congregation is in jeopardy because they do not see themselves as primarily a worshipping community. They are in danger of identifying their existence based on the ability of the preacher.

Congregations that celebrate the church's liturgy well are rarely inclined to report that they have a "a great preacher." However gifted the person may be, they are more likely to say that they have a great experience of worship from one Sunday to the next, of which the homily is a part. (Lischer, 313)

Again, the chief end of humanity, our reason for existence, is to glorify God and enjoy him forever. The primary way we do that is through a Christ-centered worship of which preaching is one part.

It is plain that Jesus Christ has been a central figure in the Church's worship ever since the earliest days of Christianity. "Jesus Christ was the *content* of the primitive Church's preaching: the Proclaimer had, in Bultmann's celebrated phrase, become the Proclaimed" (Wainwright 46). When believers gathered for worship they assembled "in *his* name" and he was there "in the midst" of them (Matthew 18:20). Why would it be any different in worship today?

Word and worship belong indissolubly to each other. All worship is an intelligent and loving response to the revelation of God, because it is the adoration of his Name. Therefore acceptable worship is impossible without preaching. For preaching is making known the name of the Lord, and worship is praising the Name of the Lord made known. Far from being an alien intrusion into worship, the reading and preaching of the word are actually indispensable to it. The two cannot be divorced. Indeed, it is their unnatural divorce which accounts for the low level of so much contemporary worship. Our worship is poor because our knowledge of God is poor, and our knowledge of God is poor because our preaching is poor. But when the Word of God is expounded in its fullness, and the congregation begin to glimpse the glory of the living God, they bow down in solemn awe and joyful wonder before his throne. It is preaching which accomplishes this, the proclamation of the Word of God in the power of the Spirit of God. That is why preaching is unique and irreplaceable, dare I say, even sacramental. (Nathan 82-83)

"When preachers speak, they *image* the reality of Jesus Christ for congregations.

Therefore, preaching not only tells us about Jesus Christ but brings the presence

of Christ to Christian communities,” (Buttrick, Preaching Jesus 81), as do the sacraments of baptism and Holy Communion.

### **Preaching as a Sacramental Act of Worship**

“Priority is to be given to the Word, written and preached. The Word can exist in completeness without the sacraments but the sacraments cannot exist in any meaningful way without the Word” (Bible Encyclopedia 193).

This certainly makes a point about the Word and sacraments being separate entities in worship and supports worship as a matter of proclamation and response. Obviously the preached Word is the proclamation and the enacted Word, Communion is the response. Another way of stating this is worship in Word and deed; Word having to do with both the written Word or the gospel, and the living Word or the person of Christ. The definition of deed relates to our actions or the work we perform, revealing an interesting connection to our liturgy, the work of the people of God in worship.

Biblically there seems to be some relationship between Word and deed and a Christ-centered worship. In three instances in the New Testament Word and deed occur in connection with the person of Jesus Christ.

The first is in the account of the walk to Emmaus. The Lord, risen from the dead, encountered two strangers who were discussing the events that had taken place in Jerusalem during the previous weekend. Jesus approached them and said, “What are you discussing with each other while you walk along” (Luke

24:17)? They responded, "Are you the only stranger in Jerusalem who does not know the things that have taken place there in these days"(v.18)? He asked them, "What things?" They replied, "The things about Jesus of Nazareth, who was a prophet mighty in *word and deed* before God and all the people" (v.19).

If the person of Christ is referred to in Scripture as a prophet who is mighty in word and deed, then our worship of this Christ ought to be a matter of Word and deed, proclamation (preaching) and response (sacraments). The idea of Word and deed are evident in a Christ-centered worship service.

The second passage relates to the Apostle Paul's ministry to the Gentiles. He refers specifically to the ability that Christ gave him to lead the Gentiles to faith in Jesus Christ. The key is that Paul's ministry replicated that of Christ Jesus referred to in the previous passage. Paul's witness to the Gentiles came through what Christ had accomplished in him both through Word and deed. "For I will not venture to *speak* of anything except what Christ has accomplished through me to win obedience from the Gentiles, *by word and deed*" (Romans 15:18). Could it be said that we are won to Christ by the Word, the gospel of Christ, and deed, the work he did in his life, death, and resurrection?

Perhaps the last reference would be the most applicable when it comes to the Eucharist. Eucharist means to give thanks. It is the great thanksgiving where we remember the gift of God's Son to us who we celebrate not just at the table but in all of our worship. In this passage we are called to do that. "And whatever you

do, *in word or deed*, do everything in the name of the Lord Jesus, *giving thanks* to God the Father for him" (Colossians 2:17).

How can preaching be seen not just as an addendum to the sacraments in worship, but as a sacramental act of worship itself? If a sacrament is a means of grace, how is it that that means is limited to our response and not heard in the proclamation? John Wesley insists that "the Lord's Supper was ordained by God, to be a means of conveying to people either preventing, justifying, or sanctifying grace, according to their several necessities" (Wesley's Works 1:280). "Thus, the Lord's Supper is a means of preventing grace to restrain them from sin, of justifying grace to show their sins forgiven, and of sanctifying grace to renew their souls in the image of God" (Webber, Complete Library 241). Does not preaching lend itself to the same things?

This may seem to be challenging hundreds of years of church history but, Preaching and the sacraments, Word and deed; proclamation and response, were not always seen as separate entities in Christian worship.

In the pre-Constantinian period there was a unity of word and sacrament. In the writings of the early church it is difficult to differentiate between word and sacrament. Sacrament had not yet been defined. This unitive understanding of the Word of God comes from the Hebrew understanding of *dabar* (word), which means not simply speech as the English language understands speech but a deed, a happening, an event. When God spoke at creation, creation took place. The word itself is active, achieving that for which God intends. (Isaiah 55:10-11) (Lischer 422)

In the New Testament, Jesus' word and work appear together. For example, in the story of the healing of the paralytic (Matthew 9:2-8), the words

“stand up, take your bed and go to your home” must be seen in the context of Jesus’ preceding words. Jesus’ miracles are evidence of his words. This same principle can be seen throughout the early church in the book of Acts.

If we consider the post sixteenth-century definition of sacrament as “the outward and visible sign of inward and visible grace,” we observe that “the aural and the visible always stand together, with neither word nor sacrament of higher rank” (Lischer 422).

Points of agreement emerge between the Word and sacraments. Their author is the same. They are both a means of grace. Christ stands at the center of their meaning, thus their equal relationship in a Christ-centered worship. They both must be received in faith, and they are both instruments through which the Holy Spirit works in the hearts of people.

Although it is part of the Wesleyan tradition, the Church of the Nazarene does not always make it clear that the sacraments are signs and seals of the covenant of grace. They serve as symbols of salvation and promise it in Christ. Through these acts of worship God identifies us as his people and binds us to one another in Christ, creating a worshipping community centered in him.

These blessings are the same as those given in the reading and preaching of the word of God. As we have seen, the word also symbolizes the truth of the gospel and seals the promise by God’s guarantee. God himself, the Holy Spirit, come to us in and with the word to seal it to our hearts. That word also renews God’s covenant with us, identifying us as the people of God. Therefore, the Reformers often described the sacraments as “visible words.” What the word presents to our hearing, the sacraments present to



our eyes, and also to our other physical senses. The content is the same; the medium is different. (Frame 96)

Perhaps preaching as a sacramental act of worship could be viewed a bit differently. John Brokhoff, Lutheran pastor and professor, suggest that preaching is a sacrament. If it is defined in the same way as baptism and the Lord's Supper, you have a divine command, a divine promise, and an earthly element. (Brokhoff, course lecture)

Concerning the Lord's Supper, the earthly elements are the bread and wine, the divine command the words of our Lord when he said, "Do this in remembrance of me." The divine promise is that we experience a past event, the Christ-event; his life, death, and resurrection as well as a promise of his coming again as a present reality. "Preaching frequently occurs in conjunction with the Sacrament of the Lord's Supper. Not surprisingly, the Eucharist has the same temporal structure as does preaching -- past, future, and present-tense presence" (Buttrick, Preaching Jesus 84).

Concerning baptism, the divine command would be the great commission. "Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit" (Matthew 28:19). The divine promise in baptism is Acts 2:38, "Repent, and be baptized every one of you in the name of Jesus Christ so that your sins may be forgiven," coupled with the latter portion of the great commission, "And remember, I am with you always, to the end of the age" (v.20). The earthly element in this sacrament is obviously water.

What is it, however, that identifies preaching as a sacramental act of worship? What is the divine command, the divine promise, and the earthly element that makes preaching a sacrament? Unfortunately, Brokhoff did not offer any idea. It seems, however, that some biblical principles lie beyond those already suggested that support this thinking.

#### A Divine Command

The word “command” brings to mind my military career. Having served in the Air Force Reserves for over eighteen years I have received commands and am expected to carry them out. The issue is never my agreement with the command or my desire to carry it out! Commands are issued by a superior officer and not to be questioned.

One wonders if the same principle applies to the divine command in keeping the sacraments? In other words, if we refuse to carry out the practice of baptism and Holy Communion our refusal does not lessen its demand nor deny its existence. God has a divine intention in the celebration of the sacraments, which is that his presence would be made known through the gift of his Son, Jesus. This means of grace, the divine command to celebrate communion, restores us to the glory of God in Christ. Can preaching be viewed the same way?

The Apostle Paul says, “Preach the Word; be prepared in season and out of season” (II Timothy 4:2a). That is the divine command and if it is viewed in the context in which it was given, it will be discovered that it is a “senior minister” giving

a “command” to his younger subordinate. Paul is charging young Timothy with the task of preaching, perhaps even the task of preaching as a sacrament which represents the presence of God in Christ. Verse one of the same chapter sets the precedent for this, “In the *presence* of God and of Christ Jesus, who is to judge the living and the dead, and in view of his appearing and his kingdom, I solemnly urge you...” Paul challenges that this preaching be done in view of Christ’s appearing and his kingdom. Similar terminology is used in the Church of the Nazarene’s liturgy for communion; “Let us remember that it is the memorial of the death and passion of our Lord, also a token of His *coming again*” (Manual, para. 247).

Preaching carries with it the first part of the definition of a sacrament in that it has a divine command from God and is implemented in Jesus. As we will see, both of these are described in the next two segments defining what constitutes a sacrament. Second, preaching has a divine promise.

#### A Divine Promise

What is the promise of preaching that lends itself to being a sacrament? It comes from God and is proclaimed by the prophet Isaiah, “My word that goes out from my mouth: it will not return to me empty, but it shall accomplish that which I purpose, and succeed in the thing for which I sent it” (55:11). This promise was given in the context of the covenant that was established by God with Abraham. It saw its final consummation in the new covenant instituted in Christ Jesus, “the mediator of a new covenant, and to the sprinkled blood that speaks a better word

than the blood of Abel" (Hebrews 12:24). It is because of the blood of Christ, the Living Word, that we celebrate in communion, and in the spoken Word we preach. Both of these are sacramental acts of our worship. "Through him, then, let us continually offer a sacrifice of praise to God, that is, the fruit of our lips that confess his name" (Hebrews 13:15). Whose name? Jesus, name above all names, at whose name "every tongue should confess that He is Lord, to the glory of God the Father" (Philippians 2:11). It is the restoration of God's glory in us that we seek in our worship. It can happen when the sacrament of preaching is Christ-centered. After all, he is the one who came to preach. Jesus as preacher is the earthly element in this sacramental act of our worship.

### The Earthly Element

*The Spirit of the Lord is upon me, because he has anointed me to bring good news to the poor. He has sent me to proclaim release to the captives and recovery of sight to the blind, to let the oppressed go free, to proclaim the year of the Lord's favor. (Luke 4:18-19)*

"Today this scripture has been fulfilled in your hearing" (v.21).

The aim of exposition, or preaching, is encounter, worship. Restoration to the glory of God rests in worship that celebrates Christ.

For we do not proclaim ourselves; we proclaim Jesus Christ as Lord and ourselves as your slaves for Jesus sake. For it is the God who said, "Let light shine out of darkness," who has shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ. (II Corinthians 4:5-6)

Jesus Christ is the unchanging center of the life, work, and worship of the church. It is the thing that defines us, tests us, and judges us, as we seek to be faithful communicators of this gospel we serve. Therefore, if the story

changes when we communicate it in worship, then we are obligated -- in fact, commanded -- by our Lord to adjust our message in our worship until it faithfully communicates his message. (Webber, Renewal 209)

An adjustment is needed. This project has helped in aiding in the process as discussed in Chapter Three. The structure of the four-fold pattern of worship can aid the Church in expressing the Word in worship and can potentially be shared in common by all Nazarene congregations in the United States.

This study is influenced by the historical Fourfold Pattern of Worship as taught by Robert Webber. While each movement carries a different mood and serves a different purpose, each seeks a holistic worship experience and represents the life, death, and resurrection of Jesus. I call it Worship as *The Word in Motion*.<sup>5</sup>

### **Worship as the Word in Motion**

The fourfold pattern of worship upon which this project is built includes The Acts of Entrance, where the people enter into worship, plus the Service of the Word where God speaks through his Word. Next, at the Service of the Table we respond to the Word with thanksgiving and finally, in the Acts of Dismissal we are sent forth to love and serve the Lord. Let us examine them in more detail.

#### The Acts of Entrance

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<sup>5</sup> Robert Webber refers to this pattern as Worship as the Gospel in Motion. It is important to remember that this pattern serves as an example to help guide the study. This is not a matter of style; it is a matter of content and structure used in this context as a model.

