

## Worship in the Historical Perspective

### A. Patristic Period (2<sup>nd</sup> - 3<sup>rd</sup> c.)

: Sketchy evidence. They were interested more in theology than in form.

#### 1. Pliny's letter

: Worship pattern. Early morning meeting. Later home meeting for the Lord's Supper.

#### 2. Didache (110 A.D.)

1) Full text of agape feast

2) Prayer

3) Theology

Creation

Christ and His second coming

4) Separation of the Lord's Supper from the common meal.

meal.

A. Gentile Christians were not familiar with the family

B. Abuse of agape feast

C. Problem of space

meal.

: Church grew larger. Not enough room for agape

\* However the Lord's Supper always remained as meal.

5) Three main Theological themes of Eucharist

A. Presence of Christ at the service

As the Host or

Bread and wine: Transformation

B. Idea of Eucharist as sacrifice

sacrifice. No specific formula

: Referred as spiritual sacrifice rather than physical

C. Fruits of communion

: Benefit for the partakers

a. Means of Christian unity

b. Eternal life: Ignatius (Joh 6:54)

c. Strengthening our earthly existence: Justin,

Iraeneus

3. Order of Worship  
: Justin

1) Sunday Worship  
: Resurrection, Creation

2) Two-folds

A. Service of the Word  
: Reading the Scripture, Sermon

B. Service of the Lord's Supper

When baptism and Eucharist were done in the same service, no sermon or scripture reading was done.

a. Intercessory Prayers of people  
: Bidding prayers of the deacon

b. Service to the Lord's Supper  
: Kiss of peace

c. Offering  
: Worshippers bring the bread and wine as

offering.

d. Eucharistic prayer  
: The Lord's acts in the last Supper is recited.

e. Amen

f. Distributed to the partakers.

g. Left-over kept for who could not come.

out.

h. Contribution for the needy collected on the way-

3) Eucharist emphasizes the action rather than the Word

4) Length of the Service  
: Quite brief generally.- Because of illegal nature of

Christianity?

B. The Third Century

: Origen, Clement of Alexandria  
Didaskalia by Apostles

Hippolytus of Rome "Apostolic Tradition"  
: Great similarity in order with Justin's

#### 1. Two Parts

##### 1) Service of Catechumens

: Three years of instruction to the converts prior to being  
baptized and confirmed.

##### 2) Service of the Faithful

: Only for the baptized ones

##### Six themes of Eucharistic Prayer

a. Thanksgiving

b. Recital of the Lord's acts and Words

c. Remembering His death and resurrection

d. Offering bread and wine

e. Petition to God to send His Holy Spirit to bless offering  
and people who gave it.

f. Doxology

#### C. Fourth Century

##### 1. Vast Development

Actions --> Lengthy prayer, elaborate music,...

##### 2. Three Reasons for the development

###### 1) Peace of the church

A. 313 A.D.: Constantine becomes emperor.

Close contact with the State-->Secular court system  
came into the church.

###### B. Result

- >Separation between clergy and laity
  - a. Parallel between the State and ordinary citizens--
  - b. Worship open to public-->becomes longer, colorful
  - c. Place of Worship
    - Church buildings- Great edifices instead of small building or private houses
  - d. Splendid church-->Splendid service
    - Gold and Silver decorate altar
      - a) Clergy vestment
      - b) A lot of bowing and kneeling
      - c) More content with lengthy service
      - d) Procession

## 2) Theological Controversy

### A. Freedom of the legal religion

- a. Popularity of Preaching job.
- b. Variety of new converts
  - : From different cultures.
- c. Poor Quality of preaching
  - : Church could not keep up with the increase. Lack of theological education of clergies.
- d. Measure
  - : Bishop wrote a standard prayer. Liturgical

### B. Eucharist

- : Meal-->Sacramental body of Christ
  - a. Question of time when it becomes the body of Christ.: Separation between the East and the West.
  - b. Affected the Western orders.
    - a) Changed the attitude receiving the communion: Joyful thanksgiving-->Fear and awe
    - b) Additional prayer added.

partake in the communion.  
became an exception rather than rule.

