

*Worshipping the Triune God (11.15 am Instructed Eucharist)*  
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**Welcome \*(begin: after Call to Worship)**

❖ *Orientation to Instructed Eucharist and Opening Comments*

Because of the liturgy of Christian worship is so rich, there is no possible way to address all the dimensions of the service of Word and Sacrament. [Don't worry about taking notes; I'll post my notes on our website].

Today you'll learn more information about our worship, but worship is not information, it is an invitation to a fathomless mystery. Worship is about God, not ourselves. We receive encouragement, comfort, and inspiration when we worship God, but we aim to adore Father, Son, and Holy Spirit because the Trinity is worthy of our praise.

Anecdote: There's a story about a woman who shared her feelings about the worship service with her pastor. The woman told her pastor, "I didn't get anything out of the worship this morning." The pastor replied, 'we weren't worshipping you.'

Today we explore the **shape** of our worship to remember that above anything else, worship is always about God. So we'll focus on the **structure** and **form** of worship—how this shapes us for relationship with Himself and one another. Our worship service has two parts—Service of the Word (Scripture) and Service of the Table (communion).

But in both parts of the service, we'll see that symbols, actions, and events from Scripture form the root system of our worship. These symbols and actions train us in visual ways to remember the Scriptures and our salvation story.

❖ *The Physical Spaces of Worship*

❖ **Crossing the threshold into a new world: the Church is the Temple of the Holy Spirit**

- ❖ *Before* Jesus' incarnation, the Temple was designed to hearken back to the Garden of Eden. Here was the place where man would dwell with God again. Crossing the threshold of the Temple meant leaving one world and entering another world--the world that is coming.
- ❖ *Because of* Jesus' incarnation, the rending of the Temple veil, and the resurrection of Christ, and the giving of the Spirit at Pentecost, **we** have become the temple of Holy Spirit (1 Corinthians 3.16-18).
- ❖ So the space in which we gather symbolizes that God dwells with us as his Temple. We are his Temple because of our baptism by water and the Spirit. We leave behind the world that is passing away and enter a space and time that gives us **a foretaste of eternity.**

❖ **The Baptismal Font**

As you entered this morning, you may have noticed bowl of water on a stand. That water has been consecrated for a spiritual use. You are not required to do this, but some find it meaningful to touch the water and make the sign of the cross as they enter and exit the nave. This symbolism calls you to remember your baptism; the font makes an identity statement—you are the beloved son/daughter of God. By baptism of water and the Spirit we have access to Jesus' mercy given in the bread and wine. (N.B.: the sign of the cross may be made at a few places in the service; this simply indicates participation or reception of what is taking place).

❖ **The Nave**

Traditional church architecture features an arched ceiling, resembling the hull of a ship. The symbolism of this design hearkens back to Noah's Ark, thus when you gather as the church in the nave, you enter the ship--the Church--which will save you from the flood of despair and sin in this world.

❖ **The Sanctuary:** *arrangement of altar furnishings*

- ❖ The elevated section of the nave where the bread and wine are prepared is known as the sanctuary
- ❖ In an Anglican worship space, the pulpit and lecterns are placed at the side. The presence of Christ is central to our worship. The Word surrounds the sacrament
- ❖ The Bible is present on the Table signifying the unity of the Word with the Sacrament. The Bible placed on the same Table as the sacrament reminds us of Jesus' words, quoted from Deuteronomy, 'man does not live by bread alone but by every word that comes from the mouth of God.'
- ❖ The reason for bowing and reverent actions in this area is because we understand this becomes the Holy of Holies when the presence of Christ is invoked over bread and wine

❖ **Vestments**

- ❖ *Colors:* garments in the altar area signify the time of the Church, the calendar which orients us to the life of Jesus and the people of God. White garments are appointed for Easter, a sign of light, purity, and glory that we celebrate in Christ's resurrection.

