

Worship – Fall 2009 Small Group Series Leaders' Guide

Using this Leader's Guide

This leader's guide is not designed to give you the "right" answers. In fact, we recommend that you only read through the answers given here once you have already come up with your own answers to the questions. The information in this guide is designed to give you some more theological background on the topics mentioned in the questions and to give you some ideas for further discussion with your group. Remember, the best leaders ask good questions to draw discussion out of their group rather than giving their group the answer.

Session 1 - Core Values Part I

For Starters:

1. The word "evangelical" often carries a personal or even political slant. In the true sense of the word, what should an evangelical church look like, in terms of worship, or outreach, or theological viewpoint?

"Evangelical" comes from two Greek words: "eu" – meaning good and "angelos" – meaning messenger or message. The terms most basic meaning is "good news". A church that is truly evangelical should have every activity, ministry, meeting, etc. bear the purpose of spreading the good news.

2. Some of us come from faith traditions that give less weight to the Bible than to historical practice. Is it important to you that everything done within a church is traceable to a biblical principle, and if so, why?

The first people to make this foundation in scripture important were the leaders of the protestant reformation. Men like Ulrich Zwingli, Martin Luther and John Calvin adopted a Latin phrase: sola scriptura. This phrase means scripture alone. The reason they used this phrase was because of the human corruption on the church leadership. Times have certainly changed, but sola scriptura is still a basic principle of protestant churches around the world. However, not *everything* that is done in church is traceable to a biblical principle. The Bible doesn't say much about whether we should sit in pews or chairs, or what color the carpet should be in a local church, or if we should sing using hymn books or projection screens.

Digging into Scripture:

3. Hebrews 4:12 says: "For the word of God is living and active. Sharper than any double-edged sword, it penetrates even to dividing soul and spirit, joints and marrow; it judges the thoughts and attitudes of the heart." How does God's word change us in a way that no other printed word could?

The Holy Spirit is active in the process of change and uses the word of God as a tool in our lives. As we read and absorb the words of God to His people throughout thousands of years we are the recipients of both the promises of God and His warnings. We receive from scripture the message of redemption and restoration for our lives just like the ancient Hebrew people, the early church, and Christians throughout the centuries have.

4. Hebrews 4:12 (quoted in #3 above) tells us that scripture has a unique ability to discern and judge our inner attitudes. Why is it important to periodically review our spiritual health against the standard of scripture?

God's truth in scripture is unchanging. However, our spiritual health is subject to change. As we take the opportunity to measure our own growth against scripture, God will lead us to discern what areas need more work.

5. The final command Jesus gave to his apostles was "Therefore, go and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit, and teaching them to obey everything I have commanded you." (Matthew 28:18). What elements of a typical worship service honor that command?

Consider more than only the sermon as "teaching". Our worship services also include a welcome and invocation that is from scripture, we often leave with a benediction that is sending us into the world, we sometimes have baptisms in the service, and we often read scripture corporately as a reminder of what God has done for us.

6. The cross is a powerful symbol of our redemption because it reminds us of Christ's death on our behalf. Why do we, as a Protestant, non-denominational church, typically display a cross alone as opposed to a crucifix, which shows the body of Jesus upon a cross? Identify theological reasons rather than historical.

The crucifix depicts Jesus body hanging on the cross. However, this is not the end of the Christian story. The resurrection of Christ is a central and vital component to the gospel. The cross as opposed to the crucifix is a reminder of not only Jesus' death, but of his victory over death. The crucifix may also remind us of what the son has done, but the cross is a reminder of the Father, Son, and Holy Spirit's work together on our behalf. The fact that Jesus is not on the cross gives us a symbol of the trinity working together to bring about redemption.

7. Paul writes, "...Like the rest, we were by nature objects of wrath. But because of his great love for us, God, who is rich in mercy, made us alive with Christ even when we were dead in transgressions – it is by grace you have been saved. And God raised us up with Christ and seated us with him in the heavenly realms in Christ Jesus." (Ephesians 2:3b-6) Explain why it is important to understand that we deserved God's wrath before we accept the good news of redemption.

