

THE HOLY EUCHARIST

THE GREAT THANKSGIVING (EUCHARISTIC PRAYER A)

Part #1 - Within the pattern of call and response that frames this holiest of conversations, we hear God calling to us and we respond. We call to God and God responds to us, as we live into this dance of joy and wonder and overwhelming love.

God is present here with and within us to the very core of our being. As we affirm this with our spoken acclamation, we choose to recognize that we can become one with that Presence at this moment and always.

Celebrant	The Lord be with you.
People	And also with you.
Celebrant	Lift up your hearts.
People	We lift them to the Lord.
Celebrant	Let us give thanks to the Lord our God.
People	It is right to give God thanks and praise.

The Sursum Corda: Within the framework of our call and response conversation with God, here we proclaim the sacred intimacy we share with God. The pattern of this exchange affirms that it takes the whole gathered assembly to celebrate the Holy Eucharist- there are no private masses. The back and forth nature of this section is essential as we intentionally enter together into the presence of God.

Part #2 - We affirm God's Presence, welcome the transformation it brings, and joyfully enter the continuum of all of eternity. We praise it as it praises us, and we willingly offer ourselves to become wicks for the light of God's purpose for us.

Celebrant continues.

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth.

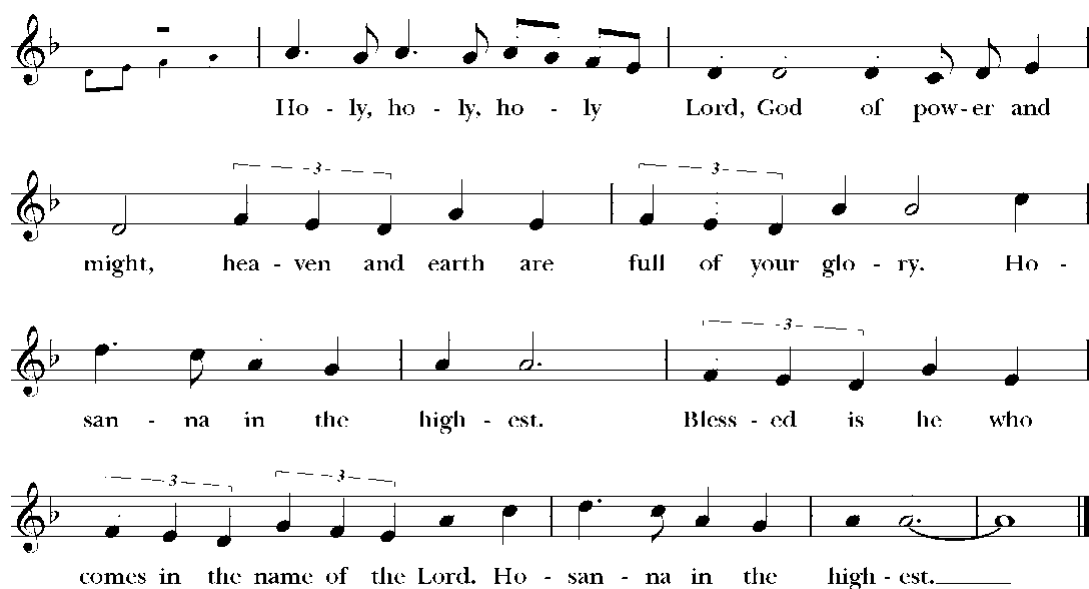
The Proper Preface: The Presiding Minister, either a priest or the Bishop, focuses our praise and thanksgiving according to themes of the liturgical seasons, special feast days (such as when we used the Preface for St. Francis on October 6) or particular services such as baptisms or confirmations. The introduction to the Proper Preface, which we always say “It is right, and a good and joyful thing...” is our reminder that we carry this ongoing praise and thanksgiving to the altar rail with us, offering it as a response to the feast we are eagerly anticipating.

For by water and the Holy Spirit you have made us a new people in Jesus Christ our Lord, to show forth your glory in all the world.

Part #3 - As we are gathered in this indescribably holy space, we voice into infinity our joyful acknowledgment of and connection to all that ever was, is, and ever will be.

Therefore we praise you, joining our voices with Angels and Archangels and with all the company of heaven, who for ever sing this hymn to proclaim the glory of your Name:

The Sanctus: The Sanctus is an ancient hymn of praise, sung in liturgy since the fourth century. It is our own proclamation of exuberant praise, and in it we join our voices with all others across all realms of space and time, all creation, celestial beings, all people who have ever sung praise to God. It is a high point in the liturgy, reminding us of that we praise both God calling us and honor our response “Blessed is (he) who comes in the name of the Lord. Hosanna in the highest!”



