

WE WORSHIP GOD



COLOR BOOK

We Worship God

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WE WORSHIP GOD

*O come, Let us worship and bow down;
let us kneel before the Lord our Maker.*

(PSALM 95:6)

What does it mean to worship God? It means to give special honor and glory to God as a Supreme and Perfect Being. We do this through prayer and divine services. To glorify God is the highest joy of man, as King David says: "Give unto the Lord the glory due unto His Name: worship the Lord in the beauty of holiness" (*Psalms 29:2*).

We worship God privately at home or anywhere else through personal prayer; and we worship Him publicly through services in the church. The *church* is called the "House of the Lord," where people come together for worship and to receive the Holy Sacraments. Our Lord Jesus Christ approved such coming together for worship by His own example when He lived on earth, and by His promise when He said: "Where two or three are gathered together in My name, there am I in the midst of them." (*Matthew 18:20*).

When the Church began, Christians gathered together on Sunday, the Day of Resurrection or the Lord's Day, to worship God. On this special day, Sunday, every Christian should go to church to praise and glorify God. We should be happy to go to church on Sunday, as King David was when he said: "I was glad when they said unto me, 'Let us go into the house of the Lord.'" (*Psalms 121:1*).

The greatest and holiest of all the church services is the Divine Liturgy, when the Sacrament of Holy Communion is celebrated. The Greek word *liturgy* means public worship. The service is so called because all Christians ought to attend it. It is also called "Eucharist," which means "thanksgiving," because the Holy Gifts of bread and wine are offered in thanksgiving for God's love and sacrifice for the world.

Jesus said: "True worshippers shall worship the Father in spirit and in truth." Worship must, therefore, be spiritual, i.e., inside of us. But the body expresses this interior worship in bodily postures or gestures. The purpose of this Color Book is to teach some of the external actions in the worship of God.

ENTERING THE CHURCH

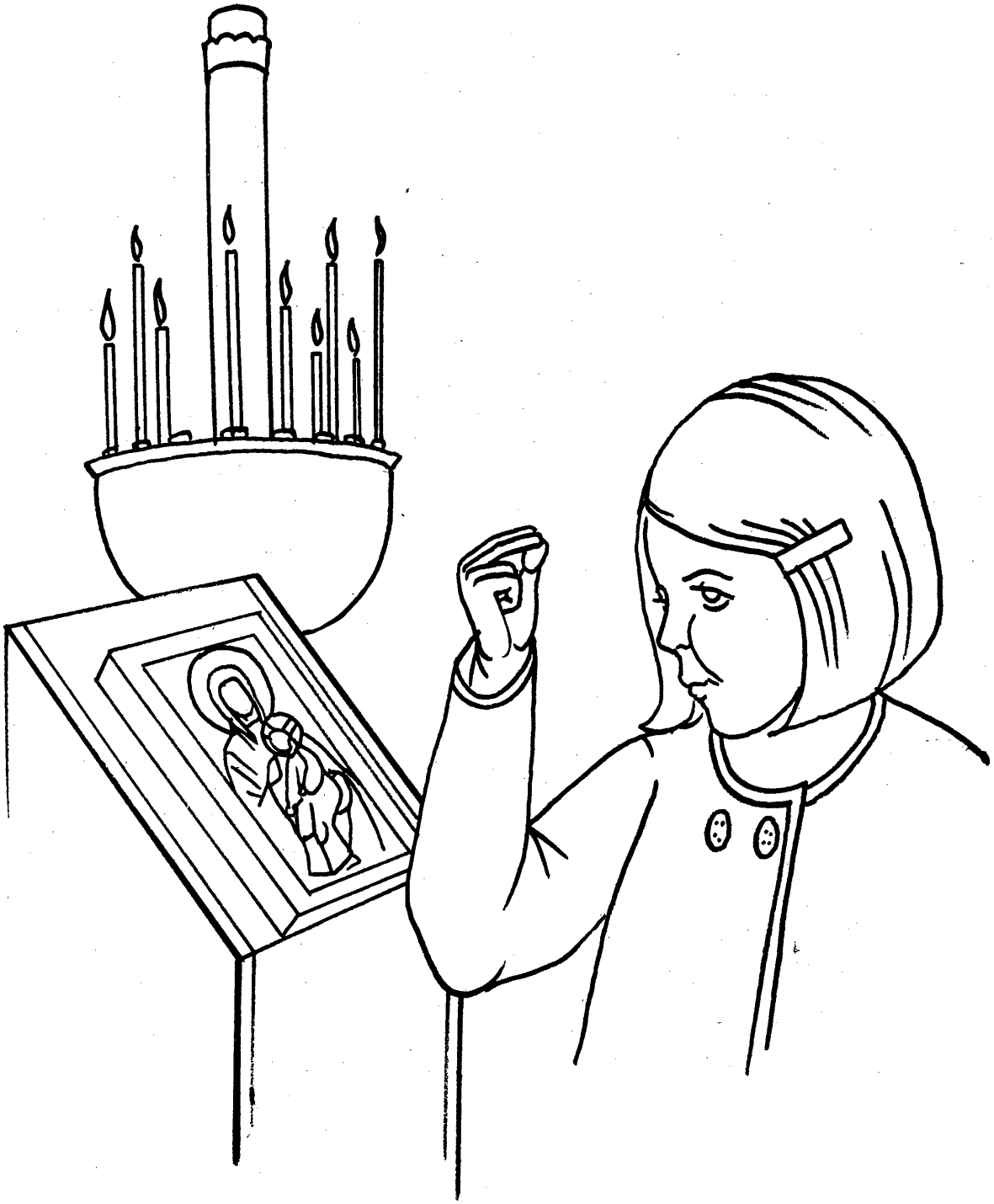
When you enter the church you make the sign of the Cross.

To make the sign of the Cross correctly, place your thumb and the first two fingers of the right hand together to a point. This expresses your faith in One God in Three Persons — God the Father, God the Son, and God the Holy Spirit. The two remaining fingers you press against the palm to show your faith in the two natures of Jesus Christ the Son of God — *His Divine Nature*, for He was True God, and *His human nature*, for He was at the same time True Man. In making the sign of the Cross, first, you touch your forehead, so that God will enlighten your mind to understand the spiritual things of life which you will hear about in church. Then you touch your breast, so that God will fill your heart with love toward Him and toward other people. Then you touch your right shoulder and then your left shoulder, so that God will give you physical and spiritual strength to do His will. When touching your forehead you say: “In the name of the Father,” and as you touch your breast you say: “And of the Son,” and as you touch your right shoulder you say: “And of the Holy Spirit,” and then, when you touch your left shoulder you say: “Amen.”

During divine services the sign of the Cross is made quite often. Every time the words: “The Father, and the Son, and the Holy Spirit” are mentioned we make the sign of the Cross; also before and after the reading of the Gospel. We make the sign of the Cross before and after our morning and evening prayers, before and after eating, and when we say the Trisagion: “Holy God, Holy Mighty, Holy Immortal, have mercy on us.”

Making the sign of the Cross is a beautiful custom of Orthodox Christians. It should always be made carefully, reverently and earnestly. Having made the sign of the Cross we should bow our head slightly as a sign of humility and reverence. The sign of the Cross shows that we believe in the Lord Jesus Christ Who redeemed us by His death on the Cross.

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto ages of ages. Amen.



LIGHTING A CANDLE

In the Vestibule or *Narthex* usually we see a table with cartons of candles. The candles are of different sizes. We notice that as people come in they leave a coin on a plate near the candles. Some pick up a candle and take it to the front of the church and place it upon a candlestand. Some just drop a coin and walk away and let the man taking care of the candles take the candle to the candlestand.

