

WHOLE-BODIED WORSHIP FOR THE WHOLE PEOPLE OF GOD

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The late Jesuit author Anthony deMello told a tale about a man who discovered how to make fire. He traveled to a nearby village and taught the people how to use the fire-starting tools, how to cook food, and how to warm their huts. The people were very interested. Too interested, as far as the priests of the village were concerned. The man was drawing the crowds and detracting from their own influence. So they caught and did away with him. But they were clever. They took the tools of making fire and mounted them in the temple, and made a portrait of the fire maker, and taught the people to venerate him. And the people faithfully worshiped the fire maker and venerated his tools for centuries. But there was no fire. Their homes and their temples remained dark and cold.

Churches will not attract people, touch people, heal people, or transform people unless they can kindle in people the life, love, hope, and joy that Jesus came to spread. People today are hungering for a direct experience of the Holy. This challenges our churches not only to offer faith *in* Jesus but also the faith *of* Jesus, not only to *venerate* Jesus but also to *follow* Jesus, not only to *worship* Jesus but also to *embody* the Spirit of Jesus.

Jesus grounded his life, ministry and teachings in the two great commandments—to love the Sovereign our God with all our heart, with all our soul, with all our mind, and with all our strength, and to love our neighbor as ourselves. These commandments can both guide and catalyze the renewal of our worship for our times.

Engaging the whole body in worship

“Love the Sovereign your God with all your heart, all your soul, all your mind, and all your strength.” Is not this first commandment holistically postmodern as well as ancient? It enjoins us to love God, not only with our reasoning minds, but also with our hearts (emotions), souls (spiritual nature), and strength (physical bodies). This first commandment calls into worship the totality of our beings—even our long-neglected physicality.

For example, here are some ideas for intentionally welcoming people’s bodies into worship as we seek to engage all of their senses.

Sight. Use the colors and patterns of banners, creative bulletin covers, altar displays, etc. to draw worshipers into the theme of the day or the

season. Organize a live nativity for Christmas. Burn the papers on which people have written their sins for Ash Wednesday or for other times of confession. During Holy Week, have people create a tomb out of the stones/sins that keep Jesus buried in their lives, then roll away the stones on Easter. Use red streamers blown by a fan for Pentecost. Light candles for those who have recently died for All Saints Sunday. Use lcd projection technology to project the scripture reading or the key points of a sermon. Project visual images to set the scene for praise, communion, baptism, or meditation (the UCC's *Worshipping into God's Future* and Abingdon Press' Igniting Worship series include prepared CD's for such purposes). Create your own photos or find photos or artwork on the Internet to help illustrate the sermon. Use video or DVD clips to dramatize a sermon point. As with music, many visual images are copyrighted, and copyright laws need to be observed.

Hearing—music. Pay attention to the energizing and quieting effects of various music, so that rhythms of both enthusiasm and reflection are built into the liturgy. Use rhythm to engage the whole body. Give people permission to clap, sway, lift their hands, or wave their arms in response to music. Use bells, chimes or singing bowls to guide worshippers into more reflective moods. Sing the Lord's Prayer. Weave contemporary, Taize, and appropriate popular music into the service—to open and close worship, to prepare for or respond to its different elements, or to convey the message itself. Write new words to familiar tunes for special occasions. The UCC published a resource edited by Martie McMane, *Worship Comes Alive!* which is full of participatory worship music. The New Century Hymnal is a wonderful resource of worship music from all over the world. And *Worshipping into God's Future* published in 2004 by the Worship and Education Ministry Team, Local Church Ministries, of the United Church of Christ, has fresh new songs (written and on CD) for various parts of a worship service. Another resource is "Global Songs for Local Worship" I & II, published by a Lutheran consortium (out of print). Invite members of the congregation to bring CD's to share for a centering time before worship. Contemporary CD's can readily bring contemporary music into worship without having musicians who can perform it. Electronic pianos and keyboards readily lend themselves to a variety of musical expressions in worship. Many churches have introduced jazz, rock, bluegrass, or other musical genres into their worship on a regular or occasional basis. For chancel choirs, Worship Today Music Service provides an economical subscription service, whereby the church only pays for the particular

anthems it copies and uses. All are recent compositions, and are available in a variety of musical styles (from traditional to gospel), including optional instrumental accompaniment on CD. And don't overlook the musicians in your own congregation (including budding young ones or rusty older ones) who, with some simple music, regular practice, and support from the congregation and pastor, can flourish into an ensemble that brings new excitement and enthusiasm into worship. New genres of music should be introduced to a congregation with preparation and sensitivity. Generally, people will come to accept and appreciate new music if they are assured that it will enhance rather than replace the familiar repertoire.

