

CELEBRATING

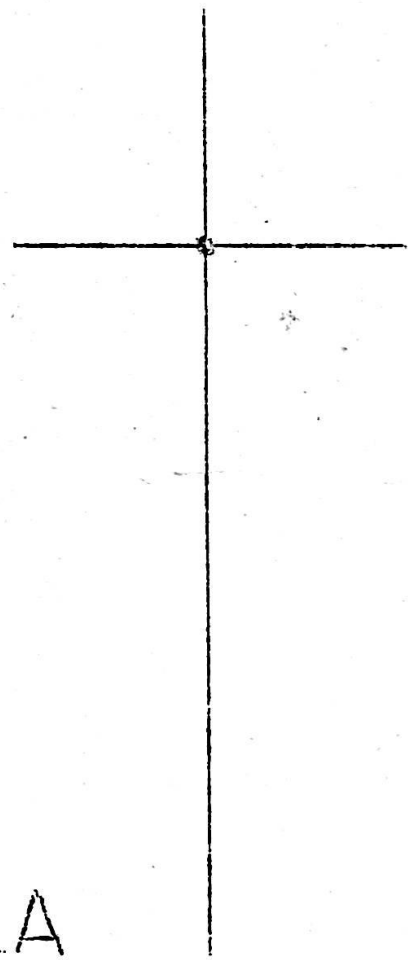
GOD'S

PRESENCE

A WORSHIP

GUIDE FOR

CORRYMEELA



Yvonne Hanley
August '74.

CONTENTS

INTRODUCTION	page 2
PART I: ABOUT WORSHIP	page 3
What is worship?	
Why worship?	
Types of worship	
PART II: THE CONTENTS OF WORSHIP	page 6
Prayer	
The Bible	
Other readings	
Music	
PART III: ORGANISING WORSHIP	page 10
Approaches to worship	
Preparing for worship	
Personal preparation	
PART IV: SOME EXAMPLES	page 14
Simple forms for specific occasions	
Some useful prayers and litanies	
PART V: RESOURCES FOR WORSHIP	page 27

THIS BOOK IS FOR USE WITHIN THE FRAMEWORK OF
CORYMEELA ONLY.

INTRODUCTION

Corrymeela has always stressed the importance of people working and worshipping together, and has attempted to put this principle into practice in its various functions, especially the work camps. Worship has been given a vital place in the whole life of the Community, and many people have found this to be refreshing and renewing in their experience, realising, perhaps for the first time, that worship can be enjoyable and challenging. This booklet is intended as a guide for those who will be involved in planning or assisting with worship, and it is hoped that it will be particularly helpful to those who are not used to worship in such an informal situation by provoking them to consider and experiment with various forms. It was written initially with the work camps in mind, in 1972, and has now been revised slightly in the hope that its usefulness can be extended to other Corrymeela events. Nevertheless a number of the sections were written chiefly with young people in mind, and they have been left as such.

If you are just looking for suggestions as to what you can do for a specific occasion of worship, then you may wish to skip the whole of Part I for the time being, but when you have more time do come back to it and have a good think!

PART I: ABOUT WORSHIP

WHAT IS WORSHIP?

Someone has defined worship as "the celebration of God's presence in the world". This is a definition which requires further definition, but it is helpful because it introduces us not only to two important elements in worship - God and the world - but also states a relationship between them.

In the broadest sense worship is understood as a whole attitude to life, whereby men acknowledge God and their relationship to Him. In other words, men worship not merely by their words and their activities in church, but they show their devotion to God in their entire lives - their thoughts, their actions, their relationships with others. This is certainly one way in which worship can be understood at Corrymeela, and a way in which Corrymeela can be an inspiration to our worship at all times. But there is a narrower understanding of worship as the saying or singing of particular words, acclaiming God's glory and considering His wishes for men, which takes place at a set time and place - what we might call a "time of worship". The kind of understanding of worship which will probably be of most help to those coming to Corrymeela may well lie somewhere between these two understandings of the word. In other words, although it will usually be at set times and planned so as to take a specific form, worship will be seen as closely linked to the whole of what goes on during a day at Corrymeela, and may often be experimental in the way that it expresses the relationship between God and the world. Worship, in this sense, becomes an occasion for reflection about God, man, values and differing attitudes to life, and about their relation to one another and to the experience of each individual. If this attempt at a definition is not clear so far, then it may well become clearer as specific examples are given later.

One very great problem, however, is that those who come to Corrymeela will be used to very different forms of worship, or perhaps to none at all. Likewise they may hold a very broad variety of religious beliefs, or they may be unsure as to what they believe, or they may have rejected belief in the Christian or any other faith. In a church, where it can be assumed that everyone believes roughly the same, then worship is not so difficult - it will be an expression of those beliefs. But can worship at Corrymeela be an expression of people's beliefs when those beliefs may be so diverse? Perhaps it can, and indeed it is very important for all such people to try to express what they think for everyone's benefit, but this will require openness, honesty, courage to stand up for what we believe, a concern for others which we term love, and humility when we face the beliefs of others. Yet if that spirit is present our worship will certainly have real quality and meaning, and will involve an exciting element of discovery. In the same way the sharing of different and unfamiliar forms of worship can make the whole experience fresh and alive, and what may at first be a problem becomes an opportunity. For some words of Jesus which are very relevant to this issue consider what He said to the Samaritan woman (recorded in John's Gospel, chapter 4): "God is spirit, and those who worship Him must worship in spirit and in truth."

One final thought which may help some before moving on; in view of the cross-section of people coming to Corrymeela someone may well ask "Can those who are not Christians or those who are unsure of their beliefs take part in worship?" Corrymeela is a Christian Community, and it is therefore natural and proper that its worship should be Christian

worship. It is important, however, that in order to be fair to those whose commitment may be different or uncertain (and let us say in all honesty that few Christians would be prepared to talk in absolutely certain terms!) there should be times when the experience of worship is more open so that all may take part with a clear conscience. Such occasions may take the form of meditation or readings on themes of general concern whereby those present may be involved at their own level and in their own way - "doing their own thing", perhaps. This "open worship" may very often be an appropriate form for work camps.

WHY WORSHIP?

It may seem like a case of putting the cart before the horse to give a definition of worship before asking why we should do it anyway. But it does make the question easier to answer now that we know what we are talking about, and it will probably make for a much briefer answer, too.

Firstly, as we have said, Corrymeela is a Christian Community and Christians believe that acknowledging God is not only a good idea, but vital to our lives. In our lives, which are more often than not hectic and entangled with material considerations, worship provides a necessary break and an opportunity for reflection on life in a spiritual perspective; we are able to see depths which our hurried lives normally hide from us. But whatever our beliefs worship can be an inspiration to our thoughts and a challenge to our lives, and an invaluable aid to our understanding others. This does not only apply to what we do when at Corrymeela, but the challenge extends to when we return home, and it becomes a challenge to our relationship with our friends and to the experience of our church or other community.

In the work camp itself (or the conference, etc.) worship will become a focal point for the group, and, one hopes, if it is relevant and well thought-out, a motivation to the experience of the whole group as they live together and takes the idea of a Christian Community out of the realm of the merely theoretical.

