A Quiet Day Celebrating, Instructing, and more deeply Experiencing the Holy Eucharist

March 5, 2016

9:30 a.m. In the Church
Welcome --Fr. Furman
❖ Blessed be God
❖ Collect for Purity
❖ Gloria in Excelsis, Kyrie, or Trisagion
❖ Collect of the Day
+ Followed by commentary on these items

10:00 a.m. Quiet time (move to a spot in the church or outside to sit in silence, meditate on scripture, walk the labyrinth, or consider the reflection questions)
+Write a Prayer for the Prayers of the People

10:30 a.m.
❖ The Lessons
❖ The Nicene Creed
❖ The Prayers--offered by the people
❖ The Confession
❖ The Peace
+ Followed by commentary on these items

11:00 a.m. Quiet time
+Questions to Ponder
+Write a sentence or two about God's work and revelation...in creation, in the Law & prophets (history), and in Jesus

11:30 a.m. + Opening commentary on these items, followed by celebrating the Great Thanksgiving
❖ The Offertory
❖ The Great Thanksgiving
❖ Sursum Corda
❖ Proper Preface
❖ Sanctus
❖ Institution Narrative *including the peoples' sentences
❖ Epiclesis
❖ Amen!
❖ Communion
❖ The Postcommunion Thanksgiving
❖ The Blessing
❖ The Dismissal

12:15 p.m. Go in peace to love and serve the Lord!
Lessons for an Instructed Holy Eucharist

1st Corinthians 10:1-4, 16-17

I do not want you to be unaware, brothers and sisters, that our ancestors were all under the cloud, and all passed through the sea, and all were baptized into Moses in the cloud and in the sea, and all ate the same spiritual food, and all drank the same spiritual drink. For they drank from the spiritual rock that followed them, and the rock was Christ. The cup of blessing that we bless, is it not a sharing in the blood of Christ? The bread that we break, is it not a sharing in the body of Christ? Because there is one bread, we who are many are one body, for we all partake of the one bread.

Psalm 116

10 How shall I repay the LORD *
   for all the good things he has done for me?
11 I will lift up the cup of salvation *
    and call upon the Name of the LORD.
12 I will fulfill my vows to the LORD *
    in the presence of all his people.
13 Precious in the sight of the LORD *
    is the death of his servants.
14 O LORD, I am your servant; *
    I am your servant and the child of your handmaid;
    you have freed me from my bonds.
15 I will offer you the sacrifice of thanksgiving *
    and call upon the Name of the LORD.
16 I will fulfill my vows to the LORD *
    in the presence of all his people,
17 In the courts of the LORD’S house, *
    in the midst of you, O Jerusalem.
    Hallelujah!

John 6:47-58

Jesus said, ‘Very truly, I tell you, whoever believes has eternal life. I am the bread of life. Your ancestors ate the manna in the wilderness, and they died. This is the bread that comes down from heaven, so that one may eat of it and not die. I am the living bread that came down from heaven. Whoever eats of this bread will live forever; and the bread that I will give for the life of the world is my flesh.’

The Jews then disputed among themselves, saying, ‘How can this man give us his flesh to eat?’ So Jesus said to them, ‘Very truly, I tell you, unless you eat the flesh of the Son of Man and drink his blood, you have no life in you. Those who eat my flesh and drink my blood have eternal life, and I will raise them up on the last day; for my flesh is true food and my blood is true drink. Those who eat my flesh and drink my blood abide in me, and I in them. Just as the living Father sent me, and I live because of the Father, so whoever eats me will live because of me. This is the bread that came down from heaven, not like that which your ancestors ate, and they died. But the one who eats this bread will live forever.’
The Holy Eucharist: Rite Two

The Word of God

Celebrant  Blessed be God: Father, Son, and Holy Spirit.
People And blessed be his kingdom, now and forever. Amen.

The Celebrant may say

The Collect for Purity

Almighty God, to you all hearts are open, all desires known, and from you no secrets are hid: Cleanse the thoughts of our hearts by the inspiration of your Holy Spirit, that we may perfectly love you, and worthily magnify your holy Name; through Christ our Lord. Amen.

When appointed, the following is used

Lord, have mercy. Kyrie eleison.
Christ, have mercy. or Christe eleison.
Lord have mercy. Kyrie eleison.

or this

Holy God,
Holy and Mighty,
Holy Immortal One,
Have mercy upon us.

