

# Worship and Mission after Christendom

## Chapter 1: Worship After Christendom

During the Christendom centuries the phrase “Worship and Mission” occurred rarely, if ever. Worship was what the church in Christendom simply existed to do; worship was its central activity. Mission, on the other hand, was peripheral and rarely discussed. Mission took place “out there”, in “regions beyond”, in “mission lands” – beyond Christendom. In the last centuries of Christendom a small number of enthusiasts promoted mission; and an even smaller number of specialists traveled abroad to carry it out.<sup>1</sup> But worship services were near-by, in one’s immediate neighborhood, not out there but “here”, in every town and every parish. The main task of the clergy – the large corps of religious professionals – was to preside over these services.

### From Italy to Britain

Across Western Europe worship services provided cohesion for Christendom societies and articulated their values. Consider two examples, one glorious and one homely.

Quote:

In the sixth century, a great artist created the mosaics in the dazzling church of San Vitale in Ravenna, on Italy’s Adriatic coast. On both sides of the chancel the artist depicted processions heading toward the altar – on the north wall the Emperor Justinian, carries the Eucharistic bread, surrounded by clergy, civil servants, soldiers and a donor; on the south wall the Empress Theodora bears the Chalice, in the company of attendants and civil servants. Over the altar the artist depicted Christ, King of kings, of whose rule Justinian’s reign was to be an image.<sup>2</sup>

In Christendom, in which the reign of Christ was actualized, human potentates played a prominent role in the central act of the civilization, the worship service, the Mass. And the Mass, with its regal setting, gave legitimation to the emperor’s rule. In 529 this emperor, Justinian, had issued an edict requiring all inhabitants of the empire to be baptized and to attend services of worship.<sup>3</sup> In a Christendom society, worship was unavoidable; thanks to government compulsion, mission was unnecessary.

In contrast to the splendor of San Vitale, a parish church deep in England’s Norfolk countryside is unimpressive.

Quote:

The parish church of Tivetshall St Margaret is conventional in design, with a modest-sized nave separated from the chancel by a filigreed carved gothic screen through which the laity can observe the Eucharistic action. Originally, a rood (crucifix) stood high and central on this screen flanked on each side by statues of the Blessed Virgin Mary and St John the Evangelist. In the 1560s, however, the local power-holders, the gentry, decided that the statues were idolatrous – graven images – and they removed them. We may assume that some people were unhappy with this. And in 1587 the gentry replaced the discarded images with a wooden panel that filled the chancel arch up to the roof. On the panel an artist expressed Christendom values which, as in Ravenna, involved the “powers that be”: the coat of arms of Queen Elizabeth I was central; under this in neatly calligraphed letters were the Ten Commandments, the words of Paul in Romans 13 – “Let every soule subiect hymselfe vnto the auctorite of the hyer powers” – and a prayer: “O God save our Quene Elizabeth.” And to each side of this central ensemble were the names of the churchwardens (possibly local gentry) who may have paid for the improvement. Royal arms, Bible text and local gentry – a formidable visual

evocation of Christendom.<sup>4</sup> In this space, week after week, the local agricultural workers and their betters were supposed to gather, by royal command, for services of worship.

Worship in that culture was essential; mission – through which God changes minds and subverts inevitabilities – was in nobody’s minds.

So, for centuries in places like glorious Ravenna and rustic Tivetshall, ordinary Christians – the laity - were expected to attend the services of worship led by the clergy. Gradually European church and civil law established regulations for attendance at worship services. The Fourth Lateran Council of 1215 required Roman Catholics to take communion once per year; laws in Elizabethan England required people to attend a Church of England service every week in their local parish church; in England the 1944 Education Act required all children, of whatever religious conviction, to attend a daily act of worship in their schools. In Christendom, worship was the responsibility of the religious professionals. Non-professional Christians were expected to attend. The professionals spent a lot of their time organizing these acts of worship; liturgical theologians thought about what happened in the services of worship; and the laity – who, churchmen complained, often skipped the services put on in their behalf - spent most of their time engaged in secular activities.

