

**THE BOOK  
OF DISCIPLINE  
OF  
THE SNOWMASS CHAPEL**

**The Theological and Ecclesiastical Statements  
for the Organization and Operation  
of the Protestant Group  
of the Snowmass Chapel**

**AND  
A DIRECTORY FOR THE WORK AND WORSHIP  
OF THE  
PROTESTANT CONGREGATION  
OF THE  
SNOWMASS CHAPEL**

**Approved by the Board of Trustees  
of Snowmass Chapel and Community Center, Inc.  
on  
March 15, 2000**

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## STATEMENTS

*These Statements are the Theological and Ecclesiastical foundational understandings for the organization and operation of the Protestant Group, its Trustees, congregation, and pastoral officers, within the Snowmass Chapel and Community Center. These Statements are Biblical in content and reflect an understanding of the history and reformation of the Christian Church. They are to inform and guide the Christian Ministry of the Protestant Group and are not binding upon any other Group within the Snowmass Chapel and Community Center.*

*Christ alone has called the Protestant Group of the Snowmass Chapel and Community Center into existence. The Snowmass Chapel and Community Center is the larger community of worshipping and witnessing Christians, along with others in the community committed to the goodwill and well-being of Snowmass Village and the Roaring Fork Valley. The Snowmass Chapel consists of worshipping and witnessing Christians. The Protestant Group of the Snowmass Chapel is the worshipping and witnessing community of Protestant Christians, from different historical denominational backgrounds. The Protestant Group Trustees shall represent the Protestant Group congregation on the Board of Trustees. The Protestant Group Trustees and the elected pastoral officers are responsible for the organization and operation of the Christian ministry of the Protestant Group of the Snowmass Chapel.*

*In these Statements, **Church** shall refer to the church universal; **Chapel** shall refer to the Christian community of Snowmass Chapel; **Protestant Group** shall refer to the Protestant community and congregation of believers who subscribe to this Book of Discipline; **Board of Trustees** shall refer to the Board of Trustees of the Snowmass Chapel and Community Center, Inc; and **Protestant Group Trustees** shall refer to those members of the Board of Trustees who are part of, and represent, the Protestant Group.*

## **G-1.0000      CHAPTER I. STATEMENTS OF THE PROTESTANT GROUP**

### **G-1.0100      1. The Head of the Church**

#### *Christ is Head of the Church*

**G-1.0100a.** All power in heaven and earth is given to Jesus Christ by Almighty God, who raised Christ from the dead and set Him above all rule and authority, all power and dominion, and every name that is named, not only in this age but also in that which is to come. God has put all things under the Lordship of Jesus Christ and has made Christ Head of the Church, which is His body. Jesus Christ is alone the Head of the Church and the Snowmass Chapel.

#### *Christ Calls the Church into Being*

**G-1.0100b.** Christ calls the Church into being, giving it all that is necessary for its mission to the world, for its building up, and for its service to God. Christ is present with the Church in both Spirit and Word. It belongs to Christ alone to rule, to teach, to call, and to use the Church as He wills, exercising His authority by the ministry of women and men for the establishment and extension of His Kingdom.

#### *Christ Gives the Church Its Faith and Life*

**G-1.0100c.** Christ gives to His Church its faith and life, its unity and mission, its officers and ordinances. Insofar as Christ's will for the Church is set forth in Scripture, it is to be obeyed. In the worship and service of God and the government of the Church, matters are to be ordered according to the Word by reason and sound judgment, under the guidance of the Holy Spirit.

#### *Christ is the Church's Authority*

**G-1.0100d.** In affirming with the earliest Christians that Jesus is Lord, the Church confesses that Jesus is its hope and that the Church, as Christ's body, is bound to His authority and thus free to live in the lively, joyous reality of the grace of God.

### **G-1.0200      2. The Great Ends of the Church**

#### *The Great Ends of the Church*

The great ends of the Church are the proclamation of the gospel for the salvation of humankind; the shelter, nurture, and spiritual fellowship of the children of God; the maintenance of divine worship; the preservation of the truth; the promotion of social righteousness; and the exhibition of the Kingdom of Heaven to the world.

### **G-1.0300      3. The Historic Principles of Church Order**

#### *Historic Principles of Church Order*

In setting forth the following form of government, worship, and discipline, the Protestant Group reaffirms the historic principles of the Christian Church order which have been a part of our common heritage in this nation and which are basic to the reform system of Church government, namely:

#### **G-1.0301      Right of Judgment**

**G-1.0301a.** That God alone is Lord of the conscience, and has left it free from the doctrines and commandments of men and women which are in anything contrary to His Word, or beside it, in matters of faith or worship.

**G-1.0301b.** Therefore, we consider the rights of private judgment, in all matters that respect religion, as universal and unalienable: We do not even wish to see any religious constitution aided by the civil power, further than may be necessary for protection and security, and at the same time, be equal and common to all others.

### **G-1.0302 Corporate Judgment**

In perfect consistency with the above principles and common rights, the Protestant Group is entitled to declare the terms of admission into its communion, and the qualifications of its officers, ministers, and Associate Members as well as the whole system of its internal government. However, they shall not infringe upon the liberty or the rights of others who worship or meet in or upon the Chapel grounds.

### **G-1.0303 Officers**

That our blessed Savior, for the edification of the visible Church, which is His body, has appointed officers, not only to preach the gospel and administer the Sacraments, but also to organize and operate the Christian ministry of the Chapel, and to exercise compassion, order, and discipline for the preservation of the Church and Chapel. It is incumbent upon these officers to censure or cast out the erroneous and scandalous, observing, in all cases, the rules contained in the Word of God.

### **G-1.0304 Truth and Goodness**

That truth is in order to goodness; and the great touchstone of truth, its tendency to promote holiness, is according to our Savior's rule, "By their fruits ye shall know them." And that no opinion can be either more pernicious or more absurd than that which brings truth and falsehood upon a level, and represents it as of no consequence what a man's or woman's opinions are. On the contrary, we are persuaded that there is an inseparable connection between faith and practice, truth, and duty. Otherwise, it would be of no consequence either to discover truth or to embrace it.

### **G-1.0305 Differences of Views**

That, while under the conviction of the above principle we think it necessary to make effectual provision that all who are admitted as leaders, counselors, teachers, and ministers be sound in the faith, we also believe that there are truths and forms with respect to which men and women of good character and principles may differ. And in all these we think it the duty both of private Christians and societies to exercise mutual forbearance toward each other.

### **G-1.0306 Election by the People**

That though the character, qualifications, and authority of Church officers are laid down in the Holy Scriptures, as well as the proper method of their investiture and institution, yet the election of the persons to the exercise of this authority, in any particular congregation, is the responsibility of that local group.

### **G-1.0307 Church Power**

That all Church power, whether exercised by the body in general or in the way of representation by delegated authority, is only ministerial and declarative; that is to say, that the Holy Scriptures are the only rule of faith and manners; that no Church or Chapel governing body ought to pretend to make laws to bind the conscience in virtue of their own authority; and that all their decisions should be founded upon the revealed will of God. Now though it will easily be admitted that all councils and committees may err through the frailty inseparable from humanity, yet there is much greater danger from the usurped claim of making laws than from the right of judging upon laws already made and common to all who profess the gospel, although this right, as necessity requires in the present state, be lodged with fallible men and women.

### **G-1.0308 Church Discipline**

If the preceding scriptural and rational principles are steadfastly followed, the vigor and strictness of this discipline will contribute to the glory and happiness of the Chapel. Thus, ecclesiastical discipline must be purely moral or spiritual in its object, and not attended with any civil effects.

## **G-2.0000 CHAPTER II. THE PROTESTANT GROUP AND ITS CONFESSIONS**

### **G-2.0100 1. Purpose of Confessional Statements**

#### *Declaration to the Community and the World*

**G-2.0100a.** The Protestant Group of the Snowmass Chapel states its faith and bears witness to God's grace in Jesus Christ in the creeds and confessions of The Nicene Creed and The Apostles' Creed. In these confessional statements we declare to the community and to the world

**G-2.0100a.(1)** WHO WE ARE,

**G-2.0100a.(2)** WHAT WE BELIEVE,

**G-2.0100a.(3)** WHAT WE RESOLVE TO DO.

**G-2.0100a.(4)** THE NICENE CREED (Traditional)

**We believe in one God, the father Almighty, Maker of heaven and earth, and of all things visible and invisible;**

**And in one Lord Jesus Christ, the only begotten Son of God, begotten of the Father before all worlds, God of God, Light of Light, Very God of Very God, begotten, not made, being of one substance with the Father by whom all things were made; who for us men, and for our salvation, came down from heaven, and was incarnate by the Holy Spirit of the**

Virgin Mary and was made man, and was crucified also for us under Pontius Pilate. He suffered and was buried, and the third day he rose again according to the Scriptures, and ascended into heaven, and sitteth on the right hand of the Father. And he shall come again with glory to judge both the quick and the dead, whose kingdom shall have no end.

And we believe in the Holy Spirit, the Lord and Giver of Life, who proceedeth from the Father and the Son, who with the Father and the Son together is worshipped and glorified, who spoke by the prophets. And we believe in one holy catholic and apostolic Church. We acknowledge one baptism for the remission of sins. And we look for the resurrection of the dead, and the life of the world to come. Amen.

**G-2.0100a.(5) THE APOSTLES' CREED (Ecumenical)**

**I believe in God the Father Almighty, Creator of heaven and earth.**

**I believe in Jesus Christ, God's only Son, our Lord; who was conceived by the Holy Spirit, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, died, and was buried; he descended to the dead; on the third day he rose again; he ascended into heaven; he is seated on the right hand of the Father, and he will come again to judge the living and the dead.**

**I believe in the Holy Spirit; the holy catholic Church; the communion of saints; the forgiveness of sins; the resurrection of the body; and the life everlasting. Amen.**

**G-2.0100a.(6)** The basic Christian Affirmations of the Protestant Group are that with Christians of other communions; we confess belief in the triune God—Father, Son, and Holy Spirit. These confessions embrace the biblical witness to God's activity in creation, encompass God's gracious self-involvement in the dramas of history, and anticipate the consummation of God's reign. The created order is designed for the well being of all creatures and as the place of human dwelling in covenant with God.

**G-2.0100a.(7)** We hold in common with all Christians a faith in the mystery of salvation in and through Jesus Christ.

**G-2.0100a.(8)** We share the Christian belief that God's redemptive love is realized in human life by the activity of the Holy Spirit, both in personal experience and in the community of believers.

**G-2.0100a.(9)** We understand ourselves to be part of Christ's universal Church when, by adoration, proclamation, and service, we become conformed to Christ.

**G-2.0100a.(10)** We recognize, with other Christians, that the reign of God is both a present and future reality.

**G-2.0100a.(11)** We declare, with other Christians, the essential oneness of the Church in Christ Jesus, and that this Chapel exists in oneness with the Church universal.

***Protestant Group as a Community of Believers***

**G-2.0100b.** These statements identify the Protestant Group as a community of people known

by its convictions as well as by its actions. They guide the Protestant Group in its study and interpretation of the Scriptures; they summarize the essence of Christian tradition; they direct the Protestant Group in maintaining sound doctrines; and they equip the Protestant Group for its work of proclamation and mission.

#### **G-2.0200 2. Confessional Statements as Subordinate Standards**

These confessional statements are subordinate standards in the Church, subject to the authority of Jesus Christ, the Word of God, as the Scriptures bear witness to Him. While confessional standards are subordinate to the Scriptures, they are, nonetheless, standards. They are not lightly drawn up or subscribed to, nor may they be ignored or dismissed. The Protestant Group Trustees are prepared to counsel with, or even to discipline, a Chaplain (one who is ordained in a historical denominational church) who seriously rejects the faith expressed in the confessions. Yet the Protestant Group Trustees, in obedience to Jesus Christ, is open to the reform of its standards of doctrine as well as of governance. The Protestant Group Trustees affirm *Ecclesia reformata, semper reformanda*, that is, “The Church reformed, always reforming,” according to the Word of God and the call of the Spirit.

#### **G-2.0300 3. Faith of the Church Universal**

In its confessions, the Protestant Group gives witness to the faith of the Church universal. The confessions express the faith of the one holy catholic and apostolic Church in the recognition of canonical Scriptures and the formulation and adoption of the ecumenical creeds, notably the Nicene and Apostles’ Creeds with their definitions of the mystery of the triune God and of the incarnation of the eternal Word of God in Jesus Christ.

#### **G-2.0400 4. Faith of the Protestant Reformation**

In its confessions, the Protestant Group identifies with the affirmations of the Protestant Reformation. The focus of these affirmations is the rediscovery of God’s grace in Jesus Christ as revealed in the Scriptures. The Protestant watchwords—grace alone, faith alone, Scripture alone—embody principles of understanding which continue to guide and motivate the people of God in the life of faith.

#### **G-2.0500 5. Faith of the Reformed Tradition**

##### ***Central Affirmation***

**G-2.0500a.** In its confessions, the Protestant Group expresses the faith of the Reformed tradition. Central to this tradition is the affirmation of the majesty, holiness, and providence of God who creates, sustains, rules, and redeems the world in the freedom of sovereign righteousness and love. Related to this central affirmation of God’s sovereignty are other great themes of the Reformed tradition:

**G-2.0500a.(1)** The election of the people of God for service as well as for salvation;

**G-2.0500a.(2)** A covenant life marked by a disciplined concern for order in the Church according to the Word of God;

**G-2.0500a.(3)** A faithful stewardship that shuns ostentation and seeks proper use of the

gifts of God's creation;

**G-2.0500a.(4)** The recognition of the human tendency to idolatry and tyranny, which calls the people of God to work for the transformation of society by seeking justice and living in obedience to the Word of God.

*Reflect a Particular Stance*

**G-2.0500b.** Thus, the creeds and confessions of the Protestant Group reflect a particular stance within the history of God's people. They are the result of prayer, thought, and experience within a living tradition. They serve to strengthen personal commitment and the life and witness of the community of believers in Snowmass Village and the Roaring Fork Valley.

## **G-3.0000**      **CHAPTER III. THE CHAPEL AND ITS MISSION**

### **G-3.0100**      **1. Form**

The mission of the Church is given form by God's activity in the world as told in the Bible and understood by faith. In its acts of mission, the Protestant Group of the Snowmass Chapel identifies with the Church universal.

#### **G-3.0101**      **God's Activity**

##### *God's Creation and Community*

**G-3.0101a.**      God created the heavens and the earth and made human beings in God's image, charging them to care for all that lives; God made men and women to live in community, responding to their Creator with grateful obedience. Even when the human race broke community with its Maker and with one another, God did not forsake it, but out of grace chose one family, for the sake of all, to be pilgrims of promise, God's own Israel.

##### *God's Covenant*

**G-3.0101b.**      God liberated the people of Israel from oppression; God covenanted with Israel to be their God and they to be God's people, that they might do justice, love mercy, and walk humbly with the Lord; God confronted Israel with the responsibilities of this covenant, judging the people for their unfaithfulness while sustaining them by divine grace.

#### **G-3.0102**      **God in Christ**

God is incarnate in Jesus Christ, who announced good news to the poor, proclaimed release for prisoners and recovery of sight for the blind, let the broken victims go free, and proclaimed the year of the Lord's favor. Jesus came to seek and to save the lost; in His life and death for others God's redeeming love for all people was made visible; and in the resurrection of Jesus Christ there is the assurance of God's victory over sin and death and the promise of God's continuing presence in the world.

#### **G-3.0103**      **The Holy Spirit**

God's redeeming and reconciling activity in the world continues through the presence and power of the Holy Spirit, who confronts individuals and societies with Christ's Lordship of life and calls them to repentance and to obedience to the will of God.

### **G-3.0200**      **2. The Church as the Body of Christ**

The Church of Jesus Christ is the provisional demonstration of what God intends for all of humanity and this Chapel participates in this Body of the Church.

**G-3.0200a.**      The Church is called to be a sign, in and for the world, of the new reality which God has made available to people in Jesus Christ.

**G-3.0200b.**      The new reality revealed in Jesus Christ is the new humanity, a new creation, a new beginning for human life in the world:

**G-3.0200b.(1)**      Sin is forgiven.

**G-3.0200b.(2)** Reconciliation is accomplished.

**G-3.0200b.(3)** The dividing walls of hostility are torn down.

**G-3.0200c.** The Church is the body of Christ, both in its corporate life and in the lives of its individual members, and is called to give shape and substance to this truth.

### **G-3.0300 3. The Church's Calling**

**G-3.0300a.** The Church is called to tell the good news of salvation by the grace of God through faith in Jesus Christ as the only Savior and Lord, proclaiming in Word and Sacrament that

**G-3.0300a.(1)** the new age has dawned.

**G-3.0300a.(2)** God who creates life, frees those in bondage, forgives sin, reconciles brokenness, makes all things new, is still at work in the world.

#### *Present the Claims of Christ*

**G-3.0300b.** The Church is called to present the claims of Jesus Christ, leading persons to repentance, acceptance of him as Savior and Lord, and new life as his disciples.

#### *Christ's Faithful Evangelist*

**G-3.0300c.** The Church is called to be Christ's faithful evangelist

**G-3.0300c.(1)** going into the world, making disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all he has commanded;

**G-3.0300c.(2)** demonstrating by the love of its members for one another and by the quality of its common life the new reality in Christ; sharing in worship, fellowship, and nurture; practicing a deepened life of prayer and service under the guidance of the Holy Spirit;

**G-3.0300c.(3)** participating in God's activity in the world through its life for others by

**G-3.0300c.(3)(a)** healing and reconciling and binding up wounds,

**G-3.0300c.(3)(b)** ministering to the needs of the poor, the sick, the lonely, and the powerless,

**G-3.0300c.(3)(c)** engaging in the struggle to free people from sin, fear, oppression, hunger, and injustice,

**G-3.0300c.(3)(d)** giving itself and its substance to the service of those who suffer,

**G-3.0300c.(3)(e)** sharing with Christ in the establishing of his just, peaceable, and loving rule in the world.

### **G-3.0400 4. Called to Risk and Trust**

The Church is called to undertake this mission even at the risk of losing its life, trusting in God alone as the author and giver of life, sharing the gospel, and doing those deeds in the

world that point beyond themselves to the new reality in Christ.

**G-3.0500 5. Called to Openness**

The Church is called

**G-3.0500a.** to a new openness to the presence of God in the Church and in the world, to more fundamental obedience, and to a more joyous celebration in worship and work;

**G-3.0500b.** to a new openness to its own community, by affirming itself as a community of diversity, becoming in fact, as well as in faith, a community of women and men of all ages, races, and conditions, and by providing for inclusiveness as a visible sign of the new humanity;

**G-3.0500c.** to a new openness to the possibilities and perils of its institutional forms in order to ensure the faithfulness and usefulness of these forms to God's activity in the world;

**G-3.0500d.** to a new openness to God's continuing reformation of the Church ecumenical, that it might be a more effective instrument of mission in the world.

**G-4.0000      CHAPTER IV. THE CHAPEL AND ITS UNITY**

**G-4.0100      1. The Unity of the Church, the Chapel, and the Protestant Group**

**G-4.0101      Unity in Mission**

The unity of the Church is a gift of its Lord and finds expression in its faithfulness to the mission to which Christ calls it in this Chapel. The Church, Chapel, and Protestant Group are a fellowship of believers who, in their special ways, seek the enlargement of the circle of faith to include all people and are never content to enjoy the benefits of Christian community for itself alone.

**G-4.0102      Oneness**

There is one Church. As the Bible speaks of the one body, which is the Church living under the one Spirit of God known through Christ, it reminds us that we have “one Lord, one faith, one baptism, one God and Father of us all.” (Ephesians 4:5-6)

**G-4.0103      Visible Oneness**

Visible oneness, by which a diversity of persons, gifts, and understandings is brought together, is an important sign of the unity of God’s people. It is also a means by which that unity is achieved. Further, while divisions into different denominations do not destroy this unity, they do obscure it for both the Church and the world. The Chapel and the Protestant Group affirm this historical continuity with the whole Church of Jesus Christ, are committed to the reduction of disunity, and are willing to seek and to maintain communion and community with all other branches of the one, universal Church.

**G-4.0200      2. Principles of Government**

**G-4.0201      Polity**

The Protestant Group of the Snowmass Chapel reaffirms, within the context of its commitment to the Church universal, a special commitment to basic principles of Christian polity and government.

**G-4.0201a.**    The Protestant Christian Ministry of the Chapel shall be governed by the Protestant Group Trustees of the Board of Trustees, as granted in the Bylaws of the Snowmass Chapel and Community Center, Inc.

**G-4.0201b.**    The Protestant Group Trustees of the Board of Trustees are not simply to reflect the will of the people, but rather to seek together to find and represent the will of Christ.

**G-4.0201c.**    The Protestant Group Trustees of the Board of Trustees shall handle areas and issues of controversy involving individuals or groups on a case by case manner, as directed by the Word of God, federal and state laws, human rights, and common sense.

**G-4.0201d.** The Protestant Group Trustees of the Board of Trustees shall use *The Modern Rules of Order, A Guide for Conducting Business Meetings*, Second Edition, especially in times of controversy or complaint.

**G-4.0201e.** The Board of Trustees possesses whatever administrative authority is necessary to grant duties and powers to the Protestant Group Trustees to organize and operate the Christian ministry of the Chapel as assigned by its creeds and confessions.

#### **G-4.0202      Unity**

The nature of the Board of Trustees and the Protestant Group Trustees is such that they share power and responsibility in the Christian ministry of the Chapel; however, the Protestant Group Trustees shall have sole responsibility for the day-to-day operation of the Christian Ministry of the Chapel. This system of governing shall sustain such mutual relationships within the structures as to express the unity of the Church, the Chapel, and the Protestant Group.

#### **G-4.0203      Historical Awareness**

The system of government utilized by the Protestant Group Trustees of the Board of Trustees calls for continuity with, and faithfulness to, the heritage that lies behind the contemporary Church. It calls equally for openness and faithfulness to the renewing activity of the God of history.

#### **G-4.0204      Ecumenical Awareness**

This form of government is established in the light of Scripture to give order to the Protestant Group, but is not regarded as essential to the existence of the Church of Jesus Christ nor to be required of all Christians.

### **G-4.0300      3. Diversity and Inclusiveness**

#### **G-4.0301      Variety of Forms**

The Protestant Group, in its witness to the uniqueness of the Christian faith, is called to mission and must be responsive to diversity in both the Church and the world. Thus, the fellowship of Christians, as it gathers for worship and orders its corporate life, will display a rich variety of form, practice, language, program, nurture, gender, and service to suit culture and need.

#### **G-4.0302      Openness to Others**

Our unity in Christ enables and requires the Protestant Group to be open to all persons and to the varieties of talents and gifts of God's people, including, but not limited to, those who are in the communities of the arts and sciences, and those who are visitors and guests of the village and valley.

