

MUS 415 Worldview of Worship and Music
Spring 2020
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Lesson 6

- 1.) We describe God as “omniscient” and “omnipresent.” To Him, all things are present, in some respect. How do you, personally understand His foreknowledge? Does “time” have the same meaning to Him as it does to us humans?**

Time does not have the same meaning to God as it does to human beings as C. S. Lewis explains in the article titled, “Time and Beyond Time.” God is eternal as Lewis explained. He is always in the present.

- 2.) Can you see that what *we* consider to be a “commemoration” and a “day” of celebration” could be part of God’s eternal day and eternal time? Explain.**

Because God is eternal and lives in the present, as C. S. Lewis conveys in his article, what we consider an event marked by time is a timeless everyday happening to God. Even though Jesus Christ is the Beginning and the End (of time for human beings, for God, there is no beginning or end. God just “is” because He is the Great “I am.”

- 3.) In what sense is the celebration of Pascha (Easter) both temporal (in time) and eternal (outside of time)?**

Pascha is temporal because the Resurrection of Jesus Christ took place at a particular point of time in history. The Resurrection is eternal because through the Resurrection or Pascha, everlasting life is made available or given to us.

- 4.) In what sense are we both in the restrictions of the temporal, and “seated with Christ in the heavenlies?” How does this spiritual reality affect our worship?**

We are in the restriction of the temporal because we are limited by time. The most obvious limitation to me is the reality that my time on earth will come to and end at some point. My age is an indicator of that. Yet, because I am seated in heavenly places with Christ Jesus, my limited time on earth does not restrict the prayers that I offer while I am here. After I die, prayers that are in agreement with God’s plan will continue to have effect. This spiritual reality prompts me to be more committed and fervent in praying.

The Four-fold Act of Worship

To complete this assignment a virtual visit to a Catholic church service (<https://youtu.be/mu4g5V9bjBE>) was made on Friday, March 20, 2020. Due to the Coronavirus Pandemic it was impossible for an visit to be done in person. The purpose of the visit was to identify the Four-fold Act of Worship in a Catholic mass. This act of worship is comprised of the Entrance or gathering, the Service of the Word, the Lord's Table and the Dismissal. All four aspects of this act of worship was evident in service.

In this service, the Entrance was comprised of the priest acknowledging that God was the God of mercy and that he would forgive us our sins. The congregation responded by saying "Lord have mercy" as the priest voiced what seems to be a confessional and repentant prayer. The prayer changed in form by becoming an extended discourse in which that priest audibly confessed the people's and his own sin. This prayer was a cry out to God to forgive. This was the Entrance that I observed.

The reading of the scripture followed the Entrance. One of the congregants read from Hosea 14:1-9 from the Old Testament. Then the cantor sang a song that expressed words of God speaking to His people. The words basically said, "I am the Lord your God. Hear My voice." The second song the cantor sang seemed to voice the people responding to God. The lyrics to the second song basically said, "Praise to You God of Eternal Glory." Then a second scripture was read. This scripture, Mark 12:28-34, came from the New Testament. The sermon was then delivered by the priest.

The next step in the progression of the service was the Service of the Lord's Table. After the sermon, the congregation engaged in 2 responsive prayers as the priest lead them in praying. Then the Lord's Prayer was expressed by the congregation. In turn, the priest blessed the

congregation by saying “the peace of the Lord be with you.” A third song was sung. This song voiced the lyrics, “Lamb of God You take away the sins of the world.” This led to communion.

The Dismissal was brief, but evident. The priest blessed the congregation and let them know that they could leave in the Name of the Father, the Son and the Holy Spirit. The cantor then sang a song which invited the congregation to “journey” with the Father.

The Four-fold Act of Worship was evident in the Catholic service I observed. Movement from each act of worship seemed to be a progression. The songs sung were in line with the theme of message expressed or conveyed in this four-folded act. The songs were melodic and accompanied by an organ. Overall, the Four-fold Act of Worship was a pattern that could be easily recognized in this service.