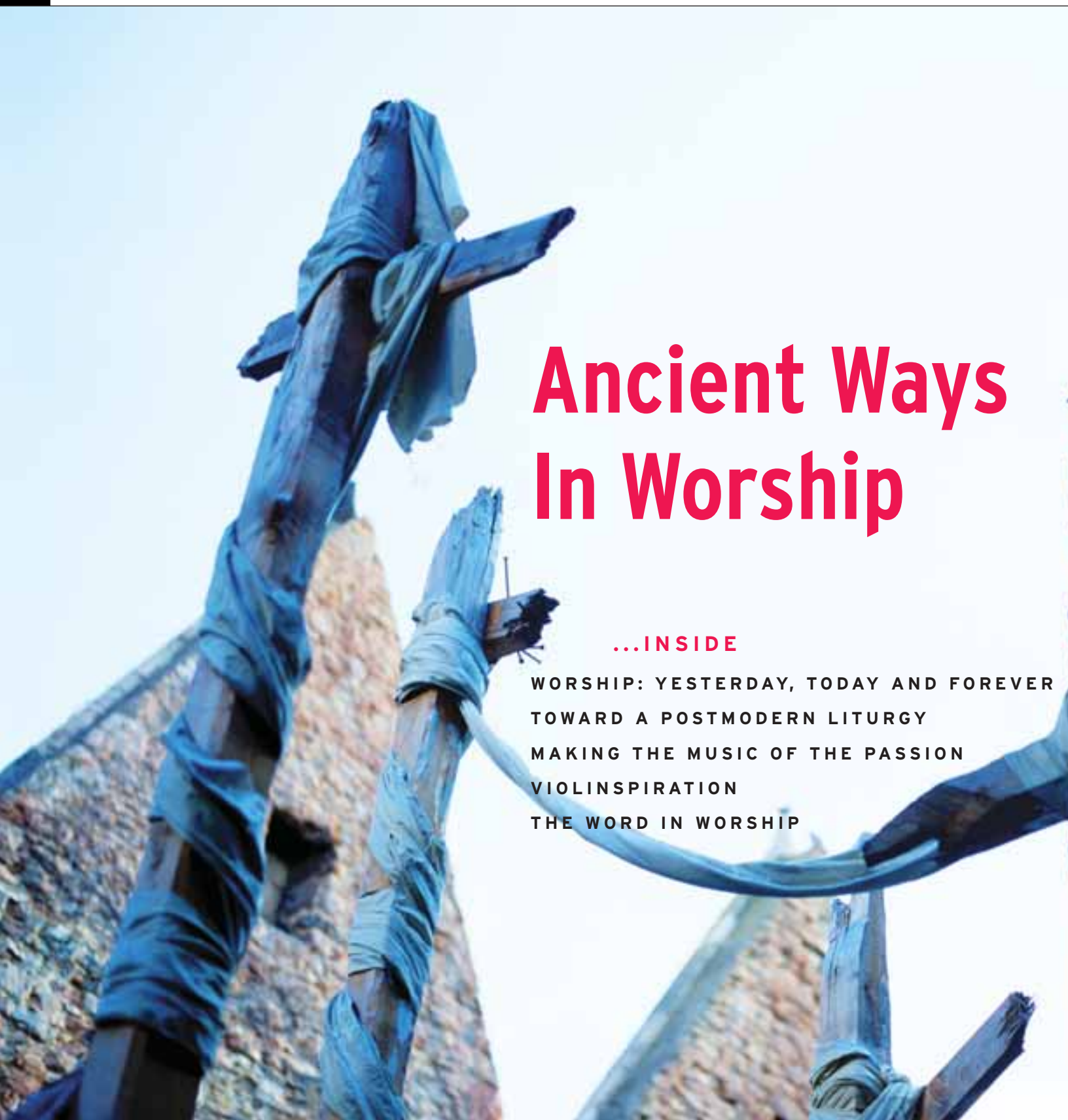


# insideworship™

A D E E P E R L O O K



## Ancient Ways In Worship

...INSIDE

WORSHIP: YESTERDAY, TODAY AND FOREVER  
TOWARD A POSTMODERN LITURGY  
MAKING THE MUSIC OF THE PASSION  
VIOLINSPIRATION  
THE WORD IN WORSHIP

PLUS: PRAYERS OF THE PAST FOR THE PRESENT

# Building On The Past

Through all the movements of history, we worship a living God who is not a mute idol. He is alive, and He does move in the midst of your history and mine. He does new things in fresh ways, and thus we cannot remain still in our worship of Him. Though His nature is unchanging, He does unique things in every generation. Therefore, we must worship God in response to His immanent presence, His present nearness to us, in our day and according to our common languages of expression. Whether we worship God in a Latin vesper or we worship Him in a modern day rap song, God is always to be worshiped in a living and non-static way.



Today, the hearts of worshipers around the world are hungering to reclaim connection with the worshipers of the Church through the ages. As you consider the challenges raised by drawing together our current worship expressions with those of the past, let's remember three things:

*Firstly, we are all part of the redeemed, the great cloud of witnesses, and so we stand inextricably linked with the saints of old, actively waiting for the return of Christ and the establishment of a new heaven and earth. We are one with the most ancient of worshipers in these hopes.*

*Secondly, every culture tends to dismiss or minimize the past in excitement over its fresh discoveries. Hence, we often "throw out the baby with the bathwater." Much of the Church's worship that has gone before us reminds us of the great and unchanging God that we worship. Those expressions of adoration and allegiance were anointed and inspired by God for their day. The best of those liturgical expressions can still be very useful today.*

*Thirdly, recognize that all of today's expressions of worship follow a liturgy of some sort, a work or plan of our hands, that has become comfortable and effective for our own worship. Whether a liturgy is formal, enacting liturgy in a very defined order, or whether it is informal, contemporary worship songs sung to the hum of an overhead projector, we all gravitate to liturgies that facilitate the worship that is flowing from our hearts.*

Let's join the Church through the ages in offering our unique 21st century expressions of His glorious worship!

