

Second Service Vision & Values

Second Service Design Team:

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What We're Doing on Sunday

There is a certain mystery to what happens on a Sunday morning. Each week we gather in the Spirit, through Christ, for the glory of God. As a result of focusing our worship upon God, we are nourished and fed in our lives as Christians. We are empowered to live in our community as people marked by faith.

But that gathering looks different from community to community, from church to church and from service to service. If you spend an evening having dinner at seven different homes, you will have seven very different experiences. All the basic elements will be the same (serving food, enjoying conversation) and the goals will be similar (nourishment and connection). How everything fits together, however, will change from home to home.

We like to think that worship services are similar. They share the same ingredients (confession, music, preaching and sacraments) and the same goals (connection and nourishment) but the recipe for mixing them together will change depending on the setting.

So what kind of meal is the second service? It's a meal where we invite others to come and cook with us. It's a service that happens in the kitchen, not the dining room. We want to roll up our sleeves, break out the flour, and perhaps get a little messy.

What It's Going to Look Like

Untraditionally Liturgical - Is it possible to be both casual and reverent? We think so. Our history as a Presbyterian church is important to us and has all sorts of tradition. This brings depth and meaning to our Christian life. But at times the order can become rote and lifeless. So we hold onto the spirit of the liturgy, the regular rhythms of Christian worship, and the story that a service walks us through each Sunday. But we welcome creative diversity in liturgical expression and the occasional surprise in our order of worship. We believe that a little unpredictability can be good for our souls that easily fall into ruts.

Hospitality - Making first time visitors, regular attendees, and long time members feel welcome in the second service is important, but our sense of hospitality should not end with a warm handshake. At its best, hospitality is anticipating the longings of the people you are hosting. It means being able to give what is spiritually needed, not necessarily what is physically wanted. Hospitality is understanding not just where people are headed, but from

where they've come. It seeks to be conscious of cultural context and tries to figure out how to speak in light of that. A hospitable service means welcoming and ushering people into the worship service--to walk alongside them. We practice a hospitality of the entire person--body and soul.

Embodied Story - From the beginning of time, God has been writing a grand story. In some small way, we are part of God's working throughout history. This narrative gives meaning and perspective to our lives. The service invites people into the grand story that God began in Genesis and is working towards completion in the end of Revelation. The elements of our worship should seek to envelop us into this story. In turn, we respond and seek to live out the realities of this story in our day-to-day lives--in the places we work, the homes we build, and the communities in which we live. God's story is so grand it also compels us to go to other communities across the street, across the state, and across the world.

Participatory - In glorifying God, the congregation is not an audience: God is. Our desire is for the service to engage the body, soul and mind. Not only is it OK to physically express ourselves during musical worship, it is encouraged. But participation goes beyond our posture during singing. We hope to see members of the congregation contributing in all elements of the service: prayer, readings, testimonies, and musical worship, just to name a few. As our bulletin states, we are all the ministers.

Quality - We walk a fine line here. On one hand is the idol of excellence where we become so focused on professionalism that we move towards performance and away from gathering as a family. On the other hand is the exaggeration of equal involvement where it is proposed that anyone can do anything. God has clearly gifted members of the congregation in very different ways. We seek to identify those gifts and develop them in people. We live in the tension where we don't just say, "good enough" and likewise we don't say, "only the pros." We want to create wonderful worship to God, but we want to do that together.