

THE HOLY SPIRIT AND WORSHIP

Presidential Address by the Rev. John B. Logan, M.A.,
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The Panel on Doctrine, in its Report to the 1974 General Assembly entitled *The Charismatic Movement within the Church of Scotland* said: 'It was agreed that more attention would have to be given to the sphere of the activity or the manifestations of the Holy Spirit, not just as the third person of the Trinity, but as the Spirit of the Lord Jesus Christ, so that the life of the Church as a whole might be enriched' (p. 6). Following such agreement, the object of this paper is to attempt to provide more material for the study of the person and work of the Holy Spirit particularly in relation to worship.

By the nature of the subject and its presentation here I am restricted to dealing all too briefly with certain aspects of the Spirit; I have to pick my way through a minefield of heresies. I therefore affirm my sincere acceptance of the truth and reality that lie behind the fundamental Catholic belief in the Holy Trinity – One God, Father, Son and Holy Spirit. I agree with the Report that 'the Holy Spirit ought not to be assigned a status independent of the other two persons of the Godhead so that the Spirit is no longer manifestly the Spirit of the God and Father of our Lord Jesus Christ' (p. 1).

Several Reports to the General Assembly in recent years reflect serious concern regarding worship and have stimulated considerable study and experiment. While welcoming this concern, I greatly regret that these Reports reveal in varying degrees a disturbing weakness: references to the person and work of the Holy Spirit are inadequate in amount, in depth, and in substance. Since this deficiency has characterized ecclesiastical understanding and statements about the Holy Spirit from the early Church period, and since it can be argued that this has adversely affected the life and worship of the Church, I propose now to consider important credal definitions.

Early Ecumenical Definitions

Protracted struggles against Arian and other heresies caused the Church to concentrate on the nature of Christ and to neglect the Holy Spirit. The Council of Nicaea (AD 325) simply adopted a phrase suggested by Eusebius of Caesarea from the creed of his

own church: 'And in the Holy Ghost.' The later Apostles' Creed says no more. The Council of Constantinople (AD 381) resolved the debate on the Holy Spirit thus: 'And in the Holy Ghost, the Lord and the Life-Giver, Who proceedeth from the Father, Who with the Father and the Son together is worshipped and together is glorified, Who spake through the Prophets' (B. J. Kidd, *Documents Illustrative of the History of the Church*, 11, p. 94).

The addition of *filioque* – 'Who proceedeth from the Father and the Son' though of earlier origin, was first enunciated at the Council of Toledo (AD 447) and formally added to the Creed at the Third Council of Toledo (AD 589), though rejected by the East. The Western usage probably arose from Trinitarian emphases in worship and Johannine passages such as '... the Counsellor ... whom I shall send to you from the Father' (but Jesus adds 'who proceeds from the Father') (John 15:26) ... 'I will send him to you ...' (16:7) (RSV as elsewhere). 'From the Father through the Son' seems a better terminology. This sad East–West division goes back to the lack of full discussion and more adequate definition regarding the Holy Spirit by an Ecumenical Council, besides the early crystallization of belief and worship in the 'Living Tradition' of the East, which already gave a very high place to the Holy Spirit especially in worship where as God in action he unites us to Christ, a fully Trinitarian activity. Nikos Nissiotis writes: 'Worship is primarily the act of God, in which the Father, answering the request of the Body of Christ, sends His Spirit. Then Christ becomes both the offering, the slain lamb, and the unique celebrant as Head of His Body' (*The Orthodox Ethos*, ed. by A. J. Philippou, p. 68-69).

The so-called Athanasian Creed, written between AD 381 and AD 428, declares: 'The Holy Ghost is of the Father and of the Son: neither made, nor created, nor begotten, but proceeding ...' Its Trinitarian statement includes: '... we worship one God in trinity and trinity in unity. Neither confounding the persons nor dividing the substance ... the divinity of the Father, and of the Son, and of the Holy Spirit is one, the glory equal, the majesty equal ...'

