

Episcopal Church of the Ascension
Contemplative Eucharist - November 19, 2017

Welcome

Veni Sancte Spiritus

Musical score for 'Veni Sancte Spiritus'. It features three staves: a vocal melody staff, a piano harmony staff, and a bass line staff. The key signature is A major (one sharp) and the time signature is 6/8. The melody is marked *pp* and the harmony is also marked *pp*. The lyrics are: "Ve - ni San - cte Spi - ri - tus." The score includes a repeat sign at the end of the first line.

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").

Musical score for 'Verses'. It features a single vocal staff with a *Cantor:* marking. The key signature is A major and the time signature is 6/8. The lyrics are: "1. Come, Ho - ly Spir - it, from heav - en shine forth with your glo - rious light. Ve - ni San - cte Spi - ri - tus." and "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." The score includes repeat signs at the end of each line.

Text: *Come Holy Spirit*; Verses drawn from the Pentecost Sequence; Taizé Community, 1978
Tune: Jacques Berthier, b.1923
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Psalms 123

Ad te levavi oculos meos

Read responsively by the first reader and the people.

To you I lift up my eyes,
to you enthroned in the heavens.

As the eyes of servants look to the hand of their masters,
and the eyes of a maid to the hand of her mistress,

So our eyes look to the Lord our God,
until he show us his mercy.

Have mercy upon us, O Lord, have mercy,
for we have had more than enough of contempt,

Too much of the scorn of the indolent rich,
and of the derision of the proud.

Silence

The Holy Gospel of our Lord Jesus Christ according to Matthew [25:14-30].
Glory to you, Lord Christ.

Jesus said, “The kingdom of heaven is like a man who was leaving on a trip. He called his servants and handed his possessions over to them. To one he gave five valuable coins, and to another he gave two, and to another he gave one. He gave to each servant according to that servant’s ability. Then he left on his journey. “After the man left, the servant who had five valuable coins took them and went to work doing business with them. He gained five more. In the same way, the one who had two valuable coins gained two more. But the servant who had received the one valuable coin dug a hole in the ground and buried his master’s money. “Now after a long time the master of those servants returned and settled accounts with them. The one who had received five valuable coins came forward with five additional coins. He said, ‘Master, you gave me five valuable coins. Look, I’ve gained five more.’ “His master replied, ‘Excellent! You are a good and faithful servant! You’ve been faithful over a little. I’ll put you in charge of much. Come, celebrate with me.’ “The second servant also came forward and said, ‘Master, you gave me two valuable coins. Look, I’ve gained two more.’ “His master replied, ‘Well done! You are a good and faithful servant. You’ve been faithful over a little. I’ll put you in charge of much. Come, celebrate with me.’ “Now the one who had received one valuable coin came and said, ‘Master, I knew that you are a hard man. You harvest grain where you haven’t sown. You gather crops where you haven’t spread seed. So I was afraid. And I hid my valuable coin in the ground. Here, you have what’s yours.’ “His master replied, ‘You evil and lazy servant! You knew that I harvest grain where I haven’t sown and that I gather crops where I haven’t spread seed? In that case, you should have turned my money over to the bankers so that when I returned, you could give me what belonged to me with interest. Therefore, take from him the valuable coin and give it to the one who has ten coins. Those who have much will receive more, and they will have more than they need. But as for those who don’t have much, even the little bit they have will be taken away from them. Now take the worthless servant and throw him outside into the darkness.’ People there will be weeping and grinding their teeth.

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 *Last time*

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 bass 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 bass line. The lyrics are: 'Eat this bread, drink this cup, trust in me and you will not thirst.' Above the second system's vocal line, 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

for the wonderful gift of reflective awareness

that allows us to recognize and name the presence

of a Creator Spirit, we call God, that is beyond all imagining in our universe.

Everything we have

everything we see,

everything we do,

everyone we love and everyone who loves us
reveals the Sustaining Presence of God
and our total dependence on it.

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 the Creative Presence that “charges” this life and all that exists.
We recognize that human life gives God a particular way of coming to expression,
and that in us the Spirit can sing and dance, speak and write, love and create.

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

We especially give 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 the Spirit of all Life.

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

We remember the night before he 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 works in our lives,
in the ordinary,
in the everyday
and in our desire to love
as generously as Jesus loved.

Likewise, 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 the Spirit at work in our lives.

We believe that like all people who lived in love and died in love
Jesus died into God’s 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 the Spirit of Life
and with all our relatives and friends who have died.

We pray for all who allow the Spirit of Life and Love 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 acclaim
God's 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.
May we continue to be the Spirit of Life and Love in the world. **Amen.**

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

Celebrant and People

**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 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.

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