

BROOMHILL
SHEFFIELD 10.
Appendix J

THE GRAIL LITURGY

A New Framework for Christian/Spiritual Practice.

Published by The Grail Trust (a registered charity),
2001.

A liturgy, based on research into what people find helpful and appropriate, for expressing our spiritual experiences and beliefs, independent of institutional or doctrinal control.

If any of this material is used it is requested that the source is acknowledged.

ISBN 0-905285-71-9

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Price £2.50 plus 40p p. & p. or as appropriate.

Preface: A Liturgy for our Time

The word "liturgy" broadly refers to prayer and spiritual practice which follows an agreed text and form, (allowing for flexibility), and which is shared. Historically it refers to the centre and focus of Christian practice in the Mass, the Eucharist or the Holy Communion, and I use the word in this context. However The Grail Liturgy also allows different parts of the text to be selectively used to express different aspects of the Divine Mystery.

Good liturgy needs to be built on sound foundations and expressed in an appropriate paradigm for our time. So the Grail Liturgy attempts to be both traditional and contemporary. It aims to express what is acceptable and helpful for today. It also aims to provide a resource which can be regularly used. It can accommodate any lectionary of prayers and readings, and does not come from any particular denomination. It is Catholic in the sense that it celebrates the unity we all share, whilst also respecting our diversity. It recognizes the need for spirituality that offers hope and inspiration, help and guidance, healing and comfort, familiarity and security.

It celebrates the essence of the Christian Faith, which is the Incarnation, or the revealing of the Divine Nature in the created world, historically seen in Jesus, the Christ. This is ultimately the calling of us all, that the Divine Life may be revealed in each of us. The world shines bright with the love and witness of all who follow this way. They are the true servants of God. They are the Christ figures of our time, and through them we are given signposts to the Kingdom of God.

This liturgy seeks to respect the traditions which are precious to different people. Truth can be expressed in many ways. All expressions, properly understood, will lead us to the One Truth. All words should point us to the Word which is unspoken, yet known in the heart. All multiplicity is expression of the One Unity. All our human loves are, to a degree, reflections of Divine Love. All of us are brothers and sisters one of another in the one family of humankind, a truth of huge spiritual, social and political consequences, mirroring our common life in the Eternal Godhead.

To assist "flow" and understanding, the liturgy is divided into appropriate parts. It is "contemplative", giving opportunity for space, reflection and stillness. It is universal because it is for all people. In the global village of today there is no place for exclusiveness, and the gifts of God are free. May it lead us "into God", and bring us the spiritual nourishment, strength and new life we so much need as we move into this new millennium.

An Alternative form of Intercession

Celebrant Let us pray.

God of compassion,
we pray for the spiritual lives of all your people,
and for those in spiritual danger or need,

All That all may grow in the life of the Spirit.

Celebrant We pray for all who govern, for all in authority,
and for all who influence and shape the lives of others,

All That there may be Justice and Peace both near and far.

Celebrant We pray for this village / town / city / community,
and for all people in their relationships one with another,

All May we give of ourselves in Service and in Love.

Celebrant We pray for those who are poor in any way,
and all who suffer from sickness, trouble or grief,

**All That they may find comfort and hope in their need
and distress.**

Celebrant We pray that those who have died may enter into
your Peace and Joy,

All And that Light Perpetual may shine upon them.

Celebrant Let us offer any particular petitions.

An opportunity for prayers...

Celebrant We praise and thank you that all is being fulfilled
in the loving purposes of Christ.

All Amen.

Or Any other form of intercession which may be appropriate.

The Peace

(Stand)

Either

Celebrant Together in Christ,
let us celebrate the unity we share.
As many grains are gathered to make bread,
And much fruit is mixed to make wine,
So we who are many,
and come from many places,
are one in Christ.
May the peace of Christ be with you.

All And also with you.

Or

**All We swear by peace and love to stand,
heart to heart, and hand in hand.
Mark, O Spirit, and hear us now,
confirming this, our sacred vow.**

A sign of peace and unity may be shared.

The Offertory

A hymn or chant may be sung. The altar table is prepared.

Celebrant Blessed are you, Lord, God of all creation.
Through your goodness we have
this bread and wine to offer,
which the earth has given and human hands have made.
They will become our spiritual food and drink.

