

Episcopal Church of the Ascension
Contemplative Eucharist - 17 December AD 2017

Welcome and Announcements

Veni Sancte Spiritus

A Bm7/A

pp Melody:
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
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When the Lord restored the fortunes of Zion,
then were we like those who dream.

Then was our mouth filled with laughter,
and our tongue with shouts of joy.

Then they said among the nations,
“The Lord has done great things for them.”

The Lord has done great things for us,
and we are glad indeed.

Restore our fortunes, O Lord,
like the watercourses of the Negev.

Those who sowed with tears
will reap with songs of joy.

Those who go out weeping, carrying the seed,
will come again with joy, shouldering their sheaves.

The Holy Gospel of our Lord Jesus Christ according to John [1:6-8,19-28].
Glory to you, Lord Christ.

There was a man sent from God, whose name was John. He came as a witness to testify to the light, so that all might believe through him. He himself was not the light, but he came to testify to the light.

This is the testimony given by John when the Jews sent priests and Levites from Jerusalem to ask him, “Who are you?” He confessed and did not deny it, but confessed, “I am not the Messiah.” And they asked him, “What then? Are you Elijah?” He said, “I am not.” “Are you the prophet?” He answered, “No.” Then they said to him, “Who are you? Let us have an answer for those who sent us. What do you say about yourself?” He said, “I am the voice of one crying out in the wilderness, ‘Make straight the way of the Lord,’” as the prophet Isaiah said. Now they had been sent from the Pharisees. They asked him, “Why then are you baptizing if you are neither the Messiah, nor Elijah, nor the prophet?” John answered them, “I baptize with water. Among you stands one whom you do not know, the one who is coming after me; I am not worthy to untie the thong of his sandal.” This took place in Bethany across the Jordan where John was baptizing.

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

Silence, and Response

O Lord, Hear My Prayer

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

G C Am⁶ B Em

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

C⁶ D G⁶ Am B Em

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

Last time (circled)

Text: Psalm 102; Taizé Community, 1982
Tune: Jacques Berthier, b.1923
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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

The musical score for 'Eat this Bread' is written in G major and common time. It consists of two systems of music. The first system has a vocal line and a piano accompaniment line. The lyrics are: 'Eat this bread, drink this cup, come to me and nev-er be hun-gry.' The second system also has a vocal line and a piano accompaniment line. The lyrics are: 'Eat this bread, drink this cup, trust in me and you will not thirst.' Above the second system, the following 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

U - bi ca - ri - tas et a - mor,
Live in char - i - ty and stead - fast love,

F C Dm Gm C 3 F
u - bi ca - ri - tas De - us i - bi est.
live in char - i - ty; God will dwell with you.

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