

**Prayer of Thanksgiving:** that God reveals himself in his word. **"1 ¶ Now after Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, wise men from the east came to Jerusalem, 2 saying, "Where is he who has been born king of the Jews? For we saw his star when it rose and have come to worship him." (Mt 2:1-2 ESV)**

Please do not forget to pray for all the shut-ins and isolated brothers and sisters in our congregations Mrs. Jack and C. Campbell (Fredericton) and J. Steffes (Caribou, Me), Mr. Ross Bathurst, P. Ward (Saint John) and others.

**Open Hand Food Bank – Moncton** - is in need of grocery plastic bags to give out food to those in need. If you are interested in donating your unused grocery bags, you can bring them to church and someone will collect them and bring them over. Those who want to bring food to give to the **Open Food Bank** may do so by bringing to church and giving it to **Michael M.** of the Moncton congregation.

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#### **ACTIVITIES FOR THE MONTH OF January 2019**

Times of worship services: **Moncton** – 10:30 AM every Sunday

**In Saint John** – January 13 and 27 at 2:30 p.m.

**Communion**- on the second and fourth Sunday of the month.

**Address: Moncton**—70 King St. —Sage building;

**Saint John**—50 Newport Cres., Portland United church.

**Discipleship Group** at the home of Mr. and Mrs. Vautour this coming Wednesday January 9 at 7:30 PM. **Topic: 1 Peter chapter 1.** Please prepare a question for discussion or a topic for discussion.

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#### **UPDATES**

**AUDIO SERMONS** are also now uploaded to **YouTube.ca**. To listen to those sermons, you can **Google Grace Communion International New Brunswick** or go to

<https://www.youtube.com/channel/UCgKazyWhmKmDZy69vJcFfPg>. Please pray that they will be a source of inspiration in sharing the good news of the gospel of Jesus Christ to a wider audience.

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#### **Louis-Philippe Goguen 1949 - 2018**



Shediac, NB – Louis-Philippe Goguen, 69, passed away peacefully at the Dr. Georges-L.-Dumont University Hospital Centre on Monday, December 31, 2018. Born in Moncton, NB, he was the son of the late Camille and the late Catherine Goguen (nee Leger).

Louis-Philippe will be sadly missed by his wife, Annette Caissie; by his son, Francis Goguen (Chanelle) of Dieppe; his daughter, Julie Dubé (Martin) of Petawawa, ON; his four brothers, Gilles and Laurent (Jacqueline) of St-André-

LeBlanc, Yves (Annette) of Shediac River and Normand of St-Norbert; three sisters, G rarda (St phanie) of Moncton, Roberta (Roger) of St-Andr -LeBlanc and Jacinthe (Normand) of Cap-Pel ; three grandchildren, Alexandre, Maxime and Jakob; the mother of his children, Linda LeBlanc; also by several aunts, uncles, cousins, nieces and nephews.

In memory of Louis-Philippe, donations to the Centre d'Hubilet  de Cap-Pel  or to donor's choice would be appreciated by the family.

The family invites you to sign an online book of condolences at: [www.funerairepassagefuneral.ca](http://www.funerairepassagefuneral.ca).

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**The good news of the gospel is a message to be shared with others.** Please pray that God will give us the love and wisdom to be able to share this message with others in a loving, clear and confident matter as we participate in his

missional work on the earth in our generation. **“5 ¶ Conduct yourselves wisely toward outsiders, making the best use of the time. 6 Let your speech always be gracious, seasoned with salt, so that you may know how you ought to answer each person.” (Col 4:5-6 ESV)**

**Please pray** that God will put an end to the senseless violence happening in North America continent and other parts of the world.

**Pray that we will see the good works that God has prepared for us in advance** so that we can enthusiastically participate in the on-going work He is doing now on this earth in bringing people in relationship with him in Jesus by the Holy Spirit.

**Please pray, as per Jesus instructions, the disciples prayer, “Our Father in heaven, hallowed be your name. 10 Your kingdom come, your will be done, on earth as it is in heaven” (Matt 6:9-10)** as our world is suffering so much and in need of complete restoration by the King of kings, Jesus. As we are his royal priesthood, let us proclaim the excellencies of him who called us out of darkness into his marvelous light, as we are instructed in 1 Peter 2.

**Pray for the world and for all people:** we live in a world that does not know the way to peace. Important to pray as we are instructed by the apostle Paul — **“1 ¶ First of all, then, I urge that supplications, prayers, intercessions, and thanksgivings be made for all people, 2 for kings and all who are in high positions, that we may lead a peaceful and quiet life, godly and dignified in every way. 3 This is good, and it is pleasing in the sight of God our Savior,” (1Ti 2:1–3 ESV)**

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From: [The Surprising God](#) Exploring the content and application of incarnational Trinitarian theology.

