



LIVING THE LITURGY: EQUIP 2018

Territory of the People

May 25-27, 2018



LIVING THE LITURGY: THE WORK OF GOD'S PEOPLE IN THE WORLD

He has shown you, O mortal, what is good.
And **what does the LORD require of you?**
To **act justly** and to **love mercy**
and to **walk humbly** with your God.

Micah 6:8 (NIV)

LIVING THE LITURGY: THE WORK OF GOD'S PEOPLE IN THE WORLD

- Worthily magnify your holy name: **What God Requires**
- Delight in your will: **Loving Mercy**
- He won for you a holy people: **Acting Justly**
- Go forth in peace: **Walking Humbly**

LIVING LITURGY: THE SENDING

- Worship is a way of life
 - Brings closure to Public Worship
 - Send the people forth to continue worship in their lives
- The Spirit of the Sending
 - Joy
 - Inspiration
 - Authority

SENDING

- The Sending is possibly the simplest and most straightforward of our worship service
- What do we do in the sending to reinforce not only the message of the service, but that the message of the service is supposed to be transformative for each one of the participants?
- Doxology
- Blessing
- Sending
- Recessional
- ~~Dismissal~~ Sending

ELEMENTS OF THANKSGIVING

- Introductory invocation, including naming God
- Body which acknowledges God's blessings
- Concluding doxology
 - Trinitarian

PRAYER WRITING EXERCISE

- Write a Thanksgiving prayer using an image or metaphor for God that is comfortable or familiar
- Write a Thanksgiving Prayer using an image or metaphor for God that is not your “default”
- Hints
 - use adjectives – “Compassionate God . . .”
 - use Scriptures (Psalm 23)

WHERE DO WE GO FROM HERE?

- How do we engage more intentionally in liturgy that forms us?
- How do we reform/create liturgy that is mindful of life outside the liturgy?
- How do we convince others that our worship is deeply connected to acting justly, living mercy, and walking humbly with God?

BEING SHAPED BY AND SHAPING WORSHIP

- There are two ways that the liturgy and life connect:
 - we are shaped by our worship practices
 - we shape our worship practices intentionally
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- “the identity of Christians grows out of worship, because the practices of worship shape them into a particular polity, or way of living together.” (Dyrness, *A Primer on Christian Worship*, 120)

SHAPING AND CREATING WORSHIP PRACTICES

“Words and actions are both necessary for sacraments. Yet, the use of rites and ceremonial inevitably produces the dangers of creating or reinforcing injustices. The Church is hardly in a position to be a leaven for society if it is involved in injustice in its sacraments. Such problems weaken faith and demean the lives of devout Christians. To be told or shown weekly that one is inferior, of less value than others; to be the victim of racism, sexism, ageism, or clericalism, even in church, is certainly a perversion of God’s self giving accomplished through human hands and mouths in the sacraments.” (White, *Sacraments as God’s Self Giving*, 126)

SHAPING AND CREATING JUST WORSHIP PRACTICES

- **Language**

- prayers
- songs
- preaching

- **Leadership**

- roles
- Participa-
tion of all

- **Accessibility**

- physical
- Intellectual
- emotional
- spiritual

GENERAL PRINCIPLES OF LITURGICAL REFORM

- Pastoral
 - “worship must be shaped to fit the needs of actual people in a specific time and place” (White *Sacraments as God’s Self Giving*, 141)
- Theological
 - “what we do must reflect the Christian faith” (White, 142)
- Historical
 - “we cannot make decisions independently from the worship experiences of millions of Christians around the worlds over the course of twenty centuries.” (White, 143)

LITURGY AS FORMATION

“The question at every moment is whether we will allow these practices to form our responses to family and colleagues and the strangers we meet, whether our projects will bear the mark of reconciliation and community that we have celebrated in our worship practices.” (Dyrness, *A Primer on Christian Worship*, 136)

LITURGY AS SERVICE

- Liturgy is a “feet-first” way of life. (McKenna *Rites of Justice*, 235)
- “This is our worship: doing for and with others what we would like to do for God, because God keeps doing marvelous things for us.” (McKenna, 236)
- “Because Christians experience God’s self giving in the sacraments, they can give themselves for others.” (White, *Sacraments as God’s Self Giving*, 127)

LITURGY AS PROPHECY

- Liturgy as an agent of transformation
- Eschatological realities of “already/not yet” practiced and communicated through liturgy
- “the practices of worship can represent those aspects of God’s promised future that, because of the pouring out of the Holy Spirit, we can already enjoy in the present.” (Dyrness, *A Primer on Christian Worship*, 123)

LIVING THE LITURGY AND FORMATION

- In the liturgy, in our worship, we are not simply being presented with information, much less simply being entertained; rather, **we are being made into Christians** – our actions and lives are being linked to the life of the world, our hearts to the heart of God, our minds to the Truth. The liturgy is the embodiment of the patterns of the kingdom of God in summary fashion. (Stubbs, "The Ending of Worship/Ethics", 137)

LIVING THE LITURGY: FULLNESS OF THE LITURGY

- “The prayer of Christian liturgy faces the world’s ambiguity and evil. But it is precisely in the world that God is to be glorified by doing the works of Christ. Worship ascribes glory to God alone; but unless the glorification is shown in works of justice, mercy, and love faithful to God’s commands, Christ’s liturgy is not fully enacted. (Donald Saliers, “Liturgy and Ethics: Some New Beginnings”, 25)