**JEREMY COOK**

President, Vineyard Music

(Ed. Note: This letter is a revised portion of a larger article in this issue entitled "Worship: Yesterday, Today And Forever")

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## Letter From The Editor

### Ancient Ways In Worship

The rumblings are everywhere. Midway through the set, a 21-year-old worship leader pauses to guide the congregation through a responsive reading from the Psalms on the overhead screen. During a high-energy conference with thousands of university students attending, a candle symbolizing the light of Christ coming into the world is ceremonially carried to the stage as the worshipers recite a second century prayer in unison. In a small house where an emergent Church meets, its community shares in a prepared Easter liturgy and breaks the bread of communion – just as they do every gathering.

A generation of worshipers is arising that is not content to simply limit its worship experience to the tools and forms that are exclusive to our day and age. Infused with the joy and life found in our contemporary expressions and music, these worshipers are excitedly delving into the past for more connection and resource. Even today's most innovative churches are listening to voices such as McLaren, Wright and Webber, and are looking for fresh ways to integrate ancient worship forms into their communities' spiritual diet.

This issue of *Inside Worship: Ancient Ways In Worship* has been dedicated to exploring the connections between the worship of the present age and the worship of the past. Jeremy Cook and I team up to bring a pastoral view on embracing the fullness of worship history, and articles exploring everything from postmodern liturgies to ancient prayers open up the reader to fresh possibilities for enhancing worship.

Delight yourself in what God is doing in our age, built on what He has done in the past, and join us with the Church historic in continuing the pure worship of God.

**DAN WILT**

Editor, Inside Worship

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Huddled in a small home lit by a few small oil lamps, followers of Jesus of Nazareth in first century Palestine gather together to worship. There are joyful smiles, hearty slaps on the back, loving embraces and a deeply meaningful exchange of the holy kiss of fellowship. Responsive chanting, melodic and flavoured with Hebrew hymnody fills the room, and with words of adoration and allegiance to the Eternal King, the worshipers transform this small abode into a cathedral of highest beauty. Bread is broken and shared, wine is opened and taken ceremoniously and the Lord's Supper becomes a joyful celebration of the resurrection of Jesus. Letters from faithful leaders are read and encouraging glances are shared throughout the room. Worship glows like the embers of an underground fire.

Huddled in a large gymnasium lit with fluorescent lights, followers of Jesus of Nazareth in 21st century Canada gather together to worship. There are joyful smiles, hearty high-fives, loving hugs and a deeply meaningful exchange of the holy laughter of friendship. Corporate singing, guitar-driven and melodic with the sonic styles of postmodern rock fill the large hall, and with words of adoration and allegiance to the Eternal King, the worshipers transform the athletic arena into a sanctuary of highest praise. Bread is broken and shared, grape juice is distributed and taken simultaneously and the Eucharist becomes an exuberant celebration of the death and resurrection of the Lord Jesus. Holy letters from faithful leaders 2000 years ago are read, ancient prayers are corporately spoken and reflections on the scriptures, like refreshing drops of rain, are offered by a trusted leader to the gathering. Worship rises in concert like the morning mist off a summer lake.

### Worship Yesterday And Today

The scriptures clearly tell us that God is the same yesterday, today and tomorrow - we worship an unchanging and unchangeable God. Similarly, a brief look at Church history would show many common themes in worship throughout the ages, such as corporate singing, the reading aloud of the scriptures and the practices of baptism and communion. However, that same history would also conversely show a myriad of different expressions of worship, similar in biblical theme, yet radically different in form. Geographic, linguistic, cultural and theological differences affected worship practices, and in fact, recent scholarship evidences that the earliest Christian worship itself was not a single, homogenous style - but rather was essentially diverse as far back as can be traced.<sup>1</sup>

This can leave us with a challenging thought: Are all these varied expressions of worship from and to the heart of the same God? "Of course," would be our simple and direct answer. Varied forms of worship do not change the nature of the One being worshiped. However, how do we explain the incredible diversity of the Church's worship expressions across the stage of history?

There are a number of reasons our expressions of worship have been unique and distinct throughout time, some of which we'll briefly explore:

#### 1) Worship Expressions Are Culturally Shaped

Historically, throughout every generation of worshipers, the Holy Spirit has stimulated creativity within His Church, and those creative people have sought to use that creativity to express the emotions, desires and faith of their hearts. As they have done that, their unique expression has caught the hearts of others, and hence become popular and useful. Every time that worship has been expressed historically, it has been molded by the emphasis of the culture, revelation and the social background of its day.

#### 2) Worship Expressions Are Environmentally Shaped

Historically, many ancient forms of worship have also had a great emphasis on nature and creation, as many people lived in peril at the mercy of those elements - elements governing their very survival. One can see nature themes throughout the traditions of Celtic worship, for example. Such challenges as stormy seas, freezing winters and failed crop yields were daily staring them in the face. On other occasions, the emphasis on nature and creation was expressed for the same reasons we do so today - the

writer was simply overwhelmed by nature's beauty, and hence looked to nature's Creator.

#### 3) Worship Expressions Are Ethnically Shaped

Historically, the Church has expanded far beyond its humble beginnings in the small villages of first century Israel. Believers have embraced the Lordship of Jesus across the seven continents and across widely differing ethnic landscapes. Every expression of worship can be traced back to a blending of ethnic sensibilities with the content of the Gospel of Life.

Differing nations and believing communities have both absorbed and resisted many different forms of worship through the ages in accord with their own culture's history and traditions. The essence of worship need not change as the forms and style of a culture embody it in varied ways. Worship celebrations in the heart of Brazil will radically differ from those in the Ukraine, which will differ radically from those in Malawi. However, the heart of the worshiper will remain as true if Jesus is the content of those worship expressions.