Some have had a misunderstanding of God's love that has lead to thinking that God's wrath is misplaced. Since God cannot tolerate injustice, we are as Paul says, "objects of wrath" because we sin. However, a proper understanding of God's wrath is that it is actually a loving response to sin. This is sometimes confusing or counterintuitive. God must allow for the possibility of sin if he wants us to able to respond to his action with authentic love. But God is also just, so out of His love for us He brings his justice that takes on the form of his wrath against sinners. Fortunately, God's grace provides a way out of being objects of His wrath by being saved through the work of Christ. For Paul, the good news begins with an understanding of how bad the bad news really is.

Living out truth:

8. The early church lived out the good news of the gospel by sharing their resources, homes and food with each other, by praying and worshiping together. Which of these early church elements are present in your life? Which would you like to add, and why?

A small group experience can include many of these elements that the early church shared together. Many small groups share a meal and care for each other in times of need. However, there are many other ways to live out the worship of the early church in our lives. We can partner with community ministries like Salvation Army or In His Name food distribution to share our resources in the community. We can invite neighbors into our homes to share a meal and expose them to our understanding of family worship. We can expand our “church worship” by taking what we practice as a local congregation on the weekend into our daily practice of worshipping God with our families, friends, and neighbors.

9. The Bible permeates most of what we do at church, in corporate worship, in Bible studies, in our Sunday school and youth groups, yet many of us struggle with a personal, devotional reading of scripture. How have you incorporated the study of God’s Word into your life away from church in this past year?

Consider your own devotional life as a small group leader and be prepared to share in a vulnerable way with your group. If you have had some success and failure in this area, say so. Be specific about the areas where you struggle. It will help your group to be honest with one another and to grow as you have the opportunity to pray for this area of one another’s lives and be held accountable.

10. What advice would you give to someone who wanted to be faithful to God’s command to “go and make disciples”? How does one do that?

Perhaps a better modern day rendering of this phrase in the great commandment is “as you are going about your day be making disciples.” This could be a helpful thought for your group as you discuss the practical application of living out the great commandment. Making disciples is not only about converting non-Christians to the faith, it is also about being intentional about teaching Christians, developing our own discipleship journeys, and enhancing the spiritual community in the lives of others.

Session 2 - Core Values Part II

For Starters:

1. Think of your earliest experience with the idea of the Trinity. Is it a concept that made sense to you? Why or why not?

The trinity has historically been a difficult idea to understand. There have been many attempts to use practical objects to explain the concept of God being three and one. St. Patrick is known for using the three leaf clover to explain it. Other objects that have been used are an egg: the shell, yolk, and white of an egg. Water existing in three forms as snow or ice, liquid, and gas is another example. Each of these examples eventually falls short of the theological concept of the trinity. In the early church many Christian thinkers were actually led into heresy because they were trying to make complete sense of the trinity. This

led some of them to deny Jesus humanity or his divinity. Others held to a view called modalism where the Father, Son, and Holy Spirit are viewed as different modes or aspects of one God.

2. Often people who have attended a “liturgical” church (i.e., a church which used the same set of proclamations and responses each week as the core of the worship service) develop a strong like or dislike for this type of liturgy. In your experience does a repetitive, scripted liturgy aid or hinder the worshiper’s engagement in worship?

The word “liturgy” literally means a public service. These types of services have almost always been designed to engage the worshipper in *participation* in the service. Ritual has been a big part of liturgical services historically because many of the “common class” of people were not able to read. The church’s liturgy would help the people learn the costumes and rituals so they would be able to participate in worshipping the Lord.

Digging into Scripture:

3. “In the beginning God created the heavens and the earth. Now the earth was formless and empty, darkness was over the surface of the deep, and the Spirit of God was hovering over the waters.” (Genesis 1:1-2) “In the beginning was the Word, and the Word was with God, and the Word was God. He was with God in the beginning. Through him all things were made: without him nothing was made that has been made.” (John 1:1-3) What observations can you make about the nature of God from these two passages?

Your group will make many observations about the relationship of the Father, Son, and Spirit from these passages. You may also notice that before creation, God was. The Genesis passage tells us something about God’s very existence. Also notice the parallel language of how these passages begin. John was obviously trying to elicit a memory from his Jewish reader when he used the simple words “In the beginning.” He was making a statement about Jesus that would immediately bring to mind the creation account of Genesis chapter one.

4. Jesus incensed his Jewish hearers by the statement “I and the Father are one.” (John 10:30). What facts about his life and work did he give to support that statement? [See John 8 and John 10 for additional information if needed.]