#### **G-4.0303      Full Participation**

The Protestant Group shall give full expression to the rich diversity within its community and shall provide means that will assure a greater inclusiveness leading to wholeness in its emerging life. Persons of all racial ethnic groups, different ages, both genders, various

disabilities, diverse geographical areas, different theological positions consistent with the Reformed tradition, as well as different marital and relational conditions shall be guaranteed full participation and access to representation in the worship, work, and decision-making of the Protestant Group.

## **G-5.0000**      **CHAPTER V. THE UNDERSTANDING OF MEMBERSHIP**

### **G-5.0100**      **1. A Non-Traditional Meaning of Membership**

#### **G-5.0101**      **Friends of the Chapel**

##### *Associate Members of the Protestant Group*

**G-5.0101a.**      The Snowmass Chapel shall not have a membership roll in the manner of a traditional Christian church, in that persons may hold dual church membership. Friends of the Chapel are all those who participate in the life of the Snowmass Chapel and Community Center and demonstrate faithful support. These persons, whether Protestant, Catholic, or unrelated to any Christian Church shall be called Friends of the Chapel. The Protestant Group Trustees shall recognize those persons who, by participation or profession, are related to the worshipping and witnessing community of Protestant Christians as guided by this Book of Discipline. This group shall be called Associate Members of the Protestant Group. This non-traditional form of membership allows persons to participate fully in the life of the Christian Ministry of the Protestant Group while continuing to hold membership in another Christian Church. At the same time, it allows those who worship primarily in the Protestant Group of the Snowmass Chapel to claim an identity and role in a Christian community, and shows the inclusive nature of the Chapel. The incarnation of God in the life, death, and resurrection of Jesus Christ gives to the Chapel not only its mission but also this understanding of membership.

##### *Into Associate Membership in the Protestant Group*

**G-5.0101b.**      A person becomes an Associate Member of the Protestant Group through faith in Jesus Christ as Savior, acceptance of His Lordship in all of life, and participation in the Christian Ministry of the Protestant Group. A profession of faith in Jesus as Lord and faithful participation in the worship and work of a Christian Church and/or the Protestant Group are the visible signs of entrance into the Associate Membership of the Protestant Group of the Snowmass Chapel. Persons may enter into Associate Membership of the Protestant Group in the following ways:

- G-5.0101b.(1)**      by profession of faith;
- G-5.0101b.(2)**      reaffirmation of faith in Jesus Christ;
- G-5.0101b.(3)**      letter of transfer;
- G-5.0101b.(4)**      and/or active participation in the life of the Chapel.

##### *Baptized Previously*

**G-5.0101c.**      When persons baptized as infants reach an age when they are ready to make public their profession of faith and accept their responsibility in the life of the Protestant Group, the pastoral staff should invite, encourage, and help them prepare for their responsibility as Associate Members. The age at which young persons should make such public profession is not precisely fixed. It is left to the prudence of the parents and the pastoral staff to judge, after careful examination, the readiness of those who apply for Associate Membership.

##### *Not Baptized Previously*

**G-5.0101d.** When persons who have not been baptized desire to profess their faith in Christ and be incorporated into the life of the Protestant Group as believers, they shall do so by making public their profession of faith and receiving baptism after appropriate instruction and examination by the pastoral staff.

### **G-5.0102 Responsibilities of Associate Members**

A faithful Associate Member accepts Christ's call to be involved responsibly in the ministry of the Church, this Chapel, the Protestant Group, and the community of God. Such involvement and responsibility in the Protestant Group of the Snowmass Chapel includes

**G-5.0102a.** proclaiming the good news;

**G-5.0102b.** taking part in the common life and worship of the Chapel;

**G-5.0102c.** praying and studying Scripture and the faith of the Christian Church;

**G-5.0102d.** supporting the work of the Chapel through the giving of financial support, time, and talents;

**G-5.0102e.** participating in, and being accountable to, the governing responsibilities of the Chapel;

**G-5.0102f.** demonstrating a new quality of life within the community;

**G-5.0102g.** responding to God's activity in the world through service to others;

**G-5.0102h.** living responsibly in the personal, family, vocational, political, cultural, and social relationships of life; and

**G-5.0102i.** working in the Chapel, the community, and the world for peace, justice, freedom, and human fulfillment.

### **G-5.0103 Inclusiveness of the Protestant Group**

The Protestant Group shall welcome all persons who respond in trust and obedience to God's grace in Jesus Christ and desire to become part of the Associate Membership and ministry. No persons shall be denied membership because of race, sexuality, ethnic origin, worldly condition, or any other reason not related to profession of faith. Each member must seek the grace of openness in extending the fellowship of Christ to all persons.

### **G-5.0200 2. Categories of Associate Memberships in the Protestant Group**

The Associate Membership roll of the Protestant Group of the Snowmass Chapel shall include Baptized Members and Communicant Members.

#### **G-5.0201 Baptized Member**

A Baptized Member is a person who has received the Sacrament of Baptism but who has not made a profession of faith in Jesus Christ as Lord and Savior. Such Baptized Members are entitled to the pastoral care and instruction of the Protestant Chaplains, are welcomed to participate in the life and worship of the Protestant Group, and are entitled to participation in the

Sacrament of the Lord's Supper.

### **G-5.0202 Communicant Member**

A Communicant Member is a person who has made a profession of faith in Christ according to the traditions of a historical denominational Christian Church or the guidelines of the Protestant Group. This person must accept the responsibilities outlined by the Protestant Group and wish to participate fully in the Christian Ministry of the Protestant Group. A Communicant Member is entitled to all the rights and privileges of the Protestant Group including the right to participate in the Sacrament of the Lord's Supper, to present children for baptism, to take part in meetings of the congregation, to vote, and to hold office. Other conditions of Communicant Membership that meet the needs of the Chapel and the Protestant Group, and are consistent with the order and confessions of the Protestant Group, may be adopted by the Protestant Group Trustees of the Board of Trustees after careful study and discussion with the congregation.

### **G-5.0300 3. Nonmember Privileges**

Persons who are not Associate Members of the Protestant Group of the Snowmass Chapel are entitled to the following privileges:

**G-5.0300a.** All persons are welcome to participate in the life and worship of the Protestant Group.

**G-5.0300b.** All persons, whether children or adults, are entitled to participation in the Lord's Supper, and to pastoral care and instruction.

**G-5.0300c.** Confessing members of other Christian churches may participate in the Sacrament of the Lord's Supper and may present children for baptism.

### **G-5.0400 4. Preparation for Associate Membership in the Protestant Group**

#### **G-5.0401 The Pastoral Staff's Duty**

The pastoral staff shall have responsibility for preparing those who would become Associate Members of the Protestant Group.

#### **G-5.0402 Profession of Faith**

##### *Preparation of Children*

**G-5.0402a.** While the preparation is a part of the continuing nurture of the congregation, particular care shall be taken to prepare children of Associate Members for public profession of faith in Jesus Christ. Instruction shall be given in the meaning of this profession, the responsibilities of membership, and the faith and order of the Church, the Chapel, and the Protestant Group.

##### *Profession of Faith by Adults*

**G-5.0402b.** Similar instruction shall be given to adults who make a profession of faith. The pastoral staff shall determine whether this instruction shall be given before or after the public

profession.

**G-5.0403 Reaffirmation, Transfer**

Appropriate instruction shall be offered to those who wish to unite from a particular congregation by reaffirmation of faith or by transfer of certificate of church membership.

**G-5.0500 5. Review of Associate Membership in the Protestant Group**

**G-5.0501 By the Member**

Accepting the privilege and responsibility of Associate Membership in the Protestant Group of the Chapel is a commitment to Jesus Christ that binds the individual to fulfillment of the obligations of membership. Associate Members shall, when encouraged by the Protestant Group Trustees, review and evaluate the integrity with which they are involved in ministry and consider ways in which their participation in the worship and service of the Church, the Chapel, and the Protestant Group may be increased and made more meaningful.

**G-5.0502 By the Protestant Group Trustees**

The Protestant Group Trustees may review the roll of Associate Members and counsel with those who have neglected the responsibilities of Associate Membership. The Protestant Group Trustees, on the recommendation of the Senior Protestant Chaplain, and after due process, shall have the right to remove any person from the Associate Membership roll.

**G-6.0000      CHAPTER VI. THE PROTESTANT GROUP AND ITS OFFICERS**

**G-6.0100      1. Offices of Pastoral Ministry**

**G-6.0101      Christ's Ministry**

All ministry in the Church is a gift from Jesus Christ. Pastoral Officers of the Protestant Group of the Board of Trustees serve mutually under the mandate of Christ who is the chief minister of all. His ministry is the basis of all ministries; the standard for all officers is the pattern of the one who came “not to be served but to serve.” (Matt. 20:28)

**G-6.0102      Offices of Ministry**

It is the responsibility of the Board of Trustees to call Pastoral Officers to fulfill particular functions, and to create job descriptions and personnel contracts. The existence of these officers in no way diminishes the importance of the commitment of all members to the total ministry of the Protestant Group. These called officers differ from other members in function only.

**G-6.0103      Officers Named**

The Protestant Group Officers include those of Senior Protestant Chaplain, Associate Protestant Chaplain, Assistant Protestant Chaplain, and Administrative Director. The Board of Trustees may add other officers, as it deems necessary for the operation of the Chapel.

**G-6.0104      Variety of Forms**

While the ministry is one, specific forms of ministry may emphasize special tasks and skills, and the ordering of the offices of ministry shall reflect this variety. There may be forms of ministry in which primary emphasis is given to proclamation of the Word and the celebration of the Sacraments, forms that stress deeds of love and mercy, forms that are primarily educational, administrative, legislative, or judicial, and forms that are primarily prophetic.

**G-6.0105      Called to Ministry**

Both men and women shall be eligible to hold pastoral offices. When they, by God's providence and gracious gifts, are called by the Church to undertake particular forms of ministry, the Church shall help them to interpret their call and to be sensitive to the judgments and needs of others. As persons discover the forms of ministry to which they are called, and as they are called to new forms, they and the Church shall pray for the presence and guidance of the Holy Spirit upon them and upon the mission of the Church.

**G-6.0106      Gifts and Requirements**

To those called to exercise special functions in the Church God gives suitable gifts for their various duties. In addition to possessing the necessary gifts and abilities, natural and acquired, those who undertake particular ministries should be persons of strong faith, dedicated discipleship, and love of Jesus Christ as Savior and Lord. Their manner of life should be a demonstration of the Christian gospel in the Church and in the world. They must have the approval of God's people and the concurring judgment of a governing body of a historical

denominational Christian Church to serve in the pastoral offices.

**G-6.0106a. Senior Protestant Chaplain:** The Board of Trustees will call, supervise, and terminate the Senior Protestant Chaplain as directed by an employment contract, the Office Manual, and according to the rules and order of the Chaplain's ordination. The Senior Protestant Chaplain will be the Chief Operational Executive and Head of Staff of the Chapel. The Senior Protestant Chaplain's qualifications should include:

- G-6.0106a.(1)** Ordination in a historical denominational Christian Church.
- G-6.0106a.(2)** Master of Divinity Degree from a theological institution accredited by the Association of Theological Schools acceptable to the Protestant Group Trustees.
- G-6.0106a.(3)** Ten years of pastoral experience.
- G-6.0106a.(4)** Four quarters of Clinical Pastoral Education.
- G-6.0106a.(5)** Doctorate Degree.

**G-6.0106b. Associate Protestant Chaplain:** The Senior Protestant Chaplain, with the approval of the Board of Trustees, may call, supervise, and terminate the Associate Protestant Chaplain as directed by an employment contract, the Office Manual, and according to the rules and order of the Chaplain's ordination. The Associate Protestant Chaplain's qualifications should include:

- G-6.0106b.(1)** Ordination in a historical denominational Christian Church.
- G-6.0106b.(2)** Master of Divinity Degree from a theological institution accredited by the Association of Theological Schools acceptable to the Protestant Group Trustees.
- G-6.0106b.(3)** Five years of pastoral experience.
- G-6.0106b.(4)** Two quarters of Clinical Pastoral Education.

**G-6.0106c. Assistant Protestant Chaplain:** The Senior Protestant Chaplain, with the approval of the Board of Trustees, may call, supervise, and terminate the Assistant Protestant Chaplain as directed by an employment contract, the Office Manual, and according to the rules and order of the Chaplain's ordination, accreditation, or consecration. The Assistant Protestant Chaplain's qualifications should include:

- G-6.0106c.(1)** Ordination, accreditation, or consecration in a historical denominational Christian Church.
- G-6.0106c.(2)** Bachelor's Degree from a regionally-accredited college or university acceptable to the Protestant Group Trustees.
- G-6.0106c.(3)** Three years of pastoral experience.

**G-6.0106d. Administrative Director:** The Senior Protestant Chaplain, with the approval of the Board of Trustees, may hire, supervise, and terminate the Administrative Director as directed by an employment contract and the Office Manual. The Administrative Director's qualifications should include:

**G-6.0106d.(1)** Commitment to and membership in a historical denominational Christian Church.

**G-6.0106d.(2)** Bachelor's Degree from a regionally-accredited college or university acceptable to the Board of Trustees.

**G-6.0106d.(3)** Three years of experience in finance, computers, and general office management.

### **G-6.0107 Election by the People**

The government of this Chapel is representative, and the right of God's people to elect their officers is inalienable. Therefore, no person can be placed in any permanent pastoral or administrative office in the Chapel except by election of the Board of Trustees.

### **G-6.0108 Freedom of Conscience-Individual and Corporate**

#### *Freedom of Conscience-Interpretation of Scriptures*

**G-6.0108a.** It is necessary to the integrity and health of this Chapel that the persons who serve in it as officers shall adhere to the essentials of the Christian faith and polity as expressed in the confessions and creeds of the Chapel. So far as may be possible without serious departure from these standards, without infringing on the rights and views of others, and without obstructing the governance of the Church, freedom of conscience with respect to the interpretation of Scripture is to be maintained. The Chaplains, who are ministers of the Word and Sacrament, shall have the freedom of the pulpit and the rite of the sacraments.

#### *Within Certain Bounds*

**G-6.0108b.** It is to be recognized, however, that in becoming an officer of the Chapel, one chooses to exercise freedom of conscience within certain bounds. His or her conscience is captive to the Word of God as interpreted in the standards of the Church so long as he or she continues to seek or hold office in that body. The decision as to whether a person has departed from essentials of Christian faith and polity is made initially by the Protestant Group Trustees, then the Board of Trustees, but ultimately becomes the responsibility of the governing body of the officer's ordination, accreditation, or consecration.

### **G-6.0200 2. Ministers of the Word and Sacrament, Service, or Education**

#### **G-6.0201 Chaplains and Denominations**

As the Lord has set aside, through calling and training, certain members to perform a special ministry of the Word and Sacrament, Service, or Education, and has committed to them a variety of work to do, the Church calls them to the responsibility and office of ministers of the Word and Sacrament, Service, or Education. Such ministers shall be members of a historical denominational Christian Church and under the authority of that denominational church, which shall designate them to such work as may be helpful to the Chapel and the Protestant Group in the performance of which they shall be accountable to the Board of Trustees and the denomination. They shall be responsible for participation in the larger ministry of the church in addition to the duties to which they are called and designated by the Chapel.

## **G-6.0202 Permanent Pastoral Offices**

### ***Senior Protestant Chaplain***

**G-6.0202a.** The first permanent pastoral office of Minister of the Word and Sacrament in the Protestant Group of the Snowmass Chapel is that of the Senior Protestant Chaplain. It is the responsibility of the Protestant Group Trustees of the Board of Trustees to maintain and support this office for the welfare of the Christian Ministry of the Chapel. The Senior Protestant Chaplain reports to and is responsible to the Board of Trustees, and is accountable to the Church of his or her ordination.

The Senior Protestant Chaplain, as Minister of the Word and Sacrament, is to be responsible for a quality of life and relationships in the Chapel community that commends the Gospel to all persons and that communicates its joy and its justice.

The Senior Protestant Chaplain is responsible for studying, teaching, and preaching the Word, for administering Baptism and the Lord's Supper, and for praying with and for the congregation. With the leaders, he or she is to encourage the people in the worship and service of God; to equip and enable them for their tasks within the Church and their mission in the world; to exercise pastoral care, devoting special attention to the poor, the sick, the troubled, and the dying; to participate in governing responsibilities, including leadership of the congregation in implementing the principles of participation and inclusiveness in the decision making of the Protestant Group; to reach out in concern and service to the life of the human community as a whole; and to attend to the stewardship needs and concerns of the Chapel.

The pastoral duties of the Senior Protestant Chaplain shall be established by the Protestant Group Trustees and approved by the Board of Trustees. The focus of these duties shall be in the following areas:

- G-6.0202a.(1)**       Worship Leadership.
- G-6.0202a.(2)**       Pastoral Care.
- G-6.0202a.(3)**       Stewardship.
- G-6.0202a.(4)**       Chapel Development.

In addition to these pastoral duties, he or she is responsible for sharing in the ministry of the Church in the governing bodies of his or her ordination, and in ecumenical relationships.

### ***Associate Protestant Chaplain***

**G-6.0202b.** The second permanent pastoral office of Minister of the Word and Sacrament in the Protestant Group of the Snowmass Chapel is that of the Associate Protestant Chaplain. It is the responsibility of the Protestant Group Trustees to maintain and support this office for the welfare of the Christian Ministry of the Chapel. The Associate Protestant Chaplain reports to the Senior Protestant Chaplain and is accountable to the Church of his or her ordination.

The Associate Protestant Chaplain, as Minister of the Word and Sacrament, is to be responsible for a quality of life and relationships in the Chapel community that commends the

Gospel to all persons and that communicates its joy and its justice.

The Associate Protestant Chaplain is responsible for studying, teaching, and preaching the Word, for administering Baptism and the Lord's Supper, and for praying with and for the congregation. With the leaders, he or she is to encourage the people in the worship and service of God; to equip and enable them for their tasks within the Church and their mission in the world; to exercise pastoral care, devoting special attention to the poor, the sick, the troubled, and the dying; to participate in governing responsibilities, including leadership of the congregation in implementing the principles of participation and inclusiveness in the decision making of the Protestant Group; to reach out in concern and service to the life of the human community as a whole; and to attend to the stewardship needs and concerns of the Chapel.

The Senior Protestant Chaplain, with the approval of the Board of Trustees, shall establish the pastoral duties of the Associate Protestant Chaplain. If the Chapel is without an Associate Protestant Chaplain these duties shall be the responsibility of the Senior Protestant Chaplain. The focus of these duties shall be in the following areas:

- G-6.0202b.(1)**          Worship Leadership.
- G-6.0202b.(2)**          Pastoral Care.
- G-6.0202b.(3)**          Staff Supervision.
- G-6.0202b.(4)**          Education, Evangelism, and Social Action.

In addition to these pastoral duties, he or she is responsible for sharing in the ministry of the Church in the governing bodies of his or her ordination, and in ecumenical relationships.

#### ***Assistant Protestant Chaplain***

**G-6.0202c.**    The third permanent pastoral office of the Minister of Word, Service, or Education in the Protestant Group of the Snowmass Chapel is that of the Assistant Protestant Chaplain. It is the responsibility of the Protestant Group Trustees to maintain and support this office for the welfare of the Christian Ministry of the Chapel. The Assistant Protestant Chaplain reports to the Senior Protestant Chaplain and is accountable to the Church of his or her ordination, accreditation, or consecration.

The Assistant Protestant Chaplain is to be responsible for a quality of life and relationships in the Chapel community that commend the Gospel to all persons and that communicate its joy and its justice.

The Assistant Protestant Chaplain is responsible for studying and teaching the Word, and for praying with and for the congregation. With the leaders, he or she is to encourage the people in the worship and service of God; to equip and enable them for their tasks within the Church and their mission in the world; to exercise pastoral care, devoting special attention to the poor, the sick, the troubled, and the dying; to participate in governing responsibilities, including leadership of the congregation in implementing the principles of participation and inclusiveness in the decision making of the Protestant Group; to reach out in concern and service to the life of the human community as a whole; and to attend to the stewardship needs and concerns of the

Chapel.

The Senior Protestant Chaplain, with the approval of the Board of Trustees, shall establish the pastoral duties of the Assistant Protestant Chaplain. If the Chapel is without an Assistant Protestant Chaplain these duties shall be the responsibility of the Associate or Senior Protestant Chaplain. The focus of these duties shall be in the following areas:

- G-6.0202c.(1)**           Worship Leadership.
- G-6.0202c.(2)**           Congregational and Community Care.
- G-6.0202c.(3)**           Christian Education.
- G-6.0202c.(4)**           Community Outreach and Missions.

In addition to these pastoral duties, he or she is responsible for sharing in the ministry of the Church in the governing bodies of his or her ordination, accreditation, or consecration, and in ecumenical relationships.

### **G-6.0203 Others**

The Board of Trustees may designate other persons as educators, counselors, music directors, organist, missionaries, partners in mission, evangelists, social workers, consultants, or in any other specific tasks appropriate to the ministry of the Chapel. These persons shall evidence a quality of character that helps to share the ministry of the good news and the good name of the Snowmass Chapel. They shall exercise care of those for whom they are responsible, and shall seek to fulfill their ministry by serving Christ and their fellow men and women, strengthening the Chapel and equipping it for concern and service to the life of the community. In addition to fulfilling the particular responsibilities to which they are called, they shall participate in the congregation, in their professional organizations, and in community.

## **G-6.0300     3. Protestant Group Trustees**

### **G-6.0301     Scriptural Practice**

As there were in Old Testament times persons appointed for the government of the people of God, so also in the New Testament Church persons with particular gifts were appointed to share in governing and ministry; therefore, the Protestant Group may nominate candidates for the Board of Trustees, called Protestant Group Trustees.

### **G-6.0302     Governmental Responsibilities**

Protestant Group Trustees are chosen to serve the Snowmass Chapel and the people of God. Together with ministers of the Word and Sacrament, they exercise leadership, government, and discipline, and have responsibilities for the Christian life of the Protestant Group, including ecumenical relationships. They shall serve faithfully as members of the Board of Trustees.

### **G-6.0303     Gifts and Requirements**

Protestant Group Trustees should be persons of faith, dedication, and good judgment. They should have a history of personal and community leadership in a historical denominational

Christian Church. Their manner of life should be a demonstration of the Christian gospel within the Church, the community, and the world.

