

♪ Worship Notes ♪

Volume 2, Number 10 ♪ October 2007

THEME: Reformation Sunday

REFORMATION SUNDAY: It's Not Just for Lutherans

Lutherans celebrate Reformation Day (or the Sunday before it as Reformation Sunday) in commemoration of Martin Luther's posting of the 95 Theses on the church door at Wittenberg on October 31, 1517—an action which helped to spark the Protestant Reformation. Reformation Day, October 31, is a legal and school holiday in Lutheran parts of Europe.

But this celebration is not just for Lutherans. In fact, all Protestants of whatever stream trace their roots, and owe a great debt, to Luther and the other Reformers. We are indebted to them for their courageous stand for the purity of the gospel over against virtually all the civil and ecclesiastical forces of their day, armed “only” with an unshakable confidence in God and His Word. All were persecuted; some paid with their lives.

Two crucial facts about the Reformation are often overlooked: 1) Luther and the other Reformers did not have the goal of starting a new branch of Christendom; their initial desire was to reform the Church from within. It was only when their teachings were rejected, and they were hereticized and excommunicated, that they were they forced to separate from the official Church of the day; 2) The teachings of Luther, Calvin and the other Reformers were not *new* teachings; rather they were an attempt to *recover* and *restore* to the Church the apostolic,

New Testament teachings regarding faith and salvation, which had been lost in the Church of that day.

We need to realize also that the Reformation was not only concerned with correcting doctrine (see the great “Sola’s” of the Reformation as celebrated in the service on the following pages); it was a Reformation of *worship* as well. The Mass was divested of its sacrificial, funereal tone; the role of Christ as our living High Priest and sole Mediator (not Mary or saints or priests) was recovered; services were conducted in the language of the people; the liturgy was simplified and unbiblical elements removed; preaching was restored to a place of prominence; and the participation of the people in worship was greatly enhanced and increased, especially through an emphasis on congregational singing.

In a day where there are too few heroes to hold up before our people, there is a place for an appropriate, balanced observance of

Reformation Day celebrating the lives and work and faith of the great Reformers. It is fitting to honor these heroes of the faith, for by so doing we bring a greater honor to the God who was “their rock, their fortress and their might” (from the hymn “For All the Saints”). Reformation Day/Sunday is a truly *Christian* holiday (once which Hallmark has thankfully not gotten hold of yet!), and deserves to be remembered and celebrated in all sorts of Protestant churches as part of our common heritage.†

Reformation Day/
Sunday is a
uniquely
Christian
holiday

† Sometimes churches will band together and hold a community Reformation Day/Sunday service, a wonderful expression of their common spiritual roots in the Reformation.

THE TESTIMONY OF WITTENBERG

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In about 1985 I was on a missions trip in then-Communist East Germany, and got to visit the town of Wittenberg and see the church door where on October 31, 1517 Martin Luther posted his 95 Theses—a list of his disagreements with the teachings and practices of the established church of his day, which helped to touch off the Protestant Reformation. Across the street from that church in a little park there was a monument consisting of a Russian tank, a grim symbol of the Soviet Union’s military and political stranglehold on that country at that time.

Years later, after the fall of the Soviet Union and the liberation of East Germany, I got to visit Wittenberg again. I was immediately struck by the fact that the Russian tank was no longer there, a stirring reminder of the fleeting nature of the world’s kingdoms and empires. However, the church was still there. And the enduring words emblazoned on its steeple, visible from quite a distance, still proclaimed “Ein’ feste Burg ist unser Gott” —“A Mighty Fortress Is Our God.”

As that great hymn of the Reformation ends: “His Kingdom is forever.”

A GREAT CLOUD OF WITNESSES

A Worship Service for Reformation Sunday

PRELUDE

CALL TO REMEMBRANCE

(Leader:)

O most holy Christ, draw me, weak as I am, after Yourself, for if You do not draw us we cannot follow You. Strengthen my spirit, that it may be willing. If the flesh is weak, let Your grace precede us; come between and follow, for without we cannot go for Your sake to cruel death. Give me a fearless heart, a right faith, a firm hope, a perfect love, that for Your sake I may lay down my life with patience and joy. Amen.