**All Blessed may we be,
as we offer ourselves to you,
that your life may shine through us,
and your light give light to the world.**

*There may be a wish to present things which represent
particular offerings.*

The Eucharistic Prayer *(Stand)*

Celebrant We celebrate the Divine Presence,

All With us and in us all:

Celebrant In time and in eternity,

All Thanks be to God.

Celebrant We offer thanks and praise to you, Living God,
And with hearts lifted high,
In the communion of your love,
We find your life among us
And we find our life in you.

A seasonal preface may be inserted here.

Therefore with all that is around us,
Gifts of creation,
And all that is within us,
Our loves, our joys and our tears,
Our hopes and our dreams,

All We sing to you.

Celebrant With the holy angels of light who protect us,
And with the whole company of heaven,
With your blessed ones who have gone before us,
And those who shall come after,

All We sing to you.

Celebrant With brothers and sisters,
east and west, north and south,
And with our loved ones,
Separate from us now,
Who yet in this mystery are close to us,
We join in the song of your unending greatness:

**All Holy, Holy, Holy Lord,
God of grace and truth,
Heaven and earth are full of your glory.
Hosanna in the highest.**

Celebrant Living God,
Giver of all holiness,
Source of all love,
Fountain of all wisdom,
You take the dry bread of Earth
And turn it into the banquet of Heaven.
You take the good wine of creation
And quicken us with the new life of your Spirit.
You dry our tears,
And turn our pain to joy.
You fill the empty places of our hearts,
And bring your light into our darkness.
You take the broken pieces of our lives
And restore us to wholeness.
You bring order out of our chaos
Saving us by love:
The love shown by the cross,
The love which is with us now,
The love which carries us
Through death to resurrection.

**All You are the fullness of our being.
You are the mystery of our salvation.
You are the goal of our existence.**

Celebrant So now we pray: *(Sit, kneel or stand)*

(or
Celebrant invites
All) For the gift of yourself
Through this bread which we break in your name,
That by the power of your Holy Spirit
It may be for us and all creation
The Bread of Heaven,
The Body of Christ,
Your holy presence
That unites us in yourself.

Jesus broke the bread
And gave it to his friends, saying:
"Take this, all of you, and eat it;
This is my Body,
Which is given for you."

For the gift of yourself
Through this cup which is set before us,
That by the power of your Holy Spirit
It may be for us and all creation
The Cup of Salvation,
The Life (or Blood) of Christ,
Poured out to give new life,
And overcome the darkness of the world.

Jesus gave the cup to his friends, saying:
"Take this, all of you, and drink from it:
This is the cup of the new covenant
Sealed in my blood. Do this in memory of me."

As we celebrate these holy mysteries
May we and all for whom we pray (.....)
Be open to the glory of your presence,
The beauty of your song,
And the healing power of your love.
For without you we are as nothing,
And our lives are empty and dead.

All By the power of this holy sacrament
Turn us, that we turn to you,
Revive us, that we live your life on Earth,
Inspire us, that we show your glory
In thankfulness and praise
Now and for ever. Amen.

Silence may be kept.

Celebrant Let us now join with the Church of all the *(Sit or kneel)*
ages as we say together:

All

Our Father in heaven, hallowed be your name, your kingdom come, your will be done, on earth as in heaven. Give us today our daily bread. Forgive us our sins as we forgive those who sin against us. Lead us not into temptation but deliver us from evil.	or	Our Father, who art in heaven, hallowed be thy name; thy kingdom come; thy will be done; in 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 the kingdom, the power and the glory are yours, now and forever. Amen.		For thine is the kingdom, the power and the glory, for ever and ever. Amen.

All Holy God, holy and strong, holy and immortal,
have mercy on us.

Holy God, holy and strong, holy and immortal,
have mercy on us.

Holy God, holy and strong, holy and immortal,
give us your peace.

Celebrant The Life of Christ is offered
for the life of the world.
Here is the Presence of Christ in bread and wine.
The gifts of God for the people of God,
that we may be one with God and in God.

(or other words of invitation)

All The gifts of life,
The gifts which make us whole.

The gong or bell may be sounded.

