

LIBERTY UNIVERSITY SCHOOL OF MUSIC

“The Criteria of Liturgical Worship and Analysis of Wesley’s Theology and How His Approach
Challenges Contemporary Christians, Especially in Terms of Worship”

A Thesis Submitted to
the Faculty of the School of Music
in Candidacy for the Degree of
Master of Arts in Music and Worship

by
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November 18, 2022
Lynchburg, Virginia

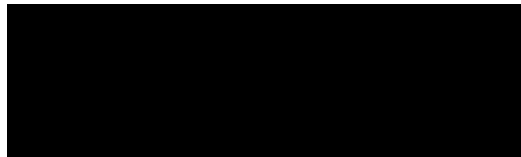
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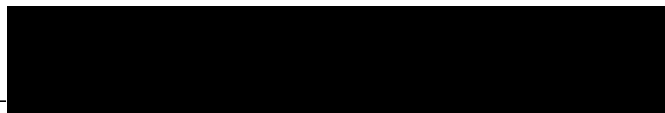
“The Criteria of Liturgical Worship and Analysis of Wesley’s Theology and How His Approach Challenges Contemporary Christians, Especially in Terms of Worship”

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ABSTRACT

Although liturgical traditions were introduced during the Modernism Era, they continue to play an influential role in churches today. The worship and teaching practices applied in Roman Catholic Churches reflect how important traditional liturgy is in the Post-Modernism Era. While many catholic congregations are aware of the significance of liturgy, many Christian and Protestant Churches are not. There is missing knowledge regarding liturgical traditions in these churches. This study will propose liturgical worship in contemporary Christian and Protestant congregations as an alternative proposal from the perspective of John Wesley. This proposal will discuss the criteria of liturgical worship and analyze Wesley's theology and how his approach challenges contemporary Christians, especially in terms of worship. Through a methodological approach of survey questions, this study will compare and contrast the responses of a group of choir members who are most familiar with contemporary worship styles before and after they take a 5-week course based on Christian liturgy. Although Wesley is not a modern figure, his voice on liturgical worship provides significant components and perspectives that contemporary Christian and Protestant Churches need to be exposed to. This proposal may suggest a way for modern Christian and Protestant members to gain a deeper understanding of the liturgical practices that influence their forms of worship today so that they may grow closer as a congregation and to God.

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CHAPTER ONE: INTRODUCTION

The church is not independent of society or culture. The church is not a monastery separate from the world, but the body of Jesus Christ thrown into the world. Even looking at the history of worship, Christian worship has constantly been changing. This change has been made by communicating with people's societies and cultures. For example, it is a fact that the rhymes of the hymns Christians write are not given by Heaven. More clearly, the worship of the early church and the worship of Christians today are distinctly different. In terms of worship history, it was not so free from the demands of the times and culture as far as thinking about 'participation in worship.' Instead, religious reformers like Luther showed a form of worship that actively embraced the culture, such as the use of hymns. Therefore, to maintain the freshness and emotion of worship, worshipers and worship ministers must always keep a close eye on the rapid changes in modern society and culture.

However, there are other difficulties in understanding the culture of worship. It is also a vessel that can contain elements of worship, but sometimes conflicts arise within the church due to cultural clashes among Christians. It is not a confrontation between culture and tradition but rather a conflict that arises from differences in the cultures that each prefers. Culture is permitted, but it has its dangers because people are satisfied with it. People become comfortable with accepting it, conforming to its false truths and hopes. Culture has room to hand over the leadership of worship to man, not God. Concerns about worship that satisfy people will inevitably continue unless the culture is excluded. That is why worship ministers' concerns and prayers should increase. Since culture is not inherently excluded, the church must constantly consider balancing the worship culture and the essence of worship.

Although liturgical traditions were introduced during the Modernism Era, they continue to play an influential role in churches today. The worship and teaching practices applied in Roman Catholic Churches reflect how important traditional liturgy is in the Post-Modernism Era. While many catholic congregations are aware of the significance of liturgy, many Christian and Protestant Churches are not. There is missing knowledge regarding liturgical traditions in these churches. This study will propose liturgical worship in contemporary Christian and Protestant congregations as an alternative proposal from the perspective of John Wesley. This proposal discusses the criteria of liturgical worship and analyzes Wesley's theology and how his approach challenges contemporary Christians, especially in terms of worship. Through a methodological approach of survey questions, this study compares and contrasts the responses of choir members who are most familiar with contemporary worship styles before and after they take a 5-week course based on Christian liturgy. Although Wesley is not a modern figure, his voice on liturgical worship provides significant components and perspectives essential to contemporary Christian and Protestant Churches. This chapter suggests a way for modern Christian and Protestant members to gain a deeper understanding of the liturgical practices that influence their forms of worship today so that they may grow closer as a congregation and to God.

Statement of Primary Research Questions

The Modernism Era was born as a reaction against the church's increasing authority. This movement reinterpreted traditional teaching and worship styles in the Roman Catholic Church during the late 19th century and early 20th century, calling for the freedom of one's conscience. The impact of the Modernism Era extends beyond the Roman Catholic Church. This liturgical movement shaped the teaching and worship styles incorporated in Christian and Protestant Churches today.

Many people significantly introduced these new traditions to the church, including Isaac Watts and John and Charles Wesley. Among these influencers who contributed to this new awakening, John Wesley's impact on the church continues to resonate with contemporary worship. “Wesley’s worship structure is attentive to worship being historical, liturgical, scriptural, Eucharistic, and shaped by preaching and prayer. The character of Wesleyan-ordered worship includes experience, participation, exuberance, formation, and music.”¹

Although many new teaching and worship styles from the Modernism Era are implemented in churches, there continues to be a gap regarding liturgy between contemporary and traditional worship today. Therefore, two primary research questions are examined in this study:

Research Question One: What are the critical aspects of traditional liturgy that overlap between the teaching and worship practices of churches from the Modernism Era and contemporary churches?

Research Question Two: What are the practices that contemporary churches need to incorporate into their teaching and worship methods to mitigate the knowledge gap that stems from a limited understanding of traditional liturgy?

Significance of the Questions

Although many teaching and worship styles from the Modernism Era are incorporated into churches today, there continues to be an unspoken gap between traditional churches' and contemporary congregations' knowledge regarding liturgy. The significance of liturgy is not

¹ Steve Johnson, “John Wesley’s Liturgical Theology: His Sources, Unique Contributions, and Synthetic Practices.” University of Manchester (Nazarene Theological College) Ph.D. thesis, 2016, 101.

reinforced as strongly in Protestant and Christian Churches as in Catholic Churches. Despite the movement's impact on their forms of teaching and worship, congregations of many contemporary churches are not entirely aware of or familiar with the liturgy. Common knowledge of the significance and meaning of liturgy is missing in churches of this Post-Modernism Era. Churches need succinct summations concerning the liturgical renewals and developments implemented in their practices and the practices of other congregations.²

This study proposes a solution to this underlying issue among contemporary congregations. With potential solutions and practices that congregations can implement into their worship and teaching styles, the problem that churches in the Modernism Era lack knowledge will be addressed, and progress can be initiated. Understanding how to fill this knowledge gap between traditional and modern churches is essential. Gaining an awareness of how traditional and contemporary practices overlap will demonstrate the effect of reinforcing liturgy into the churches' teaching and worship practices.

The new forms of worship introduced during the Modernism Era by figures like John Wesley aimed to bring people closer to God. These practices focused on the importance of the church singing hymns and attending worship services that helped them connect to the Heavenly Father personally and emotionally. By reinforcing the meaning and significance of liturgy, contemporary Protestant and Christian Churches are able to help their congregations draw closer to and strengthen their relationship with God. Hence, recognizing how traditional and contemporary teaching and worship practices overlap will further emphasize the importance of understanding liturgy.

² J. G. Davies, ed. *The New Westminster Dictionary of Liturgy and Worship* (Philadelphia, PA: Westminster Press, 1986), 151.

Working Hypotheses

In researching the topic of liturgical traditions and the importance of reinforcing them in Protestant and Christian Churches of the Post-Modernism Era, there are a few potential answers to the aforementioned research questions:

Hypothesis One: The key aspects of traditional liturgy that overlap between the teaching and worship practices of churches from the Modernism Era and contemporary churches are the liturgical traditions that help congregations emotionally connect with worship songs and hymns, experience the presence of God during worship services, and strengthen their relationship as a church through fellowship.

Hypothesis Two: The practices that contemporary churches need to incorporate into their teaching and worship methods to mitigate the knowledge gap that stems from a limited understanding of traditional liturgy are small group meetings, informational lectures, and congregational engagement to learn more about these liturgical practices of traditional worship.

The first hypothesis examines the research question through research and existing literature. Through an analysis of the characteristics of liturgy, specifically of Wesleyan traditions, overlapping similarities between traditional and contemporary churches are presented in this paper.

In the second hypothesis, the answer is based on research and surveys. Based on the data collected after the survey, a common pattern will show how churches in the Post-Modernism Era do not completely understand the liturgy. These answers reflect how deep the knowledge gap is and how much congregational engagement is needed to fill this gap. After presenting the results from the survey, the second hypothesis is further examined through existing literature. The

significance of regular meetings among the congregation highlights how to move towards helping the church understand what traditional liturgy is. In addition to having group meetings and congregational engagement, informational lectures are a practical starting point toward mitigating the knowledge gap in contemporary churches.

Research Plan

The research in this study provides historical context on the Modernism Era and how it transformed the English Church during the early 18th century. By incorporating existing literature, the meaning of liturgy is discussed, specifically focusing on John Wesley and the new traditions he introduced during the movement. This part of the proposal will examine “Wesley’s vision for the Christian life [and how it] is firmly built upon the God-given means of grace, particularly sacrament, Scripture, and prayer.”³ This focus on Wesleyan traditions and his influence on liturgy will lay the foundation for understanding contemporary churches’ teaching and worship practices that were and continue to be influenced by them.

A review of the existing literature is presented to analyze Wesleyan traditions and the liturgy's significance. Reviewing books, dissertations, journal articles, and magazine articles, details on Wesley’s innovative and traditional liturgical patterns, which he incorporated into the church, are thoroughly examined. A clear understanding of how these patterns, practices of teachings, and worship can be incorporated into the Post-Modern era is established through this review.

This research study is essential to highlight how liturgy from the past can continue to be implemented in contemporary worship. Just as these practices changed the structure of the

³ R. Matthew Sigler, *Methodist Worship: Mediating the Wesleyan Liturgical Heritage* (London and New York: Routledge, 2019), 185.

English Church from becoming overwhelmed by the centralization of the church authorities, this liturgy can change modern churches in a positive light. During the early 18th century, congregations became more connected and established bonds within the church through the newfound traditions that crucial figures like John Wesley introduced. By changing the structure of worship, especially the meaning and words of the congregation's hymns, more people were drawn towards praising God with more emotions and a deeper intent of praying for the forgiveness of their sins. These changes brought the churches closer to God and, more importantly, people of the English Church understood their faith on an emotional level. This is the purpose of incorporating traditional liturgy into the Post-Modernism Era. Although congregations have worship structures and praise songs that allow them to evoke an emotional connection to the Heavenly Father, the importance of liturgy must continue to be reinforced. The conversation regarding traditional liturgy, like Wesleyan liturgy, must be established as common knowledge among churches and congregations.

An analysis of a survey is also presented in this research study. A 5-week lecture course focusing on liturgy's significance will take place with a class of 10-15 choir members from the San Diego Bethel Church. Before fulfilling this course, the candidates are given a short survey asking how much they know about or are familiar with the liturgy. The answers will be presented to them in a multiple-choice survey. Each survey question will vary in the number of options or choices the congregation members will choose from to reflect on their confidence before taking the lecture course.

The lecture course highlights the main topics this research study discusses. After completing the course, the candidates are presented with the same questions and answer options.

Before and after taking the course, the answers are compared to show how little contemporary churches are regarding their knowledge of liturgical traditions.

The data obtained before the lecture class is expected to show that a small number of the selected church members know the liturgy. However, after the 5-week informative course, the number of church members who understand the impact of the traditional liturgy should increase to a higher number.

This comparative design seeks to emphasize the importance of reinforcing the significance of liturgy among contemporary churches and congregations. The changes that stem from liturgy are the foundations of Post-Modernism worship. It is crucial to know this history so that more congregation members are drawn closer to understanding the depths of their faith. This understanding helps them connect deeper to their worship songs and sermon messages. Figures like Wesley during the Modernism Era aimed to help the congregation find a profound association with the message of worship songs and sermons. The particular time the congregation has to worship God is not just singing the words of a praise song or merely listening to the teaching of the Word. It is about connecting to the more profound messages and absorbing them so they are spiritually fed and continue to grow in their faith.

However, many congregations are not fully open or willing to accept this new change, leading to uncertainty. Many people do not feel motivated to learn how to mitigate or participate in filling the knowledge gap their church has between traditional and contemporary worship traditions. Many church members are unwilling to learn or show any form of interest. Although this is the congregational members' initial reactions, they may be more willing to participate if they play a role and are involved in the process.⁴ If the congregation works together as a whole,

⁴ Lyla L. White, "Worshippers Make the Worship Service Work." *Christianity Today*, July 1, 1981, 1.

change is made possible. There is much potential to fill this existing knowledge gap between traditional and contemporary worship as long as the people continue to find ways to reinforce liturgical traditions, like Wesleyan traditions, into their practices. Whether leading discussions or lectures, churches can earn the best and gain more knowledge about liturgy when everyone is involved and is trying to help one another. “Many Protestant churches have noticed these congregational trends and their loss of numbers. Some are adopting a more liturgical style to draw in younger audiences.”⁵ However, the focus on understanding the significance of liturgy is not about gaining or drawing in more members. Although growing in number is undoubtedly a desirable and excellent outcome, the focus needs to be on worship; it must be about establishing Christ-centered worship. The focus must be on the function of Christ-centered worship, not its form.⁶ “Worship is where churches make their strongest statement regarding whom they seek and how they intend to attract the unchurched.”⁷ Reinforcing the importance of understanding liturgy is about connecting contemporary churches to the traditional practices that help them move forward as a congregation and, above all, connect more deeply to their emotions that will give all praises to God.

