

**Part I-Terms Used in Worship**

**BENEDICTION**

An invocation of the blessing of the Almighty; specifically the form of blessing pronounced at the close of the service. Illustrations of ancient benedictions are Genesis 24:65 (a nuptial blessing); Genesis 27:29 (a deathbed blessing); Numbers 27:18-23 (a priestly blessing). Benison is a short form of the same word. A benediction need never be lengthy.

**COLLECT**

A concise prayer, usually consisting of one sentence and asking for some grace or blessing with reference to some teaching related to the Scripture of the day, usually composed of an address to Divinity, a petition, and a final ascription. Almost all collects still in use are very ancient, and the origin of this form of prayer is at least as old as the fifth century. Collects were first developed as prayers in which the priest or leader gathered up the inarticulate supplications of the faithful and presented them to God.

**CALL TO WORSHIP**

A concise address to the people assembled for worship, drawing their attention to the purpose of the hour. This term is improperly used for a verse of Scripture read at the beginning of a service

**EUCCHARIST**

This term has its origin in the thanksgiving pronounced over the bread and the cup by Christ at the last supper. Hence the name came to be applied to the Christian thank offering in which the simple rite of the Last Supper was perpetuated by the church. The term is coming into use as a synonym for the sacrament of the Lord's Supper.

**INTROIT**

A term used to indicate the entrance of the minister into the sanctuary or of the people into the church and, at times, the beginning of a service of worship. It is less properly used for a hymn or any musical compositions sung or played at the beginning of the service. Introits originated in the psalms sung at the beginning of the Jewish liturgy.

**INVOCATION**

An invocation of the blessing of God upon any undertaking, especially as an opening prayer in a public service. Since this is directed to God and invokes his presence and concern through the ministry of his Holy

Spirit, it need never be lengthy.

## **OFFERTORY**

The act of offering or the thing offered. Sometimes this is applied to verses or anthems said or sung while the gifts of the people are received, also the musical setting of such verses or anthems. This may include the oblation. Offertory prayers should keep in mind that this is an offering of the people to God and should present the offering in consecration rather than pronouncing a blessing upon the item offered.

## **OPENING PRAYER**

A term used to indicate a prayer offered at the opening of a worship service. This type of prayer may be longer than that of an invocation. It may incorporate some of the elements of an invocation, but frequently is directed toward other elements of the service or needs of the people.

## **PASTORAL PRAYER**

A term used to indicate the prayer by the minister on behalf of the people, lifting up before God these people in pastoral concern. The seventeenth chapter of John contains the prayer which the Christ prayed to the Father and contains many pastoral aspects in his concern over the apostles and the church.

## **Part II-The Use of Public Address Systems in Corporate Worship**

Public address systems have been installed in many naves of our churches for the purpose of supplementing the voices of those who officiate so that they may be heard by the maximum number of persons. The installation is justified when it is necessary to "pipe" the voice into the nursery or into rooms other than the nave. In most of our church buildings which are designed to seat two hundred to two hundred and fifty persons, the use of public address equipment including speakers, etc., does not seem to be justified except where the design of the building is such that the voice can not carry to the uttermost corners of the nave. The danger which may arise out of the use of this supplemental system is to cause the speaker for the hour to rely too much upon the system rather than upon his own development of projection. As a result, his voice may lose many of its most valuable characteristics for adequate expression.

Along with the installation of public address systems has grown a companion installation for recording worship services and special events, with some emphasis on recording special prayers and blessings. While there may be some merit in recording a complete worship service which may be taken to the shut-ins and through them share the experience of corporate worship, it seems unwise to record only portions of a worship service lest these portions, even though they may be prayers or special blessings, may be taken out of context with the situation in which they were given.

When a public address system is used in corporate worship, extreme care should be taken that the mechanics of the system shall not interfere with the order of worship. The microphone presents a problem. It may be on a stand or worn as a lavalier. It should be placed in such a manner that the spokesman will face the congregation and should be sensitive enough that the spokesman need not be conscious of it as he speaks. The mechanics of placing the microphone should be unobtrusive.

The audio level or gain of the public address system should suggest a naturalness within the service. The level should not be so great as to call attention to the fact that the public address system is being used nor should be it allowed to "feed back," thus producing the undesirable howls and screeches which can distract from the worship experience.

### **Part III-The Order of Worship**

"The hour cometh, and now is, when the true worshipers shall worship the Father in spirit and in truth; for the Father seeketh such to worship him" (John 4:25).

Members of the priesthood are called upon to prepare orders of worship from time to time throughout their ministry. This is a pastoral function and demands vision on the part of him who will shepherd the flock. It is more than "taking charge of the service" and it demands more than hasty selection of themes and hymns.

"By these things we know that there is a God in heaven who is infinite and eternal, from everlasting to everlasting, the same unchangeable God, the framer of heaven and earth and all things which are in them, and that he created man male and female; after his own image and in his own likeness created he them, and gave unto them commandments that they should love and serve him the only living and true God, *and that he should be the only being whom they should worship*" (Doctrine and Covenants 17:4 a, b). God seems to place emphasis upon the elements of worship and it is our responsibility to understand the elements of worship if we are going to worship him in spirit and in truth."