Receiving the Sacrament *(Stand or kneel)*

The celebrant either administers the sacrament himself, or invites the congregation to administer to one another.

Suggested words of administration: (any combination or part may be used)

The Body/Presence of Christ, *and* The Life/Blood of Christ,
The Gift of Eternal Life/
Life/ The Gift of Eternal
Life. Keep you in Eternal Life. Keep you in Eternal
Life.

or The Bread of Eternal Life *and* The Cup of Eternal Life
Uniting us in Christ. Poured out for many.

To which each person may reply, "Amen."

Note: The Ministry of Laying-on of hands and Anointing may be offered here as appropriate.

Some people may wish to receive the Sacrament on behalf of others.

After Receiving the Sacrament

It may be appropriate to sit or kneel after receiving the sacrament.

Celebrant In thankfulness, let us offer praise.
The gifts of the Universe have been given to us,
the gift of the Presence of God.
The gifts of Life have been given to us,
the gift of the Love of God.
So may we and all creation
give of ourselves
that life may be complete,
and we may be one with the fellowship
which is both human and divine,
temporal and eternal.

A pause for opportunity for particular thanksgivings...

All Praise and honour, glory and power,
be unto our God, now and for ever.
May we go forward on our journey
in the strength of your Spirit,
and, as we have shared heavenly things,
so may we find heaven in earthly things,
as we offer ourselves
to you and to each other,
and allow your love to lead us
to Eternal Life.

A hymn / spiritual song may be sung here, or after the blessing.

Celebrant May we remain in the Light and Love of Christ.

All And trust in Resurrection.

Celebrant The blessing of God be upon us
or All as we go out into the world.
The light of Christ shine from within us,
and the wisdom and power of the Holy Spirit
guide and protect us, in time and in eternity.

All Amen.

or

Celebrant Deep peace of the running wave to you.
or All Deep peace of the flowing air to you.
Deep peace of the quiet earth to you.
Deep peace of the shining stars to you.
Deep peace of the Son of Peace to you. Amen.

Or any suitable blessing.

Celebrant Let us go forth in peace,

All United in Christ. Amen.

INTRODUCTION	Page i
THE PREPARATION	2
THE SYMBOLS OF THE SPIRIT	4
THE CONFESSION	5
THE MEDITATION	6
THE MINISTRY OF THE WORD	7
OUR RESPONSE	8
THE INTERCESSIONS	9
AN ALTERNATIVE FORM OF INTERCESSION	10
THE PEACE	11
THE OFFERTORY	11
THE THANKSGIVING	12
THE PRAYER OVER THE BREAD AND WINE	14
RECEIVING THE SACRAMENT	16
AFTER RECEIVING THE SACRAMENT	16

Introduction

The Grail tradition is about a search. The GRAIL LITURGY is a search for an appropriate form of spiritual expression and Eucharistic practice for today. We live in transitional times. We know that the Churches in the Western world are generally in decline, and are rapidly moving from a mainstream force within society to a fringe activity. Whatever the reasons for this, the effects are far-reaching.

As we move into the new millennium many people feel that Western secular ideology offers little hope. We also know that there is a search, a deep search, perhaps more than ever before, for what can be broadly described as authentic spirituality, for what is "real," for what makes sense in the world in which we live our lives today. Will the new millennium bring a new springtime, or disintegration? New freedom and opportunity, or emptiness and despair? The Grail Liturgy is offered as a contribution to the way forward.

Good liturgy is like good music, where we are both players and the instruments that are played upon. It welcomes us. It uplifts us. It inspires and absorbs us, and maybe disturbs us. It speaks with power and with tenderness, and mysteriously allows new things to happen for us. It touches us at the deepest levels of our being. It enlarges our vision, showing us what is beautiful and good. It raises us to heaven, and offers us glimpses of home-coming. It equips us for the world with new strength and love.

We live in a time of rapid change, of consciousness no less than outward appearance. The contours of what is important and the symbols which communicate inner realities are themselves constantly changing. We look for new patterns of expression, as we look for new forms in sand washed by the ebb and flow of the sea, or in the movement of clouds in the sky. Today we have a real fear that new forms will not come, and we will spiritually die.

