



Faith Formation and Evangelism Through Proclamation and Celebration: *A review of worship in a mainline Scottish Presbyterian Church*

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Introduction

The opportunity to take part in the first Doctor of Ministry Programme taught collaboratively by the University of Aberdeen and Pittsburgh Theological Seminary enabled me to revisit core issues in my understanding and practice of ministry in the Reformed Tradition. This was a blessed and transforming experience in my life. In terms of the vows I took at my Ordination, it has been a key influence in helping me to continue to study to be a faithful Minister of the Gospel.

Part of the requirements for the Pittsburgh Doctor of Ministry was a project. I chose my project because I have always believed that worship has a two-fold role in faith formation and evangelism, and through experience of ministry for twenty-five years in the Church of Scotland in 'mainline' congregations, I have seen the faith of people formed and meaningful and effective evangelism expressed through their lives, that have been nourished, motivated and directed in worship, grounded in proclamation and celebration. Through the theological study, awakened and developed by my participation in the Doctor of Ministry programme, I felt challenged to test that belief and experience against objective evidence. For that reason, in partnership with my Kirk Session and congregation in Rubislaw Church we carried out a Worship Audit, I preached on worship issues in sermons and led an Adult Christian Education series, entitled *Worship Matters*.

The goal of my project was to answer a question:

Why do people come to Church today and what do they become by coming?

CONTEXT AND BACKGROUND



1. The Congregational Setting

Rubislaw Church in Aberdeen could be described as a mainly middle-class, well-educated, professionally based, congregation of the Church of Scotland. The members are not only worshippers, they are people who live out Christian faith and discipleship in the community.

At its peak Rubislaw Church had over 1200 members. When I became minister in 1987 there were 960 members. Today our congregational membership is 700. Despite this numerical decline, which is in line with the national trend of the Church of Scotland in these decades¹, we have seen no decline in the worshipping congregation on Sundays, nor of the commitment of church members to the life and work of the Church. Rubislaw Church is also still one of the highest ‘givers’ in the Presbytery of Aberdeen, and amongst the highest in the Church of Scotland. In her fascinating book, *Reaching out without Dumbing Down: A Theology of Worship for the Turn-of-the-Century*, Marva Dawn argues that we can become too quickly enslaved by numbers in the church. I wholeheartedly agree with her. ‘Our culture is statistical, and technology aggravates this tendency ... Jesus did not measure success by how many disciples he had ... The goal must always be faithfulness rather than numerical success’.²



2. The Cultural Setting

The Scottish Election Survey of 1997³ and the *Church Without Walls*⁴ Report of the Church of Scotland both highlighted major societal changes in Scotland at the end of the 20th Century. Fewer people are being married, more people are living alone, and the population of Scotland is an ageing one, with fewer young people.⁵ These cultural trends affect the life of the Church. Fewer Scots today express their beliefs and values through regular church going. All of this affects the shape of the Church and its worship.

Despite church decline in Scotland and the contemporary cultural context, there are people still coming to church and what brings them to church and evaluating what they ‘become’ by coming to church was the subject of my project.

THE METHOD



Using a Worship Audit

In Autumn 2001 our congregation was invited to take part in a Worship Audit. A major influence on how we designed and approached our Worship Audit was John Leach and Mark Earey’s excellent workbook: *At Your Service, Challenging and Equipping you to re-think your Worship Strategy* ⁶

The purpose of a Worship Audit:

1. To evaluate our worship in a way that keeps sight of what God wants.
2. To involve the majority of the congregation in that evaluation so that they could ‘own’ any changes in worship that were made.



1. The Analysis

Data collected from the returned questionnaires was in three main forms:

- Anonymous basic data about the respondees and their relationship with Rubislaw Church
- Scored responses on a range of topics
- Open responses in written covering nine topics:
 1. Planning for worship
 2. Arriving for Sunday worship
 3. Taking part in worship
 4. Music in worship
 5. Recognising Children and Young People in Worship

6. Preaching and Teaching
7. Prayer
8. Celebrating the Sacraments
9. Barriers and Competition to worship



2. The Response

Stage 1

The first analysis and report showed that:

255 Worship Audits were completed - 35.2% of the congregation;
 68.4% of respondees were female, 31.6% were male;
 35% of respondees were aged 65 – 74; 20% were under 44;
 The average association with Rubislaw Church amongst respondees
 was 24 years;
 44% of respondees attended church every week;
 There was a strong preference for 11 am worship;
 Of those who responded 83% offered written comments on worship,
 1053 in all.

