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Praying at the Table, Praying at the Font

Calvin Symposium on Worship

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The Lord be with you.

And also with you.

Lift up your hearts.

We lift them up to the Lord.

Let us give thanks to the Lord our God.

It is right to give our thanks and praise.

It is right, and a good and joyful thing, always and everywhere to give thanks to you, God Almighty, creator of heaven and earth. Not only have you created us—and all things—but you have redeemed us with the stretching out of your mighty right hand, delighting us with promises so incredible they bring us to laughter. For not only have you revealed yourself in the thunder of power but also in the still, small voice that offers compassion and calls us to trust you, our faithful covenant Lord. In your past faithfulness you have spoken through prophets at many times and in various ways but in these last days you have spoken of salvation to us through your Son, Jesus Christ, the very Lamb whom you provided as the sacrifice for our salvation. Your Son is the one who understood that your greatest delight was not in burnt offerings but in obedience to your voice and will. And so he allowed himself to be placed as a sacrifice on the wood of the cross, saturated not in water, but in his own blood, as he said, “Here I am...I have come to do your will, O God.”

And so, with your people on earth and all the company of heaven we praise your name and join their unending hymn:

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.

Holy are you, and blessed is your Son Jesus Christ. Your Spirit anointed him to reveal time and again the extent of your saving love. Those that others despised, Jesus loved; those whose sickness repulsed others, Jesus touched and healed; those whose sin scandalized the righteous, Jesus forgave, transformed, and shared a table with. All these, sinners like us, Jesus raises from the death of sin and offers the promise of new life. Beyond the law and beyond empty religion, your Son, Jesus, finds us waylaid by sin and robbed of our dignity that we had when you created us in your image. Embracing us, he has carried us to the safety of your people, the

Lester Ruth
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church, and there soothes us with the balm of blood divine, offering all that is needed for our care.

And here your Son, our Savior, Jesus Christ, feeds us as he did on the night in which he gave himself up for us, taking bread, giving thanks to you, breaking the bread, and giving it to his disciples, saying: “Take, eat; this is my body which is given to you. Do this in remembrance of me.” When the supper was over, he took the cup, gave thanks to you, gave it to his disciples, and said: “Drink from this, all of you; this is my blood of the new covenant, poured out for you and for many for the forgiveness of sins. Do this, as often as you drink it, in remembrance of me.”

And so, in remembrance of this your mighty acts in Jesus Christ, we offer ourselves in praise and thanksgiving as a holy and living sacrifice, in union with Christ’s offering for us, as we proclaim the mystery of faith:

Christ has died; Christ is risen; Christ will come again.

Pour out your Holy Spirit on us gathered here, and on these gifts of bread and wine. Make them be for us the body and blood of Christ that we may be for the world the body of Christ, redeemed by his blood. Trusting in your covenant faithfulness manifested in your Son, we now approach, not in hesitancy from the rear, but with a bold confidence to grab hold of your Son, whose body has the power to heal. By your Spirit make us one with Christ, one with each other, and one in ministry to all the world until Christ comes in final victory and we feast at his heavenly banquet. Through your Son Jesus Christ, with the Holy Spirit in your holy church, all honor and glory is yours, almighty Father now and forever.
Amen.

Mennonite Eucharistic Prayer, experimental

Invitation to the Lord's Table

M: Sisters and brothers, it is right
that we should call to mind the meaning
of this Holy Supper.

It is a remembrance of Christ's self-offering
for the healing of the world.

It is a communion with the Risen One
and with his body the church,
a sharing in the bread of life
and an offering of bread to the world
in anticipation of the day when all
shall eat and be filled.

It is the Lord's Table: all who are baptized
and seek the way of Christ are invited to it.

[Let whoever is willing – by God's grace – to give up life, limb, and possessions for
Jesus' sake, come and eat.]¹

Come to Christ and never be hungry;
trust in him and you will not thirst.

Communion Prayer

M: Lord of the cosmos, at your command all things came to be.

Where once there was nothing, your love brought
countless galaxies with countless stars into being.²

And finally you made us, in your own image.

Through the ages you cared, like a mother, for all you had created.

You made us stewards of the earth yet we betrayed your trust.

¹ This is Jesus' breath taking appeal as found in the gospels and repeated in early Mennonite invitations to communion. It is an expression, not of law, but of costly grace. It is in brackets, however, because it could be misunderstood as setting a standard that only the strongest can meet. It is included for experimentation.

