

SECOND EDITION

THE
Worship
SOURCEBOOK

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CALVIN INSTITUTE OF CHRISTIAN WORSHIP
for the study and renewal of worship

Calvin Institute of Christian Worship
Grand Rapids, Michigan


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*To Emily R. Brink,
pastoral leader, theologian,
editor, and musician,*

*with gratitude for your global and ecumenical vision,
your encouraging spirit,
your prayer-shaped hope
for the flourishing of Christ's church.*

PREFACE

Ancient Wisdom, Multiple Voices, Improvisatory Practice

This book is designed to encourage creative, theologically sound, contextually appropriate worship practices that draw deeply on the rich heritage of Christian worship and respond imaginatively and faithfully to contemporary cultural contexts and ministry challenges. It is a book that gathers several hundred texts appropriate for use in Christian worship, along with teaching notes that describe how a vivid, trinitarian covenantal theology of worship can guide not only the texts that are used but also the way the central practices of worship are embodied.

We are grateful for the enthusiastic response to the book's first edition. We are particularly grateful for the very positive response to the teaching materials found here. The book's users have repeatedly noted that merely using a text from this volume is insufficient for strengthening worship. Rather, the texts become spiritually formative and significant when a congregation experiences them as essential dynamics in the covenantal relationship we are gracefully drawn into by God's Holy Spirit. While individual worshipers do not need to know a detailed theology of worship in order to worship (a grace!), wise, pastoral worship leaders are immensely blessed by growing in knowledge and grace in Christ, by reflecting on worship's deep meaning and purpose, and by refining practices in light of prayerful scriptural study and theological discernment.

We are also grateful for the many users of the first edition who have testified about the power of disciplined improvisation in worship leadership. Broadly speaking, worship in just about any style suffers when it slips into mindless routine that fails to appreciate the formative power of habitual action to shape us as Christian disciples. Worship also suffers from endless innovation that constantly casts about for the latest fad. Between these two extremes lies the wisdom of "disciplined innovation," in which pastoral leaders, like jazz musicians, draw upon ancient patterns and forms and then prayerfully, communally adapt them to address local needs, circumstances, and opportunities.

In contrast to many comparable collections, this volume is not the work of a single author. Rather, it was developed at every step by teams of people. These teams, in turn, looked for ways to include materials in a variety of "registers" of speech, some more formal, some less so. At the same time, this book was not

assembled by a denominational task force. It does not bear the imprimatur of a denominational synod or general assembly. It is a collaborative work, designed to feature multiple voices, all reflecting a common appreciation for historic, trinitarian, covenantal worship presented in ways that can be used in a variety of congregations across the ecumenical spectrum.

Acknowledgments

The Worship Sourcebook was borne out of *Reformed Worship*, a quarterly journal of perspectives on and resources for worship (1987-present), and two series of conferences: the Conference on Liturgy and Music (1987-2003) and the Calvin Symposium on Worship (1989-present). The initial outline, structure, and contents of the book were developed by a working group that met in May 2002. We offer special thanks to Joyce Borger for preparing a significant survey of published resources for use at those meetings. Members of the group were Marco Avila, church planter, Passaic, New Jersey; Cindy de Jong, Calvin College, Grand Rapids, Michigan; David Diephouse, Calvin College; Janet Hill, pastoral musician, Grand Rapids, Michigan; Tom Schwanda, Reformed Bible College, Grand Rapids, Michigan; Debra Rienstra, Calvin College; David Vroege, pastor, Halifax, Nova Scotia; and four staff members of the Calvin Institute of Christian Worship: Joyce Borger, Emily Brink, Cindy Holtrop, and John Witvliet; and student assistants Sarah de Young, Rachel Klomp maker, and Carrie Titcombe. During the summer of 2002 Cindy de Jong and Rachel Klomp maker processed the work of that group and continued compiling resources from a growing list (see Acknowledgments, p. 780). Then Emily Brink, Norma de Waal Malefyt, Carrie Titcombe, Howard Vanderwell, and John Witvliet (all staff members of the Institute) formed the main editorial team that began work in the fall of 2002.

In spring 2003, several external reviewers made comments on a draft of the manuscript. We are grateful for insights from Harry Boonstra, Calvin Theological Seminary; Joyce Borger; Robert De Moor, Faith Alive Christian Resources; Brooks Kuykendall, Calvin College; Larry Sibley, Westminster Theological Seminary; Lugene Schemper, Calvin Theological Seminary; and David Vroege. We are also grateful for the review and helpful comments made by members of the *Reformed Worship* Advisory Council and Worship Institute staff: Douglas Brouwer, Wheaton, Illinois; Paul Detterman, Louisville, Kentucky; Sue Imig, Salem, Oregon; George Langbroek, St. Catharines, Ontario; Kathy Smith, Grand Rapids, Michigan; Lisa Stracks, Chicago, Illinois; Mary Sytsma, Wheaton, Illinois; Yvonne Vander Veen, Grand Rapids; and David Vroege. Scott Hoezee supplied additional materials, and Henry

Admiraal prepared the Scripture index. Taken together, these people have served a remarkably diverse group of congregations, large and small, old and new, in a variety of roles, such as pastors, youth group leaders, children's ministry specialists, worship committee members, and pastoral musicians. In the spring, summer, and fall of 2003, several people worked on stylistic and editorial revisions, including Emily Cooper, Paul Faber, Lisa Stracks, and Carrie Titcombe. Particular thanks are due to Emily Cooper of the Institute for her detailed work on copyright permissions.

This second edition was developed in 2012 by Calvin Institute of Christian Worship staff members who worked to draw upon insights gleaned from a wide range of ecumenical, inter-generational programming since its inception in 1997. We are grateful for the insights of Joyce Berger, now editor of *Reformed Worship*; Mark Rice, director of Faith Alive Christian Resources; and Robert Hosack, Baker Books, for their leadership; for revised texts contributed by Mark Charles, Dale Cooper, Neal Plantinga, Bert Polman, Emily Brink, Carrie Steenwyk, Howard Vanderwell, and John Witvliet; and for significant administrative support offered by Institute staff Cindy De Boer and Kristen Verhulst and by student assistants Rachel Adams, Samantha Brondyke, Kyle Erffmeyer, Rebecca Hoeksema, and Kendra Pennings.

We dedicate this book to the work of faithful pastors, worship planners, musicians, artists, and wordsmiths who work each week, often with remarkable generosity, creativity, and resourcefulness, to prepare and lead God-glorifying worship in congregations everywhere.

Carrie Titcombe Steenwyk,
Calvin Institute of Christian Worship,
managing editor

John D. Witvliet,
Calvin Institute of Christian Worship,
executive editor

PROLOGUE

PROLOGUE

I. THE PRACTICE OF CHRISTIAN WORSHIP

Worship's Meaning and Purpose

Each week Christians gather for worship in mud huts and Gothic cathedrals, in prisons and nursing homes, in storefront buildings and village squares, in sprawling megachurches and old country chapels. In these diverse contexts the style of worship varies greatly. Some congregations hear formal sermons read from carefully honed manuscripts; others hear extemporaneous outpourings of emotional fervor. Some sing music accompanied by rock bands, some by pipe organs, some by drum ensembles, some by rusty old pianos, and some by no accompaniment at all. Some dress in their formal Sunday best, others in casual beach clothes.

Yet for all the diversity of cultural expressions and worship styles, there remain several constant norms for Christian worship that transcend cultures and keep us faithful to the gospel of Christ. Especially in an age that constantly focuses on worship style, it is crucial for all leaders to rehearse these transcultural, common criteria for Christian worship and to actively seek to practice them faithfully. Without attention to these basic norms, the best texts, best music, and best forms for worship can easily become distorted and detract from the gospel of Christ that is the basis for Christian life and hope. Though volumes can be written to probe these transcultural norms, even a brief list is helpful for setting the stage for everything that follows in this book.

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- 1. Christian worship should be *biblical*.** The Bible is the source of our knowledge of God and of the world's redemption in Christ. Worship should include prominent readings of Scripture. It should present and depict God's being, character, and actions in ways that are consistent with scriptural teaching. It should obey explicit biblical commands about worship practices, and it should heed scriptural warnings about false and improper worship. Worship should focus its primary attention where the Bible does: on the person and work of Jesus Christ as the Redeemer of all creation and the founder and harbinger of the kingdom of God through the work of the Holy Spirit.
- 2. Christian worship should be *dialogic and relational*.** In worship, God speaks and God listens. By the power of the Holy Spirit, God challenges us, comforts us, and awakens us. And by the prompting of the Holy Spirit we listen and then respond with praise, confession, petition, testimony, and dedication. Scripture constantly depicts God as initiating and participating in ongoing relationships with people. A healthy life with God maintains a balance of attentive listening and honest speech. So does healthy worship. This is why our words matter in worship: they are used by God to speak to us, and they carry our praise and prayer to God.
- 3. Christian worship should be *covenantal*.** In worship, God's gracious and new covenant with us in Christ is renewed, affirmed, and sealed. The relationship that God welcomes us into is not a contractual relationship of obligations but a promise-based or covenantal relationship of self-giving love. It is more like a marriage than a legal contract. Worship rehearses God's promises to us and allows for us to recommit ourselves to this covenantal relationship. One question to ask of any worship service is whether it has enabled us to speak to God as faithful and committed covenant partners.
- 4. Christian worship should be *trinitarian*.** In worship we address the triune God—Father, Son, and Holy Spirit—one God in three persons, the God of holiness, love, beauty, and power. God is the one who graciously invites our worship and then hears our response. God is the one who perfects and mediates our praise and petitions. God is also the one who helps us comprehend what we hear and prompts us to respond. In worship, then, we are drawn into relationship with God (the Father) through God (the Son) and by God (the Holy Spirit). Worship is an arena in which the triune God is active in drawing us closer, using tangible, physical things like water, bread, and wine; melodies, rhythms, and harmonies; gestures, smiles, and handshakes to nurture and challenge us. In worship we focus our attention on this self-giving God. This God-centered focus also keeps us from the temptation to worship worship itself.