Stage 2

We formed eight focus groups, each comprised of three members of the Kirk Session. The groups studied the comments in their given section of the audit. In addition each focus group was asked to discuss and answer the general question at the heart of my project:

Why do people come to church today, and what do they become by coming?

Receiving their report, the Kirk Session resolved to do two things:

1. To produce a copy of the report for each member to be delivered personally by district elders;
2. To identify areas of action arising from the Worship Audit.



3. What we needed to look at

1. Practical Matters

- The Church Heating
- Keeping up the standard of appearance of the Sanctuary
- The effectiveness of the Sound System

2. Liturgical Matters

- The length of services and sermons
- The continual need to address contemporary issues in worship
- Keeping the traditions that matter and embracing the new, especially in the songs of worship
- The use of responses in prayers
- The way we celebrate Holy Communion
- The singing of the Amen after the Benediction



3. The Follow-up Preaching and Adult Christian Education Programme

In the light of our Worship Audit, from September 2001 to May 2002 I focused on all the major elements of worship in my preaching:

- Seeing God as the Subject and Object of our worship
- Seeing the God who is in Christ in worship
- Seeing the Holy Spirit as the motivator and enliverer of our worship
- Recognising the Place and the Power of the Word
- Celebrating in Song
- Engaging in Prayer
- Sharing the Sacraments of Believing and Belonging – Baptism and Holy Communion
- Worship in all of life, through all of life.

The need to develop a deeper knowledge and awareness of these themes led me to prepare and present a three session series entitled *Worship Matters* in the Spring of 2002.

The topics covered were:

- *What is worship?*
- *The Word and words of worship*
- *The Signs and Sacrament of worship*

The classes allowed me to give teaching on worship, beyond the pulpit, based on my theological reading and experience of ministry. I was able to shape that teaching through the data and comments from the Worship Audit. The classes also gave me the opportunity to explore with another group the question at the heart of my doctoral project.



BIBLICAL AND THEOLOGICAL REFLECTION

My project led me into two major areas of theological reflection: the Christology at the heart of Christian Worship, and a re-examining of the Reformed Doctrine of Sanctification.



1. What is Christian Worship?

At the time of the project the oldest member of my congregation died in the 102nd year of her life. I recall her one day sharing with the Bible Study/Prayer group, which she attended into her late 90s, what her private prayer was every Sunday in Church. Before the service began, Mrs Barr prayed, “Sir, we would see Jesus”. Her words were throughout her lifetime the expression of Mrs Barr’s need in worship and what she was looking for every time, in her long saintly life, she came to worship. The challenge to her minister and to all who participate in the leadership of worship, and use imagination and gifts to create the fitting space for that worship, is to ensure that this happens; that Mrs. Barr, and all who come together in Rubislaw Church to worship, ‘See Jesus’.

In worship, through song, prayer, and preaching, our theology will be formed, our discipleship encouraged, and our spirits nourished. How can the church help people living in today's Western culture experience these things when our competitive world calls so much for effort and struggle, so that we either have no need or room for God, or we come into the presence of God with our hands grimly holding on, our muscles tense and our minds beset with thoughts of success or failure? For in worship God calls us not to cling to the evidence of our own worth, but to drop it and let go and know that God is God.



The eternal question

Carrying out a Worship Audit made us ask ourselves the basic question - *What is worship?* The contemporary American theologian Darrell Guder⁷ argues that the way we worship as the Christian Church is not only the sign that worship matters to us; public worship is in fact the most sensitive indicator of the spiritual health or lack of it in the body of Christ. There is, however, a real problem today. The problem lies in a general lack of understanding of what worship is really all about. There are also those who say that the worship of 'mainline churches' today is in fact a barrier to people engaging in true worship.