Worship begins with assembling together. This act of worship prepares the church to enter into God's presence where God's acts of salvation will be remembered, proclaimed, and enacted. As a people who are entering in from a world lost and without Christ, the Acts of Entrance serve to form us into a worshipping community that seeks to glorify God in all things. The Acts of Entrance move us from being the "scattered community" to the "gathered community," preparing us to hear the Service of the Word. The Acts of Entrance include, but are not limited to, the following movements:

*The Prelude* - The word *prelude* derives from the Latin *praelludium* and means "to play beforehand." It is the key musical piece in the acts of entrance.

In Protestant worship the prelude refers to the music played before the formal worship begins. Although traditionally this music has been an arrangement on an organ, in many contemporary circles it has been replaced by gathering songs which are led by a praise band.

*The Gathering* - The gathering allows the people to take their seats and ready themselves for worship. It signals the congregation that their attention should begin moving from one another to the worship leaders. This movement is sometimes accompanied by gathering songs.

*The Entrance Song* - The purpose of the entrance song is to focus the mind, heart, and spirit of the worshipping community on the praise of Almighty God.

*The Procession* - This practice in most mainline and more contemporary worship traditions has been lost. However, the procession carries a powerful image to the congregation. It is an act of movement in worship by a group of people for the sake of all. It is perhaps the most meaningful movement in the Acts of Entrance because it symbolizes the congregation coming *out of* the world and *into* the presence of the living God.

*The Greeting* - This is simply a Christian exchange between the worship leader and the people. It serves as a means of welcoming the congregation to worship.

*The Call to Worship* - This act brings the worshipping community into being, suggesting that while we lived our lives in this lost and dying world our worship was private because we were not with each other in public worship. It is difficult, maybe impossible to be a worshipping community individually, when we are separate from each other. The call to worship is directed toward the people, an acclamation that calls us to focus our minds, hearts, and intentions on the worship of God.

*The Invocation (or Gathering Prayer)* - Now that we have been called to worship God, the prayer of invocation is an acknowledgment of God's presence among us recognizing the scriptural truth that says, "For where two or three come together in my name, there I am with them" (Matthew 18:20).

*The Act of Praise* - This movement recognizes God's transcendence and character which is usually expressed in songs of praise, readings from the psalmist, or

responsive readings between the worship leader and congregation, or even a mixture of all three.

After we recognize God's worth in our praise, we reflect on our unworthiness and seek his forgiveness through the next two movements, The Confession of Sin and The Words of Forgiveness.

The following acts aid us in understanding the Acts of Entrance in its various forms. The first is probably the most common in mainline traditions and if done with excellence can be the most moving experience of all the examples. This is what Robert Webber calls, the Traditional Liturgical example.

- Entrance Hymn with Procession
- Greeting
- Opening Prayer
- Act of Praise (Gloria in Excelsis Deo)
- Lord, Have Mercy
- The Collect of the Day

Second is a contemporary praise and worship example accomplished primarily through songs, choruses, and the worship leader's connecting commentary based on the tabernacle narrative discussed earlier in the chapter.

- Songs of Gathering and Entrance (outside the gates)
- Songs About Worship (outer court)
- Songs About God (inner court)
- Songs to God (Holy of Holies)

The last example combines the best of the first two. It is a convergence of the traditional and contemporary Acts of Entrance. It lends itself to a healthy



balance in worship using the historical recitation of Christ's Church in a way that relates to contemporary society.

Songs of Gathering  
Entrance Hymn with Procession  
Greeting and Opening Prayer  
Act of Praise  
Confession  
Opening Prayer

Now that we have participated in the Acts of Entrance through the various movements and viewed them from various perspectives, we are now prepared to hear the Service of the Word.

#### The Service of the Word

The Service of the Word has always held a central place in worship. In the beginning of Christian worship, the Service of the Word was a dialogue that involved the entire congregation. Today's worship renewal seeks to return the Word to the congregation so that the truth spoken remains in the heart and finds expression in the lifestyle. (Webber, Renewal 237)

The Service of the Word rehearses the story of God's redeeming actions in history and calls us to see God at work in our own history. The mood of the worship service shifts in the Service of the Word from a *doxological* note in the entrance to a more *instructive* mood in the Service of the Word. The emphasis in this pattern is on reading, hearing, listening, and responding to the Word of God. It is an on-going matter of proclamation by the preacher and response by the people. The Bible is not so much a book with a message, but a book with a voice. It speaks in worship. It is alive and re-tells the story of the One who gave his life for us.

A Traditional Liturgical Example of the Service of the Word would be...

O.T. reading  
Psalm  
Epistle reading  
Alleluia, hymn, or canticle  
Gospel reading  
Homily  
Creed  
Intercessory prayers  
Passing the peace

A Contemporary Example would be...

Scripture readings  
Sermon  
Responses of the people

- response to the reading
- response to the sermon
- prayers of the people
- passing the peace

However, if brought together we could have the best of both worlds.<sup>6</sup> For example...

Prayer for Understanding  
The Old Testament Lesson  
The Epistle Lesson  
Congregational Response  
The Gospel Lesson  
Congregational Response  
The Sermon

Whatever example a church chooses to use as their expression of this pattern of worship it should be stressed that all creative communication should be

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<sup>6</sup> See Appendix C for a convergence example for the Service of the Word

characterized by intentionality with integrity from the Word, and should avoid the character of entertainment. The only audience we have to please is God.

While I applaud many contemporary efforts that use drama to communicate the Service of the Word, the danger exists of it being entertainment and applauding the players rather than the One for whom they are playing. This is not to say that drama should not be used in worship nor that it does not have a place in the four-fold pattern. This is simply a caution as to how our society might respond. Why not also use a lay reader's group in addition to the drama? With some training and practice the oral interpretation of Scripture can be a powerful instrument in worship and ought to be taken seriously, especially since the Service of the Word has always been at the center of worship. Perhaps we have never understood its role.

Scripture holds the place of centrality in worship. Thus in the Entrance the people come into the presence of God and prepare to hear the Word of God. At the table the people respond to the Word in what the early church called the great thanksgiving (Eucharist). Thus the Word is to be seen as the central act of proclamation and the Eucharist is the great response of thanksgiving for the Word. (Webber, Renewal 239)

### The Service of the Table<sup>7</sup>

The Table is a drama of the meaning and mystery of human existence revealed in Christ. Consequently, Table worship should not be done haphazardly or in haste as something tacked on to the end of worship.

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<sup>7</sup> Many traditions do not celebrate a weekly communion. The offering would be another means of thanksgiving to the Service of the Word as an alternative to communion. The idea is one of response to what we have just heard from the reading and preaching of the Word. Perhaps a song of thanksgiving or consecration would also be appropriate at this point in the worship service.

Indeed, what is done at the Table is the supreme act of Christian worship, the act that makes Christian worship uniquely different from Hebrew worship and that of other religions of the world. (Webber, Renewal 255)

Some of the problems that we Protestants face at the Table is that historically we are strangers at the Table as revealed in “closed communion” practiced in some Protestant traditions. Theologically we fear the Table in terms of how the Lord’s presence is made manifest, i.e., real presence or spiritual presence. Sometimes the mystery of it all scares us. And practically, we do not know how to celebrate the Table.

It might be helpful if we understood the origins of the feast and the meaning behind them. The earliest experience of the Table of the Lord is the agape feast (Acts 2:42-47). This feast is the joyful celebration of the resurrection. A later description in I Corinthians 11:17-33 separates the Table of the Lord from the meal and shifts the emphasis to a sober remembrance of the death of our Lord. Current worship renewal seeks to restore the balance of remembering the death and celebrating the resurrection.

This pattern of our worship is significant in that it remembers the death of Christ in the Lord’s Supper and celebrates the resurrection in the breaking of the bread. At the Table we participate in Christ and are one with him in communion, and we give him thanks, (The Great Thanksgiving – Eucharist), because of what he has done for us as revealed in his Word.

We are brought from a dying world into the presence of a living Christ through the Acts of Entrance. We hear what he has to say to us and how that impacts our everyday life through the Service of the Word and are given the opportunity to respond with thanksgiving through our offerings or the Service of the Table. Then we take this good news to the world and are commissioned to do so through the Acts of Dismissal.

### The Acts of Dismissal

It is thought that because this pattern of worship is so brief that it does not hold as much significance as the other. However, "The Dismissal is an integral part of worship because it brings closure to the public act of worship and sends God's people forth into the world, where their private worship is expressed in relationships, in leisure, and in work" (Webber, Renewal 267). The purpose of the dismissal is always mission oriented.

Just as the entrance hymn symbolizes coming into the presence of God, so a dismissal hymn symbolizes going forth into the world to serve God. Therefore it is most appropriate to sing a sending forth hymn that touches on service, mission, or the Christian life. (Webber, Renewal 269)

The Acts of Dismissal retain the celebrative mood of communion and add to it a sense of being sent forth. Its movements include benediction, dismissal hymn, and words of dismissal.

We have just walked through a worship service that is holistic and seeks to accomplish that for which we have been created; to glorify God and enjoy him forever. Based on the premise that the Service of the Word is central in our

worship, then our worship; the primary means through which we bring glory to God, must always be an expression of *the Word*. Why can't we hold this theology in common?

### **A Theology of Worship: Worship as an Expression of *The Word***

This dissertation is based upon the premise that our whole reason for existence is to glorify God and enjoy him forever. As stated earlier, because of the sin of humanity we have fallen short of God's glory, making us incomplete without him. "For all have sinned and fallen short of the glory of God" (Romans 3:23). Our purpose in life has been thwarted because of sin. His purpose then is to do all he can to restore us to his image. To accomplish this he sent his Son, Christ Jesus, to pay the price for our sin through his sacrifice on the cross. "God so loved the world that He gave His only Son, so that everyone who believes in Him may not perish but may have eternal life" (John 3:16). "God proved His love for us in that while we were still sinners Christ died for us" (Romans 12:8).

Ultimately we are restored to the glory of God by becoming worshipers of God through the sacrifice of Jesus Christ on the cross. The glory of God, that which we have lost, is seen in the person of Jesus Christ. Thus, the salvation of humanity - mankind being restored to God's glory rests - in a worship that celebrates Jesus Christ.

Blessed be the God and Father of our Lord Jesus Christ, *who has blessed us in Christ* with every spiritual blessing in the heavenly places, *just as he chose us in Christ before the foundation of the world to be holy and blameless before Him in love*. He destined us for adoption as His children

*through Jesus Christ*, according to the good pleasure of His will, to the praise of His glorious grace that He freely bestowed on us in the Beloved. In Him we have redemption through His blood, the forgiveness of our sins, according to the riches of His grace that He lavished on us. With all wisdom and insight he has made known to us the mystery of His will, according to his good pleasure that He *set forth in Christ*, as a plan for the fullness of time, to gather up all things in Him, things in heaven and things on earth. *In Christ* we have also obtained an inheritance, having been destined according to the purpose of Him who accomplishes all things according to His counsel and will, so that we, who were the first to set our hope on Christ, *might live for the praise of His glory*. In Him you also, when you had heard *the Word of truth, the gospel of your salvation*, and had believed in Him, were marked with the seal of the promised Holy Spirit; this is the pledge of our inheritance toward redemption as God's own people, *to the praise of His glory*. (Ephesians 1:3-14)

Worship with all of its movement is an expression of *The Word*, the person of Christ as well as *the Word*, the gospel of Christ. Our worship is about his life, death, and resurrection and our proclamation of and response to these events. Every Sabbath we confess in our worship with the Church around the world that, "Christ is Alive! Christ has Died! Christ is Risen! Christ is Coming Again! Amen!"

## CHAPTER 3

### Design of the Study

#### Introduction

For we do not proclaim ourselves; we proclaim Jesus Christ as Lord and ourselves as your servants for Jesus sake. For it is the God who said, "Let light shine out of darkness," who has shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ. (II Corinthians 4:5-6)

The glory of God has been revealed in us through the person of Jesus Christ.

We proclaim Christ and him crucified. In other words, we are restored to the glory of God by becoming worshipers of God through the sacrifice of Jesus Christ on the cross. Thus our worship is to be about Christ and centered in Christ.

Jesus Christ is the unchanging center of the life, work, and worship of the church. It is the thing that defines us, tests us, and judges us, as we seek to be faithful preachers of this gospel we serve. Therefore, if the story changes when we preach it in worship, then we are obligated - in fact, commanded -- by our Lord to adjust our message in our worship until it faithfully communicates his message. (Webber, Renewal 209)

Worship ought to be a faithful expression of *the Word*, the gospel of Christ and *The Word*, the person of Christ. The purpose of this project is to endeavor to put this principle into practice via the historical Four-Fold Pattern in a six-week worship service series at the Overland Park Church of the Nazarene in suburban Kansas City. The desire is that this pattern can be held in common across the denomination of the Church of the Nazarene in this country.



### **Restating the Problem**

Historically, the Church of the Nazarene has prided itself in its sermon-centered tradition and rightfully so. This speaks highly of a desire to hold Scripture as central to worship. This in itself is not a problem, but when the sermon becomes the central focus of our corporate worship while viewing every other movement as preliminary to the preached Word then a problem appears.

Worship is not merely preliminary to preaching and preaching is not adjunct to worship. These two movements should never be treated as separate entities in what may be the highest priority of the church, worship; the work of the people of God in response to God's work among his people. What God has joined together, worship and the Word, let no one separate.

This separation between preaching and worship is not God's best intention for his church. For the Church of the Nazarene to be a unified body in Christ and reap the full potential of his atoning sacrifice, we must see that the characteristics of Christ-centered preaching and Christ-centered worship are synonymous. Notice how the following researcher designed ten characteristics of Christ-centered preaching and Christ-centered worship are virtually identical, with the exception of a slight variation in the last two.

