

Christ Church Morningside

10am Sung Eucharist with Narration
Sunday 9th October 2011
Pentecost 17

Presider Revd Dr Anderson Jeremiah
Narrator Revd Susan Macdonald
Director of Music Dr Michael Green

2

2

THE LITURGY OF PREPARATION

Welcome and Introduction Susan Macdonald

Opening Hymn 89 O Worship the Lord

The Greeting

**Grace and peace to you from God our Father
and the Lord Jesus Christ. Amen**

Prayer with Young Church

**Lord Jesus, open our eyes that we may see, incline our hearts that we may desire,
guide our steps that we may follow the way of your commandments. Amen**

Prayer of Preparation

**Almighty God
to whom all hearts are open,
all desires known,
and from whom no secrets are hidden;
cleanse the thoughts of our hearts
by the inspiration of your holy spirit,
that we may perfectly love you,
and worthily magnify your holy name;
through Christ our Lord. Amen**

Confession and Absolution

God is love and we are God's children.
There is no room for fear in love.
We love because God loved us first.

Let us confess our sins in penitence and faith

Silence

**God our Father, we confess to you and to our fellow members
in the Body of Christ that we have sinned in thought, word and deed, and in what
we have failed to do. We are truly sorry.
Forgive us our sins, and deliver us from the power of evil.
For the sake of your Son who died for us, Jesus Christ our Lord.**

God who is both power and love, forgive us and free us from our sins, heal and

strengthen us by the Holy Spirit and raise us to new life in Christ our Lord. **Amen**
THE LITURGY OF THE SACRAMENT

Offertory Hymn

581

Take my life

The gifts of the people are gathered and presented. The table is prepared and bread and wine are placed on it.

Let us present our offerings to the Lord.

Yours, Lord, is the greatness, the power, the glory, the splendour, and the majesty; for everything in heaven and on earth is yours. All things come from you, and of your own we give you. Amen.

The Eucharistic Prayer

The Lord be with you.

And also with you.

Lift up your hearts.

We lift them to the Lord.

Let us give thanks to the Lord our God.

It is right to give God thanks and praise.

Worship and praise belong to you, Father,
in every place and at all times.

All power is yours.

You created the heavens and established the earth;
you sustain in being all that is.

In Christ your Son our life and yours
are brought together in a wonderful exchange.
He made his home among us
that we might for ever dwell in you.
Through your Holy Spirit
you call us to new birth
in a creation restored by love.

As children of your redeeming purpose
we offer you our praise,
with angels and archangels
and the whole company of heaven
singing the hymn of your unending glory:



Please take this booklet and the notice sheet home with you for reflection and reference during the week and recycle the paper once you have finished with it.

Gloria

Collect of the day

Almighty God, in our baptism you adopted us for your own. Quicken, we pray, your Spirit within us, that we, being renewed both in body and mind, may worship you

- II. THE LITURGY OF THE WORD
- III. THE LITURGY OF THE SACRAMENT
- IV. THE SENDING OUT

I

will be inviting us to reflect on each of those sections in turn.

II. THE LITURGY PREPARATION

In our tradition, the Eucharist is the central and normative act of worship of the Church. However few of us arrive at church for the Eucharist ready and prepared. Among families, for instance, there may have been squabbling over the bathroom, disagreements about what clothes to wear, arguments about who sits where in the car. Or perhaps the phone rings just as you are leaving. And so on. We do not always come through the church door on the tiptoe of expectation, bursting with praise and wholly open for the Holy Spirit to pour in. We do not in the main arrive feeling like a congregation, an assembly. We arrive as individuals, our own needs to the fore and very often find ourselves being asked to share with people we have not seen since the Sunday before.

The liturgy recognises that we need to be prepared, we need to be 'got ready' – 'got ready' for communication with God; and if we are genuinely to be a congregation and as such the Body of Christ then we need binding together with our neighbours.

We need to begin to understand what it is that we are specially to celebrate or reflect on in this day's Eucharist. We need preparing. This is the function of the first part of the rite, from the Opening Greeting through to the Collect.

[Opening Hymn to Collect]

JJ. THE LITURGY OF THE WORD

Justin Martyr, writing around the year 150, records this:

"And on the day called Sun-day an assembly is held in one place of all who live in town or country, and the records of all the apostles or writings of the prophets are read for as long as time allows. Then, when the reading has finished the president in a discourse admonishes and exhorts us to imitate these good things. Then we all stand up together and offer prayers."

