

# **Evaluating the Changing Face of Worship in the Emerging Church in terms of the ECLECTIC Model: Revival or a Return to Ancient Traditions?<sup>1</sup>**

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## **Abstract**

The desired approach to worship in the Emerging Church is a revival of liturgy and other ancient traditions, brought back with life and meaning. The aim of this paper is to answer the question: Is Emerging Worship a modern-day revival or is it merely a return to ancient traditions? In particular, an attempt will be made to evaluate some of the common values or characteristics of Emerging worship gatherings in terms of the ECLECTIC model. The paper concludes with a summary of the strengths and weaknesses of Emerging Worship and provides recommendations regarding the application of Emerging Worship in today's church.

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<sup>1</sup> The views expressed in this article are those of the author and do not necessarily represent the beliefs of the South African Theological Seminary.

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## 1. Introduction

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### 1.1. The Emerging Church Movement

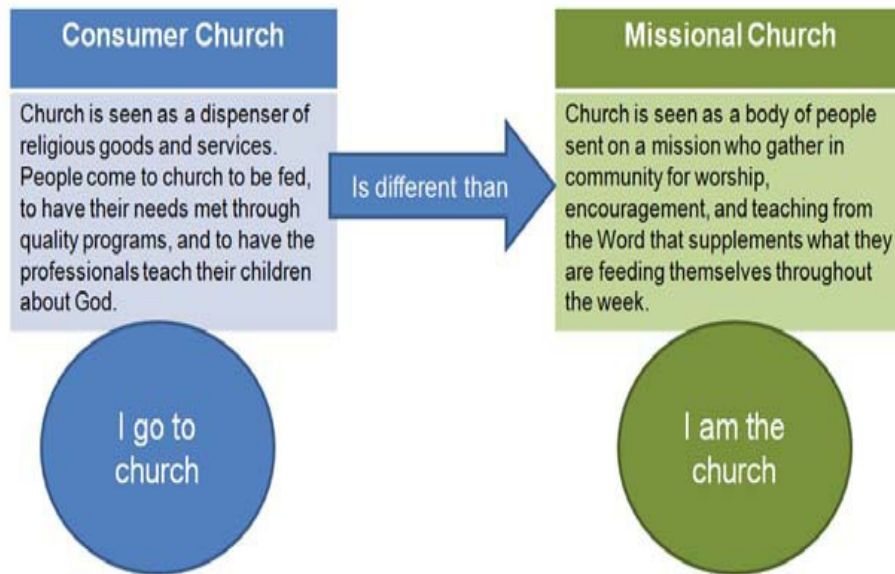
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The Emerging Church Movement (or the Emergent Church Movement) is described by its own proponents as, “a growing generative friendship among missional Christian leaders seeking to love our world in the Spirit of Jesus Christ” (*About Emergent Village* 2007).

While practices and even core doctrines vary, most emergents can be recognised by the following values (Taylor 2006):

- *Missional living*: Christians go out into the world to serve God rather than isolate themselves within communities of like-minded individuals.
- *Narrative theology*: Teaching focuses on narrative presentations of faith and the Bible rather than systematic theology or biblical reductionism.
- *Christ-likeness*: While not neglecting the study of Scripture or the love of the church, Christians focus their lives on the worship and emulation of the person of Jesus Christ.
- *Authenticity*: people in the post-modern culture seek real and authentic experiences in preference over scripted or superficial experiences.

In the diagram below Kimball (2003:95) clearly points out the difference between today’s “Consumer Church” and the “Missional Church” of the Emerging Church Movement:



## 1.2. Understanding Emerging Generations

To understand the characteristics of worship in the Emerging Church, one needs to know, in advance, who are the major players of the Emerging Church. In other words: Who are the emerging generations? The emerging generations have been variously described as: The post-modern generations, the next/young generations, the generation X, or the baby busters who follow the baby boomers (see Table 1 below).