Today, after Christendom, we’re in a different world. The clergy still organize services of worship, and some lay people attend them. But, in Europe and in many places in North America, Christianity has come to be “a minority cult in a cross-cultural situation.”<sup>5</sup> For most people in the West, worship services are strange; they take place in an unfamiliar environment, using archaic vocabulary and an incomprehensible ritual language. And so, mission has emerged as a major concern for Christians who think about worship. But post-Christendom, in which Christians at last think about worship and mission, has not only caused some Christians to think about mission in new ways. It has also caused them to re-examine what they mean by worship.

### **Worship: actions and emotions**

In Christendom, in which Christians could assume that most people would attend church, one way of talking about worship predominated. Worship denoted religious actions, which scholars call cultic actions. (Here, cult is descriptive, not pejorative.) Worship was what Christians did when they gathered in church. “Worship consists of our words and action, the outward expressions of our homage and adoration, when we are assembled in the presence of God.” So wrote the Scottish theologian W.D. Maxwell in the 1930s,<sup>6</sup> and it expresses one dimension of worship which continues to be important – the cultic actions of humans in response to the presence and action of God.

But in the 1970s or so, as people in many places increasingly absented themselves from the churches and as Western cultures became more emotionally expressive, a second way of talking about worship became common. Worship – or “true” worship, as it was often called – now came to be associated with experiences and feelings. These emotions occur through an encounter with God that is real and personal. We “really” worship God when we sing, or when we praise God, or when “our hearts worship the Lord.”<sup>7</sup> Worship, according to Sally Morgenthaler, occurs when humans “meet God,” when they have “a heartfelt response to a loving God”. The task of the worship leader is to enable this personal, affective encounter to take place; the leader must “allow the supernatural God of Scripture to show up and to interact with people in the pews.”<sup>8</sup> In a culture in which legal compulsions to attend church have disappeared and social compulsions are withering, in which there are many attractive ways to spend leisure time, and in which consumer values have become all-pervasive, people attend worship services because they want to receive something. This emphasis upon heartfelt encounter is important. Like Maxwell’s emphasis upon cultic action it is an essential part of the picture. And we may realistically note that, in a post-Christendom world in

which religious participation is voluntary, if people find that worship services don't make them feel better, they will simply not come back!

### **New Testament words for worship imply mission**

But worship is more than cultic actions and potent experiences. The New Testament writers used three words that deepen our understanding.<sup>9</sup> One of these words, precious to the liturgical traditions, is leitourgia. Etymologically this means “the work of the people”, and in the ancient world it often had to do with a service that someone performed voluntarily for the state or the wider community. This is the word that the book of Acts uses to describe the worship of the Christian community in Antioch: “While they were worshipping (leitourgounton) the Lord and fasting, the Holy Spirit said, ‘Set apart for me Barnabas and Saul . . .’” (13.2). Was this worship “liturgical” in its order of actions and use of Psalms and other set prayers? The worship was clearly flexible enough to allow for the spontaneous inbreak of the divine word. And this worship led to action. It led to the missionary journeys of Paul, and eventually to Paul’s role as a public servant; leitourgos is what Paul called himself as he brought a redistributive financial gift from the Gentile churches to the impoverished Christians in Jerusalem (Rom 15.26; 2 Cor 9.12). It is thus not only Christians in the “liturgical” traditions that are drawn to leitourgia; so also are Christian social radicals who remind us that authentic worship expresses itself in mission – in action which makes justice.<sup>10</sup>

Many Pentecostal and free church Christians, on the other hand, ignore leitourgia altogether but discuss a second word - proskunesis - as if it were “the Greek New Testament word for worship.”<sup>11</sup> Ancient writers used proskunesis to designate the custom of prostration before persons, reverencing them and kissing their feet or the hem of their garment. New Testament writers such as Matthew used proskunesis and its derivatives to connote affective, whole-bodied reverence (Matt 2.2; 4.9; 28.9); in his Apocalypse, John depicts scenes in heaven in which worshippers prostrate themselves before God and the Lamb (Rev 5.14; 7.11; 19.4; 22.8). The term proskynesis is almost completely missing from the epistles. The exception is significant - 1 Corinthians 14.25, in which outsiders, experiencing the presence of God in the multi-voiced Corinthian Christian assembly, “bow down before God and worship him, declaring, ‘God is really among you.’” Proskunesis – worship that engages the affections and mobilizes the body – gives Pentecostal and charismatic Christians New Testament warrant for their emotionally and physically expressive worship. And there is a strategy of mission here. Pentecostals contend that today, as well as in first-century Corinth, worship of the proskunesis sort attracts, touches and converts people.

