

## Chapter 1 : Body worship - Wikipedia

*Worship is something the body does, and the presider is part of the body, which is why if the presider isn't worshipping with the body, then something is amiss. Long's book is informed by her experience as a pastor and as a worshiper.*

As we sang about standing and lifting our hands, and about bowing down in worship, my jaw clenched and my body froze. But I was rigid, indignant that I would not be told how to worship with my body. How could a dictated posture truly be sincere? Fast forward a few weeks, and there was that song again! This time, my self-consciousness trumped my indignation. Reluctantly, one hand raised first just above waist level, then a bit higher. Though pride was a poor motive to lift my hands that day, I discovered something significant: In essence, it seemed that my actions led my soul to worship, if only slightly, that morning. Though not a comprehensive list, among them are: The Apostle Paul exclaims a powerful Doxology in Romans Oh, the depth of the riches of the wisdom and knowledge of God! How unsearchable his judgments, and his paths beyond tracing out! Or who has been his counselor? To him be the glory forever! Immediately after this bold exclamation of praise, Paul writes: In this one admonishment, he contradicts the Gnostic teaching that the things of the physical realm are bad. Their view was that the things of the spirit needed to be separated from the evil of the body. But Paul wrapped up body and soul together, encouraging holistic, incarnational worship. If you wonder whether your own heart might be led to worship by physical postures, perhaps you might try this exercise: Choose a familiar worship song. Sing it through several times, using different posture every so often: Sitting Standing, hands up, face up Kneeling, with head bowed Try the exercise again with another song or hymn. Please comment on your experience below! A dozen years ago, my attitude kept me from raising my hands. Today, raising my hands or kneeling, standing silent, or lying prostrate are sometimes significant catalysts to my soul being led Heavenward. It would be simply untrue to say that I am always prepared to worship my God. When the drudgery of the day or a negative circumstance tempts me not to engage with the Lord, I choose to offer my body, a living sacrifice, to enter in to worship. In these moments, as I offer my humanness, my heart disposition is led by my physical posture. Turn your eyes upon Jesus. Look full in His wonderful face. And the things of earth will grow strangely dim, in the light of His glory and grace.

**Chapter 2 : The Worshipping Body Paper - Kimberly Bracken Long : Westminster John Knox Press**

*Worship, at least in most of our communities of faith, requires that someone speak and someone lead. The one who presides, comes forth from the body, not as one who has authority over the body, but as one who has authority for the body, so that the body can fully worship the living God.*

But in a new study The association between diet and cancer has long been investigated by researchers. The general consensus is that unhealthy diets may contribute to cancer development, while healthy diets may prevent it. Last year, for example, Medical News Today reported on a study suggesting that a low-fat diet supplemented with omega-3 may reduce prostate cancer risk. And another study published this week linked a reduction in dietary fat intake to improved survival rates for women with hormone-unrelated breast cancer. But the team involved in this latest study - led by Prof. Roberto Coppari of the Faculty of Medicine at the University of Geneva in Switzerland - notes that the mechanisms by which diet influences tumor growth is unclear, and this is something they set out to investigate. Specifically, the researchers focused on tumors driven by mutations in the KRAS gene, which are often found in lung, pancreas and colon cancers. Coppari and his team wanted to see how switching from a diet low in calories to a high-calorie diet affects tumor growth in the lungs. High-calorie diet increases stress in endoplasmic reticulum of cells The results of the study - published in the journal Cell Metabolism - revealed that conversion from a low- to high-calorie diet appeared to reduce tumor growth when the high-calorie diet was adopted before tumors started to grow. If the switch from a low- to high-calorie diet took place after tumor growth began, it boosted their growth further. On further analysis, the team found that a change in diet triggered an increase in stress in the endoplasmic reticulum - an area in cells that regulates protein organization. A rise in stress in this area increases expression of chaperones, which are molecules that aid protein function. The researchers note that too much of a stress increase in the endoplasmic reticulum can cause cells to die, making the cells unable to spur tumor growth. This may explain why changing to a high-calorie diet reduced tumor growth. The team says changing to a high-calorie diet after tumor growth started, however, may fuel further growth because the tumor cells have already adapted to an increase in endoplasmic reticulum stress; more stress encourages further tumor cell proliferation. Blocking FKBP10 could impair cancer cell growth while avoiding healthy cells By analyzing the RNA molecules of lung tumors from both low- and high-calorie diet groups, the team found that switching to a high-calorie diet significantly reduced expression of a chaperone protein called FKBP10, which was only found in lung cancer cells. The researchers explain that FKBP10 is not usually found in healthy adults, but it can be found in the developing embryo and young infants; it deals with increased endoplasmic reticulum stress by expressing chaperones. After human development is complete, however, endoplasmic reticulum stress reduces, meaning chaperone expression is no longer required. The fact FKBP10 was found in lung cancer cells means it is likely there to deal with a rise in endoplasmic reticulum stress once again. Coppari and his team note that cancer treatment usually leads to death of both cancer cells and healthy cells. But they say that blocking FKBP10 could impair cancer cell proliferation without killing healthy cells, offering a potential new strategy to treat cancer patients. Human lung cancer cells express FKBP10 while the nearby healthy lung tissue does not; this is very interesting and appealing to eventually translate these findings to the clinical arena. The inhibition of this protein is predicted to have minimal side effects as it is not expressed in healthy tissues, at least in adulthood. MNT recently reported on a study published in the International Journal of Cancer, which found that high levels of selenium - found in foods such as red meat and shellfish - may be linked to a reduced risk of colorectal cancer. Written by Honor Whiteman.