Part #4 - We thankfully remember our salvation history, hear Jesus' own words at the Last Supper, remember Jesus' life, death, resurrection and promise to come again, and

invoke the Holy Spirit upon the gifts we will soon share.

The Eucharistic Prayer (Today we're using Eucharistic Prayer A): *There are a variety of Eucharistic prayers, each with their own distinct character. In them all, we thankfully remember our salvation history, hear Jesus' own words at the Last Supper, remember Jesus' life, death, resurrection and promise to come again, and invoke the Holy Spirit upon the gifts we will soon share. As we hear these things and observe the elevation of Jesus' Body and Blood, given for us, we enter deeply into all that Jesus was and is and will be and respond with our own acclamation in what is called the "great AMEN", capitalized in the Book of Common Prayer to emphasis the significance of our communal response. This is the only place in the BCP that an Amen is capitalized!*

The Celebrant continues.

Holy and gracious Father: In your infinite love you made us for yourself, and, when we had fallen into sin and become subject to evil and death, you, in your mercy, sent Jesus Christ, your only and eternal Son, to share our human nature, to live and die as one of us, to reconcile us to you, the God and Father of all. He stretched out his arms upon the cross, and offered himself, in obedience to your will, a perfect sacrifice for the whole world.
(Sanctus bells will be rung here.)

On the night he was handed over to suffering and death, our Lord Jesus Christ took bread; and when he had given thanks to you, he broke it, and gave it to his disciples, and said, "Take, eat: This is my Body, which is given for you. Do this for the remembrance of me."
(Sanctus bells will be rung here.)

After supper he took the cup of wine; and when he had given thanks, he gave it to them, and said, "Drink this, all of you: This is my Blood of the new Covenant, which is shed for you and for many for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me." *(Sanctus bells will be rung here.)*

Therefore we proclaim the mystery of faith:

Christ has died.

Christ is risen.

Christ will come again.

We celebrate the memorial of our redemption, O Father, in this sacrifice of praise and thanksgiving. Recalling his death, resurrection, and ascension, we offer you these gifts.

Sanctify them by your Holy Spirit to be for your people the Body and Blood of your Son, the holy food and drink of new and unending life in him. Sanctify us also that we may

faithfully receive this holy Sacrament, and serve you in unity, constancy, and peace; and at the last day bring us with all your saints into the joy of your eternal kingdom.

All this we ask through your Son Jesus Christ: By him, and with him, and in him, in the unity of the Holy Spirit all honor and glory is yours, Almighty Father, now and for ever. **Amen.**

Part #5 - Praying as Jesus invited us, we acknowledge the presence of heaven in the here and now with the Presence of God, God's current activity and will being done in all of the cosmos. We ask that what nourishes us be given to us, that God forgives all we do that separates us from God and that we forgive those who would seek to separate us from God. We ask for our focus to be kept on that right relationship and to be kept safe.

The Lord's Prayer: Locating this prayer at the conclusion of the Eucharistic Prayer dates from Gregory the Great in the 6th century. Here, we share the longing of Jesus' first disciples "Lord, teach us how to pray" (Luke 11:1b.) The prayer is taken from Jesus' own words in both Matthew's and Luke's Gospels. As we say this beloved and familiar prayer, we are linked to Christ through the very words of Jesus. The doxology that concludes the prayer (For thine is the kingdom, and the power, and the glory, forever and ever, Amen) is as old as the second century.

And now, as our Savior Christ has taught us, we are bold to say,

Our Father, who art in heaven, hallowed be thy Name, thy kingdom come, thy will be done, on 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 thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

THE BREAKING OF THE BREAD

The Breaking of the Bread: The Presiding Minister breaks the Bread, observing a custom as old as the fourth century. It is both symbolic as we remember that Christ's Body is broken for us and the world, and practical, as the bread needs to be broken to be shared with us all. There is always a moment of silence before the Presider invites us to the feast with the words "Alleluia. Christ our Passover is sacrificed for us" and we respond with "Therefore, let us keep the feast. Alleluia."

