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In discussions of worship, the term 'participation' covers a lot of ground. It refers not only to concrete acts in gathered liturgy, but also to some of the loftiest claims of Christian theology. In this book, Alan Rathe probes the ways in which North American evangelicals have in recent years regarded the landscape of participation.

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Evangelicals Worship And Participation Taking A Twenty ...

Christians already worship a king. Evangelicals who continue to confuse these concepts do Christ and Christianity a grave disservice. Nicole Russell (@russell\_nm) is a contributor to the ...

In discussions of worship, the term "participation" covers a lot of ground. It refers not only to concrete acts in gathered liturgy, but also to some of the loftiest claims of Christian theology. In this book, Alan Rathe probes the ways in which North American evangelicals have in recent years regarded the landscape of participation. Rathe presents a broad review of evangelical worship literature through a lens borrowed from medieval theology. This brings into surprising focus not only evangelical understandings but also evangelical identities and the historical traditions they reflect, and offers fresh perspectives on such current theological concerns as God's triunity, missio Dei, and the practical theology of participation. Offering a fresh contribution to a young but important discipline, the liturgically-informed study of evangelical worship practice, this book reconnects the evangelical tradition to the "Great Tradition" and in the process re-appropriates classic concepts that are full of promise for contemporary ecumenical dialogue.

Say the words "evangelical worship" to anyone in the United States -- even if they are not particularly religious -- and a picture will likely spring to mind unbidden: a mass of white, middle-class worshippers with eyes closed, faces tilted upward, and hands raised to the sky. Yet despite the centrality of this image, many scholars have underestimated evangelical worship as little more than a manipulative effort to arouse devotional exhilaration. It is frequently dismissed as a reiteration of nineteenth-century revivalism or a derivative imitation of secular entertainment -- three Christian rock songs and a spiritual TED talk. But by failing to engage this worship seriously, we miss vital insights into a form of Protestantism that exerts widespread influence in the United States and around the world. *Evangelical Worship* offers a new way forward in the study of American evangelical Christianity. Weaving together insights from American religious history and liturgical studies, and drawing on extensive fieldwork in seven congregations, Melanie C. Ross brings contemporary evangelical worship to life. She argues that corporate worship is not a peripheral "extra" tacked on to a fully-formed spiritual, political, and cultural movement, but rather the crucible through which congregations forge, argue over, and enact their unique contributions to the American mosaic known as evangelicalism.

Michael A. Rogers: ""It is refreshing to see biblical theology so thoroughly integrated with practical directives for developing the worship service."" (Eternity) Clifford E. Bajema: "" Out of Rayburn's rich experience as a teacher and as a preacher who has served five pastorates, he gives us a book which should further liturgical interest and discussion on Reformed circles... All in all Rayburn's book is very much worth reading."" (Calvin Theological Journal) William F. Hunter: ""Will hopefully stimulate evangelicals to explore a relatively unknown aspect to the corporate life of believers."" (Journal of Psychology

and Theology) Donald Macleod: ""A very ambitious survey...it is a very comprehensive treatment of the worship responsibilities of the everyday parish ministry."" (Princeton Seminary Bulletin) Garry Harris: ""A critical self-analysis of the short-comings in the evangelical liturgical experience. (It) should serve as a guide to more meaningful corporate worship."" (Seminary Review) R. O. Zorn: ""A useful volume which will make ministers and their congregations more conscious of the nature and significance of public worship."" (Vox Reformata) Laurence H. Stookey: ""Those evangelicals who conduct worship services which are casual and uncoordinated and who shun the riches of catholic prayer and hymnody are presented with a thoughtful challenge by a writer with impeccable evangelical credentials."" (Homiletics) Robert G. Rayburn, (d: 1990), was the founding president of Covenant Theological Seminary where he also served as Professor of Practical Theology. He also served five pastorates, including the College Church in Wheaton, Illinois. As a chaplain in the United States Army he served in both the Second World War and the Korean War.

How does liturgy impact the formation of faith? The Protestant Church has traditionally emphasized human reason and doctrinal knowledge. But there is another method with great formative power--participation in liturgy. Human beings gain important knowledge not only through traditional, cognitively focused learning, but also through practice and participation. And because knowledge is wholistic, an inability to express an idea in language does not necessarily signify an absence of knowledge. This book shows how liturgy transmits knowledge that transcends human reason. We repeat the liturgy in weekly public worship, and its contents are inscribed on our minds and bodies. Contrary to common belief, this is also true for children and cognitively challenged individuals. They may be unable to verbally express the contents of their faith in a way that satisfies "normal" adult expectations, but these two groups of people are capable of rich religious experiences. This book explores how welcoming them into experience and practice of worship and sacrament can benefit children, cognitively challenged church members, their families, and the church community as a whole, and makes us all a more inclusive community in Christ.

