

SIMPOSIUM PELAYANAN KAUM MUDA V

WORSHIP AS THE STORY OF GOD

KAPITA SELEKTA - FANDY TANUJAYA

MENGAPA PENTING?

- *God's story/narrative is the truth. God's truthful story* inilah yang seharusnya membentuk ibadah kita.
- Kenyataan adanya *rival stories/counter-narrative* dari dunia ini yang seringkali tidak sesuai dengan *God's story/narrative*.
- Kenyataan bahwa kita adalah *homo liturgicus*.



... a dominant error of some Christians is to say, “I must bring God into *my* story.” The ancient understanding is that God joins the story of humanity to *take us into his story*. There is a world of difference. One is narcissistic; the other is God-oriented.

- Robbert E. Webber, *Ancient-Future Worship*.

MISSING
WORSHIP

SIMPOSIUM PELAYANAN KAUM MUDA V

FROM STORY TO ACTIONS



GOD'S NARRATIVE/STORY

CREATION

FALL

REDEMPTION

*CONSUMMA-
TION*

**MISSING
WORSHIP**

SIMPOSIUM PELAYANAN KAUM MUDA V

GOD'S NARRATIVE/STORY

- ACT 1: GOD ESTABLISHES HIS KINGDOM – CREATION
- ACT 2: REBELLION IN THE KINGDOM – FALL
- ACT 3: THE KING CHOOSES ISRAEL – REDEMPTION INITIATED
- *INTERLUDE: A KINGDOM STORY WAITING FOR AN ENDING – THE INTERTESTAMENTAL PERIOD*
- ACT 4: THE COMING OF THE KING – REDEMPTION ACCOMPLISHED
- **ACT 5: SPREADING OF NEWS OF THE KING – THE MISSION OF THE CHURCH**
- ACT 6: THE RETURN OF THE KING – REDEMPTION COMPLETED

GOD'S NARRATIVE/STORY: GOSPEL-CENTERED

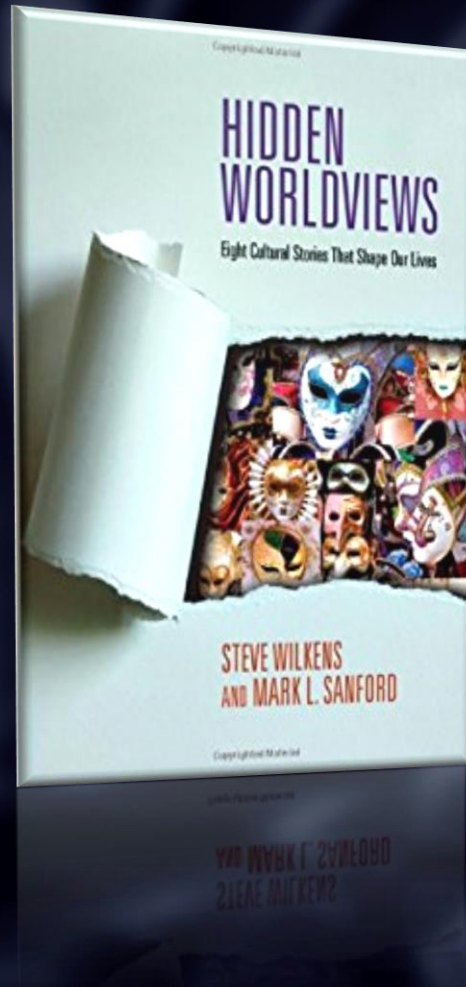
“The ‘gospel’ is the good news that through Jesus, the Messiah, the power of God’s kingdom has entered history to renew the **whole world**. Through the Savior God has established his reign. When we believe and rely on Jesus’ work and record (rather than ours) for our relationship to God, that kingdom power comes upon us and begins to work through us. We witness this radical new way of living by our renewed lives, beautiful community, social justice, and cultural transformation. The good news brings new life. The gospel motivates, guides, and empowers every aspect of our living and worship.”

– Jim Belcher, *Deep Church: A Third Way Beyond Emerging and Traditional*.

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WORSHIP

SIMPOSIUM PELAYANAN KAUM MUDA V

RIVAL STORIES/COUNTER-NARRATIVES



- 1. INDIVIDUALISM*
- 2. CONSUMERISM*
- 3. NATIONALISM*
- 4. MORAL RELATIVISM*
- 5. NATURALISM*
- 6. THE NEW AGE*
- 7. POSTMODERN TRIBALISM*
- 8. SALVATION BY THERAPY*

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WORSHIP**

SIMPOSIUM PELAYANAN KAUM MUDA V

THE STORY OF TODAY'S YOUNG ADULT: KIDIFICATION

- A new study discussed in *The Telegraph*: many twentysomething don't consider themselves "grown up" even after starting a family.
- Just over one in five (22 percent) of the 2,000 adults surveyed said that people felt mature when they had their own children, while a further fifth (21 percent) said it was when they move out of their parents' home.