#### 4) Worship Expressions Are Educationally Shaped

Historically, there has been a need for education inside and outside of the Church. Faced with mass illiteracy, the ancients sought to build icons into worship to inform and teach



# Worship:

JEREMY COOK AND DAN WILT

# Yesterday, Today And Forever

the worshipers the scriptures and bible stories. Visual symbols such as stained glass, tapestries, murals and icons are good examples of this need to educate. In some cases, such as may be true of St. Peter's Cathedral in Rome, Italy's greatest creative geniuses – both secular and sacred in vocation – built a church as a monument to the glory of God, perhaps even today unrivalled for its beauty.

## A Living Activity

We must bear in mind, through all of these movements of history, that we worship a living God who is not a mute idol. He is alive, and He does move in the midst of your history and mine. He does new things in fresh ways, and thus we cannot remain still in our worship of Him. Though His nature is unchanging, He does unique things in every generation. Therefore, we must worship God in response to His immanent presence, His present nearness to us, in our day and according to our common languages of expression. Whether we worship God in a Latin vesper or we worship Him in a modern day rap song, God is always to be worshiped in a living and non-static way.

## What's The Use?

So, what can we say in all of this? Are the forms of worship from the ancient past of any use to us? Let us offer a few final thoughts:

**Firstly, we are all part of the redeemed, the great cloud of witnesses, and so we stand inextricably linked with the saints of old, actively waiting for the return of Christ and the establishment of a new heaven and earth. We are one with the most ancient of worshipers in these hopes.**

**Secondly, every culture tends to dismiss or minimize the past in excitement over its fresh discoveries. Hence, we often "throw out the baby with the bathwater." Much of the Church's worship that has gone before us reminds us of the great and unchanging God that we worship. Those expressions of adoration and allegiance were anointed and inspired by God for their day. The best of those liturgical expressions can still be very useful today.**

**Thirdly, recognize that all of today's expressions of worship follow a liturgy of some sort, a work or plan of our hands, that has become comfortable and effective for our own worship. Whether a liturgy is formal, enacting liturgy in a very defined order, or whether it is informal, contemporary worship songs sung to the hum of an overhead projector, we all gravitate to liturgies that facilitate the worship that is flowing from our hearts.**

## What Matters Most

We finish with a very pragmatic and necessary thought: *It doesn't really matter how and with what form you worship God, provided that such worship is unceasing in devotio, and flowing from a pure heart.*

While this may seem to be cliché and assumed, much of the Church's struggle to embrace contemporary and ancient expressions of worship has been built around a faulty assumption – that another's way of worshiping is inherently wrong – because it's not *our way*. Our way of worshiping is just that – *our way* – and to attach our preferences to God quickly converts those preferences to prejudices.

That which "works" in worship is then defined as that which helps you worship God in unceasing devotion and heart purity. Find what works, past and present, and allow it to carry the worship that is in your heart to God. From the home to the cathedral to the gymnasium, let His worship resound yesterday, today and forever.

1 *Twenty Centuries Of Christian Worship*, edited by Robert Webber, Star Song Publishing Group, 1994, Vol. 1, p. 4.

## INSIDE WORSHIP

We can live by the subtle notion that the more recent a worship expression is, or the more widely embraced it is by contemporary churches, the truer it must be. Under the thumb of such thinking, today's modern expressions of worship sets and service orders can sometimes ring hollow and leave us disconnected from the Church across time and borders. Sometimes, utilizing rich, profound prayers from ancient and past sources in worship can add weight to the worship experience. Consider thoughtfully integrating some of these corporately spoken prayers into the beginning, middle or end of a worship set – they may enhance your congregation's worship experience in beautiful ways.

## A Prayer Of Thankfulness

*“O God, who has proven Your love for all humanity by sending us Jesus Christ our Lord, And has illuminated our human life by the radiance of His presence, I give You thanks for this Your greatest gift. For my Lord's days upon the earth: For the record of His deeds of love: For the words He spoke for my guidance and help: For His obedience unto death: For His triumph over death: For the presence of His Spirit within me now: I thank You, O God.”*



John Baillie, *Devotional Classics: Selected Readings For Individuals And Groups* (Grand Rapids: Renovare' Inc., 1993). See [www.renovare.com](http://www.renovare.com)  
Note: Excerpted from John Baillie's *A Diary Of Private Prayer*.

## A Prayer For Protection

*“Christ beside me, Christ before me; Christ behind me, Christ within me; Christ beneath me, Christ above me; Christ to right of me, Christ to left of me; Christ in my lying, my sitting, my rising; Christ in heart of all who know me, Christ on tongue of all who meet me, Christ in eye of all who see me, Christ in ear of all who hear me.*

*For to the Lord belongs salvation, And to the Lord belongs salvation And to Christ belongs Salvation.*

*May your salvation, Lord, be with us always. Amen.”*



Esther DeWaal, *The Celtic Way Of Prayer: Recovering The Religious Imagination* (New York: Doubleday, 1997), p. 21. See [www.amazon.com](http://www.amazon.com)  
Note: This prayer is excerpted from *St. Patrick's Breastplate (lorica)*.

# Prayers Of The Past For The Present



### A Prayer Of Worship (Phos Hilaron)

*Gladdening Light  
Of His pure glory poured  
Who is the Immortal Father, Heavenly Blest  
Holiest Of Holies, Jesus Christ Our Lord*

*Now we are come to the sun's hour of rest  
The lights of evening 'round us shine  
We hymn the Father, Son and  
Holy Spirit Divine*

*Worthiest art Thou, at all times to be sung  
With undefiled tongue  
Son of our God, Giver of life alone  
Therefore, in all the world Thy glories Lord  
Thine own*

*Phos Hilaron*, translated by John Keble, 1834.  
Note: The Phos Hilaron, or "Hilarious Light," is considered one of the most ancient of Christian hymns, and tradition has it that it was sung in the catacombs. As a candle was brought forward, signifying the light of Christ, this evening hymn took on a powerfully symbolic meaning.

