



Worship Handbook

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Vision for Worship at CCB

Worship is the engine that powers everything about life in the Body of Christ at CCB. We believe the chief end of man is to glorify God and enjoy him forever, and so Lord's Day worship is one of the most important acts of being a human. It pleases God to have his children gathered in his presence, and so we give the highest priority in our church to worshipping God in truth and spirit. Our worship is purposefully trinitarian, liturgical, biblical, and gospel-centered. In each area of our worship we try to emphasize these four qualities:

God-Centered

Worship is ultimately not about us. "Successful" worship is not primarily worship that makes us feel a certain way, or worship that attracts many people, but worship that is pleasing to God and focuses on him. It is for him, from him, about him, and enabled by him. It is only the goodness of God—the one worthy of all glory—that makes worship such a blessing to us, that as we worship him, he would wash us, teach us, feed us, and bless us. Nonetheless, we should be careful to make sure worship is consistently about God's glory.

Historic

We worship in accord with the tradition of Christian worship passed down to us through history. We benefit from not only our Presbyterian and Reformed heritage, but draw on ancient patterns of worship from the Scriptures and the church of antiquity. This can be seen in our liturgy, music, and preaching.

Indigenous

Because God himself has entered a specific human culture in Jesus Christ, we believe that historic Christian worship can be uniquely contextualized into any human culture without compromising the truth of the Gospel and the Scriptures. Our desire is that people would walk in our doors on Sunday morning and say, "These are Bellingham people, like me—except they love Jesus, which is really different."

Celebratory

For the early Christians, Sunday was the day of Jesus' resurrection. Therefore, it was not a day for feeling grieved over our many sins, but a day to celebrate the new life and hope we have in Christ. Hence, we hope, in general, for the "feel" of our worship service to be one of joy and celebration.



Liturgy

Liturgy is the order of our worship on Sunday mornings. It comes from the Greek word *leiturgia* which means a “public work.” That means that it is a communal, or corporate, action that binds people together with a common purpose. Our purpose is to glorify God together as a church, and it is the liturgy that transforms us from a collection of individuals into a body.

What is Liturgy?

Liturgy is a Dialog

Our worship service is a dialog between God and the congregation. For example, God calls us in the Call to Worship, we respond with songs of praise. Then we confess our sins, and God responds with an assurance of pardon. Then God speaks to us through the Bible and the sermon, we respond by saying, “I believe” in the Apostles’ Creed. And so on, back and forth.

In our church, the portions of the worship service that represent God addressing his people, are reserved only for ordained men (or men preparing for ordained service to the Lord). A fuller explanation of this can be found in the “CCB Session Position Paper on Ordained & Commissioned Officeholders, Representative Participation in Worship, & Women Exercising Teaching Authority”. Here is how we distinguish the different components of the worship service:

REPRESENTATIVE PARTICIPATION IN WORSHIP

ELEMENTS OF CCB'S LITURGY	WHO'S SPEAKING OR ACTING?	WHO'S AUTHORIZED TO REPRESENTATIVELY PARTICIPATE?
<i>Song of Approach</i>	The whole congregation directly, led by musicians	Any capable members approved by the Session
<i>Call to Worship</i>	Someone on behalf of God	An ordained officeholder or minister in training under the Session's authority

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<i>Prayer of Adoration</i>	Someone on behalf of the congregation	Any capable member approved by the Session
<i>Songs of Thanks</i>	The whole congregation directly, led by musicians	Any capable members approved by the Session
<i>Confession of Sin</i>	The whole congregation directly, but often with a mix of God's address and our response	Depending on what's fitting to the nature of the text of the confession in use, this should be a capable member approved by the Session or an ordained officeholder
<i>Assurance of Pardon</i>	Someone on behalf of God	An ordained officeholder or minister in training under the Session's authority
<i>Song of Ascent</i>	The whole congregation directly, led by musicians	Any capable members approved by the Session
<i>Reading of Sermon Text</i>	Someone on behalf of God	An ordained officeholder or minister in training under the Session's authority
<i>Sermon</i>	Someone on behalf of God	An ordained teaching elder or minister in training under the Session's authority
<i>Profession of Faith</i>	The whole congregation directly, led by someone	Any capable member approved by the Session
<i>Prayers for the Church and the World</i>	Someone on behalf of the congregation	Any capable member approved by the Session
<i>Offering</i>	Someone on behalf of the congregation	Any capable member approved by the Session



<i>Offering Song</i>	The whole congregation directly, led by musicians	Any capable members approved by the Session
<i>The Lord's Supper</i>	Several people on behalf of God, both to institute and to serve	An ordained teaching elder to institute, assisted by ordained officeholders
<i>The Doxology</i>	The whole congregation directly, led by musicians	Any capable members approved by the Session
<i>The Benediction</i>	Someone on behalf of God	An ordained teaching elder

Liturgy is a Re-presenting of the Gospel

The liturgy walks God's people through the Gospel again and again every Sunday. It reminds us of our story and the story of the Bible, in a way that we get to participate in it. Our liturgy follows the basic storyline that though we were far off, and God has brought us near in Christ. Or we summarize the story this way:

God the Creator...loved a fallen world....through Christ the Redeemer...and his church...by bringing them to his table...and sending them in his love.