Core Concepts

Liturgy is centered on the unity of the Holy Trinity; it establishes a sense of oneness and togetherness among congregations. The liturgical services introduced by figures like John

⁵ Gracy Olmstead. “Why Millennials Long for Liturgy.” *The American Conservative*, Vol. 13 Issue 1/Jan/Feb 2014, 9.

⁶ Collin Hansen, “Transcending the Worship Wars.” *Christianity Today*, Sep. 21, 2009, 1.

⁷ Lawrence A. Lacher. “John Wesley’s Liturgical Revision: A Pattern for Reshaping Worship for Post-Christian America.” Concordia Seminary (St. Louis) Ph.D. Thesis, 2011, 20.

Wesley wanted “all worshipers [to] take an active part in offering their worship together.”⁸ He even valued the “significance of communal singing in Methodist meetings.”⁹ This is considered a characteristic feature of the Methodist identity¹⁰ that provides a renewed, fresh perspective on worship.¹¹

Wesley established some of the church’s changes through songs, specifically hymns, with his brother Charles Wesley. In fact, “Hymn-singing played a vital role in almost all Methodist meetings, and the frequently issued collections of hymns, mostly written by Charles Wesley, were designed to communicate the essential beliefs of Methodism concisely and memorably.”¹²

Among the people who played a vital role during the Modernism Era, John Wesley's traditions connect most to the teaching and worship styles of contemporary churches. Wesley's missionary work gave a distinct shape to Methodist worship.¹³ The teaching and worship methods he brought into the church encouraged the congregation to come together and form a unique, more personal bond with one another and, most importantly, with God.

During the early 18th century, Wesley aimed to change worshippers’ views of the hymnody they used during their time of worship and devotion. He was concerned with preserving the church’s freedom of asking God for forgiveness through worship and personal

⁸ James F. White, *Introduction to Christian Worship* (Nashville, TN: Abingdon, 2010), 23.

⁹ Martin V. Clarke, “John Wesley and Methodist Music in the Eighteenth-Century: Principles and Practice.” University of Durham Ph.D. Thesis, 2008, 201.

¹⁰ Ibid., 45-48.

¹¹ Robert E. Webber, *Worship Old and New* (Grand Rapids, MI: Zondervan, 1994), 149.

¹² Clarke, “John Wesley and Methodist Music in the Eighteenth-Century: Principles and Practice.”, 197.

¹³ James F. White, *Protestant Worship: Traditions in Transition* (Louisville, KY: Westminster John Knox Press, 1989), 258.

prayer.¹⁴ Wesley focused on stirring the congregations' religious emotions because worship—true worship—“involves reverential acts of submission and homage before the divine ruler in response to his gracious revelation of himself and keeping with his revealed will.”¹⁵ Wesleyan traditions incorporated in contemporary Catholic Churches require the congregation's participation so that, together, the people can praise God for all that He has done for them. As the church's authority became more centralized during the 18th century, individual praise was more common among the English Churches. The people were not emotionally connected to the sermons or hymnody, lacking a greater spiritual connection to God. Wesley was concerned that these churches “lacked the balance of the identity of God.”¹⁶

Wesley's position on worship was balanced, on the one hand, concerning tradition, and on the other hand, taking into account the plight of North American Methodists. This position of Wesley was a natural phenomenon arising from his contact with various worship traditions while he was a priest of the Church of England. Karen W. Tucker, professor of Worship at Boston University, summarizes Wesley's liturgical influences into six categories. First, the Church of England emphasized the relationship and authority between the Bible-reason-tradition. Second, Non-Jurors, British people against the Anglican Church, emphasized the Bible. The third is the early church. Fourth is the purity of the Church of England (especially in the 1549 prayer book). Fifth is the centrality of the Bible and evangelical piety. Sixth, Moravians and Puritans

¹⁴ Douglas A. Foster, “John Wesley and Christian Antiquity: Religious Vision and Cultural Change.” *Restoration Quarterly*, 35 no. 2 1993, 125-126.

¹⁵ Daniel I. Block, “Worship God at All Times. If Necessary, Use Music.” *Christianity Today*, Vol. 63 Issue 4 May 2019, 48.

¹⁶ Todd A. Stepp, “Authentic Christian worship: Relevance of Wesley's Criteria.” *Wesleyan Theological Journal*, 45 no. 2 Fall 2010, 236.

emphasized freedom in expressing worship, etc.¹⁷ Ultimately, Wesley was influenced by the Bible, the Early Church, the Church of England, Nongjourns and Puritans, and Moravians.

Above all, Wesley was a person who valued the Bible. Although the Bible did not provide a clear order of worship, it was— nevertheless—a clear revelation that highlighted the significance and value of worship. It is said to be the supreme authority on all matters. Wesley consistently referred to himself as a ‘man of a book’ (*homo unius libri*) in his writings.¹⁸

However, Wesley, who values experience in worship, had a very different view from the Church of England on the means of grace. At that time, two factors prevented the Church of England from being active in offering them pastoral care or opportunities for evangelism, which they evaluated as “enthusiastic” or “fanatic.”¹⁹ One was the parish system that the Church of England had. The parish system refers to a system in which a priest in charge of a parish is in charge of a particular parish (region). The biggest contradiction of this system is that it could not provide pastoral care to the people of the parish area, who left for other areas to seize the opportunity for industrialization. And the workers who came to the new area had no choice but to remain as strangers under the parish system. Another factor is that the trend at the time emphasized power and prestige. Under this trend, attracting attention to the newly emerging people of the lower classes was challenging. This was not just a social trend but also an idea the church had.

¹⁷ Karen B. Westerfield Tucker, *The Sunday Service of the Methodists: Twentieth-Century Worship in Worldwide Methodism* (Nashville, TN: Kingswood Books, 1996), 19.

¹⁸ Karen B. Westerfield Tucker, *American Methodist Worship* (Oxford and New York: Oxford University Press, 2001), 4.

¹⁹ White, *Protestant Worship*, 261.

In this regard, in Wesley's view, the worship of the Church of England at that time was bland and soulless. Wesley wanted Methodist worship to be well-ordered, sensual, and modest. According to him, Methodist worship was to kneeling in prayer, standing up when chanting, and refraining from the small talk by the congregation during or immediately after the service. The same was true of the modest attire of the worship participants and the neat worship space without any loud decorations. Prayers, sermons, and exhortations in simple yet noble language were essential in Methodist worship.

Faced with these problems, the Wesleyan movement had to break the parish system of the Anglican Church at the time to reach the marginalized and poor, and they had to create something of new behavior that transcends such contradictions.²⁰ A new form of the mission of the church had to be found in worship as well as in the new system of health, education, and public welfare as a pastoral element primarily for non-Christians. However, the Church of England failed to produce satisfactory means and results to solve these problems.²¹ The basis of Wesleyan worships gradually materialized in this atmosphere.

The “‘spirit of the Wesley’ or the ‘Wesleyan Tradition,’ or the ‘Wesleyan Liturgical Tradition’”²² is a common foundation for teaching and worship practices among Catholic Churches in the Post-Modernism Era. This more profound understanding of personally connecting to scripture and worship at an emotional level, which stems from liturgical ideas, is not reinforced effectively in Protestant and Christian Churches. However, congregations will draw closer to and connect their faith by emphasizing the importance of liturgy to contemporary

²⁰ Leslie Church, *The Early Methodist People* (London, UK: Epworth Press, 1948), 222-262.

²¹ White, *Protestant Worship*, 261.

²² Karen B. Tucker, Westerfield. “Wesleyan? Wesleyan Tradition?: Worship and Liturgical Practices Among the Spiritual Descendants of John and Charles Wesley.” *Wesleyan Theological Journal*, 53(2) Fall 2018, 45.

churches. They will form and maintain new relationships and shed light on the significance of what it means to worship together.²³

The harmony of form and freedom in worship was well fused in Wesley. Above all, it can be seen that Wesley pursued and practiced the high-church and liturgical position of the Church of England in the early days of his ministry. Overall, what Wesley wanted was a synthesis of ‘form’ and ‘freedom’ in worship. What he wanted was freedom in the established structure of worship. In his opinion, freedom in worship did not mean absolute freedom but rather a flexibility within certain theological, liturgical, and cultural categories.²⁴

²³ James B. Torrance, *Worship, Community and the Triune God of Grace* (Downers Grove, IL: InterVarsity Press, 1997), 18.

²⁴ Tucker, *American Methodist Worship*, 29-30.

CHAPTER TWO: LITERATURE REVIEW

Daniel I. Block's article, "Worship God at All Times. If Necessary, Use Music,"²⁵ compares how worship is described in the bible with how the church incorporates worship. He explains how worship in the bible is not about music or praise but posture. It is evident in contemporary churches how important music is in guiding the congregation's worship. However, churches in the modern era have overlapped worship and music when they are entirely different entities. Block says, "the so-called worship industry not only tends to equate worship with music but also limits it to a particularly narrow type of music—contemporary praise." Even the language contemporary congregations use in the church is limited. Phrases—including "worship leaders," "worship time," and "praise and worship"—all refer to music and music only. Block describes them as "a restricted notion of worship." He encourages contemporary churches to rethink the language they use to describe worship. Music is what guides worship, but worship stands alone on its own. Worship constitutes people's hearts and attitudes. It captures who or what the people are focusing on. Block explains how worship must be Christ-Centered rather than mostly music-centered. He shares:

In the New Testament, these would have included meeting for instruction by the apostles, fellowship, 'breaking bread,' and prayer (Acts 2:42), as well as the ordinances of baptism (Matt. 28:19) and the Lord's Supper (1 Cor. 11:23–30). Remarkably, although we know these were sometimes accompanied by song (e.g., Matt. 26:30), this is never formally prescribed. Paul's instructions concerning 'speaking to/admonishing one another in psalms, hymns, and spiritual songs' (Eph. 5:15–21, Col 3:12–17) occur in the context of appeals to let all of life—rather than just worship services—be the context of worshipful living.²⁶

²⁵ See Block, "Worship God at All Times. If Necessary, Use Music."

²⁶ Block, "Worship God at All Times. If Necessary, Use Music.", 3.

There is no worship without God, which makes it the backbone of people's faith. Block's insights regarding the true intent and meaning of worship apply to this thesis. He provides Protestant Churches with a new perspective and understanding of the direction their worship needs to take in the modern era. Worship is a proper time God's people set aside to connect to the Heavenly Father in a more memorable and personal way.

Clarke, author of "John Wesley and Methodist Music in the Eighteenth-Century: Principles and Practice," focuses on three collections of hymn tunes produced by John Wesley during the 18th century, including Lampe's Hymns on the Great Festivals and Battishill's Twelve Hymns.²⁷ He explains how these tunes capture and feature many aspects of Methodist devotional life. Clarke also interprets Wesley's perspective on music and theological values. His discussion of all these sources highlights their relation to the framework of Methodism's theological, evangelistic values and practices. The connection Clarke draws between Methodist music and secular art trends in contemporary music provides a convincing view of and appreciation of Wesley's influence in worship today.

The first part of Clarke's dissertation provides the context of the Church of England and its religious practices during the eighteenth century. "John and Charles Wesley, along with several other prominent figures in the leadership of the Methodist movement, were ordained priests of the Church of England and thus fully aware of its liturgical and musical customs and practice."²⁸ During this time, the Enlightenment played a major role in influencing the political views of the church, which resulted in divisions among the members of the Church of England.

²⁷ See Clarke, "John Wesley and Methodist Music in the Eighteenth-Century: Principles and Practice."

²⁸ Ibid., 14.

While many people identified with the Enlightenment, evangelicalism also took place during the eighteenth century, “with many clergies introducing changes to the worship in their parishes in an attempt to reinvigorate their congregations.”²⁹ Despite the variations of worship across Britain during this time, Clarke acknowledges it as “a seminal period in the development of hymnody.”³⁰ He continues to highlight the close relationship that the Church of England and churches throughout history have with music. While connecting the deeper aspects of music and theology together, Clarke also discusses the temporal existence of music within a cultural and social context.

In the second part of his thesis, Clarke primarily focuses on Wesley’s first three collections of hymn tunes. The writer connects Wesley’s work with the significance of hymnody by sharing the following:

The heightened significance of congregational hymnody as an evangelistic tool and the use of music as a medium for its communication can be interpreted with this model, for the unity of text and music was crucial in ensuring that the theological message was conveyed in a memorable fashion to those who sang and heard the hymns. The music becomes associated with a particular text, and by definition, the theological message contained therein. In this understanding, the singing of hymns takes on great spiritual importance, both at an individual level and for the wider worshipping community.³¹

Clarke shines a light on the impact music has on the different aspects of religious practice in different churches of all generations all over the world, not just the Methodist music of the Church of England during the eighteenth century. This author plans to incorporate Clarke’s perspective on the significance of worship music throughout this dissertation with an emphasis on Wesleyan liturgy and tradition.

²⁹ Clarke, 17.

³⁰ Ibid., 22.

³¹ Ibid., 151.

The New Westminster Dictionary of Liturgy and Worship by J. G. Davies shines a light on how worship is ever-evolving as a reflection of the changing times.³² This dictionary takes into account the significant liturgical developments that have taken place in recent years. In fact, “many Christian liturgies have attempted to become more sensitive to non-discriminatory language and actions and more self-reflective about the assumptions and implications of distinctive Christian rituals.” However, Davies illustrates how the core of worship continues to remain constant. Worship is for God’s people to encounter and experience His presence--the presence of the living God. Davies's work is a helpful guide that provides Christians and non-Christians with a deeper understanding of the form and function of worship.