Donald Miller in his book *Reinventing American Protestantism* writes of the new paradigm churches in the United States that are changing the way Christianity looks and is experienced.⁸ He argues that not only are new paradigm churches doing a better job of responding to the needs of their clientele than are many mainline churches, but – more important – they are successfully mediating the sacred, bringing God to people and conveying the self-transcending and life-changing core of all true religion. The new paradigm church movement claims its authority directly from New Testament pattern of church life and the worship of the first church communities. What I would call into question is the assumption by new paradigm churches that these features are not also to be found in mainline churches today. From comments made in our recent Worship Audit the opposite would appear to be the case.

Five features of worship in the New Testament are identified by Professor Larry Hurtado in his book, *At the Origins of Christian Worship*.⁹ These features are claimed to be evident in new paradigm churches, but through the responses given in our recent Worship Audit in Rubislaw Church, I can show they are also present in the worship of mainline Scottish Presbyterian churches today.

Professor Hurtado argues that the worship of Jesus, within the context of biblical monotheism and Christian Trinitarian teaching, had and still has profound implications for Christian self-understanding. It is this self-understanding that governs and shapes Christian worship. Hurtado reminds us that one of the characteristic things early Christians did was to worship and he then defines the things that drew people to the Church's worship.

- Intimacy
- Participation
- Fervour
- Significance
- Potency.

These five features of New Testament worship were, however, shown clearly to be present in the worship of Rubislaw Church, Aberdeen in the year of the Worship Audit - 2001.



Intimacy: The need for intimacy in worship was shown in several personal comments received in our Worship Audit. There was, moreover, for many the recognition that belonging to a small group, in addition to the large congregation gathered for worship was important and contributed to their sense of belonging. It is not without significance that 70 out of the 255 who responded to our Worship Audit indicated that their sense of intimacy in the church was enhanced through belonging to a small fellowship group, in a House Group, Bible Study Group, or the Guild. These have been growth areas in our congregational life in recent years. Clearly people in the church need to feel they matter and are cared for and cared about. Personal comments revealed this:

I've never felt strange since coming to Rubislaw Church.

*I am privileged to belong to a caring Christian community.
Rubislaw Church is a very friendly church.*



Participation: The appreciation of involvement in worship and the need for participation was borne out in the following responses in our Worship Audit:

*I really enjoy worship and always feel welcome.
I feel part of a family where I am valued.
I enjoy being involved in the Creed, the Blessing at Baptisms and in the Amen after the Benediction.
I am blessed to be a member of this church with such wonderful fellowship and opportunities for service together. My faith continues to grow as a result.*



Fervour: The recognition of the place of ‘fervour’ in worship was shown in certain responses to our Worship Audit:

*I always enjoy the experience of worship and find worship uplifting.
Rubislaw must be praised for its warmth and cheerfulness in worship.
Our worship is always enjoyable and meaningful.*



Significance: Responses from our Worship Audit, Mission Statement and certain key features of our congregational life, reflect a very high level of awareness of the significance of what it means to be the ‘Church’ in Rubislaw Church. In answer to the question: *What do people become by coming to church?*

Responses were:

*To be part of the Church family throughout the world.
I come to church to share with others in worshipping God as Creator, Saviour and Friend.
I like joining in the Apostles’ Creed. My sense of belonging to something bigger than my congregation is strengthened in saying it.*

In practical terms this sense of the significance of being the church is borne out in our congregational life in our partnerships with the United Church of Jamaica and the Cayman Islands, with Peru through the medical and educational charity ADESA, with Scott Theological College in Kenya in an academic sponsorship scheme, with our immediate neighbours in Aberdeen at Queen's Cross Church, through a Joint Millennium Project with Christian Aid in Croatia, with the Convent of the Sacred Heart through times of Bible study and prayer and through a longstanding friendship with Middlefield Church in an Urban Priority Area of Aberdeen. These partnerships all bear witness to a keen sense of the 'significance' of being the Church in our congregation.



Potency: Forrester, McDonald and Tellini in their *Encounter with God* remind us that what we do when we worship has no value if the Word has no resonance in the quality of our existence.¹⁰

Once again personal responses in our Worship Audit speak of the potency of worship and the need to experience transformation through coming to church to worship:

I find worship in Rubislaw an occasion for comfort, renewal and stimulation.