And so also for us does the hearing of the Word of God and our response to it in the intercessions, form the basic structure of the second part of the liturgy. In the readings we hear God's word to and for us - story after story of God's transforming presence in human history - the 'record' , in all its dimensions, of God's undying determination to keep his promises, and then in the preaching or other exposition of the word an attempt to connect OUR individual and communal histories to that SAME presence and power .

All of that begs some kind of response and the most natural response to this is for us to be encouraged to hope and to pray for that SAME transforming presence and power to be at work in our lives and in the lives of others and that is intercessory prayer

Our intercessions are then not essentially prayers of thanksgiving, for in our liturgy that finds its expression in the Eucharist, but prayers of our hope and desire for God's transforming power to be at work in the world.

We then share The Peace which brings to a conclusion the Ministry of the Word and looks forward to the Ministry of the Sacrament. From the 2nd century onwards, it is clear that the Kiss of Peace was a normal part of the Eucharist, The understanding appears to have been that of **Mt.5.24:** where Jesus says, "First be reconciled to your brother and sister and then come and offer your gift". In the sharing of Christ's peace we are called to be reconciled to our neighbour before bringing our gift to the altar.

[The First Reading to the Peace]

III THE LITURGY OF SACRAMENT

The Eucharistic Prayer is of course The Great Thanksgiving:

We take the bread and the wine, the symbols of both God's gift to us and our response to God and place them on the common table, and priest and people then pray together the Eucharistic prayer, a single prayer from opening dialogue to concluding doxology. A single prayer in which no part has any greater weight attached to it than any other. We need then to take care that we don't lose sight of this if we chose to change posture after the Sanctus and Benedictus. In the light of this many chose to reflect the single unity of the prayer by kneeling, sitting or standing throughout but if we prefer to change posture then we must take care that it does not become intrusive.

So what do we do, what happens in the Eucharistic Prayer, the Great Thanksgiving? I quote freely here from Gian Tellini's introduction to the Scottish Liturgy 1982 . 'In this single prayer we then give thanks and praise for the work of God, Father, Son and Holy Spirit, in creating, restoring and bringing to completion all that is his. We sing an anthem to God's glory and proclaim our acceptance of him who came in the flesh, comes in the sacrament and is still to come. We give thanks to the Father for the gift of his son who brings wholeness to all that is made. We give thanks because in obedience he accepted even death - death on a cross. We celebrate, the mystery of his death and resurrection. We remember what he did at the Last Supper and obey his command to do this in memory of him. Remembering how he suffered, died and rose again for us in obedience to God's will, made one with him by God's grace, we offer ourselves with him for the service of the

kingdom; one priest, one Body, one altar, one victim; a single, holy, living sacrifice. We pray that the Holy Spirit may descend upon us and upon the bread and wine, that we who are Christ's Body may receive Christ's Body in order that we may become more truly his Body in the world. We pray for ourselves, for the Church and its mission, in the strength of the knowledge-which comes from faith -that the whole of creation is constantly nearing the point when everything will be renewed in God's love and God will be all in all.

In all liturgies the sharing of the Bread and Wine is accompanied by a series of preparatory acts and prayers. Among the preparatory acts, the oldest and most important one is the Fraction or Breaking of the Bread. The more immediate occasion for the fraction or breaking was of course the necessity of dividing the whole breads for the Communion of the congregation. Nevertheless, it should not be forgotten that, according to all four New Testament accounts, the Breaking of the Bread was an act performed by the Lord himself at the Last Supper. The Breaking of the Bread is in fact the oldest name for the celebration of the Eucharist.

Its symbolism is clear; though we are many, we are one Body, for we all share in the one Bread. By faith and obedience to God's will we become one with the Living Bread which is broken for the life of the world: we therefore ask God to unite us in the very sign of that breaking, that others might live through the Gospel we proclaim.'

***[The Offertory Hymn to end of
the distribution of communion]***

**IV THE LITURGY OF THANKSGIVING AND
SENDING OUT**

The Thanksgiving after Communion (followed by a form of dismissal) has a long established place in the tradition of the Church, longer than that of the Lord's Prayer and the Agnus Dei.

And it is at this point, between the Blessing and the Dismissal, that we have the appropriate place for any notices to be given. They become part of the sending out, part of the equipping us to go out into the world to 'love and serve the Lord'.

[Post communion prayer to the voluntary]

For further reflection.....

Very often Liturgy is referred to as the "work of the people". I offer to you some thoughts on this view from the theologian Maggie Dawn , and would welcome any comments you may wish to make on this topic.