The following table compares our liturgy to the order of worship in the OT, the Reformed tradition, and the story of salvation:

Storyline	Leviticus 9	CCB Worship	Calvin (ca. 1542)	Ordo Salutis	Story of History
God the Creator...	"Draw near to the altar..." (v7).	Call to Worship and Praise to God	Scripture Sentence (Ps. 121:2—"My help comes from the LORD, who made heaven	Election and Call	Creation

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			and earth.”)		
Loved a Fallen World...	Sin Offering	Confession and Pardon	Confession and Pardon	Repentance, Faith, and Justification	Fall
Through Christ the Redeemer...	Burnt Offering (Ascent Offering)	Baptism, Ascent, Scripture Reading, Prayer of Illumination, and Sermon	Ten Commandments, Kyrie, Scripture, Prayer, Sermon	Sanctification (through the Sacrament, Word and Prayer)	Redemption in Christ
And his Church...		Apostles' Creed, Lord's Prayer, Offering	Offering, Prayer, Apostles' Creed	(Missional Life)	Mission of the Church
By bringing us to his table...	Peace Offering	Sursum Corda and Lord's Table	Lord's Table	Glorification	New Creation (Marriage Supper of the Lamb)
And sending us in his love...	Aaron blesses the people (v22).	Doxology and Benediction	Aaronic Blessing		

Each of these elements is accompanied with songs of praise and prayer.

Liturgy is a Dance

CS Lewis has compared liturgy to the steps of a dance. When someone is first learning a dance, it can take some getting used to, but the goal is that a person would memorize the steps so that they wouldn't be thinking about their feet, but the person with whom they are dancing. Liturgy is the bride of Christ dancing with her Lord.

For that reason, Lewis argued that the liturgy should not be frequently changed. Each time it is changed, people have to start focusing on the liturgy again instead of God himself. We try to limit surprising elements in the liturgy whenever possible.



Instructions on Leading Liturgy

The worship leader plays an important role in setting the tone for the worship service. His tone should be both human (not “preacher voice”) while also communicating the gravity of the moment. We are now entering the throne room of the living God, and we are in the presence of innumerable angels (Hebrews 12:22-24). Our voice should be joyful, warm, humble, and dignified, but not casual or folksy. People should feel they are welcome to come as they are, but they should also sense the wonder and majesty of the God they have come to worship.

Here are a few guidelines for those leading worship:

- *The worship leader should be well-prepared.* This means each transition, explanation, and prayer should be written out beforehand, earlier in the week, and internalized with the same care a sermon is prepared.
- *Say explicitly what is happening.* Because we worship at CCB every week, many things seem obvious that are not obvious to a visitor. By explaining what we are doing, we are communicating that we expect visitors to be in our presence. We are not a closed tribe, but an open community. This could be as simple as saying something like, “We are now going to read aloud together a communal prayer of confession to God.”
- *Draw on Scripture readings.* The leader is encouraged to use the Scripture readings (e.g. in the Call to Worship) as prompts for their explanatory comments.
- *Don't make the whole service a sermon.* Explanations for the elements of the liturgy should be 1-3 sentences long—concise and compelling.
- *Highlight one element.* Each week, the worship leader is encouraged to pick one element from the liturgy for which to give a longer explanation (3-5 sentences). Since many people don't have a history with more liturgical worship services, these explanations can be extremely helpful and make new comers feel like they are welcome.
- Read the bold text with the congregation.

Call to Worship

Before the Call to Worship, the leader welcomes everyone and gives a brief instruction to visitors about filling out the connect card and putting it in the offering later in the service. Then the leader gives a small charge to the congregation, to sober them for this time of worship. As Tim Keller has put it:

“The [welcome] must go from friendly (‘Hello, welcome to Redeemer. Let me help us get ready to worship’) to rousing and intense in just a few seconds. For example: ‘Worship is not less than



learning, but it is far more than that. It is not less than inspiration, but it is far more than that. You are here to meet God. That means anything could happen. You might remember what happened today twenty years from now as the day your eyes were opened to something you'd always been blind to. Are you ready for that? Are you looking for that?"