Hearing—words. Words that sound stilted and “churchy” may lack the ability to empower people to love and serve God outside of church. Occasionally use various translations or transliterations of the scripture for “spice” and freshness—e.g. Eugene Peterson's *The Message* (Navpress), Nan C. Merrill's *Psalms for Praying—An Invitation to Wholeness* (Continuum), Leslie Brandt's *Psalms/Now* (Concordia), Clarence Jordan's *Cotton Patch Version of the Bible*, and Wycliffe Bible Translators *Da Jesus Book* (the Bible in Pidgin English). Most of the scriptures were passed along in the oral tradition before they were written. Speak the scriptures rather than read them, learning them “by heart” rather than “by head,” so that the words come to life through your feelings and body.

Hearing and speaking beyond sound. Our world barrages us with such a cacophony of come-ons, input and stimulation that most people have become uncomfortable with silence and solitude. Yet our souls hunger for that open space to where our spirit and God's Spirit can touch. Try opening worship with an invitation to center down and open to God in an attitude of faith, openness, reverence, and expectation, followed by a minute or two of silence. Allow people time to pray their own intercessory prayers following the pastoral prayer or gathered prayers. Try allowing half a minute of silence following the scripture reading. In his book *The Postmodern Parish* (published by the Alban Institute), Jim Kitchens reports that the minute of silence they have following the sermon has become the most powerful part of worship for many in his congregation.

Smell. Our olfactory nerves have many connections to the memory center of our brain, but in our disinfected world, those nerves are underutilized. Perhaps aromatherapy is in part our unconscious' attempt

to keep that part of us from atrophying. Roman Catholic and Orthodox churches use incense to create a sacred space—why can't we? Or perhaps scented candles might help create a similar atmosphere (be sensitive to people's allergies here). We might use an electric bread baker on communion Sundays to invite the whole body to the table, or fresh flowers in the spring to celebrate Earth Day Sunday. Biblical scenes can become more vivid when people are asked to smell the sea and drying fish in the air, the dank prison from which Paul's letters came, etc.

Taste. World Communion Sunday might feature breads from around the world. Other celebrations of the Lord's Table might include breads of unfamiliar tastes or textures to awaken us from the monotony of the familiar white sandwich bread (which carries a sense of Wonder in brand name only).

Touch. Passing the peace physically connects worshipers to the body of Christ. Try having worshipers hold hands during a prayer, and lift their hands together at the conclusion of the Lord's Prayer. Find tangible ways for people to experience the message, such as holding mustard seeds while hearing a parable, or bringing stones forward to lay down as they claim release from a burden. Sprinkle the whole congregation in a baptism renewal on a baptism Sunday or in Epiphany. Offer to anoint people's foreheads with oil for a healing service. Have them light candles of hope at the beginning of the year. Experience the powerful message conveyed by foot washing at a Maundy Thursday service. (Or wipe people's shoes with a damp cloth, or wash one another's hands as a less intimidating—and less powerful—substitute).

Kinesthetic. When we put worshipers in the mode of passive spectators, worship loses much of its ability to move people—physically and spiritually. People can “get into the act” of worship by processing around the sanctuary to open a Palm Sunday service or parading into church together at the beginning of the church's program year. “Altar calls” of various kinds help people embody new steps or movements in faith, whether it's a new commitment of faith or action, the giving of an offering, the making of a pledge, the offering up and releasing of a confession or burden, the receiving of prayers for healing, or coming to the Lord's table. The laying on of hands or anointing of one's head with oil can powerfully communicate the healing touch of God. Some churches offer these rites during communion time. After worshipers come forward to receive the elements of the eucharist, they may then go to another station for personal prayer and healing. On a baptism Sunday