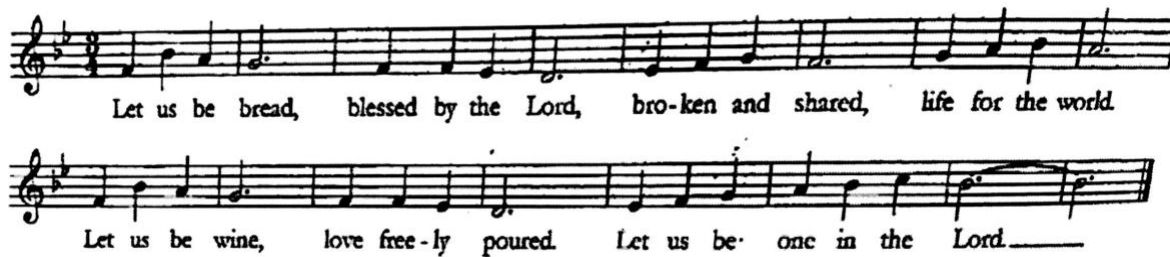
Silence.

Part #6 As we allow ourselves to be overcome by the power of this moment when Christ's Body is broken to give life to us all, we experience both brokenness and healing, all at one time. I invite you to embrace a moment of silence to contemplate our own brokenness and that of our world and where this touches the healing and redemptive power of Christ's love.

As we share in this holy meal given for us, we are made complete with God. We live into this holy moment with our community and all believers across all realms of time and space.

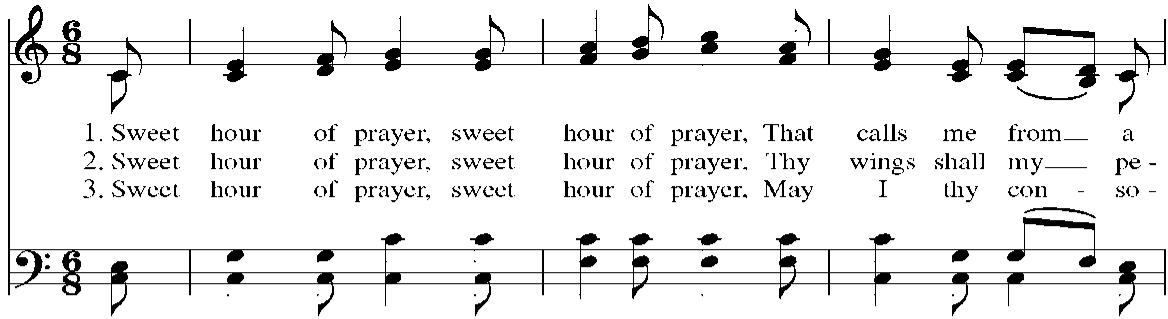
Celebrant We break this bread to share in the Body of Christ.

People We who are many are one body, for we all share in the one bread.

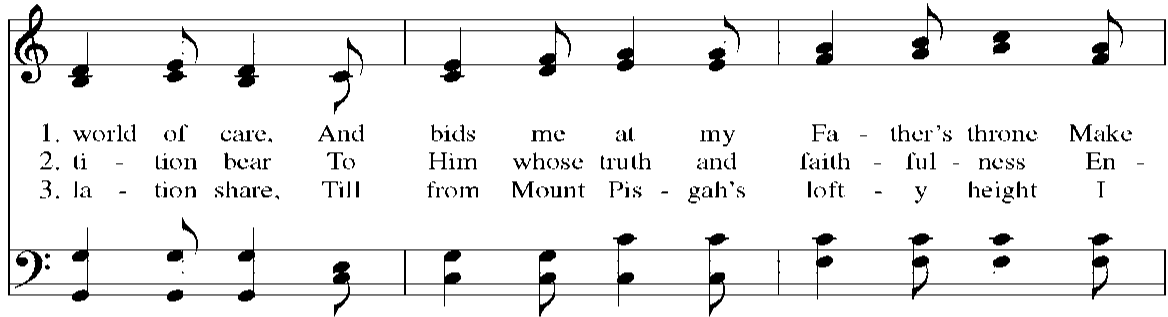


Celebrant The Gifts of God for the People of God. Take them in remembrance that Christ died for you, and feed on him in your hearts by faith, with thanksgiving.