TYPES OF WORSHIP

It is sometimes surprising to realise how few people have experienced worship in any denomination other than their own. This often leads to stereotyped reactions such as the Presbyterian or Methodist who find Roman Catholic and some Anglican (Church of Ireland) worship to be showy and repetitive, or the feeling of many Catholics and Anglicans that Free Church worship is slow, sour-faced and lacking in virtually any spark of variety - and there are many variations on these themes from church to church. This, as we have implied earlier, can be both a frustration and an opportunity for worship at Corrymeela. If we are to find this worship fulfilling then we must seek to ensure that it is the latter, and to be prepared to put aside our superficial judgements of the form another man's worship takes, and to learn from it. Corrymeela seeks to be a challenge to the churches to work together, and so its forms of worship will be as varied as its members and workers, and justly so.

The types of worship which are current in the Christian Church today, and which are therefore likely to find some place at Corrymeela, can be divided into roughly three groups:

Liturgical - this means worship according to set forms, with set prayers, congregational responses and music. It is found most commonly in the Roman Catholic, Eastern Orthodox,

Lutheran and Anglican (or other episcopal churches) services, although many other churches have some element of liturgy in their worship, even if only because of repetition of certain prayers. In recent years the Roman Catholic and Anglican churches especially have been working towards greater variety and modernisation in the language and style of their liturgies (including some use of extempore prayer), so that many previously valid criticisms about "meaningless repetition" are now far less applicable.

Extempore - this strictly means worship which is unprepared and spontaneous, although it is often used more loosely to mean worship which is non-liturgical; such worship is generally planned but has extempore elements, especially in its prayers. It is common to all the Free Churches in the British Isles (i.e. Methodists, Congregationalists, Presbyterians, Pentecostals, the Salvation Army, and so on). Extreme forms of extempore worship, though each vastly different from the other, are found in the Society of Friends (Quakers), the Pentecostal churches and the Plymouth Brethren, whereas the other Free Churches are rather more conventional.

Experimental - this covers a multitude of ideas, and obviously includes both liturgical and extempore elements. It is more usually found outside of regular church services, in groups which are concerned with Christian action, renewal and unity, such as Corrymeela and like groups, house groups and after-church fellowships. Sometimes experimental worship has been somewhat gimmicky; often, however, it has set people's minds onto new tracks and made their worship varied and exciting.

In the past worship at Corrymeela has been something of all of these types, and this is likely to be the case in the future, for if that is so then not only will this help those who come to find at least something which is familiar as a starting point, but the use of all three types together will help compensate for the inadequacies of any individual form. At its best such a mixed approach might deliver liturgical worship from being a mere dry and impersonal repetition, extempore worship from being dull and rambling, and experimental forms from choking for lack of firm, nourished roots. Or, put positively, it could help to create a spirit of worship which is personally relevant, involves active participation and is alive and challenging.

But let it be remembered that these are only forms; they can be no substitute for real worship itself, only vehicles of it!

PART II: THE CONTENTS OF WORSHIP

PRAYER

Prayer is found at a central place in most faiths, and it is apparently practised, one way or another, by those who belong to no religion! Yet equally it is understood in very different ways even amongst committed Christians. Many would perhaps agree that prayer is a special form of mental activity expressing deep concern (which may be great joy and thankfulness or deep unhappiness and doubt) and that it seeks to set up some communication with God. But there the agreement ends. Volume upon volume could be, and has been, written about prayer, and although it is not the place to add more here, it may be helpful briefly to outline some of the attitudes to prayer which are commonly heard. To be fair, however, it must be left to each reader to decide on which attitude is the most helpful personally.

Some people think of prayer as a kind of "vertical thought" - the expression of one's deepest thoughts which do not necessarily, or at all, take the form of requests, nor do they need to be spoken or even consciously organised. It is a form of deep communication with, or awareness of, the divine. This is what some people mean by meditation. A few people hold the view that this is all that prayer should be, and that it is wrong to ask God to do specific things or to seek special favours.

Others see prayer as a form of ritual - though not a meaningless one - where the repetition or even chanting of well-known phrases brings about an atmosphere of the presence of God from which they derive great strength (an example of this outside the Christian faith being the well-publicised "Krishna-consciousness" group). To be fair many people who do not use ritual forms of prayer find that they can experience this same atmosphere, perhaps through extempore prayer and praise. Equally, many who do use this form of prayer also use less ritual forms, depending on the occasion.

Perhaps the most usual attitude towards prayer is that where it is seen as grasping God's promises to hear and answer our requests - though, as many would point out, according to God's will and not just because we want something. Prayer responsibly and selflessly uttered, whether in private or in public, some people point out, will be answered. Yet such prayer is by no means always extempore; it may take set and near-ritual forms, and may also be of a meditative nature.

Some people find it hard to pray about general things. "Lord please give us peace" is an easy thing to say, but is it right or sensible to say it? Surely it is easier to make our prayers related to issues where we are able to be involved, these people argue. Yet others counterbalance this suggestion by saying that if we are prepared to pray and communicate our concern to God about something general such as peace, then we must also be prepared to go out and do our part in bringing it about!

In many ways worship at Corrymeela will embrace all of these attitudes to prayer. In fact, the words of Paul the Apostle, "Pray without ceasing", seem to bring such attitudes together in the suggestion that one should go through life and make that a prayer, which will sometimes be expressed openly in specific terms, and sometimes not, but all the time we are involved in, and concerned for, the things we are doing, and therefore communicating this to God. For a much clearer exposition of this idea read the prayer entitled "I would like to rise very high" in Michel Quoist's "Prayers of Life".

Normally Corrymeela worship will include spoken prayers, read or said by one person on behalf of the others; in interdenominational worship the only honest approach is to allow all present to interpret and pray these prayers in their own way. It will also be important to include in group worship times of silence for private prayer or quiet thought. Silence can often be much more valuable than noise, however eloquent the latter may be!

For specific examples of prayers which can be used you should be able to get lots of ideas from the recommended books (Part V) and the examples in Part IV. There's a great deal to be said, however, for composing one's own prayers, and there can be great value in having to think out the wording. But although planning is often important prayer is sometimes much more sincere when it is extempore and therefore has a certain immediacy. There is surely room for both in Corrymeela worship.

Incidentally, it should be noted that Jesus was very strict about the attitude in which one should approach prayer. Read the section on Personal Preparation in Part III and see for yourself. How easy it is to be critical about the person who is praying or who is not praying - but Christ utterly condemned this!

THE BIBLE

The Bible is another area where the majority of Christians agree on one level but not on others. Very few Christians would deny the great importance and influence of the Bible over what they believe. But in their understanding of how the Bible should be interpreted they differ greatly. Some Christians take the Bible on a fairly literal level, though not necessarily for the naive reasons which their critics are prone to suggest. Others are inclined to take a more liberal view of the Bible, interpreting some parts less literally and being more critical of some things, but this does not necessarily mean that they treat the Bible any less seriously, as some of their critics might suggest in return. Yet other Christians feel that they must understand the Bible as interpreted by their church and the traditions of the past, and here again critics should be careful of assuming that this is injurious to an individual's understanding of the Bible. Although, sadly, some people are not always prepared to recognise it, there is a great deal of common ground between these positions (and to be fair one should point out that there have been more attempts than used to be the case for such groups to try to understand each other in recent years). The Bible is fairly plain in many places, and it will help our understanding and worship at Corrymeela if we concentrate on that majority of the Bible where there is little dispute. Some Christians allow themselves to be red-herringed by concentrating on areas of dispute and therefore often fail to see the wood for the trees! (This should not mean, of course, that we should be afraid to discuss those things about which we differ, for, provided it is done graciously, this can be of great mutual help not only in our understanding of the Bible, but also of each other.)