Nothing remains still. That much is certain, and certain also it is that we live in times of opportunity and danger which could never have been foreseen a generation ago. The spiritual challenge to bring hope, meaning and value to our lives is urgent and of enormous practical consequence. We need ways to help us believe in ourselves and each other. We need ways which are able to heal our hurts and divisions, hurts and

divisions both within ourselves and also within the fabric of the world. We need ways to build harmony and co-operation.

In our society today it is manifestly more difficult for many of us to find security and certainty in traditional faith and language structures. Indeed, we may sometimes suspect that those who do claim such security and certainty are people whose emotional and intellectual maturity has yet to develop. "*Whoever shall (try to) find his life, (hold, grasp, place boundaries around his life) shall lose it*" are wise words. (Luke 9: 24)

Yet there is a security which is God-given, and surely it is good to seek a language and expression of spiritual practice which will help us discover, learn and practise the gospel which we need to hear today, the gospel which gives meaning to our existence, guidance for our living, help in our need and concern for the world in which we live.

How urgently we need to recover a sense of wonder, of sacredness, of the mystical. Only thus can we know that we are linked with that One Reality which transcends and survives all else, including death; that reality which is good and kind, that reality which is known in the heart but which can never be adequately defined, and which perhaps we can best describe as "Love". Only thus can we begin to discover the fullness of our relationships with one another, with all life and with God. This is to know Christ.

This liturgy is the result of a long journey. It has been well tested in the refining fire of use with many people, and I acknowledge with gratitude the many contributors. There are no "final solutions", and we must continue striving. It aims to be as direct and clear as possible, using language which seeks to have strength and meaning and sometimes allows itself a touch of poetry. It aims to speak to us in the situation and condition of our time, hopefully in a way which will not cause offence. It aims to speak to the faithful of the Churches and also to those who may not be inspired by the structures but who look in hope for spiritual bread.

The language of liturgy needs to be as comprehensive and economical as possible. The living presence of God is discovered through celebration and need, through light and dark, through joy and suffering, through death and through resurrection. Also good liturgy must welcome, and indeed needs, participation of all involved.

"Whoever will let himself be lost for my sake, (for the sake of truth, compassion and justice, for the sake of the Kingdom of Heaven), will find his true self," is the other part of the quotation above. It is not easy to let go so that the mystery may happen. But let go we must, and the Church must, whether it be of clinging to material things or clinging to our own outworn habits, prejudices and securities. This is the way of faith. Only by this way can we discover the greater security of our True Self, and that One Reality, (for the two are ultimately the same), which continues to shine in undimmed splendour when all that is changing has come to its end.

These are important issues. If we find a way forward for our time which can inspire and renew us, then the possibilities for growth and transformation, for us as individuals, for society and for the human race, are endless. If we fail to find a way of spiritual endeavour and regeneration, then it is time, in evolutionary terms, to let go, and make way for others.

The pluralistic nature of our society today surely requires that good liturgy is conscious of the various and significant spiritualities of our time. I refer especially to Creation Spirituality, Celtic Spirituality, Green Spirituality and Feminist Spirituality, where awareness of the goodness, beauty and purpose of life and our relationship with the natural world and all creation are urgent and enduring themes.

The perception of the Church as an authoritarian, hierarchical and patriarchal institution is a problem for many people. I have attempted to remove gender wherever possible. I am sure the masculine, left brain presentation of the Deity is a real stumbling block for many, and has a psychological imagery which is far from complete. But we must also avoid the other extreme. The aspirations of liberation theology must also be addressed, as in this divided world we strive to give back to those who are powerless and dispossessed a sense of dignity and meaning, and challenge the economic and social structures which make things the blasphemy which they are.

This is a celebration of interdependence, moving away from the image of God "out there", separate from his creation, the image of an almighty and capricious being that has caused so much problem and confusion. God is in all. We celebrate the essential "oneness" of all life which transcends our apparent separation, isolation and mortality. Jesus prays "*that they may all be one*" (Jn. 17: 21). We discover this oneness, spiritually, as we come to know Christ, as we move from the enclosed and

restricted self or ego consciousness to the Eternal Self or Divine Consciousness. This is our hope, and when the balance has moved so much in the direction of the individual it is the opportunity to move from illusion, suffering and bewilderment to truth, freedom and ecstasy. *"It is no longer I who live, but it is Christ who lives in me,"* St. Paul exclaims joyfully. (Galatians 2: 20) Indeed, in the last analysis there is surely ultimately nothing but God. It is only our way of seeing things that distorts life.