An excellent account of a great worship experience is recorded in Isaiah 6:1-8. Four attitudes of divine worship are presented therein, which are adoration, confession, affirmation, and dedication. These are vertical attitudes represented in ascending movements and they imply the descending movements of vision, pardon, illumination, and fruition. The pattern of these attitudes possesses such unity that, if followed prayerfully and reverently, many of the desired results in our worship services may result.

In our study of the ordinances and sacraments of the church with special emphasis upon the corporate worship experiences involved, we face the fact that, incorporated within the framework of the worship experience, the administering of the sacrament in its very formal nature requires considerable planning and the understanding of the nature of worship.

There is allowance within this pattern for wide variety in the conduct of the worship service but it seems that every worship service should include these four attitudes in the order given.

The following order of worship is a sample of the elements which go into a worship service. The fourfold attitude of worship is caught up in adoration, confession, affirmation of faith, and dedication. Every order of worship should have these attitudes in it.

#### **THE ADORATION OF GOD**

1. *Prelude*--Organ music or carefully selected ensemble. Hymns are most appropriate, or other carefully selected compositions of a worshipful nature.
2. *Introit* --This is the entrance of the ministry and/or choir. With this may be sung a choral introit, if appropriate.
3. *Pastoral welcome and advisements* --Include this only as a very real part of the worship. This is not the place for announcements of coming events.
4. *Call to worship*--An invitation to worship, a call. This may be a portion of Scripture if the words constitute

a call, it may be a poem, or it may consist of a responsive, alternate, or unison reading.

5. *Hymn* --A hymn of praise or invitation.
6. *Invocation* --This is specifically for this service and *an* invoking of God. Short but not trite. This is not a prayer for the sick and afflicted, world leaders, and other such things.
7. *Response* --For prayer meditation. It may be instrumental or choral. It should not be long. The words or music should harmonize with the prayer thought.

**CONFESSION** --Having come to a vision of God, we confess our sins.

1. *Pastoral prayer* --A pastoral prayer at this point should cover the needs of the congregation in terms of contrition and confession of sins. This is an intercessory prayer.
2. *Silent meditation* -- The attention of the worshiper may be directed through the period of adoration or caught up in a simple directing statement by the minister. This is followed by a period of silent meditation (no music). At the close of the period the minister may catch up the thoughts of all in a very short prayer.
3. *Responsive reading* --This may be an alternate reading or a reading in unison. The material should be carefully chosen.
4. *Unison prayer* --Such as the Lord's Prayer.

**AFFIRMATION OF FAITH** --The mood of exultation resulting from forgiveness of sin moves us to affirm our faith in God.

1. *The Scripture reading* -- Carefully selected, complete in thought.
2. *Anthem or hymn* --An affirmation of faith in God.
3. *Pastoral prayer* --A pastoral prayer at this point can cover the needs of the congregation, the sick, the unemployed.
4. *The sermon*

**DEDICATION OF LIFE** --The mood of dedication, the goal of all worship of God, follows our exultation.

1. *Meditation* --Contemplation of the worship experience. If there is instrumental music, it should be chosen in harmony with the theme of the sermon.
2. *Offertory* --If the offertory precedes the sermon it comes as a result of our exultation and thanksgiving. If it follows the sermon, it may symbolize the dedication of life, including an affirmation of faith. If a talk is given preceding the offering or oblation, it should be brief and to the point.
3. *Hymn of dedication* -- Not a long hymn.
4. *Benediction* --This is a pronouncement upon the congregation. Two or three minutes is ample time.
5. *Response* --It is preferable that this be by the congregation, so it may well be a hymn response.
6. *Postlude*

Having analyzed some of the elements of the order of worship in detail, we now move into a discussion of the decorum and dress of the minister in worship services. A member of the priesthood is a minister twenty-four hours a day, seven days a week, every week of the year. His dress, his actions, and his personal appearance should reflect this wherever he may be. Whenever he attends a church service, he should realize that he is approaching a holy place.

Some of the brethren attend services wearing clothing not suitable for use in public worship, if his

services are needed. Every member of the priesthood should come to church prepared to serve if needed so that there will be no embarrassment because of his casual wear or casual preparation.

The requirements for the deacon at the door, the usher, those who preside, and those who assist are the same as those required of him who will serve the communion or preach the word.

The body should be clean. Body deodorant, fresh clean clothes, clean fingernails, and a fresh shave are all important factors. No man needs to be ashamed of horny hands which are gained as a result of his gainful employment. But those hands should be scrubbed and the fingernails clean.

Flashy or attention-getting apparel are out of place in church services. Casual wear, such as two-piece sports suits, two-tone shoes and open collar sport shirts are to be shunned along with freakish ties and argyle sox. Brown or black shoes are both acceptable. Black shoes may be worn in good taste with any color suit.

Fountain pens, pencils, numerous buttons on the lapel of the coat and flashy jewelry are distasteful. Practice having a simple well-laundered handkerchief displayed in your coat pocket and see to it that the handkerchief you may have to use is clean and neat.

Haircuts which attract undue attention fall in the category of questionable practice.

A rule of the thumb is that the minister should seek to dress and act in such a manner as not to attract attention to his person but to God whom he represents.

#### **BAPTISMAL SERVICE REMINDERS**

The officiant should wear a white shirt, white tie, white wash trousers, white sox, white underclothing, and white shoes (canvas). If colored underclothing is worn, it will show through the white overclothing when it becomes wet. It is preferable to have a white belt instead of a black one. It is acceptable to wear a coat while baptizing, but it is not necessary.