### A Prayer For Guidance

*"O God, make clear to us each road,  
O God, make safe to us each step,  
When we stumble, hold us,  
When we fall, lift us up,  
When we are hard-pressed with evil,  
deliver us,  
And bring us at last to Your glory."*

Northumbria Community. *Celtic Daily Prayer: Prayers And Readings From The Northumbria Community* (New York: HarperCollins, 2002). See [www.amazon.com](http://www.amazon.com)

Note: Simple Celtic prayers get right to the point and give us simple words for complex feelings.

### The Lord's Prayer (Matt. 6:9-13)

*"Our Father in heaven,  
Reveal who you are.  
Set the world right;  
Do what's best—  
as above, so below.  
Keep us alive with three square meals.  
Keep us forgiven with you and forgiving others.  
Keep us safe from ourselves and the Devil.  
You're in charge!  
You can do anything you want!  
You're ablaze in beauty!  
Yes. Yes. Yes."*

Eugene H. Peterson, *The Message* (Colorado Springs: NavPress Publishing Group, 2002).  
Note: Psalm or scripture excerpts from bible passages can add fresh life to corporate scripture reading. Try a variety of paraphrases or translations.

### A Prayer For Forgiveness

*"According to the multitude of your mercies,  
cleanse my iniquity.  
O star-like sun,  
O guiding light,  
O home of the planets,  
O fiery-maned and marvelous One,  
O fertile, undulating, fiery sea,  
Forgive.*

*O fiery glow,  
O fiery flame of Judgment,  
Forgive.*

*O holy story-teller, holy scholar,  
O full of holy grace, of holy strength,  
O overflowing, loving, silent One,  
O generous and thunderous giver of gifts,  
Forgive.*

*O rock-like warrior of a hundred hosts,  
O fair crowned One, victorious, skilled in battle.  
Forgive."*

Esther DeWaal, *The Celtic Way Of Prayer: Recovering The Religious Imagination* (New York: Doubleday, 1997), p. 21. See [www.amazon.com](http://www.amazon.com)

Note: This prayer is made of excerpts from St. Ciaran's prayer, a sixth century Celtic monk.

### A Prayer For Indwelling

*Love divine, all loves excelling,  
Joy of heaven to earth come down;  
Fix in us thy humble dwelling;  
All thy faithful mercies crown!  
Jesus, Thou art all compassion,  
Pure unbounded love Thou art;  
Visit us with Thy salvation;  
Enter every trembling heart.*

*Breathe, O breathe Thy loving Spirit,  
Into every troubled breast!  
Let us all in Thee inherit;  
Let us find that second rest.  
Take away our bent to sinning;  
Alpha and Omega be;  
End of faith, as its Beginning,  
Set our hearts at liberty.*

*Finish, then, Thy new creation;  
Pure and spotless let us be.  
Let us see Thy great salvation  
Perfectly restored in Thee;  
Changed from glory into glory,  
Till in heaven we take our place,  
Till we cast our crowns before Thee,  
Lost in wonder, love, and praise.*

Charles Wesley, "Love Divine, All Loves Excelling" from *Hymns For Those That Seek And Those That Have Redemption By The Blood Of Jesus Christ*.

See [www.cyberhymnal.org](http://www.cyberhymnal.org)

Note: Reciting hymns as prayers without music (or singing them with music!) can be an effective way to use these past treasures in modern worship.

### A Prayer For The Holy Spirit To Come

*Come, true light.  
Come, life eternal.  
Come, hidden mystery.  
Come, treasure without name.  
Come, reality beyond all words.  
Come, person beyond all understanding.  
Come, rejoicing without end.  
Come, light that knows no evening.  
Come, unfailing expectation of the saved.  
Come, raising of the fallen.  
Come, resurrection of the dead.  
Come, all-powerful, for unceasingly you create,  
refashion and change all things by your will  
alone.  
Come, for your name fills our hearts with long-  
ing and is ever on our lips.  
Come, for you are yourself the desire that is  
within me.  
Come, my breath and my life.  
Come, the consolation of my humble soul.  
Come, my joy, my glory, my endless delight.*

Bishop Kallistos Ware, *The Orthodox Way* (New York: St. Vladimir's Seminary Press, 1979). Excerpts from *An Invocation To The Holy Spirit* by St. Symeon.

Note: A favorite cry, "Come, Holy Spirit," gets a fresh facelift in this Orthodox Church prayer.



# Toward A Postmodern Liturgy

*About six years ago my journey took one of those twists that leads into uncharted territory. At a Natural Church Development conference, Christian Schwarz challenged me to see the need for balance between the Evangelical, Charismatic and Traditional Christian influences in my life. After having been a Vineyard pastor, Pentecostal preacher, and since moving to work with the Convention Baptists, I needed something traditional to round my experience out. That was when God opened the doors for me to study at St. Paul University. St. Paul is primarily a Roman Catholic institution, but inside there is a wonderful diversity of Christian expressions. It was there that I also made a profound discovery: liturgy, that thing I dreaded and made fun of, was not at all what I thought it was.*

FRANK EMANUEL

## We All Do It

For most of us, the word *liturgy* evokes images of robes and rituals well beyond our mere mortal understanding. Some might even think that liturgy is the ball and chain that keeps the Church from really fulfilling the mission Jesus gave us — to make disciples. In reality, liturgy is exactly the opposite. Liturgy is the structure through which our communities encounter the Living God. Liturgy is the plans we make and the procedures we take to prepare a service that insures a solid connection with God, each other and the family of faith. Even though we might be uncomfortable with the term, liturgy is what all of us do when we come together in a corporate setting to worship God.

