

MONDAY
31 AUGUST
1 Corinthians 2:1-5
Psalm 33:12-21
Luke 4:16-30

TUESDAY
1 SEPTEMBER
1 Corinthians 2:10b-end
Psalm 145:10-17
Luke 4:31-37

WEDNESDAY
2 SEPTEMBER
1 Corinthians 3:1-9
Psalm 62
Luke 4:38-end

THURSDAY
3 SEPTEMBER
1 Corinthians 3:18-end
Psalm 24:1-6
Luke 5:1-11

FRIDAY
4 SEPTEMBER
1 Corinthians 4:1-5
Psalm 37:3-8
Luke 5:33-end

SATURDAY
5 SEPTEMBER
1 Corinthians 4:6-15
Psalm 145:18-end
Luke 6:1-5

REFLECTION

We open with Jesus initiating his public ministry from Nazareth, his home town. In Isaiah's footsteps he decisively declares his mission: bringing good news to those who are poor, freedom for captives and those who are oppressed, healing for those who are sick, God's generous redemption to all.



Reminding his neighbours that God's generosity is not exclusive to the chosen people leads to antagonistic rejection, so Jesus kickstarts his missional activity not at home, but healing in the town of Capernaum. Traversing Galilee's northern shores he demonstrates God's abundance through a miraculous catch of fish, drawing Simon Peter and the first disciples to follow him. But rejection arises again as the religious hierarchy question Jesus' authority, accusing him and his entourage of frivolity and laxity. The trouble with God's overflowing abundance is that it is indiscriminate, uncontrollable, playing havoc with rules both of religion and society. If poor people are empowered, oppressed people are released, frail people are strengthened, then anything might happen, the status quo could be overturned. That is seriously scary for secular and religious powers to contemplate, then and now – do we truly believe it to be the Gospel message for today?

PRAYER

Holy God, your only son stepped out from the comforts of home, to proclaim your message of inclusive generosity with forthright conviction. Give us the strength to be like Jesus, bold and unstinting in our support for those who are marginalised, outcast and oppressed.

A BRIEF HISTORY OF ANGLICAN LITURGY

PART I – INTRODUCTION

In a four-part series, Heather Smith examines the history of Anglican liturgy.

The Church of England's website describes liturgy as "one of the glories of the Church of England". Lifelong Church of England goers may never have given the fact of liturgy much thought, but a visit to another denomination will illustrate how central it is to the Anglican experience.

The Church of England uses particular forms of words, with a set order to the service. The form itself is familiar and, while most of the words are the same for every service of a particular type, some elements change by week or season, for example the collect and readings. These are known as the propers. So the weekly worship journey is familiar, but not identical. It allows these well-known texts to interact with our experiences. Something said every week may suddenly strike us in a new way, or a reading or prayer may shed new light on what we have heard and said over years of churchgoing.

In recent times – the last fifty years or so – the Church has developed new forms of liturgy which supplement the *Book of Common Prayer* (BCP), the approved service book for four centuries. Although these new forms of liturgy are embedded across the Church, BCP actually remains the only permanently authorised service book. These liturgical changes are the responsibility of the Liturgical Commission, which aims to combine research into early forms of Christian worship with contemporary needs. Its members are liturgical experts, both ordained and lay.

Changes began in the 1960s, with alternative services called Series One, Two and Three. Series Three was groundbreaking in that it used contemporary English for the first time. The *Alternative Service Book* followed in 1980, with *Common Worship* replacing it in 2000.

The Church of England explains that "the way we worship and pray together helps to reflect who we are". We, in turn, might reflect on what that means for us. How has it shaped us over the years, or changed the way we think about ourselves?

LIVE
 the WORD

SUSTAINING YOU
 THROUGH THE WEEK

Edited by
 Caroline Hodgson
 and
 Heather Smith

Heather is a writer, editor and priest. She has Permission to officiate in Salisbury Diocese and is a chaplain for the Christian charity, Alabaré, working with young people in supported housing.