Worship is important to me. It helps me face the challenges of the week.

The atmosphere creates a feeling of tranquillity and peace with God

We are comforted, challenged, empowered, strengthened, renewed and enabled to withstand better the trials and troubles of life.

From the selection of responses from our Worship Audit, we see that the features of Christian worship in the New Testament, identified by Professor Hurtado, are still recognisably present in Christian worship today in our congregation. These features still attract people to worship and cause their lives to be transformed and channelled for mission. There is, however, an essential and over-riding element in Christian worship that gives it its true significance and that essential and over-riding element is Christological. Only when Christian worship is truly focused Christologically, do the features of intimacy, participation, fervour, significance and potency have their transforming, missional

effect: everything centred on ‘seeing Jesus’. The test of Christian worship is always Christological: ‘seeing Jesus’, and my Mrs Barr knew that.



2. How does Christian worship influence Faith Formation and Evangelism through Proclamation and Celebration?

I was encouraged to explore this question by the following words in *Good News in Exile* in which the authors affirm the place of worship in Christian formation.

‘One place where one can acquire what might be called the skills of being a Christian is in worship. As we rehearse these skills weekly in worship, we prepare to practice them in our daily lives. They are a set of movements that together make up the dance of being a Christian.’¹¹



Re-visiting the Doctrine of Sanctification

Calvin defined sanctification as the process by which we are ‘more and more’ being ‘consecrated to the Lord in true purity of life’ and ‘our hearts firm to obedience to the law’ by the indwelling of Christ through the Holy Spirit.¹² In my study of the doctrine of sanctification, I was especially attracted by Daniel Migliore’s definition of sanctification and saw his ‘marks of growth’ in Christian life particularly relevant to my Doctor of Ministry project. Daniel Migliore identifies the ‘marks of growth’ in the Christian life as:

- The maturing of the believer as a hearer of the Word of God
- The maturing of the believer in prayer
- The maturing of the believer in freedom
- The maturing of the believer in solidarity
- The maturing of the believer in thankfulness and joy¹³

In answer to the first part of the question at the heart of my project: *why do people come to church?* the following answers were given by responders to our Worship Audit:

I come to church

- *to worship God as Creator, Saviour and Friend*
- *to increase my knowledge of Christianity and the Bible, through the Sermon and Scripture Readings*
- *to find peace and quiet, time apart from the hustle of life, to gather strength for life*
- *to be challenged*
- *to be comforted*
- *to find reassurance in the face of a fearful world*
- *to find answers and faith*
- *to gain hope for life after death*
- *to be part of the family of God*

In the process of coming this is how they described *what they became by coming*:

- *We grow in faith and discipleship.*
- *We deepen in the knowledge that we are forgiven and saved by God's grace.*
- *We become better people, of sound moral principles and conduct, more loving, friendly and considerate, more humble, prayerful, generous, patient and understanding, at peace with ourselves and others, able to withstand better the trials and troubles of life.*

To read of people in a worship audit speak of being 'refreshed, inspired, comforted, challenged, empowered, strengthened, renewed, their lives prepared for the week ahead, with Sunday being viewed as the start of the week', through coming to church, is to discern the process of sanctification at work in their lives. For we are 'made holy' by the grace of the one who alone is Holy.



Discerning Migliore's paradigm of sanctification in our congregational life

- Maturing as hearers of the Word

Responses from our Worship Audit showed that the most important aspect of worship for those who responded was the Preaching of the Word.

Preaching relates God's never-changing Word to our ever-changing world.

The sermon is the highlight of the service and should be easily understood and relates to everyday living, giving 'food for thought'.

The sermon is what I need to carry me through the week. It reinforces my faith.

The sermons often make me reflect on my life and decisions.

I often find God speaks to me through the sermon.