or when the lection includes the baptism of Jesus, water can be sprinkled on all of the worshipers using hyssop (a pine branch makes a worthy substitute) as a renewal of their baptism. (Use a table-top fountain amplified by the P.A. system to enhance your exploration of the healing, transforming properties of water). Worshipers can vicariously participate in a full-bodied response to God by watching a liturgical dancer, and can be invited to directly embody their response to God by lifting or folding their hands in prayer, clapping and swaying to music, or even dancing in the aisles. Children can readily experience full-bodied worship by playing rhythm instruments or doing motions as they sing, which can help open adults to moving with the music. A wonderful song for getting kids (and maybe even the adults) dancing in praise is the title track on the CD *Dance, Shout & Sing*, published by Willow Creek Music (www.willowcreek.com). Having an American Sign Language interpreter expressively interpret all or portions of worship not only makes worship accessible for the deaf, but also helps all who watch it access it kinaesthetically. “Enthusiasm” comes from *en-theos*—having God in oneself— so maybe it is actually sacrilegious to discourage applause during worship when it is a spontaneous expression of enthusiastic joy or accord.

Engaging the heart in worship

When we participate in worship from the heart as well as the head, worship becomes a deeper, richer experience of inward opening, engagement and movement, rather than an arid left-brain exercise. There is the danger of emotionalism—seeking emotional experience for its own sake. But many of our churches err in the other direction by failing to speak to and inspire the heart—the seat of compassion, empathy, connectedness, remorse, and passion for justice, mercy and truth. Here are some suggestions for ways to open, heal and uplift the heart in worship:

Pay attention to the moods and qualities of emotional energy throughout the flow of the worship service. Where is it appropriate for the emotional tone to be reflective, somber, grateful, uplifting, or exuberant? How can you use music, words, images, and actions to help set the tone and allow for their appropriate expression? How can the transitions be natural and smooth? The intent should never be to manipulate people’s emotions, but to engage and offer expression to the emotions that are naturally there as the whole person is engaged in the various movements of worship.

Use first-person monologues or multi-person dramas to draw people into the theme on a personal or emotional level. Provide ample points of identification between the actors and the worshipers.

Pay attention to the emotions that the music elicits, so that the music and liturgy enhance each other.

Provide ways for people to personalize both the message and the various components of the worship experience. For example, invite them to share prayer requests aloud or put them in a prayer bowl, write down personal prayers of confession, write responses to questions of reflection or challenge at the end of a sermon, or come forward for personal prayers for healing or forgiveness or for anointing with oil. Coming forward for communion and hearing the words spoken personally: “This is Christ’s body broken for you; this is Christ’s blood shed for you,” engages the worshiper in the sacrament in a much more personal way.

In using any of these approaches, it is important that they not be employed as gimmicks or mere attention-grabbers. The spirit of worship should not be that of a show, but of openness to God and responsiveness to God with our whole selves. Faith, love, trust, and authenticity are the underlying dynamics that help unify and move the people of God through the dance of worship. When people's senses, feelings, imaginations, and spirits are engaged in this way, they will be full participants in the drama of worship rather than spectators being entertained.

Loving our neighbor as we love ourselves

If we love God with our whole selves and experience our whole selves being loved by God, then the love of our neighbor becomes a natural response. We are whole and filled, and desire that for others. And we won’t project onto our neighbor our own denied and repressed shadows if we ourselves are whole.

So who is our neighbor? As Jesus taught us, our neighbor is the “other,” often the one we find it hardest to love. This stretches worshiping communities to always reach beyond their comfort zones, so that worship is not a process of

spiritual self indulgence, but is a response of love that they are being stretched to share with all of God's children and all of God's creation.

Maybe your church's "neighbors" are young, fidgety children who need to find ways to be engaged in worship at their own level instead of being expected to be quiet, shut down, and keep still while adults' needs are being met. Caroline Fairless is a pastor whose church went through a whole-church spiritual renewal by transforming its worship to be inclusive of children. Her book, *Children at Worship: Congregations in Bloom* tells the story and is full of illustrations of how it can be done. You can also subscribe to her Web service www.childrenatworship.org, for monthly lectionary-based ideas for intergenerational presentations of the Sunday's themes. *Seasons of the Spirit* and other church school curricula also offer intergenerational worship resources.

Maybe your church's neighbors are people of other races, classes or sexual orientations, people who have been wounded by church, or people who have never been to church. How would Christ have you welcome these neighbors into his body with a holy embrace? It is unlikely that they will feel his welcome if you simply do what you have always done and expect them to like it or leave it. How can you be actively hospitable in your invitation, welcome, music, liturgy, programs, and relationships?