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THE STORY OF TODAY'S YOUNG ADULT: KIDIFICATION

“We’re in the age of the “Kidification” of America. We adults watch comic-book movies, wear the shorts and leggings that seven-year-olds have traditionally worn, take our favorite games with life-and-death seriousness, show up late to the functions we attend, refuse to build a vocation in order to hold a series of jobs that we never truly commit to, spend above our means and thus incur heaping debt, opt out of our commitments on a whim, snark and blurt out a constant stream of commentary on social media, narcissistically whine about how hard life is (to people whose lives are demonstrably harder than ours), and act wounded when confronted with our faults.”

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THE STORY OF TODAY'S YOUNG ADULT: KIDIFICATION

- Why? We've grown up in a feelings-driven, truth-averse, trigger-happy culture. We've been told that we're only authentically human when we "express ourselves," whatever that means. (= Expressive Individualism).
- We don't know how to be mature.
... we don't *want* to be mature.



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THE STORY OF TODAY'S YOUNG ADULT: KIDIFICATION

- The life of the child is largely about *me*, and so is the life of the childlike church. Man, not God, is the center. .. The result in too many cases is a church that doesn't grow up.
- The new man, after all, inexhaustibly craves adulthood. The natural man wants to stay young forever.



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THE STORY OF TODAY'S YOUNG ADULT: KIDIFICATION

- What can we do about it? We can all recommit to maturity.
- “To be truly human is not to discover your deepest inner realness in the cavernous reservoirs of the self, but to see your own tiny life in terms of the grandness and greatness and significance of God.”



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SIMPOSIUM PELAYANAN KAUM MUDA V

THE STORY OF TODAY'S YOUNG ADULT: KIDIFICATION

Owen Strachan, *The Kidification of America: On the Goodness of Maturity*, May 10, 2017, at *The Center for Public Theology at Midwestern Seminary*:

<http://cpt.mbts.edu/2017/05/10/the-kidification-of-america-on-the-goodness-of-maturity/>



SIMPOSIUM PELAYANAN KAUM MUDA V

BAGAIMANA STORY MEMBENTUK KITA?

- Terkait dengan pemahaman kita tentang natur diri manusia.
- Apakah kita pertama-tama adalah A THINKING BEING/A THINKER (“YOU ARE WHAT YOU THINK”)?
- Ataukah kita pertama-tama adalah A LOVING BEING/ A LOVER (“YOU ARE WHAT YOU LOVE”)?
- What if we aren’t first and foremost “thinkers”?

BAGAIMANA STORY MEMBENTUK KITA?

Watch your thoughts, they become words. Watch your words, they become actions. Watch your actions, they become habits. Watch your habits, they become your character. Watch your character, it becomes your destiny.

(Anonymous)

izquotes.com

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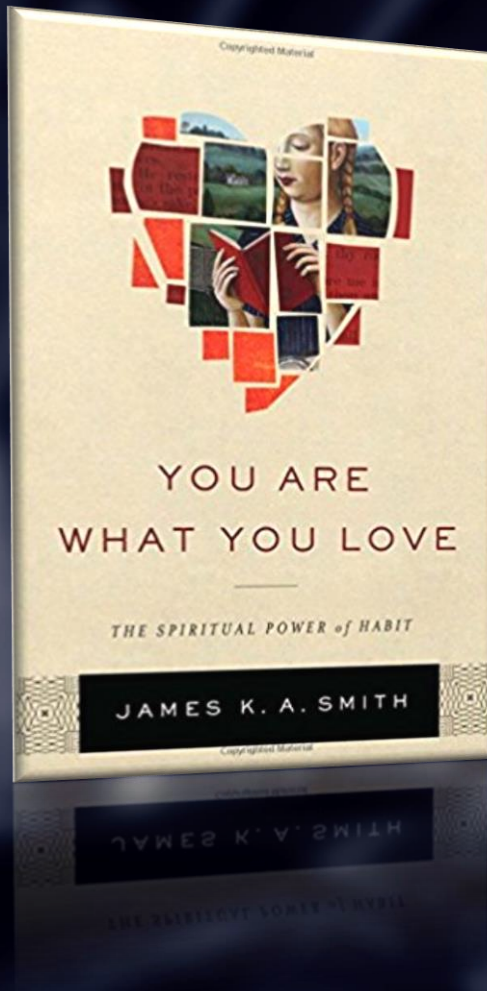
SIMPOSIUM PELAYANAN KAUM MUDA V

YOU ARE WHAT YOU LOVE!