#### **G-6.0304 Specific Responsibilities**

It is the duty of the Protestant Group Trustees, individually and jointly, to strengthen and nurture the faith and life of the Chapel, and to guide and support the work of the pastoral officers. Together with the Chaplains, they should encourage the membership in the worship and service of God, equip and renew them for their tasks within the Church and for their mission in the community and the world, and visit and comfort and care for the people, with special attention to the poor, the sick, the lonely, and those who are oppressed. They should inform the Chaplains and the Board of Trustees about those persons, situations, and structures that may need special attention.

#### **G-6.0400 4. Office of Administrative Ministry**

##### **G-6.0401 The Administrative Director**

This office is one of service and witness after the example of Jesus Christ. A person of high spiritual character, honest repute, warm sympathies, and sound business judgment should be chosen for this office.

##### **G-6.0402 Responsibilities**

It is the duty of the Administrative Director to be the chief administrative staff person as defined by the Board of Trustees. The Administrative Director reports to the Senior Protestant Chaplain. He or she will serve as the recording secretary to the Board of Trustees and shall be responsible to the Secretary of the Board. He or she will oversee all financial concerns of the Chapel, including those of stewardship, shall direct the bookkeeper and other administrative support staff, and shall be responsible to the Treasurer of the Board of Trustees. In addition to these administrative duties, the Administrative Director shall be open to serving the personal and spiritual needs of the Chapel community. The Administrative Director shall assume such other duties as may be delegated to him or her from time to time by the Senior Protestant Chaplain.

#### **G-6.0500 5. Board and Protestant Group Trustees and Authority**

##### **G-6.0501 Officers and Family Members**

Officers, whether they be Chaplains or Administrative Director or any other pastoral or specific officers appointed by the Board of Trustees, and any member of their families, shall not serve on the Board of Trustees, any group, any task force, or any committee. At the invitation of the President of the Board of Trustees, the officers shall have voice, without vote, at Board meetings. The Executive Committee shall review the officers' performances, services, and contracts each year.

##### **G-6.0502 Volunteers**

As the whole Chapel is under the jurisdiction of the Board of Trustees, all volunteers, whether teachers, counselors, leaders, or others shall be under its supervision and authority. The Board of Trustees may void or amend any action of any group, task force, committee, or

individual, or direct them to reconsider such action. The Board of Trustees, with the approval of the Protestant Group Trustees and the Senior Protestant Chaplain, may dismiss any volunteer.

#### **G-6.0503      Renunciation of Jurisdiction**

When any officer renounces the jurisdiction or authority of the Board of Trustees, the secretary of the Board of Trustees shall report this action in writing to the individual and to the clerk of the governing body of his or her ordination, accreditation, or consecration. Renunciation of jurisdiction shall be grounds, with due process, for removing the officer from his or her role in the Chapel and termination of his or her position.

#### **G-6.0504      Associate Membership Rolls**

The names of the members shall be placed upon, removed, or deleted from the Associate Membership roll of the Protestant Group only by order of the Protestant Group Trustees on the recommendation of the Senior Protestant Chaplain.

##### ***Baptized Members***

**G-6.0504a.** The Baptized Members' roll shall list the names of those persons baptized in a Christian church or the Protestant Group and who have not made a profession of faith in Jesus Christ as Lord and Savior.

##### ***Communicant Members***

**G-6.0504b.** The Communicant Members' roll shall list the names of those who have been received into the membership of a Christian church and/or the Protestant Group, and are active in the Protestant Group's work and worship.

#### **G-6.0600      6. The Call of the Pastoral Officers**

##### **G-6.0601      Persons Elected to Sign the Call**

Persons shall be selected by the Board of Trustees to sign the call, and to present and prosecute the call. The President of the Board of Trustees shall certify to the Protestant Group that those signing the call were properly selected and that the call was in all other respects prepared as required.

**G-6.0602 Form**

The call may be in the following or like form:

“The Protestant Group of the Snowmass Chapel in Snowmass Village, Colorado, being well satisfied with your qualifications for ministry, and confident that we have been led to you by the Holy Spirit as one whose service will be profitable to the spiritual interests of our church and fruitful for the Kingdom of our Lord, earnestly and solemnly calls you, (Name) \_\_\_\_\_, to undertake the office of Chaplain (Senior, Associate, Assistant) of this congregation, promising you in the discharge of your duty, all proper support, encouragement, and allegiance in the Lord.

That you may be free to devote yourself full time (part time) to the ministry of the Word and Sacrament (Education or Service) among us, we promise and obligate ourselves to pay you the following (those agreed upon are to be filled in):

Annual salary (in regular monthly payments)	\$ _____
Use of the manse	\$ _____
Housing allowance	\$ _____
Utilities allowance	\$ _____
Other medical insurance	\$ _____
Professional expenses	\$ _____
Automobile expenses	\$ _____
Continuing education expenses	\$ _____
Book expenses	\$ _____
Personal business expenses	\$ _____
Other (specify)	\$ _____
Moving costs	\$ _____
Vacation of (time period)	_____
Continuing Education (time period)	_____

and we will pay regularly dues, insurance, pension, and other expenses required by your denomination during the time of your being and continuing in the pastoral relationship set forth in this call to this Chapel. We further promise and obligate ourselves to review with you annually the adequacy of this compensation. In testimony whereof, we have subscribed our names this \_\_\_\_\_ day of \_\_\_\_\_, A.D.\_\_\_\_\_.

(Signatures)”

**G-6.0603 Call Is Presented**

When a call is presented to a Chaplain, it shall be viewed as a sufficient petition from the

congregation for his or her installation.

#### **G-6.0604 Acceptance of Call**

The acceptance of a call by a Chaplain shall likewise be considered a request to be installed.

#### **G-6.0605 Congregation Convenes**

On the day designated for the installation, the Protestant Group Trustees shall convene and shall call the congregation to worship. The service shall have the same focus and form as the service of ordination, and the person being installed shall be asked to answer the questions asked at the time of his or her ordination. Following the affirmative answers to the questions asked of the person being installed, all Trustees shall face the congregation along with the Chaplain and shall ask them to answer the following questions:

**G-6.0605a.** Do we, the members of the Protestant Group, accept (Name) \_\_\_\_\_ as our Chaplain chosen by God to guide us in the way of Jesus Christ?

**G-6.0605b.** Do we agree to encourage him (her), to respect his (her) decisions, and to follow as he (she) guides us, serving Jesus Christ, who alone is Head of the Church?

**G-6.0605c.** Do we promise to pay him (her) fairly and provide for his (her) welfare as he (she) works among us; and to stand by him (her) in trouble and share his (her) joys? Will we listen to the word he (she) preaches, welcome his (her) pastoral care, and honor his (her) authority as he (she) seeks to honor and obey Jesus Christ our Lord?

#### **G-6.0606 Prayer and Laying on of Hands**

The Associate Members of the congregation having answered these questions in the affirmative, the candidate being ordained and installed shall kneel, if able, and the Protestant Group Trustees shall, with prayer and the laying on of hands, elect the candidate to the office of Chaplain, Minister of the Word and Sacrament, and install him or her in the particular pastoral responsibility as defined by the Protestant Group Trustees.

#### **G-6.0607 Statement**

The President of the Board of Trustees shall then say: “(Name) \_\_\_\_\_, you are now a Chaplain in the Snowmass Chapel, a Minister of the Word and Sacrament (Education or Service) in the Church of Jesus Christ and for this congregation. Whatever you do, in word or deed, do everything in the name of the Lord Jesus, giving thanks to God the Father through him. Amen.”

#### **G-6.0608 Welcome**

Then the Protestant Group Trustees, and others as may be appropriate, shall welcome the newly ordained and installed or newly installed Chaplain into their fellowship in the ministry of the Word and Sacrament.

### **G-6.0609 Brief Charges**

Persons invited by the Protestant Group Trustees may then give brief charges to the Chaplain and to the congregation to be faithful in their relationship and in their reciprocal responsibilities.

### **G-6.06010 Benediction**

At the conclusion of the service, the newly installed Chaplain may make a brief statement and shall pronounce the benediction.

### **G-6.06011 Interim Chaplain**

An Interim Senior or Associate Chaplain is a minister invited by the Protestant Group Trustees when without an installed Senior Protestant Chaplain to preach the Word, administer the Sacraments, and fulfill pastoral duties for a specified period not to exceed twelve months at a time, while the Protestant Group is seeking a Senior or Associate Chaplain. This minister may not be called to be the next installed Senior or Associate Chaplain.

### **G-6.06012 Temporary Supply**

A temporary supply may be a minister, a candidate, or a commissioned lay pastor, secured by the Protestant Group Trustees, to conduct services when there is no Chaplain or the Chaplain is unable to perform pastoral duties. A temporary supply may not be called to be a Chaplain, unless six months have elapsed since the end of the temporary supply relationship.

## **G-6.0700 7. Parish Associate**

### ***Minister in Validated Ministry Other Than the Chapel***

A Parish Associate is a minister who serves in some validated ministry other than the local parish, or is a member-at-large, or is retired, but who wishes to maintain a relationship with the Snowmass Chapel in keeping with his or her ordination to the ministry of the Word and Sacrament. Such persons, already qualified as Ministers of the Word and Sacrament, may serve as Parish Associates. The relation shall be established between the Parish Associate and the Protestant Group Trustees, upon nomination by the Senior Protestant Chaplain. The Parish Associate shall be responsible to the Senior Protestant Chaplain, as head of staff, on an “as needed, as available” basis and with or without remuneration. A Parish Associate may not be called to be the next installed Chaplain unless at least six months have elapsed since the end of the Parish Associate relationship.

## **G-6.0800 8. Dissolution of Pastoral Relationships**

### **G-6.0801 By the Board of Trustees**

The pastoral relationship between a Senior Protestant Chaplain, Associate Protestant Chaplain, or Assistant Protestant Chaplain and the Chapel may be dissolved only by the Board of Trustees after due process and according to the conditions of the pastoral contract.

### **G-6.0802 Request by the Chaplain**

The Chaplain may request the Board of Trustees to dissolve the pastoral relationship. The Chaplain must also state her or his intention to the congregation. The Board of Trustees may dissolve the pastoral relationship and inform the congregation.

### **G-6.0803 Chaplain Emeritus**

When any Chaplain retires, and the Protestant Group Trustees and congregation are moved by affection and gratitude to continue an association in an honorary relationship, it may, at a regularly called meeting, elect him or her as Chaplain Emeritus, with or without honorarium, but with no pastoral authority or duty. This action shall be taken only after consultation with the Protestant Group Trustees concerning the wisdom of this relationship for the peace of the Chapel.

### **G-6.0804 Officiate by Invitation Only**

Former Chaplains may officiate at services for members only upon invitation from the current Senior Protestant Chaplain.

**G-7.0000      CHAPTER VII. ECUMENICAL RELATIONSHIPS**

**G-7.0100      1. Ecumenical Commitment**

**G-7.0101      Openness**

The Protestant Group of the Snowmass Chapel seeks to manifest more visibly the unity of the Church of Jesus Christ and will be open to opportunities for conversation, cooperation, and action with other ecclesiastical bodies and secular groups.

**G-7.0102      Other Christian Bodies**

The Protestant Group of the Snowmass Chapel will seek to initiate, maintain, and strengthen its relations to, and to engage in mission with, other Christian churches, alliances, councils, and consortia.

**G-7.0103      Non-Christian Religious Bodies**

The Protestant Group of the Snowmass Chapel will seek new opportunities for conversation and understanding with non-Christian religious bodies in order that interests and concerns may be shared and common action undertaken where compatible means and aims exist.

**G-7.0104      Secular Groups**

The Protestant Group of the Snowmass Chapel will initiate and respond to approaches for conversation and common action with movements, organizations, and agencies of the business, educational, cultural, and civic communities that give promise of assistance toward accomplishing the mission of the Church in the world.

# **DIRECTORY FOR WORSHIP AND WORK**

## **PREFACE**

This Directory for Worship and Work reflects the conviction that the life of the Church is one, and that its worship and work, witness, and service are inseparable. The theology is based on the Bible, and seeks to be sensitive to ecumenical relationships and discussions. A rich heritage of traditions and a diversity of cultures are reflected and encouraged by this Directory. This Directory for Worship and Work is not a service book with fixed orders of worship, a collection of prayers and rituals, or a program guide. Rather, it describes the theology that underlies the Protestant Group worship and work and outlines appropriate forms for that ministry. This Directory suggests possibilities, invites development, and encourages continuing reform of the worship and work of the Protestant Group congregation and community. It sets standards and presents norms for the conduct of the Christian ministry by the Protestant Group Trustees, its committees, and the pastoral officers of the Protestant Group of the Snowmass Chapel.

In this directory,

- (1) SHALL and IS TO BE/ARE TO BE signify practice that is mandated;
- (2) SHOULD signifies practice that is strongly recommended;
- (3) IS APPROPRIATE signifies practice that is commended as suitable; and
- (4) MAY signifies practice that is permissible but not required.

## **W-1.0000      CHAPTER I. THE DYNAMICS OF CHRISTIAN WORSHIP**

### **W-1.1000      1. Christian Worship: An Introduction**

#### **W-1.1001      Christian Worship**

Christian worship joyfully ascribes all praise and honor, glory, and power to the triune God. In worship, the people of God acknowledge God as present in the world and in their lives. As they respond to God's claim and redemptive action in Jesus Christ, believers are transformed and renewed. In worship, the faithful offer themselves to God and are equipped for God's service in the world.

#### **W-1.1002      God's Initiative**

##### *The Spirit of God*

**W-1.1002a.** The Spirit of God quickens people to an awareness of God's grace and claim upon their lives. The Spirit moves them to respond by naming and calling upon God, by remembering and proclaiming God's acts of self-revelation in word and deed, and by committing their lives to God's reign in the world.

##### *God's Encounter with Humans*

**W-1.1002b.** The earliest recollections of the people of God speak of God's encounter with human beings. God takes the initiative in creation and in covenant, in calling to repentance, and in offering forgiveness. God plants and plucks up; God judges and blesses. (Jeremiah 1:10)

##### *God's Entrance into the Human Condition*

**W-1.1002c.** In Jesus Christ, God entered fully into the human condition in an act of self-revelation, redemption, and forgiveness. Entering the brokenness of the world, God in Jesus Christ atoned for sin and restored human life. By so entering the created world God brought time and space, matter, and human life to fulfillment as instruments for knowing and praising their Creator.

#### **W-1.1003      Jesus Christ**

##### *God and a Human Life United*

**W-1.1003a.** In the person and work of Jesus, God and a human life are united but not confused, distinguished but not separated.

##### *Perfect Human Response*

**W-1.1003b.** Jesus of Nazareth offered the perfect human response to God. The Life that redeems reveals the form and purpose of redeemed life. Jesus' life discloses the character of authentic Christian worship.

##### *The Living God in Common Life*

**W-1.1003c.** Jesus Christ is the living God present in common life. The One who is proclaimed in the witness of faith is

**W-1.1003c.(1)**the Word of God spoken at creation,

**W-1.1003c.(2)**the Word of God promising and commanding throughout covenant history,

**W-1.1003c.(3)**the Word of God

**W-1.1003c.(3)(a)** who became flesh and dwelt among us,

**W-1.1003c.(3)(b)** who was crucified and raised in power, and

**W-1.1003c.(3)(c)** who shall return in triumph to judge and reign.

### **W-1.1004 Jesus Christ in Word and Sacrament**

Scripture—the Word written, preaching—the Word proclaimed, and the Sacraments—the Word enacted and sealed, bear testimony to Jesus Christ, the living Word. Through Scripture, proclamation, and Sacraments, God in Christ is present by the Holy Spirit acting to transform, empower, and sustain human lives. In Christian worship, the people of God

**W-1.1004a.** hear the Word proclaimed,

**W-1.1004b.** receive the Word enacted in Sacrament,

**W-1.1004c.** discover the Word in the world, and

**W-1.1004d.** are sent to follow the Word into the world.

### **W-1.1005 Christian Response to God in Community**

#### ***Personal Response in Community***

**W-1.1005a.** From the beginning, God created women and men for community and called a people into covenant. Jesus called, commissioned, and promised to be present to a people gathered in His name. The Holy Spirit calls, gathers, orders, and empowers the new community of the covenant. To each member, that Spirit gives gifts for building up the body of Christ and for equipping it for the work of ministry. A Christian's personal response to God is in community.

#### ***Response in Worship and Service***

**W-1.1005b.** The people of God respond with words and deeds of praise and thanksgiving in acts of prayer, proclamation, remembrance, and offering. In the name of Christ, by the power of the Holy Spirit, the Christian community worships and serves God

**W-1.1005b.(1)** in shared experiences of life,

**W-1.1005b.(2)** in personal discipleship,

**W-1.1005b.(3)** in mutual ministry, and

**W-1.1005b.(4)** in common ministry in the world.

## **W-1.2000 2. The Language of Worship**

### **W-1.2001 The Language of Response to God**

God brings all things into being by the Word. God offers the Word of grace, and people respond to that divine initiative through the language of worship. They call God by name, invoke God's presence, beseech God in prayer, and stand before God in silence and contemplation. They bow before God, lift hands and voices in praise, sing, make music, and dance. Heart, soul, strength, and mind with one accord, they join in the language, drama, and pageantry of worship.

### **W-1.2002 Symbolic Language**

When people respond to God and communicate to each other their experiences of God, they must use symbolic means, for God transcends creation and cannot be reduced to anything within it. No merely human symbols can be adequate to comprehend the fullness of God, and none is identical to the reality of God. Yet, the symbols human beings use can be adequate for understanding, sharing, and responding to God's gracious activity in the world since God has chosen to accommodate humanity in self-revelation

**W-1.2002a.** through the created order,

**W-1.2002b.** in the events of covenant history, and

**W-1.2002c.** most fully in the incarnate Word, Jesus Christ.

Symbols, spoken or acted, are authentic and appropriate for Christian worship to the extent that they are faithful to the life, death, and resurrection of Jesus Christ.

### **W-1.2003 Old Testament Symbols**

As the people of God worshiped the Holy One, they used symbols out of human experience, speaking of God as creator, covenant-maker, liberator, judge, redeemer, shepherd, comforter, sovereign, begetter, or bearer. From the world of nature they ascribed to God the character of rock, wellspring, fire, eagle, hen, lion, or light. Their worship was also filled with the language of symbolic action: fasting and feasting, rejoicing and wailing, marching and resting, dancing and clapping hands, purification and dedication, circumcisions and anointings, burnt offerings and sin offerings, doing justice and mercy, making music, and singing to the Lord.

### **W-1.2004 New Testament Symbols**

#### ***Jesus Used Old Testament Symbols***

**W-1.2004a.** Jesus used Old Testament symbols and images to speak to and about God. He participated in the symbolic actions of Israel's worship. In many cases, He personalized and gave new depth to the familiar symbols for God, especially in His intimate use of Abba, Father. He spoke of Himself in terms of many Old Testament symbols—the Good Shepherd, Israel's Bridegroom, the Son of Man—and intensified their meanings. He brought new meaning to current religious practices like almsgiving, baptism, and breaking bread. In daily life, Jesus took

ordinary acts of human compassion—healing the sick, feeding the hungry, washing feet—and translated them into ways of serving God.

### *Christ the Focus of New Symbols*

**W-1.2004b.** As the Risen Lord, Jesus Christ became the focus of new symbols. The New Testament writers often used Old Testament symbolic language for the new reality as they sought to communicate the good news, describing Christ as the second Adam and as the Lamb of God. They used new symbolic language as well: the eternal Word, the firstborn of all creation, our peace who has broken down the dividing wall of hostility. In hymns and other forms of praise, Jesus Christ is glorified as the true symbol who reveals all that God is to the world. (W-1.1003 - 1.1005)

### **W-1.2005 Authentic and Appropriate Language**

The Church in every culture through the ages has used and adapted biblical symbols, images, stories, and words in worship. The Church's use of this language has not always been authentic and appropriate. For the Reformed tradition, in its various expressions, the historical and cultural use of language proves to be authentic when it reflects the biblical witness to God in Jesus Christ. Language proves to be appropriate when a worshiping community can claim it as its own when offering praise and thanksgiving to God. Appropriate language, by its nature,

**W-1.2005a.** is more expressive than rationalistic,

**W-1.2005b.** builds up and persuades as well as informs and describes,

**W-1.2005c.** creates ardor as well as order, and

**W-1.2005d.** is the utterance of the whole community of faith as well as the devotion of individuals.

Appropriate language seeks to recognize the variety of traditions that reflect biblical truth authentically in their own forms of speech and actions. In doing so, the Church honors and properly uses the language of the tradition. The Protestant Group is, nonetheless, free to be innovative in seeking appropriate language for worship. While respecting time-honored forms and set orders, the Senior Protestant Chaplain may reshape them to respond freely to the leading of God's Spirit.

### **W-1.2006 Inclusive Language**

#### *Rich Variety of Peoples*

**W-1.2006a.** Since the Protestant Group is a family of peoples united in Jesus Christ, appropriate language for its worship should display the rich variety of these peoples. To the extent that forms, actions, languages, or settings of worship exclude the expression of diverse cultures represented in the Church, or deny the emerging needs and identities of believers, that worship is not faithful to the life, death, and resurrection of Jesus Christ.

#### *Diverse Language*

**W-1.2006b.** The Protestant Group shall strive in its worship to use language about God which

is intentionally as diverse and varied as the Bible and our theological traditions. The Protestant Group is committed to using language in such a way that all members of the community of faith may recognize themselves to be included, addressed, and equally cherished before God. Seeking to bear witness to the whole world, the Chaplain shall use language which is faithful to biblical truth, and which neither purposely nor inadvertently excludes people because of gender, color, or other circumstance in life.

**W-1.3000 3. Time, Space, and Matter**

**W-1.3001 Time**

**W-1.3001a. Sabbath, Lord's Day**

*One Day in Seven*

**W-1.3001a.(1)** Christians may worship at any time, for all time is hallowed by God. The covenant community worshiped daily. But God set aside one day in seven to be kept holy to the Lord. In the Old Testament, the Sabbath was understood as a day totally set aside and offered to the Lord. In the New Testament, believers observed the first day of the week, the day of resurrection, as the time when the new people of the covenant gathered to worship God in Jesus Christ. They came to speak of this as the Lord's Day.

*Word and Sacraments*

**W-1.3001a.(2)** From earliest times, the Church has gathered on the Lord's Day for the proclamation and exposition of the Word and the celebration of the Sacraments. The Christian tradition has emphasized the importance of the Lord's Day as the time for hearing the Word and celebrating the Sacraments in the expectation of encountering the risen Lord, and for responding in prayer and service.

**W-1.3001b. Daily Worship**

*Daily Hours*

**W-1.3001b.(1)** In Israel's worship, daily hours were set aside for sacrifices of praise and thanksgiving. Even after the loss of the Temple, morning, noon, and evening were established times for prayer. Jesus set aside regular times for prayer, and the believing community gathered daily for prayer in the Temple, in an upper room, and in their homes. New Testament writers exhorted the Church to pray without ceasing.