I owe a great debt of gratitude to the insights of many traditions, and I believe the time has come when we can better go forward by being open to the spiritual wisdom and treasures of other Faiths, whilst also being true, as far as possible, to our own tradition. We cannot afford any longer to focus on one corner of the globe and imagine that our little world is the whole reality. This is hypocrisy. Jesus constantly challenged his followers to go beyond their traditional and comfortable ways of seeing life, and I believe that challenge is no less important today.

It seems to me that much of recent liturgical revision has simply "moved the furniture around," without adequate research into what people are really looking for today, and without allowing proper opportunity for the real reforms which are necessary for our time. We have attempted to make things contemporary and "simple," yet somehow failed to make impact and communicate that true simplicity and depth of the Spirit which convinces. So although this liturgy will probably be regarded as "contemporary," I have by no means always used modern language and customs. Indeed, I have sometimes preferred more ancient wording or practice where these seem to enhance the worship and meaning, and sometimes it has seemed appropriate to connect with existing church liturgies. I hope it will be used with flexibility, and with discernment according to circumstances. The expression of spiritual truth, depth and mystery is something very special. It requires its own special language, a language which is rooted in the Spirit, is in tune with where people are today, and which respects and safeguards the spiritual wisdom and treasures which we inherit. It is also about helping us to become better people.

As regards the text, I will let this speak for itself, except to make the following points:

The liturgy is divided into appropriate sections, for convenience and ease of understanding; also to give a sense of structure and "flow."

It begins with the Preparation, to prepare and focus us. The "Alleluia" is traditionally used in all eastern and western liturgies.

Symbols, like words, can speak powerfully to us. I have chosen the natural symbols of air, water, fire and earth. I have also chosen the cross, because the cross is both the particular symbol of Christianity and also symbolizes the universal human experience of suffering and love, death and resurrection. All these symbols allow for the sense of touch as well as sight and sound.

From here we move to the Confession, which is about repentance and our need for forgiveness. This is followed by the absolution, where we are assured both of the Divine forgiveness, and also the opportunity we now have for a new beginning.

I have heard so many people ask for more quiet and less words, so I have included a section for Meditation. This can of course be conducted in whatever way is appropriate. It is placed here to help attune us to the Divine Presence.

The Ministry of the Word allows us to hear and reflect on the Word of God, and its significance for us. Space is given for a message or activity.

Then follows the opportunity for our response. It seems to me that any attempt to modify the traditional Creed will be incomplete and liable to cause offence. Therefore I felt it best simply to recognise the problems of language and concepts which are the product of a particular time and place in history and consciousness. So here we attempt to express our spiritual calling, with an environmental and planetary consciousness appropriate to our time. (Requirements of belief were much simpler in the early Church, and the practice of reciting the Nicene Creed only began in the 5th century).

A minimum of direction is given in the Intercessions. We are encouraged to be partners with God, (an entirely biblical view), rather than to plead for a course of action or result which may or may not be of divine intention. The latter can too easily degenerate into psychic manipulation.

The Peace celebrates our reconciliation in Christ and the peace and love of God which we share. This is followed by the Offertory, the

offering of all we have and are to God, for the transfiguration of ourselves and the world.

In the Thanksgiving we join with all that is as we give praise to God. We join with the world around us, the world within us and the world beyond us, and we invoke the holy angels of light, to distinguish from the dark forces who, some traditions tell us, can masquerade as angels of light.

The Eucharistic Prayer for the consecration of the elements follows the instruction and example of Jesus to "take, break, bless and share." This is the essential action, overshadowed by the invocation of the Holy Spirit, which gives shape and meaning to the sacrament, as we allow the ordinary things of bread and wine to express or "be" for us the presence, love and healing power of God. The emphasis here is on the interconnectedness of all life, and it is good to remember that the Eucharist is more than simply a commemoration or memory of a past event. It is the bringing to mind and the celebration of our relationship with God and with each other *now*. The offering of Jesus is the offering which in reality is for ever taking place as the Divine Love is given to us, to all people and to all creation.