- We are defined not by what we know but by what we desire.
- We are always longing for/desiring/loving/craving some ultimate end/goal/*telos*.
- The center of gravity of the human person is in the gut-level regions of the heart: the seat of our longings and desires, orientation and inclination.
- We worship what we love!

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“To be human is to have a heart. You can’t not love. So the question isn’t *whether* you will love something as ultimate; the question is *what* you will love as ultimate.”

- James K.A. Smith, *You Are What You Love*.

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WORSHIP

SIMPOSIUM PELAYANAN KAUM MUDA V

LOVE IS A HABIT!

- Love ... is a kind of subconscious desire that operates *without our thinking about it*.
- Love ... is less a conscious choice and more like a baseline inclination, a default orientation that generates the choices we make.
- This love is formed/shaped by formative/communal practices (liturgy): *Love is a habit! (Or, virtue = good moral habits)*.

LOVE IS A HABIT!

- To become virtuous is to internalize the law (and the good to which the law points) so that you follow it more or less automatically. When you've acquired a moral habit, it becomes **second nature**.
- **1st nature**: the hardwiring that characterizes our biological system and operates without our thinking about it. **2nd nature**: they become so woven into who you are that they are as natural for you as breathing and blinking.

LOVE IS A HABIT!

- How do we acquire such virtues?
- 1st, we learn the virtues through *imitation*.
- 2nd, acquiring virtues take *practice*.
- *Virtues ... are inscribed into your character through **rhythms and routines and rituals, enacted over and over again**, that implant in you a disposition to an end (telos) that becomes a character trait – a sort of learned, second-nature default orientation that tend toward “without thinking about it.”*



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WORSHIP

SIMPOSIUM PELAYANAN KAUM MUDA V

THE POWER OF CHRISTIAN WORSHIP

- You are what you love, and you worship what you love.
- To be human is to love; to be human is to worship.
- To be human is to be a liturgical animal (*homo liturgicus*), a creature whose loves are shaped by our worship.

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WORSHIP

SIMPOSIUM PELAYANAN KAUM MUDA V

THE POWER OF CHRISTIAN WORSHIP

- The practices of Christian worship train our love – they are practice *for* the coming kingdom, habituating us as citizens of the Kingdom of God.
- Christian worship ... is essentially a **counter-formation** to those rival liturgies we are often immersed in, cultural practices that covertly capture our loves and longings, miscalibrating them, orienting us to rival versions of the good life.

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WORSHIP

SIMPOSIUM PELAYANAN KAUM MUDA V

CHRISTIAN WORSHIP & THE STORY OF GOD

- If our loves are liturgically formed – if learning to love takes practice – then we need to be sure that the practices of Christian worship **reflect the plot of the gospel**, that the lineaments of Christian worship **rehearse the story line of Scripture**.
- **The power of repetition in worship:** we are regularly immersed in the drama of God in Christ reconciling the world to himself; we are invited into that story over and over again; we are rehearsing the gospel drama over and over.

**MISSING
WORSHIP**

SIMPOSIUM PELAYANAN KAUM MUDA V

CHRISTIAN WORSHIP & THE STORY OF GOD

GATHERING

LISTENING

COMMUNING

SENDING

**MISSING
WORSHIP**

SIMPOSIUM PELAYANAN KAUM MUDA V

CHRISTIAN WORSHIP & THE STORY OF GOD

Example:

- **Call to Worship:** reminding us that God is the gracious initiator; echoing our being called into existence by the Creator. This is *countercultural*: displacing the priority of self and our desire to have the world available to us on *our* terms.

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WORSHIP

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CHRISTIAN WORSHIP & THE STORY OF GOD

Example:

- **Confession of Sins:** a communal practice whereby we come face-to-face with our sins of both commission and omission, with our disordered desires and our complicity in unjust systems.
- Vs. secular liturgies of self-confidence that are teaching you to “believe in yourself” – false gospel of self-assertion that refuse grace.

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CHRISTIAN WORSHIP & THE STORY OF GOD

Example:

- **Announcement of the Good News of Forgiveness:**
This is also *countercultural/counterformative* practice that pushes back on the hopelessness and despair of a consumer gospel that can offer only goods and services, not true peace.

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PERTANYAAN REFLEKTIF

1. Liturgi, ritual, atau repetisi-repetisi sekuler apa dari dunia ini yang paling membentuk kaum muda Kristen saat ini?
2. Liturgi, ritual, atau repetisi-repetisi apa yang bisa kita kembangkan (selain liturgi ibadah komunal) agar kaum muda di gereja kita makin terbentuk di dalam *God's Story/Narrative* dan terus mengalami pendewasaan rohani?