**Chapter 3 : The Worshipping Body: The Art of Leading Worship by Kimberly Bracken Long**

*The body is part of who we are, being made in God's image. The body is directed by the mind, which is led by the soul in worship. In a sense, the human being is a reflection of the Trinity.*

Ok, I can see the despondency bit, but sloth, lust for power and idle talk are like, well, good things. Sloths are cute and cuddly. Will Harrington March 5, at 8: Christianity has never been about transcending the body. The resurrection will be a resurrection of body and soul. Death is unnatural is that the body and soul are separated. Gnosticism would be about transcending the body in order to free the soul from the evil of matter. It seems to me that the most common place to find the theme of the soul transcending the body is actually in science fiction a la Obi Wan or the Organians. Tommy March 5, at 8: I remember watching prostrations during the Sunday of the Cross and it just looked weird. Then we actually prostrated ourselves before God during the prayer of St. And it felt right, as if we were meant to be doing it. Our western sensibilities tell us there is a disconnect between mind and body—or, better yet, soul and body. God did not create us this way, though. The two are inseparable and, therefore worship of God must include the body. The Orthodox Church uses all five senses to aid Christians in worship. We see and touch icons and relics. We smell the incense. We prostrate and bow down before Christ. We hear the angelic songs. And lastly, the Body and Blood are tasted. JohnH March 5, at 9: We Christians believe that we are created as a manifestation, a hypostasis, of soul and body — both together in the image of God. In the West, that has been forgotten to some degree which the Orthodox East has retained — and I have enjoyed the earthiness, the connection to both physical and spiritual, of the Orthodox faith since my conversion a little over 10 years ago. Darth Thulhu March 5, at Such deepening practices are highly established in many world religions, and one hopes you can admire and feel joy in the common prayer bonds across the planet. The embodied prayer techniques can become extremely physically challenging. The climbing techniques are many, but the common Ascent up the mountain is One. Alexander Ignatiev March 5, at The body is directed by the mind, which is led by the soul in worship. In a sense, the human being is a reflection of the Trinity. Even the pagans, especially Plato and Freud, recognized the constituent, essential elements of the human being that made up the whole.