## The Goal Of Good Liturgy

The goal of good liturgy is to create a safe space where creativity and spontaneity can be effectively released. Real-

ly. Worship leaders know that there is a rapport or trust that exists between them and the congregation. For the congregation this trust means that they feel the leader is going in the direction they want to go, and for the worship leader it means that these people are willing to follow provided the leader does not veer off that course too wildly. The liturgy does for the whole service what a good worship leader does: maintains that trust and takes the congregation into the presence of God. The liturgy not only gives the congregation a structure to trust, but it also allows us to create spaces for spontaneity and creativity that the congregation can embrace.

## Structure That Serves

If good liturgy is such a key part of great church, then it is very important that we examine our liturgical structures. Gary Best often reminds the Vineyard churches in Canada that structures



## connect to the ancient Church

must serve the community – not the other way around. We have the opportunity to tweak and enhance the service so that our community can grow deeper in its experience with God. This adaptability is what keeps church life fresh and relevant, and able to actually fulfill the mission Jesus left us with.

In our community we have experimented with liturgical forms. Our goal is always to find the appropriate liturgy for each service or small group we run. If this talk about liturgy has inspired you, then I will share some of the practical tips we have learned along the way:

### 1) Do Not Be Afraid Of Diversity

Every community is different, and this is a very good thing. The trick here is not to try to come up with all the differences yourself, but to let each group within your community find ways to express its own voice in worship. It is comforting to know that in the very early Church there was a great deal of liturgical diversity. For the liturgy to serve the community it has to be the liturgy that your community really wants to participate in.

### 2) Find Community Affinity

Discovering the unique voice of worship for a community is exciting. In our community, a number of people have Roman Catholic and other traditional backgrounds. Borrowing elements from the Roman liturgy connects them to the things they appreciate about their past. There are great elements in all Christian traditions, but the ones that will resonate the strongest are those that have played a significant role in the community's spiritual formation.

### 3) Be Lifelong Learners

During the early 1800s a number of monks began digging into early Church liturgy. They made many wonderful discoveries, including a rediscovery of the Gregorian chant. This investigation sparked widespread liturgical reform, which is a dry way of saying that the Church recaptured its fire. Digging into Church history you find ancient expressions just longing for an opportunity to enhance your community's worship. These treasures not only breathe new life into our worship services, they also provide us with a profound sense of connection to those who have gone on ahead of us.

### 4) Unabashedly Adapt Other's Ideas

Liturgy arises in unique historical settings, so trying to reproduce what was done in the past is rarely authentic. Throughout history, the Church has re-adapted spiritual and liturgical practices to new settings, breathing fresh life into Christian worship. Many in our community really connect with Celtic spirituality. By taking elements of Celtic spirituality, such as ancient prayers and blessings, and integrating them into our liturgy, we enhance our voice of worship. We also encourage those having an affini-

ty to Celtic expressions to continue them in their private worship.

### 5) Enjoy the Journey, Even the Failures

Developing good liturgy takes time. Do not be afraid of coming to church or small group with a great new idea only to receive stares of disbelief. Although it might feel awkward at first, the reality is that there will be times when you will hit on just that right note, where the community really gets it and is drawn deeper into their love affair with Jesus. Change is a gradual process to be taken with great care and patience. Remember that liturgy is the structure of our worship; drastically changing this structure will unnerve most of your people. When we began working with our communion service, it took a year before things were significantly different, but at that point, it was hard to imagine doing communion any other way.

### In The Spirit Of Exploration

I hope that I have succeeded in encouraging you to explore the possibilities, or at the very least, given you a new appreciation for the term *liturgy*. As we grow in our relationship with God, we also grow in our relationships with each other. When we try new things, even ancient things, we stand in the tradition of those who started this whole thing we call the Church. Let us never cease to dream of more when we come together to worship.



**FRANK AND SHARON EMANUEL** pastor Freedom Vineyard, a church plant in the national capital of Canada. They have two beautiful daughters, Elyssa and Chelsea. Frank is passionate about the themes of worship and theology, and seeks to be a lifelong learner.

# Why Not: Worship Experiments

FRANK EMANUEL

### Public Reading of Scripture

Scripture was intended to be read aloud in the congregation. Many of us have seen how badly scripture reading can be done and so we just drop it off in favour of more polished liturgical elements. However, if we spend a lot of time practicing the songs for worship, why not do the same for the Word of God?

Even better, why not integrate the reading of scripture into the worship and read it rhythmically over a simple riff that leads into or out of the next song? If you want to take this a bit further, there are a number of traditions that have developed lectionaries which outline daily readings from the scriptures – using a lectionary connects you with a greater Church community.

### Emphasizing Symbols

The Christian liturgy is full of symbolic elements such as water, wine, bread and oil. Over the centuries many of these symbols have been minimized and, for the large part, no longer carry the same impact or inherent meaning that they did in the past.

Think about the elements or symbols you use in your services. Now, imagine yourself as someone curious about the faith – do these elements explain themselves? If so, what are they saying? Is it what we are hoping that people are getting?

This kind of liturgical examination has really blessed our community. For communion, we now use large hunks of bread and big glasses of wine because we want people to understand that God lavished His love on us through Jesus.

We also immerse the communion service in readings from one of the four gospels; this is the context people need to encounter Jesus in the bread and the wine. Since we have done this, people have begun going up for seconds, an action so full of meaning – can we ever get enough of God and what God has for us?

AN INTERVIEW WITH OREST HRYNEWICH

# The Music Of **The Passion**

*Orest Hrynewich is a Vineyard worship leader in the heart of Toronto, Ontario, Canada. He had the privilege of partnering to create music for Mel Gibson's **The Passion**, released in theaters last year. Here is his interview with Inside Worship.*

*What do you currently do for a living?*

I'm a partner in a company called Smack Dab Music in Toronto. We compose, program and record music for TV and movies. I also have a home studio in which my wife Liana and I write, produce and teach music.

