



PIER REVIEW

THE MINISTRY JOURNAL OF THE CATHEDRAL CHURCH OF ST. LUKE, ORLANDO, FLORIDA

The Spirit of Worship

By The Rev. Canon J. Gary L'Hommedieu

ONE OF THE OUTSTANDING FEATURES of Cathedral life is our worship, whether on Sundays or on special days throughout the year. Formal worship is what we “do” well. It is one of our most marketable products as a thriving institution. It draws people in, draws them together, and draws out of them an attitude of reverence.

Still, much of that is on the surface. If that’s all it is, and if that’s where it stays, then our worship is just a show. It may be the best show in town, but, as we all know, God demands not a good show but a good heart.

I don’t think too many of our people would say that worship at the Cathedral is “just” a good show or that it’s “all for show.” That would make us all hypocrites in the classical sense of an actor who puts on a mask to portray someone he or she is not, thus creating a convincing but false impression. Actors must be hypocrites in this sense, but worshippers must not.

Some Christian congregations are uncomfortable

with worship that is “done well.” There’s an old joke among Protestants that if our services are beautiful, then they must somehow be *bad*, as if in our awe of beauty we are worshipping the art and music and not our holy God *through* the art and music—as if “good” worship can only be idolatrous, a temptation to false worship or even self-worship.

One wonders then about that wonderful line from the Psalms, “Worship the Lord in the *beauty* of holiness,” which is given as a command. The people of God historically have felt that giving God their best included their best art and music and their most inspired utterances enfolded in the deepest emotional responses of which the human spirit is capable.

We recall that worship is first and foremost an offering. (See “Life: An Offering,” page 7.) Still, that just scratches the surface of worship at the Cathedral. It’s what’s beneath the surface that reveals the heart.

Swarming beneath the stunning variety of sight, sound and smell of our weekly gatherings is the life of a community formed by and united in the Spirit of God. This is *worship as sacrament*. The formality of the liturgy is the outward and visible sign of an inward work of the Holy Spirit in the lives of those whom He has gathered and whom He is building up in the likeness of Jesus Christ.

Still, the reality beneath the sign goes beyond the immediate gathering. It is the gathering of the whole church in heaven and on earth, past, present, and eternally

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In what has become a classic pose, Dean Clark addresses the Dean's Hour class on Sunday morning.

Worship as Epiphany

By The Very Rev. Anthony P. Clark

THE EPIPHANY GOSPEL (Matt 2:1-12) notes the sharp contrast between the reaction of the Magi and Herod to the news of Jesus' birth. The Magi, led by a mysterious star, arrive in Jerusalem in search of the one "who has been born king of the Jews" (2:2) so that they may come and worship this new king.

Matthew's Greek word for "worship"—*proskyneō*—suggests that the Magi knew, albeit dimly, that Jesus was more than an ordinary king. *Proskyneō* is used only in the New Testament to describe worship before divinity (*Theological Dictionary of the New Testament*, 948). The Magi were not just 'paying their respects;' they humbly bowed and "kissed the earth" before the king of Kings and lord of Lords.

The Magi's visit to the Holy Family shows us a way to approach our worship. And remember, worship includes our Sunday morning in the Cathedral, Tuesday afternoon at work and Saturday on the golf course. Firstly, the Magi came into the presence of the Lord. This reality is certainly easy to grasp when we enter the grand and glorious architecture of the Cathedral. But what about our office cubicle or classroom: do we acknowledge that we are in the presence of the Almighty God even in a "secular" setting?

Secondly, the Magi bowed before the holy child. They were learned men, experts in astronomy, and they fell on bended knee before

the majesty of the incarnate Christ. This was more than respect for a secular king; the Magi acknowledged the divinity of the Child King. When we come into the presence of the maker of heaven and earth, do we humble our hearts, minds and attitudes before the Lord? Do we have a healthy fear of the Lord "unto whom all hearts are open, all desires known, and from whom no secrets are hid" (*The Book of Common Prayer*, 323)?