**Chapter 4 : Worshiping With the Body: On Postures in Worship - Seedbed**

*Some bodily worship is necessary to give liberty to our own devotion; yea though in secret, so more when with others 'Tis necessary that there should be something bodily and visible in the worship of a congregation; otherwise, there can be no communion at all.*

We have been speaking on the worship of God as our greatest privilege on earth. Now we wish to address ourselves to the worship of God with our bodies. As we mentioned and stressed in previous conferences, these three ways of worshiping God, in our minds, in our wills, in our bodies, are not mutually exclusive. When we worship God we do so as human beings with our minds and our wills and our bodies. Nevertheless, it is helpful to see how we are to specially worship God with our minds then wills and now our bodies. Our scope in this meditation will be to see two things: What does Sacred Scripture tell us about worshiping God with our bodies? It may be surprising how much the Holy Spirit has revealed to us about the adoration and honor, the praise and glory, in a word, the worship that we are to give God with that which makes us distinct from the angels, namely our bodies. Particularly eloquent are the Letters of St. One reason why Paul writes so much so clearly and sometimes so embarrassingly about worshiping God with our bodies is because Christianity came into a pagan world; and if there is one thing which distinguishes Christianity from paganism, Christianity recognizes that we are to honor God not only in spirit but emphatically with our body. Paul told the Romans, "to present your bodies as a sacrifice, living, holy, pleasing to God. Do not be conformed to this world, but be transformed in the newness of your mind. You are not your own property; you have been bought and paid for, that is why you should use your body for the glory of God. And we believe that our bodies are holy because they have been made by God, they are to be used to worship God, and they are destined to possess God after the last day. Unless our body is holy, then, we may respect it, we may take care of it, we may watch over it, but we will not treat it as something which belongs to God. As human beings our bodies are endowed with bodily faculties or senses. They are at once the means by which we come into contact with the material world around us and they are the means by which we reach out to the visible, tangible, sensibly perceptible world in which we live. These bodily senses are so many precious gifts from God which only those can fully appreciate who have never used or have lost their senses. On the one hand, we are exhorted to use these bodily powers in worshiping God; on the other hand, we are warned not to misuse them by failing to worship God. Before we start on each of these bodily senses, we should remind ourselves that we are, of course, to worship God by the use of our bodily powers: We are to use our hands in folding them and thus worship God. We are to not look around when we are in Church before the Blessed Sacrament. The control of our eyes and the muscles of our face is the worship of God. Every time we genuflect we are using our bodily powers to worship God. And the religions of all history recognize that whoever the god may be in whom the people believe is to be worshiped by the bodies that we have. But our scope of reflection assumes that but goes much deeper. We are singly out four bodily senses: Our eyes are to be used to look at what pleases God, and our eyes are to be closed or turned away from whatever displeases God. In our day, when the media of modern communication are deliberately used, exploited, employed as demonic means to stimulate the passions through picture and the printed word, never before in the history of the human race do we have to guard our eyes with all the weapons, natural and supernatural, at our disposal. Because we have a fallen human nature. The eyes are the windows of the soul through which all the unruly desires of our spirit can be stimulated: Concretely and practically, this is somewhere in the main reason for the massive, colossal revolution to which the whole human race is now passing, and somewhere near the heart of the crisis in the Catholic Church. We are then to worship God with our eyes. But not only by the sacrifice of not seeing what would displease God; we are to use our eyes to see what leads us closer to God, by looking at what draws us nearer and nearer to that One for whom the eyes of our soul were made to see and the eyes of our body to behold in endless eternity. We are to worship God by the right use of our ears. Again, as with the eyes, and in each case on both levels: One of the most important statements ever made by Christ was made to the crowd he was teaching. After he had finished a long discourse, he told the people: We all have ears; but we are to use first our judgment and then our wills in