Prayer of Invocation

Before the prayer of invocation we have a time of silence to prepare our hearts for worship (15-20 seconds). "We are going to take a moment of silence to prepare our hearts for worship, then I will lead us in a prayer of invocation. Let's pray together." The Prayer of Invocation is generally a trinitarian prayer, beginning with thanks to God the Father for his wise providence and generous hand in each of our lives. We then thank him for his greatest gift, his Son Jesus, our Savior. We praise him for the salvation we have in Christ. Lastly, we ask the Father to send his Spirit to ignite our hearts and to lead us in worship.

Confession

The time of Confession is probably one of the more important places to give a word of explanation, especially for a non-Christian or a Christian who has never heard a corporate prayer said in unison. Here are a few themes to consider mentioning:

- We don't confess our sins to earn God's grace, but because God has already been gracious to us in Christ, we can be honest about our sins without fear.
- Whenever people come into God's holy presence in the Bible it causes them to see the depth of their own sinfulness and to repent (e.g. Job and Isaiah).
- It should be one of the most regular habits of the Christian to admit in every area of their lives, "I was wrong." One of the ways we learn this habit as a community through weekly corporate confession.
- We are not a community of the righteous, but of sinners in need of grace. That is why confession is regularly a part of our worship.

After the corporate prayer is read, the leader will say, "Let us now silently confess our sins to the Lord." The time of silence should be roughly 30-40 seconds.

Assurance of Pardon

We should not view the Assurance of Pardon as a time to read a Bible verse and communicate information about the Gospel to the congregation. The verse should be read with passion and conviction. And we should see it as a profound speech-act. The congregation should feel that God is—in that moment, through the pastor—pronouncing his verdict of justification over his people. "This is God's word to you: You are clean in God's sight! You are a New Creation! You



are holy and beloved! Rest in the grace that is yours.” People should feel that a small Final Judgment just happened, and (amazingly!) God’s approval has been placed on them.

Also, after the Assurance is the Passing of the Peace. These liturgical elements (“The peace of Christ be with you...”) should be said from heart and with love and sincerity to God’s people to avoid these elements drying up into a cold formalism.

Apostles’ Creed

The worship leader should introduce the Apostles’ Creed with something like: “We respond to God’s word now by saying, ‘I believe!’ using the words of the Apostles’ Creed. Christian, what do you believe?”

Prayers for Church and the World

Preparation for Prayers for the Church and the World should be given the same weight and seriousness as the sermon. The leader should be a person of deep spirituality. The content of the prayer should draw on a passage of Scripture that has been meditated on by the leader (likely a Psalm). And the themes of that Scripture should give the structure and thrust of the prayer.

When the leader prays for members of the congregation, those members should feel that these were words of love spoke about their lives in the presence of the throne room of God.

And the leader will conclude the prayer with something akin to: “And now Lord, we pray the prayer you taught your disciples, saying, Our Father in Heaven, hallowed be thy name...”

The Lord’s Supper

The Lord’s Supper is the climax of the worship service. Once we were far off, but now our Father has brought us near, to his family meal. Preparation for the Lord’s Supper includes the Sursum Corda, Eucharistic Prayer, Reflection on the Supper, Fencing of the Table, Words of Institution, and Instructions about Communion.

Sursum Corda. Again, these liturgical elements should be said by the worship leader with sincerity, from the heart, and with love for God’s people, so that they don’t become mindless, cold formalism.

Eucharistic Prayer. This prayer has traditionally focused on thanksgiving to Almighty God for his “acts of redemption in the incarnation, redemptive sacrifice, and life-giving resurrection of Christ.”¹ A model for this prayer can be found in Book of Common Worship—1946 edition (which should be contextualized by the pastor, and shortened).

¹ Old, Hughes Oliphant. *Worship: Reformed According to Scripture*, (Westminster John Knox: 2002), 137.



Reflection on the Supper. The pastor will then say a few words connecting the grace offered in the supper to the grace preached in the sermon. This reflection should be roughly 5 sentences.

Fencing the Table. The main purpose of fencing the table is to communicate with new people to our church what is required to take communion. Here is a sample way to fence the table:

“If you are visiting with us today, the only thing we ask in order to take the Lord’s Supper is that you have been baptized and you put your trust in Christ. If you are here and you are not a Christian, you might say, ‘I’m interested in learning about the Bible and about Christ’—we want to welcome you. We want you to know that this is a safe place to ask questions and express your doubts. We know that it is a process for someone to come to the place where they want to embrace Christ as their Savior. As we take communion, this is a good time to pray and to ask God to reveal himself to you. (And there are some prayers printed for you in the bulletin to guide you during this time.) The Bible says that faith is a gift from God, and that the beginning of the Christian life is to repent of our sins, to trust in Jesus Christ, and to be baptized. And we would love to baptize you and welcome you into our community and to this table.