Twelfth week
 after Trinity

Monday 31 August to
 Saturday 5 September
 2020

WEEK

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FSC
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MONDAY
7 SEPTEMBER
1 Corinthians 5:1-8
Psalm 5:5-9a
Luke 6:6-11

TUESDAY
8 SEPTEMBER
1 Corinthians 6:1-11
Psalm 149:1-5
Luke 6:12-19

WEDNESDAY
9 SEPTEMBER
1 Corinthians
7:25-31
Psalm 45:11-end
Luke 6:20-26

THURSDAY
10 SEPTEMBER
1 Corinthians
8:1-7. 11-end
Psalm 139:1-9
Luke 6:27-38

FRIDAY
11 SEPTEMBER
1 Corinthians
9:16-19. 22-end
Psalm 84:1-6
Luke 6:39-42

SATURDAY
12 SEPTEMBER
1 Corinthians
10:14-22
Psalm 116:10-end
Luke 6:43-end

REFLECTION

Once again Luke shows Jesus and the authorities clashing, this time over healing on the sabbath, working on the day of rest or, as Jesus would have it, putting compassion before legalism. With significant opposition becoming entrenched, Jesus calls on his supporters to stand by him, commissioning the inner circle of disciples before continuing to heal the multitudes flocking for help. Reinforcing the countercultural and counter-intuitive basis of his mission, he offers the Beatitudes to his fledgling team, as declarations of hope that in persecution God will be with them, and as examples of how divine principles will require them to stand in solidarity with the weakest in society. These are lessons he continues to underscore – go the extra mile, be merciful, be aware of your own hypocritical tendencies and do not judge – because the only true way to build God’s kingdom, a holy society, is not by words but by deeds, not by knowing but by being. The foundations of Gospel living are built on actions and those actions must be tolerant, inclusive, selfless and generous.



PRAYER

Loving Lord, you call us all to confront self-interest with compassion, to put aside our pride, to stand with those who are vulnerable. Forgive us when we fail, fill us with your love and your vision, that we may offer our hands to those in greatest need.

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A BRIEF HISTORY OF ANGLICAN LITURGY

PART II – THE BOOK OF COMMON PRAYER

The Reformation was a turbulent time for the Church. In England it was made even more stormy by the matter of Henry VIII’s marriage and his desire to escape from the Church. Henry himself intended to remain a Catholic – he just wanted to be free from the Pope’s authority. Religious politics during Henry’s reign were complicated, with reformers and conservatives holding sway at different times, but the short reign of his son, Edward VI (1547-1553), resolutely Protestant, saw the end of the Latin Mass and the introduction of the *Book of Common Prayer*. It was produced by Thomas Cranmer and introduced in 1549. The later 1662 version is the only permanently authorised Church of England service book.

The theology is Protestant and deliberately includes elements such as the general confession, which removed the need for individual confession to a priest before receiving communion. It contains the variety of services, both regular and occasional, needed to cover all life eventualities. Collects and readings are included for every Sunday, together with psalms, the litany and the catechism. The thirty-nine articles of religion, found at the end, are the foundation of the Church’s beliefs, based on the desire to differentiate itself from the Roman Catholic Church and what the reformers perceived to be its excesses.

BCP is loved by many and, although it would be unusual to find it used for a parish Eucharist, it is often used at 8 o’clock Sunday morning services and for evensong. Its beautiful language is appreciated and inspirational. For those who used it for the first time, it brought a radical change in the perception of relationship with God. In *The Joy of Being Anglican*, Daniel Newman reflects that, “It is hard to imagine how it would have felt to have heard for the first time that it is possible to have direct access to God through Jesus Christ [and] not to have to go around burdened by the guilt of our sins until we next confess them to a priest.”

LIVE
 the WORD

SUSTAINING YOU
 THROUGH THE WEEK

Edited by
 Caroline Hodgson
 and
 Heather Smith



Thirteenth week
 after Trinity

Monday 7 September
 to Saturday 12
 September 2020

WEEK