Finally, the Magi offered valuable gifts to the one born king of the Jews. Although seemingly odd gifts for a baby shower, these would have been costly offerings from the Magi. As we reflect on our own worship, perhaps the most costly offering we can present is "our selves, our souls and bodies, to be a reasonable, holy, and living sacrifice unto [the Lord.]" (*The Book of Common Prayer*, 336)

Herod the king, on the other hand, "when he heard this, he was deeply troubled, and all Jerusalem with him." (2:3) As we read further, Herod feigns sincere interest in this newborn king and hopes the Magi will lead him to his home in Bethlehem. Only after the Magi avoid Jerusalem—and Herod—on their way home to we learn of Herod's true motives. Tricked by the Magi, Herod "became furious, and he sent and killed all the male children in Bethlehem and in all that region who were two years old or under" (2:16). We know and remember this

"The Magi's visit to the Holy Family shows us a way to approach our worship. And remember, worship includes our Sunday morning in the Cathedral, Tuesday afternoon at work and Saturday on the golf course. "

At night the Cathedral steps are illuminated by a "ghostly" light.

In the Beginning

By Wayne Johnson

brutal event as the Slaughter or Massacre of the Holy Innocents (see *Holy Women, Holy Men: Celebrating the Saints*, 142).

What prevented Herod from truly worshipping the king of Kings and lord of Lords? What troubled him to the point that he sought to kill Jesus in a large scale massacre? Those questions were in my mind as I re-read Bishop C. FitzSimons Allison's (South Carolina, retired) *Fear, Love and Worship*. Bishop Allison suggests that our many "fears of the human heart" (p. 15) cause us to hide ourselves from God, not unlike Adam in the garden (Gen 3:10). The only effective medicine for our many fears is the love of God who reaches out to us (John 3:16, Matt 11:28-30).

According to Bishop Allison, worship—coming into the presence of the Lord, humbling ourselves before him and offering our meager gifts—provides "the means by which love destroys fear. (p. 15). Herod feared a loss of power and control. Bishop Allison explains that we must allow God's love to salve our fears of being honest (pp. 32ff.), caring (pp. 47ff.), being humble (pp. 64ff.), failure (pp. 86ff.), being human (pp. 103ff.) and love (pp. 117ff.) through our acts and attitudes of worship.

While we may condemn Herod for his fear of losing power and control, always remember there is a bit of Herod in each of us. PR

In the beginning was the word.
The first and the last.
In between, by some mysterious calligraphic art,
the divine,
transcribed into an acidic human alphabet,
the infinite possibilities stripped from its divine stem cells,
is rendered,
in flesh and blood for all to see,
an ever-changing legacy of love and hope.

At the end, we see birth dressed up.
Its beginning is never so clean.
The baby descends,
the godhead squeezed, distorted, stressed;
fluid pressed from its lungs;
and—cloaked in the nakedness of its creation—
pushed from the safe, enveloping womb
designed to nourish but one life.
Into what? The chaos spreading
from so many degrees of freedom.

Breathless, its lungs filling with the air
of a new heaven and a new earth,
the child pierces the stillness of the night
with a cry—not quite a shout and not quite a song—
that startles even the angels: *GLORIA!*

- Advent 2008



Reggie and Shari Kidd observing another hallowed Cathedral tradition, the annual chili cook-off.

"I am grateful for this taste of the eternal community of love that always has existed between Father, Son, and Holy Spirit, and into which we have been brought by the coming of the Son."

Worship

THREE YEARS AGO, I FOUND MYSELF AT THE DOOR of the Cathedral of St. Luke. I was hungry to experience a successful wedding of accurate theology and rich liturgy. I found more than I was looking for.

Like many others, I “get” the awe and majesty that the Cathedral’s neo-gothic architecture intends to evoke. I appreciate the truth that comes from the Cathedral’s pulpit, the musical artistry of her praises, and her sensory feast of incense and bread and wine.

What I was unprepared for was how much the Cathedral’s worship is a “family thing.” Sometimes, while Canon Musician Ben Lane is riffing on Bach, I’m hearing Sister Sledge: “We Are Family.”

PARTICIPATORY WORSHIP

What struck me the most the day I walked into the Cathedral’s worship was how necessary every person in the room is to the worship. There are moments when the service would come to a screeching halt if we didn’t take up our part.

From the beginning:

Blessed be God: Father, Son, and Holy Spirit ...
And blessed be his kingdom”

Through the middle:

The Word of the Lord... *Thanks be to God.*
The Lord be with you... *And also with you.*”

Therefore we proclaim the mystery of faith:
Christ has died. Christ is risen, Christ will come again.

To the end:

Let us go forth in the name of Christ.
Thanks be to God.”

Worship here is truly what, at its root, the word “liturgy” means: “the work of the people.” If we the people don’t “work,” worship doesn’t happen.

THE WORD

The Ministry of the Word itself is profoundly communitarian. Lay readers serve us by reading the Old Testament and Epistle sections. The Gospels are carried in, and then read, in the midst of the congregation by the officers of the church who are more like the “people’s officers”: the deacons.