(words from prison by Czech reformer Jan Hus, before being burned at the stake July 6, 1415)

“Remember your leaders, those who spoke to you the word of God. Consider the outcome of their way of life, and imitate their faith.” [Hebrews 13:7]

HYMN OF REMEMBRANCE

“For All the Saints”

WORDS OF GREETING

WORDS OF REMEMBRANCE (AN AFFIRMATION OF REFORMATION PRINCIPLES)

(Congregation) The Protestant Reformation of the sixteenth century was a tremendous movement of spiritual and ecclesiastical renewal which called the church back to its biblical and evangelical roots. As heirs of this great tradition, we own afresh the principles for which our forebears in the faith struggled, and by which they lived and died.*

SOLA SCRIPTURA (the Scriptures Alone)

(Leader) The Holy Scriptures have once and for all revealed to us the nature and purposes of God, the work of Christ, the call of the gospel, and the way of salvation.

(Cong.) **“You have been born again, not of perishable seed but of imperishable, through the living and abiding word of God; for ‘All flesh is like grass and all its glory like the flower of grass. The grass withers, and the flower falls, but the word of the Lord remains forever.”** [1 Peter 1:23-25]

SONG OF RESPONSE: How firm a foundation, ye saints of the Lord,
Is laid for your faith in His excellent Word!
What more can He say than to you He has said,
To you who unto Jesus for refuge have fled?

SOLA CHRISTUS (through Christ Alone)

(Leader) Salvation has been accomplished and is applied solely on the basis of the substitutionary death of Jesus Christ on the cross for our sins.

(Cong.) **“Jesus said to him, ‘I am the Way, the Truth and the Life. No one comes to the Father except through Me.’” “And there is salvation in no one else, for there is no other name under heaven given among men by which we must be saved.”** [John 14:6; Acts 4:12]

* The non-Scripture texts used here are adapted from a brochure published by Beeson Divinity School for their Reformation Heritage Lectures series, and are used by permission.

SONG OF RESPONSE: My hope is built on nothing less
 Than Jesus' blood and righteousness.
 I dare not trust the sweetest frame,
 But wholly lean on Jesus' Name.
 On Christ the Solid Rock I stand,
 All other ground is sinking sand;
 All other ground is sinking sand.

SOLA GRATIA (by Grace Alone)

(Leader) As those who were dead in our trespasses and sins, we could do nothing to earn or deserve God's mercy. Salvation is a free gift of God's grace—His unmerited favor freely bestowed through Jesus Christ and His atoning death.

(Cong.) **“For all have sinned and fall short of the glory of God, being justified as a gift by His grace through the redemption which is in Christ Jesus.”** [Romans 3:23-24]

SONG OF RESPONSE: Marvelous grace of our loving Lord;
 Grace that exceeds our sin and our guilt.
 Yonder on Calvary's mount outpoured,
 There where the blood of the Lamb was spilt
 Grace, grace, God's grace,
 Grace that will pardon and cleanse within;
 Grace, grace, God's grace,
 Grace that is greater than all our sin.

SOLA FIDE (by Faith alone)

(Leader) We respond to God's gracious initiative in salvation through personal trust in the Redeemer. Not by our works, but rather by faith in Christ's provision on our behalf, do we enter into the blessings of eternal life.

(Cong.) **“Nevertheless knowing that a man is not justified by the works of the Law but through faith in Christ Jesus, even we have believed in Christ Jesus, that we may be justified by faith in Christ, and not by the works of the law; since by the works of the Law shall no flesh be justified.”** [Galatians 2:16]

SONG OF RESPONSE: My faith has found a resting place, not in device nor creed;
 I trust the Everliving One, His wounds for me shall plead.
 I need no other argument, I need no other plea,
 It is enough that Jesus died, and that He died for me.

Enough for me that Jesus saves, this ends my fear and doubt;
 A sinful soul I come to Him, He'll never cast me out.
 I need no other argument, I need no other plea,
 It is enough that Jesus died, and that He died for me.

