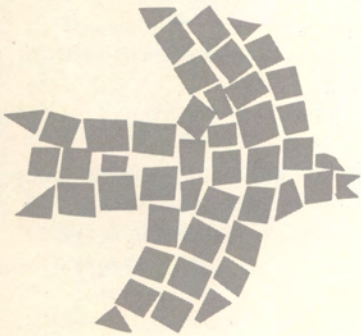


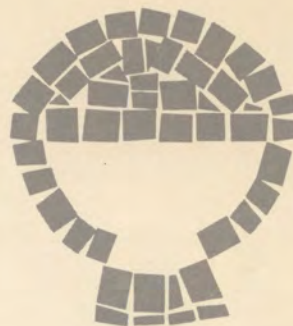
LITURGY IS YOU



CONTENTS

	PAGE
Key Words for Worship Today _____	2
Background for Liturgy _____	4
Songs for Liturgy (introduction) _____	8
Songs for Liturgy (record) _____	pocket
Liturgy is You (poster) _____	pocket
The Liturgy of The Lord's Supper (poster) _____	pocket
The Ritual Expressions of the Cosmic Sense (booklet) _____	pocket

key words for worship today



1. THE LITURGY OF THE LORD'S SUPPER

LITURGY

The Greek word for liturgy is formed from two others meaning *people* and *work*. A citizen's liturgy was often a secular work, a particular benefaction done for the good of society. A liturgist was a benefactor.

Biblical usage of the word liturgy specifies things like temple duties performed by priests or levites, such as Zacharias, but St. Paul described civil magistrates as liturgists, or ministers of God. He referred to himself as "the liturgist of Jesus Christ to the Gentiles." By the time of *Acts*, both prophets and teachers in the Church at Antioch were described as "liturgizing" or leading the Church's public worship.

In sum, benefactors, magistrates, missionaries, temple officers, prophets, or teachers were liturgists whose functions contributed to the social welfare. *The* liturgy came to mean the Church's service through worship and mission offered for the public good.

2. THE CELEBRATION OF HOLY EUCHARIST AND MINISTRATION OF HOLY COMMUNION

CELEBRATION

"To celebrate is to explain who we are and to say yea ceremonially. What happens to the man happens to the whole human running

race. A man reacts and responds to what is other than himself and he reacts and responds to the many that he is inside himself. He creates many small ceremonies and celebrations all day long – if he has any health.

"One way to prepare for big celebrations is to allow life to reveal its many small ones, to keep it from being so daily.

"There are three things that keep life from being so daily
to make love
to make believe
to make hope
with the ordinary everyday people and stuff around us.

"To really see what we ordinarily look at from time to time

Makes fireworks happen inside us that can't always be contained

When the brightness of a person or a thing is discovered or uncovered.

These moments are small celebrations – daily exercises

That keep us in form for the big ones."

— Sister Mary Corita

3. MINISTRY OF THE WORD

Approximately the first half of the liturgy of the Eucharist, it centers about the Bible and pulpit. It consists of the proclamation of God's Word in the Old Testament, Epistle, Gospel, sermon and creed. It takes place in a framework of prayer and praise.

4. READER

A person appointed to read the Bible, or certain prayers. Lay persons may be appointed to read Old Testament lessons and epistles at the Eucharist. A deacon or priest reads the gospel. In the absence of a deacon, a lay person may lead the prayer of intercession.

5. PEACE

A greeting exchanged among worshipers during the liturgy. Christ has taught us to make peace with one another before offering our gifts at the altar (Matt. 5:23-4). The purpose of the traditional General Confession has been to express this will to reconciliation in words. The exchange of the Peace by a handclasp or other gesture gives a more active and visible expression to our wish to be at peace with all men, to forgive others, and to be forgiven by them. It is easy to say words, but are we also willing to make outward acts?

6. INTERCESSION

Prayer in which we pray for others. As a priestly people, Christians intercede for the whole world to God the Father through Jesus Christ, who is our High Priest and great Intercessor (I Tim. 2:1-5). He has promised to be in our midst when we pray in his name (Matt. 18:19-20).