#### **Christ-Centered Preaching**

1. Is centered in *the Word*- meaning the gospel of Christ.
2. Is centered in *The Word*-meaning the person of Christ.
3. Leads us into the presence of and reconciliation with God.
4. Re-presents the life, death, and resurrection of Jesus and his victory over the powers of evil, this is what makes us uniquely Christian.
5. Is a means through which we bring glory to God.
6. Is a matter of proclamation and response.

7. Celebrates the divine action of God that he has come to us in Jesus Christ.
8. Is a means of grace.
9. Is an exposition of the Word.
10. Is developed within the life of the congregation.

### **Christ-Centered Worship**

1. Is centered in *the Word*- meaning the gospel of Christ.
2. Is centered in *The Word*-meaning the person of Christ.
3. Leads us into the presence of and reconciliation with God.
4. Re-presents the life, death, and resurrection of Jesus and His victory over the powers of evil, this is what makes us uniquely Christian.
5. Is a means through which we bring glory to God.
6. Is a matter of proclamation and response.
7. Celebrates the divine action of God that he has come to us in Jesus Christ.
8. Is a means of grace.
9. Is an encounter with God.
10. Is expressed through the life of the congregation.

The question is how do we “marry” the two to create a worship experience that is holistic and centered in Christ Jesus? This is the purpose of the study.

### **The Purpose Statement**

The purpose of this research was to evaluate the historical four-fold pattern of worship as a common ground for Christ-centered worship in the Church of the Nazarene.

While styles of worship may vary, a common theology of worship can be shared by all. No matter what the particular style of worship is, our theology of worship should always be an expression of *the Word* which is best expressed in the four-fold pattern of worship. It should always be centered in Christ and a proclamation about Christ, or how could it be considered Christian worship?

“Christ must be inescapably prominent and pervasive in every occasion of Christian worship” (Worship in Spirit and Truth 29).

### **Research Questions**

#### Research Question 1

How important is the four-fold pattern of worship to the subject prior to the six-week worship series?

This question determines the extent the congregants experience the six-week worship service series as both Christ-centered preaching and Christ-centered worship as measured by the pre-test? And does this reveal their to extent they do understand worship as a holistic experience?

#### Research Question 2

How important is the four-fold pattern to the subject following the six-week worship service?

This question will help determine if there was any change to the congregants experience of the worship service as both Christ-centered preaching and Christ-centered worship as measured by the post-test? How do their understandings differ (Table 4-2)?

#### Research Question 3

What demographic data may explain the result? Did the participant's age or years of experience in worship in the Church of the Nazarene play a part in the congregants perception of the six-week worship service series (Table 4-1)?

#### Research Question 4

Are the results enough to substantiate a common ground for Christ-centered worship using the four-fold pattern of worship for the Church of the Nazarene as a whole?

Potential intervening variables for this study include: gender, age, education and the number of years an individual has been a part of the Church of the Nazarene. Adjustments have been made for these variables by their placement on the pre and post-study questionnaire.

#### **Population and Sample**

The experimental group will be the Overland Park Church of the Nazarene located in a suburban city of Kansas City. The control group will be all Overland Park Church Sunday evening worship attenders (18 years and older) who are in attendance in at least four of the six worship services. This need for consistent attendance was communicated verbally each week and worship attenders were asked to record their presence on the post-test following the last worship service of the project. However, the opportunity to fill out the post-test after the fourth week was afforded to any persons who knew they would not be in attendance at the sixth service at the close of the series. Those who fell into this category received the post-test in the mail with a self addressed stamped envelope and were asked to return it no later than the closing date of the worship service series.

The Overland Park Church of the Nazarene began in suburban Kansas City in 1966 under the leadership of two denominational leaders who saw the need and sensed the urgency to start a new congregation in the rapidly growing and rather affluent suburb of Overland Park, KS. The church has had 6 different Senior Pastors in its 34-year history and has historically had a large contingency of denominational leaders as worshippers in their congregation.

Overland Park Church began with two remarkable characteristics. First, most of its adult charter membership already held a fairly established place in the social structure of suburbia and in their professions. They were respected for their Christian convictions in both arenas. Second, the congregation had unusually strong and deep roots in the Holiness Movement in general and in the Church of the Nazarene in particular.

The Overland Park Church presently averages 225 in Sunday morning worship, a far cry from its healthier days of nearly 500 in worship attendance. The congregation is made up of young professional people who are starting families or steeped in their careers, which range from auto mechanic to college professor. It is a rather well educated community of people with a significant college and graduate school constituency.

Under the leadership of their fourth pastor who held the longest tenure of 11 years, the church saw some of its most exciting days and began to seek and discover a better understanding of what it means to be a community of faith whose worship is centered in Christ. However, those days are but a memory in

some ways and their journey must start again. It is to this end that this study hopes to be of help to them.

How will we get there? What methods will we employ and what instrumentation will we use to become a church that shares a common ground when it comes to a worship pattern and whose understanding of worship is always an expression of the Word?

### **Methodology and Instrumentation**

The Nonequivalent (Pretest-Posttest) Control Group method was used to operationalize the variables in this study. The project is an evaluation study in the quasi - experimental mode which utilizes a pretest-posttest design with no comparison group. The worshippers from the Overland Park Church of the Nazarene who were in attendance for at least four of the six week series study will serve as the one test group. The pre-study questionnaire serves to provide a baseline understanding of the participant's knowledge of worship in the Church of the Nazarene.

The post-study questionnaire asks the same questions in exactly the same form as the pre-study questionnaire, but with several additional questions. These questions will aid in defining the participants reluctance or acceptance of the four-fold pattern worship as a Christ centered worship experience that can be held in common in the Church of the Nazarene.

We began devising the questionnaires based upon the historical, biblical, and theological research in Chapter 2, Review of Selected Literature. Careful

attention was given to Robert Webber's four-fold pattern of worship based on the belief that this pattern has proven to be the best approach in helping to create a worship service that is centered in Christ. The four-fold pattern is the Acts of Entrance which brings us from a dying world into the presence of a living Christ; The Service of the Word where we hear what God has to say to us and how that impacts our everyday life; The Service of the Table where we are given the opportunity to respond with thanksgiving through our offering or by participating in his offering, and The Acts of Dismissal where we are sent out to take this good news to a lost and dying world. Special attention was given to avoid questions of style of worship and focus more on the common principles that ought to guide our worship planning. This will attempt to get at the heart of a worship service that is both an expression of *the Word* - the gospel of Christ and *The Word* - the person of Christ that can hopefully be held in common by the denomination in this country.

Using this instrument we developed and put into practice a six-week worship service series, (Appendix C) which emphasized Christ Jesus as the center of our worship and served as an example of *worship as an expression of the Word*. This six-week series began with their Sunday evening worship service on February 6<sup>th</sup> and continued through each Sunday evening worship service until March 19<sup>th</sup>.

Each participant who completed the questionnaire was an adult church attendee eighteen years of age or older. The pre-test/post-test was designed

by the researcher with the specific context of the Church of the Nazarene and its history in mind.

The participants had to be in worship attendance the majority of the six weeks, (four or more), to be able to make a fair assessment of their experience.<sup>8</sup>

Once the six-week series was completed we administered a post-test on the same control group who participated in the pre-test. We hoped to see a significant change in the group's experience.

The results of the post-test were then weighed against the pre-test and coupled with their responses to the additional questions on the post-test. Their responses were used to determine whether this pattern of worship could be held in common by all Churches of the Nazarene in the United States.

### **Variables**

The independent variable is the six-week worship service series. This series certainly influences the outcome of the study, but is independent of the outcome itself. The dependent variable is how the control group experiences these worship services as an expression of the Word based on their response<sup>8</sup>

on the post-test. The review of this work by the dissertation committee provides the level of expertise to verify or challenge content validity.

### **Data Collection**

The researcher-designed questionnaire served as the primary source of data collection for the dependent variables. Both the pre/post-test were



identical in design with the exception of an additional nine questions that afforded each participant the opportunity to write their responses in detail to the four-fold pattern of worship. In addition, several post-test phone interviews were held with those who volunteered to provide even further detailed responses that the questionnaire may not have afforded them.

### **Confidentiality and Anonymity**

In this study as in most, the need for confidentiality is recognized as a necessity to provide anonymity to all participants involved. Confidentiality was clearly communicated both verbally and print on the questionnaire.

To provide this level of anonymity, each questionnaire instructed the participants in the creation of a personal code which they used when responding to both the pre/post-test. The participant's code started with the first initial of their last name followed by the last four digits of their social security number.<sup>9</sup>

Given the sensitivity to the subject of worship that occurs in the context of today's "worship wars," it was my desire to identify anything that would create unnecessary anxiety within the participants of the study. This was helpful in increasing the response rate; each person who matched the worship

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<sup>8</sup> In order to honor the direction of the Overland Park's pastor's sermons and to better communicate the holistic view of the worship service, there pastor served as the primary preacher for the series while I served as worship leader, (litergist), with the exception of the final service where I served as preacher.

<sup>9</sup> According to Stacie Minger's Doctoral Dissertation, May 1998 that used a similar study, this method of coding allows the researcher to track changes in the individual participants over the six-week series. The advantage of giving direction for the creation of a personal code is consistency in recording the same code each time.

attendance criteria of attending four of the six services, was included in the study.

### **Questionnaire Administration**

Announcements were printed in the Overland Park's church worship folder each week beginning three weeks before the start of the project. All persons eighteen years of age and older who claimed that church as their home were invited to participate.

Administering the pre-test involved detailed verbal instructions which were given prior to the beginning of our first worship service. These instructions were repeated before each worship service for the first three weeks in order to include all possible four-time attendees in the study. There were a total of 67 completed pre-test questionnaires.

Beginning the fourth week of the study, an announcement was made following the worship service that if any person knew they would not be in attendance on the final Sunday, they needed to inform the researcher following the service so they could make other arrangements to complete the post-test questionnaires. Post-tests were mailed to six participants and they were asked to send them back in a self-addressed stamped envelope no later than the date of the close of the study.

To encourage a stronger response rate, the researcher placed a reminder in the weekly worship folder as well as giving a strong verbal reminder at the dismissal of each worship service leading up to week six. There was a

church fellowship following the final service to express appreciation to all the participants.

### **Data Analysis**

The primary statistical procedures employed in analyzing the data gathered from both the pre/post-test questionnaires were analysis of the variances between the two, if any. In other words, were there any responses that differed from pre-test to post-test. The research department of the International Headquarters of the Church of the Nazarene was responsible for compiling the data and presenting it in its recorded form (Appendix E).

## **CHAPTER 4**

### **Findings of the Study**

The purpose of this research was to discover if the historical four-fold pattern of worship could be implemented as a common-ground for Christ-centered worship in the Church of the Nazarene. The project consisted of a six-week worship service series using the four-fold pattern of worship in the context of the Overland Park Church of the Nazarene in Overland Park, Kansas.

Four research questions have guided this study: How important was the four-fold pattern of worship to the subject prior to the study? How important was the four-fold pattern of worship to the subject following the six-week worship service series? What demographic data may explain the result? And are these results enough to substantiate the four-fold pattern of worship as a common ground for Christ-centered worship for the Church of the Nazarene as a whole?

### **Profile of Subjects**

The pre-test questionnaire was administered prior to the beginning of the first worship service to all adult Sunday evening worshippers, 18 years and older, who claim the Overland Park Church of the Nazarene as their church home. This questionnaire was given to any new persons who were in attendance up to the third week in the worship service series. The total population for the pre-test questionnaire was 67. Following the fourth week of the study, an opportunity was given to all participants who knew they would not

be able to be in attendance the last two weeks of the study to fill out a post-test questionnaire. Ten persons responded so the post-test was mailed to them. Of the total 67 pre-test participants, 35 (52.5%) responded and/or returned the post-test questionnaire. Of these 35 participants 18 were male and 17 were female. The ages of the participants ranged from 24-64, with an average age of 38 years. This is young compared to the median age in the Church of the Nazarene which was recently recorded in the U.S. by our International Headquarters as 53 years of age. The average educational level for the participants in the study was rather equally balanced between a High-School Diploma and Graduate Degree, however, the median educational level for those who have less than a four-year degree in the Church of the Nazarene in this country is 69 percent. The years of worship attendance in the Church of the Nazarene ranged from under 1 year to 21 years or more (Table 4.1).

### **Validity**

The questionnaire (Appendices A and C) used for this study was an instrument designed by the researcher with the assistance of the Congregational Reflection Group, whose members included two persons with Ph.D degrees. This instrument was developed in part from the research reported in Chapter 2, Precedents in Literature. The questionnaire was divided into four sections based on the four-fold pattern of worship, with a fifth section asking the participants to respond to the worship service as a whole.

**Years of Nazarene Worship Experience by Age Categories**  
Table 4.1

Years of Nazarene Experience	Age									
									Total	
	19-30		31-40		41-50		51 >			
	n	%	n	%	n	%	n	%	N	%
0-5	2	13.3	4	30.8	2	11.1	1	9.1	9	15.8
6-10	5	33.3	1	7.7	1	5.6	1	9.1	8	14.0
11-20	2	13.3	2	15.4	4	22.2	1	9.1	9	15.8
21 >	6	40.0	6	46.2	11	61.1	8	72.7	31	54.5
Total	15	100.0	13	100.0	18	100.0	11	100.0	57	100

They rated each questionnaire item on a five point scale that remained consistent in both the pre as well as the post-test; however, several more additional descriptive questions were included at the end of the post-test. These questions aided in better understanding the participants feelings about their experience as a whole (Appendix F).