“John Wesley and Christian Antiquity: Religious Vision and Cultural Change” by Ted Campbell offers a pivotal way of understanding Wesley’s incorporation of Christian antiquity during the 18th-century evangelical revival.³³ Campbell shows how Wesley used Christian antiquity through four different contexts of early church writing, which Jeffrey W. Barbeau describes as the following: ‘1. Correct interpretations of Scripture, 2. Illustrations of biblically-proscribed practices and morality, 3. Suggestions of proper practice (though not proscribed by the Bible), and 4. Confirmations of Methodist teachings and practices’³⁴. Campbell mainly draws attention to how Wesley’s applications of Christian antiquity during the Methodist Revival can be identified in conservative, programmatic, and controversial ways. The conservative use

³² See Davies, *The New Westminster Dictionary of Liturgy and Worship*.

³³ Ted Campbell, “John Wesley and Christian Antiquity: Religious Vision and Cultural Change.” *Restoration Quarterly*, 35 no. 2 1991.

³⁴ Jeffrey W. Barbeau, ‘John Wesley and the Early Church: History, Antiquity, and the Spirit of God ’in George Kalantzis and Andrew Tooley (eds), *Evangelicals and the Early Church: Recovery, Reform, Renewal* (Wheaton Center for Early Christian Studies) (Eugene, OR: Cascade Books, 2012), 55.

consists of Wesley's apologetic utilization of Christian antiquity when aiming to secure the customs, structures, and doctrines of the church. The programmatic use consists of the way Wesley supports different practices and beliefs that he views as essential to the revival and restoration of their age of Christianity. In addition to advocating Anglican practices and beliefs, Campbell shines a light on how the Methodists used the practices of penitential practices, fasting, and the need to experience persecution for Christian revival³⁵. The polemical usage is when Wesley contradicted arguments and refuted the customs of polemicists 'opponents by calling upon early Christian teachings and practices. Throughout his work, Campbell presents how Wesley used Christian antiquity for religious renewal as an alternative cultural vision and model.

Collin Hansen, author of "Transcending the Worship Wars.", reviews Bryan Chapell's book *Christ-Centered Preaching: Redeeming the Expository Sermon*.³⁶ Hansen highlights how the author encourages Christians to move toward Christ-Centered Worship and away from musical preferences. According to Hansen, Christ-centered worship is not just talking or singing about Jesus a lot. Christ-centered worship reflects the contours of the gospel. In the individual life of a believer, the gospel progresses through recognition of the greatness and goodness of God, the acknowledgment of our sin and need for grace, assurance of God's forgiveness through Christ, thankful acknowledgment of God's blessing, desire for more excellent knowledge of him through his Word, grateful obedience in response to his grace, and a life devoted to his purposes with the assurance of his blessing.

³⁵ Campbell, "John Wesley and Christian Antiquity.", 106.

³⁶ See Hansen, "Transcending the Worship Wars."

This article focuses on reacquainting the church with its gospel-shaped worship. It is about turning the focus back to God rather than the songs one prefers to hear and sing. Hansen argues that churches in recent times have “lost sight of these gospel contours and substituted pragmatic preferences for Christ-centered worship.” He urges Christians to return to the heart of worship, to make it a time for God’s people to focus on Him and Him only.

In his thesis, “John Wesley’s Liturgical Theology: His Sources, Unique Contributions, and Synthetic Practice,” Steve Johnson seeks to understand how John Wesley managed or executed different and diverse patterns of worship during the Methodist movement and why they were of such importance to the 18th-century priest.³⁷ Johnson assesses Wesley’s liturgical texts in a pastoral and historical context to further develop a clearer picture of Wesley’s commitment to a ‘religion of the heart.’ He unfolds the priest’s use of traditional liturgical resources, including the Book of Common Prayer. Johnson also shines a light on Wesley’s unique form of catechism and instructions for children’s Sunday Service. This analysis emphasizes how crucial and integral Wesley’s instructions regarding worship are in his liturgical theology.

In her article, “Why Millennials Long for Liturgy,” Gracy Olmstead identifies a new movement, a new exodus that is taking place as young adults become less affiliated with their religion.³⁸ She explains how “rather than abandoning Christianity, some young people are joining more traditional, liturgical denominations—notably the Roman Catholic, Anglican, and Orthodox branches of the faith. This trend is deeper than denominational waffling: a search for

³⁷ See Johnson, “John Wesley’s Liturgical Theology.”

³⁸ See Olmstead, “Why Millennials Long for Liturgy.”

meaning that goes to the heart of our postmodern age.” Even though the great sense of community and togetherness churches have established among their members, many Protestant churches continue to notice a loss in their numbers. Olmstead argues that this signifies a need to bring back and integrate traditional liturgy. Christian theology professor Steve Harmon describes how this represents an increasingly widespread Baptist recognition that our tradition by itself is not sufficient. There is a factor that is missing within the church, and that is the elements of liturgical worship. Among the people whom Olmstead interviewed, Jesse Cone, a high school English teacher, describes the effect liturgical traditions may have on young adults:

In the liturgical space, everything becomes meaningful. In the offering up of the bread and wine, we see the offering up of the wheat and grain and fruits of the earth, and God gives them back in a sanctified form. ... We’re so thirsty for meaning that goes deeper, that can speak to our entire lives, hearts, and wallets, that we’re really thirsty to be attached to the earth and to each other and to God. The liturgy is a historical way in which that happens.³⁹

Olmstead’s argument will enhance this thesis by emphasizing the importance and significance of liturgy in modern worship. This ‘sacramental yearning’ for liturgical worship will play a significant role in the future of Christianity and will not go away.

R. Matthew Sigler’s book, *Methodist Worship: Mediating the Wesleyan Liturgical Heritage*, uncovers what makes Methodist worship “Wesleyan” or “Methodist.”⁴⁰ The book also dives into how Methodists evaluate different forms of worship in light of their liturgical practices and heritages. To develop a deeper understanding of these thoughts, Sigler reviews the work of three Methodist liturgists: Thomas O. Summers, Nolan B. Harmon, and James F. White.

³⁹ Olmstead, “Why Millennials Long for Liturgy.”, 1.

⁴⁰ See Sigler, *Methodist Worship*.

Although these liturgists previously perceived little scholarly focus, they have gradually been recognized for their works. Sigler explains how each Methodist liturgist has contributed to the Methodist movement and its continuing legacy in the modern era. Sigler mainly focuses on the work of these men, partly due to when they began their work, which was when new ways and methods of worship emerged within American Methodism. This study shows how each Methodist liturgist brought liturgical renewal and reform inspired by John Wesley's Sunday Service of the Methodist in North America. Sigler shines a light on how these three men incorporated Wesleyan liturgical beliefs and traditions during times of cultural change.

Todd A. Stepp's article, "Authentic Christian Worship: Relevance of Wesley's Criteria," focuses on the primary purpose of worship in the church.⁴¹ The foundational purpose of worship is to exalt the one and only Heavenly Father worthy of such exultation. This article will help this thesis emphasize what John Wesley aimed to evoke in churches through his influence on liturgical practices and belief in the church. Worship is about God. Wesley believed God's Word to be the significant and final authority in determining worship practices.⁴² Through this focus that Stepp has regarding Wesley's influence in the church, he shines a light on how much of Wesley's work all points to the significance of faith and practice among people, among believers. Wesley wanted churches to understand that this is the core of worship: strengthening their faith and focusing on their relationship with God. This conveys the need for liturgical practices and beliefs in contemporary worship.

⁴¹ See Stepp, "Authentic Christian Worship."

⁴² Ibid., 224.

James B. Torrance's book, *Worship, Community, and the Triune God of Grace*, centers on the language, communion, and sacrament of the Heavenly Father.⁴³ Torrance points many Christians to the triune grace of God through his discussions on the different aspects and components of Trinitarian and Unitarian worship. He also examines the main practices of baptism and communion. The author writes how these different forms of worship are all ways believers can participate and celebrate, through the Spirit, the Son's communion with the Holy Father. Torrance's work vividly captures how and why Trinitarian theology and worship are, indeed, the backbone, the very fiber of Christianity.

In his book *Worship Old and New*, Robert E. Webber provides a new, practical perspective on the actual practice of worship.⁴⁴ He re-examines worship through the eyes of the congregation and worship leader. Webber explains how the most effective approach to worship in the modern era is a mix of traditional practices with contemporary ones. This blend of historical and modern elements in churches today is what this Thesis is pointing towards. This is the type of worship that Webber explains will bring about a sense of renewal and revival within the church. Churches in the modern era need a solid biblical foundation of worship with a strong understanding of the types of customs that were used in the Old Testament. Webber explains that they also need to be grounded in their modern-day themes of biblical worship. This book highlights how in this era of new, emerging ideas, Methodist churches need to look back on the old practices of worship while embracing their newer forms of worship.

⁴³ See Torrance, *Worship, Community and the Triune God of Grace*.

⁴⁴ See Webber, *Worship Old and New*.

James F. White's book, *Introduction to Christian Worship*, outlines the significant forms of Christian worship and their developments.⁴⁵ White also discusses the effectiveness and impact of the service books recently provided by the principal churches of the British Isles and North America. He reviews how Protestant seminars have widely incorporated liturgical history and beliefs. This liturgical history is an informative introduction to many aspects and components of Christian worship.

In her article, "Worshippers Make the Worship Service Work." Lyla L. White shines a light on how changes in worship service are possible when members of the congregation are involved in the process.⁴⁶ Through her personal experience, White explains how the shift in worship services is complex and resisted by their members. Her husband Mel was the new minister at her small Covenant church in downtown Pasadena. After their first Sunday at the church, they not only received positive remarks but much criticism. To improve the state of their worship, White "began a plan to involve the congregation in the worship planning. In the past, the plan for the service had been the exclusive domain of the senior minister and the minister of music."⁴⁷ Custodians, nursery workers, head greeters, deacons, and many others were invited to meetings to "do three things: 1) describe what they were doing at present, 2) tell what would make their task easier and more rewarding, and 3) share what they dreamed their role might become."⁴⁸ Through trial and error, White's church gradually saw Sunday morning worship

⁴⁵ See White, *Introduction to Christian Worship*.

⁴⁶ See White, "Worshippers Make the Worship Service Work"

⁴⁷ Ibid., 3.

⁴⁸ White, "Worshippers Make the Worship Service Work", 4.

attendance increase, and growth became more permanent. This experience helped her understand six moral lessons regarding congregational worship. First, White learned that worship practices must be “established with the congregation, its history, and its composition in mind.”⁴⁹ Members of the church may feel confused and offended when worship styles that differ from their tastes are imposed on them. This is why the people need to play a role in discussing changes for worship services. Second, if people understand the process, they will be more willing to accept change. It is preferred that “the meaning, history, and/or use of various parts of the service”⁵⁰ be explained to the people before the worship services begin to understand what changes their worship style will be shifting towards.

Third, White emphasizes the necessity of task forces. Individuals are encouraged and strengthened to complete their roles when a trained leader is present. The task force's essence will be maintained when each individual understands their expectations. The fourth lesson White learned is that creativity will flow through any door, even if a small crack is opened. Unfortunately, creativity can be risky. It may become difficult “to incorporate many ideas and keep the services simple and appropriate”⁵¹. Still, it is essential to remind oneself that creativity does not result in perfection but progress. Following this, White explains how she learned that worship leaders and ministers must notice what everyone in the congregation is doing. This is why variety and movement within worship services are crucial. Finally, “People who are interested in implementing creative worship services in their churches should begin by

⁴⁹ White, “Worshippers Make the Worship Service Work”, 5.

⁵⁰ Ibid.

⁵¹ Ibid.

approaching their minister about a task force.”⁵² White shares how “the creative Father, who made a world so full of color, light, sound, texture, and beauty, created his people with a tremendous capacity for thought and feeling, and that he wants them to worship him in a manner not boring to them or him.”⁵³ Hence, it is essential for members of the congregation and leaders of the church to be willing to communicate with one another to improve and strengthen their worship services. This thesis emphasizes how worship is a crucial factor in the church. It is a particular time when believers can connect to God on the Lord’s Day; it is an act of response to His goodness and grace. In the Modern Era, churches should be encouraged to create worship services with their congregation that will reflect not only their knowledge of the living God but also their deep desire to enjoy Him.⁵⁴

In his book, Ted Campbell offers a pivotal way of understanding Wesley’s incorporation of Christian antiquity during the 18th-century evangelical revival.⁵⁵ Campbell shows how Wesley used Christian antiquity through four different contexts of early church writing, which Jeffrey W. Barbeau describes as the following: ‘1. Right interpretations of Scripture, 2. Illustrations of biblically-proscribed practices and morality, 3. Suggestions of right practice (though not proscribed by the Bible), and 4. Confirmations of Methodist teachings and practices. Campbell mainly draws attention to how Wesley’s applications of Christian antiquity during the Methodist Revival can be identified in conservative, programmatic, and controversial ways. The

⁵² White, “Worshippers Make the Worship Service Work”, 6.

⁵³ Ibid., 2.

⁵⁴ Ibid., 6.

⁵⁵ See Campbell, “John Wesley and Christian Antiquity.”

conversation consists of Wesley's apologetic utilization of Christian antiquity when aiming to secure the customs, structures, and doctrines of the church. The programmatic use consists of the way Wesley supports different practices and beliefs that he views as essential to the revival and restoration of their age of Christianity. In addition to advocating Anglican practices and beliefs, Campbell shines a light on how the Methodists used the practices of penitential practices, fasting, and the need to experience persecution for Christian revival.⁵⁶ The polemical usage is when Wesley contradicted arguments and refuted the customs of polemicists' opponents by calling upon early Christian teachings and practices. Throughout his work, Campbell presents how Wesley used Christian antiquity for religious renewal as an alternative cultural vision and model. This book enhances the focus on how Wesleyan liturgy plays a role in the church. Campbell provides the readers with a picture of the potential changes a church and its congregation can experience. This new insight and understanding highlight the impact of Wesley's worship structure during the Modernism Era.

Beyond Worship Wars, Towards John Wesley's Liturgical Worship

The word worship wars⁵⁷ within churches and worship academia in North America has been noticeably used by many since the end of the 20th century. Worship, to be offered to God in spirit and truth, is the meaning of strife and contention. "*Worship is to honor with extravagant love and extreme submission.*"⁵⁸ It is "a matter of the heart expressed through a lifestyle of

⁵⁶ Campbell, "John Wesley and Christian Antiquity", 106.