SOLA DEO GLORIA (Glory to God Alone)

(Leader) God has created and redeemed us in order to display the glory of His majesty and His mercy, the wonders of His greatness and His grace.

(Cong.) **“Now to Him who is able to do far more abundantly than all that we ask or think, according to the power at work within us, to Him be glory in the church and in Christ Jesus throughout all generations, forever and ever. Amen.”**
 [Ephesians 3:20-21]

SONG OF RESPONSE: To God be the glory, great things He has done;
 So loved He the world that He gave us His Son,
 Who yielded His life an atonement for sin,
 And opened the lifegate that all may go in.
 Praise the Lord, praise the Lord,
 Let the earth hear His voice!
 Praise the Lord, praise the Lord,
 Let the people rejoice!
 O come to the Father through Jesus the Son,
 And give Him the glory, great things He has done!

PRAYERS OF PRAISE AND THANKSGIVING

CHORAL REFLECTION

“We Are Surrounded”

(based on Heb. 12:1-3; J Williams/J. Martin; Harold Flammer/Shawnee A 7137)*

* Other appropriate anthems include:

- “Dear Christians, One and All, Rejoice” (Martin Luther/arr. J. Engle; Concordia 98-2816; see sidebar)
- “Here We Stand” (Ken Bible/Tom Fettke; Allegis AG-1003)
- “His Word Will Stand” (N. Borop & D. Liles/arr. J. Lee; Word 3010491166)
- “I Will Serve the Lord” (Jon Mohr & Randall Dennis; Sparrow 6102/Brentwood)
- “A Mighty Fortress Is Our God” (concertato setting by Donald Busarow; Morning Star MSM-60-800)
- “A Mighty Fortress Is Our God” (arr. James Denton; Lorenz BC-21)
- “Psalm 46” (John Ness Beck; Beckenhorst BP1153)
- “Who Now Would Follow Christ” (Lee Dengler; Lorenz E 268-3)

READING

“Last and Dying Testimony”*

(John Nisbet, Scottish Covenanter, 1685; written in prison shortly before his hanging)

Be not afraid at His sweet, lovely and desirable cross, for although I have not been able because of my wounds to lift up or lay down my head but as I was helped, yet I was never in better case all my life. ... He has wonderfully shined on me with the sense of His redeeming, strengthening, assisting, supporting, through-bearing, pardoning and reconciling love, grace and mercy, that my soul doth long to be freed of bodily infirmities and earthly organs, so that I may flee to His Royal Palace, even the Heavenly Habitation of my God, where I am sure of a crown put on my head and a palm put in my hand and a new song in my mouth, even the song of Moses and of the Lamb, so that I may bless, praise, magnify and extol Him for what He hath done to me and for me. Wherefore I bid farewell to all my dear fellow-sufferers for the testimony of Jesus, who are wandering in dens and caves. Farewell, my children; study holiness in all your ways, and praise the Lord for what He hath done for me, and tell all my Christian friends to praise Him on my account. Farewell, sweet Bible, and wanderings and contendings for truth. Welcome, death. Welcome, the City of my God where I shall see Him and be enabled to serve Him eternally with full freedom. Welcome, blessed company, the angels and spirits of just men made perfect. But above all, welcome, welcome, welcome, our glorious and alone God, Father, Son and Holy Ghost. Into Thy hands I commit my spirit, for Thou art worthy. Amen.

SILENT MEDITATION

HYMN OF TESTIMONY

“Dear Christians, One and All, Rejoice”⁺

(Martin Luther)

Dear Christians, one and all, rejoice, with exultation springing,
And with united heart and voice and holy rapture singing,
Proclaim the wonders God has done, how His right arm the vict'ry won.
What price our ransom cost Him!

Fast bound in Satan's chains I lay, death brooded darkly o'er me,
Sin was my torment night and day; in sin my mother bore me.
But daily deeper still I fell; my life became a living hell,
So firmly sin possessed me.