### **Changes in Worship Experience**

The descriptive data or summary statistics provide a baseline reading of the participant's knowledge, feelings, and behavior with regard to the four-fold pattern of worship prior to the six-week worship service series and reflect any changes following the series. These statistics answer the first two research questions: How important is the four-fold pattern of worship to the subject prior to the study and how has that level of importance changed, if at all, following

the six-week worship service series? Statistically the t -Test was a matched paired test reflecting real change for the people who took both the pre and post-test. The data were treated at an interval verses ordinal level so the average score of each pattern could be computed. The mean score increased for every section of the four-fold pattern for those who took both pre and post-test, although not at a statistically significant level. The greatest degree of difference was in how the respondents viewed Leaving to Serve followed by Entering to Worship, Giving our Thanks, and Hearing the Word with The Service as a Whole falling in between the last two (Table 4.2).

Findings were examined to determine if the intervening variables of gender, age, or years in worship in the Church of the Nazarene would impact the outcomes. No significant differences were observed based upon these intervening variables.

#### Pre/Post-Test Percentage Comparison

Table 4.2

	<u>n</u>	<u>Pre-Test</u>		<u>Post-Test</u>		<u>t**</u>
		<u>M</u>	<u>SD</u>	<u>M</u>	<u>SD</u>	
Entering to Worship	31	30.42	2.94	30.84	3.36	-0.81
Hearing the Word	34	24.00	2.56	24.12	2.84	-0.24
Giving of Our Thanks	33	27.06	4.71	27.52	3.37	-0.56
Leaving to Serve	35	19.34	2.81	19.80	3.33	-1.07
Service as a Whole	34	22.21	1.59	22.41	2.46	-0.49

\*  $p < .05$ ; \*\*Paired t – Test.

Although the Paired t -Test scale did not show significant statistically observed changes in the participants worship experience, nevertheless the percent of participants who responded “Very Important” on each individual question in both pre and post-test reveal changes in how they viewed their four-fold worship pattern (Appendix E)

In order to better understand the findings reflected in table 4.2, subsequent chi-square percentage results were recorded by item per the very important category to further explore how the respondents viewed the movements in the four-fold pattern of worship from pre to posttest. While none of the changes on the four-fold pattern worship scales were statistically significant, nevertheless significant differences were observed by item within the scales.

#### Entering to Worship

Six of the nine items constituting the Entering to Worship scale showed statistically significant changes in the following order of magnitude (Appendix E): times of silence (18.7%); music that sets a mood (-10.1%); space set apart for worship (5.5%); greeting other worshippers (3.0%); prelude to help prepare us to worship (1.2%); and time for reflection in worship (0.7%). For example, 18.7 percent more people rated times of silence in worship as very important on the posttest as did people rate it on the pretest.



### Hearing the Word

Five of the seven items constituting the Hearing the Word scale showed statistically significant changes in the following order of magnitude (Appendix E): an appropriate response to the word (-14.7%); the Word communicated in various artistic forms (12.3%); hearing the Word in both the old and new testament (5.9%); biblically centered sermons (4.5%); and explanations of the Word in language I understand (-2.5%). For example, -14.7 percent less people rated an appropriate response to the Word as very important on the posttest as did people rate it on the pretest.

### Giving Our Thanks

Six of the eight items constituting the Giving our Thanks scale showed statistically significant changes in the following order of magnitude (Appendix E): taking communion (-19.9%); freedom to honor the Lord with physical expression (-15.4%); the altar as a place to respond (12.8%); reading an offertory scripture (12.2%); communion as a joyful experience (11.1%); and the altar where they can anticipate change (9.8%). For example, -19.9 percent less people rated taking communion as very important on the posttest as did people rate it on the pretest.

### Leaving to Serve

All six of the items constituting the Leaving to Serve scale showed statistically significant changes in the following order of magnitude (Appendix E): goal issued to them as they leave (11.4%); benediction that motivates

(-9.7%); a closing that motivates (9.2%); announcements prior to the benediction (6.7%); dismissal that inspires (3.6%); and a dismissal that sends them into the world (3.2%). For example, 11.4 percent more people rated having a goal issued to them as they leave worship as very important on the posttest as did people rate it on the pretest.

In addition to the four-fold pattern the Service as a Whole also reflected statistically significant changes in individual items.

### The Service as a Whole

Three of the six items constituting the Service as a Whole scale showed statistically significant changes in the following order of magnitude (Appendix E): a total worship experience (10.3%); God's Word as the authority (9.5%); and frequent use of the Word (-0.4%). For example, 10.3 percent more people rated a total worship experience that shapes their lives as very important on the posttest as did people rate it on the pretest.

### **Anecdotal Observations**

In addition to the numerical responses on the questionnaire the researcher received solicited feedback in questions 37- 43 on the post-test (Appendix F). Seventeen of the 35 pre/post-test participants responded to these questions? The respondents revealed a general acceptance of the pattern with some stipulation in regards to its implementation. For example, over 64 percent of the respondents believed that this pattern could be useful for

the denomination. There were a few of them, however, who specified that it would have to be the decision of the local church and its pastoral leadership.

As anticipated music style was still at the heart of what engaged the participants or distracted them. Unfamiliarity with some of the music and music leaders was an on-going issue in their assessment of their worship experience. Although substance of worship is at the heart of this pattern, over 41 percent of those who responded to these descriptive questions were having difficulty getting beyond style.

The centrality of the Word in worship was notably affirmed by over 41 percent of the pre/post-test participants. While this solicited feedback proved to be helpful in the study, several notable unsolicited verbal comments and e-mails that revealed some respondent's reactions to the four-fold pattern of worship were also helpful.

Following one of the worship services one participant said, *"I didn't like that the only person I knew on the platform leading our worship was my pastor. I don't know any of the other lead worshipers. That kept me from worshipping today."* Obviously familiarity with lead worshipers plays a meaningful role in enabling this person to engage in worship.

Another participant in the study asked about what cultural considerations played a part in the project if at all? She said, *"I was part of a Nazarene congregation that was predominantly Hispanic and many of them came from Catholic backgrounds and would be offended by some of your 'catholic' liturgy."*

More than one person remarked concerning the volume level of the music. In fact, one participant told the researcher as he left the service, *"I can't worship when the music is so loud it gives me a headache, but at least I'm here and that has to count for something."* That person also left during The Acts of Entrance in another service and did not come back for the rest of the series.

One positive comment made by several people was in regard to the final worship service of the series, namely regarding the sermon. Admittedly there did seem to be a unique sense of the presence of the Holy Spirit as compared to the other services, not to mention that it was the only worship service of the series in which the researcher served as the preacher. All the other sermons in the series were done by the host church pastor.

These anecdotal comments serve as a reminder, that standing behind the statistics presented in this chapter are a wide variety of responses to the four-fold pattern of worship presented in conjunction with this project. Stacy Minger in her dissertation project that used a similar method of measurement described it best, "this range of comments paints the landscape against which the statistical analysis is presented."

### **Summary**

How important is four-fold pattern of worship to the subjects and are these results enough to substantiate the four-fold pattern of worship as a common ground for Christ-centered worship for the Church of the Nazarene as a whole? Changes were observed on all four movements of this worship

pattern as well as the worship service as a whole for all self-selected subjects.

In addition several significant changes also occurred on a number of individual items. Their findings will be discussed in Chapter 5 and conclusion will be drawn as to helpfulness of this worship pattern for the entire denomination.

## **CHAPTER 5**

### **Discussion of the Study**

The origin of this research project can be traced to a genuine heart felt concern for a common ground for Christ-Centered Worship as an Expression of the Word for the whole Church of the Nazarene in this country.

Worship ought to be a faithful expression of the Word, the gospel of Christ, and The Word, the person of Christ. If we are restored to the glory of God by becoming worshippers of God through the death, resurrection and exaltation of Jesus Christ, then the salvation of humanity happens primarily in a worship service that celebrates Christ. This is consistent with David Peterson's statement. "The sacrifice of Christ is foundational to a Christian theology of worship" (23). The purpose of this project was to endeavor to put this principle into practice via the historical Four-Fold Pattern of worship in a congregation in the Church of the Nazarene.

This study began with a conviction that the historic four-fold pattern of worship – the Acts of Entrance, the Service of the Word, the Service of the Table, and the Acts of Dismissal – if followed faithfully, would greatly enhance the church's common rhythm of its worship experience. If this historic four-fold pattern of worship is held in common it can enable the church to have a Christ-centered encounter with the living God every time they meet for worship, thereby dismantling the myth that preaching and worship are separate entities.

Although the subjects were generally receptive to the four-fold pattern approach to worship, certain limitations were observed in the implementation of the project. These limitations are discussed later in this chapter.

The mean score did, however, increase for every movement in the four-fold pattern for those who took both pre and post-tests, although not at statistically significant levels. The degree of difference observed in rank order was in how the respondents viewed Leaving to Serve followed by Entering to Worship, Giving our Thanks, and Hearing the Word.

The degree of change in how respondents viewed the Service as a Whole fell between Giving our Thanks and Leaving to Serve (Table 4.2). The problem of viewing preaching and worship as separate entities was addressed in this study and we are one step closer to dismantling that myth.

This is consistent with Roy Pearson's, The Preacher: His Purpose and Practice,

At its best the sermon is not only surrounded by worship; it is also one of the acts of worship. And they who do not worship while they preach have denied themselves both most of the reason for preaching and most of the power. The ties between the service and the sermon are not of adoption but of blood. The sermon does not merely tolerate the service: Preaching can no more exist without worship than the diver without air.  
( 41)

### **Major Findings**

This study demonstrates some change in participants' perceptions of selected elements within the four-fold pattern of worship, but not the pattern as a whole. Nevertheless, based on respondents' views of individual items within

each movement of the four-fold pattern significant differences were observed (Appendix E).

### Entering to Worship

Entering to Worship ranked second in the degree of difference between pre and post-test (Table 4.2). Six of the nine items constituting the Entering to Worship scale showed statistically significant changes (see p. 76). Nearly 19 percent more people rated a time of silence during worship as very important on the posttest as did people rate it on the pretest.

This may point to the helpfulness of purposed/planned moments of silence in worship in leading people into a spirit of worship. While the four-fold pattern incorporates moments of silence in worship, worship in the Church of the Nazarene typically does not. Times of silence assist us do what Richard Foster calls “centering-down” into the presence of Christ in worship. Our tradition of free worship rarely allows for silence, let alone directed silence.

Are we are afraid of silence in worship? Do not seem to understand it as a spiritual discipline? Do we view silence as awkward or dead space? Its purpose is to help assist us to move beyond our own agendas to hear better what the Spirit is about to say to us through the Word. It is a helpful process to learn how to be silent before God and simply listen while he speaks.

Respondents seemed to realize this and indicated their desire to incorporate this element as part of their worship.



Respondents' view of music that sets a mood and conveys a message changed in a negative direction by 10.1 percent of the participants from pre to posttest. The degree of difference in this particular element of worship did not surprise me. The music in our acts of entrance generated a lot of emotional response but it had more to do with the issue of style than substance. While done unintentionally this study appears to have confounded style with substance. For example, one participant offered the following unsolicited written response on their post-test...

*I don't feel that this sudden focus on "style" is as important as our personal relationship with Jesus. A corporate style of worship must be blended with a freedom that allows for change (as led by the Holy Spirit). Worship should never be stylized to the point where we limit 'His' presence by focusing so much on how we worship.*

The issue of style of music has been behind much of the "worship wars" in the Christian church for years. Too much of our relationship with Christ is perceived as personal. While the greater reality is that this relationship is primarily found and enhanced in the context of the worshipping community, it is a great challenge to lead a congregation beyond issues of personal preference to corporate ownership. But if, as mentioned in Chapters 1 and 2, we are being restored to the image of the glory of God, seeking a personal relationship with him through Christ, then that can be enhanced by becoming worshipers of God through the sacrifice of Jesus Christ. So then, the salvation of humanity (personal relationship with God through Christ) happens primarily in a corporate

worship service that celebrates Christ. The historical four-fold pattern of worship is such a service.

Although this study has aided in increasing subjects' understanding of substance in worship verses style of worship, getting beyond personal preference of how one "ought to do worship" was probably too big an issue to tackle in this study particularly when it came to music preference. Music style seems to be a definitive element in this study in people's assessment of their worship experience. Introducing the four-fold pattern within the context of a familiar worship style might have facilitated a more rapid acceptance of this pattern of worship.

#### Hearing the Word

Hearing the Word ranked fourth in the four-fold pattern in the degree of change between pre and post-test (Table 4.2). This is reminiscent of the Church's position on the centrality of the Word in worship – name people -. This response was expected, even desired from a denomination that holds Holy Scripture as its basis of authority. Five of the seven items constituting the Hearing the Word scale, however, showed statistically significant changes (see p. 76).

For example 14.7 percent fewer people rated an appropriate response to the Word – a song, a prayer, etc. - as very important on the posttest as did people rate it on the pretest. I believe this is indicative of the unfamiliarity of corporate responses to the Word in worship in the Church of the Nazarene. We

Nazarenes are not accustomed to responding to the Word with purposefully planned responses such as, *The Word of the Lord – Thanks be to God* or *The Gospel of Jesus Christ – Praise to You Lord Christ*. However, in many local church settings it would not be unusual to hear individual responses to sermon in the form of *Amens!* Somehow we don't equate both expressions as appropriate responses to the Word although according to Robert Webber worship is a matter of proclamation and response.

An encouraging change revealed that 12.3 percent more people rated the Word communicated in various artistic forms as very important. Perhaps the significance of this change could best be expressed in a recent conversation I had with a guest in worship at Christ Community Church.

