

Appendix 1

INSTRUCTION AND FORMATION IN “HOW TO WORSHIP”

The chapters and subheadings of *Holy Conversation: Spirituality for Worship* and the insights contained therein can serve as an outline for several instructional, formational sessions on the liturgy and our participation in it. These can take place in the following three-part format that includes time for instruction, worshipping together, and intentionally engaging in conversation about our actual liturgical experience.

SESSION ONE

To take place, for example, at a forum or a series of sessions prior to Sunday morning liturgy:

1. Some teaching points during introductory presentation(s):
 - Beyond the mechanics of standing and sitting, following along in the book and bulletin, we cannot take it for granted that all people in our assemblies know how to worship.
 - Distinction between liturgy as an agenda of activities and worship as the quality of wonder and awe in response to God’s mighty acts, such that liturgy can result in worship and liturgy can be undertaken worshipfully.
 - Liturgy as the “work of the people”; the relationship between liturgical participation and the vocation of all the baptized; each participant in the assembly is a liturgical minister; holy conversation is our principal work in liturgical worship.
 - A deeper look at liturgical participation as holy conversation, God speaking to us in Word and sacraments in the power of the Holy Spirit, and our response before God in the movements of
 - preparation/gathering,
 - reading/hearing the Word,
 - meditating on that Word,
 - praying also in response,
 - resting contemplatively in Christ’s presence known in the breaking of bread,
 - and being sent by the Spirit for our ministry and mission in the world.
2. Bible study and conversation on Romans 12:1 focusing on the significant words in italics, how this passage pertains to all of Christian life but also to liturgical worship as central to Christian life: “I *appeal* to you therefore, brothers and sisters, by the *mercies* of God, to *present your bodies* as a *living sacrifice*, *holy* and *acceptable* to God, which is your *spiritual worship*.”
3. Particular focus on presenting our “bodies” (*soma*)—all that we are in the multidimensionality of human experience—as the living sacrifice, which is spiritual worship. Discussion of how during liturgical worship we engage these dimensions of being human:
 - Thoughts
 - Feelings
 - Memories
 - Hopes
 - Dreams

- Imagination
 - Relationships
 - Embodiment (all five senses: seeing, hearing, tasting, smelling, touching)
 - Our place in history
 - Ethnicity and culture
 - Our particular community contexts
 - Life stages
 - Personality types
 - Dimensions of will (being willful, will-less, willing)
 - Vocation
4. Conversation about what we do in worship, exploring actual instructional verbs that appear in worship books—how best do we take up these activities worshipfully?
- Gather
 - Welcome (each other and God)
 - Offer greetings
 - Dialogue (with each other and God)
 - Use our bodies—stand, sit, kneel, bow, walk, make the sign of the cross
 - Sing
 - Pray (scripted and nonscripted prayers)
 - Listen
 - Keep silence
 - Reflect
 - Speak (scripted and nonscripted speech)
 - Confess—sins and faith
 - Remember—baptism, in the Eucharist, and more
 - Acclaim and proclaim (the Word, for example, in the Hymn of the Day)
 - Bring and/or offer (as in giving gifts)
 - Give thanks
 - Commune
 - Are set/go forth

SESSION TWO

Participants worship together, perhaps in the context of a congregation's Sunday liturgy:

Follow the liturgical *ordo* that is customary for your community, but perhaps with these features:

- Observe silences during the gathering, after the readings, and during the prayers and the Holy Communion.
- Engage in conversation in place of a traditional sermon and beyond programmatic announcements:
 - Before or during the gathering rite: What is in our hearts and on our minds as we gather?
 - After the reading of the Gospel: What living word from God do we hear and discern in the readings for the day?
 - In the context of or following the sending rite: What directives for ministry and mission have we discerned in the course of the day's liturgy? What word will be birthed in and for the sake of the world?

SESSION THREE

Participants convene again after the liturgy to talk about their actual experiences of worship:

- Introductory comments noting the “rules of engagement”—conversation about holy conversation is an occasion to describe fully and nonevaluatively experiences with awe and wonder, not to analyze, critique, or have arguments about liturgical performance and style.
- A facilitator guides conversation around these questions:
 - Did you experience God’s presence in the liturgy today?
 - Where, when, and in what ways was God present for you during worship?
 - In what ways might you have experienced the Spirit’s work in the liturgy of forming you in faith, reforming you, conforming you to Christ, and transforming you as a new creation in Christ for your work in the world?
- Revisit in discussion the aspects of our multidimensional, somatic living sacrifice, as listed in Session One.
- Revisit in discussion our engagement of the liturgical active verbs, as listed in Session One.