But God has seen my wretched state before the world's foundation,
And mindful of His mercies great, He planned for my salvation.

* Quoted in Raymond C. Ortlund, Jr., *A Passion for God: Prayers and Meditations on the Book of Romans* (Wheaton: Crossway Books, 1994), 122.

⁺ Ten verses are given in the Missouri Synod Lutherans' 1982 hymnal *Lutheran Worship*. Luther's text was translated by Richard Massie (1800-87); the tune used is *Nun Freut Euch*, but the words can be effectively sung to the more familiar tune *Mit Freuden Zart* ("Sing Praise to God, Who Reigns Above"). There is a concertato setting by James Engel (Concordia 98-2816).

He turned to me a Father's heart; He did not choose the easy part
But gave His dearest treasure.

God sent then His beloved Son to show to men compassion.
He came, bright jewel of God's own crown, to bring to us salvation;
From sin and guilt to set us free, He died for us on Calvary
That we might live forever.

SERMON

"God's Truth Abideth Still" (Hebrews 13:5b-8)

John Wesley: "I am a creature of a day, passing through life as an arrow through the air. I am a spirit come from God, and returning to God: Just hovering over the great gulf; till, a few moments hence, I am no more seen; I drop into an unchangeable eternity! I want to know one thing, -- the way to heaven; how to land safe on that happy shore. God himself has condescended to teach the way: For this very end he came from heaven. He hath written it down in a book. O give me that book! At any price, give me the book of God! I have it: Here is knowledge enough for me. Let me be *homo unius libri*. [A man of one book.]"

Martin Luther: "My conscience is captive to the word of God. To go against conscience is neither right nor safe. I cannot and I will not recant. Here I stand. I can do no other. God help me."

- I. Remembering Those Who Led Us (13:7)
 - A. We are here because of their leadership
 - B. They preserved and protected and transmitted the Word of God
 - C. We should imitate their faith (their unswerving trust, devotion and commitment, no matter what the odds)

- II. Realizing the Source of Their Strength (13:5b-6, 8)
 - A. An ever-present, unchangeable, faithful Lord
 - B. The Church's One Foundation
 - C. He will build His Church upon His Word

- III. Rejoicing in Their Legacy
 - A. Sola Scriptura, Sola Gratia, Sola Fide, Solus Christus, Soli Deo Gloria
 - B. The Scriptures in the language of the people
 - C. Congregational song
 - D. The sole Priesthood of Christ

WORDS OF RESPONSE

(Psalm 46:1-3, 10-11)

(Leader) "God is our refuge and strength, a very present help in trouble."

(Cong.) **“Therefore we will not fear, though the earth should change and though the mountains slip into the heart of the sea; though its waters roar and foam, though the mountains tremble with its tumult.”**

(Leader) “Be still and know that I am God; I will be exalted among the nations, I will be exalted in the earth.”

(Cong.) **“The Lord of hosts is with us; the God of Jacob is our refuge.”**

HYMN OF RESPONSE

“A Mighty Fortress Is Our God”

BENEDICTION

(Leader) “Therefore since we have so great a cloud of witnesses surrounding us, let us also lay aside every encumbrance, and the sin which so easily entangles us,”

(Cong.) **“and let us run with endurance the race that is set before us, fixing our eyes on Jesus, the author and perfecter of faith.”** [Heb. 12:1-2]

(Leader) “Now to him who is able to keep you from stumbling and to present you blameless before the presence of his glory with great joy, to the only God, our Savior, through Jesus Christ our Lord, be glory, majesty, dominion, and authority, before all time and now and forever. Amen.” [Jude 24-25]

OTHER APPROPRIATE HYMNS:

Break Thou the Bread of Life
 Faith of Our Fathers
 How Firm a Foundation
 I Sing a Song of the Saints of God
 O Word of God Incarnate
 The Church’s One Foundation
 Thy Word
 Who Is on the Lord’s Side?