He was a young man who had grown up in the Church of the Nazarene all his life. After attending our worship service he commented to me how much he appreciated the amount of scripture read in the worship service and the obvious significance that is placed on how well it is communicated. He said that in most of the worship services he has experienced in the denomination, very little scripture is read, usually the sermon text only, and often that is limited to one verse of scripture sometimes taken out of context. The four-fold pattern of worship in addition to calling us to the supremacy of scripture in worship can also afford us the opportunity to communicate the Word creatively (Appendix A). For example in week one of the worship service series we used a readers

theatre to read the scriptural call to worship with music accompaniment (Appendix C).

### Giving our Thanks

While Giving our Thanks ranked third in the degree of observed change, six of its eight individual elements reflected statistically significant and positive change. The percentage among these six elements was larger than any other movement. Changes occurred in the following order of magnitude (Appendix E): taking communion (-19.9%); freedom to honor the Lord with physical expression (-15.4%); the altar as a place to respond (12.8%); reading an offertory scripture (12.2%); communion as a joyful experience (11.1%); and the altar where they can anticipate change (9.8%). For example, 19.9 percent less people rated taking communion as very important on the posttest as did people rate it on the pretest.

Admittedly this change affected the study greatly. Part of the purpose of this study was to establish this pattern as a Christ-centered worship experience. As such Communion becomes a significant element in our worship expression and for the respondent's view to lesson in its level of importance could indicate either a weakness in the study or the need for further education on the necessity of Communion in a Christ-centered worship experience. Although taking communion was viewed as less important by the respondents in the posttest than in the pretest, communion as a joyful experience revealed an 11.1 percent increase in people who felt it was very important. Perhaps the

fact that the Overland Park Church pastor served as preacher and the researcher/pastor from Christ Community served as the celebrant may have contributed to this change.

Slightly more than 15.4 percent of the participants rated freedom to honor the Lord with physical expressions less important than people rated this element very important. Freedom to honor the Lord with physical expression – including such things as bowed head, kneeling, raised hands, etc. - probably has more to do with personal preference in worship or the congregation's cultural comfort level. Christ Community Church tends to be more demonstrative in their expression of worship than the Overland Park Church of the Nazarene. Could this difference have contributed to the marked decrease in level of importance. However, the question of culture really applies to style of worship and not to content or structure as consistent with Robert Webber. In other words, despite the style of worship, the theology of worship should always remain the same; a worship that is centered in Christ as an expression of *The Word* calling us to respond to the Word as in the use of the altar (kneeler) as a place to respond to the Word in worship.

Respondents' viewed as very important using the altar as a place for worshipers to pray in response to the Word, 12.8 percent. Although this element of our worship has been a common response throughout the history of the Church of the Nazarene, we have recently begun to see less of its use in normal worship experiences. Respondents reaffirmed their appreciation for the

opportunity to respond to the Word in this fashion and are making a statement about their desire to increase this limited element of our corporate worship experience.

The percent of those who viewed reading an offertory Scripture to help respondents' minds and spirits become ready to give increased 12.2 percent. This could be attributed to the newness of receiving the offering as a response to the Word. In a typical Nazarene Church worship experience the offering would be received right before the sermon with little sense of how it relates or connects to the rest of the service. We knew it was important to take an offering to help support the ministry but rarely understood it as an obedient act of our worship. The respondents in this study revealed a greater appreciation for the offering as a means of responding with our thanksgiving to the Hearing of the Word.

### Leaving to Serve

The final movement in the four-fold pattern showed the greatest percentage of change in that all six of its individual elements revealed statistically significant changes (see p. 77). This is an encouraging but not a surprising discovery. As indicated earlier in this study purposeful dismissals are not common practice in traditional Nazarene worship services. Typically the conclusion of the sermon marked the end of the service. It may have been followed by a song or altar call, but rarely does one leave with the understanding that we are to go and serve. Generally the sermons would call

for more self-reflection. The respondents in this study have indicated a hunger to be challenged to reach beyond themselves to a lost and dying world. One participant when responding to the, "What did we do in the worship services that were unfamiliar to you?," answered, "Receiving the Benediction with hands outstretched. I liked it."

The question still remains, "how was the worship service viewed as a whole?" There were 10.3 percent of the respondents who indicated that their worship experience as whole was very important in the posttest as did people rate it in the pretest. For a study that was only six weeks in duration, this change suggests an encouraging direction.

From week to week approximately 50% of worshippers were from the Overland Park Church and 50% from Christ Community Church. This was done in order to provide a critical mass of persons familiar with the four-fold pattern of worship. It is not clear to what extent this dynamic may have positively or negatively influenced the outcome.

### **Limitations of the Study**

The subjects for the study were a self-selective group whose awareness of this study prior to its implementation may have weakened the outcome. All of the 35 people who participated in the pre/posttest were from the Overland Park Church of the Nazarene. Participants from the Christ Community Church were not included in the evaluation in order not to bias the results. Admittedly evidence of this pattern of worship working in the context of Christ Community

Church of the Nazarene has had eight years to establish itself as a model of worship that can be effective in creating communities of faith that are centered in Jesus Christ. To try and substantiate this same principle in another setting with a project only six weeks in duration has certainly proven to be a limiting factor in the overall outcome of the study. Worship, like many aspects of the Christian faith is a matter of spiritual nurture and formation. It is a learned response to our relationship with God. Christ Community Church has had eight years to develop this relationship and has enjoyed a measure of success. The Overland Park Church has had a six-week worship experience that barely begins to scratch the surface.

A further limitation is that these worship services also took place on Sunday evenings, not the common setting for corporate worship throughout the history of the Church of the Nazarene. Also a team of people who are not part of the Overland Park Church led the services. One respondent remarked that they did not know anyone who was leading them in worship except for their pastor and that hampered their experience. Not only that, but overlaying a blended worship style with the introduction of a four-fold pattern made the challenge even greater. Perhaps it would have been wiser to introduce the pattern through their existing worship style.

Christ Community Church has been living in this pattern in their Sunday morning worship since its inception in July of 1992 and as such has enjoyed a measure of success in becoming one of the healthiest churches in the



denomination.<sup>10</sup> Christ Communities' experience suggest the possibility of this pattern of worship serving the Church of the Nazarene as a whole. The Overland Park Congregation and others like it more common in the denomination might with proper time, education, and patience benefit from this pattern honoring Christ and his church. The process of change takes time and a study in the dynamics of change, motivational theory, and worship planning principles might have aided immeasurably in the outcome of this study.

Another possible limitation in the study is the lack of research in the history of liturgy. This would have been helpful in assisting the project to find a better entry point into the study that would be more familiar to the Church of the Nazarene. For example the historical four-fold pattern of worship was developed over many centuries but the Church of the Nazarene is rooted in the holiness movement and birthed organizationally in 1895. Although rooted in the holiness tradition, Nazarene worship has been influenced in its historical development by the revivalists' approach to worship and a free church approach that accommodates the pattern of the divine office of the historical church. Having a better understanding of its historical liturgical roots would enable the project to begin with a point of entry that would challenge the subjects to respond not only to individual elements within the movements of the pattern as they did, but better respond to the four-fold pattern as a whole – the desired outcome of the study. As it is, the subjects responded to the individual

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<sup>10</sup> Based on a recent denominational study conducted by the Center for New Church Development.

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<sup>10</sup> Based on a recent denominational study conducted by the Center for New Church Development.

elements of the worship or the arrangement of those elements. Part of the problem was a limitation in their understanding of ecclesiology and sacramental theology. The four-fold pattern of worship tells a portion of the historical liturgical history of the church, but the subjects in the study responded from a sense of their own story – their understanding of worship in the Church of the Nazarene .

Also, did the fact that it was a study in worship still allow them to worship? Evidence of this limitation came in the following quotations from the posttest questionnaire. “The explanations made it seem not to flow well” and “there was too much explanation of the purposes of each worship item/event.” This study is also limited in that it can not clearly determine if the participants at the Overland Park Church of the Nazarene would be representative of others in the Church of the Nazarene.

### **Recommendations**

This was an evaluation study in the quasi - experimental mode that utilized a pretest-posttest design with no comparison group. Further study should include a longer test period over a greater span of time. It might be helpful to note that the strategy for nurture and formation of worship is best expressed in the context of community. It seems to me from the outcome of this study that any local church who endeavors to move in the direction of the four-fold pattern must commit to years of teaching and living this out in the church they serve. Also, putting this into practice in a common worship setting,

namely a Sunday morning worship service would strengthen the outcome. The researcher/pastor may consider including a comparison group. The inclusion of such a group in the research design could allow the researcher to compare the results of a four-fold pattern of worship as a Christ-centered worship experience with the responses of a congregation whose approach to worship did not include the movements found in this pattern.

This study demonstrates a need for further education not only on the four-fold pattern of worship, but further education on what it means to be a Christ-centered worshipping community, and specifically what that looks like in the history of the Christian Church as a whole and where The Church of the Nazarene fits in this liturgical history. The study possibly could have been strengthened if implemented in a congregation more representative of the denomination in this country. It would be interesting to learn how this study would be received and what responses would be given in a church whose median age was closer to the church's average age and whose educational level was more similar to the church as a whole.

### **Emerging Principles**

In reflecting upon this study a number of principles emerge. I would start with where the congregation is and lead them where God would have them to be. Exercising patience in the process of change, understanding the sensitivity to the subject of worship and how persons personalities play such a significant role in their perceptions of such a study would aid immeasurably in the

outcome. The process would have to be owned by the host pastor and commitment made to its nurture and development.

I would select a smaller congregation that better fits the average attendance of Nazarene churches in the United States that is, 75 people. I would look for a smaller suburban community or larger rural community to conduct the study.

Perhaps alternating teaching/reflecting sessions between the worship services would be helpful. In other words moving from the classroom into the sanctuary. Giving the participants a chance to process what they are learning before implementing it in a corporate worship experience might go a long way in adopting this pattern as their own.

The final principle I would use is incorporating the church's existing worship style along with its own worship leaders thereby in the project establishing greater ownership of the project and its outcomes.

### **Conclusion**

The results of this study seem to indicate that further research in the area of worship for the Church of the Nazarene needs to be seriously considered. Moving into ministry in the 21<sup>st</sup> Century has already proven to be a significant challenge for our "holiness theology." And while the church continues to wrestle with its unique identity, it becomes increasingly important to find our common ground theologically and then live it out in a Christ-centered

worship that glorifies God and reaches the lost. This research has just scratched the surface.

## APPENDIX A - Page 1

### Approaching a Four-Fold Pattern of Worship

#### **Choosing the Text**

What is uniquely Christian about the text and what does it reveal about Jesus Christ?

How will we lead others into the same discovery through “the Word” in worship?

### A Fourfold Pattern of Worship

- I. **We Enter to Worship God** - Although many who come to worship publicly have been worshipping privately all week, they have done so as the scattered Body of Christ. This first pattern seeks to bring them into the presence of God as the gathered Body of Christ.
  - A.) How will we lead a community of people who have been surrounded by the secular all week into the presence of a holy God?
  - B.) They will enter with their own agenda. How can we awaken them to God's agenda, to be a worshipping community that seeks to glorify God in all things?
  - C.) Keep in mind that their minds are on other things. How can we best lead them to “put on the mind of Christ,” and glorify God for Christ's life, death and resurrection?

The following movements are not meant as prescriptive. They are some suggestions that might help to answer the previous questions. Keep in mind that each movement should be carried out with the Word in mind. Worship style will have to be determined by individual congregational settings.

**The Prelude** - This is the key musical piece in this first pattern. Choose it carefully knowing that it readies the people to participate in the most significant event of their week, the worship of Almighty God. This music should serve more than just as a mood setter.

**The Gathering** - This movement serves as a signal to the congregation that their attention should move from each other to the worship leaders. This could be done through a verbal greeting or maybe using gathering songs that sing of the reason for our gathering, to worship God. The gathering then leads immediately into...

The congregation stands.

## APPENDIX A - Page 2

**An Entrance Song** - Its purpose is to focus the mind, heart, and spirit of the worshipping community on the praise of Almighty God. This song/songs should have a sense of God as holy. Some congregations will have a procession during this movement in worship by a group of people for the sake of all. This symbolizes the entire congregation coming *out* of the world and *into* the presence of the living God.

Now that the congregation has been awakened to worship it is time to call them to worship.

**The Call to Worship** - The call is directed toward the people and commanded by God. Under this model a scriptural call is preferable. For example, "O come, let us worship and bow down, let us kneel before the Lord, our Maker!" (Psalm 95:6) It's obvious that we should respond exactly how the scripture has called us to through...

### **The Prayer of Invocation**

**Our Acts of Praise** - This movement recognizes God's transcendence and character usually expressed in songs of praise, readings from the Psalmist, responsive readings between the worship leader and congregation or the use of a dramatic reading or presentation. A combination of any of these would only enhance the entrance experience.

**The Greeting** - This movement gives the opportunity for the gathered community to greet each other or seek reconciliation with another if need be. It's also serves as a wonderful transition into the next movement of the worship service.

The congregation is seated. We have prepared them to hear the Word in worship. This would also be a good place to dismiss children for their worship. Also we could use the choir, ensemble, or soloist to sing a song that would serve us in hearing the first scripture reading.

**Total Time Taken: 20 minutes**

**II. We Hear the Word of God** - This rehearses the story of God's redeeming actions in history and calls us to see God at work in our own histories. The emphasis in this pattern is on reading, hearing, and listening to the Word of God. It is an on going matter of proclamation by the preacher and response by the people.



## APPENDIX A - Page 3

- A.) What is the relationship between each of the scripture lessons? They must have some form of connection.
- B.) What do the scripture lessons mean to us as New Testament Christians?
- C.) How can they be applied to our everyday life?