5. **Christian worship should be *communal*.** The gospel of Christ draws us into communal life with other people. Worship is one setting in which we see the church in action and we attempt to demonstrate and deepen the unity, holiness, and witness of the church. Worship is a first-person-plural activity. It is extremely significant in worship that otherwise remarkably different people nevertheless offer praise together, pray together, listen together, and make promises together.
6. **Christian worship should be *hospitable, caring, and welcoming*.** Christian worship must never be self-centered. In worship we pray for the world and offer hospitality to all who live in fear, despair, and loneliness. Public worship sends us out for worshipful lives of service and witness. Worship not only comforts us with the promises of the gospel but also disturbs us (in the best sense) as we realize the significance of fear and brokenness in our world and the world's desperate need for a Savior. Worship stokes the gratitude of our hearts that leads naturally to serving the needs of our broken world.
7. **Christian worship should be *"in but not of" the world*.** Christian worship always reflects the culture out of which it is offered. Patterns of speech, styles of dress, senses of time, rhythms and harmonies of music, and styles of visual symbols vary widely depending on cultural contexts. At the same time, worship must not be enslaved to culture. It must remain prophetic, challenging any dimension of local culture that is at odds with the gospel of Christ.
8. **Christian worship should be *a generous and excellent outpouring of ourselves before God*.** Worship should not be stingy. Like the perfume that anointed Jesus' feet, our worship should be a lavish outpouring of our love and praise to the God who has created and redeemed us. Worship calls for our best offerings. When we practice music, prepare words to speak, set aside gifts of money and time to offer, and ensure that we are rested and ready to give our undivided attention, we are practicing the kind of excellence worthy of our great and gracious God.
9. **Christian worship should be *both expressive and formative*.** It should honestly express what a community already feels and has experienced—imitating the biblical psalms in their vividly honest expressions of praise and lament, thanksgiving and penitence. Yet worship should also stretch us to take to our lips words that we would not come up with on our own that—like the Lord's prayer—will shape new and deeper dimensions of faith and life with God. In this way, words become a tool of Spirit-led discipleship, forming us to be more faithful followers of and witnesses to Jesus Christ.

These norms, which are more illustrative than exhaustive, point to enduring lessons of Christian wisdom drawn from two thousand years of practice and reflection. And because they are so important, these basic norms must not simply reside in introductions to books of resources. They must function habitually in the working imaginations of worship leaders each week. Each week people who are responsible for worship have the joyful task of imagining how worship can be truly biblical, dialogic, covenantal, trinitarian, hospitable, and excellent.

Also important is that these norms come together. Christians need worship that is simultaneously trinitarian and hospitable, covenantal and “in but not of the world.” All too often we make choices that, for example, either deepen our theological vision at the expense of hospitality or weaken our theological vision in the name of hospitality.

The resources in this book are available to help congregations embody these norms more fully. The norms become working criteria that help us discern which practices will enhance rather than detract from worship in local contexts. The questions to ask about every resource in this book come right from these norms: Will a given resource make worship in our congregation more biblical? More relational? More trinitarian? More hospitable? More God glorifying? More edifying?

The Task of Preparing for and Leading Worship

Perhaps you are a member of a worship committee or a worship planning team. Perhaps your church is without a pastor, and you are the one designated to prepare for Sunday worship. Perhaps you are a pastor or seminary student, looking to improve your skills in the area of worship. Perhaps you are a college student, planning worship for a campus ministry center. Maybe you are getting ready to plan a service for the first time. Maybe you are a veteran with many years of experience. Whatever your situation, this book is intended to help you in the important ministry of planning worship.

There is a lot that this book can't do. For one thing, it can't provide the most important qualifications for the role of worship planner: a love of God, a Spirit-prompted desire to worship, a working knowledge of the Bible and Christian theology, and a love for your congregation or community. For another, it can't explain every facet of the planning process for every kind of church—there are simply too many kinds of churches for that. What it does do is provide a range of texts for your use or adaptation, provide basic teaching about key elements and themes in worship, and suggest new ways of approaching particular aspects of worship. For that to be useful, it is important to be clear about the role of worship leaders and planners.

Worship Planners as Priests and Prophets

As worship planners, we have the important and terrifying task of placing words of prayer, as well as other words, on people's lips. This happens every time we choose a song or write a prayer. As worship planners, we are like priests as we shape the prayers of God's people. Just as Old Testament priests would represent the people to God, so we help shape the prayers that God's people offer today.

We also have the holy task of being stewards of God's Word. Our choices of which Scripture readings and themes will be featured in worship represent a degree of control over people's spiritual diets, how they feed on the bread of life, the Word of God. As worship planners, we are like prophets as we select which texts and themes from God's Word will be central in public worship. Just as Old Testament prophets declared God's Word, so we also shape how God's written Word is heard in congregations today.

Worship planners are thus called to a task that is part priestly and part prophetic. These roles are formative roles in Christian congregations. They shape people's view of God and the kinds of responses that are appropriate to God. While theologians write the books that shape the theology of the educated Christian, worship leaders plan the services that shape the theology of all God's people.

For these reasons, planning worship is an awesome responsibility. It demands our best attention and efforts. Some make the mistake of thinking that a worship service can be planned in a short phone conversation. Perhaps it can. And it might even be a good service in some sense or in a certain context. The problem is that this approach doesn't do justice to the importance of worship. The question to ask is not "How quickly can we put together this service" but "How can this service faithfully and imaginatively bring this scriptural text alive?" "How can this service invite faithful and meaningful participation of everyone present?" "How can we faithfully and imaginatively serve as prophets and priests for our particular community at worship?"

The Worship Planner's List of Virtues

What makes for a good worship planner? What do you need to be an effective priest and prophet in this way? Do you need a willingness to do the job? A large library of resources? A good sense of organization? As important as these qualifications are, they don't go deep enough—at least not for prophets and priests.

Consider the following list of virtues:

- *compassion* for the congregation's needs and concern about how those needs are addressed in worship
- *discernment* about who is gifted to lead worship and in what way

- *cooperativeness* for working on a team of people involved in planning and leading worship
- *knowledge* of God's Word and of which portions of it are especially important for a congregation to hear at a given time, as well as knowledge of the community and its particular pastoral needs
- *wisdom* to understand the psychological and theological issues involved when there is conflict about worship
- *patience* when the congregation is slow to participate fully in certain acts of worship
- *imagination* to generate ideas about which songs, scripts, prayers, and elements will engage a congregation with the power and meaning of a given scriptural theme
- *discipline* to avoid too much or too little innovation. Planning worship is far different from putting on an art fair or writing poetry. When we plan worship, we are planning something for a community's use. No community can sustain endless innovation. No community can truly pray with words that are entirely unfamiliar or are creative for their own sake. Nor can a community thrive if its worship never changes in response to its environment.

These are the kinds of traits that go beyond the mechanics of worship planning to worship's deeper purpose and meaning. Perhaps this list makes you feel inadequate, but remember that none of us has all these virtues naturally. And no one can live up to all these virtues all of the time. But the good news of New Testament living is that these traits are not only ideals that we strive for; they are also gifts that the Holy Spirit gives to a community of believers for building up the church. The first step in worship planning is to pray that the Spirit will nurture these kinds of virtues in you. And for whichever virtues you lack, look to others in your congregation who may share them. Worship planning is deeply enriched through collaboration in preparing for, leading, and reflecting back on worship.

Good resources also play a small but important role. While effective priestly prayer-leadership can arise only out of a life of prayer, even the most effective prayer life cannot prepare us to lead a whole congregation in prayer. We need to learn from others, from worship in other places and times, and—mostly— from Scripture.

This is why we have hymnals and songbooks—collections of sung prayers that help us efficiently draw on the resources of thoughtful Christian worshippers from diverse times and places. Each congregation then adapts hymns and songs for its own use. The choices we make about instrumentation, tempo, volume, and use in worship may make a song or hymn sound very different than it did for the composer or writer.

This is also why we have books of resources for the words we use in worship. Books like this one help us draw on the insights and wisdom of worshipers from diverse times and places. They challenge us to offer our praise and prayer with a wider perspective than any of us can bring individually. And as we do with music, we adapt these words for our own use. We personalize the language by referring to particular needs and concerns in our congregation. We also bring our own tone of voice and emphasis to the words we use.

The resources of this book, then, are provided to help worship planners and leaders of all kinds to fulfill their priestly and prophetic task more faithfully. They are not a substitute for the virtues needed for this important work. And, like sheet music, they remain simply ink on paper until they are brought to life in worship.

When leading prayers in worship, so much depends on the expectations of leaders in the given cultural context. In some cultures, leaders are expected to lead with great feeling. In others, leaders are urged to avoid extreme emotions in order to prevent the impression of coercing a particular affective response. In some contexts, leaders are expected to read prayers that have been thoughtfully scripted ahead of time. In others, leaders are expected to adapt prayers extemporaneously. This book is designed for use in all of these contexts. The challenge for leaders is to sense the expectations of a given community and to lead in a way that does not call attention to itself but invites the congregation into deeper engagement and participation.