Engaging the whole body of Christ in worship

Liturgy literally means "the work of the people." When the pastor does all the preparation and then "performs" worship on Sunday, a crucial dimension of the worship experience is lost. Having lay readers fit into the prescribed liturgical slots is an improvement, in that those in the pews can more readily identify with them, and the readers themselves have the privilege of helping lead worship. But the whole body of Christ can most fully participate in worship when the unique gifts of the laity are fully engaged. Here are some ideas for making worship be a shared experience by all present.

Draw on the gifts of the laity for special music, children's sermons, liturgical dance, chancel dramas, clown ministry, and saying prayers.

Include the laity in infant baptisms by having a deacon hold up the baby and the prayer of blessing, give the baptismal certificate and remembrances to the parents, and/or walk the baby among the congregation. Infant baptism can be a time for all present to renew their

own baptism, by sprinkling the congregation with an evergreen branch from the baptismal font, or inviting the congregation to come to the baptismal font to splash themselves or receive the sign of the cross in water on their foreheads.

Sermons can lead into lay people sharing their own stories relating to the sermon topic.

Sermons can occasionally be a dialogue between the pastor and a lay person on a scripture-related topic, such as honesty, forgiveness, weekday ministry, poverty, peace, stewardship of money or of the earth, etc. (Such dialogues may appear spontaneous, but should be prepared for ahead of time, with key questions and points mutually decided on with the allotted time frame in mind.)

Occasionally allow time in worship for one or two people to share how “God is still speaking” or working in their life or world.

Some services lend themselves to people coming forward and sharing from their own hearts. Examples include people lighting a candle in memory of a loved one on All Saints Sunday, as they share one gift they received from that person; people sharing something they love or have come to appreciate about their mother on Mother’s Day; people sharing gratitudes or hopes as they light a candle at the turn of the year; people doing a hanging of the greens to begin Advent and talking about the symbolism of the various decorations.

Solicit prayers of intercession (either general or specific to a particular situation) from the congregation, with the congregational response being said (“God, hear our prayer”) or sung (“Hear our Prayer, O Lord” or similar).

Invite the congregation to take part in a laying on of hands for someone who needs special prayers (with their advance permission) or those being commissioned for special ministry.

If our worship services are really ways of worshiping our familiar traditions rather than the living, loving God, then they are idolatrous and a travesty. But if they are a dynamic process of being transformed by the living God of all people, then they are agents of the inbreaking of the realm of God.

Getting from here to there

Many people see the church as a kind of haven from the confusing change and glut of choices that our world imposes on us. Making changes from the familiar to the new can therefore be somewhat frightening and painful, and can meet with stiff resistance. New ideas need to be shared and shaped together in as inclusive a group as possible. They need to be introduced gradually, and with advance preparation of those who will be affected by them. Grief over the loss of what is familiar is normally the most painful part of change, and many changes can be introduced to add to rather than replace what is familiar, or can be tried periodically until they become familiar themselves. Paying active attention to people's real spiritual needs and their deep desire to be spiritually alive and growing will go a long way towards helping people make the transition from the old to the new.

It is important to keep in mind that the purpose of any of these changes is not to impose our own vision of how things "ought to be done," nor is it to have a church that is more hip than the neighbors. It is to create a setting where God's people are free to open more fully to a living relationship with the God in whom we "live and move and have our being." As we prayerfully listen to the spoken and unspoken needs of the whole Body of Christ with whom we worship, God's Spirit will show us new ways to worship with our whole bodies, minds, souls, and selves.

Resources to Guide You

Envisioning and Living into a New Paradigm

Easum, William, *Dancing with Dinosaurs: Ministry in a Hostile and Hurting World*; Abingdon Press, 1993. Succinctly lays out the differences between the old and new paradigms, and helps church leaders envision ways to re-form the church for the 21st Century.

Easum, William, & Travis, Dave, *Beyond the Box: Innovative Churches That Work*; Group Pub. 2003. Examples of churches that are living a new paradigm.

Jim Kitchens, *The Postmodern Parish: New Ministry for a New Era*; The Alban Institute, 2003. Offers new approaches to worship, Christian formation, missions, and leadership.

Lyle Schaller, *21 Bridges to the 21st Century*, Abingdon Press, 1993. How churches can make the changes necessary for effective ministry in the third millennium. Schaller bases his results on a

number of studies and statistics. A practical "how to" approach with new strategies for pastoral ministry.