Migliore reminds us that maturing as hearers of the Word means approaching Scripture as the church's primary witness to the sovereign love of God supremely revealed in Jesus Christ. Calvin very clearly saw the importance of Scripture in faith formation.¹⁴

- Practising prayer

The Practice of Prayer in public worship also features as of great importance in the process of sanctification in the life of the Christian. Our Worship Audit showed the importance of prayer:

The language of prayer needs to be simple and direct for everyone present to be able to adopt and identify with.

Prayers for others, especially world-wide situations, are very important.

I find the responses distract me from the words of the prayer, or if I am absorbed in the prayer, I often forget to join in.

- Being set free to live and to serve

Again responses from our Worship Audit bear this out:

We become better people, of sound moral principles and conduct, more loving, friendly and considerate, more humble, prayerful, generous, patient and understanding, at peace with ourselves and others, able to withstand better the trials and troubles of life.

We leave church refreshed, inspired, comforted, challenged, empowered, strengthened, renewed, their lives prepared for the week ahead, with Sunday being viewed as the start of the week.

- Maturing in Solidarity

A major influence on my ministry and my understanding of the Ministry of Word and Sacrament is the awareness of the Communion of Saints. Professor David Fergusson writing on sanctification, reminds us what the function of a saint is:

‘The function of the saint is not to deflect attention from Christ but to bear witness to his presence through the Spirit in the church for the world. Remembering the stories of other Christian lives is part of our formation. This is also crucial to our first-hand encounter with “the ordinary saints” often hidden in every congregation.’¹⁵ I have known a host of these saints in my ministry to date. The stars shine brightly!

The congregation is crucial in Christian growth or sanctification. Again this was borne out in comments made in our Worship Audit:

I am privileged to belong to a caring Christian community.

I feel part of a family where I am valued.

I am blessed to be a member of this church with such wonderful fellowship and opportunities for service together. My faith continues to grow as a result.

In discerning the doctrine of sanctification or the maturing of the Christian life, Migliore sounds a timely warning to many congregations, by saying that the Christian life can be stifled by the fact that membership is all too homogenous. Here our congregation’s friendship with another very different congregation in the Presbytery of Aberdeen is vitally important. Middlefield Parish Church in Aberdeen is a congregation struggling to survive and witness in an area of multiple deprivation. The

sharing of friendship in our church life has for many broken down our respective homogeneity. At the heart of our friendship is a deep love for each other, expressed practically in mutual interest, encouragement and support. Our friendship, however, is kept alive by worship, shared jointly in one another's church buildings twice a year.

- Called to be thankful

The final mark of sanctification in Christian life for Migliore is maturing in thankfulness and joy. The true motivation of the Christian life is gratitude and a sense of responsibility. Calvin said that 'cross-bearing is a signature of growth in grace'.¹⁶ Yet in the midst of struggle and cross-bearing, Christians grow as they continue to give thanks. I was moved to receive a letter from a member of the congregation expressing her appreciation of the sermon the previous Sunday. The letter had clearly been written on her return home from church. The sermon had been on how we can deal with fear and cope with our times of despair and was grounded in Psalm 27. The member wrote:

'As one who is a born worrier (with lots of practice unfortunately) I found it very reassuring to hear once again the words of Psalm 27 and your thoughts on fear. Inwardly, I have always found the words to be of enormous strength, but it was wonderful to hear your reminders of God's ongoing support.'

The life of holiness is a costly demanding life, but one always lived out of thanksgiving for the grace that first sought us and saved us.

- Called to be faithful

There is however a further feature of sanctification that should be added to Daniel Migliore's 'marks of growth' in the Christian life: 'constancy'.¹⁷ Constancy has played a strong part in the church life of Scotland and there have been many funerals I have conducted where I have been able to declare without contradiction that the person in life had manifested great 'loyalty' and 'faithfulness to the Kirk'. In a ruthlessly consumerist culture where there is much more competition for time, the options available for filling that time are endless and constancy to the worship of God and the nourishing of the 'inner life'

can so easily be chipped away. Taking part in worship does not of course guarantee a life of sanctification, but the life of sanctification is impossible without it.

Again, comments from those who responded to our Worship Audit confirm how true this is.

We come to church to be refreshed, inspired, comforted, challenged, empowered, strengthened, renewed, our lives prepared for the week ahead, with Sunday being viewed as the start of the week. Each time I leave church, I feel stronger.