Words in Worship

Worship is much more than words, of course. And often worship features too many words. We may long for worship that breathes with silence and meditation or for instrumental music that transcends words. Still, worship depends on words. God's revelation to us is given not only in creation but also in words that communicate all we need to know about God, ourselves, and our salvation. Our communal worship is made possible because we have words to speak to each other, to call each other to worship, to speak common prayers, and to encourage each other in the faith.

Yet the words of our worship often don't get the attention that our music does. We often devote hundreds of rehearsal hours to music each year, but very few to selecting how we will speak to each other in worship. Language, like music, is an art to be received and cultivated as a gift from God. Liturgical cliché is not a virtue. As art, language can be immeasurably enhanced by creativity, imagination, and forethought—all of which need not preclude the energy and immediacy of extemporaneous prayer.

Perhaps the largest challenge for the language of worship is that one set of words—usually spoken or prepared by a single person—needs to somehow

embrace, express, and elicit the worship of a whole group of people. From the perspective of a worshiper, *public* worship always involves using words that come from someone else. One skill for worshipers to hone is the skill of “learning to mean the words that someone else gives us,” whether those are the words of a songwriter or prayer leader. This skill requires a unique mix of humility (submitting ourselves to words given to us by the community of faith), grace (willingness to offer the benefit of the doubt when those words may not have been well chosen), and intention (to actually appropriate those words as our own).

Certainly the ideal is a worship service in which each worshiper in the community is unself-consciously engaged with heart, mind, soul, and will and really means every good word that is spoken or sung. Yet not everyone who sings songs of praise has heart, mind, and will engaged every moment. Not all who speak the Lord’s Prayer, for example, are “meaning it” at the moment. And although worshipers’ later reports or body language can give us some clues about whether they are meaning it, we never know this with certainty. Some who appear less engaged may actually be deeply engaged. Others who are vigorously participating may be more caught up with the music or beauty of the language than the act of worship itself. The goal for language in worship, as it is for music, is to do everything possible to elicit and express the community’s worship in ways that don’t unnecessarily get in the way. This is a goal that is never perfectly attainable. But it is also a practice that can be deepened over time. That deepening happens in part through a use of good models. It also is encouraged by reflecting on the goals and criteria of our language. Consider the following three basic goals and criteria for language in worship.

1. We need words that are faithful to the content of Scripture and the gospel of Christ. Part of this goal involves speaking in ways that reflect a balanced diet of biblical themes. We need to speak of God as both a mighty sovereign and a tender encourager. We need to speak of Jesus Christ as both Savior and Lord. We need to reflect a balanced piety that stresses that salvation in Christ is intensely personal but that it also extends to creation and culture. We need to speak of the church, the community of believers, as a community called to embrace truth and to extend hospitality, to witness to the gospel of Christ and to work for justice and peace on earth.

Language about God has been especially contentious in our time. This volume reflects a commitment to focus in on and to draw more intentionally on the wide range of names, metaphors, and images used explicitly in Scripture to shape our language about God. This approach will not satisfy everyone, but we pray that this book will provide a helpful point of departure, especially for congregations having conflicts over language issues.

2. We need words that members of the congregation can appropriate as their own. The language of worship should be both accessible and reverent, both understandable and evocative. The language of worship should enable the participation of all members of the body, young and old, brand-new Christians and lifelong believers alike.

Most churches need to work to enable people to experience worship actively. They also need to work to expand worshippers' participation in corporate prayer. Participation on a deeper level takes time. For example, one congregation intentionally wanted to kneel for prayers of confession and lift their hands during songs of praise. Another wanted to add a response to the Scripture reading ("The Word of the Lord. Thanks be to God.") to allow worshippers to actively respond to the Scripture reading. These patterns of participation cannot be mastered in one service. They must become habits—in the best sense. To accomplish this, every (or nearly every) service must include the same actions.

3. We need words that both express our experience and form us for a deeper experience. A healthy prayer life, both private and public, involves two kinds of prayers. First, some prayers are specific, extemporaneous, personal, and immediate. These prayers arise from the honesty of our own experience—for example, "Lord God, help our congregation in this time of great uncertainty and even fear. . . ." Second, some prayers are communal or "given," even "imposed" on us. Think of children learning the Lord's Prayer. They may learn this prayer before they even understand the words, but they grow into it over time, learning to pray it more and more sincerely throughout their entire lives. Think also of an evangelist's invitation: "Pray this prayer with me." Or the practice of praying the Psalms. In all these examples, we can be grateful that our prayer life is not limited to what we can generate from our own thoughts, experiences, and emotions but that we are invited to grow into something bigger than ourselves.

One final note about the words we use in worship and the words contained in this book: words in a book are no more useful than musical notes on a page. Their effectiveness depends on how the words are brought to life through speech. The same prayer, read from a manuscript, book, or bulletin, can be either lifeless or life giving. It all depends on how the words are actually spoken.

This is especially true with respect to words appropriate for children. Children are able to participate in worship much more fully than many churches encourage or allow. For that to happen, the language of worship should be appropriately accessible. This does not mean that words spoken to children should be spoken in a condescending or cutesy way. Even if the words are just right, the tone of voice can make them demeaning. Often church leaders speak

to children in far more childish ways than their teachers at school do. What children need is not childish talk but childlike talk—talk that is simple without being simplistic. That’s why the designation of some resources in this book as “especially appropriate for children,” is by itself insufficient—the words also need to be spoken warmly and with due respect.

The Order of Worship: Learning from the Wisdom of Christian Practice

Scripture does not mandate a specific order of worship. And having a certain order of worship does not ensure that worship will be authentic, biblical, honest, and alive.

That said, a thoughtful pattern or order of worship is one of the most important things a congregation can have to ensure that the norms of worship (as noted above) are faithfully practiced. A well-thought-out order of worship ensures a balanced diet of worship actions. A regular order of worship protects the congregation from overly zealous or overly creative worship leaders who might impose too much of their own agendas on a worship service. A predictable order of worship gives the congregation something to hang on to, something to expect—especially those people, including children, for whom consistency is an important prerequisite for participation.

Most important, a well-conceived order of worship ensures that the main purposes of worship are carried out. In other words, a thoughtful pattern for worship keeps worship as worship. It protects worship from degenerating into a performance, into entertainment, or into an educational lecture.

For some, an order of worship might feel like a straitjacket, limiting creativity. But consider jazz music. Jazz features spontaneous improvisation. But jazz improvisation works only because the musicians in a jazz combo are following a regular, predictable, repeated chord structure. Without this structure, the music would be chaos. Meaningful spontaneity happens within structure.

Also consider that almost every congregation falls into a predictable order of worship, whether that order is written out or not. Some congregations that protest against written orders of worship and regular structures are, in fact, the most predictable. Even if the order of worship is not printed out, it is best for worship planners and leaders to be aware of their congregation’s pattern and why it works the way it does.

It is also important not to confuse structure and style. Congregations in Lagos, Nigeria, and in suburban Kansas City may have different styles of leadership and music because of their cultural differences, but they can have the same structure of worship that arises out of theological reflection.

All of these observations point to the importance of a thoughtful pattern or structure in worship. The following chart outlines a historic pattern of Christian

worship. Virtually any element on this chart may be sung as well as spoken. Most often, additional sung responses are added to this list, such as one or more songs of praise after the call to worship, or a doxology after the offering. There may be no single church that uses the exact wording found in this chart, but thousands of churches on many continents use a version of this pattern.

Notice that there's a basic logic or flow to this order. God's words are first, inviting us to worship, and we respond with worship and adoration. God's Word calls us to repent, and we respond by confessing sin and turning toward God for redemption. God's word of assurance leads naturally to thanksgiving. And so on.

Also notice how this pattern reflects the dialogic nature of worship—the sense in which worship is a conversation between God and the gathered community. (Arrows indicate directions in which the conversation flows: from God to the people, from the people to God, and among the people.)

Gathering	Call to Worship ↓ Greeting ↓ Prayer of Adoration or Prayer of Invocation ↑ Call to Confession ↓ Prayer of Confession and Lament ↑ ↔ Assurance of Pardon ↓ Passing of the Peace ↓ ↔ Thanksgiving ↑ The Law ↓ Dedication ↑ ↔
Proclamation	Prayer for Illumination ↑ Scripture Reading ↓ Sermon ↓
Response to the Word	Profession of the Church's Faith ↔ ↑ Prayers of the People ↑ Offering ↑
The Lord's Supper	Declaration of God's Promises and Invitation ↓ Prayer of Thanksgiving ↑ Breaking of the Bread ↓ Communion ↓ ↔ Response of Thanksgiving ↑
Sending	Call to Service or Discipleship ↓ Blessing / Benediction ↓

In sum, there is a theological rationale or logic to this organization of a worship service. Throughout this book, the explanations for each act of worship highlight its meaning and significance.

All of this is better than a “list approach” to an order of service, in which all the actions of worship (praise, intercession, creeds, testimony) are simply listed without regard for how one flows into another. In services like these, the individual actions of worship may be meaningful in themselves. But the same actions would have much more meaning if their context would support them. For example, imagine that a choir is going to sing an arrangement of “Amazing Grace.” That music may be meaningful by itself, wherever it is sung. But now picture the hymn being sung at the end of a prayer of confession, following a time of silence. The same music becomes much more powerful and effective because of its context and placement in the flow of the worship service.