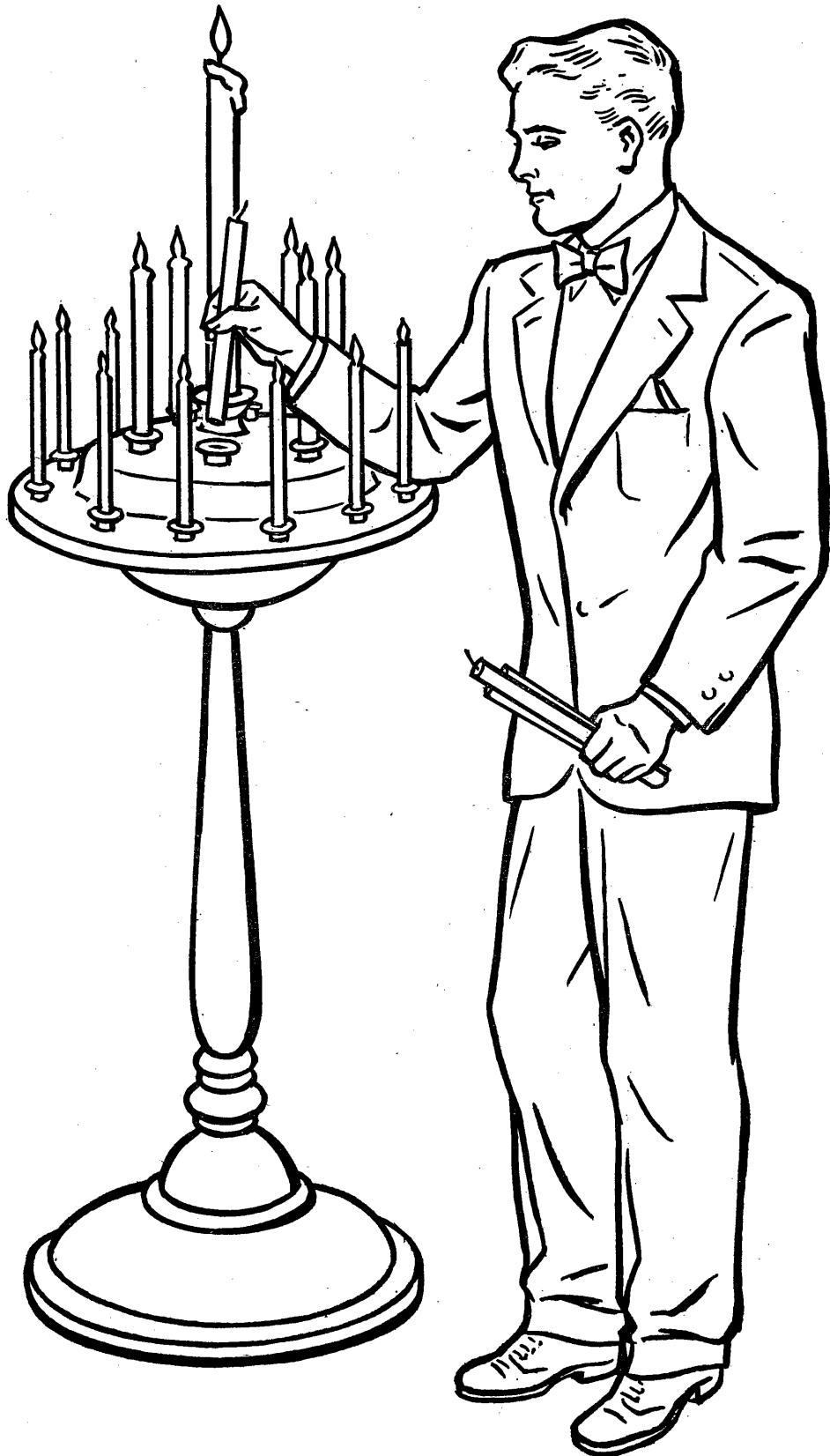
In the Old Testament people brought some living thing, like a lamb or a pair of doves, for a sacrifice in the temple. Such sacrifice was made for their sins. In the New Testament such sacrifice was abolished because our Lord Jesus Christ gave Himself as a complete and sufficient sacrifice for the sins of all humanity when He died on the cross.

In Orthodox churches we see many lights and candles burning. They are lit in the Sanctuary during services, burn before icons, and they are carried in front of the Gospel in the procession and when reading from it.

People take a candle and light it before an icon of Christ, the Mother of God or some Saint as an expression of their love. The burning candle symbolizes the warmth and sincerity of the prayers offered and also serves as a reminder of the words of Our Saviour when He said: "I am the Light of the world." We who believe in Him are the children of light: "In Thy light shall we see light" (*Psalms 36:9*). The burning candle is a symbol that we want our soul to be pure as light and our heart to burn with the flame of love to God, the Blessed Virgin and the Saints. A Russian Saint, Father Seraphim, once said: "Let our heart glow with love and our life shine with light before Our Lord like the flame of a candle before His icon." One of the most beautiful verses of the Bible brought to mind when we watch the candlelights in church is the following from *Psalms 119* (verse 105): "Thy word is a lamp unto My feet, and a light unto My path."

On some occasions we hold a candle in our hands, as at the Service of the Passions of Our Lord on Holy Thursday, Vespers and Matins on Good Friday, and in some churches candles are held during the *Panikhida* services (Prayers for the dead) as a symbol of life and light beyond the darkness of the grave.

The vigil lights burning before the icons are to remind us of the light and warmth of love that have been brought to our lives by the lives of the Saint.



