

for worship—that is to get a “feel good experience”. When the emotions are appeased, and the intellect is not challenged, we may not be encouraged how it is that we can address the issues with which we are faced in life. As a result, if we come to church burdened with our problems, and the worship experience stimulates only our emotions, then when we leave, we are the same as we were before. However, when the intellect is challenged, we are able to discern God speaking to us, and as a result we may be convinced how God is acting in our lives and what actions we need to carry out, in order to bring about a change in the situation with which we are faced.

This is not to say that we should divorce/rid our worship of emotions, but what we must strive to do, is to create a balance between the two, because for some people, the emotions (excitement) in worship, helps to keep interest. Bear in mind, however, that an interesting way to look at this, is that a stimulation of the intellect of individuals during worship, can also result in the emotions of an individual being stimulated, because when they reflect on what God is saying to them through the hymns, lessons, sermon, prayers, veneration of the cross and in receiving the Holy Eucharist, they may end up crying, feeling sorry/guilty for something they said/done that was wrong, or they may even feel excited, happy, or encouraged to go on.

Passion and Zest in the Anglican Church

The need for having more lively services, did not begin with the Pentecostal Church. In fact, from as early as the 18th century, John Wesley identified the need for a spiritual revival in the Anglican Church, and it was out of this movement that Methodism came, and even the Holiness Movement and Pentecostalism are believed to have some foundation from him. His focus though was not necessarily in the liveliness of the service, but the need to become doers of the Word, instead of mere ‘speakers’ or ‘listeners’. Consequently, his outlook was more a missionary approach to ministry, and this he believed was in keeping with worshipping God.

As Anglicans, we need to remember that worship is a way of life, and so our response to worship of God resides not only in what we do on a Sunday when we go to church, but also what we say and do to others during the week. As it relates to our worship of God during the church service, we need to pray the prayers, instead of reading them; pay attention to the words of the hymns that we sing, and be active listeners of the Word during the sermon and even during the Bible readings. We also need to contextualize our prayers, sermons, and hymns, so that they truly speak to us as a people, because we can identify with them all. If we do these things, then our minds will be stimulated (intellect), so that we can discern the Word that God has placed in our hearts, and following this, we may get a sense of discomfort or happiness within us (emotions), having been challenged or encouraged by God to now go out into the world as empowered individuals, to make a difference in the world. Therefore, true zest and passion in worship, as we go out to serve God through others.



Passion and Zest in Worship

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*Prepared by Rev. Orlando Gayle for
The Diocese of Jamaica & the Cayman Islands*

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As a 21st century church, are we moving with the context of our people re: zest, zeal and passion in our worship? How are zest and passion shown? Are they only demonstrated through singing and shouting? These are important questions to reflect on, based on what we see Christian worship being portrayed as, in most of our churches in Jamaica. Sometimes worship is so excited in such churches, that some persons may question, why is it that Anglicans have not gotten rid of the prayer book, put more excitement in their worship and follow the others who pray without using structured prayers, have altar calls, shout and scream to God during worship on a Sunday, and have a great time praising God. This seems like an excited form of worship, which many persons may want to see in the church today. To do this however, would be a firm indication that as Anglicans, we do not fully understand what worship is all about, because worship is not only what is done on Sunday, but it is also a way of life, and it should be a means through which the spirituality of its members are deepened, so that they can truly feel a sense of connection with God. This is grounded in the fact that a definition of worship is that it is an expression of deep, excessive and unquestionable love that we have for someone or something (*Encarta*, 2005), which in this case is God. So, what we do on a Sunday Morning is worship; how we treat our neighbours is worship, and what we do for the less fortunate is also worship. These are various examples of worship, because by doing them, we are expressing that deep love that we have for Christ Jesus.