The Bible has long been used in worship, not only as reading for instruction, as is often the case today, but as a liturgical form in itself. Responsive readings (where the leader and congregation read alternate verses) are used in some churches, and are an example of this use of the Bible. This method is recommended for Corrymeela because it involves people, and is therefore more likely to result in intelligent reading. (A fairly common and useful variation on this is to

have a group of readers who take verses or sentences in rotation, or, of course, who can dramatise the reading - narrator, 1st speaker, and so forth.) Much of the Bible, in fact, was probably used in a liturgical way before it was written into a book which later found its way into the Bible. In the Old Testament the Psalms, many passages from the prophets and excerpts from the great epics of the Jewish tradition are examples, while New Testament examples are provided by the Beatitudes and other words of prayer, praise and creed from the Gospels and Epistles alike.

It can often be helpful and striking to juxtapose a reading from the Bible with another reading or poem on the same theme. Short readings are normally far more effective than long ones, and there is no reason why some sentences or paragraphs should not be left out to make the reading briefer and more to the point provided, of course, that this does not alter the meaning. When choosing a passage for reading or study in worship it is important to try to understand the context - its place in what the writer is trying to say as a whole. Failure to do so can result in misleading interpretations.

Christians used to have great hang-ups about what translation to use; mercifully they are now much freer in their attitude. Highly recommended amongst the welter of modern translations are "The New English Bible", "The Jerusalem Bible" and "Good News for Modern Man" (otherwise known as the "Today's English Version" and also available in an Imprimatur Edition), the latter of which is a translation of the New Testament only. Also recommended are the Revised Standard Version (which is also available in a Roman Catholic edition and which forms the basis of the "R.S.V. Common Bible"), William Barclay's translation of the New Testament, "New World" by Alan Dale (again New Testament only although recently an abridged Old Testament has appeared), and "Sing a New Song" - a translation of the Psalms by the same people who prepared the "Good News for Modern Man" (this being the first part to appear of the whole Old Testament). Much can be gained from comparing different translations.

In many of the books recommended in Part V you will find suggestions for Bible readings to go with many themes.

A period of time at Corrymeela can also provide a good chance of getting down to some personal reading, of the Bible and other books. This, too, can be of help to worship, for it may well reveal personal depths and insights which are of a more general relevance and which can be incorporated into worship during the period there.

OTHER READINGS

Little need be said here as it is obvious that there is a vast choice of other reading matter which can be invaluable to worship. Poems, excerpts from novels, quotations from speeches or sermons, biographies, people's thoughts, the words of songs, statistics and even newspaper articles will find their place here. The creative eye will be that which sees possibilities in even the most unlikely things in this respect.

Many examples will be found in Part V, the resources section, but why not search out your own?

MUSIC

Making music seems to be almost a reflex action of mankind, from the primitive to the sophisticated, and the voice when singing seems to be a natural extension of the spoken word (which, in fact, was one of the ideas behind the plainsong of the medieval church). It is therefore quite natural that man should use this form of expression, which is able to take him to great depths of awareness of emotional extremes, in his worship, which, as we have said, is equally about depth and awareness.

Corrymeela has very recently acquired both a new Hymn Book and a new Song Book, so there should be no lack of suitable material for singing during worship. One part of the Song Book is specially set apart for songs suitable for worship which do not appear in the Hymn Book, and the subject index at the back of the Hymn Book should help in selecting hymns to go with particular themes. If you don't know the tune to a particular song or hymn then just say the words - it may well mean more that way, anyway! For that matter perhaps you should ask yourself, on choosing a particular hymn or song, whether you have chosen it simply because you like the tune or because the tune and the words unite and help each other to express a particular idea. If you do want to sing, and there is not a piano or pianist available then unaccompanied singing need not be so bad (but take care not to pitch too high or too low). Alternatively many tunes in the Hymn Book are suitable for guitar accompaniment (as are almost all in the Song Book) or for some other chordal or rhythmic instrument.

Music does not cease to have meaning when it ceases to have words, however. Instrumental music may not be so clear-cut in the ideas it expresses, but it in no way lacks power, and can be very valuable in evoking an atmosphere of worship, or in expressing certain moods appropriate to a theme, or in providing a background to meditation. If a record player or tape recorder is not available, then there may be someone present who can play the piano or guitar or violin or whatever sufficiently well to give the same effect.

Music, like any other element of worship, should be chosen carefully, and it should not be included in worship just for its own sake. For some further thoughts on the place of music in Christian worship you may like to read the introduction to the Hymn Book. A list of musical resources is also included in Part V.

PART III: ORGANISING WORSHIP

APPROACHES TO WORSHIP

With this background in mind we can now take a look at some of the particular ways in which worship might be held. It is most likely that someone who has been asked to lead worship will choose the form of that occasion from one or more of the following possibilities.

a) Themes

Very often someone will want to choose a particular theme, and to build readings, songs, hymns and prayers around it, with perhaps a small group of people taking part and a leader to co-ordinate and maybe to add comments on the theme. These may be general themes such as War, Peace, Love, Faith, Reconciliation, Money, Doubt, etc., or they may be more specific and built around a particular situation (for example the work being done by a camp, or about the people - disabled or old, perhaps - who are there at the time). A glance through the indexes of some of the books recommended in Part II will provide plenty of suggestions for other themes. When taking a theme, try to keep the thoughts on it fairly brief - don't even attempt to be exhaustive, or you may kill the interest in it, whereas a brief time of thought on a subject may well lead to others on the same subject. Remember, too, that the primary aim is a time of worship, not a platform for your own particular beliefs - although the circumstances may make it quite appropriate that you do expound your own beliefs to some extent (provided the others are clear as to the fact that you are expressing opinions and not facts).

b) Meditation

This may take many forms, but will probably involve times of quiet for thought or private prayer, and may occasionally be found suitable as a form of discipline in itself (some groups at Corrymeela have set aside times of silence to be observed by all as they find best). Thoughts on a particular theme may be followed, either immediately or on an ensuing occasion, by a time of meditation. It may be inspired by a particular reading, or a talk or discussion (what better way could there sometimes be of ending a particularly heated and controversial discussion?), or by a picture or a certain location (some work camps have gone down to Pan Rocks or Murlough Bay or to other quiet, inspiring spots for this purpose). If there are any Quakers present at the time then they may be able to help or "lead" a time of meditation, for it forms an important part of their worship.

c) Litanies

This is a specific example of a very liturgical form, and it requires good planning. A litany consists of thoughts, normally related to a specific theme (though not always - sometimes they are collections of general thoughts and prayers), which are read by one or more people with specific responses for everyone to join in, such as Coventry Cathedral's litany of reconciliation, "Father Forgive" (which is printed in Part IV.) This is best done when everyone can have a copy before them of the full litany, though when this is not possible the responses can be simplified and explained in advance. Where a litany is related to a specific theme it could be included as a concluding part of a thematic worship, or even be used in its place or as a follow-up on the following day. A clearer picture of the possibilities of litanies will be gained by looking through some of the recommended books, where there are quite a few examples. However, litanies will usually be much more relevant and alive if they are compiled by the worshippers themselves.

d) Intercessions

This means prayer for specific people or things. Sometimes the needs of the moment may make worship just a simple time of prayer, perhaps with a hymn. The prayers may be set prayers, or it may be preferred to make them extempore. Such worship will probably be of most value when it arises spontaneously from a situation or problem which has attracted the concern of those present at the camp or conference. Of course, intercessions may form a part of ordinary planned worship and may be related to themes or take the form of bidding prayers during litanies or other more liturgical forms.