*Daily Office*

**W-1.3001b.(2)** Through the ages, the Church has maintained special hours for daily prayer, historically known as the daily office. The Christian tradition adapted the pattern of the daily office to provide an occasion not only for prayer but also for the public reading and expounding of Scripture. Daily public worship is to be commended as a dimension of the life and witness of the Protestant Group as it ministers in and to the community. Changing patterns of life have also led to the expression of daily prayer in family and personal devotion, which are encouraged as a part of the regular discipline of the Christian life.

### **W-1.3001c. Church Year**

As God created and appointed days, God created a rhythm of time and appointed seasons for worship. In the Old Testament, people observed seasons of fasting and feasting as occasions for festival worship of God. Jesus kept these festivals. For the Church in the New Testament, the festivals were transformed in meaning and purpose by Jesus' life and teaching, his death and resurrection, and by the gift of the Holy Spirit. Jesus' birth, life, death, resurrection, ascension, and promised return give meaning to the seasons which order the annual rhythm of worship and guide the selection of lessons to be read and proclaimed in the life of the Church. The Protestant Group shall have first priority on all Holy Days.

### **W-1.3002 Space**

#### **W-1.3002a. Old Testament**

Christians may worship in any place, for the God who created time also created and ordered space. The Old Testament tells us God met with people in many different places. Yet, particular locations became recognized as places where people had a special encounter with God, so they arranged space in such a way as to remember and enhance that meeting. Whether the stone altars of the patriarchs, the Tent of Meeting for the wandering people of God, the Temple of the Kingdom in Jerusalem, or the house-synagogue worship of the Dispersion, each place was ordered to invite and express God's presence.

#### **W-1.3002b. Jesus**

Jesus' life reflects the covenant community's understanding of places for worship. He regularly worshiped in the synagogue and in the Temple, in the wilderness, and on the hillsides of Galilee. Jesus especially disclaimed the notion that God could be confined to any one place.

#### **W-1.3002c. Early Church**

Because the identifying reality of Christian worship was neither the place nor the space but the presence of God, the early Christians could worship in the Temple, in synagogues, in homes, in catacombs, and in prisons. Wherever Christ was present among them in the interpretation of the Word and the breaking of bread, that space was hallowed. Yet, the Church began to set aside special places for gathering in the presence of the risen Christ and responding in praise and service. To this day, when the Church gathers, it is not the particular place, but the presence of the risen Lord in the midst of the community that marks the reality of worship.

#### **W-1.3002d. Arrangement of Space**

When a place is set aside for worship, it should facilitate accessibility and ease of gathering, should generate a sense of community, and should open people to reverence before God. It should include a place for the reading of Scripture and for the preaching or exposition of the Word. It should provide for the celebration and proper administration of the Sacraments, with a font or pool for Baptism and a table suitable for the people's celebration of the Lord's Supper. The arrangement of space should visibly express the integral relation between Word and Sacrament and their centrality in Christian worship.

## **W-1.3003 Matter**

### **W-1.3003a. Old Testament**

God created the material universe and pronounced it good. The covenant community understood that the material world reflects the glory of God. They also came to see that material realities could be a means for expressing suitable praise and thanksgiving to God. Ark, showbread, woven and embroidered linen, basins, oil, lights, musical instruments, grain, fruit, and animals all became expressions of the community's worship of God. The prophets warned, however, against offering the material as a substitute for offering the self to God.

### **W-1.3003b. Jesus**

In Jesus Christ the Word became flesh, and God hallowed material reality. Jesus presented His body as a living sacrifice. In His ministry, He used common things like nets, fish, baskets, jars, ointment, clay, towel and basin, water, bread, and wine. Working in and through these material things, He blessed and healed people, reconciled and bound them into community, and exhibited the grace, power, and presence of the Kingdom of God.

### **W-1.3003c. Church Sacraments**

#### *Early Church: Water, Bread, and Wine*

**W-1.3003c.(1)** The early Church, following Jesus, took three primary material elements of life—water, bread, and wine—to become basic symbols of offering life to God as Jesus had offered his life. Being washed with the water of Baptism, Christians received new life in Christ and presented their bodies to be living sacrifices to God. Via the consumption of bread and the drinking of wine, they received the sustaining presence of Christ, remembered God's covenant promise, and pledged their obedience anew.

#### *Reformed Tradition: Sacraments*

**W-1.3003c.(2)** The Reformed tradition understands Baptism and the Lord's Supper to be Sacraments, instituted by God and commended by Christ. Sacraments are signs of the real presence and power of Christ in the Church, symbols of God's action. Through the Sacraments, God seals believers in redemption, renews their identity as the people of God, and marks them for service.

### **W-1.3003d. Use of Material in Worship**

#### *Offered to God*

**W-1.3003d.(1)** The Church has acknowledged that the lives of Christians and all they have belong to the Creator and are to be offered to God in worship. As sign and symbol of this self-offering, the people of God have presented their creations and material possessions to God. The richness of color, texture, form, sound, and motion has been brought into the act of worship.

#### *Artistic Expressions*

**W-1.3003d.(2)** The Christian heritage has called upon people to bring to worship material offerings which, in their simplicity of form and function, direct attention to what God has done,

and to the claim that God makes upon human life. The people of God have responded through creative expressions in architecture, furnishings, appointments, vestments, music, drama, language, and movement. When these artistic creations awaken us to God's presence, they are appropriate for worship. When they call attention to themselves, or are present for their beauty as an end in itself, they are idolatrous. Artistic expressions should evoke, edify, enhance, and expand worshipers' consciousness of the reality and grace of God.

#### **W-1.3004 Mission**

All time, all space, and all matter are created by God and have been hallowed by Jesus Christ. Christian worship, at particular times, in special places, and with the use of God's material gifts, should lead the Church into the life of the world to participate in God's purpose, to redeem time, to sanctify space, and to transform material reality for the glory of God.

#### **W-1.4000 4. Responsibility and Accountability for Worship**

##### **W-1.4001 Responsibility**

The Worship Committee of the Protestant Group Trustees is to remember both its liberty in Christ and the biblical command to do all things in an orderly way. While Christian worship need not follow prescribed forms, careless or disorderly worship is both an offense to God and a stumbling block to the people. Those responsible for worship, the Chaplains and the Worship Committee, are to be guided by the Holy Spirit speaking in Scripture, the historic experience of the Church universal, the Reformed tradition, and the needs and particular circumstances of the Protestant Group.

##### **W-1.4002 Review and Oversight**

To ensure that these guiding principles are being followed, the Worship Committee, on behalf of the Protestant Group Trustees, should discuss with the Chaplains the quality of worship, the standards governing it, and the fruit it is bearing in the life of God's people as they proclaim the gospel and communicate its joy and justice.

##### **W-1.4003 Who May Participate and Lead in Worship**

In Jesus Christ, the Church is a royal priesthood in which worship is the work of everyone. The people of God are called to participate in the common ministry of worship. No one shall be excluded from participation or leadership in public worship in the Lord's house on the grounds of race, color, class, age, gender, or handicapping condition. Some, by gifts and training, may be called to particular acts of leadership in worship. It is appropriate to encourage members and ordained officers with such abilities to assist in leading worship.

#### **W-1.4004   Worship Committee**

The Worship Committee of the Protestant Group Trustees and the Chaplains are to provide for worship and shall encourage the people to participate fully and regularly in it. They shall make provision for the regular

- W-1.4004a.** preaching of the Word,
- W-1.4004b.** celebration of the Sacraments,
- W-1.4004c.** corporate prayer, and
- W-1.4004d.** offering of praise to God in song.

They have the authority

- W-1.4004e.** to oversee and approve all public worship in the life of the Protestant Group with the exception of those responsibilities delegated to the Chaplain alone, and
- W-1.4004f.** to determine occasions, days, times, and places for worship.

They are responsible

- W-1.4004g.** for the space where worship is conducted, including its arrangement and furnishings,
- W-1.4004h.** for the use of special appointments such as flowers, candles, banners, paraments, and other objects of art,
- W-1.4004i.** for the overall program of music and other worship arts, and
- W-1.4004j.** for those who lead worship through music, drama, dance, and other arts.

#### **W-1.4005   Chaplains**

##### ***Responsibilities***

**W-1.4005a.** The Chaplains have certain responsibilities which are not subject to the authority of the Protestant Group Trustees, the Worship Committee, or any other committees or individual. In the Service of Worship, the Senior Protestant Chaplain is responsible for

- W-1.4005a.(1)**the selection of Scripture lessons and the rite of sacraments,
- W-1.4005a.(2)**the preparation and preaching of the sermon or exposition of the Word,
- W-1.4005a.(3)**the prayers and creeds offered on behalf of the people and those prepared for the use of the people in worship, and
- W-1.4005a.(4)**the music to be sung, and the use of drama, dance, and other art forms.

The Senior Protestant Chaplain may confer with the worship committee in planning particular services of worship.

### *Chaplain and Choir Director*

**W-1.4005b.** When there is a choir director or other musical leader, the Chaplain and that person will confer to ensure that anthems and other musical offerings are appropriate for the particular service. The Senior Protestant Chaplain shall have final authority.

### **W-1.4006   Worship Committee and Chaplain**

The sequence and proportion of the elements of worship are the responsibility of the Senior Protestant Chaplain. The selection of hymnals, song books, service books, Bibles, and other materials for use by the congregation in public worship is the responsibility of the Senior Protestant Chaplain, with the concurrence of the Worship Committee and in consultation with musicians and educators.

### **W-1.4007   Christian Education and the Chaplain**

In the exercise of its responsibility to encourage the participation of its people in worship, the Protestant Group shall provide for education in Christian worship and at other times by means appropriate to the age, interests, and circumstances of the Associate Members of the congregation. The Senior Protestant Chaplain shall have the right to select all Christian education materials with the concurrence of the Christian Education Committee of the Protestant Group Trustees.

## **W-2.0000      CHAPTER II. THE ELEMENTS OF CHRISTIAN WORSHIP**

### **W-2.1000      1. Prayer**

#### **W-2.1001      Christian Prayer**

Prayer is at the heart of worship. In prayer, through the Holy Spirit, people seek after and are found by the one true God who has been revealed in Jesus Christ. They listen and wait upon God, call God by name, remember God's gracious acts, and offer themselves to God. Prayer may be spoken, sung, offered in silence, or enacted. Prayer grows out of the center of a person's life in response to the Spirit. Prayer is shaped by the Word of God in Scripture and by the life of the community of faith. Prayer issues in commitment to join God's work in the world.

#### **W-2.1002      Content of Prayer**

In prayer we respond to God in many ways. In adoration, we praise God for who God is. In thanksgiving, we express gratitude for what God has done. In confession, we acknowledge repentance for what we, as individuals and as a people, have done or left undone. In supplication we plead for ourselves and for the gathered community. In intercession, we plead for others, on behalf of others, and for the whole world. In self-dedication, we offer ourselves to the purpose and glory of God.

#### **W-2.1003      Music as Prayer: Congregational Song**

Song is a response, which engages the whole self in prayer. Song unites the faithful in common prayer wherever they gather for worship, whether in church, home, or other special place. The covenant people have always used the gift of song to offer prayer. Psalms were created to be sung by the faithful as their response to God. Though they may be read responsively or in unison, their full power comes to expression when they are sung. In addition to psalms, the Church in the New Testament sang hymns and spiritual songs. Through the ages and from varied cultures, the Church has developed additional musical forms for congregational prayer. The Protestant Chaplains are encouraged to use these diverse musical forms for prayer, as well as those that arise out of the musical life of the community.

#### **W-2.1004      Music as Prayer: Choir and Instrumental Music**

To lead the congregation in the singing of prayer is a primary role of the choir and other musicians. They also may pray on behalf of the congregation with introits, responses, and other musical forms. Instrumental music may be a form of prayer since words are not essential to prayer. In worship, music is not to be for entertainment or artistic display. Care should be taken that it not be used merely as a cover for silence. Music as prayer is to be a worthy offering to God on behalf of the people.

#### **W-2.1005      Enacted Prayer**

In the Old and New Testaments and through the ages, the people of God expressed prayer through actions as well as speech and song. The Protestant Senior Protestant Chaplain may invite persons

**W-2.1005a.** to kneel, to bow, to stand, or to lift hands in prayer,

**W-2.1005b.** to dance, to clap, to embrace in joy and praise, and

**W-2.1005c.** to anoint and to lay on hands in intercession and supplication, commissioning, and ordination.

## **W-2.2000 2. Scripture Read and Proclaimed**

### **W-2.2001 Centrality of Scripture**

The Church confesses the Scriptures to be the Word of God written, witnessing to God's self-revelation. Where that Word is read and proclaimed, Jesus Christ the Living Word is present by the inward witness of the Holy Spirit. For this reason, the reading, hearing, preaching, and confessing of the Word are central to Christian worship. The Senior Protestant Chaplain shall ensure that in public worship the Scripture is read and proclaimed regularly in a common language.

### **W-2.2002 Selection of Scripture**

The Senior Protestant Chaplain, a Minister of Word and Sacrament, is responsible for the selection of Scripture to be read in all services of public worship, and should exercise care so that over a period of time the people will hear the full message of Scripture. It is appropriate that in the service for the Lord's Day there be readings from the Old Testament and the Epistles and Gospels of the New Testament. The full range of the Psalms should be also used in worship.

### **W-2.2003 Lectionaries**

Selections for reading in public worship should be guided by the Senior Protestant Chaplain, the seasons of the Church year, pastoral concerns for the congregation, events and conditions in the community and world, and specific program emphases of the Church. Lectionaries offered by the Church ensure a broad range of readings, as well as consistency and connection with the universal Church; however, the Senior Protestant Chaplain has final authority in the use of the Lectionaries.

### **W-2.2004 Discipline in Reading**

The people of God should exercise this same principle of selection in their choice of Scripture reading in family and personal worship. Those responsible for teaching and preaching the Word have a special responsibility to ensure that, in their personal worship, they observe a discipline of reading from the fullness of Scripture.

### **W-2.2005 Versions**

The Chaplains, as Ministers of Word and Sacrament, have responsibility for the selection of the version of text from which the Scripture lessons are read in public worship. If paraphrases are used, adaptations are made, or new translations are prepared, the congregation should be informed.

### **W-2.2006 Public Reading and Hearing of Scripture**

The public reading of Scripture should be clear, audible, and attentive to the meanings of the text, and should be entrusted to those prepared for such reading. Listening to the reading of

Scripture requires expectation and concentration and may be aided by the availability of a printed text for the worshipers. The congregation may read Scripture responsively, antiphonally, or in unison as a part of the service.

### **W-2.2007 Preaching the Word**

The preached Word or sermon is to be based upon the written Word. It is a proclamation of Scripture in the conviction that, through the Holy Spirit, Jesus Christ is present to the gathered people, offering grace and calling for obedience. Preaching requires diligence and discernment in the study of Scripture, the discipline of daily prayer, cultivated sensitivity to events and issues affecting the lives of the people, and a consistent and personal obedience to Jesus Christ. The sermon should present the Gospel with simplicity and clarity, in language that can be understood by the people. For reasons of order, the Senior Protestant Chaplain, a Minister of Word and Sacrament shall ordinarily perform the preaching of the Word. The Senior Protestant Chaplain may invite a Minister of Word and Sacrament or other person to preach, with the concurrence of the Worship Committee.

### **W-2.2008 Other Forms of Proclamation**

The Word is also proclaimed through song in anthems and solos based on scriptural texts, in cantatas and oratorios which tell the biblical story, in psalms and canticles, and in hymns, spirituals, and spiritual songs which present the truth of the biblical faith. Song in worship may also express the response of the people to the Word read, sung, enacted, or proclaimed. Drama and dance, poetry and pageant, indeed, most other human art forms, are also expressions through which the people of God have proclaimed and responded to the Word. Those entrusted with the proclamation of the Word through art forms should exercise care that the Gospel is faithfully presented in ways through which the people of God may receive and respond.

### **W-2.2009 Creeds and Confessions**

The people also express the Word, in response to the reading and proclamation of the Word, through creeds and confessions. The Protestant Group confesses its faith in relation to

- W-2.2009a.** the Church universal,
- W-2.2009b.** its particular historic heritage, and
- W-2.2009c.** its local situation.

When the Protestant Group confesses its faith during the celebration of Baptism and the Lord's Supper, the creeds of the universal Church should be used. The living Word, Jesus Christ, as attested in Scripture, always judges the Word confessed. The Senior Protestant Chaplain shall select all creeds.

### **W-2.2010 Hearing the Word**

The people's participation in the proclamation of the Word is, above all, to hear:

- W-2.2010a.** to discern Jesus Christ,
- W-2.2010b.** to receive His offered grace, and

**W-2.2010c.** to respond to His call with obedience.

Such participation depends upon the illumination of the Holy Spirit, which is to be sought earnestly in prayer. The words “hearing” and “heard” are not intended exclusively to mean acts of sensory perception.

### **W-2.3000 3. Baptism**

#### **W-2.3001 Jesus and Baptism**

Baptism is the sign and seal of incorporation into Christ. Jesus, through his own baptism, identified Himself with sinners in order to fulfill all righteousness. Jesus, in His own baptism, was attested Son by the Father, and was anointed with the Holy Spirit to undertake the way of the servant manifested in his sufferings, death, and resurrection. Jesus, the risen Lord, assured His followers of his continuing presence and power, and commissioned them, “Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything that I have commanded you. And remember, I am with you always, to the end of the age.” (Matt. 28:19, NRSV) The disciples were empowered by the outpouring of the Spirit to undertake a life of service and to be an inclusive worshiping community, sharing life in which love, justice, and mercy abounded.

#### **W-2.3002 Dying and Rising in Baptism**

In Baptism, we participate in Jesus’ death and resurrection. In Baptism, we die to what separates us from God and are raised to newness of life in Christ. Baptism points us back to the grace of God expressed in Jesus Christ, who died for us and who was raised for us. Baptism points us forward to that same Christ who will fulfill God’s purpose in God’s promised future.

#### **W-2.3003 Covenant and the Water of Baptism**

In Baptism, the Holy Spirit binds the Church in covenant to its Creator and Lord. The water of Baptism symbolizes the waters of creation, of the flood, and of the Exodus from Egypt. Thus, the water of Baptism links us to the goodness of God’s creation and to the grace of God’s covenants with Noah and Israel. Prophets of Israel, amidst the failure of their own generation to honor God’s covenant, called for justice to roll down like waters and righteousness like an ever flowing stream. (Amos 5:24) They envisioned a fresh expression of God’s grace and of creation’s goodness—a new covenant accompanied by the sprinkling of cleansing water. In His ministry, Jesus offered the gift of living water. So, Baptism is the sign and seal of God’s grace and covenant in Christ.

#### **W-2.3004 Inclusion in the Covenant of Grace**

As circumcision was the sign and symbol of inclusion in God’s grace and covenant with Israel, so Baptism is the sign and symbol of inclusion in God’s grace and covenant with the Church. As an identifying mark, Baptism signifies

**W-2.3004a.** the faithfulness of God,

**W-2.3004b.** the washing away of sin,

- W-2.3004c.** rebirth,
- W-2.3004d.** putting on the fresh garment of Christ,
- W-2.3004e.** being sealed by God’s Spirit,
- W-2.3004f.** adoption into the covenant family of the Church, and
- W-2.3004g.** resurrection and illumination in Christ.

**W-2.3005     **Union with Christ and One Another****

The body of Christ is one, and Baptism is the bond of unity in Christ. As they are united with Christ through faith, Baptism unites the people of God with each other and with the Church of every time and place. Barriers of race, gender, status, and age are to be transcended. Barriers of nationality, history, and practice are to be overcome.

**W-2.3006     **Baptism: Grace, Repentance, and Commissioning****

Baptism enacts and seals what the Word proclaims: God’s redeeming grace offered to all people. Baptism is God’s gift of grace and also God’s summons to respond to that grace. Baptism calls to repentance, to faithfulness, and to discipleship. Baptism gives the Church its identity and commissions the Church for ministry to the world.

**W-2.3007     **Sign and Seal of God’s Faithfulness****

God’s faithfulness signified in Baptism is constant and sure, even when human faithfulness to God is not. Baptism is received only once. The efficacy of Baptism is not tied to the moment when it is administered, for Baptism signifies the beginning of life in Christ, not its completion. God’s grace works steadily, calling to repentance and newness of life. God’s faithfulness needs no renewal. Human faithfulness to God needs repeated renewal. Baptism calls for decision at every subsequent stage of life’s way, both for those whose Baptism attends their profession of faith, and for those who are nurtured from childhood within the family of faith.

**W-2.3008     **“One Baptism”: Its Meanings****

***God’s Covenant Love***

**W-2.3008a.** Both believers and their children are included in God’s covenant love. Children of believers are to be baptized without undue delay, but without undue haste. Baptism, whether administered to those who profess their faith or to those presented for Baptism as children, is one and the same Sacrament.

***Children***

**W-2.3008b.** The Baptism of children witnesses to the truth that God’s love claims people before they are able to respond in faith.

***Adults***

**W-2.3008c.** The Baptism of those who enter the covenant upon their own profession of faith

witnesses to the truth that God's gift of grace calls for fulfillment in a response of faithfulness.

### **W-2.3009 Remembering One's Baptism**

Baptism is received only once. There are many times in worship, however, when believers acknowledge the grace of God continually at work. As they participate in the celebration of another's Baptism, as they experience the sustaining nurture of the Lord's Supper, and as they reaffirm the commitments made at Baptism, they confess their ongoing need of God's grace and pledge anew their obedience to God's covenant in Christ.

### **W-2.3010 One Body, One Baptism**

As there is one body, there is one Baptism. (Eph. 4:4-6) The Protestant Group recognizes all Baptisms with water in the name of the Father, of the Son, and of the Holy Spirit administered by other Christian churches.

### **W-2.3011 Responsibility for Baptism**

#### ***By Chaplain***

**W-2.3011a.** For reasons of order, Baptism shall be authorized and administered by the Senior Protestant Chaplain, a Minister of Word and Sacrament, and accompanied by the reading and proclaiming of the Word. Baptism is to be celebrated in a service of public worship. The Senior Protestant Chaplain shall have sole responsibility in circumstances that call for the administration of Baptism apart from the worship of the whole congregation. In such cases care should be taken that

**W-2.3011a.(1)**the congregation be represented by one or more members;

**W-2.3011a.(2)**a proper understanding of the meaning of the Sacrament be offered by the Minister;

**W-2.3011a.(3)**the Protestant Group Trustees are consulted when possible; and

**W-2.3011a.(4)**the Baptism be reported by the officiating Chaplain.

#### ***By Others***

**W-2.3011b.** The Protestant Group Trustees may also authorize the celebration of the Sacrament of Baptism by others ministers in hospitals, prisons, schools, or other institutions.