When worship is an expression of the Word then it's important that we use the Word in its entirety when we gather for worship. The use of variety is welcomed in these readings; oral interpretation, dramatic presentation or even the use of a scriptural video on occasion. The key is that each lesson relates to the other and is a communication of *the Word* - the gospel of Christ and *The Word* - the person of Christ. A caution would be that any creative communication should be characterized by dignity and should avoid the character of an entertaining program.

**The Prayer for Understanding** – Prayed in unison by the congregation.

**The Old Testament Lesson** - Choose a text that helps to support what the sermon is going to say. Look for the way in which it communicates God's saving actions in history ultimately revealed in Jesus Christ.

**The Response** - This could be a congregational song that relates directly to the reading. It could be through a responsive reading, i.e. "The Word of the Lord. Thanks be to God." It could be a response of silence. The point is that the congregation is given an opportunity to respond to the reading in some way.

**The Epistle Lesson** - The same as that of the Old Testament Lesson would also apply here.

**The Gospel Lesson** - This is not necessarily the sermon text. Whatever scripture serves as the sermon, the key is that it communicates God's work for us in Christ. In other words, what makes this sermon Christian?

## The Sermon

**Total Time Taken: 35 minutes**

Realizing that our tradition does not typically celebrate a weekly communion, perhaps the offering would be another means of thanksgiving to the Service of the Word as an alternative to communion. The idea is one of response to what we have just heard from the reading and preaching of the Word.

## APPENDIX A - Page 4

**III. We Give Our Thanks to God** - This pattern is not to be tacked on to the end of the sermon. If celebrating Communion this can be the most effective means to remembering the life, death and resurrection of Jesus; the reason for our gathering. If responding with an offering the same would apply. We are giving our gifts in response to God's gift of salvation through the person of Jesus Christ revealed in his Word.

- A.) What communion liturgy will we use to draw the people to his table? How do we communicate this as an opportunity for repentance?
- B.) Is an "altar call" an appropriate response to the proclamation of the Word?
- C.) Remember Christ is central and the flow of worship should continue. How can we keep the communion liturgy connected to the other movements in worship and be a natural outflow of the Word?

**Song of Consecration** - This song should call the congregation to respond to the Word and prepare themselves for the Table, if applicable.

### The Prayers of the People

**The Lord's Prayer** - When having a worship that is centered in Christ Jesus, it's pretty difficult not to have this.

If celebrating the Lord's Supper...

**The Sacrament of Holy Communion** - The liturgy should be rooted in scripture. Think through what will take place during the feast; music, readings, prayers etc. Remember that this is not only a remembrance of the passion of our Lord, but a celebration of his coming again. The mood ought to be one of both repentance and rejoicing.

If responding with an offering...

**Offertory Scripture** - It should relate to the giving of our gifts and could be read in unison as a congregation, i.e. "Ascribe to the Lord, O families of nations, ascribe to the Lord glory and strength. Ascribe to the Lord the glory due his name; bring an offering and come before him." (I Chronicles 16:28-29)

### **Offering**

### **Offertory**

**Total Time Taken: 17 minutes**

## **APPENDIX A – Page 5**

**IV. We Leave to Serve God** – It is thought that because this pattern of worship is so brief that it does not have as much significance as the others. However, The dismissal is an integral part of worship because it brings closure to our corporate worship as the gathered Body of Christ and sends us forth as a renewed scattered Body of Christ to express our private worship in relationships, leisure and work.

**Announcements** – Optional. If used only share those issues that have to do with the on going life of the church, not personal issues. They should be as brief as possible. With the increasing use of media in worship, announcements can be communicated more creatively and prior to the worship service.

**Benediction (Blessing)** – This sends people forth with the blessing of God's power over their lives and is in keeping with worship as an expression of the Word, i.e. "May the grace of the Lord Jesus Christ and the love of God, and the fellowship of the Holy Spirit be with you all. Amen." (II Corinthians 13:14)

**Dismissal Song** – It should be a sending forth song that calls us to service and mission.

**Words of Dismissal** – Again, the use of scripture is preferable, i.e. "Be watchful; stand firm in your faith; be courageous and strong. Let all that you do be done in love." (I Corinthians 16:13-14) However, these words can also stem from the sermon and be issued by the pastor to serve as a reminder that the congregation is to take the words they have heard with them to the world.

**Total Time Taken: 3 minutes**

**Time of the Entire Worship Service – 1 hr. 15min.**

## APPENDIX B – Pre-Test Experimental Group Survey

### WORSHIP AS AN EXPRESSION OF THE WORD

In order to assure your complete anonymity, please fill in the following boxes to create your own personal code. The first letter of your last name:  The last four digits of your Social Security # :

Additional helpful information:

1. Gender: ☐ Male ☐ Female

2. Age:

3. Highest Educational Level Achieved:

☐ Less than High School Diploma ☐ High School Diploma

☐ College Studies ☐ Bachelor's Degree ☐ Graduate Degree

4. Number of years worship experience in Nazarene churches

*This survey evaluates your view of an ideal corporate worship experience. It is not an evaluation of your current worship practice. Please circle the number that corresponds to your opinion.*

**How important do you think the following are for a meaningful and enjoyable worship experience when ENTERING TO WORSHIP?**

	Very Important 4	Somewhat Important 3	Not Very Important 2	Not at All Important 1	No Opinion 0
1. A space set apart specifically for worship.....	4	3	2	1	0
2. Visible religious symbols and/or pictures .....	4	3	2	1	0
3. A prelude to help prepare for worship .....	4	3	2	1	0
4. A call to worship to indicate worship has begun.....	4	3	2	1	0
5. Music that sets a mood and conveys a message.....	4	3	2	1	0
6. A time for reflection .....	4	3	2	1	0
7. Times of silence during the service .....	4	3	2	1	0
8. Greeting other worshipers during the worship service...	4	3	2	1	0
9. Acknowledgment of God's promise to be with us in worship .....	4	3	2	1	0

## APPENDIX B – Page 2

**How important do you think the following are for a meaningful and enjoyable worship experience when HEARING THE WORD**

	Very Important 4	Somewhat Important 3	Not Very Important 2	Not at All Important 1	No Opinion 0
10. Preparation of the body, mind, and soul for hearing the Word .....	4	3	2	1	0
11. Hearing the Word from both the Old and New Testament .....	4	3	2	1	0
12. Explanations of the Word in language I understand.....	4	3	2	1	0
13. The Word communicated in various artistic forms .....	4	3	2	1	0
14. A corporate response to the Word .....	4	3	2	1	0
15. Biblically-centered sermons .....	4	3	2	1	0
16. An appropriate response to the Word—a song, a prayer, etc. ....	4	3	2	1	0

**How important do you think the following are for a meaningful and enjoyable worship experience when GIVING OF OUR THANKS**

	Very Important 4	Somewhat Important 3	Not Very Important 2	Not at All Important 1	No Opinion 0
17. Reading an offertory Scripture to help my mind and spirit become ready to give.....	4	3	2	1	0
18. Taking Communion.....	4	3	2	1	0
19. The timing and way an offering is taken.....	4	3	2	1	0
20. Communion as a joyful experience.....	4	3	2	1	0
21. Giving my offering as a response of thanks .....	4	3	2	1	0
22. An altar as a place for worshipers to pray in response to the Word.....	4	3	2	1	0
23. An altar where I can anticipate or initiate change in my life.....	4	3	2	1	0
24. Freedom to honor the Lord with physical expression—bowed head, kneeling, raised hands, etc....	4	3	2	1	0

## APPENDIX B – Page 3

**How important do you think the following are for a meaningful and enjoyable worship experience when LEAVING TO SERVE**

	Very Important 4	Somewhat Important 3	Not Very Important 2	Not at All Important 1	No Opinion 0
25. A dismissal that inspires me to enter the week with confidence and a purpose .....	4	3	2	1	0
26. A closing that motivates me to find new ways to be of service in the week to come.....	4	3	2	1	0
27. A dismissal that sends me into the world with confidence, a purpose, and a mission .....	4	3	2	1	0
28. A goal or challenge issued to me as I leave the worship service .....	4	3	2	1	0
29. A benediction that motivates me to love God and serve the world.....	4	3	2	1	0
30. Announcements immediately prior to dismissal to aid my memory and motivation .....	4	3	2	1	0

**How important do you think the following are for a meaningful and enjoyable worship experience when considering THE SERVICE AS A WHOLE**

	Very Important 4	Somewhat Important 3	Not Very Important 2	Not at All Important 1	No Opinion 0
31. Frequent use of the Word throughout the service.....	4	3	2	1	0
32. Acknowledgment of God's Word as the authority for living.....	4	3	2	1	0
33. A total worship experience that shapes my life	4	3	2	1	0
34. Feeling revived, restored, refocused and reconciled.....	4	3	2	1	0
35. Speaking, singing, hearing, thinking, and feelings that shape my life .....	4	3	2	1	0
36. A view of God in worship that shifts my outlook on the world .....	4	3	2	1	0

**APPENDIX C – Page 1**  
**Six-Week Worship Service Series**

Sunday, Feb. 6, 2000

**Prelude Music** (15 min. prior to beginning of worship with Power Point Slides)

**Instrumentalists enter & play** (*gathering music*):

**Lead Worshipers enter** (Musicians play until worship leaders are in place)

**Gathering Song** “We Exalt You” (1996 Mercy/Vineyard Publishing)

**WE ENTER TO WORSHIP**

**The Greeting**

**Leader:** *The Lord Be With You!*

**People:** *And Also With You!*

**Call to Worship** – (accompanied by music from Passion Live Worship 268)

“Come, let us tell of the Lord’s greatness; let us **exalt** his name together.” (Ps. 34:3)

“For you, O Lord, are most high over all the earth; you are **exalted** far above all gods.” (Ps. 97:9)

“The Lord lives! Blessed be our rock! And may the God of our salvation be **exalted**!” (Ps. 18:46)

“We **exalt** you, Lord, for all your glorious power. With music and singing we celebrate your **mighty acts**.”  
(Ps. 21:13)

“Be **exalted**, O God, above the highest heaven! May your glory shine over all the earth.” (Ps. 57:5)

**Praise in Worship**

“Be Exalted, O God” **Chorus Only** (1977 Maranatha! Music)

“We Exalt You” (1996 Mercy/Vineyard Publishing)

**Prayer of Invocation:** *Let us Pray...moment of silence...* O Lord, we do exalt you in our worship today. You are worthy of all our praise and if we don’t praise you, “the rocks will cry out in our place!” (Lk.19:40) Please receive our praise for the gift of your Son Jesus Christ who, through his life, death and resurrection can save us from our sin, Amen.

## APPENDIX C- Page 2

### **The Confession** (from *The Book of Common Prayer*)

**Leader:** Christ has Died!

**People:** Christ is Risen!

**Leader:** And Christ is Coming Again!

**People:** Amen!

### ***Songs of Response*** – “Christ the Lord is Risen Today”(1797 **Franz Joseph Haydn**)

“He is Exalted” (1985 **StraightWay Music, Twila Paris**)

### **The Peace**

**Pastor:** *The Peace of the Lord be with you!*

**People:** *And also with you! (extend peace to each other and remain standing for the reading of the Gospel lesson)*

## **WE HEAR THE WORD**

**Prayer for Understanding** – Lord, open our hearts and minds by the power of your Holy Spirit, that as the Scriptures are read and your Word proclaimed we may hear with joy what you say to us today. Amen.

### **The Gospel Lesson** – Luke 15:11-32

**Reader:** *The Gospel of Jesus Christ!*

**People:** *Praise to You Lord Christ!*

### **The Old Testament Lesson** – Hosea 11:1-9

**Reader:** *The Word of the Lord!*

**People:** *Thanks be to God!*

### **The Sermon** – “The Mark of Forbearance” **Ephesians 4:1-3**

## **WE GIVE OUR THANKS**

**Song of Consecration:** “I Come With Joy” (1971, **Hope Publishing**)

**The Prayers of the People/Silent Prayers/The Lord’s Prayer**



APPENDIX C – Page 3

***THE SACRAMENT OF HOLY COMMUNION***

*Offering of Our Means*

*Offering of Music*

**WE LEAVE TO SERVE**

***Song of Dismissal – “We Believe” (The Apostle’s Creed, 1996  
Mercy/Vineyard)***

***Benediction:***

**Sunday, Feb. 13, 2000**

**Prelude Music (15 min. prior to beginning of worship with Power Point Slides)**

**Instrumentalists enter & play (gathering music):**

**Lead Worshipers enter (Musicians play until worship leaders are in place)**

**Gathering Song “You’re Worthy of My Praise” (1986 Marantha Praise)**

**WE ENTER TO WORSHIP**

**The Greeting**

***Leader: The Lord Be With You!***

***People: And Also With You!***

**Call to Worship – “Come, let us worship and bow down. Let us kneel  
before the Lord our maker, for he is our God. And we are the people he  
watches over, like sheep under a shepherd’s care.” (Psalm 95:6-7)**

**Praise in Worship**

**“Psalm 23” (Children’s Choir)**

**(adults stand and children exit...)**

**“Come, All Christians Be Committed” (STTL, #544, to the tune of #21)**

**“With All My Heart” (1990, Word Music)**

**APPENDIX C – Page 4**

***Prayer of Invocation: Let us Pray...moment of silence...*** Father, we worship you with all our heart today. Thank you for the gift of your Son our Savior Jesus Christ for whom we offer our praise. In his name we pray, Amen.  
***“The Heart of Worship” (1999, Kingsway Thank you Music)***