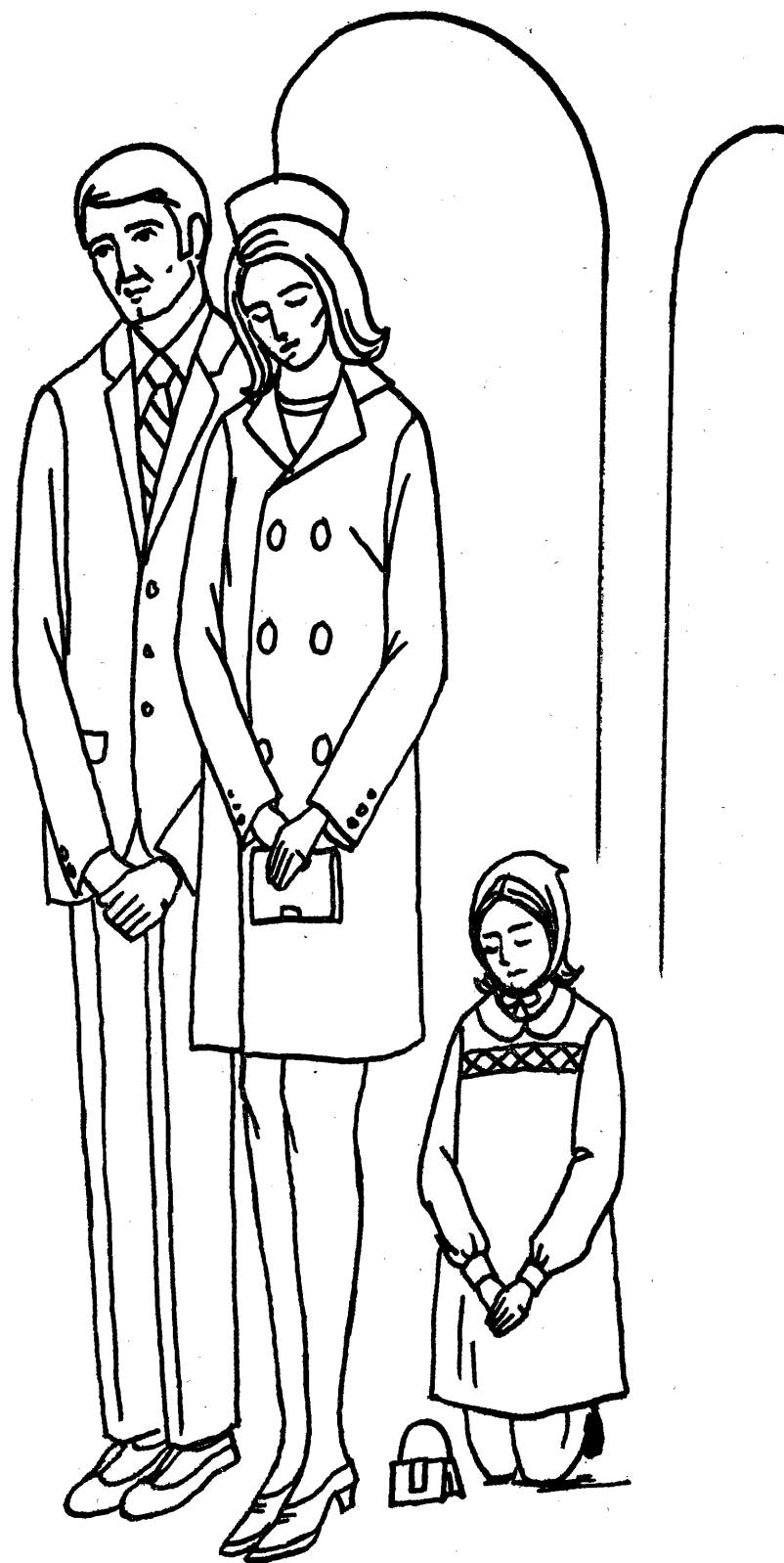
ATTENDING THE SERVICES

You first enter the Vestibule, or the *Narthex*, of the church and make the sign of the cross. Then you enter the *Nave* of the church. If there is at the entrance, or, in the center of the church an icon of the church Patron, or an icon of a holyday that is being celebrated, you walk up to the icon, make the sign of the cross and kiss the icon. Then you go to your place. As you do so, you turn to the altar and make the sign of the cross again, and stand or kneel to say your prayers.

In the earlier days there were no pews in the Orthodox churches. Even today in Europe and some places in America there are no seats or chairs in our churches, except a few for the very old and weak. People stood upright throughout the services; at certain times they knelt. During the service of Divine Liturgy we stand most of the time, and at certain times we may kneel.

When we enter the church we must remember that we are in God's House. Of course, God is everywhere; but the church is a special place of His habitation, and a special building set apart for public Christian worship. The icons in the Iconostas, and the icons on the walls remind us that we are in the company of the Saints, God's chosen people who finished their life on earth and are now in Heaven, and that they belong to the same God's family that we belong — His Holy Church. In God's House we should behave properly: keep silence and give our closest attention to the service which we are attending. Try to understand the prayers of the Priest and assist the choir by singing the responses. Do not let other thoughts distract you. Listen carefully to the reading of the Epistle and the Gospel, and also to the sermon. Learn to follow the Divine Liturgy to understand its meaning, participate in the singing, and receive Holy Communion.

The Divine Liturgy is greatest and holiest of all church services. The Greek word "liturgy" means a common activity. It is so called because all Christians ought to attend it. The Divine Liturgy is the service of Holy Communion. The first Communion was given by Our Lord to His Apostles at the Mystic (Last) Supper. At that time Jesus told His Apostles: "Do this in My remembrance." Ever since then the Divine Liturgy was celebrated by Orthodox Christians every Sunday, and practically every day throughout more than nineteen hundred years. It is a great privilege to attend the Divine Liturgy.



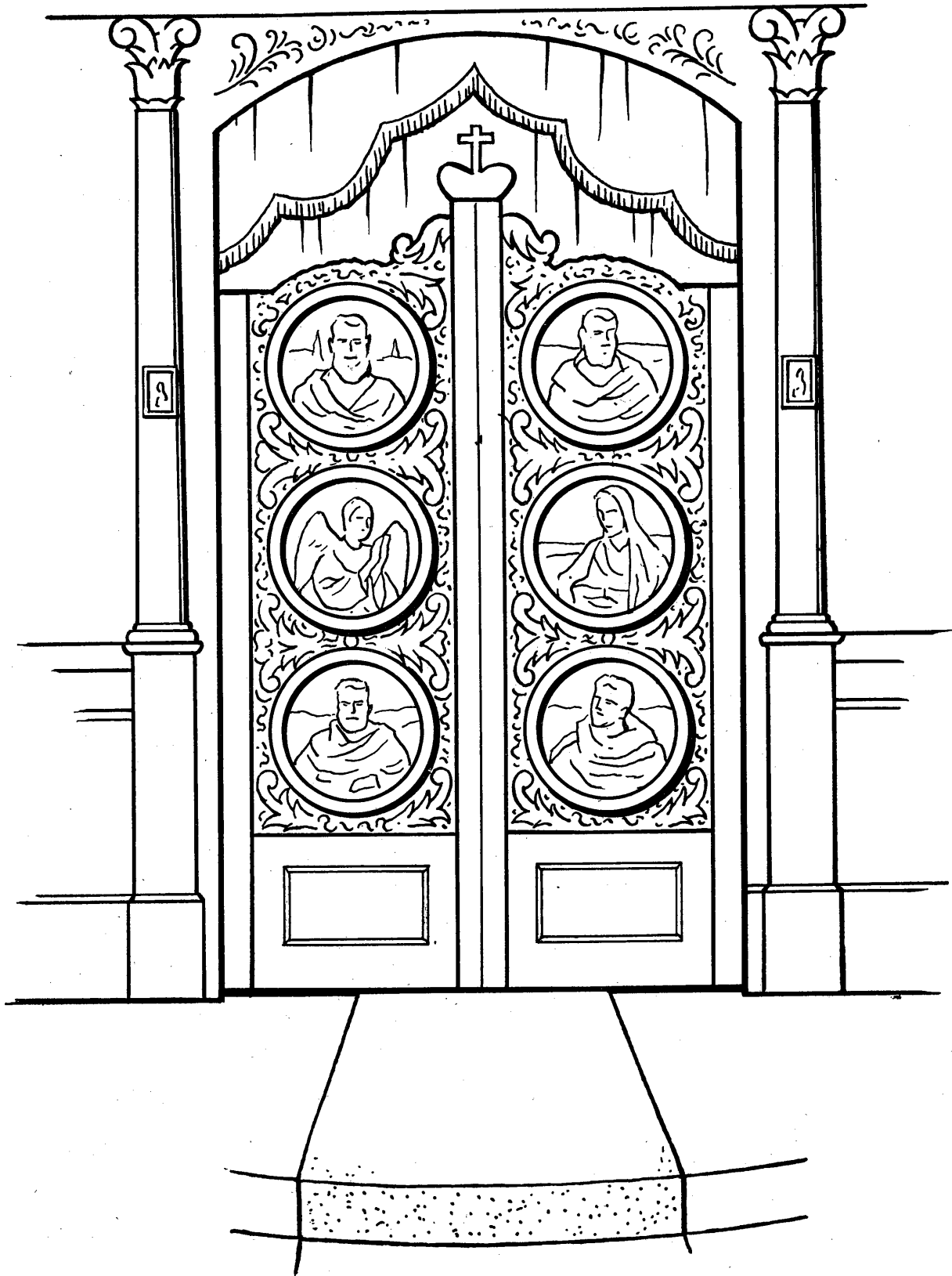
THE ROYAL DOORS

Inside the Orthodox Church is divided into three parts: 1) the Vestibule, or the Narthex, 2) the Nave, and 3) the Sanctuary. In the early days of Christianity persons preparing for baptism, penitents and heathens stood in the Narthex, because those who were not baptized were not allowed to enter a church. The middle part of the church (the Nave) is where the congregation prays. The Sanctuary is separated from the Nave by the Iconostas, a kind of wall with three openings — three doors. The large middle double doors are called the “Royal or Holy Doors” because Christ, the King of Glory, Who is mystically present in the Holy Eucharist, enters through them. Only the bishops, priests and deacons may pass through the Royal Doors, and then only during the service. The small side doors are called the “North” and “South” or “Deacon” Doors and are used more often to go in and out of the Sanctuary.