The Collect of the Day

The Celebrant says to the people
The Lord be with you.
People And also with you.
Celebrant Let us pray.
The Celebrant says the Collect.

The Holy Eucharist means “the sacred thanksgiving”

The Word of God is one of two ‘headlines’ in the Book of Common Prayer. Essentially, this is the first “Act.”

The primary purpose of worship is to praise God from whom all blessings flow. The opening sentence makes this clear.

The Collect for Purity is a prayer of preparation, reminiscent of Psalm 51. It used to be said privately by the priest before worship.

In secular origin, the Kyrie text was an acclamation used at the approach of an emperor.

The Trisagion is an ancient hymn of the Eastern Orthodox Church.

The Collect is an opening prayer which ‘collects’ or ‘gathers up’ the main themes found in the appointed lessons and summarizes our faithful response to God’s story.
**The Lessons**

One or two Lessons, as appointed, are read, the Reader first saying A Reading from _____________.

After each Reading, the Reader may say

The Word of the Lord.

*People*  
Thanks be to God.

A Psalm, hymn, or anthem may follow each Reading.

Then, all standing, the Deacon or a Priest reads the Gospel, first saying

**The Gospel**

The Holy Gospel of our Lord Jesus Christ according to _.

*People*  
Glory to you, Lord Christ.

After the Gospel, the Reader says

The Gospel of the Lord.

*People*  
Praise to you, Lord Christ.

**The Sermon (or homily)**

**The Nicene Creed**

We believe in one God,  
the Father, the Almighty,  
maker of heaven and earth,  
of all that is, seen and unseen.

We believe in one Lord, Jesus Christ,  
the only Son of God,  
eternally begotten of the Father,  
God from God, Light from Light,  
true God from true God,  
begotten, not made,  
of one Being with the Father.  
Through him all things were made.  
For us and for our salvation  
he came down from heaven:  
by the power of the Holy Spirit  
he became incarnate from the Virgin Mary,

**The lessons contain the story of God’s love from long ago, told through real human voices who called upon God for grace and wisdom to live peacefully and righteously.**

**The Gospel contains the story of Jesus, whom we recognize as God’s promised Messiah. We hold his story in high esteem, and lift the Gospel Book to signal our praise & devotion to him.**

**The sermon is a response to the Good News we have heard in the lessons. The purpose of the sermon is to help interpret the full context of God’s story so that we can better appreciate what life is like with God in our own day.**

**The Nicene Creed is a statement of faith, written about three hundred years after the resurrection of Christ. It was a faithful attempt by some of the earliest believers to settle their disagreements and summarize their gratitude for the gifts of God as they understood them to be received from the Father (creator of all), the Son (the fullness of God in human flesh), and the Holy Spirit (the gift of God's living, breathing Presence) which still mediates the graces of God in this life and in the life to come.**
and was made man.
For our sake he was crucified under Pontius Pilate;
he suffered death and was buried.
On the third day he rose again
  in accordance with the Scriptures;
he ascended into heaven
  and is seated at the right hand of the Father.
He will come again in glory to judge the living and the dead,
and his kingdom will have no end.

We believe in the Holy Spirit, the Lord, the giver of life,
  who proceeds from the Father and the Son. With the Father
and the Son he is worshiped and glorified.
  He has spoken through the Prophets.
We believe in one holy catholic and apostolic Church.
We acknowledge one baptism for the forgiveness of sins.
We look for the resurrection of the dead,
  and the life of the world to come. Amen.

The Prayers of the People
Prayer is offered with thanksgiving & intercession for
The Universal Church, its members, and its mission

The Nation and all in authority

The welfare of the world

The concerns of the local community

Those who suffer and those in any trouble

The departed

The prayers of the people are our honest responses to God
with thanksgivings for all the blessings of this life, and with
intercessions and petitions for our needs and the needs
of others. It is a chance for everyone gathered to offer
their deepest hopes and needs, either silently or
aloud.
### Confession of Sin

*The Deacon or Celebrant says*

Let us confess our sins against God and our neighbor.

*Minister and People*

Most merciful God,

we confess that we have sinned against you

in thought, word, and deed,

by what we have done,

and by what we have left undone.

We have not loved you with our whole heart;

we have not loved our neighbors as ourselves.

We are truly sorry and we humbly repent.