e) Experiments

Specific examples of this require a certain amount of originality, and it is difficult to cite more than a few possibilities. What constitutes an experimental worship for one person, of course, may be quite normal or even traditional for someone else. Members of the group may wish to compose songs or psalms to be read for a specific occasion, or drama may be used as a means of expressing worship or provoking reaction in the other worshippers. Perhaps the whole group could be split into, say, four smaller groups and the members of each group given a few hours to compile and present their own material related perhaps to a particular theme or to anything which has struck them during their stay at Corrymeela (this was done most effectively at a Corrymeet conference once). The worship could be centred round a worksite, or around some symbol of the work of conference - such as a brick, a spade, a newspaper or photograph - from which extempore or planned contributions could be made. The group may wish to compile between them a statement of their beliefs, a creed, or some other statement relevant to the situation they are in (statements on peace, loneliness, poverty, for example). Perhaps the group could draw up its own simple form of worship for use during their time together, and even after it. The range and possibilities of experiments very much depends on the people present; a successful experiment cannot be forced, and of course, because it is an experiment it may prove to be unsuccessful - the group should be prepared for this as there could be a lot to learn from it. In all of this, however, an important principle to be kept in mind is the reason for the experiment - is it for its own sake, or in order to aid effective and genuine worship?

f) Discussion and Worship

A discussion may sometimes lead spontaneously to worship on the same theme; alternatively a particular time of worship may provoke discussion. Although discussion can rarely be forced, and not always planned effectively, it may still be a good idea to plan out a simple form of worship which could precede a discussion (either to set it in an open and fair framework or to provoke it, or maybe both). After the discussion (not necessarily the same day) a further time of worship could be held in which it will be interesting to see if the group's approach to the topic is different from what it was before the discussion. Related to this some people who lead worship may wish to include a short talk (which may indeed be what sets off the discussion). This can be very helpful at times, but at other times it could appear to be a form of sermonising; take care if you do wish to give a talk to keep it brief and not to give the impression that you are "getting at people".

g) Bible Study and Worship

Many Bible studies fail because they become platforms for people to air their dogmas, and real study of the Bible is not achieved. But when a group really gets down to searching a passage and trying to learn and find positive suggestions from it then this in itself may

become an act of worship. Planning is necessary, however, at least in the choice of a passage, and probably in consideration of some of the issues in it. One method of concluding such a study which can link the passage to the life of the group and society in general is to ask the members to paraphrase some of the key sentences, and these or other snippets of the key ideas (or just straightforward quotes) could be pinned up around the room where the group is centred for their time together. A hymn, song and prayers can be added to complete the occasion. It may also be wise to set a time-limit, although study and discussion can always be carried on at another time. Main principle with this type of worship - be flexible! (If you haven't already read the section on The Bible in Part II it might be a good idea to do so now.)

h) An Agape Meal

"Agape" is a Greek word meaning "love - in its highest form". It is a similar idea to the Lord's Supper, although it does not have the sacramental associations of the Mass or Holy Communion services. Rather, it is a symbolic act of love between Christians, built around a simple shared meal and including other elements of worship. An example of a menu and other suggestions will be found in Part II. This could prove to be a valuable climax to the worship of a work camp or conference. Sometimes agape meals are linked to the needs of society by the inclusion of a collection for, say, Oxfam, Christian Aid, Shelter or some other worthy charity. Members of the group may wish to consider preparing for this meal by an act of fasting (though take care not to force this on anyone, and, especially for the sake of those who may not be used to the idea of fasting, restrict it to a time when there is no manual work).

PREPARING FOR WORSHIP

Although spontaneity is valuable and to be encouraged, all worship needs preparation of some kind, even if only at the very basic level of preparing people's minds for the idea of a time of worship. In fact, as many who have prepared to lead a time of worship have discovered, the time spent in preparation may well prove to be more helpful to that person than the time of worship itself!

A work camp allows time for most of its members to be involved in helping with worship in some way or other if they so wish. It is therefore a good idea to have one member of the camp who is responsible for arranging the worship for the week (preferably not one of the leaders, although if necessary or required a leader could work alongside the person in question). The same principle could apply to other groups at Corrymeela, depending on the time available (it might be better for groups only staying a short time to have someone plan the worship beforehand - as many do, in fact). That person should familiarise himself or herself with the material available and to be able to refer others to it, and to act as an encouragement and advisor where necessary.

It may be a good idea for such a person, together with a few others, to discuss early during the camp the possible compilation of a diary of themes for worship during the time ahead - this may be of help to those who need a clue as to a theme for the worship they have volunteered or been asked to prepare. It may also add an element of order and rationalisation to the week's worship. Of course changes may be made as the camp progresses, but it is a starting point and will probably be of most use during the first few days while the camp is still finding its character and its members getting to know each other.

The person who plans a time of worship may be wise to set aside some time during which he can be quiet while (or before) considering what to do. Worship cannot just be delivered by one person to a group of others - it has to be experienced by all if it is to have any meaning for the life of the group as a whole, and therefore a leader will normally wish to be personally prepared so that his or her own experience is not just second-hand.

Planning will also have to take into consideration the most suitable time, on any given day, for the worship to take place, and also the best venue - inside, outside, away from Corrymeela or wherever. It is helpful if worship can be held in the right kind of atmosphere, and the decision as to what that might be will have to be made according to circumstances.

PERSONAL PREPARATION

There is no simple or universal answer to the question of how one can make adequate personal preparations for leading worship. Over a period of time it is very helpful if an individual can build up a personal collection of materials for use in worship - books, copies of service forms used elsewhere, a list of hymns and songs suitable for various themes, and so on. Some people make up a scrap book or folder of readings, prayers and sayings for use in group and personal worship.

Most important of all, however, is the frame of mind with which one approaches the task, and so printed below are a number of quotations, all the words of Christ, set down without comment to assist those who are about to plan an occasion of worship, or indeed simply to help anyone else who wishes to make personal preparations before taking part in worship.

"If you are about to offer your gift to God at the altar and there you remember that your brother has something against you, leave your gift there in front of the altar and go at once to make peace with your brother; then come back and offer your gift to God." (Matthew 5:23,24)

Peter came to Jesus and asked, "Lord, how many times can my brother sin against me and I have to forgive him? Seven times?" "No, not seven times," answered Jesus, "but seventy times seven." (Matthew 18:21,22)

"For if you forgive others the wrongs they have done you, your Father in heaven will also forgive you. But if you do not forgive the wrongs of others, then your Father in heaven will not forgive the wrongs you have done." (Matthew 6:14,15)

"A new commandment I give you: love one another. As I have loved you, so must you love one another. If you have love for one another, then all will know that you are my disciples." (John 13:34,35)

"Whoever wants to be first must place himself last of all and be the servant of all." (Mark 9:35)

"Where two or three come together in my name, I am there with them." (Matthew 18:20)

"When you pray, do not be like the show-offs! They love to stand up and pray in the synagogues and on the street corners so that everybody will see them. Remember this! They have already been paid in full. But when you pray, go to your room and close the door, and pray to your Father who is unseen. And your Father, who sees what you do in private, will reward you." (Matthew 6:5,6)

"Keep watch, and pray, so you will not fall into temptation. The spirit is willing, but the flesh is weak."
(Mark 14:38)

"Ask, and you will receive; seek, and you will find; knock, and the door will be opened to you." (Matthew 7:7)

"If your brother sins against you, go to him and show him his fault. But do it privately, just between yourselves. If he listens to you, you have won your brother back."
(Matthew 18:15)

"Do not judge others, and God will not judge you; do not condemn others, and God will not condemn you; forgive others, and God will forgive you. Give to others, and God will give to you: you will receive a full measure, a generous helping, poured into your hands - all that you can hold. The measure you use for others is the one God will use for you." (Luke 6: 37,38)

"I am the light of the world. Whoever follows me will have the light of life and will never walk in the darkness."
(John 8:12)

PART IV: SOME EXAMPLES

SIMPLE FORMS FOR SPECIFIC OCCASIONS

The following examples are given for two reasons. Firstly they can be used just as they are, or with some changes, when they seem appropriate or when something is required urgently. But they can also be taken as models from which further ideas can be developed. In no way are these particular examples meant to be taken as illustrations of all the possible types of worship; they are, in fact, to a great extent quite liturgical, but this is because it is much easier to set down that type of worship on paper. They are purposely quite short and fairly simple. All the songs or hymns referred to can be found in the Corrymeela Hymn Book or the New Corrymeela Song Book, and many of the prayers and readings below can be found in the books listed in Section V.