A third New Testament worship word, latreia, connoted formal religious acts, especially sacrifice. According to the evangelist Luke, the aged Anna engaged in latreia day and night in the temple, praying and fasting (Luke 2.37). For Paul latreia had come to refer not to ceaseless temple worship but to worship that permeates all of life. In a famous passage, Paul urged the Christians in Rome – in light of God’s amazing work of incorporating Gentiles along with Jews in God’s peoplehood - to offer their bodies as “a living holocaust” which is their latreia “that makes sense” (Rom 12.1-2).<sup>12</sup> As a result of their worship - sacrificial, life-encompassing and ceaseless - the Roman Christians would be distinctive, not conformed to patterns of the Roman world but transfigured within the Roman world into the image of Christ. Latreia - worship that involves total personal holocaust, that affects one’s body and all areas of life – is radical. As Canadian missiologist Jonathan Bonk has written, “True worship involves sacrificing that which is most dear to us.”<sup>13</sup>

Although contemporary writers on worship tend not to give much attention to it, latreia has historically often dominated the awareness of theologians; in fact, the Seventh Ecumenical Council of 787 explicitly subordinated proskynesis to latreia, which it asserted is the “true worship of faith which alone pertains to the divine nature.”<sup>14</sup>

## **Worship: ascribing worth to God**

But Greek words may seem beside the point; readers of this book do, after all, tend to think in English. What English word can we use that encompasses what we have seen so far - worship that is words and actions, that is emotionally heartfelt, that is the work of the people, that is full-bodied and emotionally expressive, that is radically sacrificial? If we probe the inner meaning of the English word worship, we find it surprisingly able to convey the large, all-encompassing meaning of the biblical words.

Of course, every language has its worship words. German has Gottesdienst (the service of God); Spanish has adoracion; Indonesian has kebaktian which combines meanings of adoration, loyalty and obedience – “adore-obey”. Each of these words holds out special possibilities. Each of them also has limitations that are inevitable given the size of the reality that we are asking this word to denote. As a single, short-hand, all-embracing word the English language has worship. This is a particularly strong word. Worship is an Old English compound, made up of weorth and scipe – worth/worthiness and create/ascribe. Ascribing worth – in the most basic sense, this is what humans do when they direct their lives towards God. When humans ascribe worth they reveal what it is that they ultimately value, what is most important to them. As the Hebrew prophets remind us, people worship what they trust for their security. They are like the merchant in Jesus’ parable who found treasure in a field: they worship what they will sell everything to get (Matt 11.44-46). They worship what they organize their lives around and what they are willing to die or kill for. As Philip Kenneson has written, “Every human life is an embodied argument about what things are worth doing . . . All human life is doxological” – of God or of something else.<sup>15</sup>

In light of this understanding of worship, every worshipper must ask whether our lives and our priorities ascribe worth to the God who has been revealed in Jesus Christ. Our words may ascribe worth to God but our life choices may indicate that our deepest concerns are estranged from those of God. The Old Testament prophets saw this and labeled it idolatry. They inveighed against it. The prophetic critique assumed that the covenantal relationship between God and Israel had two parts - God’s saving acts and God’s “call to ethical obedience.”<sup>16</sup> Israel ceremonially repeated this foundational covenant at times of revival. The recitation of God’s acts and the people’s response in word and ceremony were “the essence of worship.”<sup>17</sup>

The Old Testament prophets were particularly alert to the constantly lurking temptation to trust in human sources of security. They were convinced that we worship what we trust; we ascribe worth to the sources that we rely upon for our comfort and security – wealth, oppression, and military strength (Is 30.12; 31.1; Hosea 10.13). Jesus, too, taught in this tradition: “No one can serve two masters; you cannot worship God and mammon” (Matt 6.24). Idolatry is thus not primarily the action of genuflecting to graven images; it is ascribing worth to God in words and cultic actions and then undercutting these by ascribing worth to other sources of security in our choices and commitments. Idolatry is, to quote Paul, “worshipping the creature rather than the Creator” (Rom 1.25).