⁵⁷ Thomas G. Long, *Beyond the Worship Wars: Building Vital and Faithful Worship* (Herndon, VA: Alban Institute, 2001), 2-3.

⁵⁸ Delesslyn A. Kennebrew, "What is true worship?" *Christianity Today*, 1.

holiness.”⁵⁹ So, combining it with the word ‘war’ seems unsettling. The word worship war is not related to the traditions of worship that take place in the field of ministry. Instead, it signifies a sense of tension and friction between the forms and generations of worshipers. The worship war in North America is a restoration movement that has been taking place since the 20th century. It is about returning to the form of worship in the early church under the influence of the liturgical movement between worship traditions (Anglicans, Lutherans, United Methodist Churches, Presbyterian Churches in the United States official worship) or free-form worship tension and conflict. This worship warfare is the focus of the congregation’s preferred worship service and its claim over formality between the pastor and the congregation. The conflict in seeker worship separates the congregations that should be united in worship.

We look forward to worshipping youths and young adults in a relatively unifying environment. Then, how should we interpret these conflicts between worship, and how do we need to solve them? In this thesis, this researcher will try to suggest an alternative solution by evaluating John Wesley’s worship and theology.

Distinguishing Between Worship and Liturgy and Theological Understanding

(1) Service of Worship and Liturgy

Historically, Christian worship has been divided into three main traditions. The first is the tradition of the Eastern Orthodox Church from the early church to the 6th century. The second is Roman Catholicism, which began to form in the Western Church after the 6th century. The third is the tradition of Protestantism that emerged after the Reformation and after “separating from the

⁵⁹ Kennebrew, “What is true worship?”, 1.

Roman Catholic Church over disputes about faith and justification”⁶⁰ in the 16th century. The Eastern Orthodox Church and Roman Catholic Church have adhered to one worship tradition, while Protestantism worship traditions have been formed since the Reformation in the 16th century. In such diverse worship traditions, Christian worship is divided and distinguished by two terms: service of worship and liturgy.

In church tradition, the term ‘liturgy’ is favored instead of the word ‘worship’. Rather than the subjective feelings of the congregation and individual, liturgy emphasizes the sacraments to be oriented to form. “The liturgy is the proclamation to all mankind of the Gospel (the good news) of [Christ’s] triumphal death and glorious resurrection.”⁶¹ In the worship tradition, where the emphasis is placed on the feelings of the congregation, the liturgy can fill in the missing parts. It is an act of jointly responding to God’s great love for them and helping the congregation live the life of Christ.

In this tradition, the people use reason to understand God and declare the mystery objectively rather than the subjective feelings of the worshipping congregation or individuals. Liturgy has been oriented toward worship while placing importance on the experience of the congregation and of worship. This was emphasized in the United States’ holiness movement and the Frontier's evangelism meeting. Influenced by all passionate and dynamic revival-style worship, the traditional elements are minimized by emphasizing a practical and accessible atmosphere. However, in the second half of the 20th century, liturgical elements were accepted

⁶⁰ Carrie Ankeny, “Protestant Christian Faith Basics”, <https://www.ben.edu/student-life/faith-communities/protestant-christianity/index.cfm>. Accessed July 13, 2022.

⁶¹ David Wallace, “What is liturgy”, October 24, 2019, <https://www.catholicherald.com/article/columns/what-is-the-liturgy/>, Accessed July 14, 2022.

little by little in worship. In other words, the two aspects of worship and liturgy exist in the worship of the Holiness Church. Yet, some scholars and pastors believe this liturgical form of worship is not that of the Holiness Church. They believe it is far from the traditional form of worship and argue that the passion of the early Holiness Church is difficult to reflect on. This researcher disagrees with this argument. Worship and liturgy are not opposite forms of worship tradition. Instead, they are in a complementary position to each other. Worship and liturgy must coexist harmoniously. This is because worship overcomes the former weakness of extreme filial piety, and the liturgy complements the weakness of worship, focusing on the worshiping congregation's emotions. In other words, the most ideal form of liturgical worship is that in which the elements of worship and liturgical elements are harmoniously combined. The liturgical traditions even link worship to life and ethics. The liturgical tradition of Christianity has provided the congregation with a deeper theological understanding of worship, making ethical decisions in life, and maintaining identity by making a profession of faith.

(2) Emotional Worship and Rational Liturgy

Before comparing and discussing worship and liturgy, let us first define the term ‘worship.’ This researcher would like to consider briefly what most worship scholars claim is the definition of worship: the portrayal of self-giving that God shows us. It is the human response to the service of self-giving and paying divine honor to the Father⁶². Worship is God's Grace to the congregation through the proclamation of the Word and order of testimony. It is the order of thanksgiving, praise, supplication, prayer, etc. It is a total phenomenon of event, time, and space

⁶² Noah Webster, “Worship”, 1828, <https://webstersdictionary1828.com/Dictionary/worship#:~:text=WORSHIP%2C%20verb%20transitive,shalt%20worship%20no%20other%20God>. Accessed July 14, 2022.

where the responses of the congregation are that of gratitude and supplication and are not biased in terms of both formal and content. It can be said that Christian worship should be harmonious without being in harmony. The worship services offered in the Christian tradition today emphasize subjective feelings and the free work of the Holy Spirit rather than form. This form of a means of spiritual worship will never be abandoned.⁶³ The tradition of worship appeals to individual sensibility because the emphasis is on experience and the relationship between the congregation and God. You can feel it very closely. Many Christians are of this type. I have experienced God through worship, and it is, to say the least, very effective evangelism. It is also a way, as mentioned earlier, the early Christian Holiness Church has oriented its style of worship. The churches of the Pentecostal tradition also prefer this tradition of “receiving a ‘second blessing’ to achieve entire sanctification.”⁶⁴ It was more formal and framed than the earlier traditions of worship.

This researcher believes these changes are free-form and a measure to supplement the problems and weaknesses of worship. Free-form emotional worship consists of two essential elements of worship: revelation and response. In worship, religious experience is connected with subjective emotions. The providence and grace of God that we feel are caused by the choices made by our subjective feelings. There is a risk that they can be judged.

Simply put, worship is gracious, and the basis for judging good is the subjective feelings of the person worshipping (e.g., feelings after listening to the sermon, likes and dislikes of sung hymns, preference can be determined by the evaluation of the style of worship, etc.). Evaluating

⁶³ Tucker, *American Methodist Worship*, 29-30.

⁶⁴ Sophia Bricker, “What Is the Holiness Movement and Is it Biblical?” *Christianity Today*, 4. Accessed July 14, 2022.

worship based on human emotions is a gift to God. It is just an evaluation of what has been received, not a response. The tradition of free worship carries this risk. However, this is what Wesley wanted. He wanted a synthesis of ‘form’ and ‘freedom’ in worship. What he wanted was freedom in the established structure of worship. In his opinion, freedom in worship did not mean absolute freedom but rather flexibility within specific theological, liturgical, and cultural categories.⁶⁵

The hymn was one of the essential elements of worship for Wesley, and it was also a precious legacy of worship as testified by the Bible and the early church. James White finds Methodism’s contribution to Christian globalization in hymns.⁶⁶ White also points out that Methodist worship was a countercultural movement in British society at the height of the Enlightenment.⁶⁷ However, Wesley’s counterculture was not simply a direction to oppose culture and adhere to tradition. Instead, he actively embraced the culture. The hymn is an excellent example of how inclusively he embraced the culture in his worship. The direction of the countercultural movement of Wesley’s worship consciousness was the restoration of the essence of worship and the improvement of godliness. At that time, the atmosphere of “Christian rationalism” based on rational thinking was on the rise in England and Europe. Especially in Wesley’s time, Christian rationalism was moving further toward deism.⁶⁸ What is essential in deism is that the image of God intervening in history has become increasingly sparse.

⁶⁵ Tucker, *American Methodist Worship*, 29-30.

⁶⁶ White, *Protestant Worship*, 268.

⁶⁷ *Ibid.*, 258.

⁶⁸ White, *Protestant Worship*, 181.

Enlightenment and rationalism greatly influenced worship, and the purpose of worship, they claimed, was enlightenment, comfort, and restoration of humanity. And at the same time, it was intended to satisfy religious feelings by creating a festive atmosphere.⁶⁹ Also, this Enlightenment goal favored preaching as the most appropriate means of ethical and practical religious education. Therefore, it aroused in contemporaries the expectation that if the Enlightenment had achieved its purpose, worship would lose its purpose and end in obscurity.⁷⁰

Today, the congregation may not be satisfied with traditional hymns. At the same time, young Christians may prefer modern Christian gospel chants that constitute “theologically rich music, authenticity, and quality that reflects adequate preparation in time and prayer.”⁷¹ However, this phenomenon is changing the worship of God into human-centered worship. It is contrary to the worship tradition that appeals to the sensibility of the congregation, which Wesley wanted to appeal to through the accommodation of various worship traditions within one tradition—a Methodist tradition. He believed that what was practiced in the early church could be equally practiced in all times and places.⁷² James White, an American Methodist worship scholar, finds Methodism’s contribution to Christian globalization in hymns.⁷³ The hymn was one of the essential elements of worship for Wesley, and it was also a precious legacy of worship

⁶⁹ William Nagel, *Geschichte des christlichen Gottesdienstes* (Korean Edition) Trans. Geunwon Park (Seoul, Korea: Korea Christianity Books, 2006), 190.

⁷⁰ Nagel, *Geschichte des christlichen Gottesdienstes*, 190-191.

⁷¹ Thom Rainer, “What Worship Style Attracts the Millennials?”, <https://www.renewingworshipnc.org/millennials/>, Accessed July 15, 2022.

⁷² William N. Wade, *A History of Public Worship in the Methodist Episcopal Church and Methodist Episcopal Church, South, from 1784 to 1905* (Michigan: UMI Dissertation Services, 1981), 18-20.

⁷³ White, *Protestant Worship*, 268.

as testified by the Bible and the early church. Wesley's hymns were cultural, on the one hand, and counter-cultural elements at the same time. At that time, the worship culture had little use for congregational hymns in public worship. Wesley saw hymns as necessary in helping various public gatherings and personal devotions. It can be said that all meetings of the Methodist movement have a counter-cultural tendency to the worship and social culture that existed at that time. The hymn was used for members and non-believers at all these gatherings: Sunday worship services, sermon meetings, band meetings, class meetings, love feasts, vigils, sacraments, covenant renewal, and funerals. In fact, for Wesley, the concern was not whether he was pro-cultural or counter-cultural but how earnestly he could worship God and how much he could experience God's grace in worship.

However, White points out that Methodist worship was a countercultural movement in British society at the height of the Enlightenment.⁷⁴ However, Wesley's counterculture was not simply a direction to oppose culture and adhere to tradition. Instead, he actively embraced the culture. The hymn is an excellent example of how inclusively he embraced the culture in his worship. The direction of the countercultural movement of Wesley's worship consciousness was the restoration of the essence of worship and the improvement of godliness. At that time, the atmosphere of "Christian rationalism" based on rational thinking was on the rise in England and Europe. Especially in Wesley's time, Christian rationalism was moving further toward deism.⁷⁵ What is essential in deism is that the image of God intervening in history has become increasingly sparse. Enlightenment and rationalism greatly influenced worship, and the purpose

⁷⁴ White, *Protestant Worship*, 258.

⁷⁵ *Ibid.*, 181.

of worship, they claimed, was enlightenment, comfort, and restoration of humanity. And at the same time, it was intended to satisfy religious feelings by creating a festive atmosphere.⁷⁶ Also, this Enlightenment goal favored preaching as the most appropriate means of ethical and practical religious education. Therefore, it aroused in contemporaries the expectation that if the Enlightenment had achieved its purpose, worship would lose its purpose and end in obscurity.⁷⁷

On the other hand, in the liturgical tradition, which emphasizes the forms of worship, prayers, and sacraments, religion is composed mainly of liturgical texts that can be understood through reason rather than experience. White evaluated Wesley's worship method as "pragmatic traditionalism" in one word.⁷⁸ Pragmatic traditionalism is to follow tradition but to find a universal tradition of liturgical rites in the Bible and similar circumstances that occurred in the early church.⁷⁹ Wesley's pragmatic traditionalism can be said to be the continuation of the Reformation in the sense that it is common.⁸⁰

He pursued worship that respected both the worship he was accustomed to and the universal traditions of the past while at the same time using the popular methods of worship in his day, combining public prayer, sermons, and communion, which have solid liturgical elements.⁸¹ He had no intention of reforming or refurbishing the tradition of worship brought and practiced by the Anglican Church of England. Wesley changed the various forms of worship that

⁷⁶ Nagel, *Geschichte des christlichen Gottesdienstes*, 190.

⁷⁷ *Ibid.*, 190-191.

⁷⁸ White, *Protestant Worship*, 258.

⁷⁹ *Ibid.*

⁸⁰ James White, *A Brief History of Christian Worship* (Nashville, TN: Abingdon Press, 1993), 115.

⁸¹ *Ibid.*, 264-265.

the Church of England had adhered to. However, the change was not just a change in circumstances. Although he felt the need for change in circumstances, his change was entirely theological. As White points out, Wesley was a very faithful Anglican in the worship tradition. However, he was not bound by that tradition.⁸² Wesley's idea of a tradition was not a stagnant one but one that developed and reformed freely. And he found this freedom in the Bible and the early church. That is to say, an essential criterion for performing liturgical ceremonies for Wesley was that it was possible if the apostolic and biblical basis were justified. Wesley's theological development was not influenced by any other theology but rather by the Bible, the pure source of theology.

Another example of Wesley's pragmatic traditionalism was manifested in 'the Covenant Renewal Service'.⁸³ This worship was held as an annual event held on the first day of the first month of every year. This service was not a type of worship that can be easily found in many Christian worship traditions, including the Church of England. Nevertheless, the grounds for conducting this worship were sufficient for him. Biblically, Wesley found its origins in precedents such as Joshua 24 and more directly in the worship services used by Richard Allein and Joseph Allein, 17th-century Presbyterians.

