

LESSON PLANS

FOR CLP WORSHIP CLASS

Weekend retreat starting Friday evening, ending Sunday afternoon

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- **Have them read beforehand:** *Book of Order's Directory for Worship*
- **Watch Robert Webber's *Ancient-Future Worship* video available in nearly all Presbytery Resource centers. This is somewhat dated and perhaps too traditional for some Presbyterians, but still sound in what it has to say.**
- **Work with DVD [Living Worship](#).** This resource has its own study guide that you may wish to follow some or all of.

TO TAKE:

Candles, brightly colored cloths, straight pins/clothespins, duct tape, vase, scissors, matches, communion ware, bread, juice, symbols (cross, bowl for baptismal water, pitcher, wash basin, towel, etc.), Bible, hymnals, *Book of Common Worship*, Presbyterian Planning Calendar, projector, laptop, laptop speakers with different worship music loaded on it, handouts

Theological Norms for Good Worship

Marks of Reformed Worship

Biblical Resources for the Ordering of Worship

Our Order of Worship (Order of Worship Brochure Dec 2008)

One-Page Ordo Explanation

Ordo PowerPoint

Collect Prayer Form

Meanings of Baptism

Ecumenical Consensus on Meanings of Eucharist

Ecumenical Shape of Baptism and Eucharist

Eucharistic Prayer Parts Marked (All Saints Communion Service)

Planning Worship

Embody Whatever You Are Doing in Worship

PREPARE BEFOREHAND:

Prepare the room so that when people enter they are struck by a transformed space. Set a communion table in a prominent place in the space using cloth and communion ware. Put the lectern behind it. Arrange the chairs in such a way that enhances the worship of a more intimate group of people. This may mean placing the chairs in a circle, semi-circular rows, or in rows facing one another in medieval choir style. Using what furniture you have available or portable tables, drape cloth (using straight pins and clothespins and even duct tape) over tables and other furniture in the room to create multi-leveled banks of candles to surround the worship space. To create the multi-level effect, use stacked books underneath the cloth at various levels until you get an interesting effect. Place different candles all around the room and light them. You may wish to dim the lights or play with the lighting. Have music playing that is conducive for a certain style of

worship you wish them to experience. You may want to fill a vase with flowers picked from the around the retreat center (with permission, of course!). If there's a cross, where should it be placed? What other symbols do you want to figure in the time together—i.e. wash basin and towel, a bowl filled with water to remind us of our baptism? A pitcher to pour water into this bowl?

Friday

6:00 Friday, Dinner

7:30 Evening Prayer—entry into candlelit room with music, rich liturgy of evening prayer from Book of Common Worship

8:00-8:30/45 Informal reflection after worship about ritual space, time, action, and language
Ritual space is different space where time is kept differently (like football game where 2 mins. in game can be 20 mins. in “real” time)

Worship time is different—African-American worship takes as long as it takes in Spirit

We even have a different way of marking time called the church year with its various seasons (show this in back of Presbyterian Planning Calendar)

Ritual space is where words and actions take on more significant meaning, like form of a poem indicates that there's something more going on here

Everything that occurs in ritual space is expected to be charged with meaning.

Comment about contemporary worship by unchurched friend who visited:

“It was like a bad Las Vegas show. I expected something different.”

Briefly play different styles of worship music and ask what mood they set.

The importance of creating a space for experiencing God. What are some ways we can do that?

What symbols need to be prominent because they are central to who we are and what we're about? What is the norm for what should/should not be in worship? See [Book of Order's Directory for Worship W.1.2-3 \(p. 169ff\)](#).

Saturday

8:00 Breakfast

9:00 **Morning Prayer**

9:30 Session One

Worship—good worship, Reformed worship, biblical resources

1. What makes for good worship? Question/response. Then hand out [Theological Norms for Good Worship](#) for later reading, only going over basics—worship means “to ascribe ultimate worth to.” Good worship ascribes ultimate worth to trinitarian God in all things. Though it is accommodating to people, it doesn't pander to our perceived needs at the expense of our real needs—God! Christ! Holy Spirit!
2. What constitutes Reformed worship (handout on [Reformed Worship](#) for them to read later)
3. Reformed worship occurs within larger tradition of the history of Christian worship, which is based on Jewish worship patterns. (Handout: [Biblical Resources for Ordering Worship](#)—just handout for them to read later) Go to PowerPoint.