## **Worship is for all of life**

The vision of the biblical writers is deeply holistic. The biblical writers invite us to worship God – to ascribe worth to God - in all of life. For them there is no sacred/secular divide which confines worship to religious places or cultic acts. The *latreia* that Paul describes in Romans 12.1-2 involves the transformation of all aspects of the believers’ lives so that they will be conformed to Christ. And in the Hebrew Scriptures the prophets’ most terrifying warnings come to people place their trust in conventional sources of security. In the temple or assembly, with word and rite they proclaim that God is Lord; then, in their everyday activities, they ignore God’s law, defy God’s priorities and

trust in their wealth and weaponry. Such people want God's blessing without committing themselves to live in response to God's saving acts. They think that by participating in the cult they can short-circuit the route to blessing. They do not need to behave according to God's law. But, in the words of Nicholas Wolterstorff, "The authenticity of the liturgy is conditioned by the quality of the ethical life of those who participate."<sup>18</sup>

God, according to Isaiah, could not "endure solemn assembles" of people whose lives were unjust and whose hands, lifted in prayer, were "full of blood"; when the worshippers refused to advocate for the oppressed, orphans and widows, God hid his eyes and would not listen (Isaiah 1.13-15). Similarly, in Jeremiah's day the Israelites assumed that if they stood before God in the temple and engaged in cultic actions their nation would be secure – even if in their everyday life they oppressed immigrants and orphans and widows, shed innocent blood, and worshipped other Gods. Not so, said Jeremiah. When the worshippers do not live compassionately and justly, the temple is a "den of robbers" whose cultic acts God repudiates (Jeremiah 7.1-11). As both Isaiah and Jeremiah realized, there must be congruence in worship between the worshippers' words that ascribe worth to God, and the worshippers' lives which are conformed to the character, purpose and mission of the One whose worth they proclaim. Wolterstorff's pithy phrase catches the prophetic vision: "not authentic liturgy unless justice."<sup>19</sup>

Jesus of Nazareth, whom contemporaries often called a "prophet mighty in deed and word" (Luke 24.19), stood in this tradition. The distillation of his teaching, the "Sermon on the Mount", ends with Jesus' reflections on worship and life. Jesus was concerned that people would worship him – call him "Lord, Lord" – and "not do the will of my Father in heaven." They would hear his words and not act on them. Their responses would be disastrous for them: in judgement Jesus would not recognize them; and their whole worlds would collapse (Matt 7.21-27). Jesus' vision thus parallels that of the prophets: not authentic liturgy unless discipleship.

Where this congruence between word and life is lacking there is idolatry - false worship which God judges. Christian leaders across the centuries have often restated this theme. In mid-third century Carthage, for example, bishop Cyprian stated as one of 120 precepts to be memorized by catechumens (people being prepared for baptism): "That it is of small account to be baptized and to receive the Eucharist, unless one profits by it in both deeds and works."<sup>20</sup> In sixteenth-century Holland, the Anabaptist leader Menno Simons, on the run from the civil and religious authorities, berated the Protestant clerics:

Quote:

O preachers, dear preachers, where is the power of the Gospel you preach? . . . Shame on you for the easygoing gospel and barren bread-breaking, you who have in so many years been unable to effect enough with your gospel and sacraments so as to remove your needy and distressed members from the streets, even though the Scripture plainly teaches . . . [that] there shall be no beggars among you.<sup>21</sup>

There was, however, another way – the way of repentance which would make the words and behavior of the worshippers congruent with the character of God. According to Isaiah, God invited the people to "cease to do evil, learn to do good; seek justice, rescue the oppressed, defend the orphan, plead for the widow" (Is 1.17); according to Jeremiah, God promises the people, "If you truly act justly . . . if you do not oppress the alien, the orphan and the widow . . . then I will dwell with you in this place" (Jer 7.5-7); according to John the revelator, God will reward his servants, both small and great, when they reverence God's name and refrain from participating in "destroying the earth" (Rev 11.18). God's people can repent by repudiating worship services which offer God brilliant music and solemn sacrifices without challenging their unjust living; "Let justice roll down like waters, and righteousness like an everflowing stream" (Amos 5.24). Then, as God desired, the

people will ascribe worth to God consistently, with integrity, in “lives offered up to the agenda of God.”<sup>22</sup>

