

## RECOMMENDATIONS

The Section on Worship and Spirituality recommends that the Uniting General Council

1. Adopt the statement “Worshiping the Triune God (2010 edition),” as revised by our section group [see attached revision], as a working document recommended for use in member churches for discussion, teaching and learning, and spiritual discernment about corporate worship practices.
2. Direct the secretariat a) to send the document to the member churches, describing for member churches the multiple uses of the document as described in the introduction, and b) to request that member churches submit responses to the document, along with suggestions for materials to be incorporated in the next edition of the document, by no later than June 2012, c) to send the document to other ecumenical organizations (e.g., the Lutheran World Federation) with a request for response, as appropriate in the context of our relationship with those organizations, d) to request a learning conversation about contextualized worship practices with World Christian Gathering of Indigenous Peoples, or other appropriate forums for mutual learning with Christian indigenous people groups, as a means of furthering understanding within the body of Christ, e) to publish the 2010 edition of the document in *Reformed World* as soon as possible, f) to develop a press release about the document to encourage appropriate media coverage.
3. Direct the executive committee to name a working group which will have the responsibility a) to prepare a summary report of the responses of member churches and partner ecumenical organizations, b) to work with the secretariat to host or participate in the learning conversations with indigenous people groups as described in recommendation, c) to work with the secretariat to discern ways of using the internet to share best practices which reflect the document (e.g., video clips of worship services of member churches), d) to host learning conversations with youth in member churches, including on-line forums, about the best ways of communicating the material in this document in light of their insights and experiences, e) to work with the secretariat to identify possible publication outlets for the document, f) to consult with member churches who desire to prepare translation of the document in other languages, g) to present a revised version of the document for approval at the next general assembly.

*As we discussed this material, our section group took note that*

- *The document responds to the mandate of WARC (2004) and REC (2005) to prepare a document on worship in the Reformed tradition,*
- *The document arises out of concerns and joys reported by member churches (2007-2010),*
- *The document describes many common concerns, convictions, practices associated with the Reformed tradition,*
- *The document reflects the spirit of the World Communion of Reformed Churches as it articulates a vision for worship and wisdom about worship practices which can assist us in discerning God’s will, without binding the consciences of our members.*
- *The document is adaptable, and promises to serve as a catalyst for ongoing learning and sharing among member churches, a means by which we can encourage each other to “grow in grace and knowledge in the Lord Jesus.”*

**Worshipping the Triune God:  
Receiving and Sharing Christian Wisdom Across Continents and Centuries (2010 Edition)**

**Introduction**

The sharing of wisdom is a common practice in many cultures—Eastern and Western, Southern and Northern—and is particularly suited for learning and sharing across cultures, generations, and centuries, both in oral and written forms. The sharing of wisdom comprises a significant strand of the biblical literature, including Proverbs and proverb-like Psalms, Jesus’ beatitudes and several Pauline exhortations. To share wisdom is to knit together the sinews of Christ’s body, the church. Sharing wisdom is, thus, a central practice for global Christian fellowships, like the World Communion of Reformed Churches (WCRC). When the wisdom that is shared is a faithful echo and appropriation of scriptural wisdom, a faithful testimony to the Word and “Wisdom of God” (1 Cor 1.24), then this sharing of wisdom can be a sign of Pentecost, not Babel—a gift of the Holy Spirit, “the Spirit of wisdom” (Eph 1.17).

The purpose of this collection of proverbs about the practice of Christian worship is to build up the body of Christ for faithful service and ministry. This collection of proverbs is gathered by Reformed Christians. It is at once a *catholic* collection, reflecting participation in the one, holy, catholic, and apostolic church, and a *particular* collection, reflecting the unique history, theological convictions, and practices of Reformed communities worldwide. This document was drafted in response to mandates by both World Alliance of Reformed Churches (WARC) at its 2004 Assembly in Accra, Ghana, and the Reformed Ecumenical Council (REC) at its 2005 Assembly in Utrecht, the Netherlands, following a period of communication with member churches from both organizations. It was developed by the worship planning team for the 2010 WCRC Uniting General Council in Grand Rapids, Michigan, USA, in consultation with pastors, teachers, and other leaders throughout the world, both within and outside of the Reformed tradition, and was refined by the Worship and Spiritual Renewal Section of the Uniting General Council.