In the Niceno-Constantinopolitan Creed the Holy Spirit is 'the Lord and the Life-Giver' indicating the divinity of the Spirit without precise definition, and his relation to Christ without describing it – a major weakness. He 'proceeds' from the Father: the Greek is *ekporeuetai*, the verb meaning 'to journey out', 'to come forth', from *poreuomai*, 'I travel', 'I journey'. This verb is also used Hebraistically in I Pet. 4:3 etc. for a manner of life. When I journey, wherever I am, I remain myself but I make a connection with the place and the people whence I came. While rejecting the suggestion that the Spirit is a mode of the life of God; surely part of his activity is to mediate the manner of God's life, and worship is central in this.

The Creed finally adopted at Constantinople specifies worship, 'Who with the Father and the Son together is worshipped and together is glorified . . .'. The Holy Spirit is equally the object of worship and glory, therefore the Church and all Christians must offer equivalent worship to the Holy Spirit as due part of the one great offering in and through Christ to the Triune God. We are to worship the One God; we are to worship together, but with suitable reverence, Father, Son and Holy Spirit. Interpreting the thought of Athanasius, T. F. Torrance in *Theology in Reconciliation* says: '... faith and a pious and reverent use of reason, together with worship, wonder and silence inform the movement on our part to the Father through the Son and in the Spirit answering the movement on God's part from the Father, through the Son and in the Spirit' (p. 239; cf. Athanasius, *Ad Serapionem* 1:15-20, 24; 4:27).

The Spirit's activity among men is described thus: 'Who spake through the prophets'. This is important for our Reformed tradition. To take one example: in I Samuel 19:20, 'the Spirit of God came upon the messengers of Saul, and they prophesied'. The great OT prophets in varying ways ascribed their message to 'the word of the Lord'; the later prophets preferred the phrase 'the Spirit of the Lord'. We discern a God whose concern is to communicate himself and to receive the free love and response of his whole human Family, thwarted by man's rebellion and then by the majority of his Chosen People. He maintains lines of communication and areas of divine activity particularly through chosen and representative souls certain of whose leading figures come to be called prophets – all nurtured in cult, some belonging to the priestly class – Jeremiah, Ezekiel etc. True prophets were believed to receive and convey by word and action God's Word for his People and ultimately for the world. Prophecy was spoken and sometimes acted symbolically, and ranked as the highest form of divine revelation. Since it sometimes dealt with true and false ritual, it could assume cultic authority. The character and will of God are one and embrace past, present and future; therefore it was inevitable that prophets should indicate the results of obedience and disobedience and declare part of God's will for the future. Naturally many hearers exalted this fore-telling above the real vocation of forth-telling. Walther Eichrodt says, in *Theologie des Alten Testaments*, vol. 2, p. 29: 'The Spirit is the power that makes the Word of the past alive and brings the Word of the present near in obligatory directness.'

Messianic prophecy played an important part in Christian witness and worship from the New Testament onwards, strongly supported e.g. by the account given by Luke (4:14-30) regarding Jesus in the Nazareth synagogue. Jesus, 'full of the Holy Spirit' was 'led by the Spirit for forty days in the wilderness' temptation (v. 1, 2), then

'returned in the power of the Spirit into Galilee' (v. 14). In the synagogue on the sabbath, he read the Word from Isaiah 61:1, 2; 'The Spirit of the Lord is upon me, because he has anointed me to preach good news to the poor . . .' He added: 'Today this scripture has been fulfilled in your hearing' (v. 21). Jesus exalted the word of prophecy as a real event in worship and claimed that prophecy was fulfilled in him there and then, in the worshipping community. This was his sermon, with no hint of ecstasy or exaggeration; and he also denounced two errors: judging him by outward appearances, and expecting miracles as favours. The result of such Spirit-filled preaching was not enthusiastic revival but infuriated rejection and attempted murder.

Recognition of the Holy Spirit

The being and work of the Holy Spirit is a most profound divine mystery. When Councils, saints, and theologians are baffled, how can I find words to suggest even remotely any adequate recognition? G. S. Hendry, in *The Holy Spirit in Christian Theology*, concluded, 'But the true meaning of faith in the Holy Spirit, as it is confessed in the ancient creeds, is to remind us that the Church's dependence on the Holy Spirit finds its true expression, not in reflection, but in prayer' (p. 155). It is precisely in genuine worship that we encounter and are challenged to recognize the Holy Spirit of Christ in the Church and within our souls mediating Christ's revealing and saving love in judgement, conviction, forgiveness, and reconciliation with God.