But for those of you who belong to the Lord Jesus, come and have your faith strengthened in him.”

Words of Institution. Words of institution can be taken from the Gospels or 1 Corinthians 11.

Instructions for Communion. An example of how to give instructions:

“At Christ Church we take communion row by row. We have wine in the outer ring and grape juice in the inner rings. We have gluten free bread if you’d like to come down the center aisle. This is a communal meal we take together as God’s children, so please feel free to greet one another.”

On the first Sunday of the month, we take communion silently in a more contemplative manner.

Doxology and Benediction

Like the Assurance of Pardon, the Benediction should be seen as a speech-act. God is actually blessing his people through the minister.



Music

In Ephesians 5:18-21, three of the five verbs used to describe being filled with the Spirit involve singing:

“...but be filled with the Spirit, addressing one another in psalms and hymns and spiritual songs, singing and making melody to the Lord with your heart, giving thanks always and for everything to God the Father in the name of our Lord Jesus Christ, submitting to one another out of reverence for Christ.”

Music is one of the most important gifts God has given us to shape our affections toward him and his kingdom. At CCB we consider congregational singing and excellent music to be of the utmost importance to our ministry. Above all, our music is meant to give glory to God that is due his name.

“Style”

Celebratory. People should walk into our church and feel sense a joy in God’s people that Jesus is alive and they have been loved by him. This means our music tends toward the rhythmic, energetic and up-tempo.

Eclectic. We use a wide variety of instrumentation—from folk, to classical, to choral, to jazz, and beyond. This eclecticism contextualizes our music well in Bellingham, and also enables us to utilize a wide range of musical gifts from our congregation.

Harmonious. Harmony is one of the beautiful ways God allows us to express our unity and diversity in song. Our goal is to equip our congregation to sing well to the Lord in parts. One way to help encourage this is the use of a choir.

Corporate Singing

Worship music is not a performance or a concert. Worship is about the people of God exalting his name in praise. We live in a culture where people are used to having music performed for them, and they are not used to music being a communal expression. Our goal is that the dominant sound of our music on Sunday mornings would be the voices of God’s people singing to the Lord with passion and conviction. 2 Chron. 28:21, “...the Levites and the priests praised the LORD day by day, singing with all their might to the LORD.”

Two ways we equip our congregation to sing out to the Lord is through the music ministry of TCS and through summer hymn sing/BBQs for the congregation.



Content

Colossians tells us to “let the word of Christ dwell in you richly... singing psalms and hymns and spiritual songs...”. We are a church that sings God’s words back to him. We put a priority on singing songs that use the language of scripture so that the word of Christ dwells in us. For instance, we don’t only sing Psalms, but we sing *at least* Psalms.

The content of our songs also matches the liturgical moment so that in our worship dialogue, our songs connect with the moment we find ourselves in. For this reason we begin our liturgy by singing about the character of God, and wait to sing about his work through Jesus until after we hear the sweet words of Pardon.

Song Selection

Our music is neither “traditional” or “contemporary.” We have a creative fusion of historic hymnody, eclectic instrumentation, contemporary hymns, and our own original arrangements and songs. Generally, a worship service has 2 traditional hymns (with their original melodies), 2 well known contemporary hymns, and 1 locally written song (e.g. Craig Harris, Luke Morton, Tyson Smith, Nathan Partain, etc.).

Our goal is that our congregation would be able to confidently sing (roughly) 200 songs from the “canon” of Christian hymnody, most of which can be found in the Trinity Hymnal.

When a new song is introduced it should be sung three Sundays in a row so that the congregation can learn the new melody.

Songs should be selected based on singability, lyrical content, and inspirational power. All three are important.

Preaching

As our membership covenant says, “We covenant to teach you the whole counsel of God as revealed in the Bible, especially in that all Scripture points to Jesus Christ and the Gospel (Acts 20:27-28; Luke 24:44-47; 1 Tim. 4:13).”

Philosophy of Preaching

Topical Expository. For 90% of the year, we are preaching passage by passage through a book of the Bible. Each sermon has one main topic or “burden.” But each main point and subpoint should be derived from exegesis of the passage. We are also committed to teaching through the whole counsel of God, Old and New Testaments.



Christ- and Grace-centered. We believe that the fundamental problem of both the believer and the unbeliever is unbelief. Therefore the message to both is the same: God is good, so turn from your idols and trust in the grace of Christ. The whole Bible is about Christ (Luke , and we believe ultimately the call of every sermon should be to embrace Christ and trust him.

