

Observation of a Non-Home Church Worship Service

Worship services observed at a Baptist Church this week involved a celebration of their “Pastor’s 48th Anniversary.” The order of service began in the fellowship hall among church members and worshipping visitors. During this time, fellowship included sharing food and communicating with one another. Further worship continued with the mistress of ceremony directing the program. The outline began with deacon’s devotional prayers and singing. Next, the processional consisted of escorting Pastor and First Lady, followed by the Pastor Aide members.

Afterwards, the service proceeded with a choir selection, scripture, prayer, and another choir selection. Order continued with a welcome, and song by the congregation “Keep Me Every day.” Further worship continued with a call for public offering, presentations, remarks, solo, introduction of speaker, choir selection, sermon, invitation to discipleship, and benediction. This type of event is their typical lineup of public worship.

In view of liturgies, as a light of analysis of rituals, actions, and practices; the form of “public worship happens on Sunday mornings, afternoons, and /or evenings.” Believers of Jesus are the worshippers viewed as the “called out” ones. Nevertheless, when Christian’s gather together the purpose is for true worship of God in spirit and in truth.

According to Smith, “all Christian worship, whether Anglican or Anabaptist, Pentecostal or Presbyterian is liturgical in the sense that it is governed by norms, draws on a tradition,

includes bodily rituals or routine, and involve formative practices.”¹ When the body of Christ engage in formative practices they will experience worship that has an important, lasting influence on a person’s character and their attitudes. All aspects of worship are opportunities to invite the Holy Spirit in the service. This action is more clearly seen when all elements are used during every service.

¹ Smith, James K.A. *Desiring the Kingdom: Worship, Worldview, And Cultural Formation*. Grand Rapids: Baker Academic, 2009, 152.