There are many icons in the Iconostas and they are set in a special order. On the right side of the Royal Doors there is always an icon of the Savior. On the left side there is an icon of the Most Holy Mother of God. On the Royal Doors there are icons of the four Evangelists: Matthew, Mark, Luke and John, and icons of the Annunciation of the Blessed Virgin as “the beginning of our salvation.” Above the Royal Doors is usually an icon of the Mystic (Last) Supper to remind us of the Mystery of the Holy Eucharist (Communion) instituted by Our Lord and celebrated at the Divine Liturgy.

The opening of the Royal Doors during the services symbolizes the opening of the Heavenly Kingdom to those who follow the teachings of Christ. When the Royal Doors are closed, such as during Vespers or Lent, we should remember that our sins still separate us from God's Kingdom.

The Iconostas is usually built upon an elevated platform with the height of two or three steps. The space in front of the Iconostas is called the AMVON (AMBO). The space directly in front of the Royal Doors usually protrudes a little. That is called the Solea. Here the Priest stands to read the Gospel and to deliver the sermon.



ALTAR BOY

One of the highest honors a boy can attain is to be appointed an Altar Boy. He is selected for his good behavior and his good manners. The Altar Boy assists the Priest at all the Divine Services. Among the duties of an Altar Boy are: lighting the candles in the Sanctuary, preparing the censer and handing it to the Priest at the proper time; preceding the Priest with a candle in processions such as the Little Entrance and the Great Entrance; and doing various other things that must be done before and after the services.

The Altar Boy is sometimes called the "Server." He wears a special garment called the "sticharion." Sometimes Altar Boys wear an "orarion," a narrow strip over the shoulders crossing on the back. This represents the wings of an angel. The Altar Boys are like angels serving at the Throne of God. During processions or entrances, the Altar Boys precede the Priest, carrying lighted candles.

To know how and when to perform his duties the Altar boy must be observant and always attentive. He must follow the order of the service remembering that he is there to perform certain duties. All movements must be graceful and reverent because Our Lord Himself is invisibly present. Every Altar Boy must feel the responsibility of his duties, that is, he should always remember that being an Altar Boy is an honor and he must live up to what is expected of him. He must be dependable, get to church on time before the beginning of services. He should be neat and ready to do the things that need to be done. He should know his prayers. When the Priest makes the sign of the cross the Altar Boy should also make the sign of the cross, and when the Priest kneels and bows his head to the floor, the Altar Boy should do the same.

When the Altar Boy enters the Sanctuary, he should first kneel down, bow his head to the floor and recite his prayers. Then he gets his sticharion and presents himself with it for a blessing. Then he puts on the sticharion and is ready to do what is required of him. After the service he should carefully hang up his sticharion or fold it and put it in its proper place.



THE CENSER

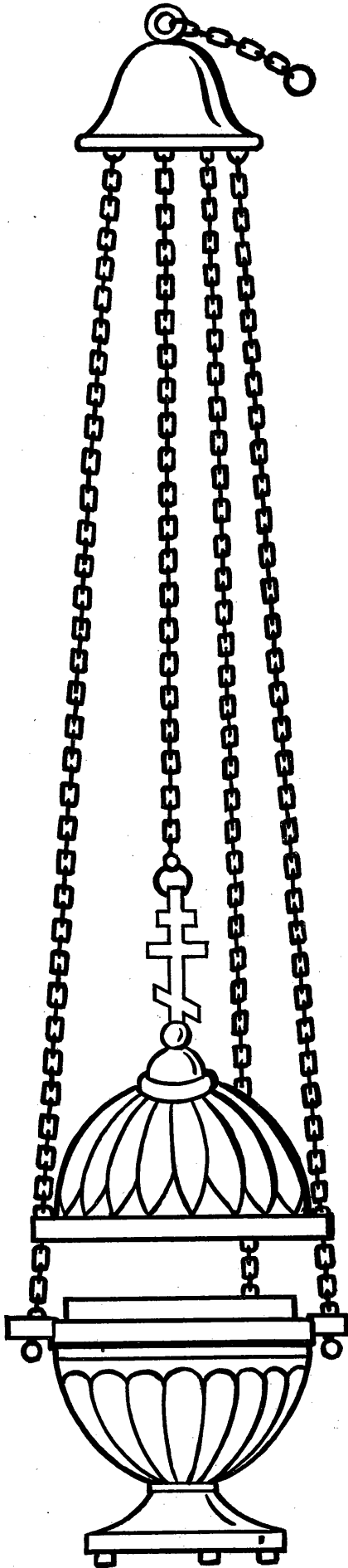
The censer is a cup shaped vessel with chains for swinging it. Ignited charcoal is placed in it and incense over it to make it smoke. The censer is used at nearly every church service.

The smoke that comes from the censer is to remind people that their prayers should be sincere and warm, which means from the heart, if they are to rise to heaven; their hearts should be filled with love and burn with earnestness, laying aside all thoughts of earthly anxiety. "Let my prayer be set before Thee as incense" (*Psalms 141:2*).

There are certain times during the Divine Services when incensing is prescribed. At the end of *Proskomedia* (Preparation for Divine Liturgy) the Altar Boy holds the censer and the Priest incenses the prepared elements while he is praying. Just before the beginning of Divine Liturgy the Priest incenses the Altar on the four sides, the Table of Oblation and the icons in the Sanctuary, then he goes out the north door to the amvon and stands in front of the Royal Doors. He incenses the right side of the Iconostas and then the left and returns to the center again from where he incenses the people. All this time the Priest is reciting the 50th Psalm. This incensing is to call the attention of the people to prepare for the Divine Liturgy.

The second incensing during the Divine Liturgy is at the time of the reading of the Word of God. At this time the attention of the people is called to the importance of the reading of the Holy Gospel. The third time of incensing is during the singing of the *Cherubimic Hymn*, when the people are reminded that they are "mystically representing angels." At this time, the Holy Gifts are offered to God on the Altar. The next time the censer is used in Divine Liturgy is when we extol the Most Holy Mother of God the Virgin Mary, and the Choir sings: "Meet it is in truth to bless Thee . . ."

The last time the censer is used in the service of Divine Liturgy is after Communion, when the Gifts are taken from the Altar.