Factors	Builders	Boomers	Busters
Ages	52+ years	33 to 51	14 to 32
Formative years	1920s, 30s, 40s	1950s, 60s, 70s	1980s, 90s, 2000s

Table 1: Generations (Kim 2007:3)

What are the characteristics of the emerging generations with regard to worship? McKnight (2007:37) indicates the following:

- The emerging generations want to experience the truth through feeling and emotion rather than mere reason.
- They want to experience the presence of God through worship.

- They want to take part in worship as positive participants, not passive spectators.
- They respect relationships and are image-centred.
- When it comes to faith, they are praxis oriented, not doctrine oriented. For example, the definition “*how a person lives is more important than what he or she believes*” is their main concern.
- They are also hungry for symbols, metaphors, experiences, stories, and relationships that reveal greatness.

### **1.3. Understanding Emerging Worship**

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Leonard Sweet (2000) in his book *Post-modern Pilgrims* sums up this stream or movement of emerging churches, as *First Century Passion for the 21<sup>st</sup> Century*. He helps us see the need for an EPIC church for EPIC times. Using the EPIC (theory) acronym, he describes the ideal worship for an Emerging Church. He points out four categories, which post-modern churches should pursue to prepare the twenty-first century future church for new generations (Caldwell 2006):

- **E** – *Experiential*. It is not just about listening and thinking, but the idea of “let’s enter into worship as an experience.”
- **P** – *Participatory*. The idea that worship is not just something you observe, like watching television. You really participate. For example, an important part of worship might be a period of about 20 minutes in which there are stations around the room where people might go to write down a prayer, make their financial offering, or have Communion.
- **I** – *Image-based*. The idea here is not just words for the ears, but an increased emphasis on things you can see. Because of digital technology you have the capacity to project images, show artwork, use film and video.
- **C** – *Communal*. A strong emphasis on community. People are saying, “We don’t just want to attend a service and look at the back of people’s heads.”

The worship style, which emerging churches pursue, is described as “*Vintage-Faith Worship*.” To understand more deeply the character of the emerging

worship, we need to be aware of the unique term, *Vintage Faith*. Vintage Faith looks at what was vintage Christianity and goes back to the beginning and looks at the teachings of Jesus with fresh eyes and hearts and minds. It carefully discerns what it is in contemporary churches and ministry that perhaps has been shaped through modernity and evangelical subculture, rather than the actual teachings of Jesus and the Scriptures (Kimball and Fox 2007).

The return to Vintage Faith is illustrated below as a church paradigm shift from Modern to Post-modern, which in itself represents a shift to Ancient traditions (see Table 2):

<b>Church Paradigm Shift</b>				
<b>Ancient</b>	Medieval	Reformation	Modern	<b>Post-modern</b>
<b>Mystery Community Symbol</b>	Institutional	Word-oriented	Reason Systemic Analytical Verbal Individualistic	<b>Mystery Community Symbol</b>

Table 2: Church Paradigm Shift (Kim 2007)

In this paper, an attempt will be made to answer the following question: Is *Emerging Worship* a modern-day Revival or is it merely a Return to Ancient Traditions?

The author has arranged the following eight characteristics/elements of *Emerging worship* into an acronym to form the ECLECTIC model:

- Engagement
- Conversation
- Liberty
- Experience
- Communion
- Traditions
- Images
- Contemplative Prayer

In the next section an attempt will be made to evaluate these eight characteristics of *Emerging worship gatherings* in terms of the ECLECTIC model – an appropriate name, since it represents the Emerging Church’s acceptance of several ancient traditions and worship practices from various sources.

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## **2. Evaluating emerging worship in terms of the ECLECTIC model**

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### **2.1. Engagement: Positive participation in the *worship gathering***

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Sally Morgenthaler cited in Kimball (2003:155) indicates that, “The problem is, we are living in a culture that breeds spectators. . . . Spectator worship has been and always will be an oxymoron.”<sup>3</sup>

The normal church service today is like a congregation watching a “show” at the theatre:

People patiently scan the church bulletin and read the names of the pastoral staff and an outline of the sermon . . . Then the moment everyone is waiting for begins! People look up to the stage and sit as they watch Act I start with the band and the band leader cheerfully singing a few songs. Act II includes announcements and promotion about various upcoming church events. . . . Act III features the main star (the preacher), who comes out and gives the sermon. . . . The show ends, and then we are dismissed (Kimball 2004:75).