7. MINISTRY OF THE SACRAMENT

Approximately the second half of the liturgy of the Eucharist, it centers about the altar. In this part of the service we participate in Christ's actions at the Last Supper. Bread and wine are taken at the offertory, thanks is given for them in the consecration, then the sacramental bread is broken and eaten, and the cup of the New Covenant is drunk.

8. OFFERTORY

The first action of the ministry of the sacrament, when bread and wine are presented at

the altar. The bread and wine express ourselves, our very lives, which are offered to God through Christ. Representatives of the congregation may bring forward these elements, together with the alms, in the offertory procession.

9. CONSECRATION

A solemn act of blessing and dedication to God. As our Lord blessed bread and wine in a prayer of thanksgiving, so in the Eucharist the consecration is a solemn prayer of thanksgiving and praise in which all the themes of worship are summed up.

10. THE BREAKING OF BREAD

As our Lord blessed the bread, broke it, and distributed it, so today after the blessing or consecration, the bread is broken up and distributed.

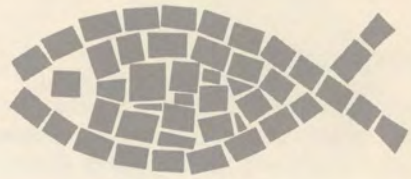
11. CHRIST OUR PASSOVER

A chant sung (or said) when the consecrated bread is broken, just before we receive Holy Communion. St. Paul used these words (I Cor. 5:7) to compare Christ to the Passover Lamb, which was sacrificed to celebrate the deliverance of the Hebrews from Egypt and their entrance into freedom. We continue to observe the feast of the Passover in its Christian form as Easter each Spring, but every celebration of the liturgy recalls Easter, and unites us to the Risen Christ who brings life and freedom to his people.

12. DISMISSAL

The act of sending people on their way at the conclusion of a meeting or assembly. The greatest blessing the Church has to give is the Lord's flesh and blood. After we have received this sacrament, we pray that we may in fact live as members of his body and we are dismissed, or sent forth, to serve God in his world, under the guidance of his Holy Spirit (I Cor. 12).

background for liturgy



These selections from various sources can be used in several ways at your discretion. Taken together, they provide a rationale for the Liturgical Movement now spreading through Christian groups. Singly, or in combination, they can be used at the subject for group discussions. Parts of each of them can be used as inserts in Parish worship bulletins for individual reading and meditation.

Your own needs, interests, and imagination will doubtless provide other uses for them. ■

From Massey H. Shepherd, Jr., in *Liturgy is Mission*, edited by Stephen Cellier, © 1964, The Seabury Press, Inc., pp. 56-7:

The liturgical revival can contribute to this great end by a primary concern with an authentically Christian worship in all the Churches that is neither iconoclastic towards the past nor irrelevant to the here and now. Such worship today calls for great affirmations — affirmations about God and about the world from the perspective of God's designs and promises. It calls for a liturgy that affirms the goodness of God in his whole creation, that rids men of all "taboos" as it does of all selfish indulgence in the material things that God has made, that delivers them from the torment of dread of destruction and annihilation. Such a liturgy takes seriously the scriptural injunction "to make prayers and supplications, and to give thanks for all men." An authentically Christian worship affirms the universality of Christ's redemption, the earnest of

our dignity and liberty and freedom in the perfect Son of Man, and the source of all power to overcome selfishness and sin and whatever "evils which the craft and subtilty of the devil or man worketh against us." Such a liturgy must offer a real hope of spiritual renewal, by transfiguring the patterns of human relations and evoking creative acts of love and unfeigned generosity. It must "knit together in one communion and fellowship" every sort and condition of mankind. The adventure of liturgical renewal is the adventure of realizing what it means to be a living member of Christ's one Holy Catholic Church at all times and in all places, and the adventure for each and every one of us of confessing Jesus Christ as our personal Lord and Saviour. By such affirmations, worship is witness, and liturgy is mission.