For the sake of your Son Jesus Christ,

have mercy on us and forgive us;

that we may delight in your will,

and walk in your ways,

to the glory of your Name. Amen.

*The Priest stands and says*

Almighty God have mercy on you, forgive you all your sins through our Lord Jesus Christ, strengthen you in all goodness, and by the power of the Holy Spirit keep you in eternal life. Amen.

### The Peace

*All stand. The Celebrant says to the people*

The peace of the Lord be always with you.

*People*  And also with you.

Then the Ministers and People may greet one another in the name of the Lord.

### The Offertory

The confession of sin is our opportunity to corporately acknowledge what we have done and left undone that distorts our relationship with God, our neighbors, creation, and within ourselves.

The absolution is the declaration by the priest of assurance that God forgives the sins of those who are penitent.

The peace is the moment when, having offered the gift of our prayers to God, we offer the gift of Christ's peace to one another. It is the way we signal that we have been reconciled with God and one another, and made worthy to stand before God and come to the Divine Banquet.

The people offer gifts as the celebrant prepares the altar where all the gifts, including bread and wine are celebrated and blessed.
The Holy Communion

The Great Thanksgiving

Eucharistic Prayer A

The people remain standing. The Celebrant, whether bishop or priest, faces them and sings or says

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 him thanks and praise.

Then, facing the Holy Table, the Celebrant proceeds

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

Let’s write our own preface!

Because you... // For you are...

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

Celebrant and People

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 word ‘eucharist’ comes from the ancient Greek word, eucharisteo, which simply means ‘thanksgiving.’ It begins as we lift our hearts with thanksgiving, and continues as we remember the story of God’s love.

The Sursum Corda is the moment where we lift up our hearts to the Lord.

The proper prefices begin on page 377 in the BCP. They highlight God’s presence and/or work, as Father, Son, and Holy Spirit, and may also highlight a seasonal theme or special occasion like a wedding or funeral.

Sanctus is the Latin word for ‘holy.’ When we sing the Sanctus we are rejoicing in the holiness of God. Inspired by the words of Isaiah and songs of praise from the Book of Revelation, our song includes praise of Jesus Christ, the One who came in the name of the Lord.
Then 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.

**Compose another description of the gift of Jesus!**

Loving Father... // Merciful Father...

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."

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."

Therefore we proclaim the mystery of faith:

**Celebrant and People**
Christ has died.
Christ is risen.
Christ will come again.

The Celebrant continues
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.

People and Celebrant
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 Celebrant breaks the consecrated Bread.

A period of silence is kept.
Then may be sung or said
[Alleluia.] Christ our Passover is sacrificed for us;
Therefore let us keep the feast. [Alleluia.]

The epiclesis is when we present our particular gifts of bread and wine back to God, and pray for God’s living, breathing Spirit to transform the gifts and to transform us, so that we might be blessed and strengthened to become outward and visible signs of God’s love.

The Lord’s Prayer has been a traditional prayer of preparation for those receiving Holy Communion for almost two thousand years. We participate in Communion because Jesus said, “Do this in remembrance of me.” Likewise, we pray in the words that Jesus taught us to pray.

The fraction is when we recognize that brokenness is part of the human condition, even for Jesus Christ whose body was broken and buried. God’s love involved real sacrifice, as does our practice of love and faith in his Name.
Facing the people, the Celebrant says the following Invitation
The Gifts of God for the People of God.

The Bread and the Cup are given to the communicants with these words
The Body of Christ, the bread of heaven. [Amen.]
The Blood of Christ, the cup of salvation. [Amen.]

After Communion, the Celebrant says
Let us pray.

Celebrant and People
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 Bishop, when present, or the Priest, may bless the people.

The Deacon, or the Celebrant, dismisses them with these words
Let us go forth in the name of Christ.

People Thanks be to God.

The invitation recognizes
that Holy Communion is a gift from God, intended for
the people of God to receive, and also to share.

It is acceptable to receive the gift of Holy Communion in
one or both kinds (bread and/or wine).

The postcommunion thanksgiving is one last opportunity to express our gratitude for the gifts of God, and the expectation that we have been forgiven, healed, and renewed in order to live more fully as Christ’s Body in the world.

The dismissal is when we are sent as messengers, or (apostolos) modern-day apostles. At the dismissal we become who we already have been gifted to be—living members of the Body of Christ.
NOTES