Passion, Zest and Pentecostalism

The passion and zest associated with some of our churches today, was not understood in such context in the early church. In fact, this 'excitement' which we now associate with worship occurred in January 1901 via a holiness teacher and former Methodist pastor by the name of Charles Fox Parham, who asked his student to examine the Bible to find the scriptural evidence for receiving the baptism of the Holy Spirit. By using the Acts two account, it was concluded that "speaking in tongues was the confirmation of receiving the Holy Spirit" (*History of the Pentecostal Movement*, n.d.). However, Pentecostalism did not achieve worldwide attention until 1906, through the Azusa Street revival which was held in Azusa Street, Los Angeles. It was led by the African-American preacher William Joseph Seymour, who was one of Parham's students.

For most early Pentecostals, speaking in tongues was associated with spiritual power (such as healing and exorcism). There was a spiritual anointing to serve rather than spiritual perfection. Although diversity characterized their beliefs and theology, Pentecostals were centred on soul-winning and they perceived politics and national events to be dangerous diversions/distractions.

Early Pentecostals were also both prohibitionists and pacifists and they often times oppose the prevailing contemporary attitudes towards wealth, recreation, and mode of dress. Let us not forget though that different Pentecostal groups have different views associated with these issues. When this "spirit-filled" movement just started, the people who attended this type of service were still members of their own churches. Such a service therefore provided a new means of excitement and enjoyment in worship, and with it came certain doctrines that were not in keeping with certain protestant and reformed churches. This movement led to the expulsion of some persons from their own church, because of their new wor-

ship style and belief, as well as the establishment of their own buildings for worship because of the rapid growth of the denomination in preparation for the second coming of Christ. Their music was rich, **all persons felt welcome (as racism was not encouraged)**; they had an oral liturgy (so even the uneducated could participate in this form of worship); they freely expressed their worship to God in their own words, by shouting, screaming, singing, praying and speaking in tongues. The worship generated a kind of excitement - a high - so that even on their way home from church, the euphoria would persist. In essence, therefore, what this group did was to put a new spin on how worship was viewed and conducted in the early church, where passion and zest became recognized more with excitement/enjoyment in worship, as opposed to a solemn and prayerful atmosphere for worship.

Passion and Zest in the Early Church

Worship in the early church was not filled with a lot of excitement, clapping, singing and shouting, as some persons make it out to be. In fact, it was more associated with quietness, a sense of solemnity, with great focus on prayer. This is because the early church was born out of Judaism, and so a vast amount of their worship styles actually came out of the synagogues (*Miller*, 1991).

The quietness of the worship is actually noticed in 1 Corinthians 14:26-40, in which Paul addresses the need for order in worship. Consequently, one can therefore appreciate the fact that worship then was of a quiet form. The focus was obviously more appealing to the intellect than it was to the emotions. It was not about excitement, but was rather heavily steeped in order and structure. So when the people were speaking in tongues in a disorderly fashion, they were quieted. The same is seen in this passage, in which women were advised to sit down and keep silent in the church, because they were disrupting the quietness and solemnity of the worship.

In the early church, worship was not only a focus of what happened within the church, but was rather encouraged as a way of life. Consequently, when the attitudes of Paul and Peter are examined, one can see that it was a great pleasure for them to carry out the ministries of the church, and this they did with great zest, zeal and passion.

People worshipped the way they did after the birth of the church at Pentecost, because Synagogue worship was what they were accustomed to, and as a result, this was how they understood worship being conducted, and hence how it must be done. The routine is fixed (or formal), in which there are introductory prayers, prayers associated with their creed (Shema), prayers relating to the reading of the Torah (law), and so on. Additionally, there were other elements of worship, such as the reading of the Psalms, preaching and the singing of hymns. So, when Christian worship began in the early church, these were still being used, but they also "...added the offering, preaching and praise of Christ by name, the Lord's Supper, and readings from the gospels and the Epistles" (*Miller*, 1991).

Understanding the Roles of Emotion and Intellect in Worship

The Anglican Church in following this catholic church tradition, has maintained a formal style of worship, with inclusion of the above elements to aid our worship of God, with the goal being to appease the intellect, and not solely the emotion. The emotion is important in worship, but it should not be the sole reason