Contextual. We preach as if our neighbors are present, even if they aren't yet. We avoid Christian jargon and speak the truth of God's word in a plain language that anyone can understand. (Paul encourages churches to be mindful of how they talk in worship so that outsiders will understand what is happening—1 Cor. 14:20-25). We also avoid tribal language (us/them), and are careful to not talk about outsiders in an unnecessarily disparaging tone. We try to give voice to what a visitor might be thinking ("Now someone might hear what I am saying and ask..."), and this makes the sermon a kind of dialog and makes a visitor feel that they have a voice in the service. We describe the views of people who disagree with us in the best possible light—often describing the views of those who disagree with us in a more compelling way than they themselves do.

Confrontational. If a passage of Scripture says anything that might be considered controversial in our culture, we are committed to speaking God's truth clearly and unequivocally. Our desire to contextualize the gospel and God's word should never prevent us from saying the hard truths that often come up in the text. We are called to do this with gentleness and respect, but these points of confrontation with the surrounding culture are often the most important

Applicable to Life. As the theologian John Frame has said, the meaning of any text is its application. The Bible is the book by which God our king rules our lives, so it should be clear how the Scriptures apply to our spiritual lives, our thinking, our work, our relationships, and our ministry. People should not leave a sermon saying, "So what?"

Preaching Schedule

Our preaching schedule roughly follows the church calendar:

Fall to Christmas (the time before Christ's coming): Old Testament Book

Christmas to Easter (the life of Christ): Gospel

Easter to Pentecost (4-6 weeks): Topical Series + Church Feast

Pentecost to Fall (time of the Church): New Testament Letter to the Churches

This means most books of the Bible are broken up into sections and take several years to preach through.



Church Calendar

The Church calendar provides annual rhythms for the church to remember and remember again the story of the gospel. This is important for us, because the people of God have always been rather forgetful. The seasons that we focus on the most are Advent, Christmastide, Lent, and Eastertide. In these seasons you have elements of preparation moving to celebration, and they are important rhythms of grace that help us continue to grow into our role as children of God.

Advent

Advent is the four Sundays before Christmas Eve and is a time of longing and preparation as we remember Christ's incarnation and look forward to his coming again. In this season we learn to live in this world as we wait. We focus on songs and scripture readings that pull out these themes of hoping and waiting. We light a new candle each week of Advent, to celebrate the coming and growing light of Christ.

The Practical

Pre-Advent

- For these weeks, coordinate with the ascetics team to help get the advent wreath and candles ready.
- Order new candles and candle lighters as needed.
- Check on the christmas eve candles to see if any need to be ordered. We can reuse those candles for a couple of years.
- Pick families to help with our advent readings with the pastoral staff and begin to recruit the families.
- Look at the PCO service templates for the advent liturgy.

Service

- Be sure to check in with your advent readers before the service to be sure they are ready to go. It is good to have them practice holding the microphone as well.
- Prelight the tea candle before the service.

Christmas Eve

At Christmas, we remember and celebrate the nativity of Christ and the mystery of the incarnation. Whereas during Advent we anticipate the fulfillment of the Old Testament



prophecies of the Messiah, at Christmas we identify with the angels who proclaimed, “Glory to God in the highest”; with the shepherds, who were afraid but nevertheless offered worship; and with Mary, who pondered the meaning of these events in her heart (Luke 2:13-20). Christmas Eve is meant to give a waiting people hope that the Christ who came, will come again just as he had promised.

The Practical

Pre-Service

- With the staff decide on service times for the two Christmas Eve services.
- Pick four readers for each service (for a total of 8 readers) to help in the reading of scripture. Be sure to give them their readings ahead of time so that they can practice and be prepared.
- Pick musicians for the service in late November. If you need to hire any outside musicians be sure to set that up early November as well.
- We occasionally have a choral performance for this service, any choral decisions should happen by early October in order to plan ahead.

Bulletin

- Finish service planning before advent begins in order to have extra time prepping the bulletin.
- Have 2-3 different people proof read through the bulletin for accuracy.
- Aim to have bulletin printed a week early.

Service

- Move four of our nice chairs towards the front of the sanctuary for our readers.
- Work with the sound person to test mics and setup stage.
- Make sure candles and bulletins are ready and that the greeters are prepared to hand those out as people come in.
- Light the four candles before the service.

Post Service

- Talk through Christmas Eve and the advent season with the staff to see what went well and what could improve.



Ash Wednesday

Ash Wednesday marks the beginning of the season of lent with a sobering service that reminds us that we have come from dust and one day we will return to dust.

