

Praise and Adoration as Liturgical Actions Presenter: Bob Roberts October 6, 2024

Liturgical texts: Gloria in Excelsis (p.125 BCP);

Sanctus (p.132 BCP)

'Glory,' 'glorious,' 'glorify'. The glory of something is its evident excellence. Something is glorious if its excellence “shines.” Shining is relative to perceptiveness. To glorify something is either 1) to make it (more) glorious, or 2) to make its glory more evident. To perceive the glory of something is to admire it.

What is praise?

Praising is an action with a direct object and two indirect objects. The grammar (the conceptual skeleton of praise) is

I praise O for Q to S

where O is **what** I praise, Q is the quality **for which** I praise O, and S is one **to whom** I praise O for Q.

What **moves** praise (either from “behind” or “before”)? Answer: admiration, either because the praiser admires the object (the pull from behind) or because the praiser wants to admire the object (the pull from before) (or both).

Earthy Illustration: praising the Stanley cup.

Six questions: 1) What do we praise? 2) How do we praise what we praise? 3) To whom do we praise what we praise for its glories? 4) What moves praise (either from “behind” or “before”)? 5) Can praising succeed or fail, and if so, how does it do so? 6) What effect does praising something have on the praiser?

Apply the six questions and your answers to them to the parts of the liturgy that guide our praise.

What is adoration?

How is adoration similar to and different from praise? How are both similar to and different from thanksgiving?