The pulpit—a lovely feature of the internal architecture of the Cathedral—bridges the altar area and the people. The pulpit rises up, but it also extends out into the congregation. So the Word is proclaimed both from above and from among us.

The preaching, of course, is governed by a lectionary, making us part of a body around the world and throughout history that is “listening” to the whole of God’s story together. Through a three-year cycle of readings, we join the whole of the church—like one gigantic family sitting at our Father’s knee—hearing repeatedly, and being constantly folded into, the great drama of creation, fall, incarnation, and redemption.

CREED

The recitation of the Creed is, to me, an incredible experience of community. The Creed is simultaneously our answer to the proclamation of the Word and our preparation for the Table. I am always reminded of what God’s people do in Exodus 24:25 after Moses has ministered the Word before their elders dine in the Lord’s presence. The people recommit themselves to the truth of the Word and to the responsibilities of their covenant relationship. They “re-up” by shouting: “All that the Lord has said we will do.” I cannot tell you

as Family

By Dr. Reggie Kidd

how helpful it is to me—to this lonely little soul that is worried about whether he is going to be faithful this week—to hear everybody else’s voices along with mine saying: “We believe....”

PRAYERS

I love the Prayers of the People. A deacon leads us as we gather as “a kingdom and priests” (Rev 1:6) to we pray for all the needs of the world. That is what priests do—all of us together carrying the burdens of the world to the Father.

THE PEACE

After we pray, we pass the peace. Paul says we should share a holy kiss, Peter that we should exchange a kiss of love (2 Cor 13:12; 1 Pet 5:14). People in some parts of the world, and many folks in our culture, are very comfortable with warm embraces and kissing. For whatever reason, our American culture overall tends to be more reserved. For some, what works is a handshake. For others, a hand on the shoulder. To me, it doesn’t matter that much, though I prefer at least great big hug.

At the end of his fabulous “Weight of Glory” sermon, C. S. Lewis says (I paraphrase): next to the Blessed Sacrament itself your Christian neighbor is the holiest object you will ever see, because in him Christ truly lives. When we exchange the peace of Christ, we are extending the hands of Jesus and offering desperately needed words to people whom Christ values in the same way he values his own self. We have no idea how lonely our worshipping neighbor is. We have no idea what soul-sicknesses, what wounds, what frustrations, what fears people around us are carrying. As a “priesthood of believers” we have the extraordinary opportunity to minister to one another the Lord’s own blessing: “The



A classic gathering of the "small e-" episcopal family—Bishop and Faithful gathered around the Holy Table on Easter Sunday. In the left foreground the Paschal Candle, the light of Christ, reminds worshippers of the one flame that never goes out.

peace of the Lord be always with you.” I value that as much as I value anything about our worship.

EUCCHARIST

One of the greatest surprises about the Cathedral’s worship has been the “family style” of the Eucharist. It is profoundly personal, but it is not private. In the Eucharistic prayer we pray *with* the whole church *for* the whole church that “all who share this bread and this cup may become one body and one spirit.” We ask the Lord to remember the “one holy, catholic, and apostolic church” he has redeemed, and to “Reveal its unity, guard its faith, and preserve it in peace.”

The Cathedral enjoys a U-shaped altar area. I love being able to look around the altar during the Eucharist and see how different we are, realizing at the same time how much the same our need is. I also love the fact that in the adjoining St. Mary’s and Resurrection chapels “hands on” praying is going on during the Eucharist. Nobody has to leave worship lonely and burdened, without knowing that somebody is willing to go with them to the “throne of grace.”

Finally, I love the way we send forth Lay Eucharistic Visitors to share the feast with those who are unable to be with us: “... that those to whom you go may share with us in the communion of Christ’s Body and Blood.”

In the ministry of the Word, the fellowship of the saints, and the sharing of the Bread and the Wine, “we are family.” I am grateful for this taste of the eternal community of love that always has existed between Father, Son, and Holy Spirit, and into which we have been brought by the coming of the Son, who, as the letter to the Hebrews says (8:2; 2:11), is both our Worship Leader and our Brother.

PR



In the Choir Loft: alto section leader Wendy Miller performs a solo while fellow choir members follow along (or not).

From the...

The Work of the People

By John McConnell

We understand the liturgy as a drama offered to God. In this drama all those assembled play a role, and the audience is heavenly, not earthly.