Since the work of the Holy Spirit is to present Christ and his benefits to all who respond in obedience and trust, working specially through the Church, the Spirit hides his own presence to glorify Christ. Due recognition is therefore an acute problem. At the least it must mean definite acceptance of the reality including the mystery and the hidden nature of the Spirit, in our mind, devotions, speech and behaviour, but all in ways suited to the Spirit. For instance, in conversation with Nicodemus (John 3:1-22) Jesus demands a fresh start, with belief in his 'earthly' teaching, 'born of water and the Spirit', by a power like the wind invisible and mighty rather than wild and unpredictable, for the purpose of eternal life through him to all who so believe. There follows the profound teaching about worship given to the woman of Samaria (4:1-42) in which Jesus stresses the value of right knowledge in worship which with his advent is no longer limited to locality or outward manifestations: 'God is spirit, and those who worship him must worship in spirit and truth.' The important element in these narratives is the real presence of Christ, filled with the Spirit, causing two different people

to recognize reality in love and judgement, not in startling endowments attracting personal glory. This is the basis of Church worship and true devotions that recognize the Spirit of Christ, enter into communion with the Living Word, and carry on his mission, unhindered by diversities of class, intellect, hierarchy, race, or the niceties of theological interpretation.

The fullest possible recognition of the Spirit would require the common response, however diverse, of the reunited Church Universal, the One Body of Christ who is himself one with the Father in the unity and love of the Holy Spirit. Experience proves that we come nearest to this ideal in common worship as the highest offering of the normal on-going life of the Church, expressed in united world-mission. This, and not the activities, however outwardly successful or personally satisfying, of sects or pressure groups over-emphasizing the elements of ecstasy or miracle which Jesus rejected at his temptation, is the difficult road of recognition.

Such belief, taking different forms, has never been absent from the Church. Without presuming to make any claim for originality or unusual experience, may I recall that conscious acceptance of the Holy Spirit was part of the normal life of the congregation in which I was baptized and brought up. My father experienced an evangelical form of conversion at the age of sixteen exactly a century ago and he entered the ministry of the Church of Scotland. Belief in the Holy Spirit was one of the central passions of his life, and while in some respects our outlooks came to diverge, this has remained the greatest influence on my own life. The fruit of the Spirit was evident in his Biblical preaching, services, sacraments and pastorate. I treasure his well-worn and marked copies of the *Euchologion*, *Directory* and *Kyrie Eleison*. Worship was conducted with deep and joyous enthusiasm; prayers public and private for healing of soul and body, with the understanding agreement of the doctor, were from time to time followed by the healing of the sick, transformed lives, and community development. From his library I pick out a heavily-marked favourite, *The Spirit of Christ* (1888) by the Rev. Andrew Murray, eloquently pleading my thesis, asserting that the tremendous movement of the Incarnation, Calvary, Resurrection and Ascension was crowned by the coming of the Holy Spirit at Pentecost. I quote: 'Because the Church has hardly acknowledged this, and has not seen that the glory of Pentecost is the highest glory of the Father and the Son . . . the Holy Spirit has not yet been able to reveal and glorify the Son in her . . .' (p. 145).

I suggest that recognition of the Spirit ought to correspond suitably to recognition of the Son. Paul says, ' . . . no one can say "Jesus is Lord" except by the Holy Spirit' (I Cor. 12:3). Jesus asked his disciples, 'Who do men say that I am?' (Mark 8:27), and, 'But who

do you say that I am?" (v. 29; cf. Matt. 16:13, 15; Luke 9:18, 20). In each of the Synoptics there follows the account of the Transfiguration in which Christ's eternal glory breaks forth. Jesus is quite definite. 'So every one who acknowledges me before men, I also will acknowledge before my Father who is in heaven; but who ever denies me before men, I also will deny before my Father who is in heaven' (Matt. 10:32, 33; cf. Luke 12:8, 9). The Synoptics agree that the crucifixion became inevitable when, answering the High Priest, Jesus claimed to be 'the Christ, the Son of the Blessed' (Mark 14:61-64; cf. Matt. 26:62-66; Luke 22:66-71). 'He who does not honour the Son does not honour the Father who sent him' (John 5:23).