THE TABLE OF OBLATION

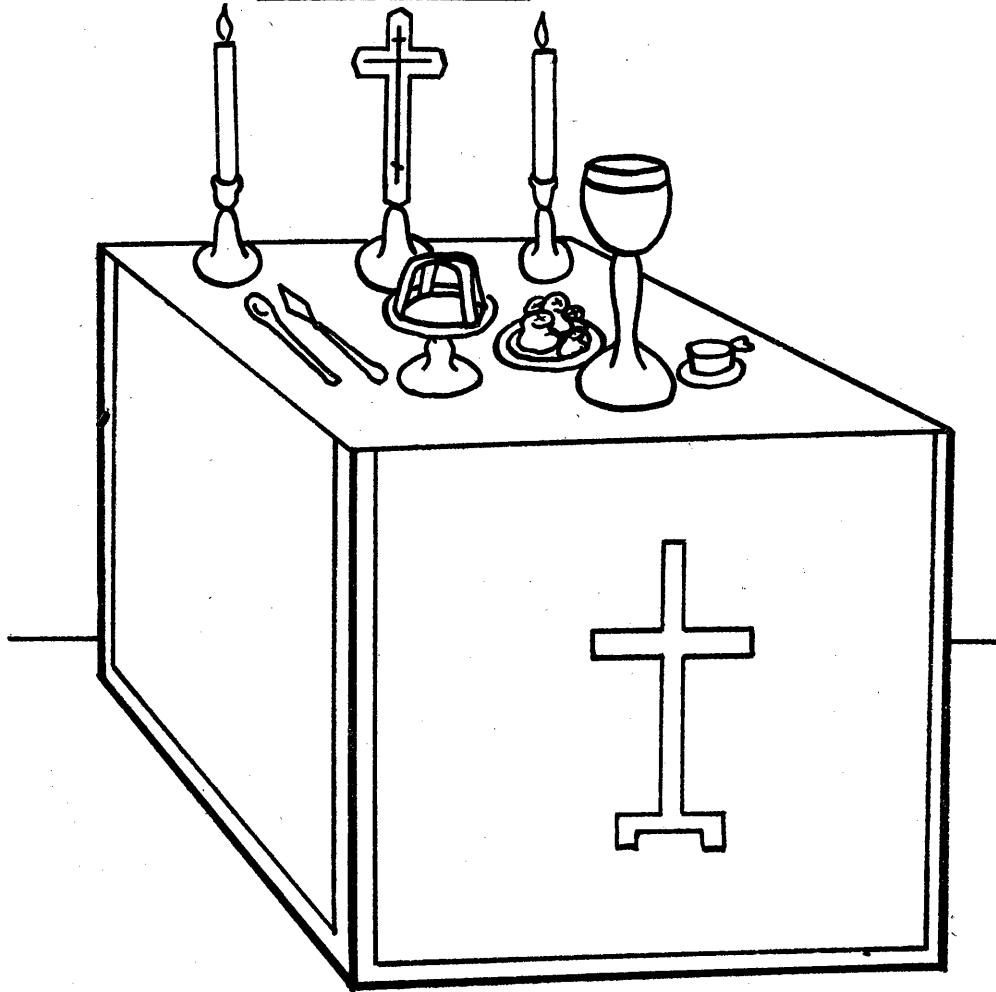
On the left side of the Sanctuary against the wall is a table which is called the Preparation Table or the Table of Oblation (*Zhertvennik*). Here the first part of the Divine Liturgy is celebrated—the *Proskomedie*—which is the Preparation of the elements of bread and wine that are to be consecrated at Divine Liturgy. The other two parts of Divine Liturgy are: the Liturgy of the Learners (Catechumens); and the Liturgy of the Faithful.

The sacred articles on the Table of Oblation are: 1) Chalice, 2) Diskos or Paten, 3) The Star (or Asterisk); 4) The Lance (or Spear); 5) Communion Spoon; and 6) One Large, or Five Small Prosporas (Altar Breads). There may be one or two candlesticks, a Cross, cruets for water and wine, and an icon of Christ on the wall.

Five prosporas are used in the Proskomedie in remembrance of the five loaves with which Our Lord fed five thousand people. Each prospora is made in two parts, one on top of another, to remind us of the two natures of Jesus Christ, Who was both God and man. The top part is stamped with a seal in the shape of a cross and the letters IC, XC, NI KA (“Jesus Christ conquers”).

The Priest takes one of the five prosporas and marks it with a sign of the cross, saying: “In memory of Our Lord and God and Savior Jesus Christ,” and then with the spear cuts a cubic particle and lifts it out of the bread. This particle is called the *Lamb*, because it represents the suffering Savior. The Lamb is laid in the middle of the Diskos. This is later consecrated for Communion. Then the Priest pours wine and water into the Chalice. From the second prospora a small particle is cut out in honor and memory of the Mother of God, through whose prayers we ask God to accept those holy sacrifices. It is placed on the right side of the Lamb. Out of the third prospora nine particles are cut in honor of the nine ranks of saints. These particles are set in three rows on the left side of the Lamb. Out of the fourth prospora the Priest takes particles with a prayer for the living members of the Church; these are set below the Lamb. Out of the fifth prospora particles are taken in memory of the dead and set below the living. So in this symbolic way the whole Church in heaven and earth is represented gathered around the Lamb, “the Bread of Life” her King and Redeemer.

The service of Preparation reminds us of Our Lord who became the Lamb ready to sacrifice Himself for our sins. He was also the King Who gathered all believers around Himself as His servants.



THE ALTAR

The Holy Altar is a square table in the center of the Sanctuary on which the bloodless sacrifice is offered during the celebration of Divine Liturgy. It is "Holy" because it is dedicated to the holiest act of Christian worship—the Holy Communion. It is also called the "Throne" of Our Lord Jesus Christ. On the Altar the elements of Bread and Wine are consecrated and become the Body and Blood of Our Lord. The Altar must be blessed by a Bishop. At the time of blessing the Bishop places in the Altar a portion of a relic of some Saint.

On the Altar there is an *Antiminsion* — a silk or linen cloth, with a picture of Our Lord's burial, and a relic of a Saint sewn in it. It has to be blessed by a Bishop and signed with his name. It is spread on the Altar and the Diskos and Chalice stand on it during consecration. Divine Liturgy cannot be celebrated without it. After the service it is folded and wrapped in another piece of cloth. Where there is no church, the Antimins is still necessary to celebrate the Holy Eucharist.

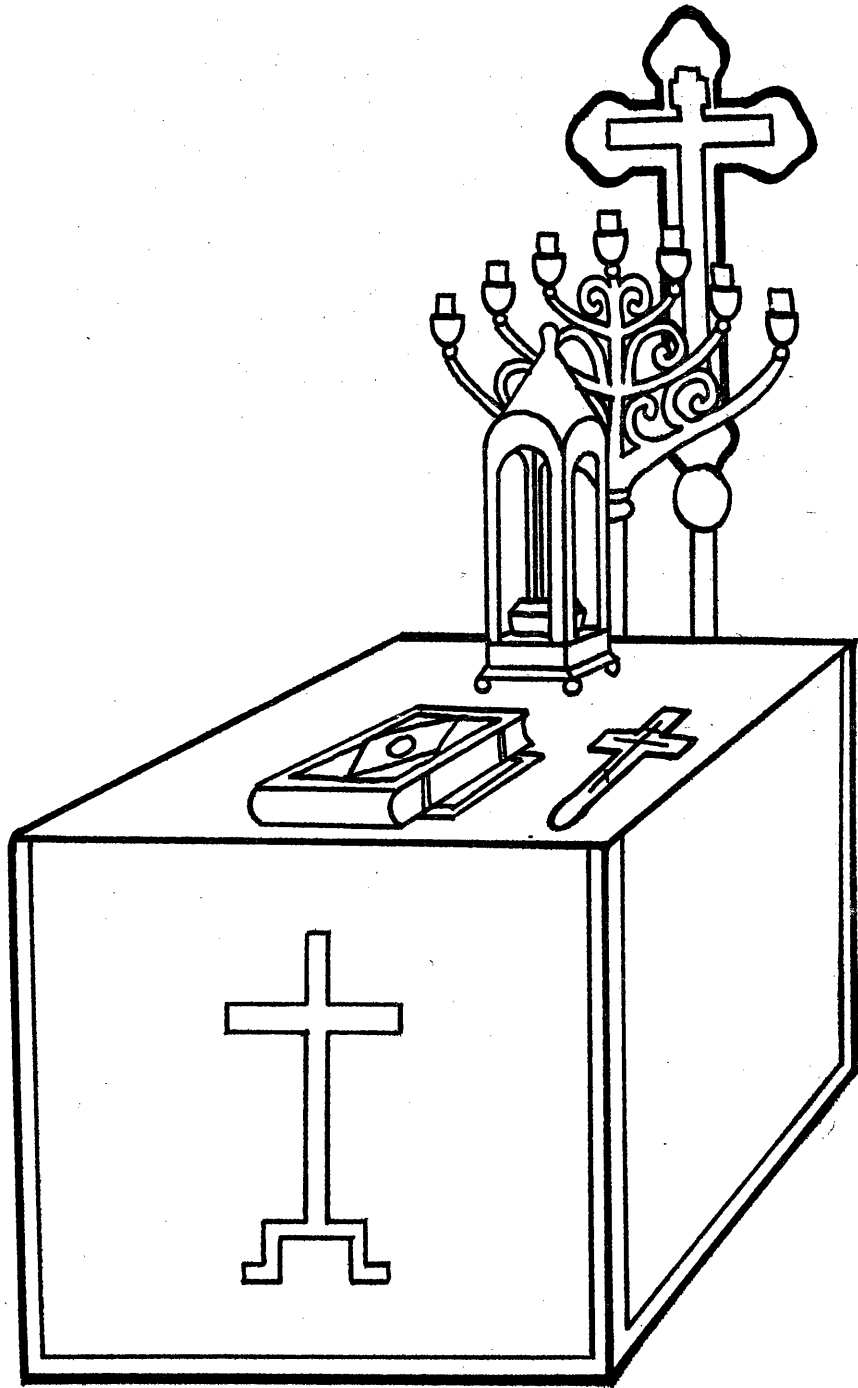
On the Altar there is also a Tabernacle in which Holy Communion is kept to be given in an emergency, such as giving Communion to the sick at home or in the hospital. These Gifts are usually prepared on Holy Thursday.