IN A RECENT CHOIR REHEARSAL CANON Ben Lane shared an important quote with us: “The goal of rehearsal is excellence. The goal of performance is worship.” When we truly understand who we are and who God is, it becomes clear that the only work that will satisfy us is the work of worship. When we experience true worship, then it becomes our desire, our longing, to make every work an act of worship.

In a recent *Pier Review* essay Anne Michels wrote of the *sufficiency* of God. What does God need from us? Nothing! What can we give Him? Love and praise. God’s delight is in the joy of his people. Ours, in turn, is to express the joy of being His people. In the Kingdom of Heaven to give is to receive. Thus it is that our delight in His gifts to us is His greatest source of delight.

Praise and worship of God are as much the gift of God to His people as they are the response of people to God. To some of us He has given the gift of Music. We make music to the Lord not because He requires us to, but because we *must*. We are not the source of our offering but the beneficiaries of it. Music makes us as much as we make music. This is how worship creates us anew even as we express it.

“Liturgy” means, literally, “the work of the people.” It is the highest expression of the work of worship. The wonder and mystery of worship is that it is directed to God (who is worthy to

receive it, but requires it not) by us (who are required to give it, but are not worthy to do so). The wonder and mystery of the Christ’s atoning sacrifice is that in it God makes us worthy to give Him thanks and praise.

We understand the liturgy as a drama offered to God. In this drama all those assembled play a role, and the audience is heavenly, not earthly. Some players perform representative roles on behalf of the whole assembly. Special prayers are offered by a priest but on behalf of, and with the affirmation of, the whole congregation.

In like manner, the special music offered by the choirs and musicians is offered to God on behalf of all the people. We offer ourselves as the prayerful song of those who cannot or will not sing, and as an affirmation of the songs of those to whom God has given the gift of song.

Thus understanding our mission, let this be the vision to which we aspire:

That we may worthily return to God some small measure of the perfect music with which He fills our souls.

That the Spirit of praise, who compels the rocks to cry out and the trees to clap their hands, should so fill all who hear that they must burst forth with us and one another in joyous song.

PR

Life: An Offering

By Ann Diaz

I LIKE TO THINK OF MY LIFE AS AN OFFERING to God. It is the gift He has given me to thank Him for the grace that surrounds me each day. I often come to worship tired and heavy burdened, in need of God's rest and restoration.

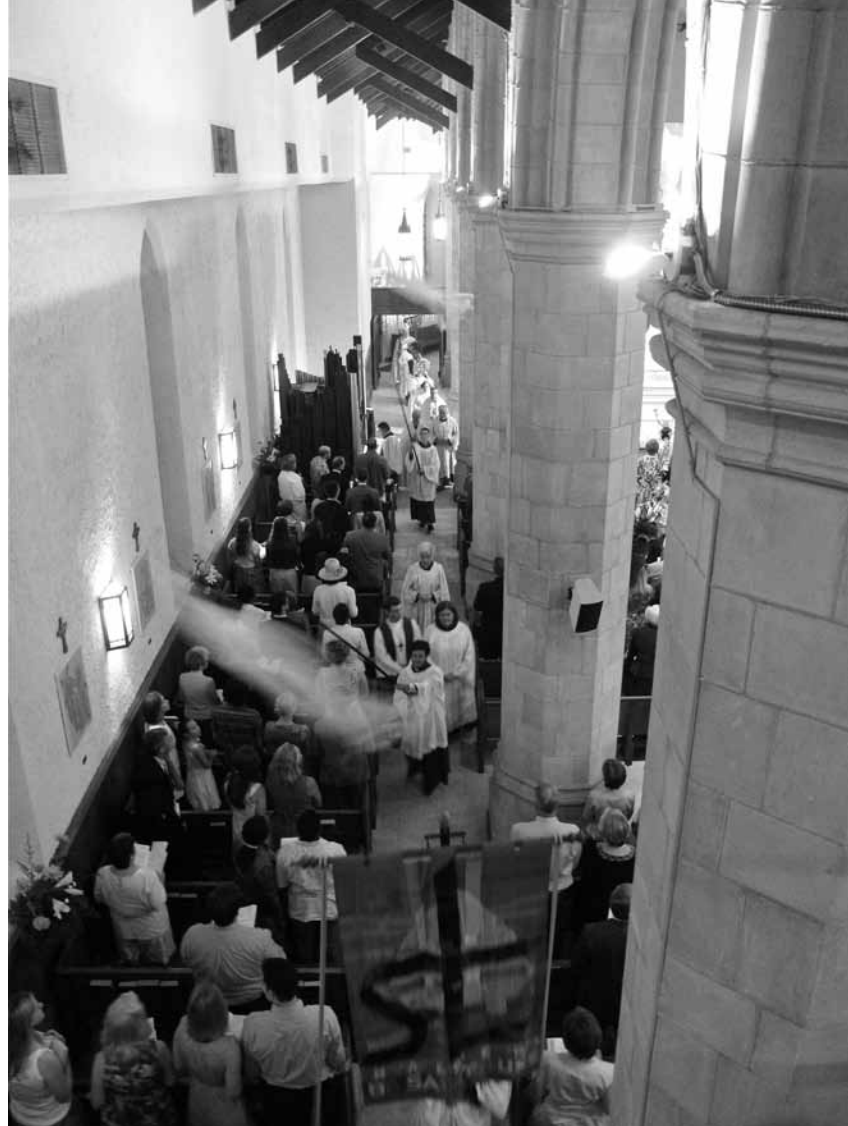
My profession as a neo-natal ICU nurse and team leader gives me the privilege to be a part of some of the most sacred moments in life. My patients are premature with their senses still developing, and they experience life very differently than I do. When I leave the hospital and come into church, I feel like I carry their precious vulnerability with me .

