



# In the Steps of Jesus

## 3. Worship

**Sunday, September 30, 2012**

**10 to 10:50 am, in the Parlor**

***Presenter: David Monyak***

*St. John in the Wilderness*

# In the Steps of Jesus

- **Sep 16: The Bible**
- **Sep 23: Faith**
- **Sep 30: Worship**
- **Oct 7: History**
- **Oct 14: The Sacraments**
- **Oct 21: Spirituality and Prayer**
- **Oct 28: Navigating the Church**

# References

## ■ *Series:*

- **Welcome to the Episcopal Church. In Introduction to Its History, Faith, and Worship,** by Christopher L. Webber, Morehouse, 1999.
- **Your Faith, Your Life, An Invitation to the Episcopal Church,** by Jenifer Gamber, Morehouse, 2009.

Glorious Lord Christ: the divine influence secretly diffused and active in the depths of matter, and the dazzling centre where all the innumerable fibres of the manifold meet; power as implacable as the world and as warm as life; you whose forehead is of the whiteness of snow, whose eyes are of fire, and whose feet are brighter than molten gold; you whose hands imprison the stars; you who are the first and the last, the living and the dead and the risen again; you who gather into your exuberant unity every mode of existence; it is you to whom my being cries out with a desire as vast as the universe, 'In truth you are my Lord and my God'.

Teilhard de Chardin, SJ, 1881-1955

***This Week:***

**3. Worship**

# What is Worship?



# What is Worship?

## Definition

- An act of reverence and honor shown to God
  - reverence: profound, adoring, awed respect
- “worth” - “ship”: gives God what God is due, or “worth”

# What is Worship?

## Definition

- God:
  - personal
  - the Creator
  - holy, unknowable, infinite
    - the Alpha and the Omega
    - “I AM who I AM”
- worship:
  - our reverent response to the personal, holy, unknowable, infinite God

# What is Worship?

## Foundation

- “Thou hast made us for thyself, and our hearts are restless till they find their rest in thee.”
  - St. Augustine of Hippo (b. 354)
- Worship is rooted in our:
  - sense of the mystery of existence
  - desire for transcendence, meaning
  - sense of beauty
  - Love of God
  - human needs, fears, joys

# What is Worship?

## Expressions of Worship

- Worship can be expressed in:
  - formal prayer (liturgical and nonliturgical, communal and private), or
  - in the ordinary deeds of everyday human life that flow from an inner attitude of reverence and honor for God

# What is Worship?

## Expressions of Worship

- Worship can thus involve language, music, art, dance, all the senses
  - an Eastern Orthodox Divine Liturgy to a Quaker meeting
  - corporate or private
  - in Gothic cathedral to private home

# What is Worship?

## A Giving and Receiving

- Worship involves both
  - receiving something from God
  - offering, giving something of ourselves to God