Michael Marshall in *Free to Worship*, draws attention to Acts 3:8–10, where St. Luke shows that healing and release expressed in worship had a spin-off of witness and evangelism to others:

‘Authentic worship is not an alternative to evangelism; on the contrary, it is a necessary and prior ingredient in the total process, laying the foundations for persuasive evangelism. Men and women released through authentic worship will be vehicles of God’s love and their lives will speak of the power and the presence of the God they have come to know and love in worship’.¹⁸

All of this I have seen in the life of Rubislaw Church and was able to evaluate through our Worship Audit, recognising that faith formation and evangelism come through proclamation and celebration, as experienced in Christian worship.

EVALUATION



A personal evaluation of how the project affected me

The confidence of many in the Ministry of the Church of Scotland today is being undermined by the decline in church membership, the closure of churches and the shortage of ministers to share the work. Added to that is the cultural environment in which the church is set. I believe I have been strengthened, challenged, encouraged, and enlarged by carrying out my project on worship and have had my perceptions

and experience confirmed that faith formation and evangelism come through proclamation and celebration, expressed in the worship of the church where I am presently a minister.

When I look at the faces of the congregation gathered for worship in Rubislaw Church, I am deeply conscious of the marks of life that are upon them. An example could be the parents whose 18 year old daughter died of meningitis. That tragedy brought them back to church and its worship. Another example could be the elderly parent with her Downs Syndrome daughter, coping as she has coped so well for the past 40 years. They come to church every Sunday, and I *see* what they become by coming. There are the faces of highly pressurised people, with huge responsibilities in their work, concerns for their children, and the constant battle for time to be husbands, wives, parents, caring children, good church workers and themselves. They come to church, and I see what they become by coming. Faith is formed, challenged and deepened and lives are resourced to bear authentic witness to Christ in the world – *Faith formation and Evangelism through Proclamation and Celebration*.



Evaluation of the impact of the project on the Kirk Session

The seriousness with which the Kirk Session Review Committee, the Kirk Session generally and the congregation of Rubislaw Church engaged in the Worship Audit was obvious and impressive. For a Kirk Session to have on every agenda at each of its meetings for more than a year – eight in all, the worship of the church, was not only exceptional but truly commendable.



Evaluation of the impact of the project on the congregation

It has to be said that no really radical changes have been made as a result of the Worship Audit, which indicated no great clamour for change. That does not mean everything was seen to be perfect in the worship

of Rubislaw Church, neither does it mean there was a preference for maintaining the ‘safe and known’ status quo. The areas of concern and comment that were indicated have been given quick attention. I believe we saw, through the Worship Audit, and the Kirk Session’s response to it, that we are in Rubislaw Church seeking to engage in worship that is true to the God we worship, recognisable within the Reformed tradition of the Church of Scotland, while being in tune with the worship of the whole Church in the world, throughout all ages and relevant to the times in which we are living.

Jackson Carroll in his book *Mainline to the Future*¹⁹ uses a most helpful phrase about how the church should meet the needs of people in worship today and in the future: ‘*We go forward remembering*’ In Rubislaw Church, we have not abandoned old practices, but neither do we hold on to them for tradition’s sake; we work hard to renew and make our practice vital; and we are willing to innovate.

Karl Barth wrote: ‘It is not only in worship that the community is edified and edifies itself. But it is here first that this continuously takes place, and if it does not take place here, it does not take place anywhere.’²⁰ If the project achieved anything, our special focus on the importance of worship in the life of the church, over a twelve month period, heightened the confidence of the worshipping congregation in worship for worship’s sake. That in itself was well worth the considerable work of the Worship Audit and the Adult Education Series – *Worship Matters*.



