



MASS FOR ALL

an inclusive, non-violent liturgy



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TRAVIS BECK

“[My] house shall be called a house of prayer for all peoples.” (Isaiah 56:7, NRSV)

About this liturgy

Hospitality is about making room, and the modern church continues to work toward making room for all in worship. Many churches are making room for all ages and abilities. Many are making room for non-binary gender identities that transcend categories of male and female. Many are making room for persons of diverse gender identities and sexual orientations. And, as part of renewed anti-racism efforts, many churches are grappling with what it means to make room for Black people, Indigenous people, and People of Color (BIPOC) while resisting white supremacy.

There are many ways of making room that go beyond issues of personhood and identity. Many churches are making room for diverse understandings of Jesus’ suffering and death, recognizing that our age-old language of sacrifice is problematic in today’s world. Sacrificial interpretations of the passion story have long been used to promote self-sacrifice as a virtue, often only for the victims of oppression, while at the same time being used to justify or reinforce oppression by those in power. In this way, a substitutionary understanding of the cross has served to perpetuate racial and domestic violence, as well as state-sponsored violence. For these and other reasons, substitutionary or sacrificial language can be alienating to modern worshipers; it can retraumatize victims of abuse, violence, and oppression; and it tends to focus our attention on Christ’s death at the expense of his life.

When it comes to worship, making room requires us to think deeply about who we commune with and how, but it also demands that we learn to speak in new ways. The language of worship can allow for all worshipers to participate more fully, or it can make room for some while excluding others. Therefore, this liturgy seeks to use inclusive, non-violent language, while attempting to remain faithful to the church’s rich heritage of liturgical texts and forms. For inspiration, I have drawn on many resources, especially *The Inclusive Bible* published by Priests for Equality; the *First Nations Version* of the New Testament; Steven Shakespeare’s *Prayers for an Inclusive Church*; Janet Morley’s *All Desire’s Known*; Christopher Grundy’s *Recovering Communion in a Violent World* and his ongoing work at belovedcommunion.org; and Paul Nuechterlein’s reflections on the lectionary at www.girardianlectionary.net.

Influenced by their work, I have reframed familiar texts, resurrected less-familiar ones, and where adequate solutions could not be found, new ones were crafted. I hope that there are enough liturgical options so that churches not yet prepared to make the leap to radically new language can find a comfortable starting point while working toward greater inclusivity.

The language

I have tried to craft language that is durable and worthy of worship, but language is ever-changing, and it can only hint at the full richness of the divine; whatever language we use will always be inadequate. Still, it is my hope that the language in this liturgy may help to make room in worship for all, if such a goal is even possible. Any shortcomings or missteps are my own, and for them I am truly sorry and humbly repent.

A few quick notes about language choices:

- Masculine imagery has been minimized but not avoided entirely. (How can language be inclusive if it excludes the masculine?) Where I have retained masculine imagery, I have tried to provide alternatives. While not an ideal alternative, the Kyrie includes an option that uses the Greek text (*Kyrie eleison, Christe eleison*) rather than a translation of it (Lord have mercy, Christ have mercy). This option connects us with early Greek liturgies in the same way that we have stayed connected to Jewish liturgies through Hebrew words like *Amen* and *Hosanna*.
- Alternate titles for God and Jesus are used, such as Sovereign One, Beloved, and Promised One. The purpose here is not to deny that Jesus was male but to enrich our vocabulary. Think of it as the liturgical equivalent of writing “turquoise,” “cerulean,” or “teal” instead of always defaulting to “blue-green.”
- The eucharistic prayers avoid reference to substitutionary/penal atonement theology; instead, the language emphasizes Christ as a victim of state-sponsored violence rather than divinely orchestrated violence.
- “King” has been omitted almost entirely, but I have retained its use in the preface for Christ the King/Reign of Christ, where I hope that its politically subversive role is fitting and appropriate. “Kingdom” has been replaced with alternatives such as “reign,” “kin-dom,” or Josiah Royce’s phrase “Beloved Community,” popularized by Dr. Martin Luther King, Jr.
- I’ve tried to avoid metaphors of light/dark; Eucharistic prayer XIII celebrates holy darkness.
- Metaphors for God’s people *walking* have been avoided (i.e., “walk in your ways”) so as not to privilege able-bodied movement, and language around Christ seated “at God’s right hand” has been changed to avoid the long-standing association of right-handedness with goodness/correctness.
- Use of the word *wine* has been minimized to reduce stumbling blocks for people who may be in recovery.