To view the Ash Wednesday service you can look at the templates in Planning Center.

Pre-Service

- Order ash from Concordia (<https://www.concordiasupply.com/Church-Supplies/Easter-Season-Supplies/Palm-Ash>)
- Make sure you have a small hand-held bowl to mix the ash with.
- DO NOT mix the ash with water... do not. It can actually burn the skin.
- Mix the ash with Olive oil. You want a nice consistency that isn't too drippy. Mix some together to test it out before the service and have two containers ready.
- Also have two damp towels for those administering the ashes.
- Set the ash on one of the small tables up front in the sanctuary
- To Distinguish the ashes from a sacrament, pull the table off to the side of the room.
- Setup the secondary pulpit off to the side for our readers to use.

Bulletins

- From year to year the service probably won't change a lot so use the previous years bulletin as a template.
- Make sure to start prepping bulletin two weeks early so that it doesn't interfere with our regular Sunday printing.

Service

- We typically keep the music simple to go with the simplicity of the service.
- Find four readers ahead of time to help read for the service.
- Put the purple cloth on the cross. Purple is the color for lent.

Post-Service

- I recommend cleaning the ash trays after service before they get hard so that they are easy to clean out.
- The week after, have a staff discussion about the service to see how it went and what can improve.



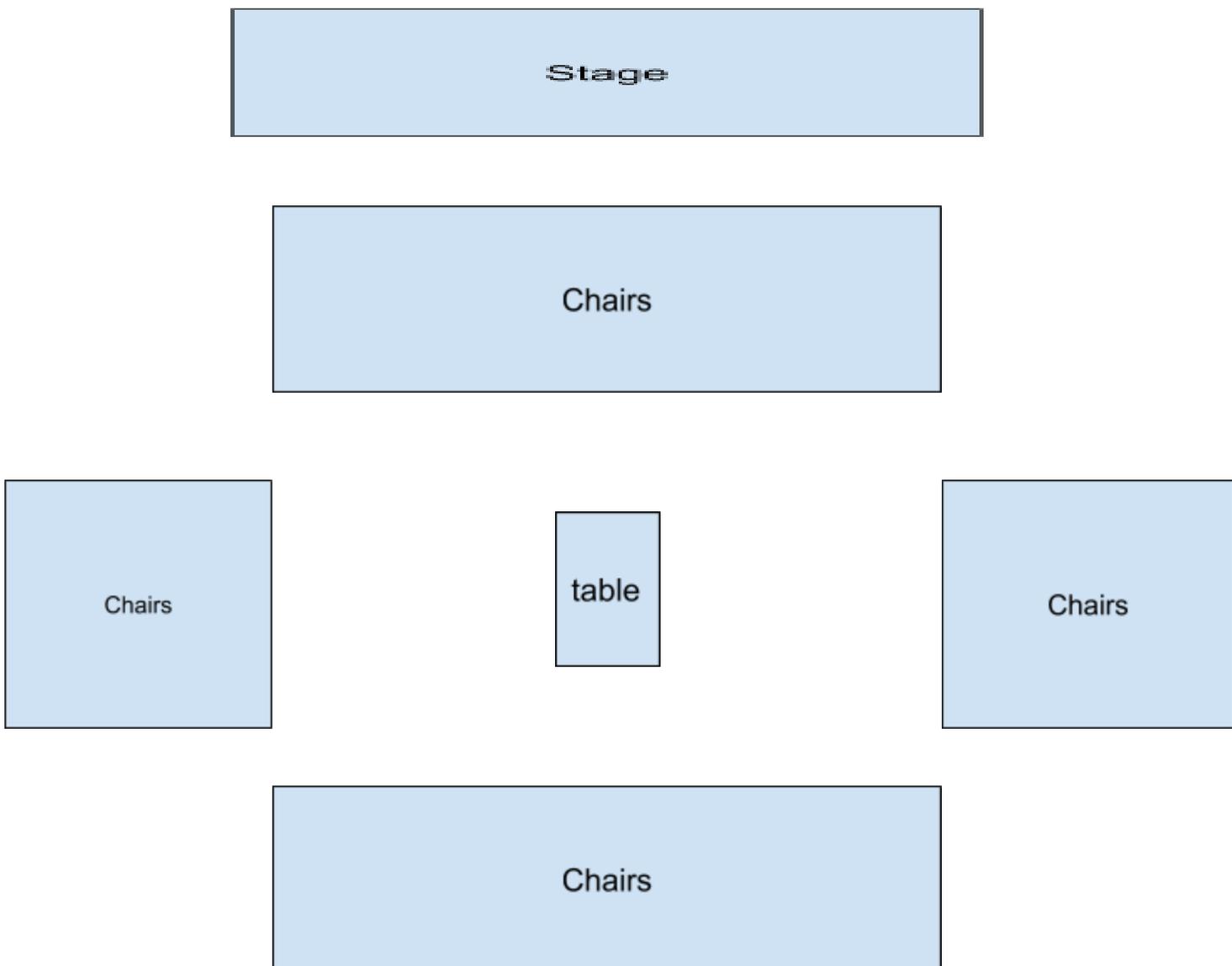
Maundy-Thursday

Maundy-Thursday is the service that remembers Christ's last meal with his disciples. This service begins to set the stage for walking through the last moments of Christ's life before the crucifixion. This service revolves around the greatest commandment (Maundy from the latin word for commandment) that Jesus gives to his discipleship at this meal.

To view the Maundy-Thursday service you can look at the templates in Planning Center.

Pre-Service

- Move the communion table to the center of the room and surround it with the chairs.
- Coordinate with the school to find a time to move all the chairs.





- Coordinate with our communion servers to find someone to help with communion.
- Find a small ensemble, typically just two people, to lead the music.
- Setup the pulpit for the readers in between one of the chair sections.
- Setup the musicians on the floor in between a different one of the chair sections.

Bulletins

- From year to year the service probably won't change a lot so use the previous years bulletin as a template.
- Make sure to start prepping bulletin two weeks early so that it doesn't interfere with our regular Sunday printing.
- You may consider outsourcing the printing here.

Service

- We typically keep the music simple to go with the simplicity of the service.
- Find readers ahead of time to help read for the service. We typically try for four readers, two men and two women.
- Find two qualified people to help serve communion. Communion is served by circling up. Plan on singing a short and simple well known song while the elements are being passed.

Post-Service

- I would not recommend cleaning up the night of the event. It is a long day so cleaning up the next morning might be easier.
- Our post event evaluation will happen the week after Holy Week.