Fresh approaches to worship

Avery, Richard, and Marsh, Donald, *Soaring Where Christ Has Led*, CSS Publishing Company, 2002. This book is full of creative ideas to use drama, music, lighting, etc. to bring liturgy to life and engage the whole person.

Communication Resources, Inc. (publisher, with various editors), *Sourcebook of Worship Resources*, especially Volumes 1-3. A variety of liturgy for the church year and general use, much of it in fresh language that speaks to the heart and soul. Available on-line at www.comresources.com/store/.

Duck, Ruth C. editor, *Flames of the Spirit—resources for Worship*, The Pilgrim Press, 1985. Fresh, relevant liturgical resources for Sunday worship, and some for baptism, communion, weddings and other special occasions.

Duck, Ruth C. & Tirabassi, Maren C. editors, *Touch Holiness—Resources for Worship*, The Pilgrim Press, 1990. Theologically and liturgically sensitive, these resources for the church year will encourage creativity and theological integrity in worship. They address God in a rich variety of images from scripture and Christian experiences so that worship may be more inclusive and vital. They respect human differences in gender, race and physical abilities. Christian concern for justice and peace is an underlying theme.

Duck, Ruth C. & Bausch, Michael G. editors, *Everflowing Streams--Songs for Worship*, The Pilgrim Press: 1981. A singable compilation of traditional and new hymns by various hymn writers, using inclusive language and a focus on justice and peace.

Duncan, Geoffrey editor, *Harvest for the World--a Worship Anthology on Sharing in the Work of Creation*, The Pilgrim Press: 2003. Brings together material from writers from a variety of cultures from around the world, addressing creation, harvest, fair trade, relief work, international debt, poverty, development, the

politics of land ownership or food production. Includes recipes from around the world.

Flinn, Lisa & Younger, Barbara, *Creative Ways to Offer Praise--100 Ideas for Sunday Worship*, Abingdon Press: 1993. Creative ideas for processional and recessionals, greetings, offerings, music, readings, responses, prayers, sermons, communion, etc.

Galloway, Kathy editor, *the Pattern of Our Days--Worship in the Celtic Tradition from the Iona Community*, Paulist Press, 1996. Liturgical resources for healing, witness & dissent, forgiveness, blessings & curses, etc. Suitable for individuals, groups or corporate worship.

Grace Community Church & Spirit Films, Igniting Worship Series, "*Communion*"--*Services & Video Clips on DVD*, Abingdon Press, 2003. Resources designed to assist pastors and worship leaders in building an effective worship experience. Chapters include Coming Home for Communion, Communion on Christmas Eve, Finding Refuge in Communion, Taking In Communion, Creating Community in Communion, The Body of Christ in Action, Through the Eyes of a Child, Can We Drink This Cup?, Walking Today Where Jesus Walked, World Communion.

Huber, Jane Parker, *Singing in Celebration--Hymns for Special Occasions*, Westminster John Knox Press, 1996. Familiar hymn tunes are set to new words, with an inclusive, peace and justice emphasis. Sections on Faith & Praise, Word & Words, Mission & Service, Peace & Justice, The Church (Past-Present-Future).

Ingram, Robert D., *Worship Workbook for the Gospels*, CSS Publishing Company, Inc., 1997. Separate volumes for each lectionary cycle. Includes suggested liturgy, hymns, choruses, anthems, hand bell numbers, and creative/interactive ways to present the scripture and message through congregational participation, drama, movement, visuals, etc. Written for use by a worship team.

Iona Community (Wild Goose Worship Group), *Stages on the Way--Worship resources for Lent, Holy Week and Easter*, GIA Publication, Inc., 2000. A resource book of readings for worship which enables people to sense something of the hope,

apprehension, and desolation which Jesus' followers felt in Lent and Holy Week.

Lingo, Susan L., *Show Me! Devotions for Leaders to Teach Kids*; Group, 1997. Attention-grabbing “magic tricks” that illustrate scripture passages—useful for children’s sermons (though the theology is quite conservative).

Loder, Ted, *Guerrillas of Grace--Prayers for the Battle*, Lura Media, 1984. A collection of powerfully honest contemporary prayers expressing struggles of the soul and struggles with the pain of the world. Suitable for individual and corporate use. Sections are: Quietness & Listening, Thanks & Praise, Unburdening & Confession, Comfort & Reassurance, Restoration & Renewal, Commitment & Change, Seasons & Holidays.