### **Worship services must be in keeping with God’s character and mission**

In worship, all of life is the point. All of life must be lived in keeping with God’s character and agenda. But the ritual events, although secondary, are also important.<sup>23</sup> In lives that ascribe worth to God, there must be times of concentrated attention to God which we call “worship services”, or, in short, “worship”. These are not the sum total of worship, but they are an essential part of worship, both weekly and daily. They are essential because if we do not give God specific, dedicated times in which we verbally and ritually ascribe worth to God, we will soon not ascribe worth to God at all. As pastoral theologian Eugene Peterson has written, “Worship is the time and place that we assign for deliberate attentiveness to God – not because he’s confined to time and place, but because our self-importance is so insidiously relentless that if we don’t deliberately interrupt ourselves regularly, we have no chance of attending to him at all at other times and in other places.”<sup>24</sup> So in this book, we insist that all of life is worship, but we also assume that dedicated cultic acts – these markers of life that we call worship services – are indispensable.

Why indispensable? Because in worship services we can, by God’s grace, encounter the God of life. This encounter is God’s gift. In fact, worship is not simply a human activity; it is “primarily something that God does.”<sup>25</sup> The Holy Spirit is at work, taking the initiative, beckoning us to gather in God’s name.<sup>26</sup> God’s voice speaks; Jesus is present in our midst; the Holy Spirit bestows gifts to heal our wounds, restore broken relationships, and empower us to participate in God’s mission. Worship is “the self-communication of the Triune God.”<sup>27</sup>

When we worship God we enter an environment of praise. We read the scripture and proclaim the Good News; we pray and sing and bring testimony; we share in the eucharist. And, even in our brokenness and sin, God graciously encounters us. Through these means God enables us to tell and retell the story of God and God’s people; God reorients us by the story; and God reforms our habits and re-reflexes our instinctive behavior. In short, as we worship God, God nourishes in us the character of worshippers – humility, trust, obedience. As we worship God, we experience what Gerhard Lohfink calls a “de-idolizing effect.”<sup>28</sup> With new alertness we see the tools and instruments, the forces and institutions which cast God in our own image and “whose exacting demands elude scrutiny and technique” – and whose unwitting instruments we would be if it were not for worship.<sup>29</sup> When we say “Jesus is Lord,” when we bow at his feet, we radically restrict the worth we ascribe to Caesar. And as people freed from the thrall of false gods, we respond by giving thanks to God and praising God, and by committing ourselves to live in light of God’s mission so that we flow with it and not impede it.

Speaking specifically of the Eucharist, J. G. Davies asserted that “one of the fruits of communion, i.e. growth in the likeness of Christ by the reception of his humanity, is identical with one of the goals of mission.” He continued, “To partake of Christ’s person in the eucharist is to be engaged in” the task of Christ’s mission.<sup>30</sup> As we recall or enact certain historical events, we as worshippers become participants in the significance of those events. Since “the context of the divine acts was mission, . . . [so] our present evocation and participation in them includes us in the mission” of God.<sup>31</sup>

Of course, as the biblical writers warn us, the worship services themselves can be unjust – instruments of irrelevance and oppression that reflect the rebellious daily lives of the people. In his first letter to Corinth, Paul tells his Corinthian friends that the humiliating way that they organized their common meal kept it from being “the Lord’s supper” (1 Cor 11.20-22); in its injustice it stood in the way of God’s mission. Without justice there was no worship. Similarly, when Jesus in the last

days of his life entered the Jerusalem Temple, he encountered a worship system that was functioning efficiently but actually was blocking God's mission. Its cultic enterprise zone in the court of the Gentiles excluded the outsiders and oppressed the poor. Quoting Jeremiah and Isaiah, Jesus exclaimed: "My house shall be called a house of prayer for all the nations. But you have made it a den of robbers" (Mark 11.17).<sup>32</sup> In anger Jesus upset the tables of the Temple bureaux de change and drove out the sellers of animals. Dramatically and offensively, Jesus indicated that, even in this holy place, without justice there could be no worship. The worship of God must not only be in harmony with the entire lives of the worshippers; the acts of worship themselves must also be in harmony with the mission of God. That mission is just and peaceable.