² These images are intended to bring to mind recent scientific discovery of the vastness of God's creation.

Through the prophets you called us to return to you.

In the fullness of time you sent us your Son, our Messiah, to teach us the law of love, to heal our infirmities, and mend your torn creation.³

When evil arose against your Beloved he lived what he had taught, and loved his enemies to the end.⁴

In awe and wonder we remember Jesus' death for us who caused his shame.

In his dying you reconciled us, and the whole creation, to yourself.

In his rising you opened your covenant with Israel to all humanity.⁵

In the company of all the saints in heaven and on earth

we gather around this Table to praise you for his life lived, laid down, and taken up again for us.⁶

Send now your Spirit upon us so that the bread we break and the cup we share might be a communion of the body and blood of Christ.⁷

Send now your Spirit upon us so that we, and all who bear his name, might live lives conformed to Christ.

Hear us for his sake, [in whose name we pray,

Our Father...] Amen

³ God's redemption of the world in Christ happened inseparably through his life, his death, and his resurrection. It is important to name them all at Communion.

³ "Mending " is a response to a concern that a disproportionate emphasis has been placed on salvation and not enough on transformation.

⁴ In Jesus' willingness to die for us, his enemies, he lived out his teaching in the Sermon on the Mount and made it a model for his followers.

⁵ In Rm 9-11 and Eph 3 Paul writes that the 'mystery of Christ' is his bringing outsiders into the covenant God had made with the Jews.

⁶ Jn 10:17

⁷ I Cor 10:16-17

The words of institution and prayer of thanks may be said separately for bread and wine, as below, or together. The words of institution from Matthew, Mark, or Luke may be used instead of these from I Corinthians.

Words of institution for the bread:

For I received from the Lord what I also handed on to you, that the Lord Jesus on the night when he was betrayed, took a loaf of bread, and when he had given thanks, he broke it and said, "This is my body that is for you. Do this in remembrance of me".

Prayer of thanks for the bread *as is or a prayer prepared for this occasion; traditionally offered by a deacon, elder or other caregiver in the congregation*

Blessed are you, Abundant God.

You made bread to strengthen us;

you gave us this bread

as a sign of your Beloved's broken body.

Let our sharing in it be a foretaste of the bread that feeds the whole world.

AMEN.

distribution during music or silence

Words of institution for the cup:

In the same way he took the cup also after

supper, saying, "This cup is the new covenant in my blood.

Do this as often as you drink it in remembrance of me."

For as often as you eat this bread and drink the cup,
you proclaim the Lord's death until he comes.

Prayer of thanks for the cup *as with the bread*

Blessed are you, Bountiful God

You made the fruit of the vine to nourish us;

you gave us this cup

as a sign of your Beloved's shed blood.

Let our sharing in it be a foretaste of the wine

we shall drink in your kingdom. AMEN

distribution during music or silence

a suitable silence is kept after all have received

John D Rempel, *Recapturing an Enchanted World: ritual and sacrament in the Free Church Tradition*, Downers Grove: IVP, 2020, 195-197

C 17 PRAYING AT THE TABLE, PRAYING AT THE FONT
2020 Calvin Worship Symposium

SUBMITTED BY ESAU MCCAULLEY

From the Anglican Church in North America's 2019 Book of Common Prayer

Communion Prayers

THE SURSUM CORDA

The People remain standing. The Celebrant faces them and sings or says

The Lord be with you.

People **And with your spirit.**

Celebrant Lift up your hearts.

People **We lift them up to the Lord.**

Celebrant Let us give thanks to the Lord our God.

People **It is right to give him thanks and praise.**

The Celebrant continues

It is right, our duty and our joy, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth. Through Jesus Christ our Lord, who took on our mortal Flesh to reveal his glory; that he might bring us out of darkness and into his own glorious light. Therefore we praise you, joining our voices with Angels and Archangels and with all the company of heaven, who for ever sing this hymn to proclaim the glory of your Name:

THE SANCTUS

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 PRAYER OF CONSECRATION

The People kneel or stand. The Celebrant continues

All praise and glory is yours, O God our heavenly Father, for in your tender mercy, you gave your only Son Jesus Christ to suffer death upon the Cross for our redemption. He made there, by his one oblation of himself once offered, a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world; and he instituted, and in his Holy Gospel commanded us to continue, a perpetual memory of his precious death and sacrifice, until his coming again.