At that time, two factors prevented the Church of England from being active in offering them pastoral care or opportunities for evangelism. One was the parish system that the Church of England had. The parish system refers to a system in which a priest in charge of a parish is in charge of a particular parish (region). The biggest contradiction of this system is that it could not

⁸² White, *A Brief History of Christian Worship*, 258.

⁸³ David Tripp, *The Renewal of the Covenant in the Methodist Tradition* (London, UK: Epworth Press, 1969), 12-15.

provide pastoral care to the people of the parish area, who left for other areas to seize the opportunity for industrialization. And the workers who came to the new area had no choice but to remain as strangers under the parish system. Another factor is that the trend at the time emphasized power and prestige. Under this trend, it was difficult to attract attention to the newly emerging people of the lower classes. This was not just a social trend but also an idea the church had.

Faced with these problems, the Wesleyan movement had to break the parish system of the Anglican Church at the time to reach the marginalized and poor, and they had to create something of new behavior that transcends such contradictions.⁸⁴ A new form of the mission of the church had to be found in worship and the new system of health, education, and public welfare as a pastoral element primarily for non-Christians. However, the Church of England failed to produce satisfactory means and results to solve these problems.⁸⁵ The basis of Wesleyan worship gradually materialized in this atmosphere.

These liturgical documents are generally based on long traditions, so they do not change very well. This traditional worship is not zealous. It consists of calm, improvised prayers or the presider's arbitrary intentions. These liturgical texts and prayers contain the divine attributes and graces of the perfect and holy God. As a rule, the sacrament of the Eucharist—which Christ “instituted to perpetuate the sacrifice of the cross throughout the ages until his return in glory”⁸⁶—is celebrated at every service, and this liturgy becomes the center of worship. In general, the past, present, and future encompass the redemption of He who created and sent Jesus

⁸⁴ Church, *The Early Methodist People*, 222-262.

⁸⁵ White, *Protestant Worship*, 261.

⁸⁶ St. George Roman Catholic Parish, “The Definition of the Sacrament of Eucharist”, <https://stgeorgeaj.com/eucharist>, Accessed July 15, 2022.

Christ to save humankind. As history is re-enacted in contemporary worship, Jesus will come again. It consists of content that is looking forward to that day.

Unlike worship, the congregation does not take emotions into account. The practical impact mentioned briefly above, regardless of the attitude of the congregation attending the service, can be performed unilaterally. In the medieval Roman Catholic Church, by introducing a quantitative concept calculated by objectively quantifying the effects of the sacraments, theologically, the more you give the Mass, the more grace you can receive. Because interpretation was dominant, church members who could afford to pay were also cases where a priest was asked to hold a private Mass.⁸⁷ Of course, after the Reformation, the Roman Catholic Church's views and Masses in this manner are no longer accepted. The consequences of misuse of the former by interpreting the meaning too broadly taught us a lesson to be wary of endless optimism. It is necessary to have a little thought or judgment about these things. It is not easy to give up or yield to the forms of worship that have been practiced and used for a long time. But sometimes, new, more challenging, and exploratory attempts are needed. There are many different worship traditions in this land. Each of them has a passion for worship and theology, including the liturgical traditions Wesley shared. These new understandings and practices passed on to future generations to experience and potentially accept are enough for Methodists to be proud of.

Worship, Theology, and Life

⁸⁷ Frank C. Senn, *Christian Liturgy: Catholic and Evangelical* (Minneapolis, MN: Fortress Press, 1989), 259.

The 5th-century theologian Prosper of Aquitaine—“disciple of Augustine and Gallican monk at Louvain (c. 390-c. 455)”⁸⁸—phrased *‘Ut legem credendi, lex statuat supplicandi’*. In his argument, several Christian traditions from the ‘law of prayer’ (*lex orandi*, formerly) elucidates the relationship between the law of faith or belief (*lex credendi*, theology), worship (in the past), and theology.⁸⁹ Relationships are broadly classified into three interpretations. First is the worship (Liturgy) based on the Eastern Orthodox interpretation of theology. The second is worship (old times) from the Roman Catholic interpretation that theology is formed. Third, worship (previously) and theology are through the Protestant church's interpretation that they can influence each other. These three interpretations, through the claims of the three worship scholars best summarized, highlight how Christian worship is to find out how to provide congregations with a way to know what God does.

(1) Worship is Theology

Worship is simply an order of thanks and praise to God every week. As a collection of revelations given to us by God or as an arrangement of orders, it is not only limited to the created time and spatial meaning. One hour of worship held on a Sunday morning at a specific church or location cannot define all the sequences and events of an hour and a half. The most basic form of worship theology is what takes place in the event and experience of worship. It is a mission. Based on the liturgy of the Early Church, the Eastern Orthodox Churches emphasize the Ordo, which presents the order and ordinance of worship deemed appropriate. In the Eastern Orthodox

⁸⁸ Mary-Anne Plaatjies-van Huffel, *Rethinking the reciprocity between lex credendi, lex orandi and lex vivendi: As we believe, so we worship. As we believe, so we live*, 2, Aug. 17, 2020. http://www.scielo.org.za/scielo.php?script=sci_arttext&pid=S0259-94222020000100038, Accessed July 15, 2022.

⁸⁹ Huffel, *Rethinking the reciprocity between lex credendi, lex orandi and lex vivendi*, 1.

tradition, this ordo is the law and order to know God. It is considered a tradition that never changes. Because this ordo is simple, it is not only an old order and ordinance but also a daily prayer (morning prayer meeting and personal devotion), weekly liturgy, annual liturgy, and prayers appropriate for the feast and exercises of faith (e.g., Lent fasting, seasonal prayer, seasonal worship). Ultimately, the once-in-a-lifetime rite of baptism and the Lord's Supper at every worship service until Jesus comes again. For him, the sacramental events of worship were also a fundamental reason for worship. So Wesley celebrated the Lord's Supper about once every 4-5 days in his life.⁹⁰ In his sermon on the duty of constant communion, Wesley said that Jesus' command to "do this" proclaimed that we should attend communion as often as possible.⁹¹ It was also an essential element in the advancement of piety Wesley. Elevation of piety played an important role in establishing the newly emerging Methodist tradition.⁹² Indeed, for Wesley, improving piety was an important means of receiving God's favor. In his sermon entitled "The Means of Grace"⁹³, he presented various means of grace. The liturgical elements include receiving the Lord's Supper, searching the Bible diligently, and presenting prayer. He saw these elements of piety as a means of grace that could transform and reassure many lukewarm Christians at that time.⁹⁴ Therefore, public prayer, sermons, and the Lord's Supper were essential elements of early Methodist worship meetings.

⁹⁰ John C. Bowmer, *The Sacrament of the Lord's Supper in Early Methodism* (London, UK: Dacre Press, 1965), 55.

⁹¹ Albert. C. Outler, *Works of John Wesley*, vol. III, (Nashville, TN: Abingdon Press, 1984), 428-429.

⁹² White, *Protestant Worship*, 262.

⁹³ Outler, *Works of John Wesley*, vol. I, 381.

⁹⁴ White, *Protestant Worship*, 263.

These were elements that challenged the culture and worship traditions of the time. One of the main reasons Wesley was criticized at the time was because of the zealous character of his new movement.⁹⁵ Methodist worship showed the inner workings of the Holy Spirit and abundant outward signs.⁹⁶ In the Christian context, Wesley's zeal, which treats faith as a matter of the heart and not the head, was bound to be distrusted. Interestingly, the Anglican Church of England could not tolerate the Wesleyan movement, which created Spirit-filled Christians or zealots rather than adherents. Although Wesley was careful not to confuse raucous action with genuine religious fervor, the Methodist movement always had an active, lively, and engaging worship service.⁹⁷ It is a reflection of how Wesley never disregarded tradition and pursued only the practical side. He preferred prepared liturgies rather than improvised forms of worship, and the liturgy of the Lord's Supper was celebrated at each service. Wesley even said in his sermon that the means of grace were: first, Bible study; second, communion; third, prayer; fourth, prayer or abstinence.⁹⁸ Bible study, prayer, and abstinence are included as means of grace. This shines a light on how Wesley emphasized subjective spiritual experience rather than objective liturgy. It was a way of grace for Wesley so that people could sing passionately without restrictions, give personal testimonies, and offer impromptu prayers. Wesley called worship "in spirit and truth" simple, unpretentious, faithful, and touching. Allowing the liturgy to melt into the lives and faith of believers, forming personal relationships, and helping believers in their daily life plays an essential role in guiding them. So, for them, the liturgy is theology.

⁹⁵ White, *Protestant Worship*, 258-259.

⁹⁶ *Ibid.*, 261.

⁹⁷ *Ibid.*

⁹⁸ *Ibid.*, 153-154.

Russian Orthodox theologian Alexander Schmemmann allows the saints who have previously participated in experiencing God and sharing those experiences with God. It is argued that putting it into practice in life is a process of “theologizing.”⁹⁹ Theology means the knowledge of God. The old way to know God is to be aware of the most fundamental and experiential methods. In the hymns sung during worship, the words of the Bible proclaimed in the liturgy, Holy Communion, and the bread and wine of the Lord’s Supper establish the congregation’s faith in God and Christ. Everything the Church believes, teaches, and confesses is its reflection and expression of the foundation of the past. Early Christians could not read the Bible and had no access to organized theology. However, now, they can experience God through the past. The old days are the foundation of their faith that strengthens their beliefs, drawing them nearer and dearer to the Heavenly Father.

(2) Worship Forms Theology

Aidan Kavanagh, an American Roman Catholic worship scholar, asserts: “Faith is always the object of faith. It is the result of experiencing a divine being. Therefore, Christians don’t worship because they believe. They always believe because we regularly meet God, the object of our faith, I believe in the object.”¹⁰⁰ The experience with God, the object of faith, is through worship. It is argued that this happens first and that beliefs are formed through these experiences. This is the scope of worship theology, or liturgical theology begins with observing what is said and done in worship as a reflection on one's beliefs, systematically examining evidence of such beliefs,

⁹⁹ Alexander Schmemmann, *Introduction to Liturgical Theology*, trans. Asheleigh E. Moorehouse (Crestwood, NY: St. Vladimir’s Seminary Press, 2003), 33.

¹⁰⁰ Aidan Kavanagh, *On Liturgical Theology* (Collegeville, MN: The Liturgical Press, 1984), 91-92.

and finally developing those beliefs. It involves updating the worship service itself to be more appropriate.

However, unlike Schmemmann, a scholar of Eastern traditional worship, Kavanagh was different from the past. He experienced God in worship and explained the process of becoming faith in three stages. (1) Congregation in worship is experiencing surprise or confusion about meeting God while standing. (2) The Word and Sacrament in which experience is proclaimed in worship, that is, theology from antiquity, is changed negatively. (3) The congregation's faith is formed through the theological fusion of experience through these two processes. This three-step process through Hegel's dialectical process—that is, positive (1), half (2), sum (3)—is done by the congregation, forming their faith through the liturgy. “Liturgical Change has three-stages.”¹⁰¹ It is a process, Kavanagh argues. The Kavanagh is a three-step process. The beliefs of the congregations formed afterward are called theology (*theologia prima*). The original theology of the congregation, when worship gathers and systematically organizes materials and is academically refined (in simple terms, systematic theology), claims to be a secondary theology (*theologia secunda*). According to Kavanagh, the original theology, which is the basis of faith formed through worship, is organized and may form a secondary theology, but a secondary theology is a result of experiencing God. It does not affect the prototheology.¹⁰²

This theological tradition is best expressed in Roman Catholic worship. The Roman Catholic Mass gave the congregation a manifestation of God and a remembrance of the former

¹⁰¹ Michelle Gilgannon, *The Liturgical Theology of Aidan Kavanagh, OSB: Synthesis and Critique* (Doctoral dissertation, Duquesne University). Retrieved from <https://dsc.duq.edu/etd/58134>. Accessed July 15, 2022.

¹⁰² Kavanagh, *On Liturgical Theology*, 74-76.

deeds. After hearing the liturgy, the congregation experiences the Catholic faith through communion to remember the Lord's Supper and His body and blood while eating the old bread and wine. It is a 'foundation stone' that helps build the congregation's faith up. This process of change is the same as that of Roman Catholicism. The center is the Paschal mystery, the body, and the blood of Christ. The death and resurrection of Jesus Christ through participation in the transforming mystery of the sacrament, commemorating and anticipating the Second Coming, and prototheism is the faith of the congregation changed by this mystery. This original theology is Catholic. It becomes the basis of the Roman Catholic theology of transubstantiation. It emerged from previous experiences and became central to Roman Catholic theology. However, through understanding God's experience, the liturgy is the basis of theology and prototheology. Liturgy can form but not 'produce' theology. Before experience forms the basis for creating a theology, it cannot be theology.

(3) Worship and Theology Mutually Influence Each Other

Methodist worship theologian at Duke University, Professor Geoffrey Wainwright, says worship is God. It claims to be a literal ceremony.¹⁰³ It contains the revelation of worship as Schmemmann's Ordo and Aidan Kavanagh's Prototheology (*theologia prima*), a different concept from worship. According to this, worship can only be done when it contains the Word that reveals God. It can be the mother of theology. God's Presence and Providence in worship are realized in the language and deeds confessed, and through all this, the congregation learns how to glorify God. For Wesley, the center of worship was God and people, not institutions. In a letter to Truro on September 20, 1757, he even listed six advantages of Methodist worship,

¹⁰³ Geoffrey Wainwright, *Doxology: The Praise of God in Worship, Doctrine, and Life* (New York: Oxford University Press, 1980), 242-243.

which is currently the background of more than 50 denominations, including Pentecost.¹⁰⁴ First, a worship (chapel) environment that is not overly elegant, not excessively vulgar, and simple and undistracting. Second is the social homogeneity and faithfulness of worshippers. Third, the solemnity and sincerity of the worship leader. Fourth, the hymn in the spirit of unity, the poetic elegance of the hymn, and the passion of the performance. Fifth, easy preaching and diligent proclamation of the present gospel of salvation delivered by life-supported preachers. Finally, it was a sacrament administered by a worthy presider administered to a holy people.¹⁰⁵ These claims are similar to the worship theology of Schmemmann and Kavanagh, who were mentioned earlier. However, Wainwright argues that Christian theology could affect worship. In the relationship between worship and theology, worship becomes theology. Eastern tradition and Catholic tradition play a fundamental role in the formation of theology. In contrast to the Protestant tradition, Wainwright explains that the theologies and creeds that congregations believe are reflected in and influence the liturgy.¹⁰⁶

Wainwright argues that the sacrament changed in Luther's Reformation. In the Middle Ages, the Eucharist was the 'sacrifice' of Christ. Emphasis was placed on the theological concept, which sacrificed the grace and efficacy of the Lord's Supper. This is automatically communicated to the participating congregations through the church. However, Reformer Martin Luther argued that God's grace or any effect that arises from it is experienced only through the faith of the congregation in the atonement of Christ. All communion liturgy was ruled out, and, as a result, a new one by Luther is more ordered and consistent than those of the Roman Catholic

¹⁰⁴ White, *Protestant Worship*, 225.