**The Confession** (from The Book of Common Prayer)

***Leader: Christ is Risen!***

***People: He is Risen Indeed!***

***Leader: And Christ is Coming Again!***

***People: Amen!***

**The Peace**

***Pastor: The Peace of the Lord be with you!***

***People: And also with you! (extend peace to each other and remain standing for the reading of the Gospel Lesson)***

**WE HEAR THE WORD**

**Prayer for Understanding** – “Let the Peace of God Reign” (1995, Hillsongs)

***The Gospel Lesson – John 17:20-26***

***Reader: The Gospel of Jesus Christ!***

***People: Praise to You Lord Christ!***

***The Old Testament Lesson – Deuteronomy 6:4-12***

***Reader: The Word of the Lord!***

***People: Thanks be to God!***

***The Sermon – “The Unity of the Spirit” Ephesians 4:1-6***

**WE GIVE OUR THANKS**

***Song of Consecration: “The Church’s One Foundation” (1864, Samuel Wesley)***

**The Prayers of the People/Silent Prayers/The Lord’s Prayer**

**APPENDIX C – Page 5**

***Offering of Our Means*** – “Each person should give what they have decided in their hearts to give, not reluctantly or under compulsion, for God loves a cheerful giver.” (II Corinthians 9:7)

***Offering of Music***

**WE LEAVE TO SERVE**

***Song of Dismissal*** – “With All My Heart” (1990, Word Music)

***Community Life...***

***Benediction:***

**Sunday, Feb. 27, 2000**

***Prelude Music*** (15 min. prior to beginning of worship with Power Point Slides)

***Instrumentalists enter & play (gathering music):***

***Lead Worshipers enter*** (Musicians play until worship leaders are in place)

**Gathering Song** “Open the Eyes of My Heart” (1986 Marantha Praise)

**WE ENTER TO WORSHIP**

**The Greeting**

***Leader: The Lord Be With You!***

***People: And Also With You!***

**Call to Worship** – “O Lord, my God, may you be praised forever and ever! Yours O Lord is the greatness, the power, the glory, the victory, and the majesty. Everything in the heavens and on earth is yours, O Lord, and this is your kingdom. We adore you as the one who is over all things.” (I Chronicles 29:10b-12a)

APPENDIX C – Page 6

**Praise in Worship**

"O the Deep, Deep Love of Jesus" (*org. 1890 STTL, #450*)

"No Greater Love" (*1993 Doulos Publishing a div. Of Maranatha! Music*)

"Power of Your Love" (*1992 Word Music*)

***Prayer of Invocation: Let us Pray...moment of silence...Father, we truly love you and thank you for your unfailing love. May the power of your love compel us to be obedient today and to give you everything, for "everything we have has come from you, and we give you only what you have already given to us!" (I Chronicles 29:14) Amen.***

***Song of Response: "You Are My All in All" (1991, Shepherd's Heart Music)***

**The Confession** (*from The Book of Common Prayer*)

***Leader: Christ is Risen!***

***People: He is Risen Indeed!***

***Leader: And Christ is Coming Again!***

***People: Amen!***

**The Peace**

***Pastor: The Peace of the Lord be with you!***

***People: And also with you! (extend peace to each other and remain standing for the Gospel Lesson)***

**WE HEAR THE WORD**

**Prayer for Understanding** – *Lord, open our hearts and minds by the power of your Holy Spirit that as the Scriptures are read and your Word proclaimed we may hear with joy what you say to us today.*

***The Gospel Lesson – Mark 10:32-45***

***Reader: The Gospel of Jesus Christ!***

***People: Praise to You Lord Christ!***

***The Old Testament Lesson – Deuteronomy 10:10-21***

***Reader: The Word of the Lord!***

***People: Thanks be to God!***

APPENDIX C – Page 7

***The Sermon – “A Wanna-Be Quarterback” Ephesians 4:7-11***

**WE GIVE OUR THANKS**

***Song of Consecration: “Make Me a Servant” (1982, Willing Heart Music)  
“A Charge to Keep I Have” (1762, Charles Wesley)***

***The Prayers of the People/Silent Prayers/The Lord’s Prayer***

***Offering of Our Means – “This is the one thing that the Lord has commanded: Take from among you an offering to the Lord; let anyone who is of a generous heart bring the Lord’s offering.” (Exodus 35:5)***

***Offering of Music***

**WE LEAVE TO SERVE**

***Song of Dismissal – “Power of Your Love” (1992 Word Music)***

***Community Life...***

***Benediction:***

**Sunday, March 5, 2000**

***Prelude Music (15 min. prior to beginning of worship with Power Point Slides)***

***Instrumentalists enter & play (gathering music):***

***Lead Worshipers enter (Musicians play until worship leaders are in place)***

***Gathering Song - “Reason to Celebrate” © 1997 Mercy/Vineyard Publishing***

**WE ENTER TO WORSHIP**

APPENDIX C – Page 8

**The Greeting**

***Leader: The Lord Be With You!***

***People: And Also With You!***

**Call to Worship** – “Happy are those who hear the joyful call to worship, for they will walk in the light of your presence, Lord. They rejoice all day long in your wonderful reputation. They exult in your righteousness. You are their glorious strength. Our power is based on your favor. Yes, our protection comes from the Lord, and he, the Holy One of Israel, has given us our king.

**Praise in Worship**

“O Worship the King” (**public domain**)

“That’s Why We praise Him” (**© 1998 WeMobile Music**)

**Prayer of Invocation: Let us Pray...moment of silence...** Father, we sing our Hallelujah’s to you in our worship this day. Please receive our songs of praise. Thank you for the gift of your Son Jesus who is indeed, ‘your everything!’ We’ve been forgiven because he was forsaken, and accepted because he was condemned. Thanks be to God we proclaim him as King, Amen.

“You Are My King” (**© 1997 worshiptogether.com songs**)

**The Confession**

**The Apostle’s Creed**

**The Peace**

***Pastor: The Peace of the Lord be with you!***

***People: And also with you! (extend peace to each other and remain standing for the Gospel lesson)***

**WE HEAR THE WORD**

**Prayer for Understanding** – Lord, open our hearts and minds by the power of the Holy Spirit, that as the Scriptures are read and your Word proclaimed we may hear with joy what you say to us today, Amen.

**APPENDIX C – Page 9**

**The Gospel Lesson – Mathew 4:17-24**

*Reader: The Gospel of Jesus Christ!*

*People: Praise to You Lord Christ!*

*(Congregation is seated)*

**The Old Testament Lesson – Deuteronomy 30:1-10**

***The Sermon – Ephesians 4:11-16, “Mend Us and Send Us”***

**WE GIVE OUR THANKS**

***Song of Consecration – “Shine on Us” (© 1995 O’Ryan Music)***

**The Prayers of the People/Silent Prayers/The Lord’s Prayer**

**THE SACRAMENT OF HOLY COMMUNION**

***Offering of Our Means***

***Communion/Offering Music***

***“You Are My King” (© 1997 worshiptogether.com songs)***

**WE LEAVE TO SERVE**

**Song of Dismissal – “You Are My King” (© 1997 worshiptogether.com songs)**

***Benediction:***

**Sunday, March 12, 2000**

**Prelude Music (15 min. prior to beginning of worship with Power Point Slides)**

**Instrumentalists enter & play (gathering music):**

**Lead Worshipers enter (Musicians play until worship leaders are in place)**

**Gathering Song - “Let It Rise” © 1997 Maranatha! Music**

APPENDIX C – Page 10

**WE ENTER TO WORSHIP**

**The Greeting**

*Leader: The Lord Be With You!*

*People: And Also With You!*

**Call to Worship** – “The time is coming and is already here when true worshipers will worship the Father in spirit and truth. The Father is looking for anyone who will worship him that way. For God is Spirit, so those who worship him must worship in spirit and in truth” (John 4:23-24)

**Praise in Worship**

“As We Worship You” © 1998 WeMobile Music

“Make Us a City of Refuge” © 1996 Parker House Music

**Prayer of Invocation:** *Let us Pray...moment of silence... Father, make us, Christ Community, a city of refuge, a place where the wounded are healed. Make us a place of compassion. Forgive us when we haven't been. Restore us to wholeness that we may lead others to the same. In Jesus name we pray, Amen.*

“You Are My King” © 1997 worshiptogether.com Songs

**The Confession** (from The Book of Common Prayer)

**Leader:** Christ is Risen!

**People:** He is Risen Indeed!

**Leader:** And Christ is Coming Again!

**People:** Amen!

**The Peace**

**Pastor:** *The Peace of the Lord be with you!*

**People:** *And also with you!*

*(extend peace to each other and remain standing for the gospel lesson)*

**WE HEAR THE WORD**



**APPENDIX C – Page 11**

**Prayer for Understanding** – “*Guiding Light*” © 1992 Integrity’s Hosanna! Music

**The Gospel Lesson** – Matthew 5:38-48

**Response:** *The Gospel of Jesus Christ!*

**People:** *Praise to you Lord Christ!*

*(Congregation is seated)*

**The Old Testament Lesson** – Ezekiel 36:22-28

**Response:** *The Word of the Lord!*

**People:** *Thanks be to God!*

**The Sermon** – Ephesians 4:13-15

**WE GIVE OUR THANKS**

**Songs of Consecration:**

“O to Be Like Thee” (Public Domain)

“Not My Will, but Thine” © 1951 Lillenas Publishing

**The Prayers of the People/Silent Prayers/The Lord’s Prayer**

***Offering of Our Means*** – “Present as the Lord’s portion the best and holiest part of everything given to you.” (Numbers 18:29)

***Offering of Music***

**WE LEAVE TO SERVE**

**Song of Dismissal** – “*Guiding Light*” © 1992 Integrity’s Hosanna! Music

**Community Life...**

***Benediction:***

**APPENDIX C – Page 12**

Sunday, March 19, 2000

**Prelude Music** (15 min. prior to beginning of worship with Power Point Slides)

**Instrumentalists enter & play (gathering music):**

**Lead Worshipers enter** (Musicians play until worship leaders are in place)

**Gathering Song** - "The Name of the Lord" © 1998 Polygram Island Music

**WE ENTER TO WORSHIP**

**The Greeting**

**Leader:** *The Lord Be With You!*

**People:** *And Also With You!*

**Call to Worship** – *"The Lord Almighty is here among us; the God of Israel is our fortress. Be Silent, and know that I am God" ...moment of silence...*

*"The Lord will be honored by every nation. The Lord will be honored throughout the world. The Lord Almighty is here among us; the God of Israel is our fortress. (Psalm 46:7,10-11)*

**Praise in Worship**

**"A Mighty Fortress Is Our God" © 1997 Doulos Publishing a div. Maranatha! Music, 1<sup>st</sup> Verse Accapella then like Promise Keepers Version**

**Prayer of Invocation: Let us Pray...moment of silence...** Father, we pray that your kingdom will come today here on earth as it is in heaven. Our worship is a rehearsal for what heaven will be like. Give us a taste of your heaven today, we pray this prayer in Jesus name, Amen.

**"Make Us a City of Refuge" © 1996 Parker House Music**

**"Grace" © 2000 Trifold Music**

**APPENDIX C- Page 13**

**The Confession** (from The Book of Common Prayer)

**Leader:** Christ is Risen!

**People:** He is Risen Indeed!

**Leader:** And Christ is Coming Again!

**People:** Amen!

**The Peace**

**Pastor:** The Peace of the Lord be with you!

**People:** And also with you! (extend peace to each other and remain standing for the gospel lesson)

**WE HEAR THE WORD**

**Prayer for Understanding** – “Guiding Light” © 1992 Integrity’s Hosanna!  
Music

**The Gospel Lesson** – Matthew 22:37-40 & Matthew 28:18-20

**Response:** The Gospel of Jesus Christ

**People:** Praise to you Lord Christ

(Congregation is seated)

**The Epistle Lesson** – Romans 12:9-21

**Response:** The Word of the Lord!

**People:** Thanks be to God!

**The Sermon** – “Living with a Contagious Disease”

**Drama** – “Lifecycle” (during the sermon)

**WE GIVE OUR THANKS**

**Song of Consecration:** “The Reconciliation Song” © 1995 Maranatha! Music

**The Prayers of the People/Silent Prayers/The Lord’s Prayer**

**Offering of Our Means** – “Give to the Lord the glory he deserves! Bring an offering and come to worship him!” (I Chronicles 16:29)

APPENDIX C – Page 14

*Offering of Music*

**WE LEAVE TO SERVE**

**Song of Dismissal – “Grace” © 2000 Trifold Music**

**Community Life...**

***Benediction:***

## APPENDIX D – Page 1

### Post-Test Experimental Group Survey

#### WORSHIP AS AN EXPRESSION OF THE WORD

#### POST-TEST

In order to assure your complete anonymity, please fill in the following boxes to create your own personal code. The first letter of your last name. ☐ The last four digits of your Social Security # ☐

Additional helpful information:

1. Gender ☐ Male ☐ Female

2. Age: ☐

3. Highest Educational Level Achieved:

☐ Less than High School Diploma ☐ High School Diploma

☐ College Studies ☐ Bachelor's Degree ☐ Graduate Degree

4. Number of years worship experience in Nazarene churches ☐

*This survey evaluates your view of the four-fold corporate worship pattern experienced in the past six Sundays. Please circle the number that corresponds to your opinion.*

**To what degree do(did) the following elements contribute to an enjoyable and meaningful worship experience for you when ENTERING TO WORSHIP?**