### WHAT SHAPE SHOULD OUR WORSHIP TAKE?

By [Ted Johnston](#) - [November 22, 2018](#)

Worship is the church's primary ministry. Through worship, the church prepares to participate with Christ in his mission to draw the world into worship.[1] Worship and mission are thus integrally connected. Knowing this leads us to ask: What shape should our worship take? The answer from Scripture and 2,000 years of Christian experience is that authentic Christian worship is Christ-centered and gospel-shaped.

This understanding has significant implications for how we approach liturgy (our form of worship). Though some Christians favor what is sometimes called "non-liturgical" or "free" worship, it can be argued on the basis of Scripture and Christian history that a liturgical form of worship (one that follows the pattern shown below) is a helpful, even essential tool for honoring God in worship while drawing the church together in unity of belief and practice, leading to the spiritual formation of its members, including their involvement in mission.



<http://www.chezchiara.com/2010/12/advent-2010-beginning-of-liturgical.html>

### A little history about Christian liturgy

The ancient, patristic church structured its liturgy in a way that intentionally highlighted the great events associated with Jesus and his gospel. The development of that liturgy began with a weekly Sunday celebration focused, through Word and sacrament, on Jesus' life, death and resurrection. To that was added an annual celebration of the resurrection (Easter), then a celebration of Jesus' birth (Christmas), then a celebration of Jesus' sending of the Spirit (Pentecost).

To these weekly/annual celebrations was added remembrances of Jesus' passion during Holy Week, then a season of preparation for Christmas (Advent) and a season of preparation for Easter (Lent). Other celebrations/commemorations were eventually added to fill out the annual worship calendar that we see today, the calendar followed in the Revised Common Lectionary (RCL), which is used by many churches throughout the world (with others using similar lectionaries/liturgies).

### Liturgy as Story

In this historic liturgy, weekly (i.e. Sunday) and annual elements are carefully interwoven to create a cohesive whole that tells the Story of Jesus—the gospel. It's a liturgical journey that involves movement along a certain path with steps and milestones along the way, headed for an ultimate destination. The liturgy helps us not only hear the Story cognitively, but inhabit it (journey together) experientially. To pick and choose among the elements of the liturgy yields an incomplete

Story that compromises the power of the liturgy both in engaging with God and in bringing about the transformation of the worshippers in community.

Here is a video that summarizes the Story, which focuses on Jesus and his work to redeem the world. (To see video go to <http://thesurprisinggodblog.gci.org/2018/11/what-shape-should-our-worship-take.html>)

### Related quotes

#### **From *Living the Christian Year: Time to Inhabit the Story of God*, by Bobby Gross of Intervarsity Christian Fellowship:**

- Remembering God's work, Christ's death and resurrection, and the Spirit's coming will change you, drawing you into deeper intimacy with God and pointing your attention to the work of the Father, Son and Spirit right now, in and around you. You'll be reminded daily that your life is bigger than just you, that you are part of God's huge plan that started before time and will continue into eternity. Keeping liturgical time, making it sacred, opens us further to this power as, year after year, we rehearse the Story of God—remembering with gratitude, anticipating with hope---and over time live more deeply the Story of our lives (quoted from flyleaf). The Christian year entails a sequence of seven seasons built around the holy days that correspond to the major events in the life of Jesus (p. 22).
- [The liturgy is] an ordered means of engaging with God, a graceful dance, if you will (p. 19).
- God is the larger context and plot in which our stories find themselves (p. 15).
- It's about sharing in the Story... participating in the life of Jesus so that we can be transformed (p. 14).
- [Through the liturgy] we identify with Jesus and vicariously participate in his life in a way that brings spiritual dividends to our own (p. 30).
- Liturgy gathers the holy community as it reads the Holy Scriptures into the sweeping tidal rhythms of the church year in which the story of Jesus and the Christian makes its rounds century after century, the large and easy interior rhythms of a year that moves from birth, life, death, resurrection, on to spirit, obedience, faith and blessing (p. 319, from Eugene Peterson).
- With each circuit through the sacred calendar, we enter more deeply into the drama of God's redemption of the world and of us. The Christian year helps us to live inside the Story that grounds us in our truest identity and gives our lives their deepest meaning. We absorb its liberating truth, we embrace its transforming goodness and we revel in its luminous beauty (p. 320).

#### **From *Beyond Smells and Bells, The Wonder and Power of Christian Liturgy* by Mark Galli, Christianity Today editor:**

- [A] profoundly communitarian ethos is woven all through the liturgy because the liturgy is profoundly Trinitarian. If we pray it often enough, it will begin to radically change our lives. We'll start to discover that our primary duty in life is not to find ourselves, not to develop our gift, nor to make sense of life. Instead we'll realize that we are called to love others.... (p. 102).
- The primary purpose of the Church's liturgical worship is not to express our feelings toward God, but to express and impress the Personality of Christ upon us. And therefore the personality of the Trinity upon us.... Through the liturgy, the Holy Spirit brings us not only into communion with Christ, but forms us into a body with others.... Communion with the Holy Trinity and fraternal communion are inseparably the fruit of the Spirit in the liturgy (p. 105).