Good Friday

Good Friday marks the death of Christ. This is a somber service as we come face to face with the reality of our sin and what it cost to redeem us. Because of the heaviness of the service we leave in silence when the service is over. In our busy lives it can be easy to skip over the death



of Christ and jump right to the resurrection, but on this day we grieve with thankful hearts that Jesus was willing to die that we might live.

To view the Good Friday service you can look at the templates in Planning Center.

Pre-Service

- Reset the chairs in the morning from Maundy Thursday.
- Cover the cross with a black cloth.
- Have a black cloth ready to cover the communion table during the service.
- Use the same candles that you used from Advent and have them lit on the table at the start of the service (we extinguish them one at a time throughout the service).
- Get comfy chairs setup for the readers.

Bulletins

- From year to year the service probably won't change a lot so use the previous years bulletin as a template.
- Make sure to start prepping bulletin two weeks early so that it doesn't interfere with our regular Sunday printing.
- You will probably need to outsource this bulletin to not interfere with Easter printing.

Service

- We typically keep the music simple to go with the simplicity of the service.
- Find readers ahead of time to help read for the service. We typically try for four readers, two men and two women.
- The reading for good Friday is more of a script that has parts that go back and forth. Be sure to get the reading to your readers ahead of time. Have them come 30 minutes early to test out the mics and get comfortable.

Post-Service

- I would not recommend cleaning up the night of.
- The week after evaluate all the services of holy week.

Holy Saturday

As of today there is not currently an evening vigil service. That could change. Regardless we need to work with our buildings and grounds team to coordinating a cleanup day at the church on the Saturday before Easter with the maintenance lead.



Focus cleanup on the sanctuary and the outside so that when visitors come in it feels nice and clean. Also to decorate the sanctuary for Easter. Coordinate with the ascetics team for that.

Flowers

- One thing we do decorate every year is the cross. When we last see it, it is covered with a black cloth, and on Sunday morning we cover it is covered with lilies.
- Order flowers, at least 160 White Asiatic Lilies, 2 months before easter from: <https://www.costco.com/floral.html>
- IMPORTANT. You need to get them delivered on Monday or Tuesday before Easter. This is so that they can be blooming in time.
- When the flowers arrive get the immediately into water. You need four big home depot buckets. Cut the stems at an angle. Use warm water. Make sure to mix the flower feed in with each bucket. Put them somewhere that they can get some sunlight. Check on them daily.
- Also make sure to have green flower wire to wrap the flowers onto the cross with.
- Take the cross down to work on it. Make sure it is covered head to toe with flowers. Start from the bottom and work your way up.
- Give left over flowers to others decorating.
- The day after Easter you need to cut the wires and take the flowers down. I recommend laying a cloth down before cutting.