Most emerging churches sufficiently recognise the danger of this type of worship, and try to plan and practise a new worship style, which incorporates the positive participation of the congregation, as opposed to a passive worship. In this regard, emerging churches prefer to use the term ‘*gathering*’ or ‘*worship gathering*’ instead of the term of ‘worship service’ (Kim 2007:8).

The Pauline approach to worship encourages maximum participation. Guided by the Spirit, everyone in the body is encouraged to make a contribution (Liesch 1993:73). Paul provides a good illustration of this approach in 1

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<sup>3</sup> A phrase, which combines two words that seem to be the opposite of each other.

Corinthians 14:26 (NIV): “What then shall we say, brothers? When you come together, *everyone* has a hymn, or a word of instruction, a revelation, a tongue or an interpretation. All of these must be done for the strengthening of the church” (own emphasis).

## **2.2. Conversation: Evangelism as an interfaith dialogue rather than a verbal message**

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Proponents of the Emerging Church Movement refer to evangelism as a *conversation*, because of its emphasis on interfaith dialogue rather than verbal evangelism. The movement's participants claim they are creating a safe environment for those with opinions ordinarily rejected within modern conservative evangelicalism. Non-critical, interfaith dialogue is favoured over dogmatically-driven evangelism in the movement. Emergents do not engage in apologetics or confrontational evangelism in the traditional sense, preferring to allow persons the freedom to discover their faith through conversation and witness (*Emerging Church* 2006).

Kimball (2003:201) explains how in the past many churches have focused their evangelistic efforts on getting people (pre-Christians) to attend services. However, if post-Christians are not interested in attending our services, then we need radical changes in our evangelistic strategy. He summarises these changes as follows:

Modern Church	Emerging Church
Evangelism is an event that you invite people to.	Evangelism is a process that occurs through relationship, trust and example.
Evangelism is primarily concerned with getting people into heaven.	Evangelism is concerned with people's experiencing the reality of living under the reign of his kingdom now.
Evangelism is focused on pre-Christians.	Evangelism is focused on post-Christians.
Evangelism is done by evangelists.	Evangelism is done by disciples.
Evangelism is something you do in addition to discipleship.	Evangelism is part of being a disciple.
Evangelism is a message.	Evangelism is a conversation.
Evangelism uses reason and proofs for apologetics.	Evangelism uses the church being the church as the primary apologetic.
Missions is a department of the church. Jesus died for your sins so that you can go to heaven when you die. (Modern church focus of the gospel message.)	The church is a mission. Jesus died for your sins so that you can be his redeemed coworker now in what he is doing in this world and spend eternity with the one you are giving your life to in heaven when [you] die. (Emerging church focus of the gospel message.)

*Table 3: Paradigm Shift in Evangelism Strategy (Kimball 2003)*

Brian McLaren is among those who vigorously advocate of the “Emerging Church” approach to evangelism. However, it could be argued that he goes too far when he states the following:

I don't believe making disciples must equal making adherents to the Christian religion. It may be advisable in many (not all!) circumstances to help people become followers of Jesus and



remain within their Buddhist, Hindu or Jewish contexts ... rather than resolving the paradox via pronouncements on the eternal destiny of people more convinced by or loyal to other religions than ours, we simply move on (McLaren 2004:260, 262).

Oakland's (2007b) expresses his concern about the Emerging Church's evangelisation programme. He indicates that walls that once separated biblical Christianity from pagan religions are being demolished. The narrow way that Jesus proclaimed leads to heaven through faith in Him alone has now been broadened to permit open access for the sake of establishing the "kingdom" (Matthew 7:13-14).

Steve Addison cited in Wayne (2006) summarises evangelism in the Emerging Church as follows:

- Evangelism has more to do with presence than proclamation; more to do with lifestyle than words; more to do with engagement than conversion.
- Evangelism is redefined as remaining open to God at work in other religions. Remaining open to being evangelised by other faiths.