### **Worship services reveal the character and purposes of God**

This, indeed, is the point: in worship we encounter our God, Creator and Redeemer, and in this encounter God's character and purposes shape us. As we shall see in chapter 3, the God whom we worship is passionately committed to moving history in a particular direction, towards cosmic, creation-encompassing, unimaginable reconciliation. In Christendom, in which rulers and peasants were both Christian, Christians assumed that Christ's rule had already been realized and that the established order had been divinely ordained. After Christendom we are aware that the world – both the world of Christendom and the world of post-Christendom that is succeeding it - is deeply flawed and marked by rebellion and idolatry.

But formed by worship and the story of God that we recount and enact in worship, we confess that God is committed to a different kind of world, whose future will be realized by alternative means. Through Christ, according to a lyrical passage in the letter to the Colossians, God will reconcile to himself "all things, whether on earth or in heaven, making peace by the blood of his cross" (Col 1.20). By suffering, by servanthood God has worked and is working to bring about reconciliation of people with God, of people with their enemies, of people with the created order. This is God's mission – to bring right relationships in every area of life, to make multidimensional shalom. In post-Christendom, in which the world is in God's control and not the control of the emperor Justinian or of the Norfolk gentry or of us, mission will therefore be central to the life and preoccupation of God's people. We cannot participate in mission without worship. We're not strong enough or clever enough. But when we respond to the Holy Spirit and in our weakness assemble for worship, the Spirit meets us in our need and equips us to live towards God's vision. This is why "the very act of assembly is part of the mission of God."<sup>33</sup> As we attune ourselves to God's mission and align ourselves with God's purposes we will ascribe worth to God. We will discover, in all of life, that worship and mission belong together.

So how do we evaluate the worship services of our churches? Not by the expertise and correctness with which they are led; not by the emotions they elicit or the way they move our hearts; not by the way they break through the "culture barrier" by employing "the language, music, style, architecture, and art forms of the target population";<sup>34</sup> not by their pizzazz, which certain English Evangelicals call the "wow factor."<sup>35</sup> Rather, we will ask – does the worship of our churches ascribe worth to the missional God? Does our worship give space to the Holy Spirit who equips God's people to take part in God's mission? And we will ask, with Baptist theologian Stephen Holmes, whether it is possible that a God who "is properly described as 'missionary' . . . can only be worshipped by a missionary church?"<sup>36</sup>

### **Endnotes**

<sup>1</sup> Wilbert R. Shenk, *Write the Vision: The Church Renewed*. Harrisburg: Trinity Press International, 1995, 51-52.

<sup>2</sup> For photos of the Ravenna mosaics see: <http://www.greatbuildings.com/cgi->

[bin/gbi.cgi/San\\_Vitale.html/cid\\_aj3037...](http://bin/gbi.cgi/San_Vitale.html/cid_aj3037...)

<sup>3</sup> Codex Iustinianus 1.11.10, cited in Alan Kreider, "Violence and Mission in the Fourth and Fifth Centuries." *International Bulletin of Missionary Research* 31.3 (2007), 130.

<sup>4</sup> For photos of this church, see

[www.norfolkchurches.co.uk/tivetshallmargaret/tivetshallmargaret.htm](http://www.norfolkchurches.co.uk/tivetshallmargaret/tivetshallmargaret.htm)

<sup>5</sup> J. Andrew Kirk, *What is Mission? Theological Explorations*. Minneapolis: Fortress Press, 2000, 187.¶

<sup>6</sup> W.D. Maxwell, *An Outline of Christian Worship*. Oxford: Clarendon Press, 1936, 1.

<sup>7</sup> Dan Kimball, *Emerging Worship: Creating Worship Gatherings for New Generations*. Grand Rapids: Zondervan, 2004, 112.

<sup>8</sup> Sally Morgenthaler, *Worship Evangelism*. Grand Rapids: Zondervan, 1995, 23, 31.

<sup>9</sup> Everett Ferguson, *The Churches of Christ: A Biblical Ecclesiology for Today*. Grand Rapids: Eerdmans, 1996), 208ff; C.F.D. Moule, *Worship in the New Testament*, *Grove Liturgical Study* 12/13. Nottingham: Grove Books, 1983, 74-76; I. Howard Marshall, *How far did the early Christians worship God?* *Churchman* 99 (1985), 216-229.

<sup>10</sup> Rodney Clapp, *A Peculiar People: The Church as Culture in a Post-Christian Society*. Downer's Grove, IL: Inter-Varsity Press, 1996, 174.

