**Scottish Liturgy 1982**

Holy Eucharist

for the

Season

of

Creation

[Authorised by the College of Bishops for Experimental Use in the Scottish Episcopal Church 2021]

**Holy Eucharist for the Season of Creation**

The doctrine of Creation is fundamental to our Christian faith: that God whom we worship made the universe and gave life to all that inhabits it, that the earth and the creatures with whom we share it are to be respected as part of God’s creative work, and that God is sovereign over all creation. The created order is therefore God’s, and to be revered and cherished as God’s work. The Judaeo-Christian conviction that humanity is created in the image of God, rooted in the creation narrative with which our Scriptures open, does not diminish the standing of other created beings before God. It does, however, mean that we human beings have particular a responsibility among the creatures to worship God and to care for God’s creation.

The word that is often used of the distinctive role of human beings in creation is stewardship, a term we need to understand very clearly. The Genesis narrative speaks of a divine injunction to subdue the earth, exercising dominion over the animals. Human cultures have developed ways in which land and resources may be controlled, usually in the interests of power as well as of survival, and in Christian societies the exploitation of animals and plants, and of less powerful human beings, has been justified on the basis of an imputed divine order which has subordinated some creatures to others, to the point that people, as well as animals and plants, have been looked upon as the property of fellow creatures and fellow human beings. This attitude, and the exploitative practices it has engendered, has contributed directly not only to injustice in human societies, but also to the global ecological crisis we are facing. Nowhere in the creation narrative, nor anywhere else in Scripture, does God relinquish sovereignty. This sovereignty is exercised in judgement upon sinful humanity, not least for our failings as stewards of creation, as well as in salvation through the death and resurrection of Christ. Stewardship involves the care for that which belongs to another, in this case to God, and can never belong to us. Several stories and discourses in the Prophets and in the Gospels recount the consequences of stewards’ abusing their power and privilege, and there are accounts too of tenants who come under judgement for defying the sovereignty of God.

John Zizioulas, a Greek Orthodox bishop and theologian who was for several years Professor of Theology at Glasgow University, speaks of human beings as “priests of creation”, whose task is not merely to hold in communion people or churches, but all creation. Similarly, Pope Francis in *Laudato Si’* speaks of “universal communion”. Human responsibility for the harmony of creation is enduring, requiring our continuous commitment to living so that all God’s creatures may flourish. The Revelation to John speaks of the Church at worship as a kingdom of priests, and this imagery is reflected also in the first Letter of Peter. The corporate priesthood exercised in worship cannot be distinguished from that in which human beings discharge the first obligation imparted to them in Scripture: the care of creation. It is therefore as a community of stewards of God’s world, holding together in an ecological harmony all God’s earthly creatures, that we join in offering God worship in which we renew our commitment to the reverent care of God’s creation.

The Season of Creation begins on the first Sunday of September, and concludes four weeks later with Thanksgiving for Harvest. Specific themes and Collects are not allocated to each Sunday or week at present. Collects may be selected from those provided as appropriate. Readings are as for the Week in Ordinary Time in the Calendar and Lectionary. Resources for Intercession are provided in a supplementary collection.

Collects

Collects are not allocated for particular Sundays or weeks during the Season of Creation, other than for Thanksgiving for Harvest, with which the season concludes. Those which follow may therefore be used as considered appropriate to the occasion in each community in which they are used.

For the Season God Most High,

maker of heaven and earth,

you created humankind in your own image

and entrusted the whole world to human care:

give us grace to serve you faithfully,

that we might be trustworthy stewards of your creation,

through Jesus Christ our Lord,

who lives and reigns with you and the Holy Spirit,

one God, now and for ever. **Amen**.

General: Holy God,

Creator of the world and fount of all life,

you never abandon the creatures formed by your wisdom:

remain with us always, we pray,

working for our good,

through Jesus Christ our Lord,

who lives and reigns with you and the Holy Spirit,

one God, now and for ever. **Amen**.

God the Creator,

in Christ you call all people

to the fullness of glory

for which you created us in your image:

heal our hardened hearts,

renew our obedience to your will,

and conform our lives to your gracious design,

through Jesus Christ our Lord,

who lives and reigns with you and the Holy Spirit,

one God, now and for ever. **Amen**.

O God,

in whose wisdom all things have been established in order:

enlighten the people you have saved,

that they may consider

the greater wonder of your new creation,

brought forth in the fullness of time,

through the death and resurrection of Jesus Christ, our Lord,

through Jesus Christ our Lord,

who lives and reigns with you and the Holy Spirit,

one God, now and for ever. **Amen**.