So now, O merciful Father, in your great goodness, we ask you to bless and sanctify, with your Word and Holy Spirit, these gifts of bread and wine, that we, receiving them according to your Son our Savior Jesus Christ's holy institution, in remembrance of his death and passion, may be partakers of his most blessed Body and Blood.

At the following words concerning the bread, the Celebrant is to hold it, or lay a hand upon it, and here may break the bread; and at the words concerning the cup, to hold or place a hand upon the cup and any other vessel containing the wine to be consecrated.*

For on the night that he was betrayed, our Lord Jesus Christ took bread; and when he had given thanks, he broke it,* and gave it to his disciples, saying, "Take, eat; this is my Body, which is given for you: Do this in remembrance of me."

Likewise, after supper, Jesus took the cup, and when he had given thanks, he gave it to them, saying, "Drink this, all of you; for 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 in remembrance of me."

Therefore, O Lord and heavenly Father, according to the institution of your dearly beloved Son our Savior Jesus Christ, we your humble servants celebrate and make here before your divine Majesty, with these holy gifts, the memorial your Son commanded us to make; remembering his blessed passion and precious death, his mighty resurrection and glorious ascension, and his promise to come again.

And we earnestly desire your fatherly goodness mercifully to accept this, our sacrifice of praise and thanksgiving; asking you to grant that, by the merits and death of your Son Jesus Christ, and through faith in his Blood, we and your whole Church may obtain forgiveness of our sins, and all other benefits of his passion.

And here we offer and present to you, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and living sacrifice. We humbly pray that all who partake of this Holy Communion may worthily receive the most precious Body and Blood of your Son Jesus Christ, be filled with your grace and heavenly benediction, and be made one body with him, that he may dwell in us, and we in him.

And although we are unworthy, because of our many sins, to offer you any sacrifice, yet we ask you to accept this duty and service we owe, not weighing our merits, but pardoning our offenses, through Jesus Christ our Lord.

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.**

Baptism Prayers

Let us pray.

Almighty and everlasting Father, in your great mercy you saved Noah and his family in the Ark from the destruction of the flood, prefiguring the Sacrament of Holy Baptism. Look mercifully upon *these* your *servants*. Wash and sanctify *them* through your Holy Spirit, that *they* may be delivered from destruction and received into the Ark of Christ's Church; and being steadfast in faith, joyful through hope, and rooted in love, *they* may pass through the turbulent floods of this troublesome world and come into the land of everlasting life, through Jesus Christ our Lord. **Amen.**

THANKSGIVING OVER THE WATER

If there is a procession to the baptismal font, a psalm, anthem, or hymn may be sung.

The Deacon, or the Celebrant, pours the water for Baptism.

Celebrant The Lord be with you.

People **And with your spirit.**

Celebrant Lift up your hearts.

People **We lift them up to the Lord.**

Celebrant Let us give thanks to the Lord our God.

People **It is right to give him thanks and praise.**

The Celebrant continues

We thank you, Almighty God, for the gift of water. Over it the Holy Spirit moved in the beginning of creation. Through it you led the children of Israel out of their bondage in Egypt into the land of promise. In it your Son Jesus received the baptism of John in the River Jordan when the Holy Spirit descended upon him as a dove.

We thank you, Father, for the water of Baptism. In it we are buried with Christ in his death. By it we share in his resurrection. Through it we are made regenerate by the Holy Spirit. Therefore in joyful obedience to your Son, we bring into his fellowship those who come to him in faith, baptizing them in the Name of the Father, and of the Son, and of the Holy Spirit.

Here the Celebrant touches the water and says

Now, Father, sanctify this water by the power of your Holy Spirit. May all who are baptized here be cleansed from sin, be born again, and continue for ever faithful in the risen life of Jesus Christ our Savior. To him, to you, and to the Holy Spirit, be all honor and glory, now and for ever. **Amen.**

SUBMITTED BY JOHN REMPEL

Mennonite Eucharistic Prayer, experimental

Invitation to the Lord's Table

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It is a remembrance of Christ's self-offering for the healing of the world.

It is a communion with the Risen One and with his body the church, a sharing in the bread of life and an offering of bread to the world in anticipation of the day when all shall eat and be filled.

It is the Lord's Table: all who are baptized and seek the way of Christ are invited to it.

[Let whoever is willing – by God's grace – to give up life, limb, and possessions for Jesus' sake, come and eat.][†]

Come to Christ and never be hungry; trust in him and you will not thirst.