The document is designed to present a vision for worship and spiritual renewal in which we invite each other to deeper and more vital expression. It is not designed to impose a set of practices on member churches or to imply that worship in member churches already embodies the fullness of this wisdom. The document is designed for several uses:

1. **The document can be used within a given congregation or denomination to shape a conversation about the gifts, challenges, strengths and weaknesses of local practices.** Those leading these conversations could pause after each proverb and ask “how has God gifted us to practice this wisdom?” “in what ways is God calling us to embody this wisdom more faithfully?”, and “in what other ways would we express the wisdom of our practices related to this theme?” Each proverb is designed to elicit conversations that explore the connections between theological convictions and practices, conversations of testimony and spiritual discernment that are indispensable for fruitful ministry in any context.
2. **The document can shape a conversation between and among congregations,** denominations, and believers from quite different cultural contexts. Those shaping these conversations could pause after each proverb and ask “how is God gifting each of us in our unique cultural contexts to practice this wisdom?” and “in what way might God be calling us to practice this more faithfully, particularly in light of what we learn from each other?”
3. **The document is an invitation to collaborative in-depth study and further refinement.** Each proverb is a summary of a field of research and Christian reflection, drawing upon work in Biblical exegesis, theological reflection, and historical scholarship. Each proverb could be fruitfully refined after continuing reflection in light of the challenges of faithful discipleship. Thus, this collection is not designed to be final or complete. It is designed to be open-ended: any member church or ecumenical partner can easily supplement this collection with its own materials. Future WCRC gatherings could also amend this collection by adding proverbs to respond to unique challenges that arise in the future.

The ultimate goal of all of these uses, however, is not simply to enhance conversations or to result in a better document. The ultimate goal is nothing less than to elicit, by the Spirit’s power, the faithful and grateful worship of the triune God. May God’s Spirit bless these words and all who wrestle with them so that the church of Christ may be strengthened.

*Note: for this edition of the document, the terms ‘church,’ ‘congregation, and ‘community’ are used interchangeably, reflecting the different uses of our member churches. The terms ‘blessed’ and ‘wise’ alternate throughout the document, with the term ‘blessed’ typically used to refer to blessings God gives when we follow biblical commands, and ‘wise’ for judgments that congregations make in discerning God’s will. We anticipate further refinement of this usage, following responses from member churches.*

## I. A Called and Forgiven People: Assembling in Jesus' Name

### 1.1 Called by the Triune God

Blessed are the people of God  
who are deeply aware  
that they are both called by and address *the triune God, Father, Son, and Holy Spirit, who gathers, protects and cares for the church through Word and Spirit*<sup>1</sup>  
a God of splendour and majesty  
perfectly revealed in Jesus Christ,  
the “image of the invisible God” (Col 1.15).

Blessed is the community  
that gratefully acknowledges  
that the triune God not only receives our worship,  
but also makes our worship possible,  
prompting us through the Holy Spirit,  
and sanctifying our offerings  
through the perfect priesthood of Jesus Christ,  
who during his life on earth offered  
praise “to the Father,” “full of joy in the Holy Spirit” (Luke 10.21), and even now “ever lives to pray for us” (Heb 7.25).

Blessed is the congregation  
that insists that believers gather to worship God  
not first of all in order that God might bless them,  
but because God has already blessed them.

Blessed is the congregation that then discovers  
that God does indeed bless them  
as they worship the triune God  
who nourishes, teaches, convicts, and corrects them,  
and strengthens bonds  
that unite believers with Jesus Christ and with each other  
through the sanctifying actions  
of the proclamation of the word and corporate prayer,  
through baptism and the Lord's Supper,  
through fellowship, offerings, and testimony.

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1 Cf Belhar Heidelberg Confession.