discriminating what we should hear and what we should not hear; and then when our mind enlightened by faith tells us: What a difference between hearing and wanting to hear. And wanting to hear means not only that I am intent with my body to catch the words, I am intent with the ears of my soul to grasp the meaning. I never tire recommending a little unknown book by St. Augustine entitled "The Teacher. If we are to worship God by the right use of our ears we must know whom we should listen to and whom we should not even hear. Do you know how the human race fell? Use all the symbolism you want to, explain, interpret those verses in Genesis as you please, but if you are to remain a Catholic, you must believe that a woman listened to the voice of the devil; and the human race has never been the same since. Eve began to tell Adam what had happened. He loved her, so he listened to her and the rest is a matter of sacred history. We are to worship God not only with our eyes and ears, to look at and listen to what God wants us to and with his grace to not look at and not listen to what we know would offend his divine majesty. We are to worship God by the right use of our sense of touch. We naturally like what is soft and comfortable; we naturally dislike what is hard and painful. Among the bodily experiences of our sense of touch none in the Bible, from beginning to end, none places a heavier demand on our obedience to God than the right use of our powers of reproduction. Chastity, therefore, is such a typically Christian virtue that, as the Fathers of the Church tell us, along with charity it is, practically speaking, the most constant and for some people the most costly way of worshipping God. Whoever thinks, even dreams of the control of our sexual inclinations as worshipping God? It was in this context that St. Paul told the Corinthians to realize that their bodies are holy. Because once we realize, if we realize, in the measure that we realize that our bodies are holy we will then not profane them. Sins of unchastity, St. Paul tells us, are sins of sacrilege: That is why there is chastity in marriage, chastity for the unmarried, and with emphasis, consecrated chastity. Consecrated chastity is the virtue of religion whereby we worship God by the use of our bodily powers only, only, only according to the infinite will of God. Before we close our reflections of worshipping God by using our bodily sense of touch according to his will, remember each time we touch on these ways of worshipping God we say we are to worship God by abstaining from, avoiding, not using a bodily power contrary to the divine will. And that is emphatically worshipping God by the virtue of adoration in submitting our wills, controlling our bodies according to his will. But except for Christ and his Blessed Mother, we would not even know - and here I am speaking about worshipping God by the use of our bodily sense of touch and feeling for his glory - would not even know that God wants those to whom he gives the grace to do so. God wants some, provided he gives the grace, to even sacrifice, a lifetime surrender out of adoration of the infinite majesty of God, the surrender of the single most imperious and demanding and in many ways satisfying pleasure that the human body can experience. Dear Lord, how pleasing is chastity to you. We are to worship God by the right use of our tongue. Judging from what the Scriptures tell us, it is the one way that we are to worship God which if we do, says the Holy Spirit, we will have been worshipping God in every other way that our bodies can glorify our Creator. Why should this be true? Because if we can use our tongue as God wants us to, we shall be able to master that which controls all our other bodily senses. James could not have been plainer: With the tongue we bless God and the Father: Because, as Christ told us, "From the abundance of the heart the mouth speaks. It is not only what we say, it is how we say it, it is also when we say it, it is also for how long, it is to whom we speak. What else can we say except what is inside of us? No one gives what he does not have. If we are kind inside, our speech will be kindly. If we are proud inside, our speech will be proud. If we have envy inside, our speech will be envious. If we are jealous inside, our speech will be jealous. Speak, so I may know who you are, is so true. What I am doing is examining our collective conscience. We glorify God and thereby worship him by the time when we say whatever we say. How hard it is to hold the heart, keep it from blurting out when we are provoked. It is remarkable how revealing the length of time that we speak can be. Pride is mainly revealed in our speech. Everybody else except we will recognize how proud we are in how long we talk about the things that make as admirable in our own eyes. We are to worship God in discriminating to whom we speak. Some people are easy to look at and easy to talk to, others are not. What a difference and it is in direct proportion: That is why there are two recommendations that Sacred Scripture gives us if we are to worship God with our tongues. The first is we never talk before we think, never. And secondly that before we talk and even while we are speaking we are united with God in

prayer. I know of no part of human behavior, no aspect of human morality that has more, need of our keeping in constant contact with God than speaking. So that, even as we are talking, the light of the Holy Spirit dwelling in our souls will be guiding what we say and what we should not say, and opening our hearts to those to whom God wants us to, and keeping silence towards those who God knows we should not speak to. Teach us to use our bodies only for your glory; to restrain our bodily senses in sacrifice; to use our bodily faculties according to your will. Help us to exhaust our bodies in laboring for your honor; to spend ourselves in bodily work as you desire. Help us to accept the pains in our bodies. Lord, they are from you.

### Chapter 5 : Worshiping With the Body: Posture Reflects the Heart - Seedbed

*Kimberly Bracken Long, by focusing on what presiders do with their bodies, eyes, ears, lips, hands, feet, and heart, describes an attitude and style of worship leadership that is both firmly rooted and blessedly free.*

### Chapter 6 : Worshiping With the Body | The American Conservative

*Elizabeth Rhyno is passionate about investing in leaders of the Church. Her desire is to shepherd people to worship freely in spirit and in truth.*