Communion Prayer

M: Lord of the cosmos, at your command all things came to be.

Where once there was nothing, your love brought countless galaxies with countless stars into being.[‡]

And finally you made us, in your own image.

Through the ages you cared, like a mother, for all you had created.

You made us stewards of the earth yet we betrayed your trust.

[†] This is Jesus' breath taking appeal as found in the gospels and repeated in early Mennonite invitations to communion. It is an expression, not of law, but of costly grace. It is in brackets, however, because it could be misunderstood as setting a standard that only the strongest can meet. It is included for experimentation.

[‡] These images are intended to bring to mind recent scientific discovery of the vastness of God's creation.

[§] God's redemption of the world in Christ happened inseparably through his life, his death, and his resurrection. It is important to name them all at Communion.

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In the fullness of time you sent us your Son, our Messiah, to teach us the law of love, to heal our infirmities, and mend your torn creation.[§]

When evil arose against your Beloved he lived what he had taught, and loved his enemies to the end.^{**}

In awe and wonder we remember Jesus' death for us who caused his shame.

In his dying you reconciled us, and the whole creation, to yourself.

In his rising you opened your covenant with Israel to all humanity.^{††}

In the company of all the saints in heaven and on earth

we gather around this Table to praise you for his life lived, laid down, and taken up again for us.^{**}

Send now your Spirit upon us so that the bread we break and the cup we share might be a communion of the body and blood of Christ.^{§§}

Send now your Spirit upon us so that we, and all who bear his name, might live lives conformed to Christ.

Hear us for his sake, [in whose name we pray,

Our Father...] Amen

The words of institution and prayer of thanks may be said separately for bread and wine, as below, or together. The words of institution from Matthew, Mark, or Luke may be used instead of these from I Corinthians.

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[§] "Mending " is a response to a concern that a disproportionate emphasis has been placed on salvation and not enough on transformation.

^{**} In Jesus' willingness to die for us, his enemies, he lived out his teaching in the Sermon on the Mount and made it a model for his followers.

^{††} In Rm 9-11 and Eph 3 Paul writes that the 'mystery of Christ' is his bringing outsiders into the covenant God had made with the Jews.

^{**} Jn 10:17

^{§§} I Cor 10:16-17

Prayer of thanks for the bread *as is or a prayer prepared for this occasion; traditionally offered by a deacon, elder or other caregiver in the congregation*

Blessed are you, Abundant God.
You made bread to strengthen us;
you gave us this bread as a sign of your Beloved's broken body.
Let our sharing in it be a foretaste of the bread that feeds the whole world.
AMEN.

distribution during music or silence

Words of institution for the cup:

In the same way he took the cup also after supper, saying, "This cup is the new covenant in my blood.
Do this as often as you drink it in remembrance of me."
For as often as you eat this bread and drink the cup,
you proclaim the Lord's death until he comes.

Prayer of thanks for the cup *as with the bread*

Blessed are you, Bountiful God
You made the fruit of the vine to nourish us;
you gave us this cup
as a sign of your Beloved's shed blood.
Let our sharing in it be a foretaste of the wine
we shall drink in your kingdom. AMEN

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Baptism Prayer on the Model of Historic Water Prayers

204 Water Prayer

Leader: God of grace, creator of waters, your Spirit hovered over the deep.

Left: We remember that you separated the land from the waters and provided rain to freshen the ground.

Right: We remember that you flooded the earth and held creatures and people above the waters.

Left: We remember that you parted the waters as your people fled from bondage in Egypt.

Right: We remember Jesus your Son, who, like all of us, arrived in the waters of childbirth.

Left: We remember John baptizing in the waters of the Jordan and the Spirit descending like a dove.

Right: We remember that Jesus shared our thirst and a Samaritan woman shared water from a well.

All: Living Water, pour your Spirit upon us. Wash us and free us from sin, make us fruitful in every way, and renew your world with showers of blessing.

forthcoming: **Voices Together (Worship Book)**, Harrisonburg: Herald, 2020

Resources for Historic Eucharistic Prayer

Hoyt Hickman et al, ed., *Handbook of the Christian Year*, Nashville: Abingdon, 1991. eucharistic prayers with additional resources for every season of the church year

R. Jasper, G. Cuming ed., *Prayers of the Eucharist: Early and Reformed*, Collegeville: Liturgical, 1990. eucharistic prayers with commentary from Jewish prayers at Jesus' time to 1790

Frank Senn, *New Eucharistic Prayers: an Ecumenical Study of their Development and Structure*, New York: Paulist, 1987. commentary on eucharistic prayers during the burst of ecumenical creativity in the 1980s, sample Catholic, Episcopal, Lutheran, United Methodist, and Presbyterian prayers and nontechnical analysis

two prayers on the historic model in an evangelical spirit:

Patterns and Prayers for Christian Worship (Baptist), Oxford: University, 1995, 85-89.