Consecration

- c) The lay people were discouraged to
- d) Regular communion in Sunday worship
- e) Most holy moment of transubstantiation:
  - 1. Closed doors: Eastern church
  - 2. Symbolic separation: Western

### 3) Break-off of the Roman Empire

A. Inherent source of division  
: Cultural, linguistic, theological difference between  
the East and the West.

B. Further division within these two

- a. Isolation  
: Tribal states - Reflected their local  
cultures.

C. Liturgy

- a. Eastern Liturgy: Went into intensive change
- b. Western Liturgy  
: Simple
  - a) 1100 A.D. - Roman Writ  
Ascendence of the Pope of Rome  
over the church in the West.  
The Roman way became the model.
  - b) 1570 A.D.  
: Latin service became the standard.  
Least elaborate, most austere liturgy. Then influenced by the church in Gaul and Spain.

### 3. Changes in the Roman Service

#### 1) Separation of the clergy from the congregation

A. Silent prayer by the congregation  
-->Musical response

B. Simple song by the congregation  
-->Elaborate choral music by the clergy alone

## 2) Teaching

A. Old Testament lesson was dropped.

B. Emphasis on the gospels

: Passion oriented. Not resurrection oriented.

C. Suspicion on the epistles, especially on Paul's.

## 3) Communion

: Complicated process

A. Prayer of consecration with intercessory prayer added on the Lord's Supper.

B. Pre-communion

: Kiss of communion added.

## D. Middle Ages

: Christian Liturgy really suffered.

### 1. Main Issue

: How Christ is present in the bread and wine.

### 2. Development

#### 1) Roman Catholic Position

Council of Lateran (1215 A.D.)

: Doctrine of Transsubstantiation

Based upon the medieval philosophy of realism

Substance and accident

Proper explanation of what is reality.

#### 2) Basic Problem

: Christology

One nature of Divine and Human

-->Do Bread and wine include the Divine nature?

#### 3) Cause of the Reformation

: Reformers reacted against it.

It should remain as mystical. Something cannot be explained. His special presence is there.

#### 4) Effects

A. Sacrament of Communion became more solemn occasion.

-->Laymen became even more reluctant to receive it. So Lateran Council required that any believer must receive it at least once a year.

B. Further separation of the clergy from the laity.

C. The Prayer of consecration became so sacred that it began to be whispered by the priests.

a. Lay people lost any participation in the worship service.

b. The church devised things for laymen to do.

a) Prayer book

b) Use of a bell during the consecration reminding them of something very important going on the altar.

D. Eucharistic Sacrifice in the worship

a. When elements were offered, the priest was literally offering the Christ Himself.

b. So it meant that Christ was sacrificed anew every time.

E. Devastating conclusion

a. Doctrine of Merit

Once Christ's suffering had merit, Eucharist must have merit every time it's offered.

b. Practice of a private mass by a paid clergy. - Low mass - Only Eucharist offered.

c. Many laymen attended this private masses during the week.- Lost much meaning of the Sunday worship.

### 3. Implication of the Medieval worship

#### 1) Addition

A. Beginning

: Lengthy, penitential preparation in the beginning of service before communion.

B. End of service

and blessings added. : Expanded with prayer of thanksgiving of people

C. Superfluous ceremonies.  
: Washing of hands, excessive use of candles,..

## 2) Development of a Prone service

A. Characteristics  
: After Service, some priests added a small service  
in vernacular language.

B. Where?  
: Mostly done in France and Germany

C. Meaning  
: It had a significant influence to the Reformation  
Worship.

## E. Reformation and the period following

1. Good things  
: Variety of alternatives

2. Paradox of Reformers  
: In forms of worship, they had little interest in liturgy.

1) Main interest  
: Doctrine and the church government

2) Similarity between Roman Catholic and Reformation worship.:  
Medieval worship

Not much involvement of the congregation.

## 3. Martin Luther

1) Primarily concerned with the doctrine.