In so far as the Church pays insufficient honour to the Holy Spirit, she pays insufficient honour to Christ. Calvin, who with Barth has contributed most notably to this doctrine, declares, 'till our minds are fixed on the Spirit, Christ remains of no value to us' (*Institutes* III, 1, para. iii, tr. by Allen, p. 487). For too long with too serious consequences the Christian Church generally has conceived of the Spirit as an impersonal, nebulous figure, or a spiritual influence for good, or the source of excitable and unusual demonstrations – these figured in my own original impressions until I engaged in serious devotional but critical studies determined to find the truth. I recall one afternoon forty years ago when I was working in the library of a Scottish Divinity College (not my own in Aberdeen), when a reverend Professor on the Faculty of Divinity paused beside me to enquire the subject of my chosen research. 'The Holy Spirit in the Book of Acts', I answered. 'The Spirit?' he rejoined. 'Aren't the Father and the Son good enough for you?' My impression was that he meant this as a serious criticism if not a rebuke, and I believe that he was expressing a widespread opinion.

Belief and worship are so closely connected that this attitude has gravely distorted much Christian worship, by underemphasis on reality, by overemphasis on superficiality. Worship is the supreme activity of the Church, the clearest revelation and practice of its belief in God; it must be Trinitarian in the fullest and most balanced sense. Theoretically the Eastern Orthodox Church offers the greatest amount of 'right glory' to the Trinity, specifically including the Holy Spirit. In his Introduction to the Service Books, *The Festal Menaion*, Georges Florovsky says, '... most of the Church's offices including the rule for prayers at home, begin with a most daring appeal to the Holy Spirit, the Heavenly King; *Come and abide in us* . . . The search for the Spirit is the moving force of worship' (p. 33). Yet the same volume tells us that while Easter is the pre-eminent Festival, next come the Twelve Great Feasts, in two groups, Feasts of the Mother of God – who seems to feature more definitely

than the Spirit in the services – and Feasts of the Lord (p. 41). Is the theory and the emphasis really put into practice?

In the Church of Scotland's present *Book of Common Order* the ratio of references to the Holy Spirit is insufficient, limited in depth, and couched in such formal and stereotyped phrases that worshippers are too often uninvolved. Even in the 1973 Revised Orders for Holy Communion, where is the emphasis on the risen Lord and 'the Spirit of him who raised Jesus from the dead . . . who . . . will give life to your mortal bodies also through his Spirit which dwells in you' (Rom. 8: 11)? The 1969 Order for Confirmation and Admission to the Lord's Supper provides such improved witness to the Holy Spirit that one wonders whether the Order for Holy Baptism could receive equal treatment.

Our church worship too often suggests Binitarianism; even Christomonism can be detected. In my experience few prayers make more than a passing reference to the Holy Spirit; few sermons, even at Whitsunday, deal with his being and work in any depth; indeed, Whitsunday which liturgically comes second only to Easter is too frequently overlooked. Even modern hymnbooks include a comparatively small proportion of hymns about the Spirit though praise was the immediate and obvious result of Pentecost. This reveals a most alarming lack of genuine spirituality, of disciplined devotional life, indeed of proper Bible study. I therefore propose to examine briefly some important New Testament evidence.

Elements in the New Testament Witness

(a) The Synoptics

The Nativity is firmly set in an atmosphere of worship and those involved are all instruments of the Spirit. While Zechariah is on priestly duty in the temple he is told of a son 'filled with the Holy Spirit, even from his mother's womb' (Luke 1: 15). Mary is told by the angel, 'The Holy Spirit will come upon you . . .' (v. 34). 'Elizabeth was filled with the Holy Spirit' (v. 41), as was Zechariah (v. 67). We are told three times of the Spirit in Simeon (2: 25-27). Jesus was possessed by the Holy Spirit, who was indeed concentrated in him through his earthly life. Baptized for us once in the Jordan, his ministry and his suffering glory were demonstrated and enlarged by the coming of the Spirit with the voice quoting two contrasted Messianic prophecies from which Jesus chose the role of his continuing *baptisma* of suffering servant culminating in the cross, the Spirit coming with special power for special needs, for instance at times of temptation and at Gethsemane. Here is a remarkable illustration of the manner in which the Spirit of Christ acts within the Christian since Pentecost.