Link [HERE](#) to **WORSHIPBOOKS** to order important books on worship

QUOTABLES

The Reformation and Worship

THE NEED

“At the close of the Middle Ages worship in the West was virtually the preserve of clergy and monks. The Daily Offices had been collected together into a single book called the Breviary; another book, the Missal, contained the Mass. Both were in Latin, an academic tongue since the fall of the Roman Empire. This, together with the decline of preaching, resulted in the virtual disappearance of edification from the worship of ordinary people. . . . The great central rite of Christendom had become a drama performed by the clergy in an unknown tongue, a spectacle to be witnessed, but no longer a corporate act of worship.”

(Raymond Abba, *Principles of Christian Worship*, 22-23)

THE RESTORATION

“The Protestant Reformers sought a root-and-branch cleansing of medieval western doctrine and its liturgical expression. They returned to the scriptures and, to a lesser extent, the patristic Church, in order to recover the original gospel for both teaching and worship. In the liturgy, they operated both at the level of ceremony, where the pruning was severe, and at the level of the ritual structures and texts, where they set about a drastic re-shaping and re-formulation.”

(Geoffrey Wainwright, *Doxology*, 263)

“Reformation worship practices were not intended as innovations but as a restoration of the ancient Christian balance of word and sacrament.”

(LindaJo H. McKim, *Reflections on Liturgy and Worship in the Reformed Tradition*, 305)

“The Mass, which was independent of the participation of the worshippers, became once more the Lord’s Supper with its climax, not in the consecration and oblation of the elements, but in the communion of the people.” (Raymond Abba, *Principles of Christian Worship*, 24)

THE RISE OF CONGREGATIONAL SONG

“[Our] plan is to follow the example of the prophets and the ancient fathers of the church, and to compose psalms for the people [in the] vernacular, that is, spiritual songs, so that the Word of God may be among the people also in the form of music.”

(Martin Luther, letter to Georg Spalatin, 1523)

“Martin Luther believed that the Reformation was not complete until the saints of God had two things in their possession: a Bible in their own tongue, and a hymnal, which they called a Psalter. He believed they needed the Book that could lead them to a deeper understanding of their faith and a companion volume that would help them express with joy and delight the depths of that faith.”

(Chuck Swindoll, *David: A Man of Passion and Destiny*, 32)

“It was its ability to enable sixteenth century believers to express themselves directly to God, without the necessity of mediation through another person, that made the hymn a powerful symbol of the Reformation doctrine of the priesthood of the believer. It has been suggested that it was the *practice* of hymn singing—as much as or even more than any of the texts that were sung—that symbolized and expressed that doctrine.”

(Gary A. Furr & Milburn Price, *The Dialogue of Worship: Creating Space for Revelation and Response*, 48)

“In the time of the Reformation singing was repeatedly designated as the part of the preaching ministry which fell to the congregation. . . . Also to singing is given the power to act as preaching and to communicate the gospel.”

(Oskar Söhngen, “Theologische Grundlagen der Kirchenmusik,” *Leiturgia* 4 [1961], 14)

“It is often said that Luther restored congregational singing. This is true, but he did more than that — Luther restored preaching to the congregation — a most appropriate activity for lay priests. ‘If, now, the congregation is to proclaim the divine truth, it must have a sermon worth preaching. This is the reason for the substantial . . . doctrinal content in many of the Reformation hymns’ (O. C. Rupprecht).”

(P. J. Janson, “A Reason to Sing,” *Reformation and Revival* 4.4 [Fall 1995]:19)

CAUTIONS

“The New Testament specially emphasizes as complementary to the Ministry the priesthood of all believers, that is, the corporate priesthood of the whole church. This doctrine should be given expression in Christian worship, let indeed of necessity by the Ministers, but actively shared in by all as an action of the whole Christian community.

“Throughout the history of the Church, both before and after the Reformation, there has been a recurring propensity on the part of the clergy to arrogate to themselves the whole action of worship and on the part of the laity to shift the burden of active participation in worship on to the clergy. This should be resolutely discouraged wherever encountered as contrary to the spirit of Christianity.”