You may find it helpful to split your group in half and have half look at John 8 and the other half look at John 10 to make these observations about Jesus life.

5. Using a concordance, look up several occurrences of the word “Spirit” or “Holy Spirit” in the Old Testament. How was the Spirit’s work made evident in the Old Testament prior to the Day of Pentecost in the New Testament?

Holy Spirit – Psalm 51:11; Isaiah 57:15, 63: 10-11; Daniel 4:8-9, 4:18, 5:11

Spirit – There are at least 200 references to Spirit in the Old Testament. Check a concordance or an online resource such as biblegateway.com for some of the references.

6. In 1 Corinthians 14:26 Paul says: “...when you come together, everyone has a hymn, or a word of instruction, a revelation, a tongue or an interpretation. All these must be done for the strengthening of the church.” Evaluate a typical church service. In what ways does the congregation participate, as opposed to the worship leader or preacher?

Be honest in your evaluation. Being a part of a large church or small church may make this kind of participation more difficult. However, don't limit your thinking about coming together as just the large corporate worship service. Notice that Paul says "...when you come together..." This certainly should include gathering for fellowship, in a classroom setting, or in a home small group.

7. How did Jesus honor the Father in his words and in his work?

Jesus' words were constantly pointing to the work that the Father was doing. He refused to take any glory for the signs and miracles that he performed. He always reminded his disciples and the crowds that he taught that the spiritual power that they were witnessing came from the Father. Ultimately, Jesus' work on the cross demonstrates his willingness to put his motives aside and live out his Father's will and purpose.

Living out truth:

8. Psalm 136 is a call and response liturgical Psalm where the first reader makes a statement about the nature or actions of God, and the congregation responds with "His love endures forever." Write out five statements that you have observed about God's actions or attributes in your life which illustrate the fact that "His love endures forever."

Encourage group members to each write out five statements individually to share with the group. You may be surprised and encouraged at the depth of sharing in this activity of worship.

9. Evaluate the last 24 hours of your life. What might you have done differently in order to be God-honoring?

In the Christian life we too often have the easy answers of what it means to be God-honoring. Pray, read scripture, avoid sin, etc. You have an opportunity as the group leader to set the tone with your answer to this question. Really think about the last 24 hours of your life. Was there a chance to demonstrate God's grace to your children that you missed? Maybe at work you have the opportunity to talk about spiritual matters with someone and you missed it. It's not only about missed opportunities either. Honoring God may take on the form becoming a more self-aware individual. It could be a part of your daily exercise routine, what you do or don't watch on television, or a book you are reading that moves you forward on your journey with God. Be creative in thinking about your previous day and share honestly with your group.

10. Think of the Holy Spirit's ministries: revealing truth, giving comfort, giving glory to God, or conviction of sin. How has the work of the Holy Spirit been shown in your life or in the life of the church?

This question could elicit responses that bring up difficult or painful past experiences of the individuals in your group. Another possibility is that group members may not be ready to share on this level. Make sure you allow for the right amount of time for people to feel cared for within your group. Since this is the last question in this section, you may want to be mindful of the time and choose to skip other questions to allow enough time to process this question.

Session 3 - Historical Models of Worship

For starters:

1. Most of us have some childhood or past experience of church or worship. What positive experience or memory of corporate worship have you taken away from your past faith journey, and why was it helpful?

Do your best to focus on positive experiences within your group. It can be easy to lose focus if we start talking about negative experiences that some of us may have.

2. Now think of your current spiritual life. What is the most helpful corporate worship experience for you today, and why?

It is good to affirm that a variety of corporate worship practices may be helpful for different people. God loves all worship that comes from pure motives. As you talk through different worship experiences try to encourage each member of your group who shares their perspective.

Digging into Scripture: (Hebrews 9:1-16 in the sidebar beginning on page 27)

3. The tent, or tabernacle, was a very restricted place of worship. Only the High Priest could enter, on just one day a year. What was the purpose of restricting it so greatly?

The restrictions of the tent emphasize the holiness of God. The people had a fear and reverence of the Lord. The High Priest could enter, but needed to offer a sacrifice for himself before being able to enter. This throws into strict relief the open relationship that we now enjoy with God through the blood of Christ.

4. Why was it necessary for the High Priest to take blood and incense into the Most Holy Place on the Day of Atonement? What purpose did each of these serve?