A short service for morning

Leader: Let us praise God this morning!

Reader: "I will always thank the Lord;
I will never stop praising him.
I will praise him for what he has done;
may all who are oppressed listen and be glad!
Proclaim with me the Lord's greatness;
let us praise his name together!"

All: Hymn: "When morning gilds the skies" (No. 89)

Leader: Let us listen to God this morning!

Reader: Phillipians 4:4-8

Leader: Let us pray to God this morning!

Reader: We thank you, Lord our God, for creating the world and for preserving it until now.
We thank you for the regular return of day and night, and of the seasons, and for the dependability of nature and of time.

We thank you for memory, which enables us to build on the experience of the past; for imagination, which admits us to a wider world than we could otherwise know; and for foresight, by which we plan for the future.

We thank you for your patience with the errors and sins of mankind; you have neither wearied of us nor allowed us to ruin ourselves in self-destruction or utter degradation, but have sent your Son Jesus Christ to break down the barriers between us and you and between us and each other, and to restore the broken unity of human life.

Amen.

(from "Contemporary Prayers")

Leader: "Lord - thine the day,
And I the day's."

(Dag Hammerskjold - "Markings")

Another morning service

(This form has often been used at Corrymeela)

Leader: I lift my eyes to the mountains:

People: Where is help to come from?

Leader: Help comes to me from the Lord
Who made heaven and earth.

People: No letting our footsteps slip!
He is our guard, he does not doze!
The guardian of Israel does not doze or sleep.

Leader: The Lord guards you, shades you.
With Him at your right hand
Sun cannot strike you down by day
Nor moon at night.

Leader & People: The Lord guards us from harm,
He guards our lives
He guards our leaving, coming back,
Now and for always.

Suggested Hymns:

"Morning has broken"
"Thank you" or
"When morning gilds the skies"

Prayer of Confession

Leader: Let us remember in silence some of the ways
in which we have failed to be the sort of
people God wants us to be.

Silence

Leader: I confess to the Lord my God and to you my
brothers and sisters that I have sinned in
thought, in word and in deed, through what
I have done and what I have failed to do,
and I ask God to forgive me.

People: May the Lord grant you pardon and forgiveness of your sin, and help you to lead a new life by the power of his Holy Spirit.

People: We confess to the Lord our God and to our brothers and sisters here present that we have sinned in thought, in word and in deed, through what we have done and what we have failed to do, and we ask God to forgive us.

Leader: May the Lord grant you pardon and forgiveness of your sins, and help you to lead a new life by the power of his Holy Spirit.

All: The Lord's Prayer

Reading: as selected by leader

Prayers: Thanksgiving and Intercession, selected by leader, or left for extempore prayer

All: Lord, make me an instrument of your peace,
Where there is hatred, let me sow love,
Where there is injury, pardon,
Where there is doubt, faith,
Where there is despair, hope,
Where there is darkness, light,
Where there is sadness, joy.

O Divine Master, grant that I may not so much seek
To be consoled, as to console,
To be understood, as to understand,
To be loved as to love.

For it is in giving that we receive,
It is in pardoning that we are pardoned,
It is in dying that we are born to eternal life.

Amen

A short service for evening

A reading: "The hardhearted person never truly loves. He engages in a crass utilitarianism which values other people mainly according to their usefulness to him. He never experiences the beauty of friendship, because he is too cold to feel affection for another and is too self-centred to share another's joy and sorrow. He is an isolated island. No outpouring of love links him with the mainland of humanity. The hardhearted person lacks the capacity for genuine compassion. He is unmoved by the pains and afflictions of his brothers. He passes unfortunate men every day, but he never really sees them. He gives dollars to a worthwhile charity, but he gives not of his spirit."

(Martin Luther King -
"Strength to love")

A prayer: Deliver us, Father, from hardheartedness. This day we have failed you by our thoughtlessness and hardhearted attitudes to others. We have been guilty of loving only those who love us; we have

we have had opportunities to help others which we have shirked; we have allowed selfish considerations to take us away from others. Our hearts are indeed cold and hard. Move us, we pray, and warm us into action which may make tomorrow less bitter to remember.

A song: "If I had a hammer" or "The Family of Man" or "Day is done"

A final prayer: (all together)
 What we have said and sung, Father,
 Help us to believe and to do.
 Amen.

At the beginning of a Workcamp

(This can be adapted slightly to make it relevant to other occasions)

Hymn No. 128: "Our Father" (the Carribean Lord's Prayer)
 (if required this can be sung as a solo with everyone joining in the refrain: "Hallowed a be thy name".)

Leader: While we are here together we shall hope to see that prayer, the Lord's Prayer, being fulfilled:

Reader: We hope to understand God better, and to be clearer in our thoughts regarding Him;
 We believe that all our needs will be provided for;
 We want to learn to forgive and to know that we can be forgiven;
 We wish to do what is right, serving others and learning to be less selfish;
 We wish to take all these things back home with us.
 Let us therefore look ahead to this time with joy and expectation.

Leader: John 15:9-11

Reader: Let us pray -
 Heavenly Father, help us this week to learn about each other; about working, sharing, loving, forgiving.
 Help us to learn about ourselves; about what we can do and what we can't do.
 Help us to learn about you; may we understand that you are always present, and to expect to see you in others.

Amen.

Optional Hymn: No. 206
 "Teach me, my God and King"

A day of problems

Leader: This has been a difficult day, and so in our worship this evening we are going to reflect on the day which has gone and to see if we can learn from it. Let us begin by sharing some thoughts from one of the writers of the Psalms:

Reader:

"Hear my prayer, God;
 don't turn away from my plea!
 Listen to me and answer me;
 I am worn out by my worries.
 I am upset by the threats of my enemies,
 by oppression from the wicked.
 They bring trouble on me;
 they are angry with me and hate me.
 Fear fills my heart,
 and the terrors of death are heavy on me.
 I am gripped by fear and trembling;
 I am overcome with horror.
 I say, 'I wish I had wings, like a dove!
 I would fly far away and find rest! ...

But I call to the Lord God for help,
 and he will save me.
 My complaints and groans
 go up to him morning, noon, and night,
 and he will hear my voice ...
 Leave your troubles with the Lord,
 and he will support you;
 he will never let a good man be defeated."
 (excerpts from Psalm 55)

Leader:

Let us spend a time of quietness thinking about
 those things which are worrying us.