*How did you get involved with Mel Gibson's **The Passion**, and what was your role?*

My company's major client is a composer named Jack Lenz of Lenz Entertainment. He was able to demo for *The Passion* and was hired as the first composer to score the movie. Jack hired me as a programmer, which means I find sounds, arrange and compose some of the music score. I make the cues sound good. I worked on the project for approximately six months.

*How did that experience impact you personally?*

Jesus is about relationships, with Himself and others. An obvious impact on me was to see some of what Jesus went through as a man for us. You can't watch someone get flogged for six months and not have it change you. The other relationship most notably affected was my relationship with Jack. Jack is a Bahai, and has a strong belief in God and a high reverence for Jesus. I am a Christian who has a personal relationship with Jesus. We used to pray before starting work on the project everyday and our relationship has grown from it. To actually be working on a project with such a spiritual message about Jesus was both an amazing privilege and emotionally draining.

*In what ways should a creative Christian be involved in impacting culture?*

We shouldn't hide ourselves within our own Christian circles. We are part of our society's culture and thus should help shape it. The arts usually are a mirror of what is taking place in our society. They appeal to our senses and, in turn, help shape society. Creativity shouldn't only apply to the arts but to all areas of our life.

Since God is the creator, and we have a direct link to Him through the Holy Spirit, then we should be the most creative and innovative people around. As people we tend to put everything in boxes so that we know where it is, and how it works. We must remember that God is dynamic. We must be pliable in our ways and try to see what He is doing and move in His direction, not ours. We must get closer to Him.



**OREST HRYNEWICH** is a composer, producer, songwriter and teacher working in the television and movie industry in Toronto. He is an elder and worship leader, along with his wife Liana, at the Toronto Downtown Vineyard in Canada. They produced and recorded the Downtown Vineyard's *Underground Streams* CD which features some of their original material.



## INSIDE WORSHIP

# The Eucharist: Igniting Resurrection's Fire

Embedded in the worshiping history of the Church are symbols and sacraments – images and experiences that are designed to enthrall the worshipers heart with a full-sensory encounter with God. Perhaps no common act of the Church enfolds such beauty and mystery as the act of *Eucharist* (*the giving of thanks*), or what we commonly call *Communion*.

Here are some fresh thoughts on celebrating the Eucharist in your community:

### Remember The Resurrection

Communion, in its earliest years, was a celebration of the joy of the resurrection and the new day that had dawned for humanity. It was not until centuries later that the focus of Christian worship shifted toward the death of Jesus<sup>1</sup>.

**Act On It:** Communicate to the congregation this important truth for your next communion service and surround the communion time with celebrative music and an exuberant atmosphere.

### Create A Community Dynamic

Many historical sources believe that after sharing a common meal together, or *love feast*, early church worshipers would then culminate their community gathering by celebrating communion with the bread and the cup.

**Act On It:** Consider celebrating your next communion time after a common, potluck meal shared by the congregation. Or consider having participants stand as the leader (celebrant) moves to the center of the room worship is being held in. Have the participants face the middle (and each other) and sing a song of thanks as they prepare to take the elements together.

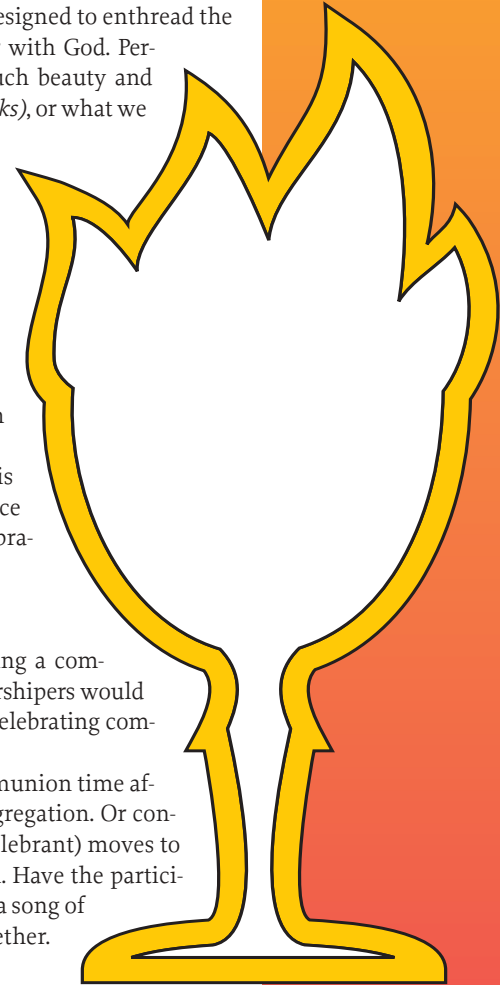
### Weekly Acts Of Wonder

Many churches seem to feel they would be doing God a disservice by celebrating communion on a weekly basis. As Don Williams put it, “It’s really important to realize that the central visual reality of the Gospel in the life of the Church is the Lord’s Supper; what we call Holy Communion, or the Eucharist or the Mass, depending on your tradition<sup>2</sup>.”

**Act On It:** If it’s not already a part of your church’s pattern, consider having a weekly communion service either within, or outside of, the main service.

<sup>1</sup> Justo L. Gonzalez, *The Story Of Christianity*, Vol. 1 (New York: Harper & Row, 1984), p. 20.

<sup>2</sup> Don Williams, Interview With *Inside Worship* magazine, Fall 2000.



KAREN BOUSFIELD

# ViolinSpiration

I began taking violin lessons when I was nine years old. Since then, I have been fortunate enough to gain experience in various situations and settings, ranging from symphonic orchestras to small acoustic sets. But above all, the setting in which I most feel God's pleasure and delight is playing with a group of worshipers seeking after God, longing to express their love for Him. I enjoy the freedom of playing non-notated music, which provides space for God to move. However, discovering this has been a learning process.

