


Arise, shine
for your light has come

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January 8, 2012
Order of Worship for 9:15 a.m. Arise! Worship

Welcome

A Word on Worship, Arise! Worship, and the Awakening

Worship. We gather each week and sing our hymns, pray the prayers, and hear musicians sing and play to our hearts' inspiration. We hear scripture read and sermon after sermon after sermon... and why? For what purpose? To what end?

The roots of our worship come from the ancient Jewish synagogue. The Early Church developed its practice, resulting in the standard Lord's Day service, composed of the liturgy of the Word and the liturgy of the Sacrament.ⁱ This standard sets the format for most traditional main-line Christian worship. Word and Sacrament.

For what purpose? To what end? Without worship life would only be ordinary. Finite. *Really*: without hope. By meeting together, hearing God's Word with acts of prayer and music and breaking bread at the Lord's table in the act of Communion: we believe we make contact. Somehow the veil is lifted a little: we get face-to-face with the tremendous mystery of the Creator of the Universe and Love of our souls. *There* is the reason. You and I were made to praise and serve. That's the stuff we are made of: and here, together, praise and serve we do. Gathered here together: we are God's Church. Worship is what the church does.

While most contemporary worship seems to combine instruction from the classroom with inspiration from the concert hall; and evangelical worship claims to use no liturgical form at all, 915 Arise! offers an innovative approach to worship without sacrificing essential parts of more traditional services. In this setting we are free to be less formal and interactive and enjoy the sound of modern instruments; and at the same time experience that which has been considered essential to worship since the Early Church.

So we begin with the opening movements of worship. The music played as you were seated was a Protestant invention which is traditionally referred to as *The Prelude*. It was cultivated especially in Lutheran churches. This "opening voluntary" invites people to come in from the world and adore God together.ⁱⁱ

The Awakening is the Call to Worship: an announcement that says why we are here. From the days of the Early Church, it has been a declaration that the congregation is united by our faith in Jesus Christ. The Awakening we say today comes from these roots and are the words still typically used in Roman Catholic churches as a matter of course. In Protestant churches, the Call has developed to draw from five sentences collected by Methodist founder John Wesley; and then further revised to free creative varieties that reflect the season of the church year or the theme of the worship service.

We follow the Awakening by singing the first Songs of Faith, which often reflect the current season of the Christian year, such as Advent, or Epiphany, or Lent. Otherwise, they will usually be songs that praise God.ⁱⁱⁱ

* **Awakening**

Leader: The grace of our Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all.

People: **And also with you.**

* **Songs of Faith**

#2055 (FWS) “You Are My Hiding Place”

#2070 (FWS) “He Is Exalted

A Word on the Background of Greeting (Passing the Peace)

The Greeting comes from the Passing of the Peace, a time to greet one another in the name of Jesus Christ and express a blessing that calls for the peace of Christ to be given to one another. The origins of this practice date to the *kiss of peace* expressed in the early church. Nowadays in English-speaking churches a handshake or an embrace is an expression more in keeping with our culture, following the practice of Quakers, who popularized it as a show of our equality in God.^{iv}

* **Greeting One Another and Fellowship Song** “Spirit Song”

Jesus, O Jesus, come and fill your lambs. (repeat)

Children’s Message

Song of Praise

“How Great Thou Art”
Mary Nahhat, Jennifer Semivan

arr. Nylea L. Butler-Moore

A Word on the Reading of Scripture

God has acted throughout history; and every time God’s shown up it’s created a buzz. People reflect on the event and gain insight. They talk and write about it and as they compare notes they refine their understandings and the conversation continues. And in the midst of the conversation, God’s voice comes through. It corrects and inspires, God’s voice gives hope and direction. God moves people to call for justice: and the conversation – this holy conversation – keeps going.

At the heart of the conversation is the Bible: the Hebrew Scriptures and the Christian Testament. The very heart of the conversation: becoming, in its entirety, the powerful way that we can read and listen to the words and hear again and again the Word of God.

Some churches will read several scriptures in each worship service: lessons from Psalms, Hebrew Scriptures, Epistles, and Gospels chosen for each date in a three-year schedule known as the Lectionary. We do that sometimes.

Other churches have eliminated the separate reading of the scriptures altogether, referring to selected verses only through the course of the pastor’s sermon. I am cautious about this practice, as it can reduce use scripture’s words out of context to prove particular point and miss the points the passage really makes. Should the message be drawn from the scripture lesson or should the message employ scripture to serve its points? I believe that Scripture best serves us if we use it to shape us by standing more on its own.

And so we read it. Our worship team will discuss the needs of our congregation in the context of our time and place. We talk about what we need to consider as we seek to understand God and our world and grow in

Christ. We ask you for your interests and questions and insights to gain your wisdom and creativity as well. Then we choose an appropriate scripture to guide us.

Scripture

Isaiah 6:1-8

In the year that King Uzziah died, I saw the Lord sitting on a throne, high and lofty; and the hem of his robe filled the temple. Seraphs were in attendance above him; each had six wings: with two they covered their faces, and with two they covered their feet, and with two they flew. And one called to another and said: 'Holy, holy, holy is the Lord of hosts; the whole earth is full of his glory.' The pivots on the thresholds shook at the voices of those who called, and the house filled with smoke. And I said: 'Woe is me! I am lost, for I am a man of unclean lips, and I live among a people of unclean lips; yet my eyes have seen the King, the Lord of hosts! Then one of the seraphs flew to me, holding a live coal that had been taken from the altar with a pair of tongs. The seraph touched my mouth with it and said: 'Now that this has touched your lips, your guilt has departed and your sin is blotted out.' Then I heard the voice of the Lord saying, 'Whom shall I send, and who will go for us?' And I said, 'Here am I; send me!' (NRSV)

Reflection

"Sermon!"