### **2.3. Liberty: Liberty of movements in *worship gatherings***

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In most emerging worship gatherings, people aren't forced to remain stationary in their seats for the whole meeting. During the service people are allowed to leave their seats to go to prayer stations to pray on their own, write out prayers, pray with others or go to an art station, where they can artistically express worship, while worship music plays in the background (Kimball 2004:89-90).

In some Emerging Churches people are encouraged to walk the *labyrinth*. The labyrinth is a structure that is growing in popularity, used during times of contemplative prayer.

Walking the labyrinth has been described as follows: The participant walks through the maze-like structure until he or she comes to the centre, and then back again. Often prayer stations with



candles, icons, pictures, etc., can be visited along the way. The labyrinth originated in early pagan societies. The usual scenario calls for the *pray-er* to do some sort of meditation, enabling him or her to center down (i.e., reach God's presence), while reaching the centre of the labyrinth (Oakland 2007a: 67).

The questions arises: Should a Christian be involved in such "walking meditation" or should this practice be regarded as suspect by the Christian? From a Biblical perspective, in Deuteronomy 12:1-14, God commands us clearly not to participate in anything that has ever been used in pagan ritual for worship. From early times the labyrinth has been used as a tool of divination, a gateway to communicating with other spirits. It was incorporated into the Roman Catholic experience at a time when there was little understanding of the Bible (Muse 2007).

#### **2.4. Experience: Multi-sensory oriented worship gatherings (Creating as Created Beings)**

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Henri Nouwen (cited in Kimball 2003:156) states that, "more and more people have realized that what they need is much more than interesting sermons and prayers. They wonder how they might really experience God."

Stimulating images that provide spiritual experiences are an essential part of the Emerging Church. Many churches are darkening their sanctuaries and setting up prayer stations with candles, incense, and icons (Oakland 2007a: 65).

God created us as multi-sensory creatures and chose to reveal Himself to us through our senses. Therefore, it is only natural that we should worship him using all of our senses (Kimball 2003:128). In 1 John 1:1 (NIV) we read, "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked at and our hands have touched - this we proclaim concerning the Word of life.

The emerging church embraces multi-sensory worship. Participation and experience are very important to people in emerging generations, in all areas of life. Kimball (2004:81) indicates that multi-sensory worship involves

seeing, hearing, tasting, smelling, touching and experiencing. This means that our worship of God can involve singing, silence, preaching, and art, and hence encompasses a wide spectrum of expression.

According to Sweet, a “spiritual awakening” is impacting the post-modern generation and is characterised by a hunger for experience. He writes:

A spiritual tsunami has hit postmodern culture. . . . The wave is this: People want to *know* God. . . . Post-moderns want something more than new products; they want new experiences of the divine (Sweet 1999:420).

Julie Sevig claims that post-moderns prefer to encounter Christ by using all their senses. She argues that the following aspects of classical liturgical or contemplative worship appeal to them: “the incense and candles, making the sign of the cross, the taste and smell of the bread and wine, touching icons and being anointed with oil” (Sevig 2001).

Mark Driscoll cited in Oakland (2007a: 66) summarises multi-sensory worship as, “Everything in the service needs to preach – architecture, lighting, songs, prayers, fellowship, the smell—it all preaches. All five senses must be engaged to experience God.”

Kimball (2003:185) offers the following suggestions that show how the “modern church” should adjust and move towards a “no-holds-barred approach” to worship:

- Services designed to be user-friendly and contemporary must change to services that are designed to be experiential and spiritual-mystical.
- Stained-glass windows that were taken out of churches and replaced with video screens should now be brought back into the church on video screens.
- Lit up and cheery sanctuaries need to be darkened because darkness is valued and displays a sense of spirituality.
- The focal point of the service that was the sermon must be changed so that the focal point of the service is a holistic experience.

- Use of modern technology that was used to communicate with a contemporary flare must change so that church attendees can experience the ancient and mystical (and use technology to do so).