The Gospel Book (*Evangelion*) is on the Altar, and also a Hand Cross. With this cross the Priest gives the final benediction at the end of the service and offers it to the faithful for reverence. There are also candlesticks on the Altar.

In the back of the Altar there is a seven-branch candleholder. In back of the candlelabra stands a large Cross with a painting of the crucified Christ to remind us of the supreme sacrifice of Our Lord for the sins of all mankind.

The Altar is away from the wall. That space behind the Altar is called the "High Place," where the Priest stands and gives us God's blessing.

Nothing else is to be placed upon the Altar and no one but the ordained should touch the Altar.



THE HOLY GOSPEL

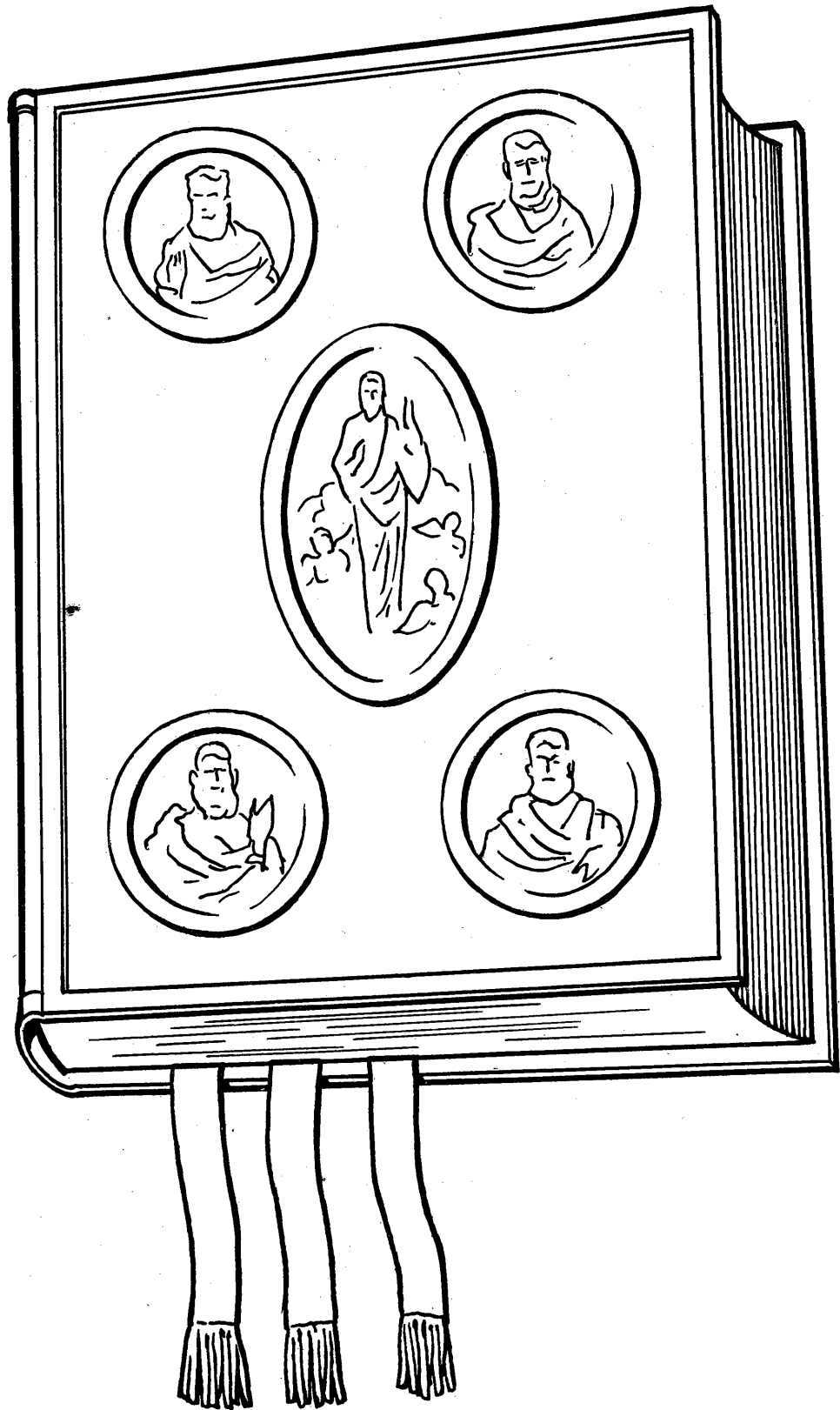
The Holy Gospel (*Evangelion*) is a Holy Book, a part of the Bible, which tells the life and the teachings of Our Lord Jesus Christ. It consists of the first four books of the New Testament which were written by the four Evangelists — St. Matthew, St. Mark, St. Luke and St. John the Beloved Disciple. These books are bound into one volume in an elaborately ornamented metallic or velvet cover with the representation of Christ the Savior (usually the Resurrection) in the center of the front cover and the four Evangelists, one in each corner.

The Holy Gospel is placed in the center of the Altar on top of the folded Antimins. The Priest reads a portion of the Gospel at certain services, particularly the Matins (morning service) and the Divine Liturgy.

During the celebration of Divine Liturgy, when the choir is singing the third *Antiphon* — usually (except for Major Feasts), the Beatitudes — the Priest takes the Holy Gospel, and holding it high, goes to the right of the Altar and around it, preceded by Altar Boys with candles in their hands, coming out the north door of the Iconostas, he stands before the Royal Doors. This is the *Little Entrance* at which the Gospel of the Kingdom of God is presented to us. The Priest exclaims: "Wisdom! Let us attend! and the choir sings: "O come, let us worship and fall down before Christ! Save us, O Son of God, Who hast risen from the dead, save us who sing unto Thee: Allelulia!" Then the Priest blesses the people with the Gospel, enters the Sanctuary and places the Gospel on the Altar.