Eucharistic Prayers, Services of the Word, and Night Prayer, Toronto: Anglican Book Centre, 2001, 20-22.

SUBMITTED BY LESTER RUTH

The Lord be with you.

And also with you.

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We lift them up to the Lord.

Let us give thanks to the Lord our God.

It is right to give our thanks and praise.

It is right, and a good and joyful thing, always and everywhere to give thanks to you, God Almighty, creator of heaven and earth. Not only have you created us—and all things—but you have redeemed us with the stretching out of your mighty right hand, delighting us with promises so incredible they bring us to laughter. For not only have you revealed yourself in the thunder of power but also in the still, small voice that offers compassion and calls us to trust you, our faithful covenant Lord. In your past faithfulness you have spoken through prophets at many times and in various ways but in these last days you have spoken of salvation to us through your Son, Jesus Christ, the very Lamb whom you provided as the sacrifice for our salvation. Your Son is the one who understood that your greatest delight was not in burnt offerings but in obedience to your voice and will. And so he allowed himself to be placed as a sacrifice on the wood of the cross, saturated not in water, but in his own blood, as he said, “Here I am...I have come to do your will, O God.”

And so, with your people on earth and all the company of heaven we praise your name and join their unending hymn:

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.

Holy are you, and blessed is your Son Jesus Christ. Your Spirit anointed him to reveal time and again the extent of your saving love. Those that others despised, Jesus loved; those whose sickness repulsed others, Jesus touched

and healed; those whose sin scandalized the righteous, Jesus forgave, transformed, and shared a table with. All these, sinners like us, Jesus raises from the death of sin and offers the promise of new life. Beyond the law and beyond empty religion, your Son, Jesus, finds us waylaid by sin and robbed of our dignity that we had when you created us in your image. Embracing us, he has carried us to the safety of your people, the church, and there soothes us with the balm of blood divine, offering all that is needed for our care.

And here your Son, our Savior, Jesus Christ, feeds us as he did on the night in which he gave himself up for us, taking bread, giving thanks to you, breaking the bread, and giving it to his disciples, saying: “Take, eat; this is my body which is given to you. Do this in remembrance of me.” When the supper was over, he took the cup, gave thanks to you, gave it to his disciples, and said: “Drink from this, all of you; this is my blood of the new covenant, poured out for you and for many for the forgiveness of sins. Do this, as often as you drink it, in remembrance of me.”

And so, in remembrance of this your mighty acts in Jesus Christ, we offer ourselves in praise and thanksgiving as a holy and living sacrifice, in union with Christ’s offering for us, as we proclaim the mystery of faith:

Christ has died; Christ is risen; Christ will come again.

Pour out your Holy Spirit on us gathered here, and on these gifts of bread and wine. Make them be for us the body and blood of Christ that we may be for the world the body of Christ, redeemed by his blood. Trusting in your covenant faithfulness manifested in your Son, we now approach, not in hesitancy from the rear, but with a bold confidence to grab hold of your Son, whose body has the power to heal. By your Spirit make us one with Christ, one with each other, and one in ministry to all the world until Christ comes in final victory and we feast at his heavenly banquet. Through your Son Jesus Christ, with the Holy Spirit in your holy church, all honor and glory is yours, almighty Father now and forever.

Amen.

COMPLETE MODEL LITURGY FOR THE LORD'S SUPPER

The following model liturgy is designed to help leaders visualize the structure of the Lord's Supper celebration. When used in worship, each of the numbered subheadings should be deleted. The pages following this model liturgy offer numerous options for adapting each corresponding section. (For example, see section 8.1 on pages 310-317 for options to use for the Declaration of God's Invitation and Promises, section 8.2 on pages 317-340 for Great Prayer of Thanksgiving options, and so on.) Several parts of this liturgy may be sung, and hundreds of musical settings are available, especially for acclamations of praise and memorial acclamations in the Great Prayer of Thanksgiving section (see pp. 319-320, 323).