- ❖ **Stole:** the stole has been called "the yoke of obedience," hearkening to our ordination vows and Jesus' call in Matthew 11.28: "take my yoke upon you."

❖ Preparation **before worship**

- ❖ Worshipping well requires preparation, to transition from morning routines to a holy gathering
- ❖ Arrive early to prepare your heart and mind in prayer to encounter the Lord; pray for others around you

❖ *The Procession of the Cross*

Just as we enter worship by water and the Spirit, the cross of Christ leads us into worship. As the cross processes, this is a sign that we "take up our cross" with Jesus. Some choose to bow when the cross passes as a sign of reverence because the cross is the royal standard of King Jesus—a symbol of his victory over death

The procession reveals that **worship is a journey**. Alexander Schmemmann says that our worship has a particular movement: we are ascending into heaven. Not all at once, but by degrees we ascend to the holiest place, which is the celebration of the Eucharist.

Beginning that journey in worship, we address one another in the Name of the Lord.

❖ *Greeting, Worship Hymns & Songs, Summary of the Law, Collect of the Day*

❖ **Greeting:** in Easter we celebrate the news of Christ's resurrection with the words Alleluia!

- ❖ This formula in Easter reminds us we are an Easter people and it's a sign we come as friends to remember who God is.
- ❖ We do this by singing praise to God and remembering his goodness to us.
- ❖ \*\*Recite Call to Worship

❖ **Worship Songs Commentary from David Clifton**

❖ **Clifton: leads opening worship set after commentary**

❖ **The Summary of the Law (\*begin after opening worship set)**

- ❖ After we sing of God's goodness and love, we remember Jesus gave *us* a new commandment of love. (Matthew 22.34-40)

❖ **The Collect of the Day:** these prayer leads us in a common direction of worship, cleansing our hearts for worship as we turn our attention to the hearing of God's Word for us. Wherever we have been in the course of the week, this prayer leads us in a common direction as we make our journey to commune with Jesus.

- ❖ \*\*Recite Summary/Law and Collect of Day

**Liturgy of the Word \*(begin: after the Collect of the Day)**

❖ *OT, Psalm, and NT Readings*

❖ **Table candles**

- ❖ The two candles on the altar are always lit at a celebration of the Eucharist
  - ❖ The *right* candle symbolizes the Law, Prophets, and Epistle books
  - ❖ The *left* candle symbolizes the Gospel
  - ❖ These are symbols of wisdom that comes from the Scriptures:
    - ❖ Psalm 36.9: "...in your light we see light"
    - ❖ Psalm 119.105: "your word is a lamp unto my feet and light unto my path"

❖ **Lectionary readings**

- ❖ Each Sunday we read from the Old Testament, Psalm, and New Testament
- ❖ These readings guide us through the seasons of the church year, seasons which remember the story of Israel, the life of Jesus, and the age of the Church

- ❖ In the course of three years, we read approximately 70% of Scripture on Sunday mornings. The readings often have a theme. Today you see the theme is Christ the Good Shepherd.
- ❖ The Psalms are read in unison because these are the common prayer of God's people. The Psalms teach us how to pray.
- ❖ We believe all Scripture finds its ultimate fulfillment in the Gospel, so the Gospel lesson is read last because of it reveals the Incarnation, Death, and Resurrection of Christ.

❖ *Gospel Lesson* **\*(begin: after Epistle lesson is concluded)**

❖ **Gospel procession and reading**

- ❖ When the Gospel is read, the cross proceeds to the middle of the nave and an ordained deacon elevates the Scripture in procession.
- ❖ This symbolizes the Gospel coming to us in the flesh, in our midst. John 1.14: "And the Word became flesh and dwelt among us..." thus the deacon brings the Gospel among us.
- ❖ Any ordained deacon delivers this reading because deacons are ordained with the specific purpose of representing the presence of Christ in the world.
- ❖ When the deacon announces the reading, some will make the sign of the cross in three places as a physical prayer for the hearing of Scripture
  - ❖ **Cross over the forehead:** "May the Gospel be in all my thoughts..."
  - ❖ **Cross over the lips:** "May the Gospel be in all my words..."
  - ❖ **Cross over the heart:** "May the Gospel be in all my heart..."