(b) Pentecost

This is not the place to discuss the long debate over the reliability of Luke; suffice it to say, taking account of the main contentions, that Luke has emerged as 'a theologically-minded historian or a historically-minded theologian' (Wm. Neil, *New Century Bible Commentary on Acts*, p. 21). As with the resurrection, we are dealing with an irruption of God into his creation which is incapable of human comprehension or description. The important considerations are the abiding spiritual message and the practical effects. Luke rightly chooses to convey the real theme of the Acts, the expansion of the universal gospel of Christ through the work of the Holy Spirit in the Christian community for the world, by careful and symbolic arrangement of tradition and experience.

Therefore Luke places Pentecost in the context of traditional Jewish worship. The disciple band persisted in their usual devotions, public and private, and so would attend the Temple services for Pentecost (cf. Acts 1:14; 2:46). Acts carefully sets the outpouring of the Spirit fifty days after the Passover, stirring memories of Sinai and of the crucifixion. The 120, notably 'all together in one place' (2:1) were obeying the command of Jesus 'to wait for the promise of the Father, which, he said, "you heard from me, for John baptized with water, but before many days you shall be baptized with the Holy Spirit"' (1:4, 5; cf. Luke 24:49). Clearly Jesus, once baptized, announces one baptism for the Church and for individuals, accompanied by the Holy Spirit; and Jesus is never represented as speaking with tongues. Indeed he strongly rejected outward wonders as evidences of unusual gifts (Mark 9:9; Matt. 8:4; Luke 5:14; 8:56; 9:21 etc.).

At Pentecost God the Holy Spirit, on the basis of Christ's finished work, lifted the Christian community into a new plane of communion, worship and mission to the world; Christ in the full power of his divine humanity, through the agency of the Spirit, entered into their very beings, took over the source of their lives, creating a new condition whereby the presence of Christ in his glorified manhood and exalted divinity inhabited each soul that responded in repentance and trust, with gifts for ministry and mission to every creature. Worship entered a new phase, for now God was as fully as possible in a fallen world at the human end as well as the divine; there was a great forward leap towards the consummation of the Kingdom; the resurrection being the first, this was the second stage of what is usually called 'the Second Coming'. Such a cataclysmic event had a tremendous effect on the disciple band, issuing in the familiar phenomenon of ecstatic utterance which Luke, underlining the missionary emphasis, interprets as foreign tongues. The important

words, however, are 'as the Spirit gave them utterance' (2:4), the important addition 'Jews, devout men' (2:5) who had retired from abroad to live in Jerusalem and had knowledge of Greek and Aramaic; and the important commentary 'we hear them telling in our own tongues the mighty works of God' (2:11). But others only saw the effects of drunkenness. The main impression is of a great outburst of praise to God for this general outpouring of the Spirit of Christ; this is emphasized in repeated records of life and worship full of joyful praise (2:41, 47; 3:8; 4:21; 13:52 etc.).

With first-hand knowledge of the presence and activity of the Spirit in the developing Church, Paul provides most helpful practical information and advice especially in I Cor. ch. 12-14. No one can accuse Paul of lack of enthusiasm for the Spirit and for worship 'in spirit and in truth'; in matters of the Spirit these chapters are undoubtedly Spirit-inspired. His conclusion is that 'all things should be done decently and in order' (I Cor. 14:40). and he lays down certain patterns for the conduct of worship, thus supporting relevant liturgy, claiming 'what I am writing to you is a command of the Lord' (14:37). The absolute essence of his message is the supremacy of love which means the deepest co-inherence in the being and will of God under possession of the Spirit and 'in building up the church' (14:12), with the object of mission. There is a certain order of ministry without any personal importance - 'first apostles, second prophets, third teachers . . . etc.' (12:28) and worship ought to be under reasonable control allowing the participation of all helpful ministries. The use of ecstatic utterance must be curbed and only intelligible, interpreted witness allowed in public; indeed it seems as if Paul were carefully laying the foundation for what has become normal worship.