10:00 Ordo=Order of Worship. See [PowerPoint](#).

Handout “[Order of Worship](#)” for them to read and keep and share with parishioners

Give them [One Page Ordo](#) handout so they can follow PowerPoint

Make sure you cover (from PowerPoint): Today we have two basic ordos; Four-fold pattern and revival pattern with implicit order of salvation in each.

1. Revival pattern from pragmatism of Charles Finney (19th c. lawyer). Pattern based on sowing seed metaphor:

- Preliminaries (preparing the soil)
- Word (planting seed)
- Conversion Response (harvest)

This order developed b/c Finney analyzed revivals to determine what pattern worked best to get folks to the altar. Implicit way in which we are saved is through giving God all God’s due (praise, offering, prayer, faith) and through learning Word. This is what leads to the highlight of the service—our response. What is it that we are worshiping, then? Our response? Our faith? The Bible and preaching? Our techniques “save” people; God doesn’t.

2. The four-fold pattern enters into God’s presence with praise, recognizes our sinfulness in relation to God, asks forgiveness, is cleansed by God, responds to grace with praise, prays for God to speak to us in Holy Spirit through Bible, preaching, then responds to Word with faith, prayer for world, offering of self for God’s work in world in thanksgiving for the Kingdom that has already come in part in Christ (Holy Communion) and that is coming fully in the Day of the Lord toward which we are sent out to live in the world, continuing our worship service to the Lord in our love of and service to others.

10:30-45ish Break

10:45/11:00-noon Session Two

Ordo (cont.)

Prayer—hand out [collect form](#) and have them write one orally on the spot to “Mama Eagle God” to get the form with the radical biblical image (Deut. 32:11-12). Then have someone pray a prayer for illumination extemporaneously after reviewing what the prayer for illumination is supposed to do.

Lectionary—show them where this is in BCW (pp. 1033ff). Briefly discuss its two types:

Lectio divina arose around church year commemorations in order to shape the spiritual life of Christian by helping them understand the Christian story of salvation ~.

Lectio continua was the church’s continuous reading of books.

Revised Common Lectionary has both, with lectio continua in Ordinary Time

Noon **Prayer and Lunch**

1:30 Session Three Sacraments:

- What is a sacrament? Calvin: Word made visible. Historic question of how God is operative in sacraments. Reformed: God not primarily in elements (R. Cath. / Lutheran) or our memories (Anabaptist traditions) but in God's Spirit as we do them with our words, actions, and remember. Remember in Greek is anamnesis
- Anamnesis=Greek word for remembrance which means recollection of past event in the present in such a way that it opens up God's future. Past-Present-Future of community (not just individuals or Alzheimer's patients couldn't be included) altogether, not just one or two→eternal present
- Sacraments are the other side of the same coin of God's Word, so must be part of service where Word proclaimed. Look at [Directory for Worship: W-1.3033](#)—in section where all material holy, but these connected to Christ
- [Meanings of Baptism](#) (handout)
- [Ecumenical Meanings of Eucharist](#) (handout)
- [Ecumenical Shape of Baptism and Eucharist](#) (handouts)
- Hand out [Eucharistic Prayer Parts Marked](#) so they can see the various parts
- Point them to the Invitation to Christ and sacraments video on website:
- [Gifts of God: The Sacrament Study Guide](#)
- [PC\(USA\) Sacraments website](#)

2:45-3:30 Break

3:30-5:00 Session Four

Using resources: BCW, hymnal's indexes, [Call to Worship](#) and other [liturgical resources](#), [Planning a Service](#) (handout Planning Worship)
[Presiding](#) (handout Embody Whatever You Do in Worship)

5:00 Dinner

6:30 After dinner: planning for Sunday worship service

8:00 Evening Prayer

8:30 Free time

Sunday

10:30 Worship which they put together

11:30 Reflection upon the worship service—personal experience and norms of good worship from handout. What might have improved it?

12:00 Closing prayer and grace. Lunch

Departure to Serve