❖ *Sermon, Creed, and Prayers* **\*(begin: after Gospel lesson)**

❖ **Sermon**

❖ **Pulpit**

- ❖ The preacher always stands to the side of the Table, signifying the ministry of John the Baptist
- ❖ The preacher is a voice crying "Behold the Lamb of God." When Jesus comes, John stands aside. John famously said, "He who comes after me ranks before me, because he was before me."
- ❖ The preacher prepares the coming of the Lord, but he or she is only a voice (John 1.15)
- ❖ When the Lord comes and speaks by his Spirit to you, do not worry about listening to me until the Spirit is done speaking to you. I prepare the way; I am a voice. He who comes after me ranks before me. Don't worry if you miss something I say; worry about missing what the Spirit might say.

❖ **Nicene Creed**

- ❖ The Nicene Creed is the creed of the church, formulated in 325 A.D.
- ❖ The Nicene Creed concisely expresses the essentials of our faith and is confessed when the Eucharist celebrated. **The shape of the Creed is ordered according**

**to basic beliefs of the Father, the Son, and the Holy Spirit. Those are the 3 sections of the Creed.**

❖ **The Prayers of the People**

- ❖ Prayer is the central work and mission of the church for the sake of its members and the world
- ❖ We invite people to pray silently or aloud and God certainly honors all our prayers
- ❖ Nevertheless, something exciting happens when we choose to pray aloud: we learn more for what and for whom we should be praying. When someone articulates a prayer aloud, it teaches me further how and for whom I should be praying.

❖ **Confession of Sin**

- ❖ Confession of sin before receiving the Eucharist as a people in worship acknowledges that none of us are worthy to receive the sacrament without appealing to God for his mercy.
- ❖ In Easter, we omit the confession because we remember Christ alone makes the perfect confession on our behalf. In all seasons, we celebrate the pardon of sins (absolution) which the priest declares.
- ❖ \*\*Recite Creed and Prayers of People

❖ *Passing the Peace* **\*(begin: after conclusion of Prayers of the People)**

- ❖ From earliest times, Christians would offer gestures of greeting and peace, just as Paul greeted the churches with words of grace and peace (Philippians 1.2; 2 Corinthians 13.11-12)
  - ❖ These greetings are brief, but they're meant to carry over into fellowship after worship (foyer, lunch, etc.)
- ❖ We also provide space for this at the conclusion of the Liturgy of the Word, which comprises the first half of the service. The passing of the peace prepares us for the second part of our morning service--the Liturgy of the Eucharist. Before we can partake of the Eucharist, we are called by our Lord to live in peace with one another, as he instructed in Matthew 5.23-25.

**Liturgy of the Eucharist \*(begin: after morning announcements)**

❖ *Offertory and Doxology*

All the remaining elements of the service comprise the Liturgy of the Eucharist. The word 'eucharist' is simply the Greek word for 'thanksgiving.' Jesus instituted the celebration of the Eucharist in Matthew 26.26-29 and we follow the patterns given in Scripture and practiced in the early church.

❖ **Offertory**

- ❖ In the service of the Eucharist, the offertory is an act of thanksgiving before we receive the grace of Jesus in the bread and wine. We offer our tithes and offerings. In other churches, the elements of bread and wine are brought from the congregation to the altar for consecration. This signifies that bread and wine are the labors of our

hands given back to God, who gives them back to us as the grace of Christ. Though that is not our practice at Apostles presently, it might be someday.

❖ **Doxology**

- ❖ As the offerings are presented to the priest at the altar, he elevates them offering them back to God as we sing a hymn of thanksgiving to the Lord.