Silence

(if desired the latter half of this time
 could be devoted to extempore prayer from
 the group)

Now let us be positive, and make the decision
 to go on and not to allow our problems to
 get us down. Let us pray:

Reader:

"Lord, when we are worried help us to come and
 lay our burdens before you. It is very easy for
 us to brood this way and make our distress worse.
 Teach us to hand ourselves and our worries to
 you so that they don't escalate. Let us conti-
 nually hear you saying: "Peace be still", so
 that we may be calmed and become more trusting,
 for the sake of your son and our Lord, Jesus."
 (from "It's me, O Lord" -
 adapted)

or: "Lord Jesus Christ, you are the light of the world:
 light up our lives when we are in darkness.

In the darkness of our uncertainty -
 when we don't know what to do,
 when decisions are hard to take:
 Lord, give us light to guide us.

In the darkness of our anxiety -
 when we are worried about what the future may bring,
 when we don't know where to turn:
 Lord, give us the light of your peace.

In the darkness of our despair -
 when life seems empty,
 when we feel there is no point in going on:
 Lord, give us the light of your hope.

In your name we ask it."

(from "Contemporary Prayers")

Song:

"You've got a friend" or "Pack up your sorrows"

An atmosphere of doubt

The reasons for doubt can be many and various, so instead of suggesting an actual order of worship we have listed some possible items which could be useful to meet such circumstances as they arise.

Prayers/Meditations:

- a) "Help my unbelief.
I suddenly thought - supposing you aren't there Lord! What then? Could it be true you don't exist? Well, yes, it could! I know that, and yet, and yet ... Lord, I believe, help my unbelief."
(from "It's me, O Lord")
- b) "It is dark", from Michel Quoist's "Prayers of Life", p. 107
- c) "Dispel, O Lord, O Father of light, all clouds of doubt and the darkness about our earthly course; that in thy light we may see light, and come both to know thee as we are known, and to love as we are loved; through Jesus Christ, our Lord."
(based on John Donne, in "Venite Adoremus")

Quotes:

- a) Matthew 11:28-30
- b) Psalm 131 (in the version in "Sing a New Song")
- c) "Either we must confess our blindness and seek the opening of our eyes; or else we must accept the light and walk by it. What we may not do, yet all strive to do, is to keep our eyes half open and live by half the light."
(William Temple, "Readings in St. John's Gospel", quoted in "Word Alive")
- d) "Never measure the height of a mountain, until you have reached the top. Then you will see how low it was."
"Life only demands from you the strength you possess. Only one feat is possible - not to have run away."
(both from Dag Hammerskjold, "Markings")

Songs:

- a) "Son of Man" (Sydney Carter)
- b) "Beyond the mist and doubt", No. 95 in Hymn Book
- c) "You've got a Friend" (Carol King)

Reconciliation and Peace

- Leader: Let us listen to an old vision of universal peace
- Reader: Isaiah 2:2-5 or Isaiah 11:1-9
- Song: "If I were free" or "The Family of Man"
- Leader: Lord, open our lips
- All: And we shall sing out your praise

Leader: We cry out for a sight of better times
 All: O Lord, come to our aid
 Leader: Lord, our God and Saviour, make us one
 All: That we may be a sign of unity in your world
 Reader: James 3:13 to 4:2
 Prayers: (At this stage the Coventry Litany of Reconciliation may be used, if required - see page 25)
 Leader: Why, God, are we divided,
 Why are we broken?
 Can you not cure and save us
 As you saved our brother Jesus from the dead?
 We call upon you with him -
 Make us whole again
 and restore us in honour.
 Renew the shape of this world
 against every sin
 And cover us with your light,
 Your Holy Spirit.
 Make us immortal
 Today, and all the days of our lives

All: Amen

Leader: Here is a modern vision of universal peace and reconciliation:

Reader: "I have a dream - that my four little children will one day live in a nation where they will not be judged by the colour of their skin but by the content of their character. - I have a dream today. - I have a dream - that one day down in Alabama little black boys and black girls will be able to join hands with little white boys and white girls as sisters and brothers. - I have a dream today - that freedom will reign from every hill and molehill in Mississippi - from every mountainside let freedom reign - and when this happens, when we allow freedom to reign, when we let it reign from every State and every city, we will be able to speed the day when all of God's children, black men and white men, Jews and Gentiles, Protestants and Catholics will be able to join hands and sing in the words of the old negro spiritual, "Free at last, free at last, thank God Almighty, we're free at last."

Martin Luther King

Song: "Because all men are brothers" or "Peace"
 Go forth into the world in peace. Be of good courage. Hold fast to that which is good. Render to no man evil for evil. Strengthen the fainthearted, support the weak, help the afflicted, honour all men, love and serve the Lord, rejoicing in the power of the Holy Spirit
 And the blessing of God Almighty; Father, and Holy Spirit, be amongst us and remain us for ever. Amen.

Looking outwards

(A service suitable for the end of a workcamp or conference)

Leader: During our time together we have lived as a very closed community, in a pleasantly unreal situation where the troubles of the world can be cut off from us if we wish. But soon we shall have to return to that world. So let us turn our Thoughts away from our comfort here, and look outwards.

Reader 1: "Modern psychology only reinforces the clear teaching of the gospels when it tells us that man is torn between two opposing attitudes which he can adopt in regard to his life in the world. The one is basically expansive and relational and is called love; it is love which draws us out of ourselves and makes us community builders, all the way from the community of the family to the community of mankind. The other is regressive and isolating and is called egoism; it is egoism which leads us to retreat from life into ourselves and tries to convince us that we can go it alone. There is no more deceptive illusion. No matter how talented you may be, if you try to go it alone, you will never attain full maturity. And if you wish to be enriched by others you have to become one with them, which is just another way of saying that you have to love them. The more you love others, the more adult you will become."

("The Christian Response")

Reader 2: Mark 12:28-31

Leader: Let us now spend a time of silence thinking not of ourselves, but of others: those in need of any kind, those who are known to us and those of whom we have heard.

Silence

"Lord God, the story of your love for us makes us realise that there are many others as well as ourselves who need your help and your grace.

So we bring our prayers to you:

for those who suffer pain;

for those whose minds are disturbed or have never matured;

for those who have not had the opportunity to realise their potentialities;

for those who are satisfied with something less than the life for which they were made;

for those who know their guilt, their shallowness, their need, but who do not know of Jesus;

for those who know that they must shortly die;

for those who cannot wait to die.

Lord God, your Son has taken all our sufferings upon himself and has transformed them.

Help us, who offer these prayers, to take the sufferings of others upon ourselves, and so, by your grace, become the agents of transforming love. Through Jesus Christ our Lord. Amen.

("Contemporary Prayers")

Hymn: "Surrounded by a world of need" (No. 171)
 or: "When I needed a neighbour" (No. 215)
 or: "One man's hands" (Song Book)
 or: "Because all men are brothers" (Song Book)

Reader 1: Go forth into the world in peace.
 Be of good courage. Hold fast to that which is good. Render to no man evil for evil. Strengthen the faint-hearted, support the weak, help the afflicted, honour all men, love and serve the Lord, rejoicing in the power of the Holy Spirit.
 And the blessing of God Almighty; Father, Son and Holy Spirit, be amongst us and remain with us for ever. Amen.