¹⁰⁵ Davies, *Worship and Theology*, 195.

¹⁰⁶ *Ibid.*, 218.

eucharist. Such theological change reflects the doctrine of 'sacrifice' in the Roman Catholic Mass.

The Protestant tradition is in the Reformation, which is not only a theological reform. The liturgy was also affected by the reflection of reformed theology, changing Eastern and Roman Catholic Churches to implement their standard liturgy worship according to the format. In other words, no matter which church you go to, you mean to use liturgy. However, Protestant churches have different worship traditions. This includes the doctrinal and theological traditions of each Protestant tradition (e.g., Calvin theology, Wesleyan theology, etc.) melted into their liturgical texts. Each form and content is a worship tradition in line with one's theological tradition. These worship services, in turn, bring the congregation back to being faithful to tradition. It plays a role in helping people become devoted members of the church. It can be said that the worship service of the Protestant church is different from that of the past. It is difficult for those who have worshiped at the Presbyterian Church for a long time to deviate from the Calvin tradition and lead a religious life in the Methodist Church. One of the reasons why it is difficult to break away from the Wesleyan tradition right here is the point of the Eastern and Roman Catholic traditions.

CHAPTER THREE: METHODOLOGY OF THE RESEARCH

The method and design of this research study is a mixed-methods approach. A majority of this paper incorporates a qualitative and quantitative approach by examining existing research and literature to highlight the role and importance of liturgy in the church. Information regarding the history of liturgical traditions, precisely that of John Wesley, from the Modernism Era, is gathered from research to reflect how similar aspects and practices are used in contemporary churches.

The quantitative approach of this research study is made by surveying a local Christian Church. A group of members of the congregation will be asked a series of questions based on their knowledge regarding the liturgy's meaning, history, and traditions. Each member is asked the same questions before and after taking a lecture course based on liturgy and the liturgical aspects of worship. This researcher teaches this lecture course to this congregational group. The data reflects the limited knowledge of modern churches about liturgical traditions from the Modernism era and how it shapes worship practices incorporated today. The number of congregational members aware of the liturgy's components before the lecture course is expected to be much lower than the data collected after the 5-week class.

By showing clear overlaps between traditional and contemporary teaching and worship traditions, an understanding of how significant liturgy shapes churches in the Post-Modernism Era is obtained. While the quantitative approach displays factual information that associates practices in the church from the past with those in the present, the data collected through the qualitative approach shines a light on the importance of reinforcing traditional liturgical traditions in the church. This is done by implementing existing literature, including theses and dissertations, and presenting this researcher's analysis and reflection. By sharing information and

guiding fellow congregations, contemporary churches draw nearer and dearer to God together. Growth in understanding the beauty of fellowship and the importance of congregational relationships brings church members closer to one another. Wesley hoped to establish this form of worship in the church during the Modernist Era. This proposal aims to reinforce the significance of traditional liturgy in the contemporary era through this mixed-methods approach that will reflect on the teachings and changes Wesley introduced during the late 19th and early 20th centuries.

Research Design

In this chapter, an analysis of a survey is presented regarding this research study. A 5-week lecture course focusing on liturgy's significance will take place with a class of 10-15 choir members from the San Diego Bethel Church. Before fulfilling this course, the candidates are given a short survey asking how much they know about or are familiar with the liturgy. The answers will be presented to them in a multiple-choice survey. Each survey question will vary in the number of options or choices the congregation members can choose from to reflect on their confidence about the subject before taking the lecture course.

Research Questions

One: What are the critical aspects of traditional liturgy that overlap between the teaching and worship practices of churches from the Modernism Era and contemporary churches?

Two: What practices do contemporary churches need to incorporate into their teaching and worship methods to mitigate the knowledge gap that stems from a limited understanding of traditional liturgy?

Hypotheses

In researching the topic of liturgical traditions and the importance of reinforcing them in Protestant and Christian Churches of the Post-Modernism Era, there are a few potential answers to the research as mentioned earlier questions:

Hypothesis One: The key aspects of traditional liturgy that overlap between the teaching and worship practices of churches from the Modernism Era and contemporary churches are the liturgical traditions that help congregations emotionally connect with worship songs and hymns, experience the presence of God during worship services, and strengthen their relationship as a church through fellowship.

The first hypothesis examines the research question through research and existing literature. Through an analysis of the characteristics of liturgy, specifically of Wesleyan traditions, overlapping similarities between traditional and contemporary churches are presented in this paper.

Hypothesis Two: The practices that contemporary churches need to incorporate into their teaching and worship methods to mitigate the knowledge gap that stems from a limited understanding of traditional liturgy are small group meetings, informational lectures, and congregational engagement to learn more about these liturgical practices of traditional worship.

In the second hypothesis, the answer is based on research and surveys. Based on the data collected after conducting the survey, a typical pattern will show how churches in the Post-Modernism Era do not have a complete understanding of liturgy. These answers reflect how deep the knowledge gap is and how much congregational engagement is needed to fill this gap. After presenting the results from the survey, the second hypothesis is further examined through existing literature. The significance of regular meetings among the congregation highlights how

to move towards helping the church understand what traditional liturgy is. In addition to having group meetings and congregational engagement, informational lectures are a practical starting point toward mitigating the knowledge gap in contemporary churches.

A 5-Week Lecture Course on the Significance of Liturgy

In order to conduct the necessary research and gain results that will provide effective results to either support or disapprove the aforementioned hypotheses, this author conducted a lecture course for five weeks at a local Korean Church. The people who participated in this lecture course were active San Diego Bethel Church choir members. The content and nature of the 5-week course are displayed in the following table:

	Contents
Week 1	Wesley’s worship structure is attentive to worship, being historical, liturgical, scriptural, and shaped by preaching and prayer.
Week 2	The traditional liturgy overlaps between the teaching and worship practices of churches from the Modernism Era and contemporary churches.
Week 3	The modern church needs to learn how to teach and work to close the knowledge gap that results from a limited understanding of the traditional liturgy.
Week 4	Wesley’s worship has five primary “means of grace.”

Week 5	The purpose is to suggest a way for modern Christian and protestant members to understand the liturgical practice that influences their form of worship today.
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Wesley's worship structure is attentive to worship, being historical, liturgical, scriptural, and shaped by preaching and prayer. The worship tradition emphasis is placed on the congregation's feelings. It is an act of jointly responding to God's great love for them and helping the congregation live the life of Christ. The root of Wesley's Worship is the Bible and the spirit of the Reformation, and its stem is the worship tradition of the Church of England. Its branches harmonize the worship traditions of the Puritans, Moravians, Reformed, and Free churches. Wesley developed a revival movement for the Methodist Church, carefully balancing the worship traditions of high churches with those of free churches. Thus, Wesley emphasized the testimony of the Word and the authority of the Bible. At the same time, it highlighted the whole process of conversion, justification, regeneration, and sanctification toward Christian perfection.

If Wesley was deeply influenced by the high church traditions of the Anglican Church, it is the Lord's Supper. For Wesley, the Lord's Supper is "an outward sign of inward grace." Therefore, Wesley argues that to receive grace at the Lord's Supper, the faith of believers must be accompanied, and the work of the Holy Spirit must also be present. Wesley argues that to access God's grace, the church must first repent and receive the power that makes justification, regeneration, and sanctification possible from God. Wesley adopted "the covenant service" in the worship tradition of the Reformed Church so that believers could re-establish their covenant with

God and recommit themselves as Christians simultaneously. He has provided the congregation with a deeper theological understanding of worship, ethical decisions in life, and maintaining identity by making a profession of faith.

The traditional liturgy overlaps between the teaching and worship practices of churches from the Modernism Era and contemporary churches. The two major parts of the liturgy practiced by both the Modernism Era and contemporary churches are the liturgy of the Word and the liturgy of the Eucharist. Worship is God's Grace to the congregation through the proclamation of the Word and order of testimony. It is a total phenomenon of event, time, and space where the congregation's responses are that of gratitude and supplication and are not biased in terms of both formal and content. Wesley set the order of worship in which he could freely express himself and participate with hymns, Bible readings, impromptu prayers, and testimonies as a form of simple Puritan-style worship. All of the goals of worship are to glorify God with the congregation's praise as an excellent tool in deepening their connection with the Heavenly Father. The primary function of traditional worship is establishing and maintaining the relationship between human beings and the Holy. People's life is enriched and renewed through ever-closer relations with the divine. The liturgy of the Word is gathering, proclaiming, and hearing, and the liturgy of the Eucharist is together with the dismissal. Worship's primary purpose is to allow a gathered community to thank God, confess their sins, ask for divine intervention, and express hope for God's coming kingdom.

Modern churches focus more on community, world affairs, and a more entertaining way of delivering God's Word. In fact, their worship services have become these performances that energize the congregation as if they are at a music concert. However, young adults are moving towards a reverent, more liturgical, and traditional style of worship. While many would assume

that traditional worship is only for the older population, young and old find joy in worshipping God through hymns and traditional worship. Indeed, a growing percentage of Christians desire to attend liturgical worship services. This implies that congregations are following a path towards which they understand the liturgy not as meaningless repetition but as a corporate experience showing reverence to God.

The church should learn from traditional liturgical worship that worship to God must be Christ and the Holy Spirit-centered. Even if various rites and programs accompany the worship if Christ is not present and the Holy Spirit is not present, that worship is worship without God and Christ, and it is dead worship. The biblical theology of worship is that God must be the focus because He is the creator and sovereign Lord of all the earth. Worship is about honoring and glorifying God for all his mercy. It is not about the individual needs and desires of the worshiper. The worshiper must-have for our theology of worship is a sense of humility, submission, and adoration. The Old Testament teaches churches the proper attitude for a worship experience. Worship is connecting with God at a deep spiritual level.

The modern church needs to learn how to teach and work to close the knowledge gap that results from a limited understanding of the traditional liturgy. Today, the congregation may not be satisfied with traditional hymns. At the same time, young Christians may prefer modern Christian gospel chants that constitute “theologically rich music, authenticity, and quality that reflects adequate preparation in time and prayer.”¹⁰⁷ However, this phenomenon is changing the worship of God into human-centered worship. It is contrary to the worship tradition that appeals to the sensibility of the congregation. Wesley wanted to appeal by accommodating various

¹⁰⁷ Thom S. Rainer, The Aquila Report, August 21, 2016, <https://theaquilareport.com/what-worship-style-attracts-the-millennials/>.

worship traditions within one tradition—a Methodist tradition. He believed that what was practiced in the early church could be equally practiced in all times and places. On the other hand, in the liturgical tradition, which emphasizes the forms of worship, prayers, and sacraments, religion is composed mainly of liturgical texts that can be understood through reason rather than experience.

John Wesley emphasized that training Christian's faith in singing hymns is necessary. This limits people's understanding of the traditional liturgy as the church focuses on the importance of singing hymns and attending worship services. John Wesley used personal pronouns in the lyrics of hymns to personalize the gospel message. He said that praise is an excellent tool for religious education. His focus on praise is to sing spiritually, direct every Word of glory and honor to God, aim to please God above people or anything else, pay attention to the person one is praising, and pay attention to one's heart. This is to ensure that the congregation continues to glorify God. Wesley's hymns were cultural, on the one hand, and counter-cultural elements at the same time. At that time, the worship culture had little use for congregational hymns in public worship. Wesley saw hymns as essential in helping various public gatherings and personal devotions. The hymn was used for members and non-believers at all these gatherings: Sunday worship services, sermon meetings, band meetings, class meetings, love feasts, vigils, sacraments, covenant renewal, and funerals. In fact, for Wesley, the concern was not whether he was pro-cultural or counter-cultural but how earnestly he could worship God and how much he could experience God's grace in worship.

One problem with modern worship churches is the music. The problem with music is that the songs are arranged by copying popular music styles, so rock music and ballad music sometimes interfere with the concentration of worship. The fact that there are many problems

with the lyrics of modern worship music is not something that has been discussed today.

Although the issue has been raised for quite some time, it is not easy to find a case where theological guidance and guidelines are adequately presented.

Biblically, praise first has a teaching purpose. Half of the psalms contain the content of systematic theology. Because praise also stimulates emotions, teaching the knowledge of God through praise is very effective. However, if the lyrics are inappropriate, there is a significant risk of the modern church giving people's hearts emotional and emotional praise before, during, or throughout the worship service. In addition, one can admire the refined and beautiful praise of the choir and the artistic technique contained therein. Performance and theater-style worship can also be a problem. For instance, if a preacher with excellent acting and directing skills went up to the pulpit and performed a play, which would constitute a people-centered worship service, not God-centered worship. Although they are effective ways of evangelizing with nonbelievers, it is wrong to worship in that way as it primarily appeals to subjective emotions.

