

Episcopal Church of the Ascension
Contemplative Eucharist - 14 January AD 2018

Welcome and Announcements

Veni Sancte Spiritus

pp Melody: A Bm7/A
Ve - ni San - cte Spi - ri - tus.

pp Harmony:
Ve - ni San - cte Spi - ri - tus.

As the ostinato continues, vocal and instrumental verses are sung or played as desired with some space always left between the verses (after the cantor's "Veni Sancte Spiritus").

Verses

Cantor:

1. Come, Ho - ly Spir - it, from heav - en shine forth
with your glo - rious light. Ve - ni San - cte Spi - ri - tus.

2. Come, Fa - ther of the poor, come, gen - er - ous Spir - it,
come, light of our hearts. Ve - ni San - cte Spi - ri - tus.

Text: *Come Holy Spirit*; Verses drawn from the Pentecost Sequence; Taizé Community, 1978
Tune: Jacques Berthier, b.1923
© 1979, Les Presses de Taizé, GIA Publications, Inc., agent

Psalm 139:1-5,12-17 *Domine, Probasti*

Read responsively.

LORD, you have examined me.
You know me.

You know when I sit down and when I stand up.
Even from far away, you comprehend my plans.

You study my traveling and resting.
You are thoroughly familiar with all my ways.

There isn't a word on my tongue, LORD,
that you don't already know completely.

You surround me—front and back.
You put your hand on me.

even then the darkness isn't too dark for you!
**Nighttime would shine bright as day,
because darkness is the same as light to you!**

You are the one who created my innermost parts;
you knit me together while I was still in my mother's womb.

I give thanks to you that I was marvelously set apart.
Your works are wonderful—I know that very well.

My bones weren't hidden from you
when I was being put together in a secret place,
when I was being woven together in the deep parts of the earth.

Your eyes saw my embryo,
and on your scroll every day was written that was being formed for me,
before any one of them had yet happened.

God, your plans are incomprehensible to me!
Their total number is countless!

The Holy Gospel of our Lord Jesus Christ according to John [1:43-51]
Glory to you, Lord Christ.

The next day Jesus wanted to go into Galilee, and he found Philip. Jesus said to him, "Follow me." Philip was from Bethsaida, the hometown of Andrew and Peter. Philip found Nathanael and said to him, "We have found the one Moses wrote about in the Law and the Prophets: Jesus, Joseph's son, from Nazareth." Nathanael responded, "Can anything from Nazareth be good?" Philip said, "Come and see." Jesus saw Nathanael coming toward him and said about him, "Here is a genuine Israelite in whom there is no deceit." Nathanael asked him, "How do you know me?" Jesus answered, "Before Philip called you, I saw you under the fig tree." Nathanael replied, "Rabbi, you are God's Son. You are the king of Israel." Jesus answered, "Do you believe because I told you that I saw you under the fig tree? You will see greater things than these! I assure you that you will see heaven open and God's angels going up to heaven and down to earth on the Human One."

The Gospel of the Lord.
Praise to you, Lord Christ.

Silence, and Response

Lord, Hear My Prayer

O Lord, hear my prayer, O Lord, hear my prayer:

The first system of musical notation consists of a treble and bass staff in G major and common time. The melody begins with a quarter rest, followed by a quarter note G, and then a series of chords: G, C, Am6, B, and Em. The lyrics are: "O Lord, hear my prayer, O Lord, hear my prayer:"

when I call an - swer me. O Lord, hear my prayer, O

The second system continues the melody with the lyrics: "when I call an - swer me. O Lord, hear my prayer, O". The chords G, C, Am6, B, and Em are indicated above the treble staff.

Lord, hear my prayer. Come and lis - ten to me. O

The third system concludes the piece with the lyrics: "Lord, hear my prayer. Come and lis - ten to me. O". The chords C6, D, G6, Am, B, and Em are indicated above the treble staff. The final measure of the melody is marked "Last time" with a fermata.