#### **From *Liturgical Theology: The Church as Worshiping Community* by Simon Chan, professor at Trinity Theological College, Singapore:**

- The whole liturgy is a sacrament, that is, one transforming act and one ascending movement.... The whole liturgy is a celebration and an actualization of the gospel (p. 145).
- Between the ascension and the Parousia Christ is not physically present, but he is present eucharistically, through the presence of the Spirit. This is the unique ministry of the Spirit in the church age. The church at present is sustained by this eucharistic presence of Christ. This is why the Eucharist is so central to the liturgy of the church and the invocation of the Spirit is most particularly connected with the celebration of the Eucharist (p. 37).
- The church [being] distinct from Christ...needs to "feed on Christ" and be disciplined by Christ. And as Christ makes himself available to the church in the sacraments, the church in turn makes itself available to the world as the "embodied Christ." One can see why mission sustains the closest relationship to the Eucharist. The Eucharist is mission. It is mission in that it is making the church, the embodied Christ, available to the world. In its eucharistic

worship the church is reformed to “go forth into the world to love and serve the Lord.” ...Thus to be the church is the greatest mission to the world (p. 40).

- Often the structure of worship is changed without much thought given to its theological consequence (p. 41).
- The church’s most basic identity is to be found in its act of worship.... The church’s defining characteristic is its worshipful response to the call of God to be his people (pp. 42, 43).
- What marks Christians as God’s people is that they have become a community that worships God in spirit and in truth. This is what the church must aim at in mission. Mission does not seek to turn sinners into saved individuals; it seeks, rather, to turn disparate individuals into a worshiping community (p. 45).
- The Church’s *leitourgia*... is the full and adequate “epiphany”---expression, manifestation, fulfillment of that in which the church believes, or what constitutes her faith.... Liturgy...by fulfilling and expressing faith “bears testimony” to faith and becomes thus its true and adequate expression of norm.... Right belief and right practice... can only come from right worship... and vice versa (pp. 48, 52).
- The Eucharist holds a special place as the “sacrament of sacraments.” It is from the Eucharist that we come to a better understanding of the church as essentially communion. The liturgy, then, has a eucharistic orientation (p. 63).
- Word and sacrament cannot be separated. The whole liturgy of Word and sacrament is both God’s Word and God’s action for the sake of the church. Worship becomes less that what it is when one is emphasized at the expense of the other... The Word prepares us for and leads to the culmination of worship in the Eucharist... The Word proclaims, the sacrament accomplishes. It is in the Word proclaimed that faith is created, and it is in faith that the bread and wine are effectually received. The Word is completed in the Eucharist.... Word and sacrament are one whole (pp. 66, 68).
- The liturgy may be compared to a journey—a journey from this world to the heavenly kingdom and back to the world. In the language of liturgy, Word and sacrament are bounded by two other acts: gathering and sending forth (p. 83).
- The church’s liturgy conveys a primary theology that gives the practice of the liturgy its inner coherence and shapes the church into a coherent community. It is from this coherent liturgy that other secondary practices derive their significance as Christian practices (p. 87).
- Where spiritual formation occurs, God’s grace and human actions are set in a dialectical (*definition: relating to, or of the nature of logical argumentation relationship*). This dialectic could perhaps be described as the practice of imbibing the spirit of the liturgy.... We do not grasp the mystery but are grasped by it... Liturgical actions are transforming because it is the Spirit who gives life: the Spirit’s action is joined with and confirmed by our action. (pp. 97, 98).
- A normative liturgy is large enough to incorporate the charismatic dimensions of worship. But if the normative liturgy is to have formative effect, it needs to be correctly understood, deeply appreciated and consistently practiced (p. 127).
- There is no Christian living apart from living out what is celebrated in the liturgy, since the liturgy is where the body of Christ is primarily manifested and actualized (p. 148).
- To participate actively in the liturgy is to become so involved that we are absorbed into its rhythm (p. 159).

**GCI principle** website and Moncton Websites—[www.gci.org](http://www.gci.org), [www.worshipim.ca](http://www.worshipim.ca), [www.facebook.com/GCIMoncton](https://www.facebook.com/GCIMoncton); For a wealth of helpful articles about God, grace and his plan for salvation, who we are, etc., please see the GCI.org website. *Contact Information: Pastor’s contact information: email—[evatour47@outlook.com](mailto:evatour47@outlook.com)*