(William D. Maxwell, *Concerning Worship*, 43)

“The Reformation was a striking example of doctrinal critique upon current worship. The Reformers then put out their own orders of worship. The reform was doubtless necessary, but an unfortunate result of the doctrinal thrust has been the preponderance of the didactic [teaching] over the latreutic [worship] in Protestant services.”

(Geoffrey Wainwright, “The Praise of God in the Theological Reflection of the Church,” *Interpretation* 39 [1985]:45)

“It is ironic that many of the Protestant churches that most pride themselves on their allegiance to the Bible so grossly neglect the Eucharist. The early church centered its worship in the sacred meal. The Reformation’s rebellion against medieval Catholic sacramentalism may have made many Protestants leery of over-indulgence in the Eucharist, but Protestantism’s characteristic emphasis on the Word in worship to the detriment of sacrament is anything but confirmed by scripture.”

(Daniel Frankforter, *Stones for Bread*, 99)

“Little of lasting significance is gained by tinkering with the language, gestures, trappings, music, and other incidentals of worship, unless sufficient attention is paid to what these vessels are intended to convey. Schemes for reviving worship will fail to have much spiritual effect unless they are coupled with strategies for promoting the gospel’s call to sacrificial discipleship. The Reformation, which crafted some of the most powerful tools for Christian worship, did so not to enliven worship, but to express a surging faith and a renewed commitment to the service of the world. A change of style or program aimed primarily at increasing the pleasure of worshipers is no reform of worship.”

(Daniel Frankforter, *Stones for Bread*, 13)

“Bishop Lesslie Newbigin has commented that when the average Christian in Europe or North America hears the name of God, he or she does not think of the Trinity. After many years of missionary work among Eastern religions, he returned to find that much of the worship in the West is in practice, if not in theory, unitarian. The ‘religion’ of so many people today is moulded by concepts of God which obscure the joyful witness of the Bible to the triune God of grace. God is conceived of too often as the remote sovereign Individual Monad ‘out there,’ the law-giver, the contract-God who needs to be, or can be, conditioned into being gracious by devout religious behavior or by this or that religious act, be it even repentance or prayer. The Reformers were concerned to sweep away these views of God, but in spite of the Reformation, such concepts are alive and highly influential in our day.”

(James B. Torrance, “Contemplating the Trinitarian Mystery of Christ,” in *Alive to God: Studies in Spirituality*, 141)

THE NEED TODAY

“The Protestant Reformation of the sixteenth century was largely brought about by scholars, and most major reform movements since have been led by scholars. Competent scholarship is essential to insure that changes in worship are based on solid biblical, historical, theological, and pastoral principles. Otherwise worship change is all too subject to personal hobbies and notions and to factors irrelevant to the gospel. Evangelicals have barely begun to invest the time and energy in liturgical studies that must undergird useful change. The Roman Catholic liturgical revolution, climaxing in 1963, represented sixty years of scholarly preparation.”

(James F. White, “The Missing Jewel of the Evangelical Church,” in *Christian Worship in North America, A Retrospective: 1955-1995*, 111)

“Many imagine that what Luther and Calvin did was to found new churches, with their specific doctrines and forms of worship; and that therefore to be their loyal followers means holding rigidly to these doctrines and forms. Thus any movement to make changes in the established ways of Reformed churches is always met by cries of ‘betrayal of our heritage’. But neither Luther nor Calvin had any intention of founding a church. They simply set out to reform the Church that Christ Himself had founded. They had no desire to make a break with the Church and its heritage, but were forced to separate from the contemporary church because of its refusal to reform. Their intention was never to deny continuity with the Christian heritage but rather to restore to the Church her most ancient traditions, those of the New Testament which they saw had been radically distorted. Hence they were literally re-formers. And nothing could have been further from their intentions than the idea that their Reformation was definitive and authoritative for all time. Thus a loyal son of the Reformation is one who is prepared at all times to reform, and not one who has made of the sixteenth-century Reformation a new idol that cannot be touched. A Reformed Church is a

reforming Church, and its characteristic ought to be, not a tenacious adherence to sixteenth century forms and principles, but an openness to the leading of the Spirit in every age. . . . And the Reformers were clear that in order to control and check the movement of Christian tradition from age to age a norm was needed. That norm was the written Word, and so the Bible was for them the supreme ‘given’ element in the Church and the final authority for all our forms of worship. . . . The Scriptures are the continual control upon all traditions—universal, denominational, and local.”