A. Justification by faith alone  
B. Priesthood of all believers

## 2) Worship

A. Disowned idea of Eucharist as repeating death of Christ.  
B. Denied merit through the masses.



C. Denied the doctrine of transubstantiation.

- a. Denied the localized realistic presence in the bread and wine.
  - b. But he acknowledged the presence itself:
- Consubstantiation

D. Chief form was the mass.

- a. Sunday worship
  - : The Lord's Supper with the sermon
  - a) Elimination
    - : The offertory
  - b) Addition
    - : a German service but maintained the Latin service.
  - c) Replacement

- 1. Creed: Nicean--> Apostles'
- 2. Hymns: Latin--> German
  - Popular vernacular

f) Introduction

- 1. Pedagogical notes in Liturgy:  
Major vehicle instructing the congregation.
- 2. Emphasis on preaching the Word  
of God: Sermon took the major portion of the worship.

g) Stress on Communion

- 1. Importance of the communion
- 2. Tradition was strong non-participation of laity. - To have the communion, had to inform to the priest before the service.

b. Main Trend

- a) Preaching service became the main trend.
- b) Communion largely became an individual experience. Individualism in corporate worship.

### 3) Positive

- A. Sought to reform the doctrine of sacraments.
- B. Use of vernacular language
- C. Involve laity at least in hymnody.

### 4. Zwingli

: Too radical in doctrine.

#### Impact on liturgy and worship on Reformed Churches.

#### 1) Minimized sacraments.

: Taught that material elements cannot be vehicles of grace.  
They are merely pledges or signs of Christ.

- 2) Rejected the idea of Eucharist as sacrifice completely.  
: But did not reject the presence of Christ.

#### 3) Primary normal service = Preaching

##### Communion

- a. Only quarterly
  - b. As addition for regular preaching service.
  - c. Conducted exclusively by the minister at pulpit.
- So the Pulpit became the center of worship.

- 4) The Medieval prone service was the model.  
: Carried the idea of instructional service to the extreme.

### 5. Calvin

: Little interest in liturgy

#### 1) Sacraments became as a means of grace.

believers.

- A. Interaction of the Holy Spirit, elements, and faith of the

- B. Real but spiritual presence of Christ.

#### 2) The Lord's Supper as the primary focus of Christian celebration.

- A. He wanted a weekly celebration but compromised.

a. Monthly communion  
b. The weekly theme of the sermon and service  
should be Eucharistic.

3) Service as being instructional  
: Lay involvement was not important.

6. Lutheran and Reformed churches  
: Basically liturgical

1) Set-form of worship

2) Set-form by authoritative person or body.  
: 16<sup>th</sup> c. authority usually were political governments.

7. Free Churches

1) Small sects of Non-liturgical approach to worship were developed. Anabaptists, Independent Separatists, Puritans

2) Four Characteristics of the Free Churches

A. Autonomy  
: The local congregation and ministers decided how  
to worship.

B. Spontaneity  
: The fixed order of worship was unnecessary.

C. Extemporary prayer  
: The idea of fixed and set prayers was wrong and  
they should be replaced with the extemporary prayer.

D. Small group meetings

3) Scripture: The Only Guide

A. The idea of non-involvement of laity and the instructional worship was carried to the extreme.

a. Preaching of lengthy sermon  
b. Extemporary prayer by the minister

B. Deleted

a. The church year  
b. Vestments or ornaments  
c. Ceremonies  
: No funerals or wedding

#### 4) The Lord's Supper

A. Simple

B. At most four times a year

#### 5) Impact to worship in America

: Frequently persecuted and many fled to the new world.

### F. Roman Catholic Counter-Reformation

#### 1. Response to the Reformation

: Fought back.

1) Became defensive and rigid.

2) Defended medieval pattern and now conserved it as the absolute

truth.

#### A. Council of Trent

a. Established the truth once for all.

b. Doctrines

a) Sacramental grace

b) Transsubstantiation

c) Eucharistic sacrifice

d) Doctrine of merit

#### B. Uniformed Rite for Roman Catholic Mass

: 1570 Pope Pius V

Fixed the existing pattern.

#### 2. Perpetuated errors of medieval mass

1) More action of the priests and people as spectators.

2) Additions

: To keep the congregation occupied

A. Ornate vestments

B. Painting and statues

C. More elaborate ceremonies

: Very elaborate musical ceremonies without any relation to what the priests were doing.

"Just a good show"

3) Preaching: Defended the doctrines

## G. Protestant Worship after Reformation

### 1. 17<sup>th</sup> - 19<sup>th</sup> c.

1) Often carried to the extreme.