Some suggestions for holding an Agape meal
 (see Part III, Approaches to Worship, (h)):

Suitable menus: (all are foods mentioned in the Bible)
 Fish, with vegetables
 Fruit
 Bread and cheese
 Wine/Milk

Suitable Bible passages:

John 6:30-35
 Psalm 104 - selected verses
 Acts 2:42-47
 John 13:3-17
 or any other passage with a theme related to love, unity or sharing

Two passages could be used, or alternatively a psalm could be read antiphonally

Suggested order:

Greeting and explanation by the leader
 Hymn or song
 Bible passage(s)/Psalm
 Prayers, including the Lord's Prayer
 Offering
 Grace/thanksgiving
 The Meal (during which someone may wish to read excerpts from a devotional or other book, or the group may talk normally)
 Hymn or song
 Benediction

N.B. All the books named above are detailed in Section V

SOME USEFUL PRAYERS

Short Prayers:

- 1) Thank you, Lord, for strength to match our weakness, comfort to lighten our distress, guidance to lead us in perplexity, inner peace to hold us against disaster, love to dissolve our bitterness and forgiveness to cover our failure. So much has been given to us. Help us to bring hope to the despair of others.

- * 2) O God, the Father of all mankind, we beseech thee so to inspire the people of this land with the spirit of justice, truth and love, that in all our dealings with one another we may show forth our brotherhood in thee; for the sake of Jesus Christ our Lord.
- 3) When we think we see - and see not, Lord give us sight.
When we think we hear - and hear not, Lord give us hearing.
When we think we live - and are dead, Lord give us life.
- 4) Lord, we believe you are always ready to hear our prayers.
We do not ask you to give us anything which you know will not be for our good.
Therefore help us, please, to understand what you want, and to ask for that.
- 5) Lord, help us to worship you with everything we've got in every part of our living. In our witness in the world and in our fellowship in the church save us from all that is cheap and second rate.
- 6) Eternal God,
Light of the minds that know thee, life of the souls that love thee and strength of the wills that serve thee -
Grant us so to know thee that we may truly love thee;
So to love thee that we may fully serve thee, whom to serve is perfect freedom:
Through Jesus Christ our Lord. Amen.
- 7) How many times have I betrayed you, Lord? Forgive me for what I am and fashion me into what you would have me become.
- 8) Show us, good Lord,
the peace we should seek
the peace we must give
the peace we can keep
the peace we must forgo
and the peace you have given in Jesus our Lord
- 9) So this is love, Lord: not possession, but surrender;
not indulgence, but sacrifice;
not novelty, but constancy.
Help me, Lord, for only by your constant support can I ever hope to love.
- * 10) Lord, you have made us one family, but men have disowned their brothers. You have set us in a world of plenty, where many starve and many have too much. By transport and communication men are brought together, only to fear and suspect each other. Men dreamed of a future when all mankind would be one, but still they build walls of prejudice and hate. Through you, O Lord, may we always work to bring this dream to fulfilment.
- 11) To put my hand deep into my pocket and really leave myself short;
to go out after somebody else's troubles when I'm tired;
to put up with other people's follies and their nastiness as well and still get on with the job in hand;
to have forever to be fighting battles within myself;
these are hard things, Lord.
Is this what you mean by love?

- 12) O God, our Creator and our Father, it is you who gave us life. Now teach us how to use life. When we are thinking and planning what to do with life, help us to have the right kind of ambition: help us to think, not how much we can get out of life, but how much we can put into it; not how much we can get, but how much we can give; not of the number of people we can use, but of the number of people to whom we can be of use.
- 13) A more up-to-date version of the Lord's Prayer:
 Our Heavenly Father,
 May your name be honoured,
 May your kingdom come
 And your will be done,
 On earth as it is in heaven.
 Give us this day what we really need.
 Forgive us the wrong we have done,
 As we forgive those who have wronged us.
 Keep us clear of temptation
 And save us from Evil.
- 14) A blessing:
 The peace and the power of God are with us. Thanks be to God. Amen.
- 15) Another blessing:
 Life is being. Life is God. Life is from God. Life is lived fully and with complete satisfaction when lived to the glory of God; and when lived for the good of other people. Life is being - just being; being alive - alive with life. So God blesses us now by keeping us alive. Thanks be to God. Amen.

A Confession:

O Lord, holy and righteous God,
 I acknowledge before you that I do not fear you as I ought,
 and that I do not love you above all else.
 I do not delight in prayer, and I run away from your word.
 I find little joy in your service.
 I do not share the liberty of your children.
 I waste the time which you have given me.
 I do not really love my neighbour.
 I am too much interested in myself.
 I am not always good-tempered.
 I am vain and touchy.
 I am lacking in professional conscience and in public spirit.
 I take advantage of other people's hard work.
 I am not free from obsession with money.
 My heart is divided, pierced through with doubts and guilty desires.
 I lay my shabby self before you, O my God;
 Forgive me, and fill me with such love for Jesus that at least some
 part of my life may be really renewed. Amen.

(Adapted from the liturgy of the
 Reformed Church of France)

Two litanies:(1) LONELINESS
(Matthew 25:31-40)

Father of the comfortable,
 Father of the wounded,
 Father of the young and the aged,
 Father of all the lonely people:
 Grant us sensitive hearts towards those who are isolated from
 other; towards those who are strangers to themselves; towards
 those who fear, or are feared by, the crowd.

Response: Hear our prayer, Father.

Give us solace in our own isolation, and trust in you when the world
 seems alien.

Response: Hear our prayer, Father.

We confess we do not try hard enough to understand the loneliness of
 others.

Response: Forgive us, Lord.

We confess that it is often our own attitudes which bring loneliness
 to others.

Response: Forgive us, Lord.

We confess that we are so involved in ourselves that our own troubles
 blind us to the troubles of others.

Response: Forgive us, Lord.

We confess that we are more comfortable in the crowd than in the
 homes of the lonely.

Response: Forgive us, Lord.

Deliver us from ourselves, Father, and bring our thoughts to you:

(Silence)

Help us to remember your own loneliness as you suffered for us.

Response: Hear our prayer, Father.

Help us to introduce the lonely to you, for you alone can really
 understand their various problems, and meet their need.

Response: Hear our prayer, Father (or: Make us instruments of your
 love, Father)

Give us strength, Father, when we are lonely or when others are
 lonely;

Give us genuine love, Father, for all the lonely - the unloved, the
 unloving, and the unlovable.

Response: Hear our prayer, Father (or: Make us instruments of your
 love, Father) Amen.

(2) FATHER, FORGIVE

"All have sinned and come
 short of the glory of God."

(Forgive) the hatred which divides nations from nation,
 race from race, class from class,

Response: Father, forgive

The covetous desires of men and nations to
 possess what is not their own,

Father forgive

*Litany of Cross of
 nails centred
 evenly.*

The greed which exploits the labours of men
and lays waste the earth,

Father, forgive

Our envy of the welfare and happiness of others

Father, forgive

Our indifference to the plight of the homeless
and the refugee

Father, forgive

The lust which uses for ignoble ends the bodies of
men and women

Father, forgive

The pride which leads us to trust in ourselves,
and not in God,

Father forgive

"Be kind one to another, tenderhearted, forgiving one another, as
God in Christ forgave you."

(from Coventry Cathedral, prayed every Friday at 12 noon at the
altar of the ruined old cathedral as a part of the worldwide ministry
of reconciliation.)

Finally - Two Prayers for the Corrymeela Community

- 1) O God our Father, who gives to your servants the gifts
of courage, faith and cheerfulness, sending ~~us~~ forward
into all the world to proclaim your word, please give
to us such a spirit ~~at~~ this time. Further in all things
the ~~visions~~ of the Corrymeela Community, that hidden
things may be revealed to us and new ways shown to
touch the hearts of ~~all~~. May we preserve with each other
sincere love and peace; and if it is your will let our
Community be in the world a ready instrument in the
hands of Christ for his reconciling work and a sign of
his kingdom; and in his name we ask this. Amen.