The blood served as a covering for the sins of the High Priest and the sins of the people of Israel which they had committed without knowing it. The incense was to create a cloud above the mercy seat to veil the High Priest from the glory of God.

5. Was the action of the High Priest on the Day of Atonement able to really take away sin in a permanent and meaningful way? Why or why not?

If you page through Leviticus and read the headings you will see the number of different ways that God gave to the Israelites to make sacrifices for their sin. The fact that the Day of Atonement was practiced year after year shows that it was not able to take away sin in a permanent way.

6. Describe in one or two sentences what Christ's death accomplished on the cross. How does his death change our access to God?

This would be a good exercise to use to break into partners and have each group write out one or two sentences to share with the group. Then you can discuss how Christ's death changes our access to God.

7. Communion, a sacrament which refers to the death of Jesus Christ, is a significant part of our corporate worship. Give three biblical reasons why it is important that we regularly share in the Lord's Supper. [You may want to read 1 Corinthians 11:17-32]

When reading scripture it is important to remember that there are descriptive and prescriptive passages. The Apostle Paul was writing to a specific church in a specific situation. This is evident from the first paragraph of the 1 Corinthians 11 passage. If you can identify which parts of Paul's writings are descriptive of the situation in Corinth and which are prescriptive for the universal church it will help to find biblical reasons why it is important that we regularly share in the Lord's Supper.

Living out truth:

8. Is the worship of God restricted to just one place or one form? Name some ways that you presently worship God.

Our God is the creator of the universe. He created all the living creatures that are in the rain forests, under the ocean, and in the sky. God's creativity is boundless, yet we often limit our creativity in ways that we worship God to what happens within the walls of a local church building. As the group leader, try to think of creative ways that we engage with God in worship and use these as a catalyst to get your group members thinking outside of the "local church" box. We can worship God when taking a walk through the neighborhood – the neighborhood is a part of His creation. We can worship God when we hear the sounds of nature around us: birds singing, the wind blowing through the trees, or leaves crunching beneath our feet. We can worship God when we go to our annual doctor appointment as we recognize the way he made our bodies. Think about the many other ways that we can worship God everyday.

9. Now think of a way that you can consciously begin to worship God outside of church services. Where might that take place? What would it consist of?

10. What difference does it make to you to know that the way to God is open through Jesus Christ? Does that change your attitude toward God? Your willingness to seek him out?

Session 4 - Expressions of Worship

For Starters:

1. Which worship service and style are you most drawn to at ARC and why?

Let your group talk about the differences they perceive in the styles of worship at ARC. Also consider what the similarities are in the worship expression of the church. When we are drawn to worship it is because worship is about God. While some people may express that they are drawn to worship based on a preference of style; God's Holy spirit is the one who draws us all toward God.

2. How do you think society at large views confession and its purpose?

Think about the way “confession” is used in society today. It has a legal meaning – after being pressured by the police detectives, the murder suspect finally confessed his guilt. It has a meaning in the common household – feeling the burden of lying to his parents, Tommy begged for their forgiveness as he confessed to breaking his curfew and sneaking out with his friends. It has a spiritual meaning – confess your sins to one another...

Digging into Scripture:

3. When the prophet Nathan was sent to rebuke David for his sin of adultery, why is David’s statement in 2 Samuel 12:13, “I have sinned against the Lord” such an important part of his confession?

Notice the parts of chapter 12 that point to the Lord’s action: verse 1 “The Lord sent Nathan to David”... verse 7 “that is what the Lord, the God of Israel, says: ‘I anointed you king over Israel...” verse 11 “This is what the Lord says...” David is not confessing his sin to Nathan, but to God. While David did sin against another man, his greater sin was not trusting in God’s provision. So the central part of his confession is “I have sinned against the Lord.”

4. Explain how the truth of 1 John 1:9 (when we confess our sins, he is faithful and just to forgive us our sins and cleanse us from all unrighteousness) restores us in relationship to God yet does not remove consequences of sin?

God has ordered our world in such a way that there are not only spiritual consequences of sin, but there are also physical consequences. In the book of Genesis when Adam and Eve first sin God curses not only humanity, but also the earth. Adam’s work will bring toil and Eve’s pain in childbirth will increase. What we describe as “natural consequences” in our world are actually the effects of a fallen world in which we live. The truth of 1 John 1:9 is a spiritual reality, but it does not change the physical affects of the consequences of sin.