Growing up as a classically-trained musician has enabled me to reach a certain level of technical ability. This is obviously the primary foundation of musical expression, yet stepping out into improvisation has allowed God to freshly impart His heart through the voice of the violin.

Here are a few practical tips for violinists that I've picked up along the way:

**Listen** Listening is the most integral ingredient to any music making, and is even more important in worship. Learn to listen to the worship leader, the rest of the band and, of course, God. The result will be a tight, balanced band that is available to hear what God is saying during the course of a worship set.

**Tune** Intonation can make all the difference to the overall sound of the band. Be careful to tune your violin to the other instruments you're playing with, and be aware that a change in temperature will more than likely cause a change in the pitch of the strings.

**Be Sensitive** Sensitive listening will also enable your playing to compliment the rest of the band. Remember that you don't have to play all the time! Sometimes, less is more! If the guitar is taking the lead riff of the song, leave him to it and adapt your playing to compliment it or... don't play at all! This applies equally to the lead vocal – give it space.

**Answer The Melody Line** It's good to *answer* the main melody line in the gaps when the vocal is silent. Answering the melody line means that when a musical phrase is sung by the congregation, in the space that follows musically "respond" to the phrase that's been sung. This is a technique that needs to be developed, as it doesn't always come naturally. Spend time singing the melodies in your head, listening to CDs and playing along.

**Invert The Melody Line** Another useful skill to practice is that of *inverting* the melody line. In other words, play a counter-melody which is the opposite shape to the main melody. If the

melody rises, your counter-melody could fall and vice versa.

**Don't Overplay** In general, don't overplay. Never be afraid to not play in a whole song. Strings aren't always suitable and that's okay. It gives us a chance to worship with our voices!

**Add To The Whole** On the other hand, the sweet tones and the natural legato sound of the instrument can add an extra depth to the worship. The violin can certainly be an instrument of lament, allowing people space to pray, intercede or cry. It can also be a vehicle for prophetic ministry. This simply means that God gets to do what He wants to do in the space we provide in free worship. Pray for melodies which will impart God's heart to His Church.

**Make Full Use Of The Instrument** The violin can add calmness to a song or uplift a song. Try to take advantage of the versatility of the instrument, using the full range while being sensitive to the style and mood of the song.

# The Jesus Creed

BRIAN MCLAREN

*This creed was originally shared at the Emergent Convention, Nashville, May 2004, by respected author Brian McLaren. See [www.emergentvillage.com](http://www.emergentvillage.com) or [www.anewkind-ofchristian.com](http://www.anewkind-ofchristian.com)*

*for more from Brian.*

We have confidence in Jesus  
Who healed the sick, the blind,  
and the paralyzed.  
And even raised the dead.  
He cast out evil powers and  
Confronted corrupt leaders.  
He cleansed the temple.  
He favored the poor.  
He turned water into wine,  
Walked on water, calmed storms.  
He died for the sins of the world,  
Rose from the dead,  
and ascended to the Father,  
Sent the Holy Spirit.

We have confidence in Jesus  
Who taught in word and example,  
Sign and wonder.  
He preached parables  
of the kingdom of God  
On hillsides, from boats,  
in the temple, in homes,  
At banquets and parties, along the  
road, on beaches, in towns,  
By day and by night.  
He taught the way of love  
for God and neighbor,  
For stranger and enemy,  
for outcast and alien.

We have confidence in Jesus,  
Who called disciples, led them,  
Gave them new names  
and new purpose  
And sent them out  
to preach good news.

He washed their feet as a servant.  
He walked with them, ate with them,  
Called them friends,  
Rebuked them, encouraged them,  
Promised to leave and then return,  
And promised to be with them always.

He taught them to pray.  
He rose early to pray,  
stole away to desolate places,  
Fasted and faced  
agonizing temptations,  
Wept in a garden,  
And prayed, "Not my will  
but your will be done."  
He rejoiced, he sang,  
he feasted, he wept.

We have confidence in Jesus,  
So we follow him, learn his ways,  
Seek to obey his teaching  
and live by his example.  
We walk with him, walk in him,  
abide in him,  
As a branch in a vine.  
We have not seen him,  
but we love him.  
His words are to us  
words of life eternal,  
And to know him is to know  
the true and living God.  
We do not see him now,  
but we have confidence in Jesus.  
Amen.

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ViolinSpiration



**KAREN BOUSFIELD** serves as a member of the worship team in Belfast City Vineyard in Northern Ireland. She works as a full time music tutor, teaching piano and violin. In addition, she has been involved in many recording projects in the UK, including Kathryn Scott's *Satisfy*.

## don't be afraid not to play

**Keep It Simple** Remember during the worship that you don't want to distract your congregation by playing big, flamboyant scale passages up and down the fingerboard (this is only a slight exaggeration!). Keep it simple – it's more effective. On occasions I have simply played one or two long, sustained notes in various parts of a song. This can be enough. The focus must be on who we are worshipping, not on what talents He's given us! Again, sensitivity is key here.

**Give Your Best** It's important to play to the best of your ability so regular practice is obviously important. This is not always easy, I realize, especially with worship songs. You can't exactly sit down and practice counter-melodies when there are no melodies to begin with! This is when a CD can be handy. Experiment and remember what works. Equally, enjoy the space of worshipping on your own. The more comfortable you feel with your instrument, the more freedom you will experience in worship.

AN INTERVIEW WITH N.T. WRIGHT

# Songwriter's Corner

## The Word In Worship

*What are some of the issues that concern you, or raise a bit of a red flag in you, when you look at the state of today's post-modern worship expressions flowing from the Church?*

I think one of the things that has concerned me as I have looked at some contemporary styles of worship is the almost cavalier way in which scripture is treated within worship. Often, all you get is a short passage of scripture, chosen at random almost by the worship leader, just to read a "little bit," or maybe because someone is going to preach on it. But there is no sense that this little passage is actually part of something that God has given us, which is part of larger whole.