8.1 Declaration of God's Invitation and Promises

Hear the words of the institution of the Holy Supper of our Lord Jesus Christ:

The Lord Jesus, on the night of his arrest, took bread, and after giving thanks to God, he broke it, and gave it to his disciples, saying, "Take, eat. This is my body, given for you. Do this in remembrance of me."

In the same way he took the cup, saying, "This cup is the new covenant sealed in my blood, shed for you for the forgiveness of sins. Whenever you drink it, do this in remembrance of me."

Every time you eat this bread and drink this cup, you proclaim the saving death of the risen Lord until he comes.

With thanksgiving, let us offer God our grateful praise.

—based on 1 Corinthians 11:23-26

8.2 Great Prayer of Thanksgiving

The prayer can be spoken as one continuous prayer; the numbered subdivisions are noted here simply to clarify the structure.

8.2.1 Opening

The Lord be with you.

And also with you.

Lift up your hearts.

We lift them up to the Lord.

Let us give thanks to the Lord our God.

It is right for us to give thanks and praise.

8.2.2 Thanksgiving for the Work of God in Creation

With joy we praise you, gracious God, for you created heaven and earth, made us in your image, and kept covenant with us—even when we fell into sin. We give you thanks for Jesus Christ, our Lord, who by his life, death, and resurrection opened to us the way of everlasting life. Therefore we join our voices with all the saints and angels and the whole creation to proclaim the glory of your name.

8.2.3 Acclamation of Praise

[sung or spoken] 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.

—based on Psalm 118:26; Isaiah 6:3

8.2.4 Thanksgiving for the Work of Christ

We give thanks to God the Father that our Savior, Jesus Christ, before he suffered, gave us this memorial of his sacrifice, until he comes again.

At his last supper, the Lord Jesus took bread, and when he had given thanks, he broke it and said, "This is my body, which is for you; do this in remembrance of me."

In the same way, he took the cup after supper and said, "This cup is the new covenant in my blood; do this in remembrance of me."

For whenever we eat this bread and drink this cup, we proclaim the Lord's death until he comes.

—based on 1 Corinthians 11:23-26

8.2.5 Memorial Acclamation

Therefore we proclaim our faith as signed and sealed in this sacrament:

[sung or spoken]

Christ has died,
Christ is risen,
Christ will come again.

8.2.6 Prayer for the Work of the Spirit

Lord, our God, send your Holy Spirit so that this bread and cup may be for us the body and blood of our Lord Jesus Christ. May we and all your saints be united with Christ and remain faithful in hope and love.

Gather your whole church, O Lord, into the glory of your kingdom.

8.2.7 The Lord's Prayer

We pray in the name of Jesus, who taught us to pray:

Our Father in heaven . . . Amen.

8.2.8 Passing of the Peace

Thanks be to God: Christ makes us one. The peace of Christ be with you all.

And also with you.

8.3 Preparing the Bread and Cup

[breaking the bread] The bread that we break is a sharing in the body of Christ.

We who are many are one body, for we all share the same loaf.

[pouring the cup] The cup for which we give thanks is a sharing in the blood of Christ.

The cup that we drink is our participation in the blood of Christ.

8.4 Communion

8.4.1 Invitation

Congregation of Jesus Christ, the Lord has prepared his table for all who love him and trust in him alone for their salvation. All who are truly sorry for their sins, who sincerely believe in the Lord Jesus as their Savior, and who desire to live in obedience to him as Lord are now invited to come with gladness to the table of the Lord.

The gifts of God for the people of God.

8.4.2 Distribution

[as the bread is shared]

The body of Christ, given for you.

Thanks be to God.

[as the cup is shared]

The blood of Christ, shed for you.

Thanks be to God.

8.5 Response of Praise and Prayer

8.5.1 Acclamation

Praise the Lord, O my soul;
all my inmost being, praise his holy name.
Praise the Lord, O my soul,
and forget not all his benefits—
who forgives all your sins
and heals all your diseases,
who redeems your life from the pit
and crowns you with love and compassion.
Worthy is the Lamb, who was slain,
to receive power and wealth
and wisdom and strength
and honor and glory and praise!

—Psalm 103:1-4; Revelation 5:12, NIV

8.5.2 Prayer

Loving God, we thank you that you have fed us in this sacrament, united us with Christ, and given us a foretaste of the heavenly banquet in your eternal kingdom.

Send us out in the power of your Spirit to live and work to your praise and glory for the sake of Jesus Christ, our Lord. Amen.