Susan Macdonald

Liturgy is NOT "the work of the people"

<http://maggidawn.com/>

I mentioned earlier that there is a current trend to define liturgy as “the work of the people”. I think this little phrase has gone viral partly because even among traditions that have never embraced the idea of “liturgy”, the rediscovery of ancient liturgy by the alternative, emerging and non-liturgical traditions has made everyone want to buy into the idea. And, in addition, I think it has caught on because it’s a way of saying that worship isn’t (or shouldn’t be) something put on by the clergy, the worship band or the local elders while everyone else looks on. For this much, who can complain? It’s brilliant if people want to get knee-deep in the creative, theatrical, devotional, theological treasure chest of liturgy, and it’s absolutely true that liturgy/worship should be participatory, not observatory.

All the same, popular definition is highly misleading. Greek word *leitourgia* does indeed derive from two root words – *laos*, the people, and *ergas*, a work. But *leitourgia* was never actually used to mean “the work of the people”. It was, rather, a word that described acts of public service, usually initiated by a private benefactor. So, for instance, some wealthy person might build a temple or a town hall, foot the bill, but the work itself was for the community. Likewise, any public work done in service to the gods, but that would also benefit the community, would qualify as *leitourgia*. It’s work. And it’s about people. But it’s not the people’s work, it’s work that is dedicated **to** God, initiated **for** the people, and serves to transform the community.

So liturgy might legitimately be said to be work that is first for God, that also transforms our world and benefits people. But liturgy isn’t mine or yours. And it isn’t a mandate for “the people” to do whatever they like in church, regardless of tradition or order. In short, ***it’s not about me.***

This is an important point to grasp, because “the work of the people” is easily misused to imply that anyone and everyone has the right to have worship be the way they like it. And while I’m absolutely subscribed to inclusivity in worship, the second you cross that line to say “worship is about me”, worship disintegrates into an unholy mess. It’s not about me, or about you. It’s not the work of the people, it’s work in service of God that benefits the people. It’s FOR the people, but not OF them.

This doesn’t mean that people can’t participate – quite the reverse. But it does mean that whenever we create and enact worship, we have to keep our eyes focused outwards – first onto God, and then onto the community of God’s people.

The Creed

**We believe in one God, the Father, the almighty,
maker of heaven and earth, of all that is, seen and unseen.
We believe in one Lord, Jesus Christ,
the only Son of God, eternally begotten of the Father,
God from God, Light from Light,
true God from true God, begotten, not made,
of one substance with the Father.**

**Through him all things were made.
For us and for our salvation he came down from heaven;
by the power of the Holy Spirit
he became incarnate of the Virgin Mary, and was made man.
For our sake he was crucified under Pontius Pilate;
he suffered death and was buried.
On the third day he rose again in accordance with the Scriptures;
he ascended into heaven and is seated at the right hand of the Father.
He will come again in glory to judge the living and the dead,
and his kingdom will have no end.
We believe in the Holy Spirit, the Lord, the giver of life,
who proceeds from the Father.
With the Father and the Son, he is worshipped and glorified.
He has spoken through the Prophets.
We believe in one holy catholic and apostolic Church.
We acknowledge one baptism for the forgiveness of sins.
We look for the resurrection of the dead,
and the life of the world to come. Amen**

Sit or kneel

Prayers of Intercession

Alastair Wilson

Stand

The Peace

**We meet in Christ's name.
Let us share his peace.**

Sanctus

An anthem to God's glory

Benedictus

The greeting to Him who came in the flesh, comes in the
Sacrament and is still to come.

The Eucharistic Prayer is one, not two prayers,
so if we choose to change our posture after the Sanctus and
Benedictus we should do so in a way that does not interrupt
the flow of the prayer for the gathered, worshipping community.

Christological Prayer

Thanksgiving to God for all that was accomplished in the life,
death and resurrection of Jesus.

Narrative of the Institution

An account of the Last Supper, including the words of Jesus said over the bread and wine.

Sanctus and Benedictus

The congregation kneels, sits or stands as they wish

Glory and thanksgiving be to you, most loving Father,
for the gift of your Son born in human flesh.
He is the Word existing beyond time,
both source and final purpose,
bringing to wholeness all that is made.
Obedient to your will he died upon the Cross.
By your power you raised him from the dead.
He broke the bonds of evil and set your people free
to be his Body in the world.

On the night when he was given up to death,
knowing that his hour had come, having loved his own,
he loved them to the end.
At supper with his disciples he took bread and offered you thanks.
He broke the bread, and gave it to them, saying:
"Take, eat. This is my Body: it is broken for you."
After supper, he took the cup,
he offered you thanks, and gave it to them saying:
"Drink this, all of you.
This is my Blood of the new covenant;
it is poured out for you, and for all,
that sins may be forgiven.
Do this in remembrance of me."