- 2) God, we believe that you have called us together to
broaden our experience of you and of each other. We
believe that we have been called to help in healing
the many wounds of society and in reconciling man to
man and man to God. Help us, as individuals or together,
to work, in love, for peace, and never to lose heart.
We commit ourselves to each other - in joy and sorrow.
We commit ourselves to all who share our belief in
reconciliation - to support and stand by them.
We commit ourselves to the way of peace - in thought and
deed.
We commit ourselves to you - as our guide and friend.
Amen.

PART V: RESOURCES FOR WORSHIP

Many, if not all, of these publications should be available at Corry-meela, and so it will be possible to explore them there for yourselves. But if you have the chance then it should not be too difficult to buy them from a bookshop, especially one with a good religious section. (Most of them are paperback and inexpensive.)

BOOKS ABOUT WORSHIP

"Congremur" (World Council of Churches) - some thoughts on worship with many suggestions and practical examples of types of worship and prayers

"Venite Adoremus - II" (World Student Christian Federation) - has a very useful introduction with some helpful suggestion

BOOKS OF PRAYERS AND MEDITATIONS

"Contemporary Prayers for Public Worship", ed. Caryl Micklem (SCM Press) some very useful and well-worded prayers helpfully arranged into sections. Some of the prayers are rather long, however, and may need abbreviating

"More Contemporary Prayers", ed. Caryl Micklem (SCM Press) - see notes on its companion volume (above). This book also suggests a wide variety of possible themes

"Venite Adoremus - II" (W.S.C.F.) - many useful, and generally short, prayers and litanies, with some full service suggestions. However, you may feel inclined to substitute "you" for "thou" in many of the prayers

"Prayers for Young People", William Barclay (Fontana) - a mixed bunch, but recommended for their simplicity and the relevance of many of them to everyday situations. (Probably the most useful of the Barclay series of prayers.)

"Prayers of Life", Michel Quoist (Gill & Macmillan) - meditations, rather than prayers. Well-used, but still very refreshing and insightful. Invaluable for public and private worship.

"God Thoughts", Dick Williams (Falcon Books) - on the same lines as the Quoist book, but more thematic (it could be read as a straightforward book) and rather simpler. Again, a very refreshing approach.

"Prayers for Today's Church", Dick Williams (CPAS) - more fresh and clear prayers from the writer of "God Thoughts"

"Pray with", Brother Kenneth & Sister Geraldine (Church Information Office) - a rather limited mixed bag of prayers with some readings and comments. Worth a look into, however, for it contains some well thought-out little prayers.

"Uncommon Prayers", ed. Cecil Hunt (Hodder) - an unusual selection, but bears searching for useful material.

"The One Who Listens" and "It's me O Lord", Michael Hollings & Ette Gullick (Mayhew-McCrimmon) - two new selections of extremely well-written and relevant prayers for all occasions, public or private (for public use the substitution of the word "us" for "I" may help). Really worthwhile looking through!

"Hi" and "Interrobang" (Lutterworth) - two more very useful collections in a contemporary, challenging idiom.

"Going it - with God", Ian Shevill (Lutterworth) - another helpful prayer/meditation book.

BIBLE TRANSLATIONS

Suggestions as to suitable modern translations are given in the section on the Bible, on page 8. However, as an extremely refreshing variation try David Kossoff's "Bible Stories". A number of new collections of stories by him, from both the Old and New Testaments are becoming available - look out especially for the "Book of Witnesses".

SELECTIONS OF READINGS AND PRAYERS

"Word Alive", ed. Edmund Banyard;

"News Extra", ed. Edmund Banyard; and

"Worship and Wonder", ed. E.S.P. Jones (Galliard) - three books in the same series full of excellent quotations and related prayers, litanies & meditations on a variety of topics. Valuable in planning themes. (The third mentioned is particularly good for its responsive prayers.)

"Listen to Love", ed. Louis M. Savary, S.J. (Geoffrey Chapman) - refreshing thoughts, poems, prayers and Bible passages based loosely on the four seasons. At the same time deep and simple.

"Contemporary Themes in Worship", J. Dickson Pope (Galliard) - the title is self-explanatory; the themes are good ones as are the quotes used.

"See for Yourself", John V. Taylor (Highway Press) - a missionary meditation about human need. Provocative and very untypical of missionary literature.

"God Is For Real, Man", "Treat the Cool, Lord", "Are You Running with Me, Jesus?" and "Don't Turn Me Off Lord", all by Carl Burke with illustrations by Papas (Fontana Religious) - highly original prayers, Bible paraphrases and thoughts which often get right to the heart of the matter. However, sometimes the idiom is too Americanised for most people here.

POETRY

"Let there be God", ed. Parker & Teskey (Religious Education Press) - religious poetry. Needs selecting carefully, but the variety of poems (mainly modern) is quite broad.

"Modern Religious Verse", ed. Timothy Beaumont (Studio Vista) - a short selection of quite punchy poems.

N.B. In both the above books look out particularly for the poems of Charles Causley!

"Nothing Fixed or Final", Sydney Carter (Galliard) - not as immediately appealing as his songs, but provocative and ideal for thoughtful groups.

DEVOTIONAL WRITINGS AND SERMONS

- "Thoughts of Jesus Christ" (Catholic Truth Society) - more than just a Christian answer to Chairman Mao - a very well-presented selection of Christ's sayings arranged under 33 themes. Valuable devotionally or as an easy reference.
- "Strength to Love", Martin Luther King (Fontana) - hot stuff, this! Challenging and refreshing sermons from a great intellect who was also a great speaker and someone known for his practical Christianity. Full of quotes!
- "The Christian Response", Michel Quoist (Gill & Macmillan) - equally hot stuff! Directed particularly at personal attitudes. Quotes need careful selection - not too much at once!
- "Christ is Alive", Michel Quoist (Gill & Macmillan) - more powerful stuff from Quoist, but again for careful digestion.
- "Markings", Dag Hammarskjöld (Faber) - a treasure house of reflective thoughts and poems. Very potent and stimulating.

MUSICAL RESOURCES

- "The Corrymeela Hymn Book" - a selection of some 216 hymns, with words and tunes both old and new, and a subject index at the back to help with particular themes
- "The New Corrymeela Song Book" (recently revised and expanded) - why not try these first?!
- "In the Present Tense"; Songs of Sydney Carter, Books 1 to 4 (Galliard) some frivolous, mostly thoughtful, songs. Some more singable than others.
- "Faith, Folk and Clarity", ed. Peter Smith (Galliard) - a first-rate collection of songs, old and new, deep and simple, easily learnt and accompanied (guitar chords and melody). (Also in the same series, though less useful, are "Faith, Folk and Nativity", and "Faith, Folk and Festivity".)

Other people's musical resources will vary according to their taste - there is much scope for someone who has the initiative to bring records with them to a camp, and it will be a great advantage to have present a guitar-swinging-singing Paul Simon, Tom Paxton, Leonard Cohen, Joani Mitchell, Ralph McTell, etc., etc., etc., fan!

The past few years has seen a glut of new resources for worship of all kinds and so this list will soon be out of date. Equally the items here have been selected somewhat arbitrarily according to the tastes of the writer. The answer to this is to explore, experiment, to be creative. Worship can never succeed in its aims if it is second...

The Corrymeela Community:
 Summer 1972, and
 Spring 1973