There are five primary “means of grace” in Wesley’s worship: 1) prayer, 2) the Word, 3) fasting, 4) Christian fellowship, and 5) the Lord’s Supper. Wesley emphasized subjective spiritual experience rather than objective liturgy. It was a way of grace for Wesley so that people could sing passionately without restrictions, give personal testimonies, and offer impromptu prayers. Wesley called worship ‘in spirit and truth’ simple, unpretentious, faithful, and touching. Allowing the liturgy to melt into the lives and faith of believers, forming personal relationships, and helping believers in their daily life plays a vital role in guiding them. Worship, emphasized by Wesley, is not only limited to inward expression but is also deeply related to outward life. Wesley says the church members must keep the commandments God has given them. Outwardly, worshipping ‘in spirit and in truth’ is to glorify God with their bodies and spirits, to

work with the consecration of their hearts to God, and to live their daily lives as sacrifices of God's antecedent grace and love. The congregation must respond to the Heavenly Father and dedicate their soul and life to the glory of God.

In Wesley's words, prayer is a means of grace, which constitutes speech and often involves action. The Word is fundamentally the Word that has been read, explored, and heard. Wesley said preaching was 'a means of grace'. Ordained by God, the Lord's Supper is a sacrament that reveals inward grace through outward signs. Wesley argued that even if the means of grace were given to the believer, they would be of no value without faith and avail without the work of the Holy Spirit.

True repentance is first required to receive grace, and fasting is about action. So, likewise, Christian fellowship is about work and action. While prayers and words are performed privately and publicly, Wesley felt that Christian fellowship and the Lord's Supper were the only public means of grace. Wesley emphasized that the congregation worships with all their heart and strength. Such worship is an act of unwavering faith in a holy God with infinite wisdom and righteousness. God is the one who cleanses people of their sins and accepts them as 'beloved ones.' Therefore, to worship 'spiritually and truly' is to love God with all their heart, soul, mind, and strength, to desire God, and to believe in God in thought, Word, and deed. It is a means of grace and an act of man's total response to God's abundant grace and salvation.

This lecture course aims to suggest a way for modern Christian and protestant members to understand the liturgical practice that influences their form of worship today. Worship is a celebration of the actions of God in the atonement, which provides the means of God's grace for all humankind. In this worship, the people of God offer a spiritual sacrifice of praise to God for

all His mighty acts of redeeming grace. The worship service provides a genuine opportunity for the Holy Spirit to work more freely. The liturgy is used for Christ-centered worship and provides the framework through which the believers can come into the very presence of the Almighty.

In the Modern Era, churches should be encouraged to create worship services with their congregation that will reflect not only their knowledge of the living God but also their deep desire to enjoy Him. The church and worship leader must establish a worship style with the congregation. Unfortunately, they are confused when worship styles differ from their tastes, so the leader needs to explain to the community before the worship services begin. The leader needs to provide the congregation with a deeper theological understanding of worship, making ethical decisions in life, and maintaining identity by making a profession of faith. Members of the congregation and church leaders must be willing to communicate to improve and strengthen their worship services.

In worship, religious experience is connected with subjective emotions. The providence and grace of God that the people feel are caused by the choices made by their emotional feelings. Evaluating worship based on human emotions is a gift to God. Wesley's desire for freedom in worship did not mean absolute freedom but flexibility within specific theological, liturgical, and cultural categories. The congregation can grow their spirituality through bible study, communication, and prayer. Worship means God's grace through the teaching of the word, and the believer is strengthened with prayer. Worship is in spirit and truth. It is simple, unpretentious, faithful, and touching. Allowing the liturgy to melt into the lives and faith of believers, forming personal relationships, and helping believers in their daily life plays an essential role in guiding them throughout their Christian journey.

CHAPTER FOUR: RESEARCH FINDINGS

These findings discuss the criteria of liturgical worship and analyze Wesley's theology and how his approach challenges contemporary Christians, especially in terms of worship. Through a methodological approach of survey questions, this study compares and contrasts the responses of choir members who are most familiar with contemporary worship styles before and after they take a 5-week lecture course based on Christian liturgy.

This author is conducting research to understand better how the critical aspects of traditional liturgy can shape and influence the forms of worship that are used today. This research aims to analyze liturgy's characteristics and how these traditions overlap with the worship styles of contemporary churches.

The participants in this study were all 18 years or older and active members of the San Diego Bethel Church Choir. After completing the 5-week lecture course that discussed the significance of Wesleyan tradition, the participants were asked to complete a 30-minute survey in person. These questions reflected San Diego Bethel Church's current worship style and knowledge of Wesleyan traditions and liturgy.

Prior to the survey, the researcher was approved through the Institutional Review Board (IRB) of Liberty University. After the participants were fully aware of the consent form, they confirmed their intention to participate and then met for the survey. The questionnaire was conducted in a direct meeting for 30 minutes to explain the survey method, and the purpose and procedure were explained to the participants. The questionnaire was self-written in an anonymous way on a printed questionnaire, so no personal, identifying information of the participants was collected. The questionnaire responses were tallied and recorded by the author of this thesis.

Looking at the area of the population that responded to the survey, it can be seen that 30% of the respondents were male, and 70% of the respondents were female.

The respondents were 30-39 years old, 15%, 40-49 years old, 35%, 50 years old or older 50.0%.

Survey Results

The participants were invited to answer 37 survey questions that asked for their insight on the church's current practices and their thoughts on what they would like to see improve. Some questions reflected their worship values and the music incorporated during praise. The percentage results for each question and its answer choices will be presented in subsequent order, from the survey's first question to the final inquiry. The entirety of the survey questionnaire can be found in the Appendix of this thesis.

1. What do you think of our church service?

() I like it as it is now - 70 %

() Needs improvement - 20 %

() I don't know - 10%

2. What part of the worship service do you anticipate most?

() The praise - 50%

() The sermon - 30%

() The Fellowship of saints after worship - 20%

3. One of the greatest strengths of Wesley's worship was practicing a balanced life between the worship of the Word and the worship of the Eucharist. What do you think are the advantages of worship?

() Worship is a means of receiving grace - 60%

() Worship is to fulfill the covenant with God again - 40%

4. Wesley's worship was liturgical and evangelical because Wesley accepted the worship spirit of the Free Church while continuing the traditional worship tradition. What do you think modern worship and traditional worship have in common?

() To achieve an encounter with God through the Word and praise - 60%

() The total response of man to God's grace for good works - 40%

5. What are the problems with modern church (open) worship?

() Freedom of Worship Form - 60%

() The message of the gospel of the cross is hardly heard - 20%

() Factors that promote the nullification of soteriology or the destruction of biblical ecclesiology - 10%

6. What is the Manual of Modern Worship (Open Worship)?

() It changed the worship service into a festival concept - 60%

() It emphasized the change in the external structure of the church - 30%

() Freedom in worship - 10%

7. Music has a significant connection to worship. Among the music of modern worship, what kind of music do you want?

() Gospel music - 80%

() Hymn music - 20%

8. What is the most essential thing during open worship?

() A modern-style, non-threatening 'communion meeting' should replace the traditional Sunday worship service - 30%

() Music should be modern - 30%

() Preaching is for those who are saved and those who are not saved - 40%

9. What do you think is important during worship?

() The mind should be at peace - 20%

() You should be happy and have fun - 30%

() There must be the inspiration of the Holy Spirit - 50%

10. Opinions on Liberal Theology:

() Interpreting the Bible according to my thoughts helps in a life of faith - 100%

11. How can we properly discern the phenomena of worship?

() We must believe that the God in the Old Testament and the God in the New Testament are not different - 30%

() You need to understand the form of worship in the Old and New Testaments - 70%

12. How do we know if our worship is accepted by God?

() Can be known from the teachings of the Bible - 80%

() The will of God can be known through the form and content of worship - 20%

13. What is God's revelation regarding worship?

() To remember that the subject of worship is God - 100%

14. What is the biblical teaching on worship?

() God is a Spirit, and those who worship Him must worship in spirit and truth - 80%

() Emphasizing that the content, motive, and purpose of worship must all be ordained by God - 20%

15. What do you want to be included in the sermon's content?

() Expounding on the pure Bible - 20%

() Content that properly connects the Word and life - 50%

() Content that provides concrete answers to real life - 30%

16. For Wesley, the Lord's Supper is "an outward sign of inward grace." What does Holy Communion mean to you?

() Means of present grace - 20%

() Recall the Lord of Calvary and remember the suffering and death of Jesus Christ again - 60%

() The actual affirmation of the grace of salvation - 30%

17. Regarding the frequency of the sacrament meeting:

() As is, once a month is good - 100%

18. A characteristic feature of Wesley's revival movement is the fellowship and union of the saints in the Lord. What are the characteristics of the revival movement of the fellowship of saints?

() It is a fellowship shared in the assurance of salvation through Christ's substitutionary death, and sacrifice - 60%

() The fellowship of the saints does not end with the friendship itself but becomes the driving force for spreading the gospel and social service - 20%

() Fellowship is a fellowship shared in the assurance of salvation through Christ's substitutionary death and sacrifice - 30%

19. Wesley's five primary "means of grace" we consider to be the most important:

() Prayer - 60%

() Word - 30 %

() Christian fellowship - 10%

20. To receive grace, what must we do first?

() Repent - 30%

() Meditation on the Word - 40 %

() Praise - 30%

21. About one's church loyalty:

() I will share my life with the church in any case - 20%

() It is flexible depending on the subject and circumstances - 80%

22. About your maturity as a believer:

() I think I tend to live a hard life of faith - 70%

() Just normal - 20%

() I feel ashamed because I am too short - 10%

23. How do you feel when you receive any form of office?

() Received with joy from a willing heart - 30 %

() It is burdensome, but it is received with an obedient heart - 70%

24. If our church uses missionary funds, where will they be used?

() To plant churches - 20%

() To support the seminary - 30 %

() Towards social work for disadvantaged neighbors - 50%

25. What is most necessary for the church's growth?

() Practical church introduction through the media - 20%

() The development of the Spiritual Healing Spirit movement in the style of a hot revival meeting - 80%

26. What do you see as the impediment to the church's growth?

() A ritual of worship - 10%

() The church space is not enough - 20%

() An ineffective missionary strategy - 30%

() It is because of the inactive pastoral ability of the pastors - 40%

27. Who do you think is the primary agent of the church's growth?

() The pastors of local churches - 100%

28. What ministry should our church aim for in the future?

() Regular urban middle class - 100%

29. About Holy Water on Sunday:

() Over 90% of 52 weeks in a year keep Sundays - 30%

() Average 70-80% - 50%

() Less than 50% - 20%

30. About Tithing:

() Live a whole tithing life - 30%

() I am not perfect, but I live a tithing life - 50%. I am not yet tithing - 20%

31. About reading the Bible:

() Read the Bible regularly every day - 60%

() Sometimes I go and read the Bible - 30%

() I cannot read outside of service hours - 10%

32. About prayer life:

() I have a regular prayer life - 70%

() It is irregular, but I often pray - 30%

33. About participation in relief, charity, and volunteer work:

() Participating materially or physically in a program outside the church - 70%

() Participating only in the program of the church - 30%

34. About sermon listening:

() Take notes and listen with anticipation - 40%

() I tend to listen intently - 60%

35. Personally, in what form do I receive church service members (choir members, teachers, etc.)? Have you ever had any encouragement?

() Many times - 70%

() Sometimes - 30%

36. About Attendance at Worship Time:

() I hardly notice - 60%

() In some cases, I may be a little late - 40%

37. About the Sunday Offering:

() Prepare in advance at home and give it at church - 70%

() Come to church and prepare before worship - 30%

Evaluation of the Research Project

This research project was conducted to determine how members of the church feel about their current worship traditions as a reflection of whether Wesleyan liturgy and traditions are incorporated. Overall, the results showed the effectiveness of the 5-week course prior to the survey. The responses portrayed that the familiarity of the participants' knowledge regarding liturgy and its importance in the church rose after the course, with feelings of unfamiliarity decreasing.

Among the survey questions, numbers 3, 4, 16, 18, and 19 most notably focus on the participants' understanding of what they learned throughout the course regarding Wesleyan liturgy. The majority's responses to these inquiries do indeed reflect the effectiveness of the lecture course in broadening and strengthening the church members' knowledge about the 'means of grace' and modern and traditional worship. However, these questions do not merely test the participants' knowledge regarding the subject. Rather, they help them apply what they learned throughout the 5-week course to their thoughts and experiences regarding the church. These questions provide ways and examples of how the church members may incorporate Wesleyan liturgy and traditions into their lives, especially when they come to worship.

Based on the results of the aforementioned survey questions, the members have gained a greater understanding of the greatest strengths of Wesley's approach to worship as a means of balancing the worship of the Word and the worship of the Eucharist. They perceive worship as a means of grace as an advantage, which is reflective of what Wesley aimed to evoke in the Methodist Church. He emphasized the importance of worship being a subjective spiritual experience rather than an objective one. It is about feeling the power of the Holy Spirit within oneself. During the course, the participants also grasped how Wesley's worship was both liturgical and evangelical because he accepted the worship spirit of the Free Church while maintaining the traditional form of worship. Based on this newfound and prior knowledge, they understand that modern and traditional worship seeks to achieve an encounter with the Heavenly Father through His Word and praise. This is exactly what Wesley aimed to express to his audience. One is able to bear great spiritual fruit when consistently worshipping during praise and hearing the Word 'in spirit and in truth.'

Topics that were touched upon during week 4 of the 5-week lecture course were how, for Wesley, the Lord's Supper is an external sign of inward grace and his primary 'means of grace.' The choir members of the San Diego Bethel Church recognize and acknowledge Holy Communion as a reminder of the sufferings and death Jesus Christ endured for people's salvation. This result connects to the outward expression of gratitude towards God that Wesleyan liturgy and traditions highlight. These outward expressions, particularly of singing worship songs during times of praise, are a 'means of grace.' Although the Word, Christian Fellowship, prayer, fasting, and the Lord's Supper are most certainly crucial aspects of the faith and practice of Christianity, worship stands out as the most important to the participants. This response does not diminish the major significance of the other means of grace. Worship, among the choices, aligns the most with Wesley's teachings. It is such a special form of outward expression as the congregation may worship and praise God with one voice as a collective. Worship songs bring people together in unique ways and connect believers to the Heavenly Father in ways that execute fellowship and belonging like no other.