**We now obey your Son's command.
we recall his blessed passion and death,
his glorious resurrection and ascension;
and we look for the coming of his Kingdom.
Made one with him, we offer you these gifts
and with them ourselves,
a single, holy, living sacrifice.**

Hear us, most merciful Father,
and send your Holy Spirit upon us
and upon this bread and this wine,
that, overshadowed by his life-giving power,
they may be the Body and Blood of your Son,
and we may be kindled with the fire of your love
and renewed for the service of your Kingdom.

**Help us, who are baptised into the fellowship of Christ's Body
to live and work to your praise and glory;
may we grow together in unity and love:
until at last, in your new creation,
we enter into our heritage
in the company of the Virgin Mary,
the apostles and prophets,
and of all our brothers and sisters
living and departed.**

Through Jesus Christ our Lord,
with whom, and in whom,
in the unity of the Holy Spirit,
all honour and glory be to you,
Lord of all ages,
world without end. **Amen**

Breaking of The bread

The living bread is broken for the life of the world.
Lord, unite us in this sign.

The Lord's Prayer

As our Saviour Christ has commanded and taught us, we are bold
to say

**Our Father, who art in heaven,
hallowed be thy name;
thy kingdom come; thy will be done;
on earth as it is in heaven.
Give us this day our daily bread;
and forgive us our trespasses,
as we forgive those who trespass against us.
And lead us not into temptation, but deliver us from evil.
For thine is the kingdom, the power and the glory,
for ever and ever. Amen.**

Agnus Dei

Invitation to Communion

*All baptised Christians are invited to receive communion, which may be received
kneeling or standing, or if you wish can be brought to you in the pews. If you prefer, you
may receive a blessing.*

Communion Hymn

309

Let all mortal flesh

Chant Veni Sancte Spiritus, tui amoris ignem acende.

Veni Sancte Spiritus, veni Sancte Spiritus.

Choir Anthem

Ave Verum Corpus

William Byrd

LITURGY OF THANKSGIVING AND SENDING OUT

Give thanks to our gracious God.
Whose mercy endures for ever.

We say together

Father, your steadfast purpose is the completion of all things in your Son. May we who have received the pledges of the Kingdom, live by faith, walk in hope and be renewed in love, until the world reflects your glory and you are all in all; through Jesus Christ our Lord. Amen.

Blessing and Dismissal

The peace of God which passes all understanding, keep your hearts and minds in the knowledge and love of God, and of his son, Jesus Christ our Lord. And the blessing of God almighty, the Father, the Son, and the Holy Spirit, be among you, and remain with you always. **Amen**

Notices

Angela Brown, People's Warden

Final Hymn

362

Tell out my soul

Dismissal

Go in peace to love and serve the Lord.
In the name of Christ. Amen.

Organ Voluntary

THE LIVING BREAD IS BROKEN FOR THE LIFE OF THE WORLD

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Scottish Liturgy 1982

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Today we have an opportunity to think and engage further with "The Eucharist", the act of worship that we gather

together to share in week by week. So today, instead of a sermon, I am going to offer some thoughts before each of the four parts of the liturgy:

The Preparation

The Liturgy of the Word

The Liturgy of the Sacrament

The Thanksgiving and Sending Out.

The text for this can be found at the back of this booklet.

Our new sound system also allows for the gospel and intercessions to be read from the midst of the people, their traditional place.

Susan Macdonald, Rector

Welcome to Christ Church, Morningside, especially if you are a

visitor or newcomer to our congregation. This booklet and a hymn book are all you will need for the service. If you use a hearing aid please switch to the T position and you will be tuned into our induction loop system.

Young Church begins in Church and the Crèche begins in the Centre.

Coffee and tea are served in the Hall (reached by the stairs at the back of the church or the path round the side of the building) after the service. The One World Shop is also open in the hall. **If you wish to receive**

communion in the pew, please inform one of the sides persons on duty.

Today is the Seventeenth Sunday after the Feast of Pentecost.

The Christian calendar is organized around two major centres of sacred time: Advent, Christmas, and Epiphany; and Lent, Holy Week, and Easter, concluding at Pentecost. The rest of the year following Pentecost is known as Ordinary Time, from the word "ordinal," which simply means counted time (First Sunday after Pentecost, etc.).

Ordinary Time is used to focus on various aspects of the faith, especially the mission of the church in the world.