Easter

Easter Sunday is the high point of the Christian calendar. The music is majestic, the prayers triumphant and the service a celebration as we remember Jesus' resurrection and triumph over death.

To view the Easter service you can look at the templates in Planning Center as a guide.

Pre-Service

- Most of the pre-service stuff is decorating and getting the building ready.
- Add metal chairs to sanctuary and let our greeters know to be ready to add more chairs as needed.
- Coordinate with the deacons about getting our parking signs put out.

Service



- The service is fairly normal except it is much more celebratory. Let the horns, piano, and strings take the day.

Post-Service

- The week after, have a staff discussion about holy week.

Prayer

Prayer is a means of grace that marks our service as the Lord extends his grace to his people. One place that we have had an emphasis for lay involvement in the service is leading our time of prayers for the church and the world. Below is guide that we give to aid in the writing of the prayer.

Things to send our prayer people the week before:

- Our office manager sends an email to two members a week asking for prayer. Whoever responds to the email, I email those requests to our prayer people to add them to their prayers of the people.
- We also prayer through our list of missionaries, praying for one missionary a week.
- In total send to our prayer people a missionary and individuals in our congregation to add to the prayer.

Prayer Writing Guide

Things to think about:

- Write out the prayer ahead of time.
- Practice. Even think about practicing in front of a friend or family member.
- Read slowly with appropriate pauses.
- Don't forget to change your tone and inflection. (Don't read in monotone, pray the prayer).
- Go to Scripture as a guide to sculpting your prayer.
- Remember, even if you are reading, you are praying.

Instructions



1. Pick a guiding passage for your prayer. Using the language of scripture in your prayer will help the prayer.
2. Spend time meditating and praying through the passage chosen.
3. Choose one name of God to invoke throughout (Holy Father, Sovereign God, Savior, etc.). This will highlight different aspects of our infinite, triune God over the course of our prayers.
4. Follow the four below with these different movements:

Paragraph 1

General prayer focused on a particular attribute of God. Reflect on the promises of God.

Paragraph 2

Prayer for the church generally and then specifically for select members.

Paragraph 3

Prayer for the expansion of the church around the world, and specifically for 1 missionary of the church.

Paragraph 4

Prayer for the city and the world. Specific current events happening at the time.

Paragraph 5

Concluding section that thanks God and leads us to the Lords Prayer

Sample Prayer

(From Hughes Oliphant Old's "Leading in Prayer")

Based on 1 Peter 2:4-10

O Gracious Lord God,
you have loved us,
and have chosen us to be a royal priesthood,
to offer to you spiritual sacrifices.
We would serve you in a ministry of prayer and intercession.

CHRIST



CHURCH
BELLINGHAM

O Gracious Lord God,
You have called us out of darkness
Into your marvelous light.
We bless you because you are
The rock of our salvation.
You are solid and sure and steadfast.
We pray for the Church, for this Church,
Founded on the rock of Christ.
Grant that this congregation
May be firmly established in Christ,
Built up in Christ,
Performing the work of Christ,
Filled with the love of Christ.

O Gracious Lord God,
you have called us to be a royal priesthood
and a holy nation.
We pray for the leaders of the Church,
for the ministers and pastors
of the various churches of Trenton.
Particularly we remember the ministers and deacons
of Shiloh Baptist Church.

O Gracious Lord God,
You have chosen us to be a holy nation,
God's own people,
A nation called out from all nations,
A people called out from all peoples.
We pray for all peoples and nations.
We pray for Afghans,
Trying to preserve their independence.
We pray for Ethiopians
Struggling to maintain an ancient Christian culture.

O Gracious Lord God,
You have chosen us to be a holy nation.
We bless you for the United States of America,

CHRIST CHURCH BELLINGHAM

For the expanse of our land,
For the bounty of natural resources,
For the traditions of honesty, justice, and hard work.
We pray for our nation,
That as a people we might rediscover
The beauty of holiness.
We pray for our institutions,
Our legislature and courts,
Our businesses and industries,
Our universities and schools,
Our theatres and places of entertainment,
That we may discover
In the bright light of purity,
In the radiance of holiness,
The true light of freedom.

O Gracious Lord God,
You have called all of us to holiness.
We bless you for the promise that we will be perfect,
Even as you, Father, are perfect.
We pray that we might fulfill our vocation,
That we might accomplish the work you have given us to do.
We pray for those who have no work,
For those who work but have little return,
For those who have menial work,
Dangerous work, or burdensome work.
Complete your work in us.

To you be all glory, Gracious Lord God,
For we rejoice in the service
You have called us to perform.
In Christ our great high Priest
We pray with each other and for each other,
praying as Jesus taught us to pray saying....