This historic order of worship does not, in itself, dictate which style of leadership, music, art, or drama is used to bring the order or structure to life. This same order, with minor variations, is used in thatched huts in Haiti and in large European cathedrals. It is universal enough to be considered classic, the kind of resource from which every pastor and worship leader can learn a great deal.

The Holy Spirit and the Task of Preparing and Leading Worship

Even with this perspective on the order of worship, books of texts and prayers like this one worry many Christian worshipers and leaders. Prayer books can be—and have been—used by Christians in ways that discourage extemporaneous prayers. They also can be used in ritualistic ways. Texts in books like these may sound false, as if a leader were simply “reading it out of a book” without meaning a word of it. These worries lead some Christians to conclude that “a read prayer is a dead prayer.”

All of these concerns are legitimate, for they represent distortions of worship that we should work against. And such concerns are especially pressing in some congregations, whose worship-by-the-book has been lackluster for one reason or another.

But these concerns are not the whole story. Equally problematic are contexts in which a congregation is subject to the imbalanced agendas of a small group of leaders. Equally noticeable are extemporaneous prayers that promise to be unique and pastorally responsive but turn out to be nearly identical week after week, often featuring less diversity in imagery and in pastoral concern than prayer-book prayers. Further, worries about printed prayers can often lead to non-use of appropriate biblical prayers, such as the Psalms, which are certainly among our richest resources for worship to this day.

Both the use of worship resources and the refusal to use them, then, can lead to temptations, problems, and challenges—each of which is mitigated when leaders actively embrace the norms and practice the virtues described above. Perhaps most worrisome, however, is the charge that books like this one squelch the work of the Holy Spirit. Many worry that too many written and published resources leave no room for the Spirit to work in worship. If everything is scripted, where then can the Spirit work?

Note first that using this book does not necessarily mean that worship will be more scripted. Throughout this book, leaders are encouraged to adapt resources for local use or to offer extemporaneous expressions that are in some way derived from the texts here. Several such resources are more like outlines of extemporaneous prayer than complete scripts.

More fundamentally, however, that view of the Spirit's work needs to be challenged and corrected. Christians confess that the Holy Spirit worked through the authors of Scripture to produce both the highly refined poetry of the Psalms as well as the spontaneous sermons of Peter and Paul. While the Holy Spirit led early Christians to speak in tongues, the Spirit of God also brought order out of chaos at creation. If the Spirit works through both order and spontaneity, why do we sometimes limit our language of the Spirit to refer only to the spontaneous? (For example, we might casually say, "Well, we didn't have time to plan worship this week; I guess we will have to have the Spirit lead today," or, "Let's get away from our planned service so that the Spirit can lead.")

As *Authentic Worship in a Changing Culture* (CRC Publications, 1997) makes clear, "We shouldn't link the Holy Spirit with less planning or less formality. The Holy Spirit can be powerfully present in a very highly structured service and can be absent in a service with little structure. Beyond questions of style and formality, the question always before us is this: Does this act of worship bring praise to God through Jesus Christ in the Holy Spirit?" (p. 90). Indeed, the Spirit may well work through the careful preparations of a preacher *as well as* through a gesture or sentence that the preacher hadn't planned on saying. The Spirit may work both through the diligent planning of a worship committee *and* through the spontaneous prayer request or testimony of a worshiper.

How do we know, then, if the Spirit has been active in worship? Ecstasy or solemnity, in itself, doesn't tell us. Neither does spontaneity or carefully scripted planning. The Spirit can use each.

One indicator may be our response to a service. Consider the difference between the following post-service comments: "My, what impressive music today!" versus "Thank you, musician, for helping me pray more deeply today." And "Wasn't that a brilliant sermon?" versus "In this service I encountered the risen Lord." One of the Spirit's main character traits is that of always pointing

toward Christ. The Spirit is a witness and an advocate for the person of Jesus. If we leave a worship service comforted and challenged by our faith-filled encounter with Jesus Christ, we can be grateful for the Spirit's work in our hearts.

Clement of Rome wrote some of the first post-New Testament documents we have on Christian faith and living. His writings include this prayer: "O God Almighty, Father of our Lord Jesus Christ: Grant that we may be grounded and settled in your truth by the coming down of the Holy Spirit into our hearts. Reveal to us what we do not yet know. Fill up in us what is wanting. Confirm what we know. And keep us blameless in your service, through Jesus Christ, our Lord. Amen." May God give us grace to pray and to mean words like these as we prepare for worship.

II. *THE WORSHIP SOURCEBOOK:* A CONTEMPORARY EXPERIMENT BASED ON CLASSICAL MODELS

Historical Context

This book stands in a long tradition of worship books in the Christian church. The biblical Psalms may well have functioned as a prayer book for the people of Israel. Some of the earliest Christians compiled their advice about forms and patterns of worship into church order documents, the first of which, the *Didache*, dates back perhaps into the first century A.D. Over time, especially in the early medieval period, these documents grew very complex, with detailed instructions about every aspect of worship.

In the Reformation period both Martin Luther and John Calvin called for significant changes to recommended or dictated patterns of worship by simplifying the structure and testing every text by theological criteria. Out of the various Reformation traditions, the Anglican and Lutheran traditions retained the most detailed instructions. The Anglican tradition preserved common patterns and texts for worship in the famous *Book of Common Prayer*, while the Lutherans did so in several editions of service books, adapted for use in each town. The Reformed tradition was also a service book tradition, albeit with far simpler liturgy. In addition to the influence of Huldrych Zwingli's liturgy, Calvin's

Genevan liturgies were adapted for use in Scotland and Hungary, while new liturgies that were developed near Heidelberg, Germany, became influential in the Netherlands. Throughout the early decades of the Reformation, pastors did not create new orders of service for worship each week, as so many do today. Worship was, to the surprise of many contemporary readers, “by the book.”

Despite this tradition, most evangelical and even many Reformed and Presbyterian congregations in North America have resisted the use of formal service books and set liturgies. This resistance resulted partly from the influence of Puritan critiques of “by the book” worship, which were much more stringent than critiques offered by Reformers. Other influences included the formation of early Methodist, Baptist, Anabaptist, and other “free church” congregations as well as the spread of North American populism, pragmatism, and revivalism. Congregations in many streams of North American Christianity have long resisted being told how to structure worship and have cherished their ability to respond to their own preferences and sense of what is most effective.

As a result, thousands of North American congregations today owe a great deal both to a two-thousand-year history of service books and to the legacy of North American freedom and populism. In recent years amid remarkable changes in the practice of worship, hundreds of those congregations are looking for new ways to appropriate both of these aspects of their identity. Some efforts go by the names “blended worship,” “convergence worship,” or even “ancient-future” worship. But despite vast and remarkable growth in contemporary music based on popular styles, many of the best-selling books on worship today are, ironically, studies of worship in the early church, prayer books for formal daily prayer, and books about recovery of the sacraments. Recent innovations under the umbrella of terms like “postmodern worship” and “alternative worship” sometimes feature even greater interest in traditional forms and texts than in the “contemporary worship” of the 1980s and 1990s—though in configurations that elude easy categorization.

The Nature of This Book

In light of this history, this book is something of a unique experiment. It is designed to be used by Christians who value free-church, low-church, nonliturgical, evangelical approaches to worship but who also want to learn from and draw on historic patterns of worship. At the same time, the book aims to be useful and instructive to congregations who practice traditional or liturgical worship and who may be looking for ways to adapt it or to rethink its meaning.

The following six rubrics help to explain the nature of this book.

- 1. Classical and contemporary.** On the one hand, this book is clearly inspired by classical models. It draws on many texts from historic sources; it features approaches to the various elements of worship that have time-tested value for enhancing participation; and it uses traditional language for the primary elements and main themes in worship. On the other hand, it affirms and enhances the strengths of worship in a more free-church context. It does not mandate one standard service. It provides multiple options so that local leaders are free to adapt and use texts that are pastorally appropriate. It includes examples of fresh new language from sources like the Iona Community in Scotland as well as words of welcome and invitation designed for seekers in contemporary North American culture.
- 2. A worship leader's reference book.** This book is designed primarily for people who prepare and lead worship rather than for people in the pew. In this way it is different from the *Book of Common Prayer*, which is designed for all worshippers to follow during the worship service. Further, this book is designed as a reference book rather than as a service book to be used by a minister or leader during the service. In fact, given the number of options under each heading, it could be very difficult to use this book during the service. Most users will likely transfer and adapt the texts in this volume into their own manuscript, set of notes, printed bulletin, or projected resources—perhaps using the CD edition to download texts.
- 3. A book for public worship.** This book is more of a liturgical book than a devotional book, though many may find helpful resources for devotional use. It is not designed, then, to look like a collection of “classic Christian prayers.” As David Buttrick once observed, “liturgical language is for people to use, not admire.” The goal here has been to find texts that are imaginative and evocative without calling much attention to themselves; to use words that are accessible on first hearing; and to find language that is both “fresh” and “contemporary” as well as “classic” and “elegant.” Our goal has been to produce a single book that can be used, with appropriate adaptation, to guide the preparations of worship in a wide diversity of congregations. The question to pose about this book is not necessarily “Is this book perfect for us?” but rather “Will this book help to challenge and deepen our worship over time?”
- 4. Classic and enduring.** One danger of our time is the production of a vast number of resources, including songs, service outlines, and prayers prepared for temporary or even one-time use. While these certainly can be very helpful, our worship life also needs to be sustained by practices that will last a lifetime. In this context, this book is designed to be more like a “classic”

resource than a merely occasional one. Psalm 95, for example, can function as a beautiful and appropriate call to worship in every culture and in all times. Similarly, we can readily identify a number of scriptural texts that can be inspiring and challenging calls to prayer or assurances of pardon in any age. By compiling a relatively comprehensive set of scriptural resources, we are attempting to provide a useful resource for a generation of leaders.