### **W-2.3012 Protestant Group Trustees' Responsibility**

The Protestant Group Trustees' responsibilities for Baptism, through the Worship Committee and Chaplains, are to

**W-2.3012a.** encourage parents to present their children for Baptism, reminding them that children of believers are to be baptized without undue haste, but without undue delay, and authorize the Baptism of those presented;

**W-2.3012b.** admit to Baptism the children of believers, after appropriate instruction and discussion with the parent(s), or one(s) rightly exercising parental responsibility, acquainting

them with the significance of what God is doing in this act, and with the special responsibilities on parents and congregations for nurturing the baptized person in the Christian life;

**W-2.3012c.** admit to Baptism, after appropriate instruction and examination, those not yet baptized who come making public their personal profession of faith;

**W-2.3012d.** place all baptized persons on the appropriate roll as Associate Members of the Protestant Group; and

**W-2.3012e.** make certain that those baptized are nurtured in understanding the meaning of Baptism, of the Lord's Supper, and of their interrelation, and that they are surrounded by Christian encouragement and support.

### **W-2.3013 Protestant Congregation Responsibility**

The Protestant congregation as a whole, on behalf of the Church universal, assumes responsibility for nurturing the baptized person in the Christian life. In exercising this ministry, the Protestant Chaplains may designate certain members of the congregation as representatives charged with special responsibility for nurture. For any person who is being baptized, sponsor(s) may be appointed by the Protestant Chaplains, in consultation with those desiring Baptism for themselves or for their children, and may be given the specific role of nurturing the baptized person.

### **W-2.3014 Parental Responsibility**

When a child is being presented for Baptism, ordinarily the parent(s), or one(s) rightly exercising parental responsibility, shall be an Associate Member of the Protestant Group. Those presenting children for Baptism shall promise to provide nurture and guidance within the community of faith until the child is ready to make a personal profession of faith and assume the responsibility of Associate Membership. The Protestant Group may also consider a request for the baptism of a child from a parent who is not an Associate Member of the Protestant Group.

## **W-2.4000 4. The Lord's Supper**

### **W-2.4001 Jesus and the Supper**

#### *Jesus Shared Meals*

**W-2.4001a.** The Lord's Supper is the sign and seal of eating and drinking in communion with the crucified and risen Lord. During His earthly ministry, Jesus shared meals with his followers as a sign of community and acceptance, and as an occasion for His own ministry. He celebrated Israel's feasts of covenant commemoration.

#### *Last Supper*

**W-2.4001b.** In His last meal before his death, Jesus took and shared with His disciples the bread and wine, speaking of them as His body and blood, signs of the new covenant. He commended breaking bread and sharing a cup to remember and proclaim His death.

#### *Resurrection*

**W-2.4001c.** On the day of His resurrection, the risen Jesus made Himself known to his followers in the breaking of bread. He continued to show Himself to believers, by blessing and breaking bread, and by preparing, serving, and sharing common meals.

### **W-2.4002 Church in the New Testament**

The Church in the New Testament devoted itself to the apostles' teaching, to fellowship, to prayers, and to the common meal. The apostle Paul delivered to the Church the tradition he had received from the risen Lord, who commanded that his followers share the bread and cup as a remembrance and a showing forth of his death until he comes. The New Testament describes the meal as a participation in Christ and with one another in the expectation of the Kingdom and as a foretaste of the Messianic banquet.

### **W-2.4003 Thanksgiving**

In the Lord's Supper, the Church, gathered for worship,

**W-2.4003a.** thanks God for all that God has done through creation, redemption, and sanctification;

**W-2.4003b.** gives thanks that God is working in the world and in the Church in spite of human sin; and

**W-2.4003c.** gratefully anticipates the fulfillment of the Kingdom Christ proclaimed, and offers itself in obedient service to God's reign.

### **W-2.4004 Remembering**

At the Lord's Table, the Church is

**W-2.4004a.** renewed and empowered by the memory of Christ's life, death, resurrection, and promise to return;

**W-2.4004b.** sustained by Christ's pledge of undying love and continuing presence with God's people; and

**W-2.4004c.** sealed in God's covenant of grace through partaking of Christ's self-offering.

In remembering, believers receive and trust the love of Christ present to them and to the world; they manifest the reality of the covenant of grace in reconciling and being reconciled; and they proclaim the power of Christ's reign for the renewal of the world in justice and in peace.

### **W-2.4005 Invocation**

As the people of God bless and thank God the Father and remember Jesus Christ the Son, they call upon the Holy Spirit

**W-2.4005a.** to lift them into Christ's presence;

**W-2.4005b.** to accept their offering of bread and wine;

**W-2.4005c.** to make breaking bread and sharing the cup a participation in the body and blood of Christ;

- W-2.4005d.** to bind them with Christ and with one another;
- W-2.4005e.** to unite them in communion with all the faithful in heaven and on earth;
- W-2.4005f.** to nourish them with Christ's body and blood that they may mature into the fullness of Christ; and
- W-2.4005g.** to keep them faithful as Christ's body, representing Christ and doing God's work in the world.

### **W-2.4006 Communion of the Faithful**

Around the Table of the Lord, God's people are in communion with Christ and with all who belong to Christ. Reconciliation with Christ compels reconciliation with one another. All the baptized faithful are to be welcomed to the Table, and none shall be excluded because of race, gender, age, economic status, social class, handicapping condition, difference of culture or language, or any barrier created by human injustice. Coming to the Lord's Table, the faithful are actively to seek reconciliation in every instance of conflict or division between them and their neighbors. Each time they gather at the Table the believing community

- W-2.4006a.** are united with the Church in every place, and the whole Church is present;
- W-2.4006b.** join with all the faithful in heaven and on earth in offering thanksgiving to the triune God;
- W-2.4006c.** renew the vows taken at Baptism; and
- W-2.4006d.** commit themselves afresh to love and serve God, one another, and their neighbors in the world.

### **W-2.4007 Foretaste of the Kingdom Meal**

In this meal, the Church celebrates the joyful feast of the people of God, and anticipates the great banquet and marriage supper of the Lamb. Brought by the Holy Spirit into Christ's presence, the Church eagerly expects and prays for the day when Christ shall come in glory, and God will be all in all. Nourished by this hope, the Church rises from the Table and is sent by the power of the Holy Spirit to participate in God's mission to the world, to proclaim the gospel, to exercise compassion, and to work for justice and peace until Christ's Kingdom shall come at last.

### **W-2.4008 Word and Sacrament Together**

In the life of the worshiping congregation, Word and Sacrament have an integral relationship. Whenever the Lord's Supper is observed, the reading and the proclamation of the Word shall precede it.

### **W-2.4009 Time, Place, and Frequency**

The Lord's Supper is to be observed on the Lord's Day, in the regular place of worship, and in a manner suitable to the particular occasion of the Protestant Group. It is appropriate to celebrate the Lord's Supper as often as each Lord's Day. It is to be celebrated regularly and frequently enough to be recognized as integral to the Service for the Lord's Day.

## **W-2.4010 Special Occasions**

It is also appropriate to observe the Lord's Supper on other occasions of special significance in the life of the Christian community, as long as the celebration of the Sacrament is open to the whole believing community. The Lord's Supper may be observed in connection with the visitation of the sick and those isolated from public worship as a means of extending the Church's ministry to them. On all such occasions of the celebration of the Sacrament, the Word shall be read and proclaimed. Even though such a celebration may involve only a few members of the congregation, it is not to be understood as a private ceremony or devotional exercise, but as an act of the whole Church, which shall be represented not only by the Chaplain, but also by one or more Associate Members of the congregation.

## **W-2.4011 Who May Receive**

### *All Who Have Been Baptized*

**W-2.4011a.** The invitation to the Lord's Supper is extended to all who have been baptized, remembering that access to the Table is not a right conferred upon the worthy, but a privilege given to the undeserving who come in faith, repentance, and love. In preparing to receive Christ in this Sacrament, the believer is to confess sin and brokenness, to seek reconciliation with God and neighbor, and to trust in Jesus Christ for cleansing and renewal. Even one who doubts or whose trust is wavering may come to the Table in order to be assured of God's love and grace in Christ Jesus.

### *Baptized Children*

**W-2.4011b.** Baptized children who are being nurtured and instructed in the significance of the invitation to the Table and the meaning of their response are invited to receive the Lord's Supper, recognizing that their understanding of participation will vary according to their maturity.

## **W-2.4012 Responsibility**

### ***Protestant Group Trustees***

**W-2.4012a.** The Protestant Group Trustees are responsible for authorizing all observances of the Lord's Supper in the life of the Protestant congregation and shall ensure regular and frequent celebration of the Sacrament, in no case less than quarterly.

### ***Others***

**W-2.4012b.** Chaplains or other ministers serving in hospitals, prisons, schools, or other institutions, and chaplains ministering to members of the armed forces and their families, may administer the Sacrament of the Lord's Supper when authorized to do so by the Protestant Group Trustees. The terms of the authority to administer the Sacrament of the Lord's Supper shall be stated in the Minister's terms of call or endorsement.

### ***Chaplains***

**W-2.4012c.** For reasons of order, the Sacrament of the Lord's Supper shall be administered by the Senior Protestant Chaplain, a Minister of the Word and Sacrament, in the worship of the Protestant Group of the Snowmass Chapel.

## **W-2.5000 5. Self-offering**

### **W-2.5001 Response to Christ**

The Christian life is an offering of one's self to God. In worship, the people are presented with the costly self-offering of Jesus Christ, are claimed and set free by Him, and are led to respond by offering to Him their lives, their particular gifts and abilities, and their material goods.

### **W-2.5002 Offering Spiritual Gifts**

Worship should always offer opportunities to respond to Christ's call to become disciples by professing faith, by uniting with the Church, and by taking up the mission of the people of God, as well as opportunities for disciples to renew the commitment of their lives to Jesus Christ and His mission in the world. As the Holy Spirit has graced each member with particular gifts for strengthening the body of Christ for mission, so worship should provide opportunities to recognize these gifts and to offer them to serve Christ in the Church and in the world.

### **W-2.5003 Offering Material Gifts and Goods**

#### ***Corporate Act***

**W-2.5003a.** The offering of material goods in worship is a corporate act of self-dedication in response to God. It expresses thanksgiving to God, the giver of life and all goods, the redeemer from sin and evil. It is an affirmation by Christ's disciples of

**W-2.5003a.(1)**their commitment to be stewards in all creation;

**W-2.5003a.(2)**their responsibility to share the Word with, and to care for, all people;

**W-2.5003a.(3)** their desire to share God's gifts with those to whom believers are bound in the Church universal; and

**W-2.5003a.(4)** their common bond in the body of Christ.

### *Disciplined and Generous Support*

**W-2.5003b.** In the Old Testament, the people of Israel were commanded to bring a tenth of their income to support the work of the house of God and those who served God in it. In the New Testament, the apostles recognized that the work of the Church required disciplined support. Both in Israel and in the early Church, the people were encouraged to give generously to meet the needs of the poor. God calls believers today to be disciplined and generous in giving support to the ministries of the Church.

### *Received in Worship*

**W-2.5003c.** During public worship, at an appropriate time, and as an act of thanksgiving, the tithes and offerings of the people are gathered and received.

## **W-2.6000 6. Relating to Each Other and the World**

### **W-2.6001 Community Concerns**

Worship is an activity of the common life of the people of God in which the care of the members for each other, and for the quality of their life and ministry together, expresses the reality of God's power to create and sustain community in the midst of a sinful world. As God is concerned for the events in daily life, so members of the community in worship appropriately express concern for one another and for their ministry in the world as they

### *Greetings*

**W-2.6001a.** greet one another and are greeted by those who are leading them in worship;

**W-2.6001b.** welcome visitors, note their presence, and extend Christian hospitality;

### *Reconciliation*

**W-2.6001c.** take opportunity to seek and to offer forgiveness for hurts, misunderstandings, and broken relationships among themselves;

**W-2.6001d.** respond to God's act of reconciliation by exchanging signs and words of reconciliation and of Christ's peace;

### *Preparation for Prayer*

**W-2.6001e.** prepare for intercessions by expressing concerns and requesting prayer on behalf of those with needs in the congregation, the Church, and the world;

**W-2.6001f.** offer thanksgiving for life and life's transitions, rejoicing with those who rejoice and mourning with those who mourn;

### *Interpretation*

**W-2.6001g.** apply God's Word to daily life;

**W-2.6001h.** interpret the mission and work of the Church;

**W-2.6001i.** give witness to faith and service;

***Mission***

**W-2.6001j.** make and renew covenants; and

**W-2.6001k.** commit themselves to, and are commissioned for, specific corporate and personal ministries of compassion, justice, peacemaking, reconciliation, and witness.

## **W-3.0000**      **CHAPTER III. THE ORDERING OF CHRISTIAN WORSHIP**

### **W-3.1000**      **1. Principles and Sources of Ordering**

#### **W-3.1001**      **Scripture and History**

Those responsible for ordering Christian worship shall be faithful to the authority of the Holy Spirit speaking in and through Scripture. Beyond Scripture, no single warrant for ordering worship exists, but the worship of the Church is informed and shaped by history, culture, and contemporary need. Thus, the worship of the Protestant Group of the Snowmass Chapel should be guided by the historic experience of the Church at worship through the ages.

#### **W-3.1002**      **Form and Freedom**

##### *All Forms of Worship Are Provisional*

**W-3.1002a.** The Church has always experienced a tension between form and freedom in worship. In the history of the Church, some have offered established forms for ordering worship in accordance with God's Word. Others, in the effort to be faithful to the Word, have resisted imposing any fixed forms upon the worshiping community. The Protestant Group acknowledges that all forms of worship are provisional and subject to reformation. In ordering worship, the Protestant Group and the Worship Committee are to seek openness to the creativity of the Holy Spirit, who guides the Chapel toward worship which is orderly yet spontaneous, consistent with God's Word, and open to the newness of God's future.

##### *Guidance of Protestant Group Trustees*

**W-3.1002b.** Manifestations of the Spirit in worship edify the whole Church. When actions in worship are present only for personal expression, call attention to themselves, or are insensitive to the congregation at worship, they are not in order and call for the counsel and guidance of the Protestant Group Trustees.

#### **W-3.1003**      **Participation and Leadership**

The ordering of worship should also reflect the richness of the cultural diversity in which the Chapel ministers, as well as the local circumstances and needs of its congregations. While the authority for ordering worship belongs to those so designated, and leadership in worship is assigned to those with gifts, training, and authorization, the order for worship should provide for and encourage the participation of all.

#### **W-3.1004**      **Children in Worship**

Children bring special gifts to worship and grow in faith through their regular inclusion and participation in the worship of the congregation. Those responsible for planning and leading the participation of children in worship should consider the children's level of understanding and ability to respond, and should avoid both excessive formality and condescension. The Protestant Group Trustees should ensure that children participate with the Chapel's whole congregation in worship on the Lord's Day, in a special time for children.

### **W-3.2000**      **2. Days and Seasons**

### **W-3.2001 Days**

God has appointed one day in seven to be kept holy, set aside as the occasion for the people of God to worship corporately. God has also commended daily worship by the people, whether gathered in assembly or at home.

### **W-3.2002 Church Year**

God has provided a rhythm of seasons, which orders life and influences the Church's worship. God's work of redemption in Jesus Christ offers the Church a central pattern for ordering worship in relationship to significant occasions in the life of Jesus and of the people of God. The Church thus has come to observe the following days and seasons:

- W-3.2002a.** Advent, a season to recollect the hope of the coming of Christ, and to look forward to the Lord's coming again;
- W-3.2002b.** Christmas, a celebration of the birth of Christ;
- W-3.2002c.** Epiphany, a day for commemorating God's self-manifestation to all people;
- W-3.2002d.** Lent, a season of spiritual discipline and preparation, beginning with Ash Wednesday, anticipating the celebration of the death and resurrection of Christ;
- W-3.2002e.** Holy Week, a time of remembrance and proclamation of the atoning suffering and death of Jesus Christ;
- W-3.2002f.** Easter, the day of the Lord's resurrection and the season of rejoicing which commemorates His ministry until His Ascension; and continues through
- W-3.2002g.** the Day of Pentecost, the celebration of the gift of the Holy Spirit to the Church.

The Church also observes other days, such as Baptism of the Lord, Transfiguration of the Lord, Trinity Sunday, and All Saints Day.

### **W-3.2003 Other Seasons**

Human life in community reflects a variety of rhythms that also affect Christian worship. Among these are the annual cycles of civic, agricultural, school, and business life; special times of family remembrance and celebration; and the patterns of a variety of cultural expressions, commemorations, and events. The Chapel, in carrying out its mission, also creates a cycle of activities, programs, and observances. While such events may be appropriately recognized in Christian worship, care shall be taken to ensure that they do not obscure the proclamation of the gospel on the Lord's Day.

## **W-3.3000 3. Service for the Lord's Day**

### **W-3.3001 Appropriate Actions**

In the Service for the Lord's Day:

#### *Scripture*

- W-3.3001a.** The Scriptures shall be read and proclaimed. Lessons should be read from both

Testaments. Scripture shall be interpreted in a sermon or other form of exposition.

### *Prayer*

**W-3.3001b.** Prayer shall be offered. Prayers may be offered on behalf of the congregation, whose participation may be affirmed by their corporate response, “Amen.” Prayer forms may encourage the participation of the worshipers through unison and responsive, bidding, and spontaneous prayers. Times of silence may be provided for prayer and meditation.

### *Music*

**W-3.3001c.** Music may serve as presentation and interpretation of Scripture, as response to the gospel, and as prayer, through psalms and canticles, hymns and anthems, spirituals, and spiritual songs.

### *Baptism*

**W-3.3001d.** The Sacrament of Baptism shall be administered as people present children or themselves for incorporation into the Church.

### *Lord’s Supper*

**W-3.3001e.** The Sacrament of the Lord’s Supper shall be celebrated regularly and frequently as determined by the Senior Protestant Chaplain.

### *Tithes and Offerings*

**W-3.3001f.** The tithes and offerings of the people shall be gathered and received.

### *Special Times*

**W-3.3001g.** Times for gathering, greeting, and calling to worship, for sharing common concerns, and for blessing and sending forth should be provided at points in the service suitable to the life of the Protestant Group.

### *Special Services*

**W-3.3001h.** Services of receiving new members; of ordaining, installing, and commissioning; of making and renewing covenants; and of recognizing and sharing life’s transitions should be provided, as called for in the life of the congregation and as determined by the Senior Protestant Chaplain.

## **W-3.3002    Ordering the Actions**

### *Setting an Order for Worship*

**W-3.3002a.** In setting an order for worship on the Lord’s Day, the Senior Protestant Chaplain, with the concurrence of the Worship Committee, shall provide opportunity for the people from youngest to oldest to participate in a worthy offering of praise to God and for them to hear and to respond to God’s Word.

### *A Suggested Order*

**W-3.3002b.** The order offered here is a logical progression, is rooted in the Old and New Testaments, and reflects the tradition of the universal Church. Other orders of worship may also serve the needs of the Protestant Group and be orderly, faithful to Scripture, and true to historic principles. The order that follows is presented in terms of five major actions centered in the Word of God:

- W-3.3002b.(1)** gathering around the Word;
- W-3.3002b.(2)** proclaiming the Word;
- W-3.3002b.(3)** responding to the Word;
- W-3.3002b.(4)** the sealing of the Word; and
- W-3.3002b.(5)** bearing and following the Word into the world.

### **W-3.3003 Gathering Around the Word**

#### *Gathering*

**W-3.3003a.** Worship begins as the people gather. One or more of the following actions are appropriate: people may greet one another; people may prepare in silent prayer or meditation; announcements of concern to the congregation may be made; or music may be offered.

**W-3.3003b.** The people are called to worship God. Words of Scripture are spoken or sung to proclaim who God is and what God has done.

**W-3.3003c.** A prayer or hymn of adoration and praise is offered.

**W-3.3003d.** A prayer of confession of the reality of sin in personal and common life follows. In a declaration of pardon, the gospel is proclaimed and forgiveness is declared in the name of Jesus Christ. God's redemption and God's claim upon human life are remembered.

**W-3.3003e.** The people give glory to God, and they may at this point share signs of reconciliation and the peace of Christ.

### **W-3.3004 Proclaiming the Word**

#### *Proclaiming*

**W-3.3004a.** In preparation for the reading, proclaiming, and hearing of God's Word, a prayer seeking the illumination of the Holy Spirit may be offered.

**W-3.3004b.** Scripture lessons suitable for the day are read by a Chaplain, by a member of the congregation, or by the people responsively, antiphonally, or in unison.

**W-3.3004c.** Psalms or anthems, and other musical forms or artistic expression which proclaim or interpret the Scripture lessons or their themes, may be included with the reading lessons.

**W-3.3004d.** The Word shall be interpreted in a sermon preached by a Chaplain. This proclamation concludes with a prayer, acclamation, or ascription of praise. It is appropriate also to call the people to discipleship.

## **W-3.3005 Responding to the Word**

### ***Responding: Affirmation***

**W-3.3005a.** The response to the proclamation of the Word is expressed in an affirmation of faith and commitment. A common affirmation may be offered by the congregation through singing a hymn or other appropriate musical response, or through saying or singing a creed of the Church. The choir may lead the congregation with an anthem or other musical form of affirmation. An opportunity for personal response may also be provided during this time.

### ***Affirming and Reaffirming Commitments***

**W-3.3005b.** Response to the Word also involves acts of commitment and recognition. The Sacrament of Baptism may be observed. Baptized believers may be received as Associate Members as they make public their profession of faith for the first time, or as they reaffirm that faith, or transfer their membership. It is also appropriate to offer opportunities for individuals or the gathered congregation to engage in reaffirming the commitments made at Baptism.

### ***Other Acts of Commitment***

**W-3.3005c.** Other acts of commitment which may appropriately be included as response to the Word are

**W-3.3005c.(1)** Christian marriage;

**W-3.3005c.(2)** ordination and installation of Pastoral Officers; and

**W-3.3005c.(3)** commissioning for service in and to the Chapel in such roles as Christian educator, church school teacher, organizational officer, or group adviser.

### ***Acts of Recognition***

**W-3.3005d.** It is appropriate as a response to the Word to recognize and give thanks for life and life's transitions,

**W-3.3005d.(1)** commemorating significant events in the lives of individuals, in the life of the community, or in the life of the Chapel;

**W-3.3005d.(2)** celebrating reunions and bidding farewell; and

**W-3.3005d.(3)** noting and remembering the lives of those who have died.

### ***Mission Concerns***

**W-3.3005e.** Witness to faith and service, and interpretation of the mission and programs of the Chapel may be included in the service as a response to the Word. They should be presented in such a way as to reflect this response, and may prepare for the people's prayers of intercession and supplication, as well as for their self-offering and gifts in support of the ministry of Christ and the Chapel.