5. In what ways are the aspects of the worship service – the things we do in each service – no different than the “sacrifices repeated endlessly year after year” which could not “make perfect those who drew near to worship” (Heb. 10:1)?

The worship aspects that we repeat week after week will continue until the return of Jesus Christ. When God’s final plan comes into play and He will glorify himself by restoring His chosen people; then His followers will be made perfect. But just as the law in the Old Testament was given and practiced for the sake of sustaining the people, our worship practices serve a similar purpose. As the faithful Jewish people looked forward to the coming messiah, we also look forward to Jesus’ return.

6. Describe how James 4:8 (“Come near to God and he will come near to you. Wash your hands, you sinners, and purify your hearts...”) explains what happens in a spirit of true worship of any expression.

Jesus described true worshippers as those who worship in spirit and in truth. The symbolic gestures of washing our hands and purifying our hearts lend a physical understanding to what Jesus described as true worship. There are many other passages in scripture that give us an idea of what our physical posture of worship before the Lord should be. The way that

we come before the Lord with our bodies is often a reflection of the attitudes of our hearts. This passage in James marries those two components of worship with clean hands and pure hearts.

7. How does David's response to Michal in 2 Samuel 6:21-22 ("It was before the Lord, who chose me...I will celebrate before the Lord. I will become even more undignified than this, and I will be humiliated in my own eyes. But by these slave girls you spoke of, I will be held in honor.") Speak to the conflict that occurs within ourselves or with others concerning expressing oneself in worship to God?

Living Out Truth:

8. Using the four headings of physical blessings, spiritual blessings, people in our lives, and blessings of lessons learned to guide you in making a list as we brainstorm 50 things we can be thankful for as individuals, as groups, or as a church and spend time in prayer praising God for them. ("Come before him with thanksgiving..." Ps.95:2)

It may seem intimidating to find 50 things we can be thankful for. However, spend 10 minutes doing this yourself and see how many things you can write down. A list like this can be a valuable tool to use in our times of individual worship.

9. Consider the list of spiritual disciplines from Richard Foster's book (sidebar p. 35) and pick one to focus on and learn about together as a group; put into practice over the next six months.

10. Think through the last three months of worship and consider what we as a church currently do or might do differently to give opportunity to incorporate the nine different expressions of worship into the worship service. (Send your ideas to Mick Nichols, Pastor of Worship at mick@aridge.org)

Session 5 - All in the Family

For Starters:

1. What are some possible attitudes worshipers may have towards families who bring their children to the services?

You may have group members who have had both positive and negative experiences related to children being present in corporate worship. Allow sufficient time for individuals to share their experiences as this will lay a foundation for the rest of your discussion.

2. How might children's participation in worship at a young age shape their view of participating in worship as they grow older?

Talk about how your experience as a child has shaped your view of worship.

Digging into Scripture:

3. Looking back at the different Scriptures in this chapter, what are some things we should be telling and teaching the children of the church?

4. What are some ways you or your family actively impress God's commandments on children "as you sit at home and walk along the road, when you lie down and when you get up" (Deut. 6:7)?

In the everyday events of our families lives are the times when we can impress what it means to love God upon our children. We can use times of play outside to notice together the marvelous creation that God has given us. We can use intentional time at family meals to share how we understand God is moving in our lives. We can use times of study and homework to talk to our children about how God has given us a purpose in our lives to be stewards of the gifts he has given us like the ability to reason.

5. What are some negative trickle-down effects already seen in our culture because society has chosen NOT to follow Paul's exhortation in Hebrews 10:25 to 'not give up meeting together'?

6. How can knowing the purpose of teaching spiritual truths to children (Ps. 78:7 "...they will put their trust in God and not forget his deeds but would keep his commandments") help provide guidance for planning worship services?

Let your group talk about what this means for planning corporate worship services, but also guide them to consider how we as adult setting an example for children can model this idea of teaching children as a part of worship services as individuals and families.

7. In what ways do you see us as a church modeling for children the community and worship of the New Testament church in Acts 2:42 that "devoted themselves to teaching and to fellowship, to the breaking of bread and to prayer...all the believers were together and had everything in common?"

Living Out Truth:

8. How can we as adults be like Abraham, Hannah, Lois and Eunice, or Mary and Joseph and intentionally model for children on a daily basis what it means to stand in the presence of a holy God?