The result of Pentecost is that we can claim the guidance and inspiration of the Spirit in our services and sacraments. Peter preached the Word, those who responded were baptized and at once received 'the gift of the Holy Spirit' (2:38) which in Acts is everywhere connected with baptism and even once (in the case of Cornelius, 10:44) is given before baptism; therefore we do not get baptized in order to receive the Spirit - he comes as part not of our, but of God's activity. Regular worship was the result: 'they devoted themselves to the apostles' teaching' (note again the emphasis on the Word of the gospel) 'and fellowship, to the breaking of bread' (21:7 describes Paul conducting such a service and we must assume a connection with the Lord's Supper) 'and the prayers' (note the definite article and early examples of liturgical formulae) ' . . . And day by day, attending the temple together and breaking bread in their homes . . . ' (2:42, 46). It is most notable that the main result of Pentecost is not extraordinary signs and wonders but the Spirit-

inspired fresh use of ordinary people, ordinary activities, normal occurrences amongst a small community persecuted but rejoicing in Christ and his ultimate world-kingdom, in the unity of the one Church, the Body of Christ.

Particular Relevances

The Holy Spirit is God in all his dealings with man and the creation, in the light of all divine revelation past and present and anticipating the future. This work is only possible through the God-man, through the Incarnation, Redemption and Resurrection of Jesus Christ. Because the whole of God comes in the Spirit, he mediates the humanity of the divine Son of God now both in man and in God – Jesus returned to the divine glory in his glorified body, resuming his divine glory; he promised ‘I will not leave you desolate (orphanous); I will come to you’ (John 14:18). Through the Holy Spirit Christ is personally present in the whole Christian Church, the pattern community in so far as she responds to her Lord and hastens the consummation of the Kingdom.

(a) *The Church’s task is mission, by the power of the Spirit and under his command to be the instrument for extending Christ’s salvation to the whole world, thus making the Body of Christ visible and, I suggest, realizing the Second Coming and the new heaven and the new earth. Such a tremendous and ultimately assured triumph should fill the Church with power and joy and revolutionize worship and life. Karl Barth writes: ‘The Holy Spirit is the enlightening power of the living Lord Jesus in which He confesses the community called by Him as His Body, i.e. as His own earthly-historical form of existence, by entrusting to it the ministry of His prophetic Word and therefore the provisional representation of the calling of all humanity and indeed of all creatures as it has taken place in Him . . .’ (Church Dogmatics, IV, Pt. 3, 2nd half, p. 681).*

(b) *Through our common worship the Holy Spirit lifts us into a new plane of Reality in which we as a Christian community encounter God in Christ, realize the true human condition, and experience God in conviction, forgiveness, spiritual nourishment, renewal and briefing for mission. The Spirit has a primary mission within the Church to make these activities effectual, to help worshippers to realize the presence of God, to recognize the power of the Spirit and make due response. Worship is the greatest miracle, to commune directly with God by the action of God’s Holy Spirit who is in us and in the Godhead; therefore we must worship aright and take the greatest pains to follow the Spirit’s guidance, in our own tradition and along with those of other traditions, sharing our treasures. It is most important that our General Assembly should initiate a*

serious study of the Holy Spirit including his activity in worship, using all relevant resources and involving all the courts and congregations, exerting really effective authority not only to discover the will and the truth of God but also to get ministers, leaders of worship, and teachers – in Colleges as well as Sunday Schools – to put the Spirit's guidance into practice and not to indulge in their personal idiosyncrasies or those of their people. The meaning, message, and necessity of worship must be extended to the whole community in effective mission. Since the Bible conceives of the Spirit as active at the creation, Paul declares that 'the creation waits with eager longing for the revealing of the sons of God . . . the creation itself will be set free from its bondage to decay and obtain the glorious liberty of the children of God . . . the whole creation has been groaning in travail together until now . . .' Possessed by the Spirit, he says, 'we wait . . . the redemption of our bodies' (Rom. 8: 19-23). So the renewal of human society is involved.