<sup>11</sup> Miguel A. Palomino and Samuel Escobar, "Worship and Culture in Latin America," in Charles E. Farhadian, ed, *Christian Worship Worldwide: Expanding Horizons, Deepening Practices*. Grand Rapids, Eerdmans, 2007, 126.

<sup>12</sup> Thomas R. Yoder Neufeld, "Living the Word," *Christian Century*, August 26, 2008, 20.

<sup>13</sup> Jonathan J. Bonk, *Missions and Money*. revised ed, *American Society of Missiology Series*, 15. Maryknoll, NY: Orbis Books, 2006, 147.

<sup>14</sup> Second Council of Nicaea (787), *Nicene and Post-Nicene Fathers*, 2nd ser, 14, p 550; cf Augustine, *City of God*, 10.1.

<sup>15</sup> Philip Kenneson, "Gathering: Worship, Imagination and Formation," in Stanley Hauerwas and Samuel Wells, eds. *The Blackwell Companion to Christian Ethics*. Oxford: Blackwell Publishing, 2006, 54.

<sup>16</sup> Nicholas Wolterstorff, "Justice as a Condition of Authentic Liturgy." *Theology Today* (1991), 14.

<sup>17</sup> Millard Lind, *Biblical Foundations for Christian Worship*. Scottdale, PA: Herald Press, 1973, 25.

<sup>18</sup> Wolterstorff, "Justice as a Condition of Authentic Liturgy," 9, 16.

<sup>19</sup> *Ibid*, 12. See also Christopher Marshall, *The Little Book of Restorative Justice*. Intercourse, PA: Good Books, 2005, 30: "In the absence of justice . . . religious performances merely nauseate God."

<sup>20</sup> Cyprian, *Ad Quirinum* 3.26.

<sup>21</sup> Menno Simons, "Reply to False Accusations" (1552), in *Complete Writings*, ed. J.C. Wenger. Scottdale, PA: Herald Press, 1956, 559.

<sup>22</sup> Doug Pagitt, cited in Eddie Gibbs and Ryan K. Bolger. *Emerging Churches: Creating Christian Community in Postmodern Cultures*. Grand Rapids: Baker Academic, 2005, 231.

<sup>23</sup> John Witvliet, "Series Preface," in Farhadian, *Christian Worship Worldwide*, xiii.

<sup>24</sup> Eugene H. Peterson, *Leap over a Wall: Earthy Spirituality for Everyday Christians*. San Francisco: HarperSanFrancisco, 1997, 152-153.

<sup>25</sup> J.G. Davies, *Worship and Mission*. London: SCM Press, 1966, 71.

<sup>26</sup> Craig Van Gelder, *The Ministry of the Missional Church: A Community Led by the Spirit*. Grand Rapids: Baker Books, 2007, 17-18.

<sup>27</sup> Michael B. Aune, "Liturgy and Theology: Rethinking the Relationship - Part II." *Worship* 81.2 (2007), 167.

<sup>28</sup> Gerhard Lohfink, *Does God Need the Church? Toward a Theology of the People of God*. Collegeville, MN: Liturgical Press, 1999, 217.

<sup>29</sup> Bob Goudzwaard, Bob, Mark Vander Vennen, and David Van Heemst. *Hope in Troubled Times: A New Vision for Confronting Global Crises*. Grand Rapids: Eerdmans, 2007, 44.

<sup>30</sup> J. G. Davies, *Worship and Mission*, 97-8

<sup>31</sup> *Ibid.*, 106



<sup>32</sup> Jesus was quoting Isaiah 56.7; Jeremiah 7.11.

<sup>33</sup> Thomas Schattauer, ed., *Inside Out: Worship in an Age of Mission*. Minneapolis: Fortress Press, 1999, 3.

<sup>34</sup> George G. Hunter III, "The Case for Culturally Relevant Congregations." In *Global Good News: Mission in a New Context*, edited by Howard Snyder. Nashville: Abingdon, 2001, 98.

<sup>35</sup> David W. Bebbington, "Evangelicals and Public Worship, 1965-2005." *Evangelical Quarterly* 79.1 (2007), 17.

<sup>36</sup> Stephen R. Holmes, "Trinitarian Missiology: Towards a Theology of God as Missionary." *International Journal of Systematic Theology* 8.1 (2006), 89.