Little children, let us not love in word or speech but in deed and in truth. By this we shall know that we are of the truth, and reassure our hearts before him whenever our hearts condemn us; for God is greater than our hearts, and he knows everything. (I John 3:18-20 RSV) ■

From Vatican II, *Constitution on the Sacred Liturgy*, Para. Nos. 47-50:

47. At the Last Supper, on the night when he was betrayed, our Savior instituted the eucharistic sacrifice of his body and blood. He did this in order to perpetuate the sacrifice of the Cross throughout the centuries until he should come again, and so to entrust to his beloved spouse,

the Church, a memorial of his death and resurrection: a sacrament of love, a sign of unity, a bond of charity, a paschal banquet in which Christ is eaten, the mind is filled with grace, and a pledge of future glory is given to us.

48. The Church, therefore, earnestly desires that Christ's faithful, when present at this mystery of faith, should not be there as strangers or silent spectators; on the contrary, through a good understanding of the rites and prayers they should take part in the sacred action conscious of what they are doing, with devotion and full collaboration. They should be instructed by God's word and be nourished at the table of the Lord's body; they should give thanks to God; by offering the immaculate victim, not only through the hands of the priest, but also with him, they should learn also to offer themselves; through Christ the Mediator, they should be drawn day by day into ever more perfect union with God and with each other, so that finally God may be all in all.

49. For this reason the sacred Council, having in mind those Masses which are celebrated with the assistance of the faithful, especially on Sundays and feasts of obligation, has made the following decrees in order that the sacrifice of the Mass, even in the ritual forms of its celebration, may become pastorally efficacious to the fullest degree.

50. The rite of the Mass is to be revised in such a way that the intrinsic nature and purpose of its several parts, as also the connection between them, may be more clearly manifested, and that devout and active participation by the faithful may be more easily achieved.

For this purpose the rites are to be simplified, due care being taken to preserve their substance; elements which, with the passage of time, came to be duplicated, or were added with but little advantage, are now to be discarded; other elements which have suffered injury through accidents of history are now to be restored to the vigor which they had in the days of the holy Fathers, as may seem useful or necessary. ■

From *General Convention Journal 1967*, Appendix 23.3, 23.4, Report of Standing Liturgical Commission:

The Prayer Book holds a central place in the life of this Church, because it is not only the Church's order for worship and the administration of the Sacraments, but also its handbook of doctrine and discipline. Indeed, its influence extends far beyond the borders of the Episcopal Church. Part of the strength of the Prayer Book is its faithful witness to unchanging traditions and its solemn language inherited from past centuries. On the other hand, however, it has never been allowed to become out-dated. The beauty and excellence of the Prayer Book now in use is the result of many revisions down through the centuries, which have involved changes in the language, the contents, and the arrangement of the services. The present version was produced by a far-reaching revision completed in 1928, as many Churchmen remember. It had previously been revised only thirty-six years before, in 1892; and that revision, in turn, replaced the first Prayer Book of the American Church, adopted in 1789 . . .

Meanwhile, the desire for the revision of the Prayer Book has become stronger in many quarters, and for many reasons. Certain pastoral and spiritual needs of the present time are simply not being met by the present Book. Its rubrics are frequently inconsistent and misleading (the reconciling of the rubrics was one of the unfinished tasks of the last revision). Many parishes desire to use translations of the Scriptures more modern than the King James Version, and when they are used, in conformity with the Canon, it has brought into sharp focus the fact that the meanings of many of the prayers are not well understood by large numbers of the people, and especially the youth. Of major importance, too, is the fact that the history, principles, and significance of worship have been the objects of deep and widespread study in many portions of the Christian Church in recent decades.

Other parts of the Anglican Communion, and other major Christian bodies, both Protestant and Catholic, have already revised their liturgies in the present decade, or are currently doing so. Churches which have been separated for centuries are finding that revisions and improvements of worship are, in fact, bringing them closer together. Especially in the celebration of the Eucharist, the Holy Communion, there is increasing ecumenical agreement about the pattern and form of the service, and such agreement has been consistent with the doctrines and tradition that this Church has always maintained.