From the above it appears that the Emerging Church is more experience-based than Bible-based. It is also apparent that in the Emerging Church the Word of God takes a secondary position to the worship of God. Oakland indicates his concern about this trend in worship. He states that deviating from the Word of God for extra-biblical experiences could open the door to deception. While worshipping God is an essential part of the Christian faith, there can be problems, if worship supersedes the Word of God (Oakland 2007c).

## **2.5. Communion: The Eucharist as a Core of the Emerging Worship Gathering**

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Before the Reformation, the Eucharist was central to worship. In modern churches today, communion has become so formal that it has lost its beauty. The wonder of remembering, what Jesus did, has faded away. However, there is a growing desire among emerging generations for the Lord's Supper to become the centre of worship once more (Kimball 2004:94).

There is a lack of agreement in today's Church regarding the nature of the Communion. For example, the Catholic position regarding the Eucharist is as follows:

According to the Roman Catholic Church, when the bread and wine are consecrated in the Eucharist, they cease to be bread and wine, and become instead the body and blood of Christ. . . . The mysterious change of the reality of the bread and wine began to be called "transubstantiation" in the Eleventh Century (*Eucharist* 2007).

On the other hand, many Protestants do not believe that Christ's body and blood are *physically* present in the Lord's Supper. Rather they believe that Jesus is *spiritually* present:

Many Reformed Christians, who follow John Calvin hold that Christ's body and blood are not physically present in the

Eucharist. The elements are only symbols of the reality, which is spiritual nourishment in Christ (*Eucharist* 2007).

Dr. Webber (2005:10) states that to be a successful part of the Emerging Church Movement, one needs to “rediscover the central nature of the table of the Lord in the Lord’s Supper, breaking of bread, communion and Eucharist.” However, Dr Webber’s reference to the rediscovery of the Eucharist reminds one of the Roman Catholic “new evangelisation program” presently underway to win the “separated brethren” back to the “Mother of All Churches”.

According to Oakland (2007a:122), the Catholic Church plans to establish the kingdom of God on earth and win the world to the Catholic Jesus (The Eucharistic Christ). He claims that this will be accomplished when the world comes under the rule and reign of Rome and the Eucharist Jesus. The Eucharist Jesus is supposedly the presence of Christ, through the power of *transubstantiation*, which is the focal point of the Mass.

## **2.6. Traditions: Reflecting on Liturgy, Ancient Disciplines, Christian Calendar, and Jewish Roots**

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Many modern churches have basically ignored the worship practices of the historical church. They have limited discipleship by focusing on the disciplines of prayer, Bible reading, giving, and serving. They have neglected many of the disciplines of the historical church, such as weekly fasting, practising silence, and *lectio divina*<sup>4</sup> (Kimball 2003:223).

Dr Webber claims that to be a successful part of the Emerging Church there needs to be a rediscovery of congregational spirituality through the Christian celebration of Traditions, such as Advent, Christmas, Epiphany, Lent, Holy Week, Easter and Pentecost (Webber 2005:10).

According to Dan Kimball, the *Emerging Worship* is often called *Vintage-Faith Worship* for the following reason. Ironically, emerging generations living in post-modern times tend to love and admire ancient tradition. Hence the desired approach to worship in the emerging church worship is a revival of

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<sup>4</sup> *Lectio Divina* means "Divine Reading" and refers specifically to a method of Scripture reading practised by monastics since the beginning of the Church.

liturgy and other ancient disciplines, brought back with life and meaning (Kimball 2004:92).

Oakland (2007c) confirms this trend in the worship style of the post-modern generation. He indicates that while purpose-driven evangelists removed crosses and other Christian symbols from church services to be seeker-friendly, the post-modern generation, are apparently attracted to crosses, candles, stained glass, liturgy, and sacraments (Oakland 2007c).

It appears that the goal of the Emerging Church is to reintroduce an “Ancient-Future” faith based on the ideas, dogmas, traditions and views of the Early Church Fathers, rather than going back to the inspired Word of God (Oakland 2007c). However, Oakland (2007a: 80) issues the following word of caution:

If the church that emerged from the New Testament was based on ideas and beliefs foreign to Scripture, why would we want to emulate a previous error? When doctrines of men replace the doctrine of Scripture, many are led astray. It has happened in the past, and it is happening now. Following doctrine not based on the Word of God always results in the undoing of faith.