Sometimes as adults we may think of our individual worship of the Lord as "private" worship. However, if we share this kind of expression of worship with our children, then we can expose them to daily worship.

9. What are some things we as a church family are currently doing or could do differently to prepare children to fulfill the great commission and "go make disciples of every nation?"

This may be a good question to approach as a brainstorming exercise. You could split your small group into two or three smaller groups to brainstorm a list of ways that the church family can prepare children.

10. What could those who do not have children or whose children are grown do to assist and encourage parents and families in worship?

Sometimes children can be easily overlooked by other adults. If those of us who do not have young children take initiative to learn the children's names and build relationships with them

within our church family experience, then it invites the children into an active role of participation.

Session 6 - Experiencing Worship

For Starters:

1. What are some of your favorite ways or where are some of your favorite places to commune with God?
2. What do you like or dislike about diversity in worship styles?

As your discussion of this question progresses it is a good idea to remind the group about what worship of God is fundamentally about. We covered some of this material in the first two sessions. Our preferences for one or another worship service or dislike of a particular style does not change the fundamental truth about who God is and why we worship him. It is helpful to have this kind of discussion. However, it can also turn into a complaint session if you are not careful.

Digging into Scripture:

3. If Jacob was not aware "God is in this place," (Gen. 28:16-17) how can we know differently?

A Biblical Explanation:

A theological principal known as progressive revelation states: that the sections of the Bible that were written later contain a fuller revelation of God compared to the earlier sections. This makes our understanding of the presence of God quite fuller than Jacob's could have been. For instance: in Jacob's time there was not an understanding of the coming messiah. While Jacob certainly knew about sin, the sacrificial system of the Old Testament had not even been established.

Personal Application:

Our modern understanding of God and theology can certainly help us comprehend and perceive the presence of God around us. The truth of God's revealed Holy Spirit that God tells us about in the New Testament should help us to experience God in everyday ways. Talk with your group about how this really takes shape in their lives. Jacob became aware because of a dream. There are certain events in our lives that cause us to become aware of God's presence.

4. Discuss what or why certain things might prevent us from loving the Lord with ALL our heart, soul, strength, and mind (Luke 10:27).
5. Explain what should cause us to "offer your bodies as living sacrifices" (Rom. 12:1) and give some specific examples of how we can do so as an act of worship.

This passage is best understood in the context of the ancient Roman world where sacrifices made to pagan gods were quite common. When Paul writes about a living sacrifice it is in contrast to both the ancient Jewish sacrificial system and the contemporary situation in the

Roman world. His audience would have had a vivid mental picture of their own body being offered as a sacrifice in a real and physical way.

6. What do you think is the essence of the attitude Jesus is admonishing us to have in our giving and doing good in Matt. 6:3-4 when He says, "When you give to the needy, do not let your left hand know what your right hand is doing, so that your giving may be in secret. Then your Father, who sees what is done in secret, will reward you?"

The act of the Christian done in secret may seem contradictory to "letting your light shine before men" but Jesus' warning is here against the hypocrites who gave for the purpose of receiving their own glory rather than giving glory to God.

7. If we are no longer under the law of the Old Testament and its sacrificial offerings, why should we still consider giving the "first fruits" of our labor to the church (Ex. 23:16, 19)?

We give today not out of obligation to some sacrificial system, but as a response to what God has given us in the first fruits of his own son. The critical aspect of this kind of giving is the attitude of the heart that is behind the act of giving. The first fruit concept from scripture was meant to ensure the givers we not reluctant or stingy in their worshipful act of giving to the Lord.

Living Out Truth:

8. In what ways are we and others blessed when we give? (Acts 20:35 "...Jesus himself said: 'It is more blessed to give than to receive.'")

As we give of our possessions, skills, and finances we are blessed in a spiritual sense because it helps us to understand that what we have does not belong to us but to God. We are also blessing others because we are making a contribution to God's kingdom advancing in their lives.

9. How do you perceive the church as limiting our worship experience in time, space, or tradition and what can we do to change this as a church, as individuals, or as a group?

This is a great opportunity to allow your discussion to generate some "action items" that you want to implement as individuals or collectively as a group.

10. As a group this week, participate in "planned but spontaneous worship" by agreeing to a time during the day to stop and spend a few minutes praising and thanking God alone but simultaneously wherever you are to recognize all our "Holy Grounds."