Refreshing update on Robert Webber's classic, including new testimonies from evangelicals in the Anglican fold. Explores recent developments, including the emerging/missional church movement and new Anglican churches in America Why do so many evangelicals flock to liturgical traditions today? Robert Webber first explored the question in this thoughtful and engaging classic in 1989; now evangelical scholar and pastor Lester Ruth updates the conversation. Much remains of Webber's beloved original text, including his discussion of Anglicanism's six great gifts: mystery and awe, Christ-centered worship, sacramental reality, historical identity, participation in catholic traditions and holistic spirituality. Ruth adds fresh stories from evangelicals who have followed Webber's footsteps on the Canterbury trail, along with new essays that highlight the diversity of Anglican expressions today.

How can pastors become resilient in a rapidly changing world? Is it possible to love well and lead faithfully? In the wake of crises that have exposed and accelerated massive cultural shifts, we see more clearly the seismic shifts of post-Christendom, the surging storms of a new paganism and pluralism, and the scattered debris of the cultural aftermath. Drawing on new research from the Barna Group, Scripture, and church history, pastor, theologian, and researcher Glenn Packiam addresses some of the most pressing questions for today's leaders, including - What is a pastor's calling and vocation? - How do church leaders regain credibility in a disillusioned world? - How do church leaders cultivate a deeper life with God? - How do pastors develop meaningful relationships? - Why does the church gather in worship? Does it still matter if we do? - How do we actually make disciples in this new landscape? - How can we face the challenges to unity presented by nationalism and racism? - What is the church's mission in the world? - How do we welcome the presence and power of God in our churches? This book is for all who are burdened by the challenges facing the church as well as the turbulence of our times. With infographics, enlightening data, and insights from other ministry leaders, this book is the perfect resource for church leaders who want to cultivate resilience in their ministry today.

A host of both very old and entirely new liturgical practices have arisen in digital mediation, from the live-streaming of worship services and "pray-as-you-go" apps, to digital prayer chapels, virtual choirs and online pilgrimages. Cyberspace now even hosts communities of faith that exist entirely online. These digitally mediated liturgical practices raise challenging questions: Are worshippers in an online chapel really a community at prayer? Do avatars that receive digital bread and wine receive communion? @ Worship proposes a nuanced response to these sometimes contentious issues, rooted in familiarity with, and sustained attention to, actual online practices. Four major thematic lines of inquiry form the structure of the book. After an introductory chapter the following chapters look at digital presence, virtual bodies, and online participation; ecclesial communities in cyberspace; digital materiality, visuality, and soundscapes; and finally the issues of sacramental mediation online. A concluding chapter brings together the insights from the previous chapters and maps a way forward for reflections on digitally mediated liturgical practices. @ Worship is the first monograph dedicated to exploring online liturgical practices that have emerged since the introduction of Web 2.0. Bringing together the scholarly tools and insights of liturgical studies, constructive theology and digital media theories, it is vital reading for scholars of Theology and Religion with as well as Sociology and Digital Culture more generally.

Incorporating children in worship is a powerful and overlooked mark of God's kingdom. This book argues that children's full participation in worship signifies not only a vibrant, faithful communion but also offers a critical window into the Spirit's work of linking the church to Christ. Children have a vocation in worship. They embody the theological virtues in distinct ways that enrich the worship of the whole church. Moreover, incorporating children reflects the difference in unity that is God's triune life. Receiving children in their difference moves the worshipping body toward the telos of worship--glorification of God and sanctification of humanity--and habituates the worshipping body to incorporate other, often more threatening, kinds of difference.

Bad worship produces bad theology, and bad theology produces an unhealthy church. In Liturgical Theology, Simon Chan issues a call to evangelicals to develop a mature theology of the church--an ecclesiology that is grounded in the church's identity as a worshipping community. Evangelicals, he argues, are confused about the meaning and purpose of the church in part because they have an inadequate understanding of Christian worship. As a remedy for this ailment, Chan presents a coherent theology of the church that pays particular attention to the liturgical practices that have constituted Christian worship throughout the centuries. With a seasoned eye and steady hand, he guides the reader through these practices and unpacks their significance for theology, spirituality and the renewal of evangelicalism in the postmodern era. Chan's proposal advances the conversation among evangelicals regarding the relationship between theology and worship. In contrast to some theologians who have tended to emphasize a sociological analysis, Chan argues that we need to consider what is essential to the church's theological identity. Drawing on the larger Christian tradition, Chan argues that we discover that identity primarily in the structure and significance of Christian worship.

The contemporary Church of England is wrestling with issues around the relationship between its worship and mission and relating both to wider society. Much of this hinges on an understanding of the nature of the Church. Gabriel Hebert's seminal book *Liturgy and Society* (1935) took as its subtitle, "The Function of the Church in the Modern World". For many this book inspired engagement with Eucharistic worship, with new patterns emerging, paving the way for further liturgical reform in the second half of the twentieth century. *Eucharist Shaping and Hebert's Liturgy and Society* re-examines Hebert's work, doing so uniquely in the light of the current dialogue about Church, liturgy and mission. Andrew Bishop argues that Hebert's contribution has been overlooked latterly and that a re-appreciation opens up fruitful ways of thinking and acting, making this book a distinctive contribution to a lively debate. If the options are reaction or novelty, *Eucharist Shaping and Hebert's Liturgy and Society* shows how Hebert's thinking subtly undermines both.

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