## **2.7. Images: Making a sacred space for the worship gathering**

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Images and the visual arts are considered very important in the worship gathering of emerging churches, as they pursue a sacred space of worship. “Emerging generations are very visual. They crave a sense of mystery and wonder as they worship God” (Kimball 2004:78).

The emerging generation desires a spiritual environment for worship. In emerging worship candles are often placed all around the room, so as not to focus on the stage. They are used for decorating worship spaces to create a sense of mystery. The value of worship in emerging worship gatherings is seen in the décor and layout of the room. Usually candles are used to portray the seriousness of worship. They all represent the light of Jesus in a dark world (Kimball 2004:80).

As an expression of worship the Emerging Church provides numerous art forms and visuals to create a sacred space for the worship gathering. These

visuals may include still images, video clips of symbols. There may be a sequence of images of the cross reminding people that the reason they are there is to remember and focus on the risen Jesus (Kimball 2004:84).

It appears that the Emerging Church is in the process of converting their culture from word-centred to image-centred. In this regard, it would be wise for them to reflect on the following Mosaic injunction:

Certainly the Old Testament, that is with regard to the instruction that God mediated through Moses to the nation of Israel, is categorically opposed to both any visual representation of God and the resultant worship of God by means of such an idol (Exod. 20:4-6) (Horner 2007).

## **2.8. Contemplative Prayer: Stressing prayer and participation in spiritual activities**

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Another common theme woven throughout emerging worship gatherings is the emphasis on prayer. Much time is given for people to slow down, quiet their hearts, and then pray at various stations and with others. Each person needs to allow the Spirit to convict or encourage his or her heart after a message – rather than rush out the door (Kimball 2004:94). Prayer is therefore an important element in the Emerging Church. The Emerging worship gathering is well planned and provides plenty of time for people to slow down.

Contemplative prayer is a vital element of the Emerging Church and openly integrates the spiritual practices of other religions. Many involved in contemplative and centering prayer find their influence and practices from eastern mystics and Roman Catholic mystics (monks) (*The Issue of other Religious Practices* 2006).

Brian McLaren (2004:255) elaborates:

Western Christianity has (for the last few centuries anyway) said relatively little about mindfulness and meditative practices, about which Zen Buddhism has said much. To talk about different things is not to contradict one another; it is, rather, to have much to offer one another, on occasion at least.

It is clear that McLaren is promoting is an exchange of spiritual practices. Being open to other spiritual practices often translates into incorporating other religions into the Christian Faith. Although he does not openly reject the fundamentals of Christianity, it appears that they lie deeply buried beneath the new teachings and practices of a new spirituality for their post-modern outreach (*The Issue of other Religious Practices* 2006).

Centering prayer is a method of prayer, which prepares us to receive the gift of God's presence. It is supposed to lead a person into contemplation. The person tries to ignore all thoughts and feelings - the thinking process is suspended. It is a spiritual process that is supposed to put the ordinary person into direct contact with God - to enter and receive a direct experience of union with God (Feaster 2007; *The issue of other Religious Practices* 2006).

It appears that the underlying premise of contemplative spirituality is panentheism - the belief that God is in all things and in all people (Oakland 2007c). This explains why mystics say, all is one. At the mystical level, they experience this God-force that seems to flow through everything and everybody. All creation has God in it as a living, vital presence. It is just hidden (Yungen 2007).

The theological implications of this worldview put it at direct odds with biblical Christianity. The Bible makes it clear that only one true God exists, and His identity is not in everyone. Furthermore, the fullness of God's identity, in bodily form, rests in Jesus Christ alone (Col 2:9). The Bible clearly teaches the only deity in man is Jesus Christ who dwells in the believer. Jesus also made it clear that not everyone will be born again and have God's Spirit (John 3). However, the panentheist believes that all people and everything have the identity of God within them (Yungen 2006).