### ***Prayers of Intercession***

**W-3.3005f.** As the people respond to the Word, prayers of intercession are offered for

**W-3.3005f.(1)** the Church universal, its ministry and those who minister, that the world might believe;

**W-3.3005f.(2)** the world, those in distress or special need, and all in authority, that peace and justice might prevail; and

**W-3.3005f.(3)** the nation, the state, local communities, and those who govern in them, that they may know and have strength to do what is right.

### *Prayers of Supplication*

**W-3.3005g.** Prayers of supplication are offered for

**W-3.3005g.(1)**the Chapel, that it have the mind of Christ in facing special issues and needs;

**W-3.3005g.(2)**those who struggle with their faith, that they be given assurance;

**W-3.3005g.(3)**those in the midst of transitions in life, that they be guided and supported;

**W-3.3005g.(4)**those who face critical decisions, that they receive wisdom;

**W-3.3005g.(5)**those who are sick, grieving, lonely, and anxious, that they be comforted and healed; and

**W-3.3005g.(6)**all members, that grace conform them to God's purpose.

Prayers of confession may be included at this time. When the service does not include the Lord's Supper, prayers of thanksgiving are offered and the prayers are concluded with the Lord's Prayer.

### *Offerings*

**W-3.3005h.** The tithes and offerings of God's people are gathered and received with prayer, or spoken or sung. Signs of reconciliation and peace may be exchanged if this was not done as a response to the Word of assurance of God's pardon. When the Lord's Supper is to be celebrated, gifts of bread and wine may be brought to the Table in thanksgiving for God's Word.

## **W-3.3006 The Sealing of the Word: Sacraments**

### *Sacraments as Seals*

**W-3.3006a.** The Sacraments of Baptism and the Lord's Supper are God's acts of sealing the promises of faith within the community of faith as the congregation worships, and include the responses of the faithful to the Word proclaimed and enacted in the Sacraments.

### *Baptism*

**W-3.3006b.** The Sacrament of Baptism, the sign and seal of God's grace and our response, is the foundational recognition of Christian commitment. It is appropriately celebrated following the reading and the proclaiming of the Word, and shall include statements concerning the biblical meaning of Baptism, the responsibility to be assumed by those desiring Baptism for themselves or their children, and the nurture to be undertaken by the Chapel.

### *Commitments and Vows*

**W-3.3006c.** Those desiring the Sacrament of Baptism for their children or for themselves shall make vows that

**W-3.3006c.(1)** profess their faith in Jesus Christ as Lord and Savior,

**W-3.3006c.(2)** renounce evil and affirm their reliance on God's grace,

**W-3.3006c.(3)** declare their intention to participate actively and responsibly in the worship and mission of the Church, and

**W-3.3006c.(4)** declare their intention to provide for the Christian nurture of their child.

The congregation shall

**W-3.3006c.(5)** profess its faith,

**W-3.3006c.(6)** voice its support of those baptized, and

**W-3.3006c.(7)** express its willingness to take responsibility for the nurture of those baptized.

### *The Prayer*

**W-3.3006d.** The Chaplain, a Minister of Word and Sacrament, offers a baptismal prayer. This prayer

**W-3.3006d.(1)** expresses thanksgiving for God's covenant faithfulness,

**W-3.3006d.(2)** gives praise for God's reconciling acts, and

**W-3.3006d.(3)** asks that the Holy Spirit attend and empower the Baptism, make the water a water of redemption and rebirth, and equip the Church for faithfulness.

### *The Water*

**W-3.3006e.** The water used for Baptism should be common to the location, and shall be applied to the person by pouring, sprinkling, or immersion. By whatever mode, the water should be applied visibly and generously.

### *The Words of Baptism*

**W-3.3006f.** The Chaplain shall use the name given the person to be baptized and shall baptize in the name of the triune God. The baptismal formula is: "\_\_\_\_\_, I baptize you in the name of the Father, and of the Son, and of the Holy Spirit."

### *Other Actions*

**W-3.3006g.** Care shall be taken that the central act of baptizing with water is not overshadowed. Other actions that are rooted deeply in the history of Baptism, such as the laying on of hands in blessing, the praying for the anointing of the Holy Spirit, anointing with oil, and the presentation of the newly-baptized to the congregation, may also be included. When such actions are introduced, they should be explained carefully in order to avoid misinterpretation and misunderstanding.

### *Welcoming*

**W-3.3006h.** Declaration shall be made of the newly baptized person's membership in the Church of Jesus Christ. The welcome of the congregation is extended. Whenever the service is so ordered, the Lord's Supper may follow Baptism at the appropriate time in the service.

### *Lord's Supper: Preparing*

**W-3.3006i.** The congregation should prepare themselves to celebrate the Sacrament of the Lord's Supper. If the Lord's Supper is celebrated less frequently than on each Lord's Day, public notice is to be given at least one week in advance. When the Lord's Supper is celebrated, the Table should be prepared and the elements provided to be placed on the Table before worship begins or during the gathering of the tithes and offerings.

### *Bread*

**W-3.3006j.** Bread common to the culture of the community should be provided to be broken by the one who presides. The use of the one bread expresses the unity of the body of Christ. Bread for the congregation may be broken in some manner suitable for distribution or wafers may be used, as determined by the Senior Protestant Chaplain.

### *Cup*

**W-3.3006k.** A cup and pitcher may be provided for the one who presides to use in presenting the cup. The use of a common cup expresses the communal nature of the Sacrament and reflects the consistent New Testament reference to a single cup. Pouring into the cup signifies the shed blood of Christ poured out for the world. The manner of distribution used by the particular community of faith may involve the provision of one cup or a number of cups suitably prepared for the people. The Senior Protestant Chaplain is to determine what form of the fruit of the vine is to be used. In making this decision the Senior Protestant Chaplain should be informed by the biblical precedent, the history of the church, ecumenical usage, local custom, and concerns for health and the conscience of Associate Members of the congregation. Whenever wine is used in the Lord's Supper, unfermented grape juice may be served also as an alternative for those who prefer it.

### *Invitation*

**W-3.3006l.** The Chaplain shall invite the people to the Lord's Table using suitable words from Scripture. If the words of institution (I Cor. 11:23-26, or Gospel parallels) will not be spoken at the breaking of bread or included in the prayer of thanksgiving, they are to be said as part of the invitation.

### *The Prayer*

**W-3.3006m.** The one presiding is to lead the people in the prayer,

**W-3.3006m.(1)** thanking God for creation and providence, for covenant history, and for seasonal blessings, with an acclamation of praise;

**W-3.3006m.(2)** remembering God's acts of salvation in Jesus Christ: his birth, life, death, resurrection, and promise of coming, and institution of the Supper (if not otherwise spoken), together with an acclamation of faith;

**W-3.3006m.(2)** calling upon the Holy Spirit to draw the people into the presence of the risen Christ so that they

**W-3.3006m.(2)(a)** may be fed;

**W-3.3006m.(2)(b)** may be joined in the communion of saints to all God's people and to the risen Christ; and

**W-3.3006m.(2)(c)** may be sent to serve as faithful disciples; followed by an ascription of praise to the triune God and prayer.

### *Breaking Bread*

**W-3.3006n.** The one presiding is to take the bread and break it in the view of the people. If the words of institution have not previously been spoken as part of the invitation or in the communion prayer, I Cor. 11:23, 24 shall be used at this time.

### *Presenting the Cup*

**W-3.3006o.** Having filled the cup, the one presiding is to present it in the view of the people. If the words of institution have not previously been spoken as part of the invitation or in the communion prayer, I Cor. 11:25, 26 shall be used at this time.

### *Distributing Bread and Cup*

**W-3.3006p.** The elements are distributed in a manner suitable to the particular occasion determined by the Senior Protestant Chaplain.

### *The Gathering*

**W-3.3006q.** The people may gather about the Table to receive the bread and the cup; they may come to those serving to receive the elements; or those serving may distribute the elements to the people where they are seated or standing.

### *The Bread*

**W-3.3006r.** The bread may be broken from its location on the Table and placed in the people's hands; people may break off a portion from the broken loaf or other bread offered for distribution; or they may receive pieces of bread prepared for distribution.

### *The Cup*

**W-3.3006s.** A common cup may be offered to all who wish to partake of it; several cups may be offered and shared; or individual cups may be prepared for distribution. Rather than drink from a common cup, communicants may dip the broken bread into the cup, the act of intinction.

### *The Serving*

**W-3.3006t.** The bread and the cup may be served by persons selected by the Senior Protestant Chaplain or the Worship Committee.

### *Receiving the Supper*

**W-3.3006u.** While the bread and the cup are being shared,

**W-3.3006u.(1)** the people may sing Psalms, hymns, spirituals, or other appropriate songs;

**W-3.3006u.(2)** the choir may sing anthems or other appropriate musical offerings;

**W-3.3006u.(3)** instrumental music suitable to the occasion may be played;

**W-3.3006u.(4)** appropriate passages of Scripture may be read; or

**W-3.3006u.(5)** people may pray in silence.

### *Blessing after Supper*

**W-3.3006v.** When all have communed and the remaining elements have been placed on the Table, the one presiding leads the people in prayer, thanking God for the gift of Christ in the Sacrament, asking for God's grace to fulfill the pledges made by the people in the Supper, and making supplication for the coming of the promised Kingdom. The congregation may sing a Psalm, canticle, hymn, spiritual, or spiritual song.

### *Disposition of the Elements*

**W-3.3006w.** When the service is ended, the communion elements shall be removed from the Table and used or disposed of in a manner which is approved by the Senior Protestant Chaplain, and which is consistent with the Reformed understanding of the Sacrament and the principles of good stewardship.

## **W-3.3007 Bearing and Following the Word into the World**

### *Act of Commitment and Recognition*

**W-3.3007a.** Acts of commitment to discipleship, declaration of intent to seek Baptism, and reaffirmation of the vows taken at Baptism are appropriate responses to the Word received in Sacrament. As the service comes to a close, other acts of commitment and recognition may be observed. People may make commitments to, and be commissioned for, specific corporate and personal acts of evangelism, compassion, justice, reconciliation, and peacemaking in the world.

### *Recognition When One Leaves*

**W-3.3007b.** Those leaving the fellowship of the Chapel

**W-3.3007b.(1)** to undertake these commissions; or

**W-3.3007b.(2)** to move to another place for purposes of education, national service, career change, family circumstance, or health

may be recognized with a farewell. This also may be an appropriate time to remember those of the congregation who have died.

### *Going in the Name of the Triune God*

**W-3.3007c.** The service concludes with a formal dismissal. This may include a charge to the people to go into the world in the name of Christ. It shall include words of blessing, using a Trinitarian benediction or other words from Scripture, such as the apostolic benediction in II Cor. 13:14. Signs of reconciliation and peace may be exchanged as the people depart.

## **W-3.4000 4. Service of Daily Prayer**

### **W-3.4001 Daily Prayer**

#### *Public Worship*

**W-3.4001a.** The service of Daily Prayer is a service of public worship which may be observed regularly throughout the week. This service may be offered in the morning, at midday, at the end of the day, in the evening, or at night, in keeping with the needs of the Chapel and the community in which it ministers.

#### *Word and Prayer*

**W-3.4001b.** The service shall include the reading and hearing of the Word and prayer.

### **W-3.4002 Scripture**

Scripture lessons are read, with time observed for reflection and meditation. An exposition of Scripture may be given. The Word may be expressed in music, drama, or dance. Psalms and canticles are especially appropriate to Daily Prayer because, in using them, worshipers both express and respond to the Word.

### **W-3.4003 Prayer**

Prayers may be spoken, sung, enacted, and offered in silence. Daily Prayer affords a unique opportunity for silence and meditation in community. Prayer in all its dimensions should be offered with special attention to the public and personal concerns of the community.

### **W-3.4004 Order**

The service of Daily Prayer should be ordered to move through

**W3-4004a.** praise;

**W-3.4004b.** the reading and hearing of the Word;

**W-3.4004c.** responding to the Word in meditation, prayer, and song; and

**W-3.4004d.** going forth in the name of Christ.

### **W-3.4005 Leadership**

The service, authorized by the Senior Protestant Chaplain, should be planned in consultation with the Worship Committee, and may be led by appropriately prepared Associate Members.

## **W-3.5000 5. Other Regularly-Scheduled Services of Worship**

### **W-3.5001 Sunday Services**

#### *Other Sunday Services*

**W-3.5001a.** The primary service of worship on Sunday is the Service for the Lord's Day, scheduled at the time(s) when most members can participate. Other services may be regularly scheduled on Sunday, at times in the morning, afternoon, or evening. The time of these services is to be determined by the Worship Committee, and the nature of these services is to be determined by the Senior Protestant Chaplain, considering the needs of the congregation and the community. In planning these services, care should be taken to preserve the integrity of the Service for the Lord's Day.

#### *Elements*

**W-3.5001b.** These services include the reading and hearing of the Word, prayer, and opportunities for self-offering and for relating to each other and the world. They may place special emphasis upon prayer, congregational singing, teaching of Scripture, and interpretation of the Word through the arts. Such services may include the preaching of the Word or other forms of proclamation authorized by the Senior Protestant Chaplain. On those occasions the Sacraments may also be celebrated.

#### *Order*

**W-3.5001c.** The order of each service should reflect the principles of worship in this Book of Discipline as they relate to the particular occasion.

### **W-3.5002 Church School**

When several classes of the church school assemble together for worship, there should be opportunity for prayer, singing, and reading and hearing the Word. There may be occasions when an offering of gifts is an appropriate expression of self-offering and of relating to the world.

#### *Elements and Order*

**W-3.5002a.** Regular opportunities for worship should exist in each church school class. Such worship may be less formal and more spontaneous than in larger groups. Yet, it should include prayer and song that grow out of the consideration of the Word. It may include acts and tokens of self-offering and commitment, which may lead to

**W-3.5002a.(1)**a request for Baptism,

**W-3.5002a.(2)**participation in the Lord's Supper, or

**W-3.5002a.(3)**affirmation of the vows taken at Baptism.

Worship in the church school is not to be a substitute for participation in the worship of the whole congregation on the Lord's Day.

### **W-3.5003 Gatherings for Prayer**

#### *Prayer Meetings*

**W-3.5003a.** In the life of a congregation, people may gather for prayer in a number of settings. The Senior Protestant Chaplain is responsible for the authorization of such gatherings. Regularly scheduled prayer meetings that are open to all may take several forms, including the midweek evening service; a morning, midday, or afternoon gathering; and prayer breakfasts and luncheons. Smaller groups may meet regularly as prayer circles, intercessory fellowships, or covenant groups. Special days and occasions in the life of the local community, the nation, and the ecumenical Church may draw people together for services of prayer.

#### *Elements*

**W-3.5003b.** In these services the Word is read and heard, and may be proclaimed, taught, and discussed, or expressed in music and the other arts. Prayer is offered, and may be spoken, sung, enacted, or shared in silence. Opportunities may be given for the recognition and offering of gifts and for the commitment of life to Jesus Christ. Concern for one another may be shown in words and acts of welcome, reconciliation, and mutual ministry. Concern for the world may be enacted in prayer and ministries of compassion, justice, peacemaking, and witness.

### **W-3.5004 Services for Wholeness**

#### *Healing Services*

**W-3.5004a.** Healing was an integral part of the ministry of Jesus, which the Church has been called to continue as one dimension of its concern for the wholeness of people. Through services for wholeness, the Chapel enacts in worship its ministry as a healing community. The Senior Protestant Chaplain shall invite or approve all leaders of healing services.

#### *Authorization*

**W-3.5004b.** Services for wholeness are to be authorized by, and shall be under the direction of, the Senior Protestant Chaplain. Such services may be observed as regularly scheduled services of worship, as occasional services, or as part of the Service for the Lord's Day. These services should be open to all, and not restricted to those desiring healing for themselves or for others of special concern to them. The services should be held in a place readily accessible to those who may be seeking healing.

#### *Forms of Prayer*

**W-3.5004c.** The vital element of worship in the service for wholeness is prayer, since this is

essentially a time of waiting in faith upon God. Thanksgiving for God's promise of wholeness, intercessions, and supplications should be offered. Adequate time for silent prayer should be provided, as well as occasions for prayers spoken and sung. Enacted prayer in the form of the laying on of hands and anointing with oil is appropriate. (James. 5:14) The enactment of prayers involves the presiding Minister of Word and Sacrament together with representatives of the believing community.

### *Word and Sacrament*

**W-3.5004d.** These prayers are a response to the read and proclaimed Word. Particular focus should be on announcing the Gospel's promise of wholeness through Christ. The sealing of this promise in the Lord's Supper may be celebrated, and should follow the prayers and the laying on of hands. Occasion for offering one's life and gifts for ministry may be provided, as well as opportunities for reconciliation and renewed commitment to the service of Jesus Christ in the world.

### *Source of Healing*

**W-3.5004e.** When a service for wholeness includes anointing and the laying on of hands, these enacted prayers should be introduced carefully in order to avoid misinterpretation and misunderstanding. Healing is to be understood, not as the result of the holiness, earnestness, or skill of those enacting the prayers, or of the faith of the ones seeking healing, but as the gift of God through the power of the Holy Spirit.

## **W-3.5005 Services for Evangelism**

### *Invitations to Discipleship*

**W-3.5005a.** The invitation to respond to Jesus Christ should be offered frequently and regularly in the Service for the Lord's Day. It is appropriate for the Senior Protestant Chaplain to authorize services for the particular purpose of evangelism, and to set such services.

### *Order*

**W-3.5005b.** The central element of worship in services for evangelism is the proclamation of the Word, with a special emphasis on the redeeming grace of God in Christ, the claim Jesus Christ makes on human life, and His invitation to a life of discipleship empowered by the Holy Spirit. This proclamation involves

- W-3.5005b.(1)** the reading and hearing of Scripture;
- W-3.5005b.(2)** preaching and witness; and
- W-3.5005b.(3)** the Word sung, enacted, and confessed.

Surrounding this central act should be prayer

- W-3.5005b.(4)** in preparation for the services;
- W-3.5005b.(5)** in the service itself as praise, thanksgiving, confession, intercession, and supplication;

**W-3.5005b.(6)** following the service

that the new disciples be supported in their commitment and vitally included in the life of the Church.

### ***Commitment***

**W-3.5005c.** The service shall move to a clear invitation to commitment or renewed commitment to Jesus Christ as Lord and Savior, and to life in the covenant community, which is Christ's body, the Church. Such commitment is a sign of grace and an act of self-offering. which should issue in

**W-3.5005c.(1)** new relationship to one another,

**W-3.5005c.(2)** new awareness of one's gifts for ministry, and

**W-3.5005c.(3)** new involvement in the redemptive activity of Christ in the world.

### ***Responses to New Commitment***

**W-3.5005d.** Those who respond to the invitation shall be offered nurture and instruction to support them in their commitment and to equip them for the life of discipleship. Those who are making their first commitment shall make public the profession of their faith during a Service for the Lord's Day, with those who have not been baptized receiving Baptism in that service. Those who are renewing a commitment shall be given opportunity for public acknowledgment of their reaffirmation during a Service for the Lord's Day.

## **W-3.5006 Program and Mission Interpretation**

### ***Services for Mission Emphasis***

**W-3.5006a.** Interpretation of the program and mission of the Protestant Group may occur in services of worship held for this purpose and may be regularly scheduled at appropriate seasons of the year. In these services, a primary focus is on the interpretation of the program or mission, which has led the Senior Protestant Chaplain to authorize the special service(s). Therefore a central emphasis of such worship is relating to the world and to each other.

### ***Elements***

**W-3.5006b.** The Word should be read and heard. Prayers of thanksgiving, supplication, and intercession should be offered on behalf of the ministries interpreted in the service. Opportunities for the offering of material gifts and for commitment of life may be included as appropriate.

## **W-3.5007 Special Groups in the Protestant Group**

In every local congregation there are special groups, constituted by age, gender, or interest, which meet regularly. Worship should ordinarily occur in meetings of these groups and should reflect the principles of this Book of Discipline. All of the elements of worship in Chapter II (W—2.000) are appropriate in these settings except celebration of the Sacraments, which are acts of worship authorized by the Senior Protestant Chaplain, ordinarily for the

participation of the entire congregation.

## **W-3.6000 6. Special Gatherings**

### **W-3.6001 Governing Bodies**

#### ***Worship***

**W-3.6001a.** The Protestant Group, its committees, task forces, and other groups may worship regularly and shall order that worship in accordance with the principles of this Book of Discipline. Each governing body should establish a group charged with responsibility for and oversight of its worship. It may also adopt guidelines for the planning and conduct of worship at its meetings.

#### ***Word and Sacrament***

**W-3.6001b.** The Worship Committee may make provisions for the regular reading, proclaiming, and hearing of the Word, and for the regular and frequent celebration of the Lord's Supper.

#### ***Prayer***

**W-3.6001c.** Every meeting of a governing body of the Protestant Group shall open and close with prayer and should provide for adequate occasions of prayer during the course of its deliberations. The prayers should express praise and thanksgiving, confession, intercession, and supplication in relation to the proceedings of the governing body.

### **W-3.6002 Retreats, Camps, Conferences, and Special Gatherings**

#### ***Worship in Conferences and Retreats***

**W-3.6002a.** The Senior Protestant Chaplain has the responsibility for authorizing worship in special gatherings. Worship is an integral part of the life of retreats, camps, and conferences. Such worship shall be guided by the principles of this Book of Discipline and the guidelines established by the Worship Committee.

#### ***Order***

**W-3.6002b.** The nature and focus of worship will vary with the type of gathering, its purpose, its participants, its location, the season, and the rhythm and order of its life. Worship may follow the order of Daily Prayer, the Service for the Lord's Day, or adapt the form of other services described in this Book of Discipline.

#### ***Elements***

**W-3.6002c.** The elements of worship appropriate for every gathering are prayer, the reading and hearing of Scripture, self-offering, and relating to each other and the world. Different elements of worship may be emphasized in different settings, such as

**W-3.6002c.(1)**retreats for silent prayer or marriage enrichment,

**W-3.6002c.(2)**nature camps or mission caravans,

**W-3.6002c.(3)** youth leadership or music conferences.

Yet, in every case, the Word shall be presented with integrity, and appropriate prayers should be offered.

***Lord's Supper at Special Gatherings***

**W-3.6002d.** The Sacrament of the Lord's Supper is appropriate for any special gathering

**W-3.6002d.(1)** when it is authorized by the Senior Protestant Chaplain;

**W-3.6002d.(2)** when a Minister of Word and Sacrament presides;

**W-3.6002d.(3)** when it is observed in a service of worship following the preaching of the Word or other form of proclamation; and

**W-3.6002d.(4)** when it is understood as participation in the life of the whole believing community rather than as a devotional exercise for a few.