### 1.2 Corporate Assembly, the Whole People of God

Wise is the worshipping community  
that “does not neglect meeting together” (Heb 10.25),  
but joyfully gathers in Jesus' name,  
eager to proclaim the Word of God,  
to offer praise and prayer,  
and to celebrate the sacraments,  
each of which are actions of the whole people of God,  
“the royal priesthood” (1 Pet 2.9).

Blessed is the congregation  
that invites all worshipers—  
including those which our cultures  
may label in different ways as ‘disabled’—  
to full, conscious and active participation in corporate worship,

engaging heart, soul, and mind in devotion to God,  
deeply aware of how their own personal worship  
participates in a much larger chorus of praise to God.

Blessed is the congregation  
that expresses in its worship  
*the communion in the body of Christ, the unity of the Spirit in the bond of peace, the oneness that is the gift and calling of God, that unites the young and old, and believers of every time and place who share a common calling by the Spirit of God in Jesus Christ.*<sup>2</sup>

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2 Cf from WCRC materials for the Grand Rapids event.

### 1.3 The Holy Spirit

Wise is the worshipping community  
that recognizes how the Holy Spirit works  
through both reason and emotion,  
through both spiritual disciplines and surprising events,  
through both services that are prayerfully planned  
and through moments of spontaneous discovery.

Wise is the worshipping community that recognizes that  
the lasting value or spiritual power of worship  
does not depend upon our own creativity,  
imagination, intellect, or emotions,  
but comes from the Holy Spirit,  
who may choose to use any or all of these things.  
For truly, worship is a gift to receive,  
not an accomplishment to achieve.

### 1.4 Affirming and Resisting Culture

Wise is the church  
that seeks to be “in” but not “of” the world, (John 15.19)  
resisting aspects of the culture  
that compromise the integrity of the gospel,  
and eagerly engaging its culture  
with the good news of the gospel of Jesus Christ  
who comes to each culture, but is not bound by any culture.

Wise, then, is the church  
that is grateful that the gospel of Jesus  
is at once transcultural, contextual,  
cross-cultural, and counter-cultural.<sup>3</sup>

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3 Cf Lutheran World Federation Nairobi Statement on Worship and Culture.

### 1.5 The Goodness of the Redeemed Creation

Wise is the congregation  
that makes clear that its worship  
participates in the song of praise  
that is offered by all creation.

Wise is the congregation that  
celebrates worship as an embodied reality,  
grateful for the gestures and postures  
that express our praise and prayer,  
and the book, water, bread, and wine,

that God ordains for our use—  
the gifts of God for the people of God.

### **1.6 Leading God's People**

Wise is the community that  
calls, trains, affirms, and responds to  
those gifted for leadership in all genders, ages, races, abilities  
providing formative training and mentorship for them in the  
theology and practices of worship.

Wise are leaders in worship  
who equip all the members of the community  
for full, conscious, and active participation, (cf Vatican II)  
taking care to express hospitality  
to those who are not yet a part of Christ's body, the church.

### **1.7 Artistic Expression**

Blessed is the congregation in which the Word is proclaimed  
and prayers and praise are offered  
not only through words,  
but also through artistic expression:  
through gifts God has given  
to each local community  
in music and dance,  
in speech and silence,  
in visual art and architecture.  
Blessed are the artists  
who offer and discipline their gifts  
so God's people may  
testify to the goodness of God, offer thanks and express  
repentance..

Wise are artists who are grateful  
both for the limitations offered by the second commandment,  
and also for the example of the biblical artists called by God  
and equipped by God's people for service  
according to God's commands. (Ex 35.30ff)

Wise is the church  
that gratefully receives  
the gifts of faithful songs and artworks  
from other centuries and other cultures,  
celebrating the catholicity of the church,  
and cultivating creativity  
through new songs and works for worship.

## **II. Joyfully Proclaiming God's Word**

### **2.1 Word and Spirit**

Blessed is the congregation  
in which the Word of God is proclaimed  
with conviction and joy  
surrounded by expectant prayers  
and profound gratitude  
for the Holy Spirit's work  
to illuminate the hearts and minds of God's people.