Then follows the Lord's Prayer and the "Trisagion" ("Holy God..." from Orthodox and Roman liturgies.)

A choice of words is offered for the administration of the sacrament. In St. John's Gospel the emphasis is on Jesus as "The Bread of Eternal Life," which nourishes us and unites us. The Blood (Life) of Christ may be rendered as "The Cup of Eternal Life" since there is the sense that "Christ is our Life," (Col. 3: 4) poured out for us in costly love. There is opportunity for Laying-on of Hands and Anointing.

The liturgy ends with thanksgiving and a giving of ourselves, thus sealing the dynamic interplay between God and humanity, the giving and receiving which is at the heart of every true relationship. The concluding blessing is in a Trinitarian tradition, as is the whole celebration.

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The Grail Liturgy



Hymns or chants may be sung or music played in preparation for the Liturgy. The celebrant may welcome everyone and introduce the Liturgy, and, if appropriate, the theme.

*Note: Flexibility and imagination are encouraged, and due consideration should be given for what is best for each occasion, what **particular contributions** can be made, and what **should be omitted**.*

*Liturgy is what we allow it to be.
It does not come "ready wrapped!"*

It may be helpful to read through the introductory notes and the Liturgy text beforehand if you are not familiar with it.

The Preparation

A prayer bell or gong may be sounded. A period of silence may be observed.

The altar candles are lit here or before. If here, it is suggested that a lighted candle has already been placed to the left of the altar or table, and the light is taken from this.

The following words may be said: (or as appropriate)

"The Light of the Spirit"

Celebrant Blessed be this day (night)

All And all it shall bring .

Celebrant Blessed be this place

All And all who are here.

Celebrant Blessed be all creation,

All and all that has life.

Celebrant Blessed be our living and our dying,

All and our life in the spirit.

Celebrant Spirit of Light and Love,

**All Essence of all being,
Fullness of all truth,
Hope of all ages,
You are the Eternal One,
Revealed in many forms,
Worthy of all our devotion,
In this and all worlds,
In time and in eternity.**

Celebrant Alleluia, Alleluia.

All Alleluia. Fill us with your Light and your Love.

Celebrant Open us to your Divine Truth,

All That we may embrace the Word of Life.

Celebrant Help us to recognise your Guiding Spirit,

All That you may direct our Journey this day (night).

Celebrant Lead us to the Joy of Heaven,

All As we strive for Peace, Justice and Harmony in the world.

Celebrant Lord, have mercy upon us. *(Optional)*

All Christ, have mercy upon us.

Celebrant Lord, have mercy upon us.

(or 6 - or 9 - fold Kyrie Eleison.

Lord, have mercy... Christ, have mercy... Lord, have mercy...

Kyrie eleison... Christe eleison... Kyrie eleison...)

The symbols of the water and the elements for fire, having been previously placed in a convenient position, may be blessed with these words:

Celebrant Eternal Light, shining always, radiant sun, illuminating all, true Light, enlightening every person coming into the world, you dispel the darkness of our hearts, and enlighten us with the splendour of your glory: Bless, we pray, these symbols of our celebration, that they may proclaim your Presence and your Power. **Amen.**

The Symbols of the Spirit *(Stand)*

*The people are invited to participate in the symbol of Air.
Three deep breaths can symbolize:
the inbreathing of the life and energy of God,
the outbreathing of all negativity.*

Celebrant Receive a blessing from this water. (*Water is sprinkled*)
A sign of the Spirit
poured out for us all.
The Spirit that touches us.
The Spirit that cleanses us.
The Spirit that revives us.

Celebrant Receive this fire, (*A Flame is lit*)
a sign of the Fire of the Spirit.

**All Fire that purifies.
Fire that enlightens.
Fire that never dies.**

The celebrant may elevate the flame and present it to the four cardinal directions, as an expression of the fire of the Spirit which is offered to all. During this time bells, gongs etc may be sounded.

The celebrant touches the flame with the tips of his fingers and then bring his fingers to his eyes and across his head.

The dish with the flame may be passed round for the congregation to do likewise. If it is not practical for the people to touch the flame, then the flame may be carried around and the above movement observed when the flame is closest to them.