The Church bears strong witness to the unity of the body of Christ when Christians gather from a number of different churches or diverse ethnic or cultural groups, or in ecumenical assemblies for the celebration of the Lord's Supper.

***Ecumenical Eucharist***

**W-3.6002e.** Chaplains, as Ministers of the Word and Sacrament invited to celebrate or participate in the celebration of the Lord's Supper in ecumenical settings, have the authority to do so to the extent that the participation does not contradict the Biblical understanding of the Lord's Supper.

## **W-4.0000      CHAPTER IV. ORDERING WORSHIP FOR SPECIAL PURPOSES**

### **W-4.1000      1. Special Occasions and Recognitions**

#### **W-4.1001      Services for Special Occasions and Purposes**

There are special occasions and transitions in the life of the congregation and in the lives of its members, which are appropriately recognized in worship. Many of these are ordinarily celebrated at particular points in the Service for the Lord's Day. Others may be celebrated in the Service for the Lord's Day or in other regularly scheduled services, or in a service especially appointed for the occasion. No special recognition should be included in the Service for the Lord's Day when it would diminish the importance of hearing the Word and celebrating the Sacraments in joyful expectation of encountering the risen Lord.

### **W-4.2000      2. Services of Welcome and Reception**

#### **W-4.2001      Baptism and Membership**

In Baptism, a person is sealed by the Holy Spirit, given identity as a member of the church, welcomed to the Lord's Table, and set apart for a life of Christian service. These aspects of Baptism are given further expression in worship through welcoming the baptized to the Lord's Table, confirming and commissioning, and receiving new members. These occasions are ordinarily observed in the Service for the Lord's Day in responding to the Word.

#### **W-4.2002      Welcoming to the Lord's Table**

It is the responsibility of the whole congregation, particularly exercised through the Protestant Group Trustees, to nurture those who are baptized to respond to the invitation to the Lord's Supper. When a person is baptized as a child, the Chaplain shall equip and support the parent(s), or those exercising parental responsibility, for their task of nurturing the child for receiving the Lord's Supper. When the child begins to express a desire to receive this Sacrament, the Chaplain should take note of this and provide an occasion for recognition and welcome.

#### **W-4.2003      Confirming and Commissioning**

The Church nurtures those baptized as children, and calls them to make public their personal profession of faith and their acceptance of responsibility in the life of the Church. When these persons are ready, the Pastoral Officers shall examine them. After the Protestant Group Trustees have received them as Associate Members, they shall be presented to the congregation during a service of public worship. In that service, the Chaplain shall confirm them in their baptismal identity. They shall reaffirm the vows taken at Baptism by

**W-4.2003a.**    professing their faith in Jesus Christ as Lord and Savior;

**W-4.2003b.**    renouncing evil and affirming their reliance on God's grace; and

**W-4.2003c.**    declaring their intention to participate actively and responsibly in the worship and mission of the Chapel.

They are commissioned for full participation in the mission and governance of the church, and are welcomed by the congregation.

#### **W-4.2004 Reception of Other Members**

The service for the reception of Associate Members into the Protestant Group, by transfer of certificate or by reaffirmation of faith, is an occasion to recall one's earlier Baptism, profession of faith, and commitment to discipleship. After examination and reception by the Pastoral Officers, these new members shall be recognized at a regularly scheduled service of public worship. It is appropriate for them to reaffirm the commitments made at Baptism, to make public again their profession of faith in Jesus Christ as Lord and Savior, and to express their intention to participate actively in the worship and mission of the Chapel. They are welcomed into the life of the congregation and are commissioned for service as Associate Members.

#### **W-4.2005 Reaffirmation by All**

On each occasion when people entering Associate Membership make public their profession of faith, it is appropriate for all baptized worshipers to formally reaffirm the commitments made at Baptism.

#### **W-4.2006 Renewal and Fresh Commitment**

In the life of a believer are times of special awakening, renewal, and fresh commitment that call for public expression, recognition, and celebration. People should be encouraged to share with the Chaplains these decisive moments and stirrings of the Holy Spirit. It may often be appropriate for people to make public this sense of deepened commitment in a service of worship, and for the Protestant Group to acknowledge it with prayer and thanksgiving.

#### **W-4.2007 Enacting Welcome and Recognition**

In all these services, the welcoming, recognizing, commissioning, and acknowledging should be expressed in actions as well as in words. Appropriate actions may include

**W-4.2007a.** sharing the peace of Christ,

**W-4.2007b.** offering hands in welcome,

**W-4.2007c.** anointing,

**W-4.2007d.** embracing,

and other acts of recognition and celebration common to the culture(s) of the participants.

### **W-4.3000 3. Commissioning for Specific Acts of Discipleship**

#### **W-4.3001 Recognizing Discipleship**

In the life of the Christian community, God calls people to particular acts of discipleship to use their personal gifts for service in the Church and in the world. These specific acts may be strengthened and confirmed by formal recognition in worship.

## **W-4.3002    Forms of Discipleship**

Discipleship may be expressed

**W-4.3002a.**    in the Chapel through service such as teacher in the church school, trustee, member of the choir, officer in a church organization, or adviser or helper with various Chapel or church groups;

**W-4.3002b.**    on behalf of the Chapel through its ministry in and to the community;

**W-4.3002c.**    in the larger Church as people serve in the ministries of the Church, and in ecumenical agencies and councils; or

**W-4.3002d.**    beyond the Chapel and Church, cooperating with all who work for compassion and reconciliation.

## **W-4.3003    Recognition and Commissioning**

Recognition and commissioning of people called to such acts of discipleship may occur in the Service for the Lord's Day as a response to the proclamation of the Word, or as a bearing and following of the Word into the world. Recognizing and commissioning for specific acts of discipleship may also occur in services of worship provided for this purpose, or in other appropriate services.

## **W-4.4000    4. Ordination and Installation**

### **W-4.4001    Ordination and Installation**

In ordination, the Chapel sets apart with prayer and the laying on of hands those who have been called by the Chapel to serve as Chaplains, Ministers of Word and Sacrament. In installation, the Chapel sets apart with prayer those previously-ordained to the office of Chaplain, Minister of Word and Sacrament, and called anew to service in that office.

### **W-4.4002    Setting of the Service**

The service of ordination and installation may take place during the Service for the Lord's Day as a response to the proclamation of the Word. Ordination and installation may also take place in a special service which focuses upon Jesus Christ and the mission and ministry of the Chapel, and which includes the proclamation of the Word.

## **W-4.5000    5. Transitions in Ministry**

### **W-4.5001    Recognition of Transition**

When those especially commissioned for specific acts of discipleship; those ordained as Ministers of Word and Sacrament; or others serving in the Chapel conclude a period of ministry, it is appropriate for the congregation and others associated with the ministry to recognize those persons' gifts and service.

#### **W-4.5002 Form of Recognition**

This recognition may be given in the Service for the Lord's Day as a part of responding to the Word or of bearing and following the Word into the world, or in another appointed service of worship. The service may include expressions of commendation and gratitude for the persons' ministry, and should include prayers of thanksgiving and intercession on their behalf as they make this transition in their ministry.

#### **W-4.5003 Recognition of Service**

Service given to the community beyond the particular mission of the Chapel may be appropriately recognized as an expression of Christian discipleship with prayer and thanksgiving at a suitable time in an occasion of worship. Significant accomplishments in the lives of Christians, or honors and other forms of recognition received by them, may also be occasions for such celebration with the community of faith.

#### **W-4.6000 6. Services of Acceptance and Reconciliation**

##### **W-4.6001 Brokenness and Wholeness**

Christians are forgiven sinners living in a sinful world, involved in brokenness which they suffer, and involved in brokenness which they cause. Given this reality, a significant move toward wholeness is the recognition and acknowledgement of one's own responsibility in the brokenness and failure of a relationship

- W-4.6001a.** in friendship and in marriage;
- W-4.6001b.** in family and in Church;
- W-4.6001c.** in workplace and in school; and
- W-4.6001d.** in neighborhood, in community, and in the world.

##### **W-4.6002 Services of Acceptance and Reconciliation**

Beyond this, the Christian community must recognize and acknowledge its involvement in sin, in broken structures, and in broken relationships. Opportunity is appropriately given in worship for special services of acknowledgement and recognition of failure in relationships, of grieving together over the loss of relationship, and of mutual forgiveness and reconciliation within the believing community.

##### **W-4.6003 Form of Service**

These services include

- W-4.6003a.** readings from Scripture which reveal the grace of God;
- W-4.6003b.** prayers of confession, intercession, and supplication;
- W-4.6003c.** declarations of forgiveness and freedom from guilt and shame;
- W-4.6003d.** expressions of praise and thanksgiving for forgiveness and reconciliation; and

**W-4.6003e.** enactment of mutual commitment and reconciliation.

## **W-4.7000**    **7. Marriage**

### **W-4.7001**    **Christian Marriage**

Marriage is a gift God has given to all humankind for the well being of the entire human family. Marriage is a civil contract between a woman and a man. For Christians, marriage is a covenant through which a man and a woman are called to live out, together before God, their lives of discipleship. In a service of Christian marriage, a lifelong commitment is made by a woman and a man to each other, publicly witnessed and acknowledged by the community of faith.

### **W-4.7002**    **Preparing for Marriage**

#### *Premarital Discussion*

**W-4.7002a.** In preparation for the marriage service, the Chaplain shall provide for a discussion with the man and the woman concerning

**W-4.7002a.(1)**the nature of their Christian commitment, assuring that at least one is a professing Christian;

**W-4.7002a.(2)**the legal requirements of the State of Colorado;

**W-4.7002a.(3)**the privileges and responsibilities of Christian marriage;

**W-4.7002a.(4)**the nature and form of the marriage service;

**W-4.7002a.(5)**the vows and commitments they will be asked to make;

**W-4.7002a.(6)**the relationship of these commitments to their lives of discipleship; and

**W-4.7002a.(7)**the resources of the faith and the Christian community to assist them in fulfilling their marriage commitments.

This discussion is equally important in the case of a first marriage, a marriage after the death of a spouse, and a marriage following divorce.

#### *If the Marriage Is Unwise*

**W-4.7002b.** If the Chaplain is convinced, after discussion with the couple, that commitment, responsibility, maturity, or Christian understanding are so lacking that the marriage is unwise, the Chaplain shall assure the couple of the Chapel's continuing concern for them and not conduct the ceremony. In making this decision, the Chaplain may seek the counsel of the Protestant Group Trustees.

### **W-4.7003**    **Time and Place of the Service**

Christian marriage should be celebrated in the place where the community gathers for worship. As a service of Christian worship, the marriage service is under the direction of the Chaplain. The marriage ordinarily takes place in a special service that focuses upon marriage as a gift of God and as an expression of the Christian life. Others may be invited to participate as

leaders in the service at the discretion of the Chaplain. Celebration of the Lord's Supper may take place at the wedding service. The marriage service may take place during the Service for the Lord's Day upon authorization by the Senior Protestant Chaplain. It should be placed in the order as a response to the proclamation of the Word. It may then be followed by the Sacrament of the Lord's Supper.

#### **W-4.7004 Form and Order of Service**

The service begins with scriptural sentences and a brief statement of purpose. The man and the woman shall declare their intention to enter into Christian marriage and shall exchange vows of love and faithfulness. The service includes appropriate passages of Scripture, which may be interpreted in various forms of proclamation. Prayers shall be offered for the couple, for the communities that support them in this new dimension of discipleship, and for all who seek to live in faithfulness. In the name of the triune God, the Chaplain shall declare publicly that the woman and the man are now joined in marriage. A charge may be given. Other actions common to the community and its cultures may be appropriately observed when these actions do not diminish the Christian understanding of marriage. The service concludes with a benediction.

#### **W-4.7005 Music and Appointments**

Music suitable for the marriage service directs attention to God and expresses the faith of the Church. The congregation may join in hymns and other musical forms of praise and prayer. Flowers, decorations, and other appointments should be appropriate to the place of worship, enhance the worshipers' consciousness of the reality of God, and reflect the integrity and simplicity of Christian life.

#### **W-4.7006 Recognizing Civil Marriage**

A service of worship recognizing a civil marriage and confirming it in the community of faith may be appropriate when requested by the couple. The service will be similar to the marriage service except that the opening statement, the declaration of intention, the exchange of the vows by the husband and wife, and the public declaration by the Chaplain reflect the fact that the woman and man are already married to one another according to the laws of the state.

### **W-4.8000 8. Services on the Occasion of Death**

#### **W-4.8001 Christians and Death**

The resurrection is a central doctrine of the Christian faith and shapes Christians' attitudes and responses to the event of death. Death brings loss, sorrow, and grief to all. In the face of death, Christians affirm, with tears and joy, the hope of the gospel. Christians do not bear bereavement in isolation but are sustained by the power of the Spirit and the community of faith. The Chapel offers a ministry of love and hope to all who grieve.

#### **W-4.8002 Planning Arrangements**

Because it is difficult under emotional stress to plan wisely, the Chaplain should encourage members to discuss and plan in advance the arrangements which will be necessary at the time of death, including decisions about the Christian options of burial, cremation, or donation for medical purposes. These plans should provide for simple arrangements, which bear witness to resurrection and hope, and in which the Christian community is central. The Senior Protestant Chaplain is responsible for establishing general policies concerning the observance of services on the occasion of death.

#### **W-4.8003 Setting of the Service**

The service on the occasion of death ordinarily should be held in the usual place of worship in order to join this service to the community's continuing life and witness to the resurrection. The Chaplain may approve services in other locations. The service shall be under the direction of the Chaplain. Others may be invited to participate as leaders in the service at the discretion of the Chaplain. This service may be observed on any day. A request to observe such a service as a part of the Lord's Day service or to celebrate the Lord's Supper as a part of a service on the occasion of death requires the approval of the Chaplain.

#### **W-4.8004 Form and Order**

The service begins with scriptural sentences. It is appropriate for worshipers to sing hymns, Psalms, spirituals, or spiritual songs that affirm God's power over death, a belief in the resurrection to life everlasting, and the assurance of the communion of the saints. Scripture shall be read; a sermon or other exposition of the Word may be proclaimed; and the people may make an affirmation of faith. Aspects of the life of the one who has died may be recalled. Prayers shall be offered giving thanks to God

**W-4.8004a.** for life in Jesus Christ and the promise of the gospel;

**W-4.8004b.** for the gift of the life of the One who has died;

**W-4.8004c.** for the comfort of the Holy Spirit; and

**W-4.8004d.** for the community of faith;

making intercessions

**W-4.8004e.** for family members and loved ones who grieve;

**W-4.8004f.** for those who minister to and support the bereaved; and

**W-4.8004g.** for all who suffer loss;

**W-4.8004h.** lifting supplications for faith and grace for all who are present

concluding with the Lord's Prayer.

The service ends by commending the one who has died to the care of the eternal God and sending the people forth with a benediction.

#### **W-4.8005 Alternatives and Options**

This service may be observed before or after the committal of the body. In order that attention in the service be directed to God, when a casket is present it ordinarily is closed. It may be covered with a funeral pall. The service may include other actions common to the community of faith and its cultures when these actions do not detract from or diminish the Christian understanding of death and resurrection. The service shall be complete in itself; however, Chaplains shall be respectful of fraternal, civic, or military rites. When there are important reasons not to hold the service in the usual place of worship, it may be held in another suitable place such as a home, a funeral home, a crematorium, or at graveside.

#### **W-4.8006 Service of Committal**

Members and friends of the family of the one who has died should gather at the graveside or crematorium for a service of farewell, which is to be conducted with simplicity, dignity, and brevity. The service includes readings from Scripture, prayers, words of committal, and a blessing reflecting the reality of death, entrusting the one who has died to the care of God, and bearing witness to faith in the resurrection from the dead.

## **W-5.0000      CHAPTER V. WORSHIP AND PERSONAL DISCIPLESHIP**

### **W-5.1000      1. Personal Worship, Discipleship, and the Community of Faith**

#### **W-5.1001      Personal and Communal Worship**

Christians respond to God both in communal worship and service, and in personal acts of worship and discipleship. The life of the Christian flows from the worship of the Church, where identity as a believer is confirmed and where one is commissioned to a life of discipleship and of personal response to God. The believer's life of response and discipleship flows into the Chapel's life of worship and service.

#### **W-5.1002      Worship and Life**

Through worship, people attend to the presence of God in their life. From a Christian's life in the world comes the need for worship; in worship one sees the world in light of God's grace; from worship come vision and power for living in the world.

#### **W-5.1003      Worship and Ministry**

The Word of God proclaimed and received in worship calls each believer to faithful discipleship in the world. From such service, the disciple turns to give thanks, to confess, to intercede, and to hear Christ's call anew. The rhythm of the life of the believer moves from worship to ministry, and from ministry to worship.

#### **W-5.1004      Worship and Discipline**

The life of a Christian is empowered by grace, expressed in obedience, and shaped by discipline. God has given, as a means of grace, the elements of worship to be used by households and by individuals as well as by congregations.

### **W-5.2000      2. The Discipline of Daily Personal Worship**

#### **W-5.2001      Daily Personal Worship**

Daily personal worship is a discipline for attending to God and accepting God's grace. The daily challenge of discipleship requires the daily nurture of worship. Daily personal worship may occur in a gathered community of faith, in households and families, or in private. Scripture, prayer, self-offering, and commitments to service are elements of daily personal worship. Baptism and the Lord's Supper are, by their nature, communal, but preparing for and remembering these Sacraments are important in daily personal worship. An aspect of the discipline of daily personal worship is finding the times and places where one can focus on God's presence, hear God's Word, and respond to God's grace in prayer, self-offering, and commitment to service. The Worship Committee may make available materials for daily personal worship, upon approval of the materials by the Senior Protestant Chaplain.

### **W-5.3000 3. Scripture in Personal Worship**

#### **W-5.3001 Scripture**

Scripture is the record of God's self-revelation through which the Holy Spirit speaks to bear witness to Jesus Christ and to give authoritative direction for the life of faith. Personal worship centers upon Scripture as one reads and listens for God's Spirit to speak.

#### **W-5.3002 Uses of Scripture**

##### *Reading Scripture*

**W-5.3002a.** One may read Scripture for the guidance, support, comfort, encouragement, and challenge which the Word of God presents.

##### *Study of Scripture*

**W-5.3002b.** One may study the Scriptures to understand them in their literary forms and in their historical and cultural contexts in order to hear the Word of God more clearly and to obey more faithfully.

##### *Meditation on the Word*

**W-5.3002c.** One may meditate upon the Word,

**W-5.3002c.(1)** committing passages of Scripture to memory;

**W-5.3002c.(2)** recalling and reflecting upon the revelation of God;

**W-5.3002c.(3)** analyzing and comparing biblical themes, images, and forms;

**W-5.3002c.(4)** finding touchpoints and exploring relationships between Scripture and life;

**W-5.3002c.(5)** entering imaginatively into the Biblical world and its events to participate in what God does and promises there;

**W-5.3002c.(6)** wrestling with the challenges and demands of the gospel; and

**W-5.3002c.(7)** offering one's self afresh for life in response to God.

#### **W-5.3003 Help in Using Scripture**

It is often helpful to keep a record of one's insights and personal responses to reading, studying, and meditating upon the Word, or to share them with others. Writing paraphrases, summaries, and brief reflections, making creative responses, and keeping journals are all disciplines which assist in responding to the Word of God in Scripture. It is especially important in personal worship to read widely in Scripture. Using lectionaries and various translations and paraphrases is helpful in seeking to hear the full message of God's Word.

### **W-5.4000 4. Prayer in Personal Worship**

#### **W-5.4001 Prayer**

Prayer is a conscious opening of the self to God, who initiates communion and communication with us. Prayer is receiving and responding, speaking and listening, waiting and

acting in the presence of God. In prayer, we respond to God in adoration, in thanksgiving, in confession, in supplication, in intercession, and in self-dedication.

### **W-5.4002 Expressing Prayer**

Prayer in personal worship may be expressed in various ways. A person may

**W-5.4002a.** engage in conscious conversation with God, putting into words one's joys and concerns, fears and hopes, needs and longings in life;

**W-5.4002b.** wait upon God in attentive and expectant silence;

**W-5.4002c.** meditate upon God's gifts, God's actions, God's Word, and God's character;

**W-5.4002d.** contemplate God, moving beyond words and thoughts to communion of one's spirit with the Spirit of God;

**W-5.4002e.** draw near to God in solitude;

**W-5.4002f.** pray in tongues as a personal and private discipline;

**W-5.4002g.** take on an individual discipline of enacted prayer through dance, physical exercise, music, or other expressive activity as a response to grace;

**W-5.4002h.** enact prayer as a public witness through keeping a vigil, through deeds of social responsibility or protest, or through symbolic acts of disciplined service;

**W-5.4002i.** take on the discipline of holding before God the people, transactions, and events of daily life in the world; or

**W-5.4002i.** enter into prayer covenants or engage in the regular discipline of shared prayer.

The Christian is called to a life of constant prayer, of "prayer without ceasing." (Rom. 12:12; I Thess. 5:17)

### **W-5.4003 Help in Prayer**

In exercising the discipline of prayer in personal worship, one may find help for shaping the form and content of one's prayers

**W-5.4003a.** in Scripture, especially the Lord's Prayer and other prayers, the Psalms, and other biblical songs;

**W-5.4003b.** in hymns, spirituals, and other songs;

**W-5.4003c.** in service books, prayer books, and worship aids; and

**W-5.4003d.** in the heritages of prayer and devotion expressed in literature and visual arts.

Such resources may also help one see the occasions and subjects of prayer, as may the daily news and Chapel program interpretation materials and guides to personal worship.

## **W-5.5000 5. Other Disciplines in Personal Worship and Discipleship**

### **W-5.5001 The Lord's Day**

**W-5.5001a.** God has given means of grace beyond Scripture, Sacraments, and prayer.

**W-5.5001b.** Christians have received the Lord's Day to be kept holy to the Lord. It is the beginning of the believer's week and gives shape to the life of discipleship. Disciplined observance of this day includes

**W-5.5001b.(1)** participation in public worship;

**W-5.5001b.(2)** engagement in ministries of witness, service, and compassion; and

**W-5.5001b.(3)** activities that contribute to spiritual re-creation and rest from daily occupation.

In observing this discipline, Christians whose work takes place on Sunday should set aside another day of the week for these observances.

### **W-5.5002 Seasons**

The seasons of the Christian year provide a rhythm and content for personal worship and discipleship. Special seasons, occasions, and transitions in one's own life also affect personal worship and discipleship.