Music speaks differently to people than words and adds dimension to worship where we might hear God whispering to us. Being in the choir allows me the opportunity to read and digest the words of the music we sing in a different fashion than when we read the Scripture, and it profoundly affects my relationship with God. I think of it as an extended Lectio Divina session.

We rehearse anthems and hymns, paying attention to diction, words and harmonies that bring beauty and purpose to our gifts and glory to God. Often, these are the words that rest on my heart throughout the week and give me strength to be God's hands on a daily basis.

Sometimes God speaks so powerfully to me while we are singing that I am overwhelmed and can't continue. At such times I am thankful that many of us are singing.

Music paints pictures in your mind, sometimes a peaceful and beautiful one, sometimes one of clouds and storms. I find that these musical pictures are a parallel to what happens in life. Just as discordant chords resolve into quiet harmonies, God resolves our most difficult moments into a world of His peaceful presence.



Taken literally from the Choir Loft, the opening procession winds its way into the sanctuary.

Being in the choir allows me the opportunity to read and digest the words of the music we sing in a different fashion than when we read the Scripture, and it profoundly affects my relationship with God.

As an anthem's glorious ending echoes past the final note, I am reminded of the importance of being fully present in each moment with those whom I serve. Music in its different forms is one of the ways I maintain focus and perspective during the week.

Try starting your worship by closing your eyes while the prelude is played. I find it helps me focus. Let the music speak to your senses so that you experience worship in a new fullness, adding another dimension to your personal worship experience. Think of our final hymn and the magnificent postludes as a joyous departing from our worship community into the mission fields of our lives, God's hand gently guiding and encouraging.

PR

"Swarming
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Spirit of God."

See page 1 inside.

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pier \pîr\ *n.*

1. *Architecture* Any of various vertical supporting structures, especially:
 - a. A pillar supporting an arch or roof.
 - b. The portion of a wall between windows, doors, or other openings.
 - c. A reinforcing structure that projects from a wall; a buttress.

2. *Literature* The monthly ministry journal of The Cathedral Church of St. Luke, Orlando, Florida.
 - a. Editor/Designer
The Rev. Canon J. Gary L'Hommedieu
 - b. Proof Reader
Theo Gordon
 - c. Original Photographs
The Rev. Canon J. Gary L'Hommedieu
Mary Clark
William Maddox

THE SPIRIT OF WORSHIP CONTINUED FROM PAGE 1

future—the church *catholic* in the fullest sense of that word. Those of us who gather on Sunday, whether many or few, become the sacramental representation of that greater congregation of the Spirit, a congregation as numerous as the sands on the seashore.

This is who we really are. This is the Church that gives us our identity as God's children, that inspires us to persevere to the end in raising our children in the Faith, in upholding one another in prayer and intervening in the lives of our neighbors with the good news of the gospel.

It is the Spirit empowering the eternal community of faith that we seek to express and reveal in our public gatherings, and it is this Spirit that comes through, to visitors and newcomers as well as regular members. Yes, we could be more consistent in our planning and presentation. We could improve much of what we do, just as each of us could improve much of who we are.

It seems evident to many that the Spirit Himself is doing just that—building up this local gathering of believers more and more into the likeness of Jesus Christ.

When the heart is strong and healthy, it shows.

PR