- 5. Multiple options for pastoral application.** The book presents multiple options for each act of worship—sometimes a rather daunting list of options. These are provided so that the book can function in a wide variety of ministry contexts. Nonetheless, it may be very wise for congregations to limit the range of options they use. By presenting multiple options in each section, we do not mean to imply that every option is equally strong—and certainly not for every congregation. In fact, in studying the options of a given section, you may find some texts weaker than others for your particular context. We encourage you to use only the best resources for your congregation.

Further, there can be significant value in repeating particular prayers or words over time. For example, many congregations regularly use the Apostles' or Nicene Creeds as a response to the sermon or the Lord's Prayer at the end of a congregational prayer. Valuable practices like these can help to make key texts a part of our identity. The repetition is especially important for children! And repetition inevitably entails limitations to the range of options a given congregation will use. So while we present several options for use as statements of faith, for example, it may be wisest to use just a few of them, such as the Apostles' and Nicene Creeds, most of the time.

- 6. Ecumenical and evangelical, as well as Reformed and Presbyterian.** This book is designed for use by all biblical, evangelical Christians. Because the volume includes so much Scripture and so many classical resources that transcend time or place, it can be used in many varieties of congregations. Most of the elements of a worship service (Part One) and the themes of the creed and church year (Part Two) are held in common by Christian congregations of various traditions. When Scripture and scriptural themes are at the center of worship, there is much more that unites us than divides us. For this reason, there are remarkable similarities between this book and a variety of other published books of resources, including the *Book of Common Prayer* (Episcopal), the *Methodist Book of Worship* (United Methodist), *Chalice Worship* (Disciples of Christ), and various books used by other evangelical or independent congregations or pastors (such as *Baker's Worship Handbook*).

Still, each Christian tradition speaks with a particular accent. This volume has been prepared by believers from an evangelical and Reformed/Presbyterian branch of Christianity in North America. The Reformed/Presbyterian accent will be very clear at several points. The volume includes texts from confessional documents such as the Heidelberg Catechism, the Belgic Confession, and the Westminster Confession of Faith and Shorter Catechism, as well as more recent documents such as *Our World Belongs to God* (Christian Reformed Church in North America), *Our Song of Hope* (Reformed Church in America), and *A Brief Statement of Faith* (Presbyterian Church, USA). Often these documents are written to highlight distinctives of Reformed/Presbyterian themes. In contrast to many evangelical Christian traditions, confessional accents are strong in the sections on baptism and the Lord's Supper. This book unapologetically presents texts for use for both infant and adult baptism, for example, and assumes the "real, spiritual presence" of Jesus Christ in the sharing of the bread and cup of the Lord's Supper. In contrast to Lutheran tendencies, the volume presents a strong place for the law of God to be read in worship as a natural and fitting response to the gospel, either after the assurance of pardon as a "guide to gratitude" or near the end of worship as an "invitation to discipleship."

This book is also very intentional about being ecumenical *within* the Reformed and Presbyterian traditions. Denominationally approved resources ironically are often developed with little regard for the breadth of practice within the particular denomination's tradition. In contrast, this book intentionally embraces at least part of the spectrum of Reformed and Presbyterian practice. It was prepared primarily by members of the Christian Reformed Church in North America. It includes several synodically approved liturgical texts for use in the Christian Reformed Church and follows guidelines established by the Christian Reformed Church synod for the development of sacramental forms. The volume also draws on approved texts used by the Reformed Church in America and the Presbyterian Church (USA) and especially the Presbyterian *Book of Common Worship*. The volume includes several portions of the Westminster Confession of Faith (Modern English Study Version), perhaps most commonly used today by the Presbyterian Church in America, the Evangelical Presbyterian Church, the Orthodox Presbyterian Church, and the Associate Reformed Presbyterian Church. In addition, large parts of this volume can function as a natural supplement to churches whose worship is regulated by one of the Presbyterian Directories of Worship.

Given the increasing diversity of worship practices and theological traditions within Presbyterian and Reformed denominations, no single volume can pretend to be equally serviceable and appropriate for all. Some congregations may be able to draw exclusively on this volume and use almost any text here.

Others will no doubt use other resources and use only a portion of what is presented here. Whatever the case, we hope that this volume will be at least a reference source for a broad range of congregations and that its effect will be to promote the sharing of texts and resources from various traditions.

Distinctive Features of This Book

Scriptural Texts. For nearly every element of worship this sourcebook features numerous scriptural texts, many more than in comparable volumes. With this feature we hope to encourage the use of more scriptural language in worship. Scriptural texts are from a variety of Bible versions and are referenced as exact quotations, as slight adaptations (noted as “from” a particular text and version), or as paraphrases or quotations coupled with additional phrasing (noted as “based on” a given text). Some other resources also include references to Scripture texts; an index of Scripture references (p. 833) provides complete information as an aid to worship planning.

Confessional Statements. This book also includes many confessional statements as liturgical texts. Though originally written to teach doctrine, some catechisms and confessional statements function well as liturgical texts. Often they contain a simple and accessible beauty that is especially appropriate for worship. One goal for worship is to have it work together with a church’s educational ministries so that the language of catechetical and confessional teaching becomes familiar in congregational confession and prayer. This does not mean the language of worship should be unnecessarily didactic. In worship, doctrinal texts function not first of all to teach but rather to express the congregation’s faith and prayer.

Congregational Participation. Many notes and rubrics in this book encourage congregational participation—not only in celebrations of the sacraments or during special seasons such as Advent but also at many points in worship throughout the entire year, as noted by boldfaced type for worshipers to read aloud, usually responsively. This does not imply that every text with boldfaced type can only be used responsively. Leaders may alter boldfacing as they wish to suit the needs and style of their congregation’s participation.

Classic Texts. This sourcebook also features a variety of classic texts—some that date back hundreds of years and have stood the test of time. Protestants have not often had easy access to remarkable, evangelical prayers from historical sources. Liturgical churches and students of liturgical history will notice that some of these prayers are presented outside of their traditional liturgical

context (for example, several prayers are from traditional daily prayer services even though this book includes no section on daily prayer). Our goal has been to place prayers in the context of where they will most likely be useful in a variety of evangelical and Reformed/Presbyterian churches.

Structure. The outline of the traditional church year has been subsumed under the structure of the Apostles' and Nicene Creeds. Like the church year, creeds provide a narrative outline of Christ's life on this earth. But they also add important emphases on God's creation, the work of the Spirit, and the life of the church. As a result, these resources are equally useful for a variety of congregations whether they follow the church year or a catechism or another structure that includes the teachings of these creeds. Christ's ascension, for example, is an important biblical event and worship theme regardless of whether a church follows the pattern of the traditional church year.

Prayers. One premise of the book is that worship at its best often features a balance of extemporaneous and prepared prayers. In other words, just because this book contains prepared prayers and other texts does not imply that every worship service should feature only prewritten prayers. The goal is not to impose uniformity on worship but rather to provide reliable, trustworthy resources, drawing on the riches of the Christian tradition to help leaders be good stewards of the words they use in worship.

Resources for Including Children. Throughout this book many texts are identified as especially appropriate for use with children, though these designations are somewhat arbitrary (many more texts, especially scriptural ones, could be similarly identified). Worship at its best is intergenerational and invites children to be full, conscious, active participants, not just onlookers. The potential for children's participation varies greatly from congregation to congregation, depending on the nature and level of biblical literacy and education programs. Leaders may well need to adapt these texts so that the tone, rhetoric, and content are appropriate for their congregation.

Resources for Hospitality. Various texts in this book are designed to extend hospitality to spiritual seekers, guests, and others who do not worship regularly. This language is essentially new to the prayer-book tradition, reflecting the missional context of the church in North America. The presence of these texts emphasizes that hospitality should be a key goal for all worship services. While these resources are more suggestive than exhaustive, we include them in the hope of challenging worship leaders to think about how their words will be heard by people with limited exposure to worship practices.

Several of these features are new to collections of liturgical texts. But we trust that they will become a part of the church's ongoing learning process and growth as practices of worship continue to develop.

Planning "Traditional" as Well as "Contemporary" Worship

This is a book designed for use by both so-called "traditional" and "contemporary" worship leaders and pastors. Any book of words like this will, by nature, *appear* to be most useful for "more traditional" churches that maintain a fairly detailed order of worship, print out the order of service in a bulletin each week, and use a number of spoken responses or litanies by the congregation. We very much hope that this book will be useful for these churches!

At first glance, this book may not seem a likely resource for leaders of "contemporary worship"—for churches whose worship is led by a worship team, without a detailed order of worship, without printed orders of service, and without congregational responses and litanies. But, in fact, it can be very useful!

First, the book provides texts that leaders, whether lay or ordained, can use or adapt at almost any point in a service. In all services, whether contemporary or traditional, leaders need to find words to call people to worship, to offer a prayer of confession, to prepare people for the reading of Scripture, or to introduce the offering. Often we fall into patterns of speech that are, at best, tired or, at worst, distort the meaning of an action of worship. Having a resource that provides multiple options gives us ways of both testing our own language and of deepening it through the use of additional Scripture texts or other resources.