### **2.2 The Breadth of the Christ-Centered Word**

Wise is the congregation  
that nourishes believers

with readings and sermons that engage the breadth and depth of  
God's Word,  
Old Testament and New Testament,  
always proclaiming the fullness of the gospel of Jesus Christ.

### **2.3 Calling Forth Rest and Witness, Justice and Peace**

Blessed is the congregation  
in which the proclamation of God's Word  
comforts those who mourn  
and confronts those who oppose God's reign.

Wise is the preacher  
who invites hearers to receive God's lavish grace,  
to repent from sin and evil,  
to turn toward Christ,  
to proclaim peace,  
"to do justice, to love kindness and to walk humbly with God"  
(Mic 6.8).

### **2.4 Resisting Idolatry**

Wise is the congregation  
that proclaims the Word of God  
in ways that actively expose and resist  
both the idols that we are tempted to worship instead of God  
and also the idols of our distorted understandings of God,

Blessed is the congregation  
that challenges these distortions  
by contemplating the person and work of Jesus Christ,  
"the radiance of God's glory and the exact representation of  
God's being" (Heb 1.3).

### **2.5 Credo: The Response of Faith**

Wise is the congregation  
in which the proclamation of the gospel  
is accepted as the word of God,  
which is at work in you who believe (1 Thes 2.13),  
leading to both confession and praise,  
both repentance and a commitment to service,  
both compassion and a passion for justice,  
both personal and communal actions,  
both new obedience and profound gratitude.

Blessed is the congregation  
that invites believers to testify to the goodness of God  
by expressing the faith of the church  
that transcends and forms our individual experiences  
and unites us with believers across cultures and centuries,  
and by testifying to the work of God in the life of the local  
community.

## **III. Responding to God in Prayer and Offerings**

### **3.1 Praise and Gratitude**

Blessed is the church that  
offers praise and thanksgiving (cf Ps 50.14, Heb 13.15),  
not only extolling the beauty and glory of God,  
but also contemplating, reciting,  
and celebrating all that God has done

throughout history.

Wise is the congregation  
that draws upon and learns from  
the Bible's own narratively-shaped prayers of  
praise and thanksgiving (e.g Ps 136)  
as it gives form to its own prayer.

### **3.2 Praying in Jesus Name, Through the Spirit**

Blessed is the church that prays in Jesus' name,  
acknowledging our union with our ascended and everpresent  
Lord.

Blessed is the worshiping community  
that prays in and through the Holy Spirit,  
desiring the gifts of the Holy Spirit,  
and acknowledging that as we pray  
the Holy Spirit helps us in our weakness,  
interceding for us according to the will of God (Rom 8.26-27),  
and resisting the "cosmic powers of this present darkness" (Eph  
6.12).

### **3.3 Full Range of Human Experience**

Wise is the church that,  
following the example of the Psalms,  
encourages honest and trusting prayers to God  
that express the full range of human experience -  
the 'anatomy of the soul'—  
spoken, sung or silent,  
danced, dramatized or visualized—  
prayers of celebration and lament,  
trust and desperation,  
supplication and intercession,  
thanksgiving and confession,  
healing and hope.

Blessed is the church that prays not only for its own needs,  
but also for the needs of the world that God so loves.<sup>4</sup>

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<sup>4</sup> The phrase "Anatomy of the Soul" is from John Calvin's  
commentary on the Psalms.

### **3.4 Gifts and Offerings**

Wise is the church that gratefully practices  
the giving of gifts, time and talent,  
as an act of dedication and worship

Wise is the church which affirms  
that all of life is lived in service to God and neighbor,  
and that believers are called to be stewards of every gift of God.

## **IV. Baptizing and Feasting**

### **4.1 Jesus' Commands to Baptize and Celebrate the Lord's Supper**

Blessed is the church  
that faithfully obeys Jesus' commands  
"to make disciples,  
baptizing them  
in the name of the Father, Son, and Holy Spirit

and teaching them to obey  
everything Jesus has commanded (Matt. 28:20)  
and to "eat and drink in remembrance of me," (Luke 22.19-20)  
receiving these signs  
as occasions in which God  
works to nourish and sustain,  
comfort and challenge,  
teach and transform us.