God of our salvation,

be with us when we call upon you,

and bless us with your steadfast loving kindness:

restore in us the beauty of your creation

and keep intact the gifts you have restored,

through Jesus Christ our Lord,

who lives and reigns with you and the Holy Spirit,

one God, now and for ever. **Amen**.

Harvest: God, in whom all things are possible,

you crown the year with your goodness

and give us the fruits of the earth in their season:

grant that we may use them to your glory,

so that none may hunger, none may thirst,

and all may cherish the gifts of your creation,

through Jesus Christ our Lord,

who lives and reigns with you and the Holy Spirit,

one God, now and for ever. **Amen**.

The Great Thanksgiving

Eucharistic Prayer

The Lord be with you.

**And also with you**.

Lift up your hearts.

**We lift them to the Lord**.

Let us give thanks to the Lord our God.

**It is right to give our thanks and praise**.

Worship and praise belong to you, O God,

Creator of all things visible and invisible,

Source of life and immortality,

Whom the heavens praise, the sun and moon and all the stars,

the earth, the sea and all that is in them,

in every place and at all times.

By your holy Word you brought order out of chaos.

you divided light from darkness,

created the heavens and established the earth;

you divided the sea from the dry land,

and caused all life to come into being.

When you had made the plants and the animals,

you formed humanity in your own image,

and entrusted us with the priesthood of your Creation.

In Christ your holy Word became flesh,

took our human form, lived among us,

and, through dying on the cross,

overcame sin and death,

that your creation might be restored in him.

Through your life-giving Holy Spirit

Who first moved over the waters,

you renew your creation, call us to new birth,

in a world restored by love.

As children of your redeeming purpose,

with all your creatures throughout space and time

we offer you our praise,

together with angels and archangels

and the whole company of heaven

singing the hymn of your unending glory:

**Holy, Holy, Holy Lord,**

**God of power and might.**

**Heaven and earth are full of your glory.**

**Hosanna in the highest.**

**Blessed is he who comes in the name of the Lord.**

**Hosanna in the highest.**

Glory and thanksgiving be to you,

God our creator,

for the gift of your Son born in human flesh.

Christ is your holy Wisdom, existing beyond time, present at creation.

Through Christ you revealed yourself in the world,

and bring your saving work to its completion.

Obedient to your will he died upon the Cross.

By your power you raised him from the dead.

He broke the bonds of evil

and set your people free

to be his Body in the world.

On the night when he was given up to death,

knowing that his hour had come,

having loved his own,

he loved them to the end.

At supper with his disciples

he took bread and offered you thanks.

He broke the bread,

and gave it to them, saying:

"Take, eat.

This is my Body: it is broken for you."

After supper, he took the cup,

he offered you thanks,

and gave it to them saying:

"Drink this, all of you.

This is my Blood of the new covenant;

it is poured out for you, and for all,

that sins may be forgiven.

Do this in remembrance of me."

We now obey your Son's command.

We recall his blessed passion and death,

his glorious resurrection and ascension;

and we look for the coming of his Kingdom.

Made one with him, we offer you these gifts

and with them ourselves,

a single, holy, living sacrifice.

Hear us, most merciful Father,

and send your Holy Spirit upon us

and upon this bread and this wine,

that, overshadowed by the Spirit’s life-giving power,

they may be the Body and Blood of your Son,

and we may be kindled with the fire of your love

and renewed for the service of your Kingdom.

Help us, who are baptised into the fellowship of Christ's Body

to live and work to your praise and glory;

may we grow together in unity and love

until at last, in your new creation,

we enter into our heritage

in the company of the Virgin Mary,

the apostles and prophets,

and of all our brothers and sisters living and departed.

Through Jesus Christ our Lord,

with whom, and in whom,

in the unity of the Holy Spirit,

all honour and glory be to you,

Lord of all ages,

world without end.

**Amen.**

Post-Communion

God, the source of all that is,

with joy we have offered thanksgiving for your love in creation

and have shared in the bread and the wine of the kingdom:

by your grace plant within us a reverence for all that you give us

and make us generous and wise stewards of the good things we enjoy. **Amen**.

Blessing

God give you grace to be faithful stewards of Creation,

rejoicing that you are made in God’s image,

and seeking justice for those who do not share in the earth’s bounty,

and the blessing of God almighty, the Father, the Son, and the Holy Spirit

be upon you, and remain with you always. **Amen**.

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