Second, this volume provides suggestions for leaders who specialize in extemporaneous leadership. Some leaders may have every word printed out, others may lead from a prepared outline, and still others may speak entirely extemporaneously. But even if you lead worship extemporaneously, consider preparing to lead in prayer (or other aspects of worship) by writing your prayers out before leaving the script behind. Extemporaneous or spontaneous prayers often leave us to rely on all-too-familiar phrases and expressions. For example, we might pray, "Be with our missionaries. Be with our friends. Be with our families." Writing a prayer out or adapting another resource forces us to think about our language and to avoid language that becomes monotonous or even meaningless through overuse. Even if you leave your script behind and offer the prayer without notes, a journaling or adaptation exercise will challenge you to use fresh language and consider the balance and vitality of your language.

Third, this sourcebook does not dictate the medium to use in presenting particular resources. In some churches the texts from this book will be printed out in a pastor's or leader's manuscript. In others they will be printed in a

bulletin or worship folder. In yet others they will be projected on a large screen for all to see or read. The method of presentation will vary widely from church to church.

Finally, this book provides a structure that can enrich both traditional and contemporary styles. An increasing number of churches that follow contemporary worship models are rethinking the form or structure of their services, trying to find ways to make the structure more balanced and meaningful. There are few better resources for accomplishing this task than the basic structure used by Christian churches for two thousand years. So even if a church doesn't prepare a printed order of service, there is great value in following the basic pattern presented here (gathering and praise, confession and assurance, proclamation of the Word and response, celebration of the sacraments, and concluding blessing), or—at minimum—making sure that each of these elements has a regular, sensible, and natural place in congregational worship.

In sum, this book is designed not to dictate a certain style of music, leadership, or use of multimedia. The goal has been to provide resources that can guide and instruct worship leaders in any style into the better use of God's gift of language.

III. USING *THE WORSHIP SOURCEBOOK*

Organization of Resources in This Book

This book offers resources to help worship planners and leaders serve as godly stewards of the gift of language. It includes recommended texts for all typical elements of a worship service, along with seasonal and topical resources for celebrations that many congregations observe each year. It also includes basic teaching pieces on each element of worship.

Part One provides resources for each element of weekly public worship, along with teaching notes about the meaning and purpose of each element. Each section is assigned a number for ease of reference and comparison between Parts One and Two of this book. Within each section, each resource is also numbered. In most sections, three numbers are sufficient for identifying

each resource: the section number, the subsection number, and the resource number within the subsection.

For example, resource 1.2.2, a call to worship, is found in section 1 (Opening of Worship), subsection 2 (Call to Worship), under resource number 2.

In sections 6 and 8 on the sacraments (baptism and Lord's Supper), an additional number is included to allow for referencing an additional layer of subheadings within each section.

For example, resource 8.2.6.2, a prayer for the work of the Holy Spirit, is found in section 8 (Lord's Supper), subsection 2 (Prayer of Thanksgiving), subpart 6 (Prayer for the Work of the Spirit), under resource number 2.

Part Two provides resources for common themes taught in ecumenical creeds of the Christian church (such as the Apostles' and Nicene Creeds) and for seasonal celebrations in the traditional Christian year. Sections are labeled alphabetically, and each section includes subdivisions that correspond with the numbered sections of Part One.

For example, resource E.1.2.2, a call to worship for Christmas, is found in E (Christmas), section 1 (Opening of Worship), subsection 2 (Call to Worship), under resource number 2.

Getting the Most Out of This Book

Use these guidelines and refer back to them periodically as an aid to getting the most out of this book.

1. Learn the structure of the book. Part Two makes use of the numbering system introduced in Part One, and the headers on each page indicate where you are within the outline of the book.
2. Compare the structure of Part One to the order of worship in your own congregation. Which elements in Part One does your church already include each week? Think about the elements that are written down in a printed order of worship as well as elements that happen regularly even if they aren't formally noted. Consider marking those sections of the book for easy reference.
3. Review your own "worship template," whether it's explicit or implicit. Based on the contents of Part One, what could you do to enhance or deepen

your own congregation's pattern or order of worship? By comparing your practices with the resources in this volume, you may discover that your congregation has been weak in a given area. Think about ways to adapt your approach so that it can be more balanced. Think of ways to introduce changes with clear explanations of what you are doing and why.

4. Discuss your congregation's level of participation in worship with your pastor or other worship leaders. Think about a new habit—or two or three—that your congregation could acquire over time to make worship more participatory. As you introduce changes, be sure also to explain them to the congregation.
5. Review your own approach to leading worship. Should you be spending more time or effort in preparing to lead some aspects of worship? What kinds of notes or manuscript do you have with you as you lead? Would it help to have more (or perhaps fewer) notes?
6. Over time, review the teaching notes in Part One of this book. Consider taking ten minutes at each worship committee or worship planning meeting to study and discuss a set of teaching notes. Do they confirm or challenge your present practices? Would you want to expand the teaching? Could these notes help your congregation to develop more meaningful practices over time?
7. Note that all the prayers end with "Amen" in boldface. The purpose of the "Amen" (which means "this is sure to be") is to invite worshipers to add their voice of assent to the prayer, reinforcing the understanding that the prayer is offered by everyone. Sometimes worship leaders invite the congregation to voice the "Amen" by ending their prayer with the words "And all God's people say . . ." Others might encourage their congregation to spontaneously say "Amen" at the end of every prayer.

Using the CD for Bulletins and Projection Systems

The CD provided with this book allows easy access to any texts you might wish to use in worship, for special programs, or for educational purposes. Open the *Worship Sourcebook* file on the CD (using Adobe Acrobat® Reader®) and use your computer's search function to locate sections by name or number. For example, to search for Calls to Worship, you can search for "1.2" and then choose from among the search results. If you are looking for texts for a particular season of the Christian year, you could, for example, find options for Advent by searching for "D.1.2," and then compare those selections with options from the Christmas (E.1.2) or Epiphany (F.1.2) sections. Once you select a resource, you can cut and paste for use in a printed bulletin or on a projection system.

For easy identification of Scripture and confessional texts in this book, we've included credit lines immediately following those particular texts.

We recommend that you include those credits when you cut and paste. You may also wish to identify the sources of other items; we did not place credits next to those items, preferring that they be presented without the distraction of numerous and sometimes lengthy credit lines. To identify sources, look up their respective resource numbers (for example, 3.4.8 or A.1.4.1) in the Acknowledgments section, which supplies all necessary source information for resources used in this book. In addition, if you are looking for a prayer from a particular author or collection, you can search and find the author's name or collection title in the Acknowledgments section.

Please note that many of the resources including boldface print (to indicate congregational participation) are presented here in a tight format to save space. When using these resources in bulletins and projection systems, consider adding spaces before and particularly after the boldface lines to make them stand out for use by the participating congregation.

For each resource used we ask that you include the following credit line: "Reprinted by permission from *The Worship Sourcebook*, © 2004, CRC Publications." This notice can appear in small print preferably on the same page on which the resource is reprinted.

To keep records, you'll want to record the resource number (for example, 3.4.8 for resource number 8 in section 3.4) on your worship planning documents and write the date used next to the text in this book.

As much as you are able, use this resource book to God's honor and glory!

John D. Witvliet, director,
Calvin Institute of Christian Worship

PART ONE

ELEMENTS OF THE
WORSHIP SERVICE

PART ONE
ELEMENTS OF THE
WORSHIP SERVICE

The first part of this collection provides basic resources for worship accompanied by brief teaching notes on the meaning and function of each element in worship. The order of these elements will not be the same in every congregation's experience, but the order follows a basic pattern as discussed in the Prologue (p. 24). The nine sections of Part One of this volume are listed in the box on this page.

Part Two of this book is supplemental to Part One. Many texts in Part One can be used for particular themes or occasions treated in Part Two.

It's important to know that the numbering of elements in Part One lays the foundation for the numbering of corresponding elements

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9	Closing of Worship.....	357

in Part Two. For example, within each lettered section (A, B, C . . .) of Part Two, the Call to Worship subsection is labeled A.1.2, B.1.2, and so on to show correspondence with the Call to Worship subsection (1.2) in Part One. Each lettered section in Part Two provides resources for many (though not all) elements of worship; resources for elements of worship that do not appear in Part Two can be found in Part One.

SECTION 1
OPENING OF WORSHIP

The opening of an event should set the tone for all that follows—this is just as true for a worship service as for any other event, such as a concert, lecture, workshop, conference, or rally. How an event begins should establish not only its explicit or implicit purpose but also its overall ethos or spirit.

First, the opening actions of a worship service should clearly establish worship’s purpose. They should make clear that in worship a congregation is called to listen to God and to respond in faith and prayer. This suggests three kinds of actions—a clear statement of God’s invitation to worship, an opportunity for the congregation to respond in praise, and some action that reinforces the public, communal nature of worship.

Second, the opening actions of worship—beginning already with prayers of preparation before worship begins—are important for establishing a prayerful, expectant, humble, and joyous spirit. They should communicate that worship

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arises best not out of fear or guilt but out of gratitude. This spirit is conveyed not only in the words that are used but also in the spirit in which they are spoken.

Though the same fundamental purpose and spirit of worship should characterize the opening of worship services, not every worship service will begin the same way. There will be many different accents—of joy or sorrow, exuberance or humility, for example—depending on the time of year and the pastoral context. That is why even more resources beyond those that follow here are included in Part Two of this book.

1.1 PREPARATION FOR WORSHIP

Worship begins best out of a prayerful spirit. The following texts are for pastors, worship leaders, and others to use as they gather for prayer before the worship service. Often at such times leaders pray spontaneously, without the use of any printed or set prayers. Even so, the following texts may be helpful in suggesting an image, phrase, or petition that can enrich spontaneous prayer. (These texts may also be adapted for the congregation to use—perhaps at home prior to worship, or printed in a service folder, bulletin, or video presentation.) Another aid in preparing for worship is to focus on a song or text that will be featured in the worship service, taking the time to reflect deeply on its meaning and significance.