(Rev. D. H. C. Read, “The Reformation of Worship,” *Scottish Journal of Theology* 8:1 [March 1955]:68, 73, 78)

“Contemporary Christian Worship is motivated and judged by various standards: its entertainment value, its presumed evangelistic appeal, its aesthetic allure, even perhaps its economic return. The liturgical heritage of the reformation calls us back to the conviction that above all else worship must serve the praise of the living God.” (Timothy George, *The Theology of the Reformers*)

THE BOTTOM LINE

“Johann von Staupitz, Luther’s mentor, asked him once, ‘Luther, what happens if all this works, if you have your Reformation? What happens to the devotions, and to the pilgrimages, and to the relics, and to all the wonderful things of the Church; and to the marvelous, majestic liturgy, with all of its pomp and ceremony; all these things that we’ve grown up with and that we love so dearly and that are so close to our hearts? What will be left when you’re through?’

And Luther said, ‘*Christ.*’”

(Michael Horton, “Worship: The New Testament Pattern” [taped message, PCRT 1998])

WORSHIP THEOLOGIAN'S CONFERENCE HELD

An unusual and perhaps historic gathering of evangelical worship theologians took place at Calvin College and Seminary in Grand Rapids, Michigan from September 20-22. The event was hosted by the Calvin Institute for Christian Worship in conjunction with the Brehm Center for Worship, Theology, and the Arts at Fuller Theological Seminary in California. There were 26 scholars representing 21 institutions:

Wheaton College
Calvin Theol. Seminary
Southwestern Bapt. Seminary
Indiana Wesleyan University
Covenant Theol. Seminary
St. Louis University
Erskine Theol. Seminary

Institute for Worship Studies
Ouachita Baptist University
London School of Theology
Fuller Theol. Seminary
Biola University
Southeastern Bapt. Seminary
Gordon-Conwell Seminary

Dallas Theol. Seminary
Asbury Theol. Seminary
Judson College
North Park Theol. Seminary
Liberty University
Wildwood Chapel (Ohio)
Worship Resources Intl.

The participants enjoyed a wonderful unity in diversity based on a common love for the Lord and his Church, a common passion for worship, and a common desire to see deeper biblical reflection on worship issues as the best remedy for the worship ills and wars of our day. Each attendee contributed a paper for discussion during the consultation, and there was also ample time to share experiences, frustrations and dreams. Further such gatherings are foreseen, perhaps regionally, and other resources such as books and a journal may also result.

NEW "BIBLICAL WORSHIP CONSULTATION" JOINS ETS

At the above event an announcement was made that the Evangelical Theological Society has approved a new "Biblical Worship Consultation" within that organization. The hope is to encourage the study of worship within many fields of theological study, to encourage the inclusion of worship in the curricula of theological schools, and to thus foster better preparation of pastors in those institutions to teach and lead their churches in matters pertaining to worship.

The Biblical Consultation will officially begin in November 2008, but there will be a pilot session held during this year's annual meeting of ETS, to be held November 14-16 in San Diego. More information is available at www.etsjets.org. (You do not have to be a member of ETS to attend.)

COMING NEXT MONTH:

GIVING THANKS



WORSHIP NOTES is a free monthly online digest of reflections, views, news and reviews concerning biblical worship. It is produced by Ron Man as a publication of *Worship Resources International*, a department of Greater Europe Mission devoted to "strengthening the body of Christ in the U.S., Europe and around the world by promoting the priority, understanding and practice of God-centered, Christ-exalting, Biblically-based worship." To subscribe, please go to www.worr.org and click on "Worship Notes" at the top. There are many other free resources on the website also. To receive an issue of *W/V* in Word document format, please email RMan@gemission.com.