❖ *The Holy Eucharist*

- ❖ The preparation of the Eucharist is a very reverent action that reminds us we are approaching the holiest place.

❖ **The Symbols of the Eucharist**

- ❖ *Eucharistic elements:* symbols of Jesus' death and burial
  - ❖ **Veil, pall, and corporal:** these symbols represent the burial of Jesus' body and his suffering on the cross

When we prepare the table, the veil is pulled back, the pall of death (the stone) is rolled away, the linens folded in the tomb, and the risen Christ comes to us to make himself known in the breaking of bread, just as he did at Emmaus, our theme from last week

- ❖ *Washing hands*
  - ❖ Once the table is prepared, the priest washes his hands praying for cleansing. Only by the word of forgiveness can we lead this holy service. Standing at this holy table, feeling the weight of the task, the additional cleansing prayers are especially important

❖ **The Great Thanksgiving \*(begin: after doxology is received)**

- ❖ *Structure of the Eucharistic prayer*
  - ❖ **Invitation/Incline your hearts**
  - ❖ **Remembrance** (anamnesis): we rehearse the mighty acts of God that culminate in the giving of Jesus, the Messiah, for the life of the world
  - ❖ **Sanctus:** heaven and earth are synchronized again in this one chorus of adoration
    - ❖ Isaiah 6.3: "Holy, holy, holy is the Lord of hosts..."
    - ❖ Palm Sunday acclamation from Psalm 118.26 and Matthew 21.9: "Blessed is he who comes in the name of the Lord"
  - ❖ **Words of Institution:** We follow Jesus' commands by invoking his words from the Gospel over these elements: "do this" (Matthew 26.26-28)
    - ❖ The form follows the feeding of the 5,000 (Matthew 15.36)
    - ❖ Take, give thanks, break, distribute
    - ❖ Kneeling after these words is appropriate given the sacred words spoken over the elements

- ❖ **Epiclesis:** the Holy Spirit, who makes the common holy, sets apart these common gifts for a holy use--they become the sacrament of our Lord's body and blood
- ❖ At the conclusion of the prayer, there is a final Amen, which should be said with as much enthusiasm as possible.
- ❖ *The Lord's Prayer*
  - ❖ Having encountered God in the holiest place, we offer the holiest prayer which Jesus taught us to pray
  - ❖ \*\*Begin Great Thanksgiving Prayer
  
- ❖ **Receiving Holy Communion \*(begin: after presentation of elements)**
  - ❖ Receive in a prayerful, reverent spirit
  - ❖ **The gesture of open hands**
    - ❖ The sign of a desperate beggar: open hands
    - ❖ The sign of the cross: cross hands in open position
      - ❖ Left hand: a "throne" for the right hand, which receives the sacrament
      - ❖ Right hand: the hand that receives the gift of life from our King
  - ❖ **Ministry of prayer**—communion is a holy time to share burdens in prayer with others, expecting God to hear and answer our prayers
  
- ❖ *Blessing and Commission \*(begin: after table is cleared; before post-communion prayer)*
  - ❖ **Post-Communion Prayer and Blessing**
    - ❖ Recognizing that we have received so much grace, we are commissioned to "cross the threshold" and enter the world. We enter by the sign of the cross, we depart "taking up the cross" (Mark 8.34).
    - ❖ Before we depart, we receive a final word of blessing to carry out the Great Commandment in the world which we have remembered *and* received together in the Holy of Holies in both Word and Sacrament.
    - ❖ \*\*Recite Prayer and Blessing

*Consulted Works*

Dom Gregory Dix, *The Shape of the Liturgy*, Dacre Press, 1945.

Charles Heffling and Cynthia Shattuck, ed. *The Oxford Guide to the Book of Common Prayer*, Oxford UP.

Charles Walker, *The Ritual Reason Why*, Morehouse Publishing, 1922.

<http://stgeorgesardmore.wordpress.com/notes-from-an-instructed-eucharist/>