

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 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 'thanks-giving.' 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 prefaces 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.

The prayer continues with our remembrance of how God created the human family in God's own image and invited us to live with perfect freedom and peace. Our story includes those times when we failed in this high calling, and God's never-failing love.

Sometimes we remember particular gifts, like God's covenant, the Law, the prophets by which we have been empowered to live faithfully with God and our neighbor.

Above all, we remember and celebrate the gift of Jesus who triumphed over evil and death and opened the way to life everlasting.

Finally, we remember the special occasion when Jesus took bread, gave thanks (*eucharisteo*), broke it and gave it out to his disciples as an outward and visible sign of his sacrificial gift of love. He also did the same with the cup.

Memorial Acclamation is when the people are invited to proclaim with the celebrant the reality of God's love: past, present, and future.

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



ST. PETER'S
EPISCOPAL CHURCH

Greenville, South Carolina