### **4.2 Baptism**

Blessed is the congregation  
that announces that their true identity  
is found in Jesus Christ.

Blessed is the congregation  
that proclaims how the waters of baptism  
are a sign and seal  
of God's promises  
to wash us clean,  
to adopt us into the body of Christ,  
to send the Holy Spirit to renew, empower,  
and resurrect us a to new life in Christ.

Blessed is the congregation  
that proclaims how the waters of baptism  
are also a sign and seal of God's call to renounce sin and evil,  
to embrace Christ, and our new identity in him  
and to live a renewed and holy life.

Wise is the community  
who celebrates baptism joyfully  
and remembers that baptism as a means of grace and  
encouragement  
to live out our vows of covenant  
faithfulness.

### **4.3 Lord's Supper**

Blessed is the church  
that regularly celebrates the Lord's Supper  
as a feast of thanksgiving, communion, and hope.

Blessed is the congregation  
that not only gratefully remembers God's creating and  
redeeming work in Jesus Christ,  
knowing his presence in the breaking of the bread,  
but also gratefully receives the gift of union with Jesus Christ  
and Christ's body,  
and looks forward to the feast of the coming kingdom.

Blessed is the congregation  
that shares this meal  
by "discerning the body of Christ" in its manifold oneness,  
by expressing hospitality for one another  
with grace and truth (1 Cor 11.29-33),  
and by reflecting God's hospitality for us  
in ministries of hospitality in the world.

## **V. A Blessed and Commissioned People Serving in Jesus' Name**

### **5.1 God's Sending**

Blessed is the congregation  
in which believers are  
encouraged by God's gracious blessing,  
and challenged by God's gracious call  
to proclaim the good news of Jesus  
and to live as a healing presence in the world  
in the name of Jesus.

### **5.2 Daily Worship**

Wise is the community  
that nourishes faith  
by encouraging daily worship for all believers,  
with emphasis on reading and meditating on God's Word,  
seeking the guidance of the Holy Spirit,  
offering prayers of praise and petition,  
singing psalms, hymns, and spiritual songs,  
listening for God in "sheer silence", (1Kings 19.12)  
and living every moment before the face of God.

### **5.3 Hospitality and Evangelization**

Blessed are communities  
in which hospitality  
is practiced in both public worship and in personal lives,  
where strangers and guests are welcomed and embraced,  
where the poor and marginalized, diseased and forsaken,  
can find refuge under the shadow of God's wings.

Blessed are communities  
in which all people are invited and challenged  
to become disciples of Jesus,  
receiving baptism and formation in the faith (cf Mt.28.19)

### **5.4 Formation for Worship**

Wise are congregations  
that invite and challenge believers  
of all ages and abilities  
to "grow in the grace and knowledge of our Lord and Savior  
Jesus Christ" (2 Pet 3.18).

Blessed are congregations  
that nurture the faithful interplay  
of scripture, doctrines, practices, and the fruit of the Spirit.

Wise are congregations that deepen worship  
through reflection on and teaching about the meaning of  
worship practices.

### **5.5 Worship, Compassion, and Justice**

Blessed are congregations  
whose public worship points to Jesus Christ,  
and Jesus' message about the  
kingdom of God.

Blessed are congregations  
whose corporate worship and public witness  
are consistent with each other

and faithful to God's Word,  
whose worship and witness are  
a testimony to the work of the Holy Spirit.

Blessed are congregations who seek to receive  
the liberating work of the Holy Spirit  
who alone can break through hypocrisy  
and through whom  
justice and peace, worship and witness,  
can truly embrace.

### **5.6 Maranatha: Worship and Christian Hope**

Blessed are congregations  
who are not content  
to live only the present moment,  
but whose worship expresses  
the groaning of all creation  
for the fullness of God's reign  
in Jesus Christ.

Blessed are congregations whose  
life together is summed up  
in the certain hope of the prayer "Maranatha"—  
"come, Lord Jesus" (Rev 22.20).