COMMUNION HYMN #178 LEVAS



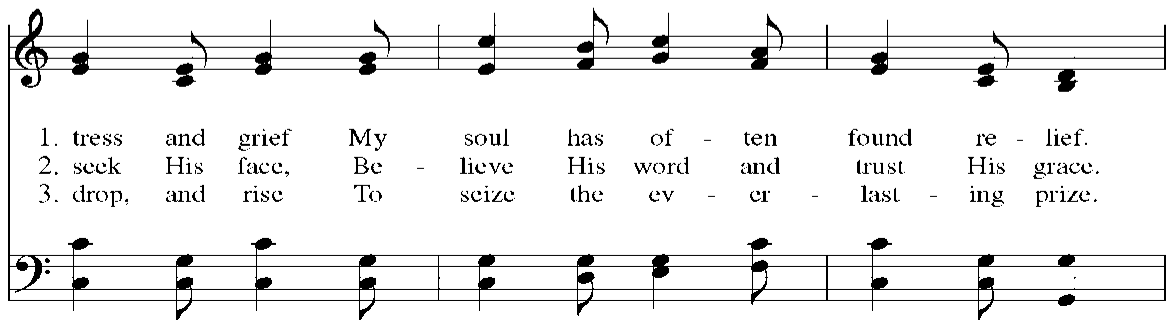
1. Sweet hour of prayer, sweet hour of prayer, That calls me from— a
 2. Sweet hour of prayer, sweet hour of prayer. Thy wings shall my— pe -
 3. Sweet hour of prayer, sweet hour of prayer. May I thy con - so -



1. world of care, And bids me at my Fa - ther's throne Make
 2. ti - tion bear To Him whose truth and faith - ful - ness En -
 3. la - tion share, Till from Mount Pis - gah's loft - y height I



1. all my wants— and wish - es known. In sea - sons of dis -
 2. gage the wait - ing soul to bless; And since He bids me
 3. view my home— and take my flight: This robe of flesh I'll



1. tress and grief My soul has of - ten found re - lief.
 2. seek His face, Be - lieve His word and trust His grace.
 3. drop, and rise To seize the ev - er - last - ing prize.

1. And oft es - caped the tempt - er's snare By
 2. I'll cast on Him my ev - 'ry care. And
 3. And shout, while pass - ing through the air, "Fare -

1. thy re - turn, sweet hour of prayer.
 2. wait for thee, sweet hour of prayer.
 3. well, fare - well, sweet hour of prayer!"

Post-Communion Prayer, Blessing, Dismissal: The Post-communion Prayer summarizes the meaningfulness of what we have shared in the Sacrament and how we are being sent into the world to do God's work. Our response to being fed by Christ is to be sent by the Spirit to feed a hungry world. Our dismissal, proclaimed and responded to, sends us into the world for ministry and mission.

POST COMMUNION PRAYER

BCP 365

Part #7 We give thanks, we are blessed and we are ready to go out into the world, made complete and fully equipped to carry God with us and to others, until the time when we gather again, longing to be fed.

Celebrant Let us pray.

Eternal God, heavenly Father, you have graciously accepted us as living members of your Son our Savior Jesus Christ, and you have fed us with spiritual food in the Sacrament of his Body and Blood. Send us now into the world in peace, and grant us strength and courage to love and serve you with gladness and singleness of heart; through Christ our Lord. Amen.

THE BLESSING

The peace of God, which passes all understanding; keep your hearts and minds in the knowledge and love of God and of God's Son, Jesus Christ our Lord; and the blessing of God Almighty, Father, Son, and Holy Spirit, be among you, and remain with you always. Amen.

(Standing)

RECESSIONAL HYMN #177 LEVAS

It's me, it's me, O Lord, Stand-in' in the need of prayer:

— It's me, it's me, O Lord, Stand-in' in the need of prayer. **Fine**

1. Not my broth - er, not my sis - ter, but it's me, O Lord,
 2. Not the preach - er, not the dea - con, but it's me, O Lord, —
 3. Not my fa - ther, not my moth - er, but it's me, O Lord, —
 4. Not the stran - ger, not my neigh - bor, but it's me, O Lord, —

1. Stand-in' in the need of prayer, Not my broth - er, not my sis - ter, but it's
 2. Stand-in' in the need of prayer, — Not the preach - er, not the dea - con, but it's
 3. Stand-in' in the need of prayer, Not my fa - ther, not my moth - er, but it's
 4. Stand-in' in the need of prayer, — Not the stran - ger, not my neigh - bor, but it's

1. me, O Lord, Stand - in' in the need of prayer.

2. me, O Lord, Stand - in' in the need of prayer.

3. me, O Lord, Stand - in' in the need of prayer.

4. me, O Lord, Stand - in' in the need of prayer.

D.C.

THE DISMISSAL

BCP 366

Celebrant Let us go forth into the world, rejoicing in the power of the Spirit.
People Thanks be to God.