



## Looking Out My Window, July 15, 2022

One result of COVID has been a revised bulletin format that includes the entire service. We could not use prayerbooks or hymnals because of the risks involved. We have continued the full bulletin because it is a seeker-friendly practice; newcomers get lost trying to keep up in *The Book of Common Prayer*. Those familiar with the book can revert to it on Sundays, even with a full bulletin.

In the noon folk mass, we are using eucharistic prayers from an approved source, *Enriching Our Worship: 1*. The three prayers in that resource employ inclusive/expansive language in an effort to lessen the dominance of the masculine pronoun as a reference to God. Women, especially young adults and teens, tell me repeatedly that they have a difficult time connecting with a God who is portrayed in worship almost exclusively in masculine terms.

What I see as most important is that we take the measure of that concern. It matters much less whether any one of us personally feels the need for language more fully in line with the biblical record and more fully aware that all speech about God uses human images to describe God. What matters is that we care deeply about the needs of all our brothers and sisters and that we minimize the language barriers that protrude between people and the liturgy of the worshipping community.

Later this summer, we occasionally will use Eucharistic Prayer 2 or 3 from *Enriching Our Worship* in the 10 am bulletin to familiarize you with that approach to worship language. I would value your feedback.

To be continued next week—the topic of worship language.

God's Peace,

David W. Perkins+, Th.D.,  
Interim Rector