The Holy Gospel is the Word of God. The Evangelists were men who were inspired and directed by the Holy Spirit in the writing of these books which tell about the life of Our Lord Jesus Christ from the time of His birth in Bethlehem to the time of His ascension into Heaven. They tell about His miracles and record His words — His teaching about salvation and eternal life. The Gospel is the foundation of our Faith. From the Gospel we know that "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (*John 3:16*). The Gospel supplies our soul with spiritual nourishment. Jesus said: "I am the Bread of Life" (*John 6:35*).

We should not wait until Sunday to hear the Word of God. The Orthodox Church urges every true Christian to have a copy of the Holy Gospel, or the entire Bible, at home and read it often in order to receive the inspiration, comfort and strength which is given to us by God.



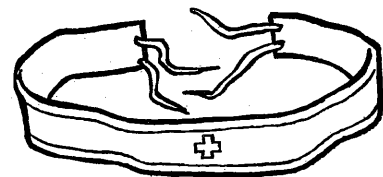
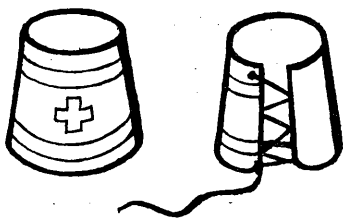
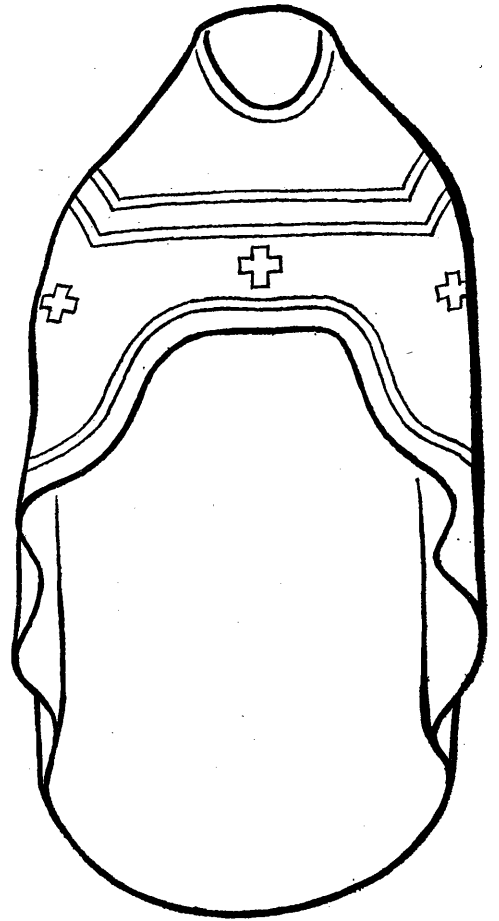
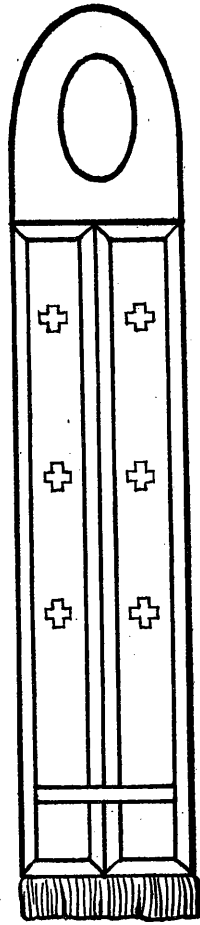
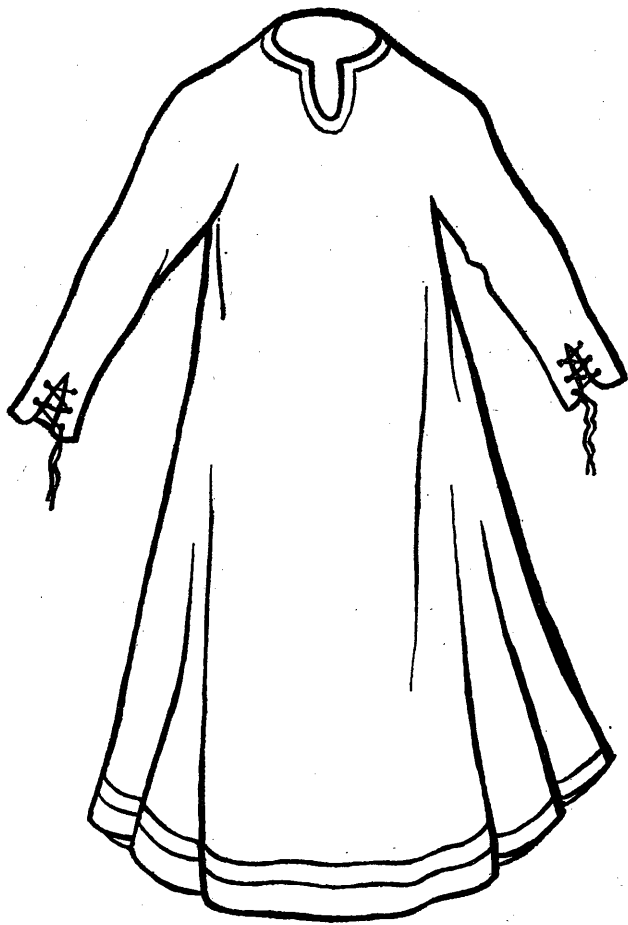
THE SACRED VESTMENTS

The robes the Priest wears for church services are called Vestments. In the Orthodox Church they are: 1) Cassock (*Ryasa*); 2) Alb (*Sticharion*); 3) Stole (*Epitrahilion*); 4) Zone (Belt); 5) Cuffs; 6) Chasuble (*Phelonion*).

The Alb or Sticharion is a long garment with sleeves, which reaches to the ankles. It is usually white, as a symbol of the purity of heart a Priest should have. The sleeves are tight-fitting. The Stole which a Deacon wears is a long, narrow strip of material worn over the left shoulder, the ends hanging in front and back. He holds the front end in his right hand. The Priest's Stole is worn around the neck, with the front sewn together. Without it the Priest cannot perform any service. It is the sign of the pastoral office. The Belt is worn around the waist to control the loose Alb and Stole. It reminds us of the Divine Strength which sustains the Priest in his ministry. The Cuffs are worn to fasten the sleeves of the Alb. The Phelonion is a long, wide, rounded, sleeveless robe slipped over the head, much shorter in front than the back. It is made of colored materials and is a sign of the joyful vestments of the Kingdom of God.

In all the services the Priest wears the Pectoral Cross suspended by a chain around his neck. The cross is a reminder of the burden and responsibilities of the duties of the priest, who should not merely carry Christ in his heart, but also confess Him before all men, i.e., he should preach the faith of Christ incessantly.

The vestments are of various colors for different occasions. White is worn for Easter, a sign of immortality attained by the Resurrection of Our Lord. The vestments are gold for Christmas to signify the birth of the new King to Whom the Wise Men of the East brought gifts of gold. For Pentecost green color is used to symbolize the new birth which the Apostles received through the descent of the Holy Spirit. Blue colored vestments are worn on Feast days of the Most Holy Mother of God in honor of her being the Queen of Heaven. The red color is used for commemoration of Martyrs, and purple is used during the days of Lent before Easter and before Christmas; black for Great and Holy Friday.



READING OF THE GOSPEL

The word GOSPEL (Evangelion) means "good news" or "glad tidings" which we hear from it concerning our salvation and the Kingdom of God as announced to the world by Our Saviour Jesus Christ. The Gospel is a Holy Book that contains the Word of God revealing the earthly life and teachings of Christ. It consists of the first four books of the New Testament and were written by St. Matthew, St. Mark, St. Luke, and St. John.