Among the survey question results, the participants' responses to question seven particularly stood out to this author. The inquiry asked about the music preferences of the choir members, and the majority selected gospel music rather than hymn music. Considering that most participants are 50 years old and above, this writer assumed that hymn music would be the most selected answer among the other choices. Beyond any presuppositions, this response further emphasizes the importance of Wesleyan liturgy and tradition. No matter what age group or generation, more modern music appears to be reaching older audiences. Yet, according to Gracy Olmstead—whose work was discussed in the literature review—younger generations, particularly young adults, are becoming more affiliated with liturgical, traditional forms of

worship. Whether congregations incorporate gospel or hymnal styles of worship songs, the importance of both is how they help the congregation connect more nearly and dearly to the Father. That is where Wesleyan liturgy and tradition need to be understood and incorporated into churches' layout of worship in the Modern Era. While the content of the praise songs is just as crucial, the impact they have in driving the congregation's faith even more profound and stronger toward God is the most important aspect.

Although these survey results collected from the choir members of the San Diego Bethel Church are not applicable to all Baptist churches, they provide a picture of how other churches and congregations may be able to use Wesleyan traditions and liturgy in their worship styles in the contemporary era. They imply the effectiveness of informing the congregation of Wesleyan liturgy and traditions to help the people understand and reevaluate their church's worship service. No matter what forms they may take—whether it be a lecture course, meetings, or discussions—it is beneficial for members of the congregation to attain new knowledge regarding Wesley's teachings to not only strengthen their worship structure but to—ultimately—grow in their faith and be spiritually closer to God Almighty.

CHAPTER FIVE: CONCLUSION

Wesley did not insist on “by faith alone” that transcends formalities. He believed that godly appearance represented divine power. He says the following in his sermon: “True Christianity to be defended,”¹⁰⁸ with the text of Isaiah 1:21 as the main text. “I have no pleasure in saying this, only sadness in my heart. It is that there are few forms of godliness among us.”¹⁰⁹ In fact, forms of godliness are nothing more than useless and futile, apart from true faith. But for Wesley, “the absence of a form of godliness” was a serious problem.¹¹⁰ A form of godliness is an important factor in improving the power of godliness.¹¹¹ Wesley also explains that the form of godliness may not have the power of godliness. However, the power of godliness cannot exist without the form of godliness. It is as if there could be no external religion without an internal religion, but without an external religion, there would be no internal religion.¹¹²

In Wesley's understanding, form and content were inherently inseparable. Therefore, in order for the content of the power of godliness to exist, the form of godliness was also important to him. From this point of view, Wesley's charm is that he tried to connect theology to actual religious life and experience. For him, the balance and integration of ‘only by faith’ and ‘Holy Living’ was also the beginning of his sanctification theory. From a historical point of view, the Catholic Church's ‘holy life by good deeds’ was in danger of falling into ‘moralism’ in its theology and practice, and the Reformists’ opposing emphasis on ‘by faith alone’ emphasized the

¹⁰⁸ Wesley, *Sermons on Several Occasions*, vol. 2, 584-593.

¹⁰⁹ Ibid., 589.

¹¹⁰ Ibid.

¹¹¹ Ibid.

¹¹² Ibid.

importance of a holy life. It obscured individual responsibility. However, Wesley's original view of 'by faith alone' and 'holy living' was evidence of Wesley's inconsistency with his critics. However, for Wesley, 'by faith alone' and 'a holy life' was not only important elements of a life of faith that must be in harmony and balance within the bounds of God's grace but also the essence of faith.

For Wesley, the form of godliness was an important tool that enabled God's people who were saved by such 'belief' to lead a 'holy life.' Although this form of reverence is what Wesley emphasized to be applied mainly in life, the beginning and standard of this form of reverence for him was worship. Perhaps it was because of his conviction that Wesley was able to hold worship meetings in places where he could or should evangelize outside of the church building. Worship was not only a momentary experience but also the life of the worshiper as important to him.

In a letter to Truro on September 20, 1757, Wesley listed six advantages of Methodist worship. First, a worship environment that is not overly elegant, not overly vulgar, and simple and not distracting. Second, the social homogeneity and faithfulness of worshipers. Third, the solemnity and sincerity of the worship leader. Fourth, the hymn in the spirit of unity, the poetic elegance of the hymn, and the passion of the performance. Fifth, easy preaching and diligent proclamation of the present gospel of salvation delivered by life-supported preachers. Finally, it is a sacrament administered by a worthy presider administered to a holy people.¹¹³ After all, what Wesley wanted was not any particular form of worship or religious practice but the reality of the gospel. He balanced the stability of tradition and the dynamism of the Holy Spirit in worship and found no contradiction between evangelical and sacramental reality in the Christian experience.

¹¹³ Horton Davies, *Worship and Theology in England: From Watts and Wesley to Martineau, 1690-1900* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1996), 195.

In fact, Wesley's 'Sunday Worship' met a completely different fate from Wesley's expectations. In 1792, shortly after Wesley's death, the North American Methodist Church held a general meeting and published the 314-page 'Sunday Worship Book' that Wesley gave in 1784 as 'Sacramental Services' and 'Articles of Religion'. By reducing it to a 37-page book, they betrayed Wesley's will regarding worship.¹¹⁴ The reason is not that Wesley's 'Sunday Worship' was too archaic or theologically problematic, but rather the situation of North American Methodists at the time. It simply did not fit the situation. Paul Sanders explains why Wesley's Sunday Worship Book was long obsolete among North American Methodists and soon disappeared. First, it was because people agreed with the idea that salvation was only a matter of the personal relationship between God and the individual, a thought that grew up in the prevailing pietism and sectarian atmosphere at the time. Those who experienced God's grace without a liturgical service or sacrament did not need Wesley's 'Sunday Worship Book.' Even radical sectarians argued that worship according to the liturgy was inconsistent with sincere belief and was only harmful, and many people agreed with this assertion. Second, Methodist preachers and congregations at that time were mostly uneducated and not accustomed to noble worship. The well-organized and noble worship of the Church of England did not suit those who lived far away from the center of education and culture and worshiped in open fields or swamps.¹¹⁵

From these points of view, it seems that worship does not mean a single moment of action and experience for Wesley. For him, the orientation of worship is more powerful when it is radiated outward rather than united inward, and it seems to be regarded as the essence of

¹¹⁴ James F. White, *Christian Worship in North America: A Retrospective 1955-1995* (Collegeville, MIN: The Liturgical Press, 1991), 94.

¹¹⁵ Bard Thompson, *Liturgies of the Western Church* (Philadelphia, PA: Fortress Press. 1961), 410-411.

worship. Of course, it can be difficult to pinpoint Wesley's views on worship. This may be because there are not so many materials that reflect his interest in worship. His thoughts on the Christian life, which contain worship and the shape of worship, do not seem to be questioning us.

Wesley himself does not provide a detailed and focused explanation of the theology and practice of worship in general. Therefore, the standards for Wesley's worship presented in this article are merely the results of organizing and interpreting his life, sermons, and writings. But this is not all Wesley thought and practiced about worship. It is just the lack of data.

One more thing to point out is that the interpretation of the idea of worship through Wesley's writings in this thesis is not absolute. If Wesley reads this dissertation or hears a presentation about these materials, he might object. However, this does not mean he is not confident about this interpretation. However, it is important not only to get the answers to worship through these materials but also to determine the tasks that are to be constantly pondered and the right direction to take. Saying absolutes to the world could be mostly false except for God. Neither is the content presented above an absolute goal that must be reached. However, this writer thinks this advice will benefit in setting the standard for health evaluation and direction for the current worship service in the contemporary era. As previously pointed out, Wesley's view of worship was not limited to one or only one partisan characteristic but was able to accommodate many things.

To put it simply, we do not necessarily have to reject culture when we think about worship. And the cultural approach is the demand and flow of the times. It is not easy to ignore these things. However, standards are needed in the application and use of cultural ones. This is actually not easy. However, without this work, it is difficult to be free from criticisms that worship simply satisfies the cultural needs of worshipers or that they mistake the divergence of

emotions for religious experiences. For Wesley, the starting point of worship is missionary interest. He had a problem with how to make people worship. In the process, change was necessary. Worship today must have this mission. Especially in this situation where many young people leave worship and leave the church, it is essential to approach worship from a missional perspective. And its missionary interest is tolerant of change. If something needs to change, it has to change. People do not have to stick solely to one look.

Nevertheless, the change should be more detailed. Wesley first used a tool called pragmatic traditionalism to check whether those changes were healthy or heading in the right direction. And that pragmatic traditionalism brings us back to a biblical and apostolic perspective. This approach makes it possible to embrace culture but go against it when it comes to goals. Wesley pursued worship that respected both the worship he was accustomed to and the universal traditions of the past while at the same time using the popular worship methods of his time. Passionate street evangelism, all-night gatherings, and the introduction of popular hymns in England were a modern, field-oriented form of worship that had never been seen before in the Anglican Church. At that time, the British Church saw the Methodists worshipping together and rated them as ‘enthusiastic’ or ‘fanatic.’ However, in the traces of Sunday morning worship left by Wesley, In the book, we learn that he never disregarded tradition and pursued only practical aspects. He preferred prepared liturgies rather than improvised forms of worship, and the liturgy of the Lord's Supper was celebrated at each service. He celebrated the Lord's Supper not only in worship but also in class meetings whenever a minister was present.

In the above worship organized by Wesley, even the rubrics of words and gestures that the presider must say in every order are recorded in detail. Also, among the prayers of thanksgiving before the Lord's Supper, preliminary prayers were prepared for each season so

that the minister could choose them. As James White pointed out, this worship, which combines public prayer, sermons, and the Lord's Supper, has a strong liturgical element. However, Wesley also held a meeting-type service consisting of fervent praise, prayers for godliness, testimonies, and powerful words in all other services except the Sunday morning service. He also had a love feast where they shared bread and drinks with each other and a time of testimony sharing each other's faith and experiences during this time. Taken together, it can be seen that Wesley favored the liturgical form for the Sunday worship service but appealed to the sensibilities of the congregation in the rest of the worship services. He wanted to accommodate various worship traditions within one tradition and tried to form it as a Methodist tradition. This is the form of worship that Wesley pursued and is the source of the Methodist worship tradition.

It was mentioned earlier that the worship tradition of the early church began as a passionate revival meeting that emphasized a free form and did not limit the work of the Holy Spirit, and this form has been descended into traditional worship. Also, it is considered that the liturgical tradition of Christianity has the function of giving the congregation a deeper theological understanding, making ethical decisions in life, and maintaining identity by making a profession of faith that seeks community solidarity.

This is why worship and liturgy must coexist harmoniously. Worship overcomes the former weakness of extreme filial piety, and the liturgy complements the weakness of worship, centered on the individual emotions of the worshipping congregation. In other words, it can be said that liturgical worship, in which elements of worship and liturgical elements are harmoniously combined, is the most ideal form. However, it is very interesting that such an ideal liturgical worship can be found in the worship pursued by Wesley, who can be said to be the root

of the Methodist Church. It is a situation where we are trying to find the direction in which the worship of the church should go from the theological origin of the church.

While Wesleyan liturgy and Wesley's influence on church worship are major components of this dissertation, another external factor is culture. The acceptance of culture in worship does not mean acceptance of the essence of culture. Culture is the total of what the world seeks. There is often a wide gap between what the world seeks and what faith seeks. Even Wesley was not opposed to using the vessel of culture, but the vessel contained the content of counterculture. However, it is not simply against what the culture seeks. Rather, the essence of worship was different from that pursued by the culture at the time. So, there is a desire for James White to change the term 'countercultural' to 'essential.' It is not an easy expression to say that it is a cultural vessel and the content of counterculture, and it is highly interpretative. However, it is not easy to express it in another way.

If there is one uncomfortable story today's worshipers need to hear, it is about the Lord's Supper. White describes Wesley's idea of using the Eucharist as a means of grace as counterculture at the time. But it is not counterculture. It is the essence. Oddly enough, those who return biblically and apostolically to their study of worship put the Lord's Supper in the category of the essence. Luther and Calvin did, and so did Wesley and many worship scholars today. Sometimes pastors feel uncomfortable because there is a gap between the field of church and the study of school. However, this is unavoidable because this is not a story about culture or change but a story that goes back to the Bible and the apostolic tradition. The discussion of the Lord's Supper in worship doesn't seem so ripe in the field. Still, the meaning of the flesh and blood of Jesus that is received and shared through the sacrament must be alive in worship in

some way. It may be possible, but there is an identity in Christian worship, not that of Judaism or Islam.

One of the greatest developments in worship today is that the concept of worship has been broadened and expanded. What the worshiper's life should be like is an important development and challenge. The grace of worship, the integration of the holy life, and the sending out into the world are also important meanings of worship. Worship has a responsibility not only to provide opportunities for many people to come together as a congregation as one voice but also to bring them into the world as worshipers.

Wesley's worship, which maintained the liturgical framework while emphasizing the dynamism of the Holy Spirit, will be the spirit and model of good worship that the church should look back on today. In addition, this researcher hopes that studies on other aspects of Wesleyan worship, such as baptismal and pastoral rites, will be actively conducted in the future.

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Date: 9-27-2022

IRB #: IRB-FY22-23-80

Title: The Criteria of Liturgical Worship and Analysis of Wesley's Theology and How His Approach Challenges Contemporary Christians, Especially in Terms of Worship

Creation Date: 7-23-2022

End Date:

Status: **Approved**

Principal Investigator: Eunice Ahn

Review Board: Research Ethics Office

Sponsor:

Study History

Submission Type	Initial	Review Type	Exempt	Decision	Exempt
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Key Study Contacts

Member	Jerry Newman	Role	Co-Principal Investigator	Contact	[REDACTED]
Member	Eunice Ahn	Role	Principal Investigator	Contact	[REDACTED]
Member	Eunice Ahn	Role	Primary Contact	Contact	[REDACTED]