

Worship Formation Program
Presentation on W/M Chps 1-2
David Naugle

Welcome:

Thanks for coming:

Brief background: DBU, along with 13 other Christian colleges and Universities, received a 10,000 Lilly grant from Calvin College Institute for Christian Worship to pursue and worship formation and renewal program over the course of this 2003-04 academic year.

I, along with Henry L. and Steve H. attended a conference at Calvin College this past June that launched this project, and they have given us the opportunity to set up a program that we believe will be effective in accomplishing the goal of relating a biblical worldview to worship formation and renewal at DBU.

Our program consists of 2 parts:

First, this semester, lay the biblical and theological ground work by reading and discussing the book Transforming Vision: Shaping a Christian WV through 3 sets of meetings, the first of which is today;

And then following up this discussion with a one day seminar on Dec 6 at which time we will summarize our fresh understanding of the Christian worldview and its application to worship and then coming up with a plan of implementation for the spring 2004 semester.

Second, next semester we intend to put into action new and fresh ideas about worship in chapel and throughout the campus community and culture.

Exactly what form this will take remains to be seen, but we are confident it will be the fruit of the leadership of the Holy Spirit as He prompts us to pursue a variety of creative and imaginative concepts that hopefully will indeed help form and renew our campus and its worship of God.

Theories and ideas this fall; applications and practices next spring.

Other schools involved include:
175 DBU faculty, staff, students involved.

Thanks for being involved again in this adventure.

Announcements:

1. Please give us necessary contact information on sheets provided on your tables
2. Another meeting tomorrow night; encourage those who were not here tonight who are a part of this program to come
3. Our next meetings are scheduled for Oct. 21 and 22. Oct 21 in Gaston Chapel; Oct 22 here in Great Hall. Same times, 5: 15-6: 30pm. Covering chps 3-5, part 2 of our book.

Prayer: Henry L.

Introduction:

- For the first 12-13 years of my Christian life, I was a sincere dualist.
- Divided life into sacred and secular realms and espoused a compartmentalized faith.
- Didn't have to be taught to be a dualist; it came naturally for some reason.
- Looked upon Christianity as a distinctive and elevated realm of life segregated from everything else, rather than seeing it as a redemptive way of life for every realm.
- Harbored thoughts about the superiority of biblical study over all other studies and disciplines. What a waste of time to study humanities, social sciences, natural sciences and so on.
- Elevated the ministry over worldly professions and secular jobs.
- Generally looked down upon realms of life outside of church and the kingdom of God.
- Felt fully justified in my attitudes on the basis of various Bible verses like Matt 6: 33, seek the kingdom first; 2 Cor. 4: 18, things which are seen are temporal, and things which are not seen are eternal, and Col. 3: 1, seek things above, not things on earth.
- I did not realize at the time in my immaturity that I was taking these verses out of their immediate and overall biblical context, and reading into them my own dualistic and compartmentalized framework. I seriously misunderstood these texts.

- Then I discovered a holistic, comprehensive biblical world and life and everything change.
- I had been prepared for this transformation by reading F. Schaeffer and J. Sire earlier on.
- And then by God's grace it came to me that the outline of the Bible and the story of the Christian faith consisted of the 3 themes/pillar pts of CFR.
- In my naievete, I thought I had made a great discovery, only to realize that a holistic, comprehensive way of looking at Christianity based on CFR was a classic, historic, orthodox way of understanding the faith.
- For me, one of the most crucial books in helping me realize this was TV: Shaping a Christian Worldview.

My history with this book:

1. Discovered shortly after it came out, 1984.
2. Used in my campus min at UTA, from 1984-88
3. Used in my intro wv classes here at DBU.
4. Used in variety of other courses here at DBU, esp. adult ed and inverted program.
5. In print since 1984. Publishing marvel.

It is this book that will help us to get a better understanding of a biblical worldview. From it we hope to derive a transforming vision about worship!

To orient us to this work, **read Foreword by Nicholas Wolterstorff**, pp. 9-10.