2) Principles were developed in Reformation.

3) Pattern of Free Churches became the norm.

: Liturgical Preaching Service

-->Free Preaching Service

prayers.

A. The sermon was preceded and followed by lengthy

B. The Lord's Supper

a. Four times a year

b. As an appendage to the preaching service.

C. Service of Instruction

a. Service was seen as the service of instruction.

b. Influence of Rationalism

God.

a) Stressed intellect as the way knowing

of the service.

b) Sermon became the only important part

D. The idea of the corporate worship was lost.

: Influenced largely by the Pietists who stressed personal spirituality and morality at the cost of corporate worship.

### 2. Traditional Protestantism

1) Follows the ancient slogan.

: Law of faith and law of the Word

Church teaches theology.

A. Roman Catholic

: Sacraments superseded the Word.

B. Protestants  
: The Word replaced the sacraments.

2) Luther

A. Brought preaching and Scripture reading back to the worship.  
B. Envisioned a small house meeting with studying of the Scripture and prayer. Informal meetings.

C. Added real hymns to the worship service.

D. Better balance of the Word and the Sacraments

3. Episcopalian Church

1) The Book of Common Prayer

A. Reformed the liturgy of the Roman Catholic.  
B. Use of English

2) English Bible used

3) Beautiful Creeds

4. Direct Protestant Worship

: Reformed and Methodists

1) More congregational choice

2) Two primary developments

A. Worship could omit Eucharist.

B. Rejected hymnody in favor of psalms.  
: The Scripture was the authority in everything.

3) Tended to see the word and the sacraments really one.

A. Preaching the Word  
: Sacrament

B. Sacraments subordinated to the Word.  
: Sacraments only deepens our understanding of the Word.

4) The external could be hinderance

: No ornate nature.

\* Puritans even more simplified.

5) Wesley

A. Contributed to active commitment.

: Some kinds of response by the congregation after sermon.

Altar calls,..

B. Hymnology as a tremendous teaching vehicle.

: Theology and practical living

5. Open Protestant Worship

1) Big Contributions

A. Autonomy of the local church.

B. More spontaneity

: Unstructured

C. Extemporaneous preaching and prayer

D. Use of lay people

E. Sermon centered worship

2) Church of Christ

A. Importance of the Word and the Baptism

B. Combined the preaching and the communion.

: Every service

6. Charismatic Worship

1) Three Centers of worship in the history

A. Altar-centered: Roman Catholic, Episcopalian,..

B. Pulpit-centered: Reformed, Baptists,...

C. Congregation-centered: Charismatic

2) Theology also enforces experiences.

: Tradition and Doctrine

- of salvation.
- A. Classical Protestantism
    - a. Emphasis on hearing and believing gospel as the means
    - b. Focus on preaching-->Pulpit-centered.
  - B. Roman Catholic
    - a. Salvation through Sacraments: Central
    - b. Altar as the central place
  - C. Pentecostal
    - a. Preaching important. Sacraments not neglected.
    - b. Emphasis on experiential effect in the believer's own life.
      - : Evidence of the working of the Holy Spirit through
- the believers.

### 3) Charismatic Contribution to worship

- A. More open style
  - a. Concert prayer
  - b. Tongues, prophecy, laying of hands,..
- B. Extended altar calls
  - : Longer services
- C. Emphasis on spontaneity
  - : But more predictive pattern in it.
  - \* Quakers: Extreme of spontaneity

### Overview of Important points

#### 1. Roman Catholic

- 1) Beginning of separation of the clergy and the laity
- 2) Language
  - : Latin as the official language of worship
- 3) Early masses
- 4) Fixed liturgy
  - : Mass became uniform under Gregory.



5) Theology

: Response to the Arian heresy

A. Deity of Christ emphasized.

B. Christ became an object of worship.

: More than a Mediator

6) Council of Trent

: Hardened Catholic worship.

7) Communion

: Supremacy and sanctity of the Communion

A. Wine

: Only the priests drink the wine.

Theological reason

: You cannot allow that people spill the blood of

Christ.

8) Time

: Christian year following the lectionary

9) Vatican II

: Opened up

A. A lot of changes.

B. Influence of Protestant churches

a. Music

b. Vernacular language