Text: Psalm 102; Taizé Community, 1982
Tune: Jacques Berthier, b.1923
© 1982, Les Presses de Taizé, GIA Publications, Inc., agent

Intercessions

Let us pray for the Church and for the world, pausing for silence between petitions, and then offering spoken prayers as inspired to do so.

Grant, Almighty God, that all who confess your Name may be united in your truth, live together in your love, and reveal your glory in the world.

Silence

God of love.
You hear our prayer.

Guide the people of this land, and of all the nations, in the ways of justice and peace; that we may honor one another and serve the common good.

Silence

God of love.
You hear our prayer.

Give us all a reverence for the earth as your own creation, that we may use its resources rightly in the service of others and to your honor and glory.

Silence

God of love.
You hear our prayer.

Bless all whose lives are closely linked with ours, and grant that we may serve Christ in them, and love one another as he loves us.

Silence

God of love.
You hear our prayer.

Comfort and heal all those who suffer in body, mind, or spirit; give them courage and hope in their troubles, and bring them the joy of your salvation.

Silence

God of love.
You hear our prayer.

We commend to your mercy all who have died, that your will for them may be fulfilled; and we pray that we may share with all your saints in your eternal kingdom.

Silence

God of love.
You hear our prayer.

At the conclusion of the prayers, the leader says:

We come seeking forgiveness for all we have failed to be and to do. In God there is forgiveness. Let us confess our sins.

All: God of all mercy, we confess that we have sinned against you, opposing your will in our lives. We have denied your goodness in each other, in ourselves, and in the world you have created. We repent of the evil that enslaves us, the evil we have done, and the evil done on our behalf. Forgive, restore, and strengthen us through our Savior Jesus Christ, that we may abide in your love and serve only your will. Amen.

The celebrant says

Through the cross of Christ, may God have mercy on us, pardon us and set us free. Know that we are forgiven, and be at peace. **Amen.**

The Peace

All stand

Celebrant: The peace of the Lord be always with you.

People: **And also with you.**

People greet one another in the name of the Lord.

Eat this Bread

Musical notation for the first part of the hymn. It consists of two staves: a treble clef staff and a bass clef staff. The key signature is one sharp (F#) and the time signature is common time (C). The melody is written in the treble clef, and the bass line is in the bass clef. The lyrics are: "Eat this bread, drink this cup, come to me and nev-er be hun-gry."

Musical notation for the second part of the hymn, including guitar chords. It consists of two staves: a treble clef staff and a bass clef staff. The key signature is one sharp (F#) and the time signature is common time (C). The melody is written in the treble clef, and the bass line is in the bass clef. The lyrics are: "Eat this bread, drink this cup, trust in me and you will not thirst." Above the treble staff, the following guitar chords are indicated: G, D, Em, Bm, C, DSUS4, D, G.

We offer gifts of money, bread and wine to show that all we have and all that we are comes as a gift from God.

The Holy Communion

It is recommended that people stand as they are able throughout the following prayer.

The Lord is here.

God's Spirit is with us.

Lift up your hearts.

We lift them to the Lord.

Let us give thanks to the Lord our God.

It is right to offer thanks and praise.

*We give thanks to you, O God,
for the wonderful gift of reflective awareness
that allows us to recognize and name You, our Creator,
beyond all imagining, in our universe.
Everything we have

everything we see,
everything we do,
everyone we love and everyone who loves us
reveals you, our Sustainer,
and our total dependence on you.

Therefore with saints and martyrs, apostles and prophets, with all the redeemed, joyfully we praise you and sing:

**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.

The Celebrant continues

We marvel and wonder at the size and complexity of our universe.
We marvel and wonder at the development of life on this planet.
We give thanks for your Creative Presence that “charges” this life and all that exists.
We recognize that our human lives give you a particular way of coming to expression,
and that in us your Spirit can sing and dance, speak and write, love and create.

Conscious that we live, move, and have our being in you,
we give thanks for people throughout history
who have affirmed your loving presence in all people
and who have challenged us to give witness to this
by lives characterized by mercy, gratitude, compassion, generosity, and forgiveness.