Pt. 1: What are worldviews? Chp 1-2

Pt. 2: The Biblical worldview chp 3-5

Pt. 3: The Modern worldview chp 6-9

Pt. 4: The Biblical worldview in action chp 10-12.

Tonight our focus is on chps 1-2.

Chp 1: Worldview and Culture

Key point of Chp 1 is this:

1. That worldviews are not formal, abstract systems of thought like theologies or philosophies.

2. That worldviews are perceptual frameworks, ways of seeing and understanding, visions of life and for life.
3. That worldviews are best grasped, manifested, expressed when incarnated and fleshed out in actual ways of life, or in a particular culture.
4. That this perspective on worldviews is illustrated in three primary ways in the first chapter:

First, the story of Anthony who broke his engagement in an arranged marriage because of his Christian commitments, but his family saw it as being disloyal;

Second in the approach to bathing babies among the Japanese and Canadian families;

Third, different ways of looking at land between Dene and Inuit native American peoples and Euro-canadians.

Chp 2. Analyzing Worldviews

Introduction:

WV — a perspective, a vision of life, walking (living) in one way and not another

Worldview, worldview, everyone's got a worldview:

WV — Is a vision *of* life (descriptive) and a vision *for* (prescriptive) life.

WV — Determines values (esp. the *summum bonum*) and interprets the world (hermeneutics).

WV — An eschatology that offers a vision of the future which guides and directs life.

WV — Acts as the shared, cohesive, motivating, and pervasive mind binding adherents into a community

WV — Rooted in culture and culture in world view in a reciprocal relationship

Worlds apart:

WV — Are an intensely spiritual and religious phenomenon

WV — Are influenced by language and the language by the world view; language affects seeing; worldview affects language (Sapir-Whorf Hypothesis).

WV — Are understood as conceptual universes which makes it difficult to communicate with others across world view boundaries (different universes of discourse).

The basis of a worldview:

WV — founded on ultimate faith commitments; Is held in faith as a confessional perspective; ultimate faith commitments (conscious or unconscious) sets the contours of our world view.

WV — As a faith commitment, answers four basic questions: 1. Who am I? 2. Where am I? 3. What's gone wrong? 4. What's the remedy? Illustrated by Japan, North American, Dene.

WV — Are mostly unconscious, pre-theoretical and foundational to philosophy and theology, or any disciplinary enterprise. World view commitments serve as “control beliefs” for other endeavors (Wolterstorff).

Evaluating a worldview:

WV — May be tested in at least three ways:

1. Whether the world view is *consistent with reality* (and does not idolize one part over another, but is able to open up, elucidate, and integrate the whole of life successfully);
2. *Internal coherence* logically and in terms of unity of commitment;
3. *Openness* (existential livability) in that it opens up life to prosperity and blessing, rather than death and cursing (Deut. 30).

WV — Recognizes its own limitations and is open to correction, refinement, learning and reformation since world views are not infallible and are not to be absolutized (not even our version of the Christian, biblical world view).

A Christian Worldview:

WV — there are many Christian worlviews (Christian worldview pluralism)

WV — may or may not be in line with Scripture: is your Christian worldview biblical?

WV — Ought to be shaped and tested, formed and reformed by the Bible

Purposes for studying this book:

1. Grasp the content of a biblical worldview.
2. Emphasize its holistic, comprehensive nature
3. Think through a theology of worship on this basis.

Worship themes to be on the look out for in this book:

1. Worship of God the creator, pp. 48
2. Idols replace God and ourselves, false worship and false imaging pp. 62-64
3. Renewal of our total life as expression of worship, pp. 85-86
4. Deification of humanity, chp. 8
5. False gods of our age: science, technology, economy, pp. 132-38
6. Current judgment on these idols, 140ff
7. Renouncing our idols, pp. 151ff
8. Worshipping God in whole of life, esp. *education and scholarship*, chp. 11.

Time for Discussion:

- Instructions on handouts
- Divide group into 2 parts: part 1 begin with chp 1, then move on to chp 2; part 2 begin with chp 2, and move on to chp 1.
- Harvest insights for last 15-20 minutes.
- Open discussion
- Conclude with brief reading from Craig Bartholomew and highlight handout on worship