# What is Worship?

## More Definitions

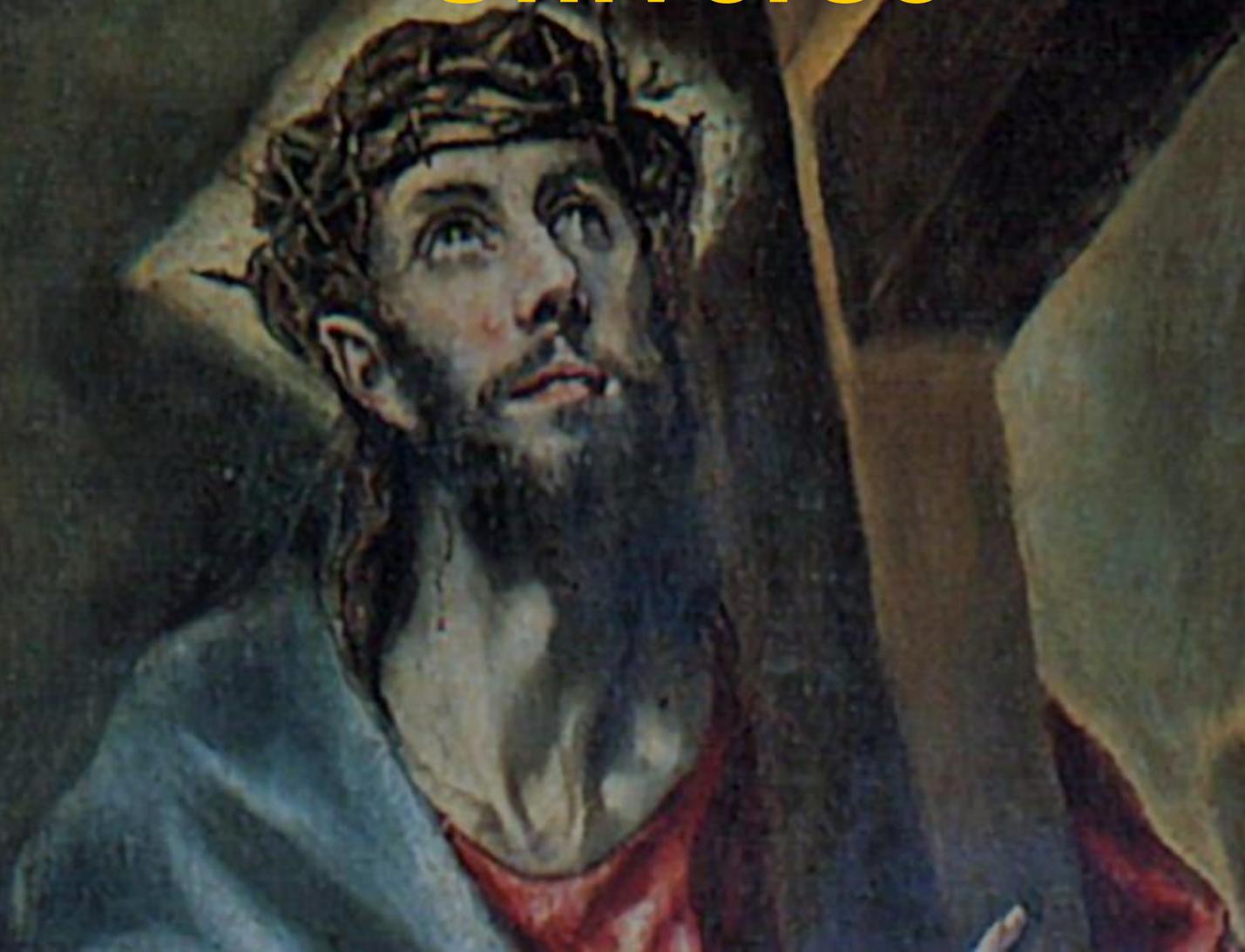
- **Liturgy** is the official public worship of the Church. It includes:
  - the Eucharist,
  - the other sacraments
  - The Daily Office
- **Prayer** is the act of worship in which one enters into conscious, loving communion with God. It can be categorized based on:
  - Its purpose (adoration, thanksgiving, contrition, petition),
  - Its context (communal or private),
  - Its method (mental or vocal; appealing to our reason or appealing to our emotions).

# What is Worship?

## More Definitions

- **Meditation** is a form of mental prayer, involving an extended reflection on the presence and activity of God.
  - **Contemplation** is the simple awareness of, and focus upon, the presence of God. It is not a method of prayer, but a *gift* from God.
- **Mystical prayer** is a form of **contemplation** in which the mind and heart are directly and powerfully influenced by God.
- **Devotions** are forms of *affective* prayer. That is: prayers that appeal to religious feeling

# A Sacramental Universe



# A Sacramental Universe

## Quotes

- “Teach me, my God and King, in all things thee to see”  
- George Herbert, Anglican poet
- “Earth’s crammed with heaven,  
And every common bush a fire with God;  
But only he who sees takes off his shoes,  
The rest sit round and plunk blackberries.”  
- Elizabeth Barrett Browning

# A Sacramental Universe

## Quotes

- “To me, the meanest flower that blows can give Thoughts that do often lie too deep for tears.”  
- William Wordsworth
- “Ever since the creation of the world his eternal power and divine nature, invisible though they are, have been understood and seen through the things he has made.” (NRSV)  
- St. Paul, Romans 1:20

# A Sacramental Universe

## The Duality of Experience

- Duality of Experience:
  - we are embodied beings existing in a very material world
  - we can feel intimations of beauty, mystery, meaning through this material world (a bush, a flower, a sunset. . .)