God did not give us scripture in little five or fifteen verse chunks isolated from everything else. God gave us these amazingly rich, multi-textured books which

themselves form an even richer multi-textured library. There is something about believing that God has given us this book, this Bible, which demands that we take it seriously in worship. I think what that ought to mean for anyone organizing worship over anything more than one single day is that they ought to set about a pattern of readings.

There is another thing to be said, and I have found this myself at various stages of my own pilgrimage, both individually and when I have been leading group worship. There are all sorts of books of prayers out there on the market, and I have been amused sometimes to see that even within the most "free" of free church traditions, sometimes people come upon these great old prayers by St. Augustine or Bernard of Clairvaux or others, and they say, "My goodness, that absolutely says what in my very best moments I want to say, and it says it so beautifully that the act of saying it is an act of praise and celebration!" And then they think, "My goodness, it is a set prayer - ought I to be doing that?" The answer is well, "Yes, if the Holy Spirit helped that person to pray like that, why shouldn't you come in on his coat tails?" Do we have to be such rampant Western individualists that we can't bear the humility of learning from somebody else?

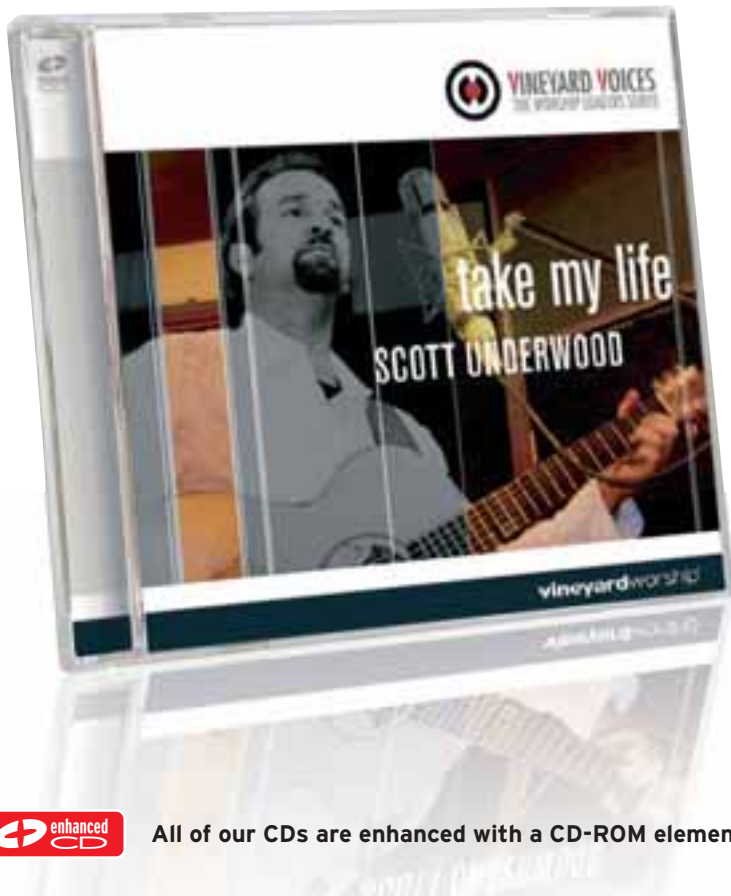


**N.T. WRIGHT** is a New Testament scholar, author, and the present Bishop Of Durham for the Anglican Church in the UK. He is also one of today's foremost thinkers on renewing a Christ-centered worship in the contemporary Church.

## bold's fold



BY THE TIME THE DANCING STARTED MIKE WAS DEEPLY REGRETTING NOT TAKING LENNY TO A MORE 'SEEKER FRIENDLY' MEETING



**VINEYARD VOICES:**

**TAKE MY LIFE - SCOTT UNDERWOOD**

For years, his rich voice and heartfelt lyrics have touched the hearts of worshipers around the world. Now, Scott Underwood brings new life to some of his most well-known songs. From the upbeat, melodic reminder that *It's All About Jesus*, to the smooth, jazz rendering of "Nothing Is As Wonderful," Underwood brings his unique flavor to these fresh recordings as he takes the listener on a musical journey that can only be described as "inspiring."

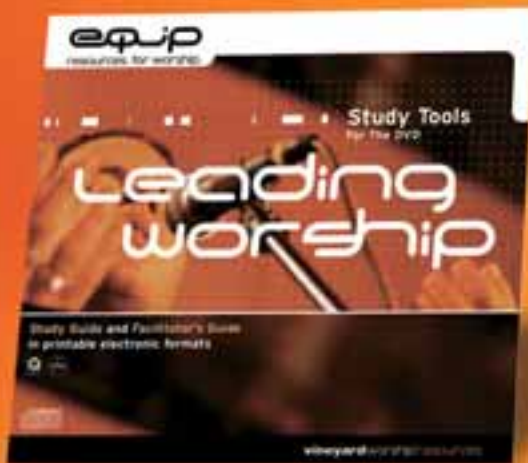
For this third installment in the *Vineyard Voices™* series, producer Jim Folkrod has assembled a talented team of musicians to celebrate the contributions of Scott Underwood, while simultaneously taking each song to a new level. Jim successfully blends musical excellence with the passion that is naturally expressed by a veteran worship leader like Scott.

In addition to some of his well-known songs, like *Take My Life* and *You Are In Control*, Underwood adds some hidden gems, including the brand new *Lord You Never Promised*, which reminds the listener that "even when times get hard, we have the hand of a loving God."

Best expressed in Scott's beautiful rendering of the hymn *What A Friend We Have In Jesus*, *Take My Life* is saturated with an authentic heart to know and connect with God. Said simply, *Take My Life* is a breath of fresh air, unique in today's modern worship landscape.



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