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### **3. Conclusion**

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It is clear that the Emerging Church Movement cannot be ignored. It has the potential to reshape Christianity. What can Today's Church learn from the Emerging Church with regard to worship? In Matthew 9:17 (NIV) Jesus indicates that: "Neither do men pour new wine into old wineskins. If they do,



the skins will burst, the wine will run out and the wineskins will be ruined. No, they pour new wine into new wineskins, and both are preserved.”

Kimball (2004:9) applies Matthew 9:17 to *Emerging worship* in the following way:

Jesus used a metaphor of new wineskins to describe the different approaches to God that he introduced. The emerging church provides new wineskins for worship. These new wineskins are needed in response to our new postmodern culture.

On the other hand, appropriate contextualisation *also* implies, “adapting my communication of the gospel without changing its essential character” (Keller 2004). In short, we must retain the essentials and adapt the non-essentials.

According to Kim, culture is like the wineskins, not an object to be neglected and destroyed by new wine, the gospel. As the gospel of Matthew indicates, both the new wine (gospel/worship/Christ) and the new wineskins (culture/context) should be preserved. In this respect, it seems that the emerging church is endeavouring to practise this teaching of Jesus regarding worship (Kim 2007:17).

In this paper an attempt was made to answer the question: Is *Emerging Worship* a modern-day Revival or is it merely a Return to Ancient Traditions? From the above evaluation it appears that *Emerging Worship* has the following strengths and weaknesses (See also the Table at the end of the paper):

#### Strengths

1. Emphasis on the Lord’s Supper
2. A commitment to contextualising the gospel, especially amongst post-moderns.
3. A wide scope of experiences in the expression of worship is provided.
4. Emphasis on authentic spirituality and reverent prayer.
5. A commendable example of lifestyle evangelism and emulating Christ.
6. Positive worship through Liturgy and Ancient Church Traditions.

Weaknesses

1. Worship is based more on Experience and Ancient Traditions than on the Word.
2. Tends to confuse cultural accommodation with cultural immersion.
3. Tends to promote syncretistic spiritual beliefs and practices.
4. An increased use of images in worship can easily lead to idolatry.
5. Greater freedom in worship tends to downplay the role of church leadership.
6. The major purposes of the church are regarded as worship and edification, rather than the proclamation of the gospel.

What can Christians learn from Emerging Worship? Amongst other things, Christians need to learn how to contextualise their worship services to meet the needs of our post-modern culture by adopting new approaches to God. However, in this process believers need to be careful to remain biblical and retain the essential character of the gospel in their worship practices.

Woodbridge, Emerging Worship

<b>Characteristic of Emergent Church Worship</b>	<b>Strengths (Revival)</b>	<b>Weaknesses (Regression)</b>
<b>Engagement</b>	Positive participation in worship	Lack of preaching The Word of God takes a secondary position to corporate worship
<b>Conversation</b>	Interfaith dialogue Contextualises the gospel Cultural <i>accommodation</i>	Open access to the Kingdom of God Syncretises the gospel Cultural <i>immersion</i>
<b>Liberty (of movement)</b>	Free and dynamic movement between elements of worship	The use of eastern mystical practices (e.g., the labyrinth) A search for one's own identity
<b>Experience</b>	Multi-sensory oriented worship Wide scope of expression in worship (e.g., singing, silence, preaching, arts)	Worship is more experience-based than Word-based
<b>Communion</b>	The centrality of the Lord's Supper (thanksgiving and remembrance)	Protestants led back to Rome The Eucharistic reign of Christ The doctrine of transubstantiation
<b>Traditions</b>	Return to ancient traditions Positive worship through liturgy	Worship is based more on ancient traditions than on the Bible
<b>Images</b>	Using symbols (e.g., the cross) to create a sacred space for worship (the ancient feeling of reverence)	The danger of idolatry Worshipping the image (an idol) instead of God
<b>Contemplative prayer</b>	Emphasis on prayer	Syncretistic spirituality Using eastern meditative practices (e.g., centring prayer)

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