- 1 Fill our worship with grace, Lord Jesus Christ,
that every thought, word, and deed may be acceptable to you,
our Rock and our Redeemer. **Amen.**

—based on Psalm 19:14

- 2 O God,
by your power may we, with all the saints,
comprehend the breadth and length and height and depth
of the love of Christ that surpasses knowledge,
so that we may be filled with your fullness. **Amen.**

—based on Ephesians 3:18-19

- 3 Almighty God, we pray for your blessing
on the church in this place.
Here may the faithful find salvation,
and the careless be awakened.
Here may the doubting find faith,
and the anxious be encouraged.
Here may the tempted find help,
and the sorrowful find comfort.
Here may the weary find rest,
and the strong be renewed.
Here may the aged find consolation
and the young be inspired;
through Jesus Christ, our Lord. **Amen.**

- 4 Almighty God,
to whom all hearts are open,
all desires known,
and from whom no secrets are hid:
Cleanse the thoughts of our hearts
by the inspiration of your Holy Spirit,
that we may perfectly love you

and worthily magnify your holy name
through Christ, our Lord. **Amen.**

- 5 O God, you pour out the Spirit of grace and love.
Deliver us from cold hearts and wandering thoughts,
that with steady minds and burning zeal
we may worship you in spirit and truth. **Amen.**
- 6 Blessed are you, Lord God, King of the universe.
In your wisdom you have made all creation to worship you.
You call us to worship you now in this time and place,
in unity with prophets, martyrs, and saints from all times and places.

As we prepare for worship, we pray that you will quiet our hearts,
that we may hear your voice in your Word.
We pray that you will stir our hearts,
that we may more faithfully follow Jesus,
and that you will be glorified by the praise and prayers we offer you.

Bless those who lead us in worship with your Spirit.
May our worship today help us to offer our entire lives to you
and unite us with your whole church throughout the world.
We pray this in the name of Jesus Christ,
who with the Father and the Spirit is one God,
blessed forever. **Amen.**

- 7 This is the day that you have made, Lord.
Help us to rejoice in it and be glad!
Remind us of the privileges we enjoy as your people:
to come to you in these moments,
to confess our sins,
to receive forgiveness and give it,
to pray and sing and listen,
to renew our fainting spirits,
to rest in all your promises.
Open our eyes to see you, Lord.
Open our ears to hear your Word.
Visit us through your Holy Spirit,
and help us to celebrate our faith. Amen.

- 8 *A text especially mindful of children*
Dear God,
we come to worship you today.
We come to sing, pray, and listen.
You always hear us.
Help us to hear you. **Amen.**

PART TWO

CENTRAL
THEMES OF THE
CHRISTIAN FAITH

PART TWO

CENTRAL THEMES OF THE CHRISTIAN FAITH

This second part of *The Worship Sourcebook* provides texts on central themes of the Christian faith. These themes are highlighted in the ecumenical creeds of the church and in traditional observances of the Christian year. Whether a congregation follows the Christian year or organizes its worship calendar by means of a creed, a catechism, the *Revised Common Lectionary*, or some other pattern, the goal for each congregation should be to ensure that worship covers the subject matter of the whole Christian faith over time in a balanced way.

The chart on this page shows how the central themes of the Christian year fit neatly into the structure of the Nicene Creed while also providing the outline of Part Two of this book.

Part Two of this sourcebook is supplemental to Part One. Many texts in Part One can be used for particular themes or occasions treated in Part Two.

It's important to know that in Part Two the numbering of ele-

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A	Creation..... 377
B	Providence..... 395
C	Thanksgiving..... 405
<i>We believe . . . in one Lord Jesus Christ. . . . For us and for our salvation he came down from heaven; he became incarnate by the Holy Spirit and the virgin Mary, and was made human.</i>	
D	Advent..... 427
E	Christmas..... 471
F	Epiphany..... 499
G	Baptism of Our Lord..... 525
H	Transfiguration..... 537
<i>He was crucified for us under Pontius Pilate; he suffered and was buried.</i>	
I	Ash Wednesday..... 547
J	Lent..... 557
K	Passion/Palm Sunday..... 587
L	Maundy Thursday..... 599
M	Good Friday..... 611
<i>The third day he rose again, according to the Scriptures. He ascended to heaven and is seated at the right hand of the Father. He will come again with glory to judge the living and the dead. His kingdom will never end.</i>	
N	Easter..... 631
O	Ascension of Our Lord..... 661
P	Christ the King..... 679
<i>And we believe in the Holy Spirit, the Lord, the giver of life. He proceeds from the Father and the Son, and with the Father and the Son is worshiped and glorified.</i>	
Q	Pentecost..... 693
R	Trinity Sunday..... 719
<i>We believe in one holy catholic and apostolic church.</i>	
S	Unity of the Church..... 733
T	Communion of the Saints..... 753

ments of worship builds on the numbering used throughout Part One. For example, within each

lettered section (A, B, C . . .) of Part Two, the Call to Worship subsection is labeled A.1.2, B.1.2, and so on to show correspondence with the Call to Worship subsection (1.2) in Part One. Each lettered section in Part Two provides resources for many (though not all) elements of worship; resources for elements of worship that do not appear in Part Two can be found in Part One.

Part Two also includes a new feature: each lettered section offers a list of Scripture texts and statements of faith appropriate for preaching and for developing liturgical texts on that section's theme. For additional reference, see the chart "Central Themes in Statements of Faith" (p. 822), which offers an overview regarding themes in Part Two as taught in the Belgic Confession, the Heidelberg Catechism, the Canons of Dort, the Westminster Confession of Faith, *Our*

Song of Hope, and *Our World Belongs to God*.

Also new in Part Two is a subsection 10, titled Suggested Scripture Readings. Since the earliest days of the church, Christians have found it helpful to read passages from different parts of the Bible in the same worship service. This practice reflects one of the central principles of biblical interpretation, namely, that Scripture interprets Scripture. It helps congregations sense the unity of the Bible. It also helps worshipers sense the unique angle of a given text, as it contributes to a service focused on a particular event in the history of redemption or a particular scriptural theme or topic. The following combinations of readings might be read back to back without interruption, or the readings might be interspersed with a brief prayer, a spoken meditation, or an appropriate song.

SECTION A

CREATION

The church confesses that God is the maker of heaven and earth and of all things within them. This conviction about origins has great implications for the way we view the world around us. We care for this world, we see beauty in it, we recognize God’s glory expressed in it, we aim to protect it, and we grieve when it is abused and damaged. The church also confesses that God has created all human beings in his own image. Male and female, old and young, strong and weak—all carry the stamp of God’s image as moral, ethical, and spiritual beings called into a unique covenant relationship with their creator. This conviction leads us to view each human being as having God-given dignity and being worthy of respect, care, and honor.

These convictions have implications for our corporate worship. The worshiping community needs to give praise and thanks for the creation; to express grief and pain at the abuse, pollution, and corruption of what God has created; and

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to offer prayers for God’s blessing on the seasons and on our faithful use of provisions God makes available through the creation. In our corporate worship we also need to affirm human efforts to carry out God’s command to exercise obedient supervision over all God has created; to seek wisdom in our tasks of creative efforts; and to seek discipline in our work of being caretakers.

In certain seasons this worship takes on a special urgency. At times during the church year we have opportunity to affirm

the value of life and to support and encourage those who are burdened with the weaknesses of life in a fallen world. In spring we ask for God's blessing on a growing season. In fall we give thanks for harvest times. And in times of national and world

crisis and concern we call on God corporately for aid and direction. These concerns may be the focus of an entire service or may be components in a service that also includes other themes.

Scriptures and Statements of Faith Applying to the Theme of Creation

The following texts are particularly appropriate for sermons or for supplemental liturgical use.

Genesis 1	Psalm 95:1-7	Isaiah 51:12-16
Genesis 2	Psalm 104	Romans 1:16-25
Deuteronomy 4:32-39	Psalm 139:13-16	Romans 8:19-22
Job 38-39	Psalm 148	Ephesians 1:3-10
Psalm 8	Isaiah 42:5-9	Colossians 1:15-23
Psalm 19:1-6	Isaiah 43:1-7	1 Timothy 4:4-5
Psalm 33	Isaiah 45:7-8	Revelation 4:11

- Belgic Confession, Art. 2, 12, 14-15
- Heidelberg Catechism, Q&A's 6, 9
- Canons of Dort, Pt. III/IV, Art. 1
- Westminster Confession, Chap. IV, Sec. 1-2
- Our Song of Hope*, st. 2
- Our World Belongs to God*, st. 7-11, 13-17

A.1 OPENING OF WORSHIP

A.1.2 Call to Worship (see also section 1.2)

- 1 Praise the LORD!
Praise the LORD from the heavens;
praise him in the heights!
Praise him, all his angels;
praise him, all his host!
Praise him, sun and moon;
praise him, all you shining stars!

Praise him, you highest heavens,
 and you waters above the heavens!
Let them praise the name of the LORD,
for he commanded and they were created.
 He established them for ever and ever;
he fixed their bounds, which cannot be passed.
 Praise the LORD from the earth,
 you sea monsters and all deeps,
fire and hail, snow and frost,
stormy wind fulfilling his command!
 Mountains and all hills,
 fruit trees and all cedars!
Wild animals and all cattle,
creeping things and flying birds!
 Kings of the earth and all peoples,
 princes and all rulers of the earth!
Young men and women alike,
old and young together!
 Let them praise the name of the LORD,
 for his name alone is exalted;
his glory is above earth and heaven.
 He has raised up a horn for his people,
 praise for all his faithful,
for the people of Israel who are close to him.
Praise the LORD!