In such an age, Episcopalians, naturally, do not wish to fall into the background. For centuries, the successive versions of the Book of Common Prayer have been recognized as setting the highest standards for Christian worship in the English-speaking world. The Church would not wish to settle for any lower standard of excellence at a time when a greater body of knowledge and experience is available in the field, and when new studies and constructive co-operation are achieving such favorable results. ■

From Elizabeth O'Connor, *Call to Commitment*, © 1963, Elizabeth O'Connor, Harper and Row, pp. 65-6:

We have had other festivals of faith since then, and will have them down the years. We shall have them in order that there may continue to be, as Holy Scripture says, a time of remembering: "And thou shalt remember that thou wast a bondman in the land of Egypt" (Deut. 15:15, AV). Not only shall we remember our history as the people of God, but the history of our own brief days back to that time when we were strangers to the covenant of promise, "having no hope and without God in the world." Our festivals shall be, therefore, a time of thanksgiving for our deliverance out of bondage and of renewed commitment to Him in whom we have our freedom.

Our festivals shall also be a time when we introduce our children to the faith in the way in which Jesus was introduced. Hopefully, when the feast is over we shall find them as Jesus was found, "sitting among the teachers, listening to them and asking them questions."

Our festivals shall be not only a time when we celebrate what is ours and help children to find it, but a time when we can introduce strangers to our faith. Perhaps in the pageantry of a festival a child's spirit and a man's spirit are made ready to listen and to ask. ■

From H. Boone Porter, *Growth and Life in the Local Church*, © 1968, The Seabury Press, Inc., pp. 101-2:

And so, to a praying people something happens. It is no longer necessary for the principal prayers to be said facing a wall, or for congregations to bury their heads in their pews. Worshipers do not have to fear to catch one another's eyes, nor to be heard singing. Christ helps people to be people. His humanity is contagious. He enables us to live and look out at the world and one another, as people — responsible, humble, self-respecting and other-respecting, loving. So, through him, we offer to our Father here, at this time, over this loaf and this cup, in conscious articulate terms, the thanksgiving which it is meet and right and the bounden duty of the entire universe, through all eternity, to offer up to its Creator.

The bread is broken, Christ's people are fed, and they go forth as his hands and his feet, to serve him in his world, for another week. The next week we return again, bringing back our small harvest of successes and failures to put them down at the foot of the cross, and to be sent out once more. As individual Christians, and groups of Christians, grapple in Christ's name with real problems, they discover, at an increasingly deep level, their need for his Word and his sacrament. In the multitude of problems life puts before use, people in particular situations will discover, as only they can, how their

faith is to be expressed and applied. Yet these basic patterns of Christian living have an underlying simplicity which can be taught, by plain people, in plain speech. This the missionary Church must do. Living on these terms, we can go forth into the world in Christ's name. We will not be able to overcome all the pains, all the errors, or all the tragedies of life, but we will be able to face them as human persons who need be neither sorry nor ashamed to live and to die in this world, and in this age, in which God, in his infinite love, has seen fit to put us. ■

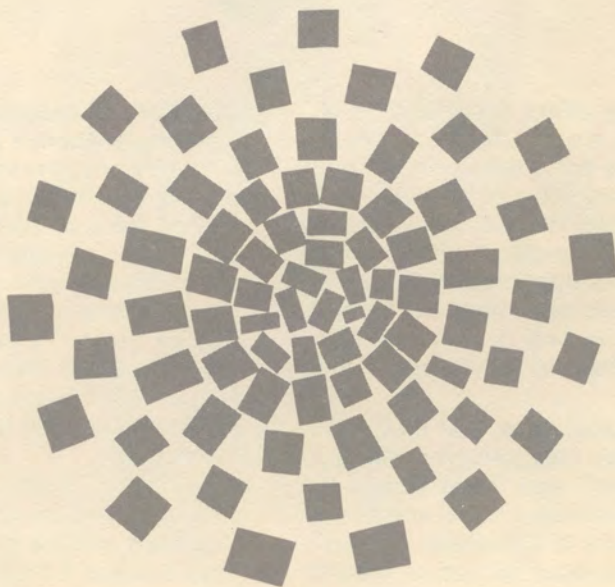
From *Principles of Church Union*, © 1967, Forward Movement Publications, pp. 42-3:

Christ is the minister, the high priest of the Eucharist. It is not our table, but the Lord's Table. It is ours only because it is his. Christ, the living Bread, gives himself to us, sustaining us and uniting us with himself and to each

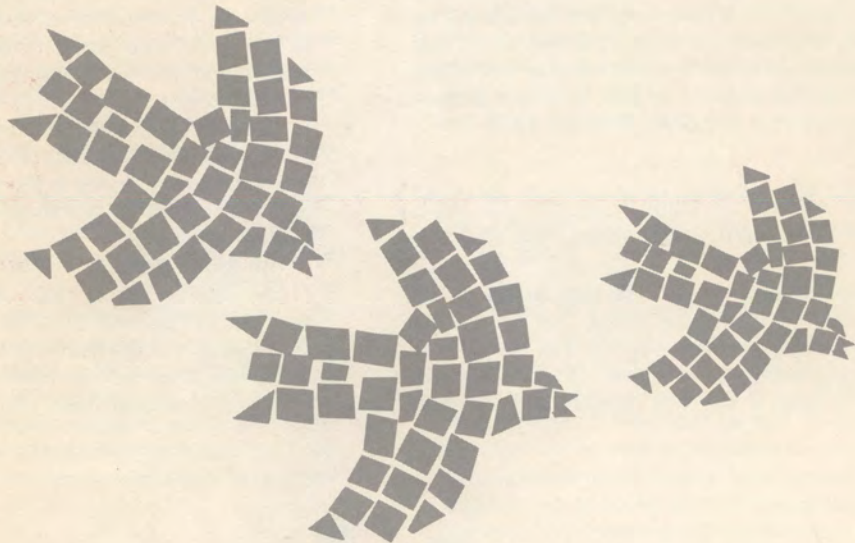
other. He makes effective for his faithful people all that has been accomplished in his incarnation, atoning death, resurrection, and exaltation. His self-giving is an act of his sovereign freedom. It is the exercise of his gracious lordship.

Christ is present as the Crucified who died for our sins and who rose again for our justification, as the once-for-all sacrifice for the sins of the world who gives himself to the faithful. His life and death and resurrection are not only remembered by the Church but also become, by God's action in Christ, present and efficacious realities. The Church corporate and its members are renewed in the covenant of grace and participate in the forgiveness of sin and receive eternal life.

The Holy Communion is the presence of Christ who has come, who comes to his people, and who will come in glory. It is the anticipation and foretaste of the heavenly banquet where the redeemed people of God will eat and drink with their crucified and risen Lord in his kingdom.



songs for liturgy



The proposed liturgy offers many ways of remembering who we are as Christians. Songs for liturgy are songs for celebration — songs about life and joy and giving of thanks. Music reflects that flexibility. Here is music of our own history: John Merbecke of another time of renewal 400 years ago; Healey Willan of 20th Century Canada; and other composers far back in time known only by their melodies interpreted and edited by other men for a thousand years.

The sounds are familiar ones, and they show the diversity of our life together: plain singing, organ accompaniment, and those mobile instruments (guitar, autoharp, drums) now in use wherever small groups of Christians gather — in living rooms, in summer camps, or around kitchen tables.

Celebrations become more exciting by careful planning of silence as well as sound. How the spoken word is read can influence the joy of people remembering and giving thanks. Included here is such a sound: “Blessed be God” after the opening song. Several other samples have been included to show different combinations of Kyrie and Gloria, or Trisagion and Te Deum. To save space, only first lines are sung of the music already in our Hymnal. For the Lord’s Prayer, only the first and last lines were needed to suggest connection with the new.

Across the country, musicians have been writing their own sounds for the liturgy. Our proposed service encourages that work. We have entered a time for exploring new music. Let us rejoice and be glad in it.