Today's Readings

Isaiah 25.1-9

In accounts of the Last Supper, Jesus says that he will not drink wine again "until that day when I drink it new in the kingdom of God." Chapters 24 to 27 of Isaiah are a prophecy about the end times. Our reading describes the celestial banquet to be held on that day.

Psalm 23

In the ancient Near East, the king was seen as shepherd and as host. God faithfully provides for, and constantly cares for, his sheep. He revives our very lives ("soul", v. 3), and guides us in godly ways ("right paths"). Even when beset by evil ("darkest valley", v. 4), we have nothing to fear.

Philippians 4:1-9

Paul began the conclusion to the letter in the previous chapter. After a digression – to warn against heresy and self-indulgence and to urge devotion to Christ – he tries to finish the letter, but certain concerns intrude.

Matthew 22:1-14

During the last week of his earthly life, Jesus tells a third parable about admission to the kingdom of heaven. Knowing the story of the feast in Isaiah 25, his first audience would naturally associate a king's banquet with the inauguration of the era beyond the end of time.

Preparation

“Congregation” means a gathering. We gather from our homes and our work, preparing ourselves in silence before worship before engaging in the Liturgy of Preparation.

The Collect for Purity (Prayer of Preparation)

This is an ancient prayer of preparation for communion, often used in Anglican liturgies

Confession

Before the service begins we try to bring to mind personal hurts and faults and the brokenness of the world, for which we seek forgiveness. These we bring to mind again now.

Absolution

The priest's words proclaim God's forgiveness, shown to us in the cross of Christ

Gloria in Excelsis

This is an ancient Christian hymn of praise, recalling the song of the angels at Bethlehem where Christ was born.

Collect

The prayer for each Sunday which “collects” or summarises the theme of the liturgy and scripture readings of this week

First Reading

The first reading is typically from the Hebrew Scriptures of the Old Testament except in the Easter season when it is from the Acts of the Apostles

Psalm

This is really a sung reading from the Hebrew Scriptures. Sometimes, as today, a hymn version of the psalm is used.

Second Reading – from the New Testament letters

Gradual Hymn and Gospel

The word gradual refers to the movement of the Gospel, which is traditionally read from the midst of the people with all turning to face the Gospel reader

Sermon

This is the time for the sermon or other exposition (breaking open) of the Word. Today we will sit in silence for three minutes for a time of reflection on the readings.

Creed

The Creeds were created in the formative years of the early Church, to be a symbol of common faith.

Our liturgy uses the Nicene Creed which is the most widely used profession of faith in Christian liturgy. It is called Nicene because, in its original form, it was adopted in the city of Nicaea by the first ecumenical council, which met there in the year 325 AD.

Intercessions

The community of the church is called to pray in Christ's name for the needs of the others and for the world. These are the prayers of the people, not of the intercessor, and this is symbolised by the intercessor leading the prayers from the rear of the nave.

Peace

This sign is:

- an encounter, with Christ in others,
- a reconciliation, with one another and ourselves,
- an anticipation , of the kingdom of God.

Offertory

Bread and wine are carried to the altar, together with our gifts of money for the work of the church. These gifts represent all God's gifts to us, as well as our gift to God, Our offering of money links our own lives with the bread and wine.

Eucharistic Prayer - the great thanksgiving.

Sursum corda

The opening responses from the Latin "Lift up your hearts". The presider invites the people to join in giving thanks since the whole congregation together are the "celebrants".

A prayer

celebrating the work of God, Father, Son and Spirit, in creating, restoring and bringing to completion all that is.

Anamnesis and Oblation

The work of Christ is recalled and linked with our offering.

Epiclesis

We ask for the descent of the Holy Spirit upon ourselves and upon the bread and wine, for it is the Spirit who joins bread and people into the Body of Christ.

Prayer of Petition

As members of the Church we pray for her whole life and mission.

Doxology

A concluding act of praise

Fraction

The breaking of the bread so that it may be shared by all.

The Lord's Prayer

The prayer common to all Christians. It is found in the New Testament in the Gospel of Matthew, where it forms part of the Sermon on the Mount and in Luke following a request from one of the disciples to 'teach us how to pray'.

Agnus Dei

These words were adopted in the ancient Christian community to accompany the distribution of Holy Communion

Prayer after communion

This prayer gives thanks for the gift of communion, that it may bear fruit in our daily life.

Blessing

We receive God's blessing for our lives, that we may become a blessing for others.

Dismissal

The sending forth. In Christ's name we are sent out for mission and service in daily life.