—Psalm 148, NRSV

- 2 God is King: Let the earth be glad!
Christ is victor: his rule has begun!
 The Spirit is at work: creation is renewed!
Hallelujah! Praise the Lord!
 —from *Our World Belongs to God*, st. 2
- 3 Who is this God whom we have come to worship?
God is the creator of all.
 The creator of birds and trees, wind and sea?
God is the creator of all things seen and unseen.
 Then let us worship the God of creation,
the God of all things great and small.
- 4 *A text especially mindful of children*
 This is the day that the Lord has made;
let us rejoice and be glad in it.
 God made the bright, warm sunshine and the freezing-cold snow.
Let us rejoice and be glad in it.
 God made the little tiny flowers and the great big pine trees.
Let us rejoice and be glad in it.
 God made the peaceful ponds and the crashing waves.

SECTION D

ADVENT

The great proclamation “The Word became flesh and made his dwelling among us” (John 1:14) assures us that God has entered into human history through the incarnation of the Son. The season of Advent, a season of waiting, is designed to cultivate our awareness of God’s actions—past, present, and future. In Advent we hear the prophecies of the Messiah’s coming as addressed to us—people who wait for the second coming. In Advent we heighten our anticipation for the ultimate fulfillment of all Old Testament promises, when the wolf will lie down with the lamb, death will be swallowed up, and every tear will be wiped away. In this way Advent highlights for us the larger story of God’s redemptive plan.

A deliberate tension must be built into our practice of the Advent season. Christ has come, and yet not all things have reached completion. While we remember Israel’s waiting and hoping and we give thanks for Christ’s birth, we also anticipate his second

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coming at the end of time. For this reason Advent began as a penitential season, a time for discipline and intentional repentance in the confident expectation and hope of Christ’s coming again.

The Advent season includes the four Sundays preceding Christmas. Worship on these

Sundays should be designed to help people see the tension between celebrating and hoping. Special attention should be given to visual displays in the worship space. The liturgical colors for Advent are purple and deep blue, and rough and coarse textures

are common. An Advent wreath with four candles and a Christ candle can heighten the sense of anticipation. Many Scripture lessons also suggest other visual symbols to communicate the intent of the season.

Scriptures and Statements of Faith Applying to the Theme of Advent

The following texts are particularly appropriate for sermons or for supplemental liturgical use.

Genesis 3:8-15	Isaiah 12:2-6	Luke 1
Genesis 22:1-8	Isaiah 35	Luke 3:1-6
Numbers 24:17	Isaiah 40:1-11	Luke 3:7-18
2 Samuel 7	Isaiah 61:1-4, 8-11	Luke 21:25-36
Psalms 25	Isaiah 64:1-9	John 1:6-8, 19-28
Psalms 40	Jeremiah 23:5-6	Romans 1:1-7
Psalms 42	Jeremiah 33:14-16	Romans 13:11-14
Psalms 72	Micah 5:2-5	Romans 15:4-13
Psalms 80	Zephaniah 3:14-20	Romans 16:25-27
Psalms 85	Haggai 2:4-9	1 Corinthians 1:3-9
Psalms 89	Malachi 3:1-4	Philippians 1:3-11
Psalms 122	Matthew 1:18-25	Philippians 4:4-7
Psalms 126	Matthew 3:1-12	1 Thessalonians 3:9-13
Psalms 146	Matthew 11:2-11	1 Thessalonians 5:16-24
Isaiah 2:1-5	Matthew 24:36-44	Hebrews 10:5-10
Isaiah 7:10-16	Mark 1:1-8	James 5:7-10
Isaiah 11:1-10	Mark 13:24-37	2 Peter 3:8-15

Belgic Confession, Art. 10, 18
 Heidelberg Catechism, Q&A's 29-36
 Westminster Confession, Chap. VIII, Sec. 2
Our Song of Hope, st. 1-2
Our World Belongs to God, st. 5, 23

D.1 OPENING OF WORSHIP

D.1.2 Call to Worship (see also section 1.2)

- 1 In days to come
the mountain of the LORD's house
shall be established as the highest of the mountains,
and shall be raised above the hills;
all the nations shall stream to it.
Many peoples shall come and say,
**"Come, let us go up to the mountain of the LORD,
to the house of the God of Jacob;
that he may teach us his ways
and that we may walk in his paths."**
For out of Zion shall go forth instruction,
and the word of the LORD from Jerusalem.
He shall judge between the nations,
and shall arbitrate for many peoples;
they shall beat their swords into plowshares,
and their spears into pruning hooks;
nation shall not lift up sword against nation,
neither shall they learn war any more.
**O house of Jacob,
come, let us walk in the light of the LORD!**
—Isaiah 2:2-5, NRSV
- 2 A voice cries:
**"In the wilderness prepare the way of the Lord,
make straight in the desert a highway for our God."**
As we worship today,
let us prepare to welcome God's dramatic work in our midst,
in our hearts, in our community, and in all of creation.
Let us worship God.
—based on Isaiah 40:3, NRSV
- 3 Blow the trumpet in Zion;
sound the alarm on my holy hill.
Let all who live in the land tremble,
for the day of the Lord is coming.
It is close at hand.
Come, let us worship God.
—based on Joel 2:1, NIV

SECTION J

LENT

The death and resurrection of Jesus Christ are at the heart of the Christian gospel, and Good Friday and Easter are two of the most significant celebrations of the Christian year. Lent is a season of preparation and repentance during which we anticipate Good Friday and Easter. Just as we carefully prepare for big events in our personal lives, such as a wedding or commencement, Lent invites us to make our hearts ready for remembering Jesus' passion and celebrating Jesus' resurrection.

The practice of a forty-day preparation period began in the Christian church during the third and fourth centuries. The number *forty* carries biblical significance based on the forty years Israel spent in the wilderness and Jesus' forty-day fast in the wilderness. The forty days of Lent begin on Ash Wednesday and continue through holy week, not counting Sundays (which are reserved for celebratory worship). In practice, many congregations choose to

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focus Sunday worship on the themes of repentance and renewal.

As a period of preparation, Lent has historically included the instruction of persons for baptism and profession of faith on Easter Sunday; the calling back of those who have become estranged from the church; and efforts by all Christians to deepen their piety,

devotion, and readiness to mark the death and resurrection of their Savior. As such, the primary focus of the season is to explore and deepen a “baptismal spirituality” that centers on our union with Christ rather than to function only as an extended meditation on Christ’s suffering and death.

The traditional color for the season is purple. Some congregations choose

to highlight the contrast between Lent and Eastertide (the period from Easter to Ascension Day or Pentecost or Trinity Sunday) by omitting the singing of “Alleluia” during the Lenten season, and yet other congregations stress that all the Sundays of Lent are “little Easters” and thus may appropriately feature Easter-like praise.

Scriptures and Statements of Faith Applying to the Theme of Lent

For a complete list of lectionary texts for Lent, see page 825. The following texts, which focus on three main dimensions of Lenten spirituality, are especially appropriate for supplemental liturgical use.

Penitential psalms:

Psalms 6, 32, 38, 51, 102, 130, 143

The importance of heartfelt repentance:

Psalms 50

Isaiah 1

Joel 2:12-17

Matthew 6:1-6, 16-21

Baptismal spirituality and unity with Christ:

Romans 6:1-14; 8:12-17

2 Corinthians 1:21-22; 4:1-16; 5:20-6:2

Galatians 2:19-21; 3:27-29

Ephesians 2:4-20; 4:1-6

Colossians 2:9-3:7

Titus 3:4-8

Belgic Confession, Art. 21

Heidelberg Catechism, Q&A’s 37-39

Canons of Dort, Pt. II, Art. 2-5, 8

Westminster Confession, Chap. VIII, Sec. 4; Chap. XV, Sec. 1-6

Our World Belongs to God, st. 24-26

J.1 OPENING OF WORSHIP

J.1.1 Preparation for Worship (see also section 1.1)

- 1 Holy and loving God,
as we worship you today,
we long for your Spirit to both comfort and challenge us,
to help us become more holy and more loving.
In a world that does not understand repentance,
we pray for new understanding, humility, patience, and discipline
that will help us die to sin and live for Jesus. **Amen.**
- 2 Lord God,
in this season of Lent
we look forward to our remembrance of Jesus' death
and our celebration of his resurrection.
We pray that your Spirit will renew in us today
our anticipation for these events
and our awareness that Jesus' death and resurrection
are a sure source of hope and life.
In the power of Jesus' name we pray. **Amen.**

J.1.2 Call to Worship (see also section 1.2)

- 1 Let us worship God, who has done great things.
**We rejoice in our God, who made a way
through the desert of this world.**
Let us worship God, who has caused streams of mercy
to flow in the wasteland.
**We are the people God has formed through Christ;
we worship him, and we rejoice!**
Let us worship God in spirit and in truth.
**We praise God for the grace that has saved us.
Alleluia! We rejoice!**
—based on Isaiah 43:19-21
- 2 Let us worship God,
who reconciled us to himself through Christ.
**We are new creations;
the old has gone, the new has come!**
Let us worship God as Christ's ambassadors.
**Through us and through our worship
may we announce the good news to all.**