

Importance of Worship Introduction by Fr. Carlo

Dear friends, I am sending you this letter on the continued theme of adoration of God as both a part and essential moment in the life of the Church of God as well as the spiritual life of individual Christians. The material referred in this document was not written by a Catholic, but rather from an evangelical/protestant theologian, Professor Pietro Bolognesi, president of *dell'Istituto di Formazione Evangelica e Documentazione (IFED) of Padova, Italy*. Its name translated means; "the Evangelical Training and Documentation of Padua. The text is taken from 48'th edition -Second quarter of their 2012 magazine publication of Theology studies IFED, which the entire magazine is prepared by Bolognesi, which contains the theme of ecclesiology (the study of the Christian Church). While not personally interacting with professor Bolognesi in his complete vision of the Church, I gladly admired how he managed to express in this page the importance of worshiping God, which is a natural instinct for the Church and all Christians, being called to "worship the Father in spirit and in truth." And this vision is one aspect of the Church that we can completely share as Catholics. Since the movement of Regular/continual Praise tends to restore and enhance the quality and quantity of praise and adoration of God in the Church. Every contribution in this sense that we can attain from non-Catholics, but still united in this vital aspect in the life of the Church, is welcomed and cooperates in God's work in or through us, what St. Paul calls "Christ in you, the hope of glory" (Col 1:27). I also would like to refer to the point that our separated brethren can help teach us Catholics the dimension of praise and worship of God, for the Movement of Regular Praise is strongly ecumenical applying to all Christians, as it tends to unite all hearts, who are all loved by God himself in returning our love and praise to Him as is right and proper that it occurs.

IMPORTANCE OF WORSHIPING by Pietro Bolognesi

The life of the church

More or less, the shapes or forms of the Church express her life. Before the church says that she believes to be, it is given to her to know and understand through her lifestyle definitively through its practice. That is why we must now focus on some very specific dimensions of life in the Church. They may represent the foundation within which to develop the life of the church.

Worship and service (ministering, and art of healing)

The life of those who have received a sampling of the grace they have gathered, oozing of praise and worship in honor of the Author of such an extraordinary salvation. In Scripture, worship is an act of will which includes a personal dimension, of family and community, and is aimed at the service of the God of the covenant. In this context we can understand the value of the liturgy and the art of the service of adoration.

In relation to God

The primary task of the church is worship. It is to serve and honor God's covenant. Even before being called to evangelization and mission, The church is first called to be at the feet of her Lord to worship Him and to be "to the praise of his glory" (Eph. 1:12). The church exists first and foremost to take upon herself the question of the glory of God in a world that has chosen to honor the antagonists of God. Worship is not inspired then to a generic and moralistic therapeutic deism (belief in a supreme being), but can only nourish itself from a concrete knowledge of the Holy Trinity, thus the need to worship and praise Him.

Thus we are called to honor the majesty of God in Jesus Christ through the work of the Holy Spirit. Rejoice in the presence of God, to proclaim the gospel of salvation and live only for the glory of God. You can actually truly celebrate the God of the covenant in which He brought about redemption through the work of the Son, anticipating the wonders of our future existence with God in heaven. The Father, the Son and the Holy Spirit are therefore strictly at work, lifting, and rejecting the void of the exclusively repetitive liturgical practice.

One such celebration aids the church that it might find its full joy (Acts 2:46) awakens the joy, the ecstasy, and reverence of Christian worship (Ps. 2:11). This speaks to the feeling of admiration and fascination that flows in the presence of the excellence of God and His work. The evangelization, teaching, service, and all other possible activity should not take the place of praise, otherwise it would be distorting the function of the church and dishonoring the Lord. The foundation of each service is in the attempt to replace the Lord where He belongs. When the Lord is on His throne, the church recognizes the "rest" from this service. This is only when the initiative begins with authentic or real service welcomed by God (Romans 12:1-2). The sense of transcendence (incomparable excellence) and the fear of God accompany the believers at all times to the point that Paul says, "We do not cease to give thanks" (Eph. 1:16). There is no exception to this principle, not even a single thread of life. (Deut. 10:12) . In adoration and service that God demands affects all areas of life so that there is no dichotomy (division, contrast, difference) in the existence of man. In all his thoughts and all his behavior the man must be conscious of having to deal with someone who is the sole sovereign rule. In this way the worship is seen as a means to re-establish this necessary order.

Compared to the false counterfeit idols that exists in the human heart and condition that celebrate the false and unworthy gods, worship helps to re-establish the primacy of God (1 Thessalonians 1:9). In this choice there is a sole dimension of pride and gratitude. There is a reclaiming of the creational dignity which suggests some sort of legitimate pride (1 Cor 1:31 ; Jer 9.23 to 24 ; Heb 3:6; Rom 5:2).

In adoration man gives himself up and confesses the charm that attracts him to God, the first cause of every event of praise. To worship means to submit to God your whole life, being aware of God's holiness, loving and opening your heart to God's will, nourishing your actual mind with

the truth of God, feeding our very existence with the presence of God, witnessing the triumphs of God. this basically to recognize his true place in the majesty of God.

All this signifies some very concrete things. The sacrifice of our actual bodies (Rom 12:1), of one's possessions (Heb. 13:16; 2 Cor 8:9) and of our energies. A praise and service to God that does not offer total commitment is an expensive proposition constituting a demeaning substitute for what God requires (2 Sam 24:24).

There are many Psalms that refer to exuberant expressions of praise to God through many different ways (from 66.1 to 4 ; 149.3 , 150.3-6). And even in the NT that encourages the participation of every believer into various forms of praise (1 Corinthians 14:26 , Colossians 3:16). The meetings appear to be strongly characterized by the abundance of gifts. There is room for songs, prayers, teaching, exhortation (persuasion), the Lord's Supper, questions and answers in the context of a true perception of the universal priesthood (1 Cor 14:26) . These events were not exclusive reserved for a church like that of Corinth, but applied in general to the normal life of all the churches founded by the apostles. In this exuberance there is still a trace in many of the songs that according to scholars reproduce part of the primitive hymns (Eph 5:14 , 1 Tim 3:16 , Phil 2:6-11 ; Co 11 0.15 to 20) .