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Leading a Congregation through Changes in Worship Practices, Evening Prayer, and "What do These Stones Mean?" (Joshua 4:6)

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Calvin Symposium on Worship and the Arts
Pre-Symposium Event
January 10, 2001
Church of the Servant, Grand Rapids, Michigan

Leading a Congregation through Changes in Worship Practices
with

Gil Rendle of the Alban Institute, conference presenter
Duane Kelderman of Calvin Theological Seminary, host

9:00 Registration

9:30 Morning Prayer

9:50 Introduction
Changes in Worship - What's "Normal"

Break

Conversation in small groups
Old and New Responses for Leaders

12:30 Lunch

Sung prayer before lunch:

Be present at our table, Lord.
Be here and everywhere adored.
Thy creatures bless and grant that we
May feast in paradise with thee, Amen.
(tune: OLD HUNDREDDTH)

A New Skill Set for Leaders
Knowing with Whom to Work
Knowing How to Be Appropriate

Break

Learnings to Take Home and Try
Panel discussion

4:30 Closing Prayers

5:00 Adjourn

5:10 Hotel shuttle leaves

Other Conference notes:

- A list of local restaurants may be found in your packet.
- See the conference brochure for the evening pre-Symposium events held at Calvin College and Seminary.
- Note the invitation to Jazz Vespers at 9:00 p.m. in the Cave.

Evening Prayer
January 11, 2001

*Opening Sentences

Light and peace in our Lord Jesus Christ.
Thanks be to God.

God who said, "Out of darkness the light shall shine!"
is the same God who made light shine in our hearts
to bring us the knowledge of God's glory
shining in the face of Christ.

*Evening Hymn

Psalm 16 "When in the Night I Meditate" (Over)

Silence
Psalm prayer

Scripture Reading Acts 2:37-47

The Word of the Lord.
Thanks be to God.
Silence

The Canticle of Mary *The Magnificat* Luke 1:46-55

Refrain: **My soul proclaims the greatness of the Lord,
my spirit rejoices in God my Savior.**

Prayers of Thanksgiving and Intercession

Let my prayer rise before you as incense,
the lifting of my hands as the evening sacrifice.

Dismissal

May the Lord, who is our peace,
give us peace at all times and in every way.
Amen.
Bless the Lord.
The Lord's name be praised.

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When in the Night I Meditate

The Psalter, 1912

ST. FLAVIAN CM

Day's Psalter, 1562

1. When in the night I med - i - tate On
 2. For - ev - er in my thought the Lord Be -
 3. My in - most be - ing thrills with joy And
 4. I know that I shall not be left For -

mer - cies mul - ti - plied, My grate - ful heart in -
 fore my face shall stand; Se - cure, un - moved I
 glad - ness fills my breast; Be - cause on God my
 got - ten in the grave, And from cor - rup - tion,

spires my tongue To bless the Lord, my guide.
 shall re - main, With God at my right hand.
 trust is stayed, My flesh in hope shall rest.
 Thou, O Lord, Thy ho - ly one wilt save.

5. The path of life Thou showest me;
 Of joy a boundless store
 Is ever found at Thy right hand,
 And pleasures evermore.

"WHAT DO THESE STONES MEAN?" (JOSHUA 4:6)

Reflections on the worship installation in the College Chapel
Chris Stoffel Overvoorde
Calvin College professor of art, emeritus

Stones are reminders for our families
of trips out west, of rivers and valleys,
of mountains and streams,
of God's grandeur in little things.

A stone was a reminder for Jacob
after God gave him his dreams (Genesis 28).
Twelve stones were reminders for the Israelites
of God's mighty deeds (Joshua 4).

Twelve stones to form an altar,
a covenant with the tribes;
the altar is a cross, the great atonement,
the ultimate concern.

The resurrection and the light
from twelve a multitude of colors
and of races united in faith.

These words were incorporated into the wedding announcement of our son, Paul. These same words also inspired me to reconsider the whole idea of rocks again. In the seventies I explored the concept of rocks in several different ways for almost seven years, and rocks have continued to intrigue me as can be seen in some of the watercolors here on display. Now a new challenge confronted me. The first work, *Twelve to Form a Cross*, was designed to function as a banner in the Calvin Chapel as part of the wedding worship environment. "These Stones Will Shout," was the sermon topic for the wedding and it has challenged me to explore and consider different ways of seeing and understanding the concepts and ideas expressed in Joshua 4. Especially the tribal connection was explored with the basic design and the Old Testament color scheme of the Tabernacle; red, blue, and purple.

In the worship installation here now, we have incorporated the red blue and purple stuff and would suggest that the Old Testament provides us with the ways in which God connected with his people through the prophets, priests and kings reminding us of faithfulness (blue), righteousness (red) of atonement, and justice (purple). The mighty acts of God were expressed again and again in these three offices. The story of the Israelites crossing of the river Jordan was the big event, which preceded the selection of the twelve stones from the riverbed of the Jordan. The twelve stones were designated as a memorial; they were to function as a visual reminder, so that when their children would ask later, "What do these stones mean?" They would have an opportunity to retell the story of that day. The question for me was: How did they arrange them, so that they were curious enough for the children to ask the question? And how do these stones shout to us now? That question has lead me to place the stones in the form of the cross, connecting it to what would do in the context of the New Testament.

For me as an artist I discern four major concepts, which can help me in my image making.

1. God acts--and He does so today.
2. God institutes a reminder.
3. The reminder raises questions and is not self-explanatory.
4. The question challenges us to testify--to witness.

For me that means that whatever I do, I do in response to what God has done, or is doing today. In some ways his revelation is continuing as He proceeds to preserve and govern this universe and works.

Shalom, Chris Stoffel Overvoorde