# A Sacramental Universe

## A Sacramental View of the Universe

- A “sacramental” view of the universe links the two pieces of this duality:
  - the material world is good
  - the material world can be “door to the sacred”
- In Celtic spirituality, those places where the material world is a “door to the sacred” are called “thin places”
  - Places where ordinary reality and God’s holiness meets, where the veil between heaven and earth seem transparent

# A Sacramental Universe

## Basis

- Material world is good:
  - created by God
  - in the Incarnation, God freely took on embodied existence, lived in space and time
- Material world can be a door to the sacred:
  - God is both:
    - transcendent reality beyond the world he has made
    - immanent reality who dwells in this world and is active in it

# A Sacramental Universe

## “sacraments”, ‘rites”

- There are many “sacraments:” material objects, or physical events/actions that can be “doors” to the sacred
- We have many “rites” = ritual physical actions, that express and are “doors” to feelings, inner realities, meaning beyond the mechanics of the act:
  - touching, embracing another person
  - making love
  - sharing a meal together
  - giving a gift
  - gestures of hospitality and welcome

# A Sacramental Universe

## “sacraments”, ‘rites’”

- Church has defined seven sacramental rites or rituals: “Sacraments”
- Two Sacraments of the Gospel:
  - Baptism
  - Holy Eucharist
- Other Sacramental Rites that evolved under guidance of the Holy Spirit:
  - Confirmation
  - Ordination
  - Holy Matrimony
  - Reconciliation of a Penitent (Confession)
  - Unction (Anointing of the Sick)

# A Sacramental Universe

## Two parts of a Sacrament

- Two “parts” of a sacrament:
  - 1. outward or visible part = its “**matter**” and/or “**form.**”
    - the material object and/or physical action that is the “door” or “portal” to the sacred
    - Catechism: “the outward and visible sign”
  - 2. inward spiritual reality = “*res*”
    - heart of the sacrament
    - the action of God on the human spirit
    - Catechism: “the inward and spiritual grace”

# The Holy Eucharist



# The Holy Eucharist

## The Supreme Sacrament

- The “supreme” sacrament. The highest expression of Christian worship
- Other names:
  - Lord’s Supper
  - Holy Communion
  - Divine Liturgy
  - Mass
  - The Great Offering
- Christ is the founder and minister of the Sacrament
- Jesus himself broke bread and “gave thanks” at the Last Supper (Luke 22:19; 1 Corinthians 11:24; Mark 14:23; Matthew 26:27).
  - Word “Eucharist” is derived from the Greek word meaning “thanksgiving”

# The Holy Eucharist

## The Matter and Form. The *Res*

- 1. “matter” and/or “form:”
  - matter: bread and wine
  - form: “four-fold” shape of the Eucharist
    - Jesus took bread
    - blessed it
    - broke it,
    - and distributed it
- 2. “*res*”
  - Richness of the Eucharist makes it almost impossible to name a *specific* grace: it is nothing less than the “Body and Blood of Christ given to his people”
  - Jesus’ self-giving

# The Holy Eucharist

## Three Facets

- Three facets of the Holy Eucharist:
  - 1. a meal
  - 2. the real presence of Jesus
  - 3. a remembrance of the sacrifice of Jesus

# The Holy Eucharist

## 1. As a Meal

- Original setting in a Jewish meal: the Jewish *beraka* (blessing or thanksgiving)
  - Before meal:
    - host takes small loaf of bread
    - “Blessed are you, Lord God of the universe, you bring forth bread from the earth.”
    - host breaks bread and distributes it
  - After meal:
    - host takes cup of wine
    - “Blessed are you, Lord God of the universe, you create the fruit of the vine.”
    - passes cup round the guests

# The Holy Eucharist

## 1. As a Meal

- In Israel and ancient world, a meal was not merely an occasion for eating, drinking, but a sacred occasion
- In ancient church, the Eucharist began as a regular meal; then gradually became a symbolic meal

# The Holy Eucharist

## 1. As a Meal

- Problems with Eucharist as regular meal:
  - I Cor 11: “I do not commend you, because when you come together, it is not for the better, but for the worse . . . it is not the Lord’s Supper that you eat. For in eating, each one goes ahead with his own meal, and one is hungry and another is drunk.”
  - Jude 1:12: “These are blemishes on your love feasts, as they boldly carouse together, looking after themselves.”

# The Holy Eucharist

## 1. As a Meal

- Summary: as a meal, Eucharist includes:
  - table fellowship
  - praise and thanksgiving for God's blessings to us
  - a foretaste of the "feast to come"

# The Holy Eucharist

## 2. Real Presence of Jesus

- “That which you see is bread and the cup, which even your eyes declare to you; but as to that in which your faith demands instruction, the bread is the body of Christ, the cup is the blood of Christ. . . these things are called sacraments for this reason, that in them one thing is seen, another thing is understood.”

- St. Augustine of Hippo (b. 354)

# The Holy Eucharist

## 2. Real Presence of Jesus

### ■ Transubstantiation

- based on Greek view of reality. Every “thing” has:
  - a physical form or being detectable by our senses: “accidents”
  - a metaphysical reality: “substance”
- the “substance” of bread and wine is changed into the body and blood of Christ; the “accidents” of bread and wine remain, still genuinely there.