### **W-5.5003 Disciplines of Fasting and Enacted Prayer**

Christians observe special times and seasons for the disciplines of fasting, keeping vigil, and other forms of enacted prayer. It is also appropriate to observe these disciplines at any time, especially in preparation for specific acts of discipleship or as acts of penitence, reconciliation, peacemaking, social protest, and compassion.

### **W-5.5004 Christian Giving**

Giving has always been a mark of Christian commitment and discipleship. The ways in which a believer uses God's gifts of material goods, personal abilities, and time should reflect a faithful response to God's self-giving in Jesus Christ and Christ's call to minister to and share with others in the world. Tithing is a primary expression of the Christian discipline of stewardship.

### **W-5.5005 Stewardship of Life**

Those who follow the discipline of Christian stewardship will find themselves called to lives of simplicity, generosity, honesty, hospitality, compassion, receptivity, and concern for the earth and God's creatures.

## **W-5.6000 6. Christian Vocation**

### **W-5.6001 God's Call**

God calls a people

**W-5.6001a.** to believe in Jesus Christ as Lord and Savior;

**W-5.6001b.** to follow Jesus Christ in obedient discipleship;

**W-5.6001c.** to use the gifts and abilities God has given, honoring and serving God

**W-5.6001c.(1)**in personal life,

**W-5.6001c.(2)**in households and families,

**W-5.6001c.(3)**in daily occupations, and

**W-5.6001c.(4)**in community, nation, and the world.

### **W-5.6002 Our Response**

A person responds to God's call to faith in Jesus Christ through Baptism and through life and worship in the community of faith. Persons respond to God's call to discipleship through the ministries of God's people in and for the world. Persons respond to God's call to honor and serve God in every aspect of human life

**W-5.6002a.** in their work and in their play,

**W-5.6002b.** in their thought and in their action, and

**W-5.6002c.** in their private and public relationships.

### **W-5.6003 Worship and Work**

God hallows daily life, and daily life provides opportunity for holy living. As Christians honor and serve God in daily life, they worship God. For Christians, work and worship cannot be separated.

## **W-5.7000 7. Worship in Families and Households**

### **W-5.7001 Household Worship**

When Christians live together in a family or in a household, they should observe times of worship together. When it is possible to worship together daily, households may engage in

**W-5.7001a.** table prayer, which may be accompanied by the use of Scripture and song;

**W-5.7001b.** morning and evening prayer;

**W-5.7001c.** Bible reading, study, reflection, and memorization;

**W-5.7001d.** singing Psalms, hymns, spirituals, and other songs; and

**W-5.7001e.** expressions of giving and sharing.

Given the complexity of schedules and the separations incurred in daily occupations, it is

especially important to cultivate the discipline of regular household worship. When members of a household are not able to come together for worship, they may nevertheless observe a common time of personal worship with common readings and prayer concerns.

### **W-5.7002 Children in Household Worship**

The parent(s), or the one(s) exercising parental responsibility, should teach their children about Christian worship by example, by providing for household worship and by discussion and instruction. Children join in household worship by

- W-5.7002a.** praying and singing,
- W-5.7002b.** listening to and telling Bible stories,
- W-5.7002c.** reading and memorizing,
- W-5.7002d.** leading and sharing, and
- W-5.7002e.** enacting and responding.

Children should be taught appropriate elements of worship used regularly in the Service for the Lord's Day.

### **W-5.7003 Special Occasions and Seasons**

Household worship should reflect those occasions of special recognition and celebration that occur in the life of the Church and in the lives of those in the household. Birthdays, baptismal days, and other anniversaries are all appropriate occasions for special observance. It is also important in household worship to anticipate and remember the Lord's Day and the celebration of the Sacraments of Baptism and the Lord's Supper. Seasons of the Christian year provide direction and content for household worship, with the seasons of Advent and Lent and the celebration of Christmas and Easter being particularly appropriate to observe in worship in households. Worship in this setting will also recognize the cycle of seasons in nature and the rhythm of community, national, and world life, as well as those events and needs which remind believers of their call to live as disciples of Jesus Christ in the world.

## **W-6.0000 CHAPTER VI. WORK AND WORSHIP WITHIN THE COMMUNITY OF FAITH**

### **W-6.1000 1. Mutual Ministries in the Church**

#### **W-6.1001 Responding to God in Ministries**

In communal and personal worship, God calls people to faith and discipleship. Those responding to this call offer themselves and the gifts that God has given them to be used in the life of the community of faith for ministries to the world and to one another.

#### **W-6.1002 Mutual Ministries in the Church**

Mutual ministries to one another in the Church spring from, and are nourished by, the Word proclaimed and heard, by the Sacraments celebrated and received, and by prayer offered and shared in worship.

#### **W-6.1003 Nurture and Pastoral Care**

Nurture and pastoral care are ways in which Christians minister to one another. The nurture of believers and their children in the Christian community is a process of bringing them to full maturity in Jesus Christ. Pastoral care is the support which Christians offer one another in daily living, and at times of need and of crisis in personal and communal life. Often, nurture involves pastoral care, and pastoral care furthers Christian nurture.

### **W-6.2000 2. Christian Nurture**

#### **W-6.2001 Entering the Community**

The Christian community provides nurture for its members through all of life and life's transitions. The Chapel offers nurture to those entering the community of faith,

- W-6.2001a.** preparing for Baptism,
- W-6.2001b.** including them in the life of the community,
- W-6.2001c.** welcoming them to participate in its worship and to come to the Lord's Table,
- W-6.2001d.** assisting them to claim their identity as believers in Jesus Christ, and
- W-6.2001e.** equipping them to live as commissioned disciples in the world.

#### **W-6.2002 Assuming Responsibility**

The Chapel offers nurture to people assuming responsibility in the world, assisting them with

- W-6.2002a.** self-discovery and world awareness,
- W-6.2002b.** self-discipline and discipleship,
- W-6.2002c.** developing commitment to moral and ethical values,
- W-6.2002d.** making informed choices about education and occupations, and

**W-6.2002e.** making wise commitments in personal relationships and marriage.

### **W-6.2003 Living out Vocation**

As the Chapel ministers to people who are discovering Christian vocation, so it offers nurture to those who are living out Christian vocation in active public life. It guides and supports them in their discipleship as

**W-6.2003a.** ministers to one another in the community of faith;

**W-6.2003b.** stewards of material resources, time, and talents;

**W-6.2003c.** members of families, especially in their own role of sharing the faith with others of their households;

**W-6.2003d.** responsible citizens; and

**W-6.2003e.** servants of God for the world.

### **W-6.2004 Responding to Change**

The Chapel provides nurture to guide and support people as they continue their discipleship in circumstances offering new limitations and new freedoms.

### **W-6.2005 Providers of Nurture in the Church**

In the service of Baptism, the Protestant Group, trusting in the power of the Holy Spirit, and on behalf of the universal Church, pledges responsibility for Christian nurture. The Chaplains are responsible for providing for the development and supervision of the educational programs of the church, for instructing officers, and for developing discipleship among Associate Members. The Chaplains nurture the community through the ministries of Word and Sacrament, by praying with and for the congregation, through formal and informal teaching, and by example. Some in the community of faith whose special gifts and training have prepared them for a ministry of education are called to the task of leadership in nurture. Teachers, advisers, and others appointed by the Chaplains guide, instruct, and equip those for whose education and nurture they are responsible. Parents, or those exercising parental responsibility, share the faith of the Church with children.

### **W-6.2006 Resources and Occasions for Nurture**

The primary standard and resource for the nurture of the Chapel is the Word of God in Scripture. The central occasion for nurture in the Chapel is the Service for the Lord's Day, when the Word is proclaimed and the Sacraments are celebrated. All members of the community, from oldest to youngest, are encouraged to be present and to participate. An important and continuing context for Christian nurture is the home, where faith is shared through worship, teaching, and example. The Chapel provides other occasions for nurture

**W-6.2006a.** in the classes of the church school;

**W-6.2006b.** in other groups and fellowships organized for education and nurture;

**W-6.2006c.** in groups and associations gathered for service and mission;

**W-6.2006d.** in committees, boards, and governing bodies; and

**W-6.2006e.** in retreats, camps, and conferences.

The confessional documents of the Church provide guidance in nurture. The rich resources of the liturgical, cultural, and ethnic heritages of the Church provide shape and content for study and instruction. Educational materials developed for various approaches to Christian nurture are appropriate for use as approved by the Chaplains.

### **W-6.3000 3. Pastoral Care**

#### **W-6.3001 Pastoral Care**

The Christian community offers pastoral care to its members in their personal and communal life. The Chaplains may provide different levels of this mutual ministry of care.

#### **W-6.3002 Care by All Christians**

All Christians are called to care for one another in daily living, sharing joys and sorrows, supporting in times of stress and need, and offering mutual forgiveness and reconciliation. This care is primarily offered as the community of faith worships together. It is also provided as people interact in community and as they come together in groups for nurture or to carry on ministries of the Chapel. All are called to special responsibility for this common pastoral care.

#### **W-6.3003 Counseling**

Some in the community of faith who have special gifts and appropriate training are called in the Chapel to the particular ministry of counseling with individuals and with groups formed for this purpose. The Protestant Group shall support the ministry of counseling.

#### **W-6.3004 Referral**

In certain circumstances, the ministry of pastoral care may call for referral to specialized ministers, or others qualified by credentials and faith-perspective, to provide appropriate counseling or therapy.

#### **W-6.3005 Care in Illness**

The Chapel offers pastoral care to people in the special needs and crises of their lives. When people are ill, Christians respond with prayer, visits, and other acts that express love and support for those who are sick and for their households, their families, and their friends. When illness is critical or is prolonged, those offering pastoral care will give special attention to the needs and stresses experienced by everyone involved. Terminal illness calls for particular care, which mediates trust in God, support in suffering, comfort for distress, and hope in the face of death.

#### **W-6.3006 Care at Death**

When death comes, the Chapel, in its pastoral care, immediately offers the ministry of presence, of shared loss and pain, of faith and hope in the power of the resurrection, and of ordinary acts of care and love. The Chapel continues special pastoral care during the time of

grieving and adjusting.

### **W-6.3007 Care in Loss**

Other occasions of loss in life, such as

- W-6.3007a.** the loss of power,
- W-6.3007b.** the fading away of a once-important relationship,
- W-6.3007c.** the departure of children from the home,
- W-6.3007d.** the loss of meaningful employment, means of livelihood, or financial security, or
- W-6.3007e.** the ending of a marriage in separation or divorce

call for pastoral care which provides opportunities to grieve, and offers practical help and support in the process of renewal and adjustment.

### **W-6.3008 Care in Broken Relationships**

The Chapel provides pastoral care which calls people to healing, and seeks to support those caught up in the hurts, hostilities, and conflicts of daily living which lead to broken relationships in families and households, in the school and the workplace, in neighborhoods and communities, and in the Chapel.

### **W-6.3009 Care in Sin and Forgiveness**

The call to healing in pastoral care involves the recognition in each one's life of the reality of sin, which is the source of all human brokenness. The believing community announces the good news of God whose love gives people grace

- W-6.3009a.** to confess their sin and complicity in brokenness;
- W-6.3009b.** to repent, expressing sorrow and intention to change;
- W-6.3009c.** to accept God's forgiveness and extend that forgiveness to one another;
- W-6.3009d.** to forgive the other and accept the other's forgiveness;
- W-6.3009e.** to work toward reconciliation in brokenness; and
- W-6.3009f.** to trust the power of God to bring healing and peace.

Receiving confession and declaring God's forgiveness, calling for repentance and supporting in the struggle toward new life, encouraging people to forgive and receive forgiveness, and mediating on reconciliation are appropriate acts of pastoral care.

### **W-6.3010 Care in the Transitions of Life**

The Chapel recognizes transitions that bring joy and sorrow in human life:

- W-6.3010a.** children are born, grow up, become independent, find their aging parents becoming dependent upon them;
- W-6.3010b.** people begin work, change jobs, retire;

- W-6.3010c.** households are established, move to new locations, gain and lose members; and
- W-6.3010d.** people are empowered, restored, and make new commitments.

The ministries of pastoral care support people in recognizing, accepting, and celebrating these and other such times of adjustment, assisting them in working toward a new role in life, and affirming their identity through transition.

### **W-6.3011 Resources of Worship for Pastoral Care**

The community of faith engages in the ministries of mutual care in its worship, and its members draw upon the resources of worship in giving pastoral care.

**W-6.3011a.** Scripture is central as a resource for support, comfort, and guidance. The proclamation of the Word in sermon and song may lead to recognizing need, and may provide care.

**W-6.3011b.** Prayers—silent, spoken, and sung—give thanks, intercede, make supplication, and acknowledge God’s presence and power. Prayer enacted by the laying on of hands and anointing calls upon God to heal, empower, and sustain.

**W-6.3011c.** Offering the Sacraments in hospital or household celebrates the presence of Christ, and extends the community of faith beyond the sanctuary.

**W-6.3011d.** The Lord’s Prayer, Psalms, doxologies, benedictions, and other familiar portions of a congregation’s worship may extend the support and care of the community of faith to those whose special needs or circumstances have placed them in isolation and remind them of their place in that community.

**W-6.3011e.** Times of remembrance, concerns of the people, prayers of intercession, and other such occasions in corporate worship will bring into the worship of the community of faith those who are absent.

### **W-6.4000 4. Worship and Ministry**

The worship of God in the Christian community is the foundation and context for the ministry of pastoral care, as well as for the ministry of nurture in the faith.

## **W-7.0000 CHAPTER VII. WORK AND WORSHIP OF THE CHURCH IN THE WORLD**

### **W-7.1000 1. Worship and Mission**

#### **W-7.1001 Worship and Ministry**

The Chapel participates in God's mission to the world through its ministry and worship. Worship presents the reality of the divine rule, which God has promised in Jesus Christ as the final renewal of creation. The worshipping community, in its integrity before the Word and its unity in prayer and Sacraments, is a sign of the presence of the reign of God. The Chapel, in its ministry, bears witness to God's reign through the proclamation of the gospel, through works of compassion and reconciliation, and through the stewardship of creation and of life. Signs of God's reign are also manifest in the world wherever the Holy Spirit leads people to seek justice and to make peace.

#### **W-7.1002 Worship and Mission**

God calls the Chapel in worship to join the mission of Jesus Christ in service to the world. As it participates in that mission, the Chapel is called to worship God in Jesus Christ, who reigns over the world.

### **W-7.2000 2. Proclamation and Evangelism**

#### **W-7.2001 The Scope of Evangelism**

God sends the Chapel, in the power of the Holy Spirit, to

- W-7.2001a.** announce the good news that in Christ Jesus the world is reconciled to God;
- W-7.2001b.** tell all nations and peoples of Christ's call to repentance, faith, and obedience;
- W-7.2001c.** proclaim in deed and word that Jesus gave himself to set people free;
- W-7.2001d.** offer in Christ's name fullness of life now and forever;
- W-7.2001e.** call people everywhere to believe in and follow Jesus Christ as Lord and Savior; and
- W-7.2001f.** invite them into the community of faith to worship and serve the triune God.

#### **W-7.2002 Contexts of Evangelism**

Worship is the primary context in which people regularly hear the proclamation of the gospel, are presented with God's promise, are given the opportunity to respond with faith and acts of commitment, and receive the nurture and support of the community. In the life of the Chapel, the transforming power of the Holy Spirit is manifest in mutual love and service, in self-giving and acceptance, drawing people from their separateness into the community of shared faith in Jesus Christ. As Christians daily live out their vocation in the world, they invite those they meet to come and share the life of the people of God and join in their worship.

### **W-7.3000 3. Outreach and Missions**

### **W-7.3001 A Ministry of Compassion**

God sends the Chapel in the power of the Holy Spirit to exercise compassion in the world,

- W-7.3001a.** feeding the hungry,
- W-7.3001b.** comforting the grieving,
- W-7.3001c.** caring for the sick,
- W-7.3001d.** visiting the prisoners,
- W-7.3001e.** freeing the captives,
- W-7.3001f.** sheltering the homeless, and
- W-7.3001g.** befriending the lonely.

### **W-7.3002 Committee of Outreach and Missions**

God's call to compassion is proclaimed in worship and work. Those called to serve are equipped and strengthened for the ministry of compassion by the proclamation of the Word and by the celebration of the Sacraments. The call is accepted as the faithful respond in prayers of confession and intercession, in acts of self-offering, and in offering material goods to be shared in ministries of compassion. They are commissioned and sent by the Chapel to perform acts of compassion on Christ's behalf and in the name of the Protestant Group.

### **W-7.3003 Compassion and Advocacy**

Such acts of compassion, done corporately and individually, are the work of the Chapel as the body of Christ. The Chapel is called to minister to the immediate needs and hurts of people. The Chapel is also called to engage those structures and systems that create or foster brokenness and distortion. Christians respond to these calls through acts of advocacy and compassion, service in common ministries of the Chapel, and cooperation with agencies and organizations committed to these ends.

### **W-7.3004 Faithful Compassion**

Following the example of Jesus Christ, faithful disciples today express compassion with

- W-7.3004a.** respect for the dignity of those in need,
- W-7.3004b.** openness to help even those judged undeserving,
- W-7.3004c.** willingness to risk their own comfort and safety,
- W-7.3004d.** readiness to receive as well as to give, and
- W-7.3004e.** constant prayer in the midst of ministering, always in communion with the renewing power of the worshiping community.

## **W-7.4000 4. Reconciliation: Justice and Peace**

### **W-7.4001 Reconciliation in Christ**

God sends the Chapel in the power of the Holy Spirit to share with Christ in establishing God's just, peaceable, and loving rule in the world. God's reconciliation in Jesus Christ is the ground of justice and peace. The Chapel in worship proclaims, receives, and enacts reconciliation in Jesus Christ and commits itself to strive for justice and peace in its own life and in the world.

### **W-7.4002 Acts of Justice**

Justice is the order God sets in human life for fair and honest dealing, and for giving rights to those with no power to claim rights for themselves. The biblical vision of justice calls for

- W-7.4002a.** dealing honestly in personal and public business;
- W-7.4002b.** exercising power for the common good;
- W-7.4002c.** supporting people who seek the dignity, freedom, and respect they have been denied;
- W-7.4002d.** working for fair laws and just administration of the law;
- W-7.4002e.** welcoming the stranger in the land;
- W-7.4002f.** seeking to overcome the disparity between rich and poor;
- W-7.4002g.** bearing witness against political oppression and exploitation; and
- W-7.4002h.** redressing wrongs against individuals, groups, and peoples in the Church, in this nation, and in the whole world.

### **W-7.4003 Making Peace**

There is no peace without justice. Wherever there is brokenness, violence, and injustice, the people of God are called to peacemaking

- W-7.4003a.** in the Church universal fragmented and separated by histories and cultures, in denominations internally polarized by mutual distrust, and in congregations plagued by dissension and conflict;
- W-7.4003b.** in the world where nations place national security above all else; where the zealotry of religion, race, or ideology explodes in violence; and where the lust for getting and keeping economic or political power erupts in rioting or war; and
- W-7.4003c.** in communities racked by crime and fear; in schools and workplaces marked by vicious competition and rebellion against order; and in households and families divided against themselves, scarred by violence, and paralyzed by fear.

### **W-7.4004 Reconciliation in Worship**

The ministries of reconciliation, justice, and peace are initiated and nurtured in the Church's worship of God. In the proclamation of God's Word, people are given assurance of freedom from the guilt and fear that keep them from fulfilling these ministries. In Baptism and

the Lord's Supper, believers are united in Christ, are made one in the Church through the Holy Spirit, and recognize one another across all boundaries and divisions as sisters and brothers in the faith. In prayer, the faithful lift intercessions for all who experience brokenness, violence, and injustice; give thanks to God for reconciliation, peace, and justice in Jesus Christ; and commit themselves to be reconcilers, seeking justice and pursuing peace.

## **W-7.5000 5. Caring for Creation and Life**

### **W-7.5001 God's Mandate**

God calls the Church in the power of the Holy Spirit to participate in God's work of creation and preservation. God has given humankind awesome power and perilous responsibility to rule and tame the earth, to sustain and reshape it, and to replenish and renew it.

### **W-7.5002 Worship and the Use of Creation**

In worship, Christians rejoice and give thanks to God, who gives and sustains the created universe, the earth, all life, and all goods. They acknowledge God's command to be stewards. They confess their own failures in caring for creation and life. They rejoice in the promise of the redemption and renewal of the creation in Jesus Christ, proclaimed in the Word and sealed in the Sacraments. They commit themselves to live as God's stewards until the day when God will make all things new.

### **W-7.5003 Stewardship of Creation**

As stewards of God's creation who hold the earth in trust, the people of God are called to

**W-7.5003a.** use the earth's resources responsibly without plundering, polluting, or destroying;

**W-7.5003b.** develop technological methods and processes that work together with the earth's environment to preserve and enhance life;

**W-7.5003c.** produce and consume in ways that make available to all people what is sufficient for life;

**W-7.5003d.** work for responsible attitudes and practices in procreation and reproduction; and

**W-7.5003e.** use and shape earth's goods to create beauty, order, health, and peace in ways that reflect God's love for all creatures.

In gratitude for the gifts of creation, the faithful bring material goods to God in worship as a means of expressing praise, as a symbol of their self-offering, and as a token of their commitment to share earth's goods.

## **W-7.6000 6. The Church and the Reign of God**

### **W-7.6001 The Church and the Kingdom**

The Church, in its worship and ministry, is a sign of the reign of God, which is both a present reality and a promise of the future. The Church's worship and service do not make the Kingdom of God come. In an age hostile to the reign of God, the Church worships and serves, with confidence that God's rule has been established, and with firm hope in the ultimate

manifestation of the triumph of God.

**W-7.6002 Confidence and Hope**

In the present age, the Church's ministries of evangelism and caring for creation and of compassion and reconciliation are signs of God's reign, and offer hope in the midst of life-denying situations. That hope is not dependent on the success of the Church's ministries or the effectiveness of its worship, but is sustained by the power of God present with the Church as it ministers and worships.

**W-7.7000 7. Worship as Praise**

**W-7.7001 Ascription of Praise**

In worship, the Church is transformed and renewed, equipped and sent to serve God's reign in the world. The Church looks for the day

when every knee shall bow,  
in heaven and on earth and under the earth  
and every tongue confess  
that Jesus Christ is Lord,  
to the glory of God the Father. (Phil. 2:9-11)  
Now to the One who is able to keep us from falling  
and to present us without blemish  
before the presence of God's glory with rejoicing,  
to the only God, our Savior  
through Jesus Christ our Lord,  
be glory, majesty, dominion and authority,  
before all time, now, and forever. (Jude 24.)  
Amen!  
Blessing and glory and wisdom and thanksgiving  
and honor and power and might  
be to our God  
for ever and ever!  
Amen  
(Rev. 7:12)