Rev. John H. Hice

First of the series, "*Contact: Meeting God in worship*"

A Word on Prayer in Worship

Prayer takes place at the heart of our worship. It is our time of turning to God with what's on our hearts, asking for forgiveness of sins, direction for living, and intervention in the world to bring peace and justice and healing. It is also our time to listen for the voice of God who will speak to us as surely now as in the reading and preaching of the Word.

Our service combines several forms of prayer to be prayed in one section of worship. Some liturgies more traditional than ours will disburse these prayers to different moments in worship.

The Pastor's Prayer opens, with thanksgivings; petitions to God appropriate to events in the world and the church; and voice a call for God to intercede in the lives of those in need. The practice comes from John Wesley's "Order for the Administration of the Lord's Supper," "which allowed for the Elder, if he (or she) sees it expedient, may put up an extempore prayer."^v

Finally we lift up the Lord's Prayer together. In the Early and Medieval Church this was done silently by the priest; but during the English Reformation Thomas Cranmer instructed the priest to lead the congregation in saying it with a loud voice. The concluding words of the prayer, "For thine is the kingdom and the power..." is not from the Bible, but was added from the *1637 Scottish Book of Common Prayer*.

Prayer

Prayers for our church family: Larry Oberdier, Charles Halsig, Marilyn McCreedy, Michael Sharpe, Muriel Shepard, June Stephan, Louella Wright, Dick Bryan, (Eula) Rhea Embry, Craig Sleeman, Tom Evans, Florence Fowler

Prayers for our extended family: Isabella Anderson, Jack Murdock, Mary Springstead, Tom Taylor, Mary Walmsley, Steve Seizert, Cindy Sheets, Whitney Drake, Sandy McMurray, Doris Rowland, Jennifer Sun, Karen & Jim Belling, Phyllis Norton & family

Homebound Members of the Week: James & Shirley Olsen

The Lord's Prayer

Our Father, who art in heaven, hallowed be thy name; thy kingdom come, thy will be done on earth as it is in heaven. Give us this day our daily bread, and forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory, forever. Amen.

* **Song of Faith #2196 (FWS)** "We Walk by Faith"

A Word on Offering and Making Sacrifice in Worship

In days of old, sacrifices were made to God in the Temple to atone for sin and to thank God for blessings. Christian witness claims that Christ Jesus made himself to be the one and only sacrifice necessary for our reconciliation with God. Yet, sacrifice remains essential to our worship. We offer our very lives as the “living sacrifice” and use this moment in worship to renew our commitment to live for God, following Jesus Christ in all we do. Our generosity is the essential, authentic response to God’s generosity. It is our thanks-giving.

The offering started in the Early Church as the time for the people to bring forward their offerings of bread and wine for Communion. In 1549 the church was supported by government taxes. Even-so, Thomas Cranmer called on the people to bring their money offering “to the poor men’s box, each according to her or his ability and charitable mind.”^{vi}

The gifts are dedicated to God for the blessings they will be as we, ourselves, and the money we give become gifts of God to change the world.

Gifts for God to Change the World

* **Song of Faith #2226 (FWS)** “Bind Us Together”

A Word on the Blessing

Through our worship the community of God gathers from the world. We speak and we listen to God. We hear God’s Word. We renew our commitment. Once-a-month we celebrate the Lord’s Supper. Once-a-month we baptize new sisters and brothers into the faith. And in the end we prepare to go forth in mission by singing a song that often speaks of our commitment.

At last we hear the Blessing. Rabbis sometimes raise their hands as they pronounce this blessing to the people, then lower their hands to the visual effect of having blessings fall on the heads of the faithful like a blanket that covers them. Roman Catholic, Orthodox, and Anglican priests as well as some Protestant pastors will give the sign of the Cross to remind you of your Baptism and to whom you belong. I might do either; or I might hold my hands out as a sign of God’s embrace and then forward as an offering for you to take.

We gathered to speak and listen to God, hear God’s Word, renew your commitment, and go forth in mission.

We HAVE worshiped. And because we did, we will forever be changed.

Blessing

* All who choose may stand

Liturgist – Anthony Saunders; **Head Usher** – Jeffrey Vickers; **Ushers** – John Boyse, Lori Vickers; **PA Operator** – John Marsh; **Musicians** – Alayna Young, piano; Brian Nader, drums; Joan Johnson, Mark Johnson, guitar; **Song Leader** – Sami Garrett; **Fellowship Time Hosts** – Peggy Waisanen & Team #2; **Mug Ministry Team** –Megan Bell, SaSue Buxton, Donna Yates

ⁱ John A. Lambe, *The Psalms in Christian Worship*. The Faith Press © 1962. p 34.

ⁱⁱ James F. White, “The Order of Worship: The Ordinary Parts”, *Companion to the Book of Worship*, William F. Dunkle, Jr. and Joseph D. Quillian, Jr., eds. Nashville, TN: Abingdon Press. 1970. p 17.

ⁱⁱⁱ White, op.cit. p. 17.

^{iv} “Kiss of Peace”, Wikipedia. http://en.wikipedia.org/wiki/Holy_kiss.

^v White, op. cit. p. 23.

^{vi} Ibid., p 24.