McGill, Daniel J., *Forty Nights--Creation Centered Night Prayer*, Paulist Press, 1993. Each of the night prayer services is thematically developed bringing together psalms, Christian prayers and hymns, and writings of mystics and naturalists, with liberal borrowing from many religious traditions, with an emphasis on our relationship to the Creation.

Merrill, Nan C., *Psalms for Praying—An Invitation to Wholeness*, Continuum, 2003. A prayerful reworking of the Psalms from a contemplative perspective that reveres all creation. For example, “enemies” are translated “fears.”

Morley, Janet, editor, *Bread of Tomorrow--Prayers for the Church Year*. Orbis Books, 1992. 175 prayers addressing poverty and ministry to the poor, voicing praise and repentance, thanksgiving and blessing.

Nappa, Mike and Amy, *Bore No More!--70 Creative Ways to Involve Your Audience in Unforgettable Bible Teaching*; Group, 1995. Seventy participatory illustrations of scripture passages, actually rated for how “risky” they are to try them.

Peterson, Eugene, *The Message—The Bible in Contemporary Language*, NavPress, 2002. A very contemporary rendering of the Bible from the original languages, crafted to present its tone, rhythm, events, and ideas in everyday language and idioms.

Rainsley, Glen E., *Hear Our Prayer--Resources for Worship and Devotions*. United Church Press, 1996. A collection of contemporary calls to worship, opening prayers, prayers of confession, words of assurance, prayers of dedication, benedictions, pastoral prayers and introductions to silent prayers.

Rhodes, Schuyler, *Words to the Silence: a Book of Uncommon Prayer*. Educational Ministries, Inc., 1994. Contemporary liturgical resources with a peace and justice emphasis.

Roberts, Elizabeth & Amidon, Elias, *Earth Prayers from Around the World*. Harper Collins, 1991. 365 prayers, poems and invocations for honoring the earth, drawn from all over the world and from all historical periods awakening us to the presence of the divine that comes to us through the earth and the entire natural world.

Rupp, Joyce, *Out of the Ordinary--Prayers, Poems, and Reflections for Every Season*, Ave Maria Press, 2000. 125 thoughtful compositions for both groups and individuals, including prayers, rituals, guided visualizations, reflections, and poems can be used to open or close meetings, or as the centerpiece of a prayer session or day of recollection.

Swanson, Sue, editor, *Bless Sophia: Worship, Ritual & Litany of the Re-imagining Community*, The Pilgrim Press, 1998. Worship resources from an ecumenical, radical, feminist, Christian movement whose purpose is to pursue creative and relevant ways of understanding feminist theology, opening space for dialogue in the church and in the world.

Tirabassi, Maren C., & Eddy, Kathy Wonson, *Gifts of Many Cultures--Worship Resources for the Global Community*. The Pilgrim Press, 1995. A collection of liturgical resources from the global community designed to enrich worship, encourage cross-cultural appreciation, facilitate church mission programming, and deepen spiritual understanding of our neighbors around the world.

Tirabassi, Maren, and Tirabassi, Maria, *DayBook for New Voices--A Calendar of Reflections and Prayers by and for Youth*. The Pilgrim Press, 2004. Encourages listening to youth beyond the

ordinary “special” days such as Youth Sunday, and contains two thoughtfully chosen biblical reflections per month.

UCC Office for Church Life and Leadership, *Book of Worship—United Church of Christ*, United Church of Christ, 1986. A standard resource book for corporate worship in the UCC. It includes liturgies for special services and circumstances, such as birth or adoption, farewells, ending a marriage, and healing, as well as the standard settings of Sunday worship, baptisms, weddings and funerals.

UCC Office for Church Life and Leadership, *Worship: Inclusive Language Resources*, United Church of Christ, 1977. Calls to worship, offertories, invocations, litanies, prayers, benedictions, using inclusive language.

UCC Worship and Education Ministry Team, Local Church Ministries, *Worshiping into God’s Future—A Worship Initiative of the United Church of Christ*, 2004. Includes new songs (written music and CD recordings), paintings and photos for projection during worship, and worship suggestions for various occasions.

Wycliff Bible Translators, *Da Jesus Book*, 2000. Had peopo from da Wycliffe Bible Translata guys sit down wit peopo in Hawaii dat talk Pidgin from small kid time and make da words so dat peopo in the street can find out dea own self bout Jesus, an follow um fo real kine.