CONCLUSION

At the time of my project, and with a particular interest in Pittsburgh, through the link brought about by my engagement in the Doctor of Ministry Programme, I came upon Robert Chestnut’s story of East Liberty Church, Pittsburgh. His book, ‘*Transforming the Mainline Church – Lessons in Change from Pittsburgh’s Cathedral of Hope*’, is racy reading. In 1992 Robert Chestnut found himself in the Cathedral of Hope in Pittsburgh, a downtown city centre church, seeking to find a new identity for new times.²¹ I believe that a church like Rubislaw, in the city of Aberdeen, also has to seek its identity in new

times, recognising that it draws its membership from all over the city from different neighbourhoods, many in responsible work situations throughout the week. We also need to meet the people of our own area, an affluent West End section of the city, at their own level, with the gifts for evangelism and service God has given us. This we strive to do in our daily lives and by providing a seven-day-a-week programme in our Church Centre that is secular as well as religious, educational for all ages and genders, giving an attractive home to facilities for children and a host of community groups. At the heart of this mission, however, is worship.

In partnership with my Kirk Session and congregation my project helped us to see that where the Church is open to all people, its worship real, its message clear, that those who come experience in their busyness and with their burden of stress, the touch and transformation of God. Together we have seen with fresh eyes that worship clearly helps in *faith formation* and enables and inspires *evangelism*, through *proclamation and celebration*.

- ¹ Membership of the Church of Scotland 1971 – 1,135,515: 1991 – 770,217: 2001 – 590,824.
- ² Marva J. Dawn, *Reaching out without Dumbing Down*. A Theology of Worship for the Turn-of-the-Century Culture (Grand Rapids, Michigan: William B. Eerdmans Publishing Co., 1995), 51–52.
- ³ The Scottish Election Survey 1997.
- ⁴ *A Church Without Walls*, Report of the Special Commission anent Review and Reform, The General Assembly of the Church of Scotland, 2001.
- ⁵ Children born in Scotland 1971 – 86,738: 1991 – 66,018: 2000 – 54,028 .
- ⁶ *At Your service, Challenging and Equipping you to re-think your Worship Strategy* (Warwick: Church Pastoral Aid Society, 1997) especially 23–25.

- ⁷ Darrell L Guder, *The Continuing Conversion of the Church*, (Grand Rapids, Michigan: William B Eerdmans Publishing Co. 2000), 154.
- ⁸ Donald E Miller, *Reinventing American Protestantism, Christianity in the New Millennium* (London: University of California Press, 1997).
- ⁹ Larry W Hurtado, *At the Origins of Christian Worship* (Carlisle: Paternoster Press, 1999).
- ¹⁰ Forrester, Duncan, McDonald, James I. H., Tellini, Gian, *Encounter with God*, (Edinburgh: T & T Clark, 1988), 32.
- ¹¹ Martin B. Copenhaver, Anthony B. Robinson, William H. Willimon, *Good News in Exile*. (Grand Rapids, Michigan: William B. Eerdmans Publishing Co., 1999), 86.
- ¹² John Calvin, *Institutes of the Christian Religion*. Two volumes, editor John T. McNeil, (Philadelphia: The Westminster Press) Book III Ch 3 par 14; III Ch 14. par 9.
- ¹³ Daniel L. Migliore, *Faith Seeking Understanding*. An Introduction to Christian Theology (William B. Eerdmans Publishing Company, Grand Rapids, Michigan, USA 1998), 178.
- ¹⁴ John Calvin, *Institutes*, Book III. Ch 2, pars. 6,29; Book IV. Ch 1. par 10.
- ¹⁵ David Fergusson, “Reclaiming the Doctrine of Sanctification”, in *Interpretation. A Journal of Bible and Theology*. October 1999. Vol. 53.No.4, 388.
- ¹⁶ John Calvin, *Institutes*, Book III. Ch 8.
- ¹⁷ David Fergusson, op.cit., 387.
- ¹⁸ Marshall, Michael, *Free to Worship*. (London: Harper Collins, 1996), 199
- ¹⁹ Jackson W. Carroll, *Mainline to the Future: Congregations for the 21st Century*, (Louisville, Kentucky: Westminster John Knox Press 2000).
- ²⁰ Karl Barth, *Church Dogmatics*. IV/2, 638.
- ²¹ Robert A. Chestnut, *Transforming the Mainline Church – Lesson in Change from Pittsburgh’s Cathedral of Hope* (Louisville, Kentucky: Geneva Press, 2000).



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