# The Holy Eucharist

## 3. As Sacrifice

- Last Supper was likely a Passover meal, a sacrificial feast.
  - Jesus is the paschal lamb of the new covenant
- Mark 10:45: “For the Son of Man came not to be served but to serve, and to give his life a ransom for many.”
- Mark 14:24: “This is my blood of the covenant, which is poured out for many.”
- Luke 22:19: “This is my body, which is given for you. Do this in remembrance of me.”

# The Holy Eucharist

## 3. As Sacrifice

- Jesus' death on Calvary was a *unique* and *sufficient* sacrifice
  - Reformers accused the Roman Catholic Church of teaching Eucharist is a *repetition* of sacrifice of Calvary
- Do this in “remembrance” of me
  - remembrance = Greek *anamnesis*
  - not a *mere* remembering but a “re-presenting:” a “past” event recalled and experienced so that its significance and power are known and felt as if the event were present.

# The Holy Eucharist

## 3. As Sacrifice

- The “re-presenting” of Calvary is not merely a psychological “trick,” but recognition of a metaphysical reality:
  - The event of Calvary is not only a historical reality in space-time, but also “slain from the foundation of the world” (Rev 13:8)
  - That is: for God, living outside of time, the event of Calvary is eternally *present*.

# The Holy Eucharist

## 3. As Sacrifice

- Summary: the Eucharist is:
  - 1. a table fellowship of thanksgiving and praise
  - 2. a “sacramental” door to communion with the Christ (= a receiving of the real presence of Christ)
  - 3. a profound remembrance – a “re-presenting” – of Jesus’ sacrifice on Calvary, acknowledging that Jesus’ sacrifice is eternally “present” to God.

# The Prayer Book



# The Prayer Book

## Foundation of Our Denominational Unity

- The Prayer book is central to the Episcopal church
- Other denominations often define themselves and find their unity in a particular theologian:
  - Lutherans – Martin Luther
  - Reformed Churches – John Calvin
  - Roman Catholic Church – Thomas Aquinas (The pope in 1879 declared **Thomism** “eternally valid.”)
- Episcopalians find their unity first of all in worship using the Book of Common Prayer

# The Prayer Book

## History

- 1549: first Prayer Book
  - largely work of Archbishop of Canterbury Thomas Cranmer
- Each Anglican Church has its own Prayer Book

# The Prayer Book

## Contents

- The Daily Office (p. 37)
- The Great Litany (p. 148)
- The Collects: Traditional (p. 159)
- The Collects: Contemporary (p. 211)
- Proper Liturgies for Special Days (p. 264)
- Holy Baptism (p. 299)
- Holy Eucharist (p. 316)
- Pastoral Offices (p. 413)
- Episcopal Services (p. 511)
- The Psalters or Psalms of David (p. 585)
- Prayers and Thanksgiving (p. 810)
- An Outline of Faith or Catechism (p. 845)
- Historical Documents of the Church (p. 864)
- Tables for Finding the Date of Easter (p. 880)
- The Lectionary (p. 888)
- Daily Office Lectionary (p. 934)

# The Daily Offices



# The Daily Offices

## “Offices” of Prayer in Monasticism

- Medieval Monasticism in the West: eight “offices” of prayer:
  - Matins, the Night Office; also called Vigils or Nocturns (during the night; ~ 12 midnight)
  - Lauds or Dawn Prayer (at Dawn or ~3 am)
  - Prime or Early Morning Prayer (during the first hour of daylight ~ 6 am)
  - Terce or Mid-Morning Prayer (at the third hour ~ 9 am)
  - Sext or Midday Prayer (at the sixth hour ~ 12 noon)
  - None or Mid-Afternoon (at the ninth hour ~ 3 pm)
  - Vespers or Evening Prayer (at the end of the day = “at the lighting of the lamps” ~ 6 pm)
  - Compline or Night Prayer (upon retiring ~ 9 pm)
- “Offices” = from Latin *officium divinum* = divine service or divine duty

# The Daily Offices

## “Offices” of Prayer in the Prayer Book

- First Prayer Book tried to make prayer part of daily life with two “offices” of prayer: morning and evening Daily Offices
- 1979 Prayer Book, short (< 5 minutes) prayers for:
  - morning
  - noonday
  - early evening
  - evening
- Reflects the biblical image of the church as a people of prayer.

***Next Week:***

**4. History**