	Very Important 4	Somewhat Important 3	Not Very Important 2	Not at All Important 1	No Opinion 0
1. A space set apart specifically for worship.....	4	3	2	1	0
2. Visible religious symbols and/or pictures .....	4	3	2	1	0
3. A prelude to help prepare for worship .....	4	3	2	1	0
4. A call to worship to indicate worship has begun.....	4	3	2	1	0
5. Music that sets a mood and conveys a message.....	4	3	2	1	0
6. A time for reflection .....	4	3	2	1	0
7. Times of silence during the service .....	4	3	2	1	0
8. Greeting other worshipers during the worship service...	4	3	2	1	0
9. Acknowledgment of God's promise to be with us in worship.....	4	3	2	1	0

## APPENDIX D – Page 2

To what degree do(did) the following elements contribute to an enjoyable and meaningful worship experience for you when **HEARING THE WORD**

	Very Important 4	Somewhat Important 3	Not Very Important 2	Not at All Important 1	No Opinion 0
10. Preparation of the body, mind, and soul for hearing the Word.....	4	3	2	1	0
11. Hearing the Word from both the Old and New Testament.....	4	3	2	1	0
12. Explanations of the Word in language I understand.....	4	3	2	1	0
13. The Word communicated in various artistic forms .....	4	3	2	1	0
14. A corporate response to the Word.....	4	3	2	1	0
15. Biblically-centered sermons .....	4	3	2	1	0
16. An appropriate response to the Word—a song, a prayer, etc.....	4	3	2	1	0

To what degree do(did) the following elements contribute to an enjoyable and meaningful worship experience for you when **GIVING OF OUR THANKS**

	Very Important 4	Somewhat Important 3	Not Very Important 2	Not at All Important 1	No Opinion 0
17. Reading an offertory Scripture to help my mind and spirit become ready to give .....	4	3	2	1	0
18. Taking Communion.....	4	3	2	1	0
19. The timing and way an offering is taken.....	4	3	2	1	0
20. Communion as a joyful experience.....	4	3	2	1	0
21. Giving my offering as a response of thanks .....	4	3	2	1	0
22. An altar as a place for worshipers to pray in response to the Word .....	4	3	2	1	0
23. An altar where I can anticipate or initiate change in my life .....	4	3	2	1	0
24. Freedom to honor the Lord with physical expression—bowed head, kneeling, raised hands, etc. .	4	3	2	1	0

## APPENDIX D – Page 3

To what degree do(did) the following elements contribute to an enjoyable and meaningful worship experience for you when LEAVING TO SERVE

	Very Important 4	Somewhat Important 3	Not Very Important 2	Not at All Important 1	No Opinion 0
25. A dismissal that inspires me to enter the week with confidence and a purpose.....	4	3	2	1	0
26. A closing that motivates me to find new ways to be of service in the week to come .....	4	3	2	1	0
27. A dismissal that sends me into the world with confidence, a purpose, and a mission.....	4	3	2	1	0
28. A goal or challenge issued to me as I leave the worship service .....	4	3	2	1	0
29. A benediction that motivates me to love God and serve the world .....	4	3	2	1	0
30. Announcements immediately prior to dismissal to aid my memory and motivation.....	4	3	2	1	0

To what degree do(did) the following elements contribute to an enjoyable and meaningful worship experience for you when you consider THE SERVICE AS A WHOLE

	Very Important 4	Somewhat Important 3	Not Very Important 2	Not at All Important 1	No Opinion 0
31. Frequent use of the Word throughout the service.....	4	3	2	1	0
32. Acknowledgment of God's Word as the authority for living .....	4	3	2	1	0
33. A total worship experience that shapes my life.....	4	3	2	1	0
34. Feeling revived, restored, refocused and reconciled....	4	3	2	1	0
35. Speaking, singing, hearing, thinking, and feelings that shape my life.....	4	3	2	1	0
36. A view of God in worship that shifts my outlook on the world .....	4	3	2	1	0

## APPENDIX D – Page 4

If you need more space, you may write more at the bottom or on the reverse side of this page.

37. Think of one service you liked most and tell me about it. \_\_\_\_\_

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38. Recall one or two moments over the last few weeks when you sensed the presence of Christ in a particularly strong way. Tell me about the moment(s). \_\_\_\_\_

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39. What may have detracted you from sensing His presence? \_\_\_\_\_

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41. Did your view of worship become more crystallized as a result of your participation in this project? \_\_\_\_

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42. Do you think that if you continued to be a part of a four-fold pattern of worship you may become more attached to it? \_\_\_\_\_

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43. Would you recommend this pattern of worship to other pastors in the Nazarene denomination to use in their churches? Why or why not? \_\_\_\_\_

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44. How many of the six services were you able to attend?

45. Would you be willing to participate in a phone interview with Pastor Pendleton regarding your experience? If yes, Name:  Phone number:



**APPENDIX E**  
**Percent Responding “Very Important” in Pre-test and Post-test,**  
**and Chi-square Results**

	Pre-test		Post-test		Chi-square			
	Very Important		Very Important					
<u>We Entering to Worship</u>							<u>n</u>	<u>p</u>
1. Space set apart for worship:	41	65.1%	24	70.6%	31	9.159	2	.010
2. Visible Religious Symbols:	15	22.4%	15	42.9%	35	7.594	6	.269
3. Prelude to help prepare:	26	38.8%	14	40.0%	35	10.51	4	.033
4. A call to worship:	33	49.3%	17	48.6%	35	4.737	4	.315
5. Music that sets a mood:	47	70.1%	21	60.0%	35	7.519	2	.023
6. A time for reflection:	34	50.7%	18	51.4%	35	19.63	4	.001
7. Times of Silence:	20	29.9%	17	48.6%	35	49.14	9	.000
8. Greeting other wroshippers:	21	31.3%	12	34.3%	35	19.82	9	.019
9. Acknolwedgement of God's:	48	72.7%	25	71.4%	34	2.072	2	.355
<u>Hearing the Word</u>								
10. Preparation of the body:	49	74.2%	23	65.7%	35	1.515	2	.469
11. Hearing the Word OT/NT:	42	62.7%	24	68.6%	35	25.62	4	.000
12. Explanations of the Word:	45	68.2%	23	65.7%	34	11.08	3	.011
13. The Word communicated:	9	13.4%	9	25.7%	35	53.10	12	.000
14. A corporate response:	20	29.9%	9	25.7%	35	15.73	9	.073
15. Biblically-centered sermons:	64	95.5%	35	100.0%	35			
16. An appropriate response:	38	57.6%	15	42.9%	35	23.50	4	.000
<u>Giving Our Thanks</u>								
17. Reading an offer. Script:	11	16.4%	10	28.6%	35	19.86	9	.019
18. Taking Communion:	49	74.2%	19	54.3%	34	44.28	12	.000
19. Timing of the offering:	15	22.7%	8	22.9%	34	18.94	12	.090
20. Communion as a joyful:	45	68.2%	20	57.1%	34	33.37	9	.000
21. Offering as a response:	56	83.6%	22	62.9%	35	4.469	6	.613
22. Altar as a place to respond:	45	67.2%	28	80.0%	35	14.12	6	.028
23. Altar where I can change:	49	73.1%	29	82.9%	35	12.87	6	.045
24. Freedom to honor the Lord:	46	69.7%	19	54.3%	35	44.80	6	.000
<u>Leaving to Serve</u>								
25. Dismissal that inspires:	41	62.1%	23	65.7%	35	11.32	2	.003
26. A closing that motivates:	33	50.8%	21	60.0%	35	16.75	4	.002
27. Dismissal that sends me:	40	62.5%	23	65.7%	35	15.60%	4	.004
28. Goal issued to me:	26	40.0%	18	51.4%	35	13.91	6	.031
29. Benediction that motivates:	49	75.4%	23	65.7%	35	6.193	2	.045

## APPENDIX E - Page 2

30. Announcements prior:	5	7.6%	5	14.3%	35	47.45	16	.000
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Service as a Whole

31. Frequent use of the Word:	55	83.3%	29	82.9%	35	44.87	4	.000
32. God's Word as the authority:	56	84.8%	33	94.3%	35	7.778	2	.020
33. A total worship experience:	46	69.7%	28	80.0%	35	19.53	4	.001
34. Feeling revived, restored:	41	62.1%	27	77.1%	35	5.591	2	.061
35. Speaking, singing, hearing:	43	66.2%	20	57.1%	34	8.781	4	.067
36. View of God in worship:	46	69.7%	27	77.1%	35	3.901	4	.420

\*Reveals significant change in level of importance:

**APPENDIX F**  
**Post-Test Detailed Question Results**

**Q37. Think of one service you liked most and tell me about it.**

“The final service was particularly meaningful because Pastor Dave (researcher) authentically represented the heart of God and called us back to our identity. The elements of worship prepared us to hear the Word and obey.”

“The service I brought my grandchildren to...When the music started, my granddaughter was on her feet and didn't sit down till the music was finished. My grandson also thought the music was good and both drew pictures that were based on the scripture readings and music.”

“I liked the communion services – there is such power and joy as we come to the Table.”

“The final service – the sermon was from the heart, I actually could sing some of the new choruses, the music had toned down some (enough for me to enjoy).”

“I liked the last one because each part was not explained – the explanations made it seem not to flow well.”

“The instructional moments.”

“Taking Eucharist. We should do this every week.”

**Q38. Recall one or two moments over the last few weeks when you sensed the presence of Christ in a particularly strong way. Tell me about the moment(s).**

“The joy and warmth during the welcome time. Thematically organized worship around grace, love, etc. Reading all three scripture lessons in the order of Old Testament, New Testament and Gospel was meaningful. Corporate participation – reading in unison – to pray for illumination – Communion.”

“Observing at various times how the congregation was obviously touched by what was being said whether in song or the spoken word.”

“During most of the worship services I could sense the presence of Christ because it was uninhibited praise to him.”

**APPENDIX F – Page 2**

“In private prayer silently thanking him for all his love.”

“While preaching, the focus on the Word as we read the readings so closely together and they connected with one another. I sensed God was at work and had been in the selection of the texts.”

“During moments of reflection and quiet time.”

“The last service. The spirit wouldn’t stay still in my heart.”

“I sensed God mostly in the sermons.”

“I felt Christ in the community...the joy of the people and extension of Christ’s love...during Communion especially! I wish I could have that weekly.”

“Especially in the music – also enjoyed communion very much and would enjoy that weekly. I like the creeds and hearing the Word read.”

“The music in all the services was so moving to me and I believe the repetition of the songs let the words sink deeper and deeper to really feel surrounded in a sense of worship.”

**Q39. What may have detracted you from sensing His presence?**

“Loud music. Unwarranted modeling of what the world is looking for.”

“Some songs sung too long.”

“Songs were foreign. Disappointment that some of our people could not see past style to substance.”

“Just being concerned about what other people might think.”

“The robe and formalities.”

“Adjusting to differences in service approaches.”

“All of those people up on the platform – distracting.”

**APPENDIX F – Page 3**

“Too much explanation of the purposes of each worship item/event. Not knowing the leaders.”

“Not knowing what to expect next in the service/words on the screen.”

**Q40. What did we do in the worship services that were unfamiliar to you?**

“The offering at the end of the service. Sometimes I liked it, sometimes I didn't, but it was new.”

“Well, the music was different. But I liked it! Congas are pretty cool.”

“Wearing a robe. Communion in the way it was presented.”

“Receiving the benediction with hands outstretched, (I liked it).”

“The offering at the end was different...felt like I was “paying back” or something, rather than giving before I had received from the Service of the Word.”

“New songs – the mix of songs and liturgy.”

“Didn't know any of the choruses/songs except those from the hymnal.”

**Q41. Did your view of worship become more crystallized as a result of your participation in this project?**

“Pretty much already established.”

“Expanded the parameters relative to style/form.”

“Yes, I like that we can respectfully worship without stodgy formality.”

“I have tried to re-evaluate my view of worship.”

“Yes, it gave me a broader look at how to learn and be a part of Christ and His church.”

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**Q42. Do you think that if you continued to be a part of a four-fold pattern of worship you may become more attached to it?**

“I just like being with God and His people; how doesn’t matter.”

“Yes, I could really enjoy worship done like this.”

“Yes, it meets all my needs – mental and spiritual.”

“At this point probably not, at least not stoutly, legalistically following the pattern.”

“No, not in this format.”

“The pattern of worship is fine. I still find I truly worship in a more ‘traditional’ service.”

“I don’t think the method of worship is as important as the people’s response to worship.”

**Q43. Would you recommend this pattern of worship to other pastors in the Nazarene denomination to use in their churches?**

“No, as produced it seemed a strange mix of Anglican and Pentecostal worship.”

“Depends on the profile of the congregation.”

“Yes. Because it provides them with a more objective structure for worship which is historical, theological, and pastoral. It allows for freedom in style, which can be important at times and in certain situations.”

“Yes, people both church and unchurch can worship and come into God’s presence.”

“Yes, because of the centrality of the Word, the joy of entering his presence, the time of response.”

“I say it would depend a lot on the localized traditions and style a given church had developed.”

## APPENDIX F – Page 5

“No, different styles of worship appeal to different people – when all the ‘steps’ are not in the service, you do what you need to do to make worship work for you. I don’t always like a formula of worship.”

“Sure, it is a valuable pattern. However, one of the things I value highly about our denomination is the free variety of worship patterns that exist. My concern would be more toward fostering intentionality than endorsing any specific pattern.”

“I would highly recommend it...I feel like a ‘team effort’ brings about true respect for worship as the body of Christ. We are so blessed to have this new structure in worship.”

“No, I am convinced that this style of worship, although you have the freedom to physically express yourself, I think the style of worship is too rigid. I think this style reduces the ability of the Holy Spirit to manifest itself.

“Yes, I believe a generalized version would be useful in some congregations, but I believe that the pastor has to match the format to their particular people, their needs and background.”

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