We especially give you thanks for Jesus of Nazareth, who loved so greatly
and taught so clearly and courageously the he was able to set people free
from images and ideas and religious practices
that bound them by fear and a false sense of
separation from your Spirit.

Through him we have learned
how our loving is a sharing in the life of your Spirit,
In him we see your Spirit challenging all of us
to make your presence on earth more visible.

We remember the night before Jesus died,
When he took bread,
gave thanks for everything he had,
broke the bread and shared it with his friends
asking them to remember his total surrender
to the Spirit of Life and Love
and his enduring love for each of them.

We take this bread and eat it,
mindful of the Spirit at work in our lives,
in the ordinary, in the everyday
and in our desire to love as generously as he loved.

Knowing his life was to be poured out Jesus shared the cup of wine with his friends.
We drink now, mindful of our bonding with Jesus and with all people
through your Spirit at work in our lives.
We believe that like all people who lived in love and died in love
Jesus died into your eternal loving embrace.

We are thankful that the story of his life and death helps to ground our belief in the eternal,
loving connectedness with your life-giving Spirit,
and with all our relatives and friends who have died.

We pray for all who allow your loving Spirit motivate their actions.
We pray that all religious leaders and non-religious leaders may be open and affirming,
creative and challenging.

We pray that we might better recognize, acknowledge, and proclaim
Your presence in all people, at all times, in all places.

We give thanks that we have gathered here today
to celebrate the life of Jesus and to remember to live and love as he did.
We rejoice in the giftedness of each person
and are grateful for who we are for each other as a community.

Celebrant and People

May we continue to bring your life-giving and loving Spirit into the world. Amen.

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

**Our Father in heaven,
holy is your Name,
your kingdom come
your will be done,
on earth as in heaven.
Give us today our daily bread.
Forgive us
as we forgive others.
Save us from the time of trial,
and deliver us from evil.
For the kingdom, the power,
and the glory are yours,
now and for ever. Amen.**

The Celebrant breaks the consecrated Bread.

A period of silence is kept.

We break this bread to share in the body of Christ.
We who are many are one body, for we all share the one bread.

The Celebrant invites the people saying

The Gifts of God for the people of God. Take them in remembrance that Christ died and lives in you.

Administration of the Sacrament: At Ascension, all are welcome to receive the bread and wine. Come to the communion station and receive the bread in the palm of your hand. Eat the bread and then drink from the cup when it is offered to you, or you may hold the bread and dip it into the wine when the cup is offered to you. Gluten-free wafers are also available. Make your need known to the Clergy by holding up three fingers. If you wish to receive a blessing rather than receive communion, please join in the movement to the communion station and cross your arms over the front of your chest - this will alert the Clergy of your desire to be blessed.

The ministers say the following words:

The Spirit of Christ, the bread of life.
The Spirit of Christ, the cup of life.

The communicant may respond each time
Amen.

Prayer after Communion

God of all, we give you thanks and praise, that when we were still far off you met us in Jesus and brought us home. Dying and living, he declared your love, gave us grace and opened the gate of glory. May we who share Christ's body live his risen life; we who drink his cup bring life to others; we whom the Spirit lights give light to the world. Amen.

The Blessing

Ubi Caritas

The musical score for 'Ubi Caritas' is written in 2/4 time with a key signature of one flat (B-flat). It consists of two systems of music. The first system has a vocal line and a guitar accompaniment line. The lyrics are: 'U - bi ca - ri - tas et a - mor, / Live in char - i - ty and stead - fast love,'. The second system also has a vocal line and a guitar accompaniment line. The lyrics are: 'u - bi ca - ri - tas De - us i - bi est. / live in char - i - ty; God will dwell with you.' The guitar accompaniment includes chords: F, C, Dm, Gm, C, and F. There is a triplet of eighth notes in the second system.

The Dismissal

Celebrant: Go in peace to love and serve the Lord.
People: Thanks be to God.

*Adapted from Michael Morwood, *Praying a New Story*, New York: Orbis Books, 2004, 95-98