During the service of Divine Liturgy the Priest reads the Gospel facing the people (unless there is a Deacon). The reading of the Gospel is preceded by an exclamation from the Priest standing at the Altar: "Wisdom! Let us attend! Let us hear the reading of the Holy Gospel, Peace to all of you!" He blesses the people, and the choir responds: "And to thy spirit." Then the Priest says: "The reading of the Holy Gospel according to Saint Matthew (or another Evangelist from whose Gospel the reading is taken)," and the choir sings: "Glory to Thee, O Lord, glory to Thee." Then the Priest reads the lesson appointed for that day.

Every Sunday and every day of the week has its appointed reading of the Gospel. Easter marks the beginning of the cycle. The Easter Gospel is always the first chapter of John, verses one to seventeen. The peculiarity of the reading of the Easter Gospel is that after each verse the bells are rung as a joyous proclamation that Jesus Christ is the Eternal Son of God. The seven Sundays after Easter are named after the subject of the Gospel for that Sunday, for example, the first Sunday after Easter is called Thomas Sunday, because the Gospel reading is about Thomas being rebuked by the Risen Lord for his unbelief. An other cycle of Gospel reading begins the first Sunday after Pentecost and continues to the Sunday of the Publican and Pharisee (four weeks before Great Lent). The Lenten Season has another cycle up to Easter Sunday.

Every Feastday (holyday) has a reading of the Gospel concerning that particular event which is being commemorated. The sermon of the day is usually based upon the reading of the Gospel for that day.

For the Sunday Matins there is a separate cycle of Gospel readings about the Resurrection of Christ. At Feastday Matins the Gospel is usually taken out to the center of the church for veneration.



GIVING THE BLESSING

During the celebration of Divine Liturgy the Priest turns to the people several times to offer the blessing by making the sign of the cross with his right hand. He forms his fingers in such a way that they make the letters I - C - X - C. The first finger (as you see in the sketch) is straight, the second is bent to form the letter C, the thumb crosses over the third finger to form X, and the little finger is slightly bent to form C. These letters are the initials of JESUS CHRIST. This form is used to bestow upon the people the blessing in the name of Christ.

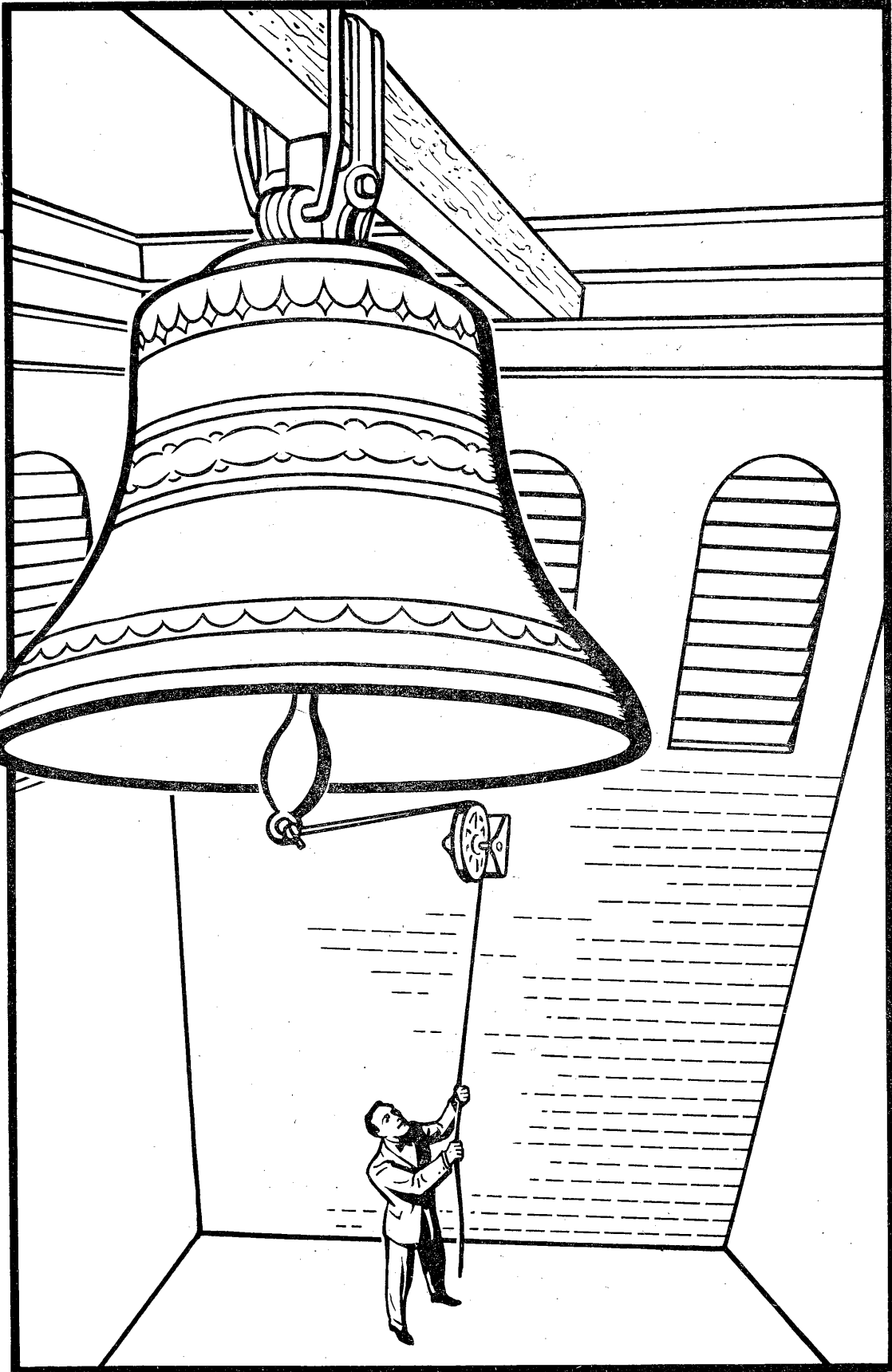
When Jesus was about to ascend into Heaven "He lifted up His hands and blessed them" (the Apostles) (*Luke 24, 50*). In His farewell sermon to the Apostles Our Lord said to them: "Peace I leave with you, My peace I give unto you: not as the world giveth, give I unto you" (*John 14:27*). This kind of peace the Priest is passing on to the faithful when he blesses them with the words: "Peace unto all of you!" "On the day of His Resurrection, the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, 'Peace be unto you'." The Apostles also greeted the faithful with the blessings of peace in person and through their epistles: "Grace to you and peace from God our Father, and the Lord Jesus Christ" (*Romans 1:7, I Thess. 1:1*).

According to the example set by Our Lord Himself, and by the example of the Holy Apostles the Priest bestows the blessings of peace upon the people. Just before the consecration of the Holy Gifts (Anaphora), the Priest bestows the blessing in the following manner: "The grace of Our Lord Jesus Christ, and the love of God the Father, and the communion of the Holy Spirit be with all of you." And each time after the blessing the choir and the people respond: "And with thy spirit."

The final blessing of the Divine Liturgy immediately following the pre-Amvon Prayer is as follows: "The blessing of Our Lord Jesus Christ through His grace and love toward mankind be with all of you."

The practice of bestowing blessings upon others originates in the ancient times. "The Lord spake unto Moses saying: Speak unto Aaron and unto his sons, saying, On this wise ye shall bless the children of Israel, saying unto them: The Lord bless thee and keep thee; the Lord make His face shine upon thee, and be gracious unto thee; the Lord shall lift His countenance upon thee, and give thee peace." (*Numbers 6: 23-26*)





The Call to Worship