A Rock etc. may be presented with these words, or as appropriate:

Group member We offer this (rock) as a sign of thanks for the Earth,
and for all the gifts of the Earth, on which we depend...

Group member We hold this cross, (*A cross is held*)
as a reminder of Earth's suffering,
and a sign of God's love:
love, stronger than death;
love, that calls us
that we may also give of ourselves.

The cross may be presented for all to reverence as they wish.

The Confession *(Sit or kneel)*

Celebrant As we share this celebration,
let us confess all that prevents true communion:
the dark times when we have lost our way,
the wounding times when we have caused division,
the cold times of our love.
So may we find peace,
and a quiet conscience.

Or other appropriate words of invitation to confession.

Pause

**All We acknowledge the times
when we failed to love,
when we have turned away from each other,
when our focus has been on ourselves,
causing separation and hurt,
and a wounding of the spirit.
We pray for forgiveness, and healing.**

*Then follows the absolution -
assurance of acceptance, forgiveness and healing.*

Celebrant Christ Spirit of compassion,
you hold us in your love,
with our light and our shadow,
offering us the gift of life.

**All For the grace of forgiveness,
we give thanks.
For grace to forgive others,
and also ourselves,
we offer prayer.**

(or other appropriate words.)

The Meditation

(Sit)

*In which we seek to practise inner quiet,
that we may be open to the Divine Presence,
and receptive to the Word and Sacrament of God.*

*Brief words of introduction may be helpful,
including a direction for posture.*

All Come, Light of our lives.
Come, Generous Spirit.
Come, Voice in the silence.
Come, to our poverty.
By the glory of your creation around us,
By the wind of your Spirit in this place,
By the power of your love within us,
Inspire and renew us,
That we may have joy in your presence.

*We allow ourselves to be still in body and mind,
letting go
of all that encumbers us,
or distracts us,
that there may be a sacred space
for the indwelling spirit of God.*

So we are open to the movement of the Holy Spirit within us...

Five minutes silence, or as appropriate.

The Ministry of the Word

A prayer for the appropriate day may be used.

*A reading or readings from sacred Scripture,
or some other suitable source.*

A chant, hymn or psalm may be sung or recited.

For the reading from the Gospel, begin with the words:

“Hear the holy Gospel according to ...” (Stand)

and end with the words:

“This is the Gospel of the Lord.”

All Praise to you, O Christ.

*This may be followed by a message and/or appropriate
activity (e.g. a sharing of insight, an exercise,
recital, poem, drama or contemplative circle dance).*

*A short period of silence may be observed after the
readings and message / activity.*

Our Response

Celebrant We look beyond the illusion
of the world,
to the truth of the Spirit.
We look beyond our separation
in the world,
to our Unity in the Spirit.

All This is our Faith and our Calling:

Celebrant Faith in the Divine in us all:

All Calling to follow the way of Christ.

Celebrant God loves us with infinite love. May we love God
with all our heart, mind, soul and strength,

All And our neighbour as ourself.

Celebrant We share a common Earth. May we reverence
the Earth, and all that is in it, seeking justice and peace,

All As we show compassion and care to all.

Celebrant So shall we be free:

to play the Play of God,
dance the Dance of God,
in morning and evening,
in the ebb and flow of life.

**All and to know that all shall be well,
and all manner of things shall be well,
and we have eternal life.**

The Intercessions

(Sit or kneel)

Celebrant Let us pray.

As we are open to the light of the Spirit,
let us go where our hearts call us,
that we may offer prayers,
and give thanks for blessings received.

Prayers and thanks may be offered for:

*The life of the Spirit and the life of the Church;
The life of the World;
Communities and individuals;
Particular needs and events;
Those who have died.*

All may be invited to contribute.

Seasonal intercessions may be used as appropriate.

After each prayer a brief silence may be kept. Then may be said:

Celebrant Lord, hear us. *or* Lord, in your mercy,

All Lord, graciously hear us. Hear our prayer

Or

Celebrant Life-giving Spirit,

All We offer our prayer.

Conclusion

**All We praise and thank you
for the abundance of your grace,
looking to the gathering together of us all
in the fullness of the Love of Christ. Amen.**