Here may I be allowed to record with gratitude to God that I was led into this belief at the beginning of my ministry. Having tried, however imperfectly, to study, teach, preach, and act on these lines, I have found increasing congregational involvement, greater interest and participation in worship both in Word and Sacraments, with evidences of the saving, physical and mental healing and upbuilding work of the Spirit, in co-operation with medical, social and community services, accepted as the normal, every-day unpublicized life of the Church. Pentecost and Trinity became seasons of great joy which spilled over into worship generally, borne along by a deep upsurge of thanksgiving, truly eucharistic. I find it necessary to pray inaudibly for the power of the Spirit before and during worship, besides offering prayers with the congregation. Bible-based preaching and pastoral care has come to mean such a spiritual communion that new light springs forth as it were from the faces of the congregation and they share in the Word and in varied participation in worship. This is so little the result of conscious effort or achievement that when our experiences were reported during the Radio Mission one of our most committed workers remarked, 'I never realized all that was going on.'

(c) Within the Christian community of the Church, *the individual Christian* who responds to what Thomas Erskine of Linlathen stressed above all, 'the inward witness of the Spirit' (*The Doctrine of Election*, p. 521), is actually possessed by the Spirit in the very depths of being. In a manner beyond description the Spirit penetrates the inner recesses of the soul, the subconscious area where lie the very springs of being, bringing the love of God supremely revealed on the Cross, creating the conditions whereby suitable response may be made to Christ who comes offering his forgiveness, salvation, and renewal.

The soul must be willing to receive the Spirit, and it could be suggested that meeting together with the Christian community, taking part in worship, with abandonment of one's own righteousness and total dependence upon Christ's finished work are necessary, even to a limited degree that simply allows God to act. Those outside the Christian community are able to do a certain amount of good through the initiative of the Spirit but they are guilty of barring him from their souls and emptying the good of its real content; so even if they desire to believe they find it difficult, and do not perceive the presence of Christ.

The Christian thus becomes a microcosm of the Church. Paul cries, 'Do you not know that you are God's temple and that God's Spirit dwells in you . . . God's temple is holy' (I Cor. 3:16, 17). Therefore the inner life must be a continual act of worship which extends into the whole of life physical and mental, and all relationships. Private and public devotions are joined in one great self-offering, in which Christ is both worshipper and worshipped. Commenting on the lessons of the Nottingham Faith and Order Conference of 1964, D. E. Jenkins, noting that the churches now recognized the Real Presence of Christ in each other's members, asks how this Real Presence is embodied and what evidence this affords of 'the relative merits of a converted man and a consecrated Host' (Statement to the B.C.C. Faith and Order Department). The absolute necessity in mission, church and individual is total openness to the guidance of the Spirit in worship and life; we must be willing to give up all, however cherished, to share with all God's people the fullness of the Spirit of Christ.

The Holy Spirit, who bears within the Godhead the love of the Father and the Son, seeks to draw the worshipping Church and through her all mankind into the circle of this divine love. Prayer must be our constant activity, worship our regular offering, believing that 'the Spirit himself intercedes for us . . .' (Rom. 8:26). Christ worships along with us and receives and transmits our Spirit-inspired worship to the Father, linking us all in love within the being of God in an eschatological anticipation of heaven. This image is common both to Orthodox and Reformed belief. Timothy Ware (Father Kallistos) writes, 'Worship . . . is nothing else than "heaven on earth"' (*The Orthodox Church*, p. 270). Knox's Exhortation to Communion, following Calvin's *Genevan Liturgy*, calls us to 'lift up our minds by faith . . . and thereby to enter into heaven'. The theme of this paper is most powerfully presented by Professor T. F. Torrance in *Theology in Reconciliation*, where chapter four, on *The Mind of Christ in Worship*, is an enlarged version of his Presidential Address to this Society in 1972. He writes, ' . . . worship of the Father through the priestly mediation of the Son is . . . essentially a participation in

the heavenly worship beyond where Christ ever lives in the presence of the Father, for it is worship in the one Spirit by whom we have access through Christ to the Father, and by whom there is brought about a oneness of mind and will in the worshippers and in Him who is worshipped' (pp. 139-40). In Paul's words, 'and we all, with unveiled face, beholding the glory of the Lord, are being changed into his likeness from one degree of glory to another; for this comes from the Lord who is the Spirit' (II Cor. 3:18).

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