

Understanding more of the place the Bible plays in our worship

It is said that about 70%-80% of Anglican worship comes either directly from the Bible or picks up images in it. But do we recognise how the Bible is used? Do we know why we have certain lessons each Sunday? Can we be more creative in the way we use Scripture in our worship? BILC has collected together a number of resources that offer ways of answering these questions. Each has its own Information Sheet giving fuller details.

- The Lectionary [Story 1](#) and [Story 2](#) – are designed to help congregations understand what the lectionary is. They do this by means of setting up an exercise in Story 1 of designing a short lectionary. What are the questions you need to ask to do this? Then both exercises develop our understanding about the lectionary and the way we might use it.
- [Fresh thinking about Services of the Word](#) – Services of the Word are not often the main Sunday worship that most Anglicans experience. So Morning and Evening Prayer with their longer readings and use of Biblical passages as canticles are often only used in week day services. However, at times like Christmas and over Passiontide and Easter we often very powerfully re-tell these events through the words of Scripture both read and sung. Can we use this approach with other biblical themes? Two examples are given in this section of the tool-box through the [Science Service](#) and the liturgy around the [Marks of Mission](#). There are also further thoughts on this in [Fresh thinking about Services of the Word](#).
- [The Psalm Pilgrimage](#) – how might the psalms have been used by pilgrims going to Jerusalem? This dramatic reading outline seeks to answer this question by using our imagination to put the psalms back into what might have been their original context and usage. This pilgrimage might be used as a Service of the Word or as an introduction to exploring the psalms in greater depth.
- [Worship with the Gospels: Matthew, Mark, Luke and John](#). Each year our lectionary emphasises the ministry of Jesus through the Gospel reading by mainly concentrating on the account given by one of the first three Evangelists. These four resources offer four Eucharistic frameworks that could be used to give an overview of each Gospel through a Sunday service. One suggestion is that they might be used at the beginning of each year to introduce the Gospel for that year. A place would then need to be found to offer a similar overview of John's Gospel. They can be freely adapted for different situations.