- According to the Organization for Economic Cooperation and Development, half of U.S. adults cannot read at the 8th grade level. I have aimed for a reading level of about 6th-7th grade in general, and two of the Eucharistic prayers have a reading level of 2nd-3rd grade. Also, this typeface, Lexend, was chosen to optimize reading performance for worshipers and leaders.

The music

I have written the melodies and harmonies to push gently the edges of what some congregations may be used to singing in liturgical worship. Some rhythms may be tricky and require practice. Harmonies may be surprising, with shifts from major to minor, and some songs end in a different key than they began. Challenges await, but I hope that congregations will find this setting fun and rewarding to sing.

Special thanks

I am grateful to colleagues and friends who helped make this work possible: to Luke Tegtmeier, Mark Spitzack, Phil Wilson, and Ruth Monson, who all helped me to make the music better; to Lisa Janke and Paul Moody, whose love of language and passion for inclusivity helped me improve the texts; to Christopher Grundy, whose insights around sacrificial language and violence were invaluable; to Richard Bruxvoort Colligan, whose encouragement and feedback helped keep this project moving forward; and to the people of Mount Olive Lutheran Church in Rochester, MN, who planted the seeds that grew into this liturgy and have brought it to life in worship.

-Travis Beck

Notes on the service

Gathering

- The service may begin with confession and forgiveness or with thanksgiving for baptism, but neither are theologically or liturgically necessary and may be omitted.
- Two forms of confession and forgiveness are provided:
 - Form I is based on the classic form from the Book of Common Prayer. It includes two options for prayers of confession. Option A has two prayers using personal “I” pronouns, designed to be read simultaneously by those in the assembly who wish to confess their sin and by those who wish to confess that they have been sinned against (a group often underrepresented in our liturgies; for more on this, check out *The Other Side of Sin* by Andrew Sung Park and Susan L. Nelson). Option B has two prayers using corporate “we” language, one for communities that wish to confess their sin and one for communities that have been sinned against.
 - Form II is based on passages from Paul’s letter to the Ephesians.
- Thanksgiving for Baptism is especially appropriate during the Easter season and may be suitable for other festivals for which the color is white/gold such as Baptism of Christ, Transfiguration of Christ, Holy Trinity, and Christ the King.
- Four stanzas are provided for the Kyrie, but congregations need not sing all four. For a shorter Kyrie, st. 3-4 may be omitted.
- The Cantic of Praise is typically sung on Sundays and festivals except during Advent and Lent.
 - “Glory to God” is the traditional cantic of praise for Sundays and festivals, especially appropriate during Christmas and Time after Epiphany, and on Holy Trinity.
 - “Worthy is Christ” is especially appropriate for the Easter season and other festivals. There are two sets of words; the plain text is John Arthur’s cantic introduced in *Lutheran Book of Worship* and based on Revelation 5, 15, and 19. The italicized words are an original text based on Revelation 19 and Ephesians 5.
 - Another cantic of praise may be used.
- When the time of gathering song is extended (an opening hymn in addition to the Kyrie and/or cantic of praise) the greeting may work best between the

hymn and the kyrie/canticle. If the gathering music is brief (a single hymn, or kyrie, or canticle), the greeting may work best immediately before the prayer of the day.

- A simple form of the service may omit the gathering song entirely and begin with the Greeting and Prayer of the Day.
- For congregations looking for inclusive options for the prayer of the day, I recommend *Prayers for an Inclusive Church* by Steven Shakespeare.

Word

- In the dialogues before and after the reading of the Gospel, the meaning of *gospel* has been made explicit: “good news.” *Lord* has been retained in the first response, in part because it is so instinctive among worshipers now and in part to avoid duplicating *Christ* in the responses. “The good news of the good way” inspired by the First Nations Version of the New Testament: “He said to them, ‘I was sent to tell you the good story about Creator’s good road.’” (Luke 4:43)
- For an inclusive translation of scripture, I recommend *The Inclusive Bible* by Priests for Equality and *The New Testament and Psalms: An Inclusive Version* (Oxford University Press). For suggested lectionary readings, I recommend exploring the Comprehensive Catholic Lectionary (available at inclusivelectionary.org).
- There are two forms offered for the creed. Option I is based on the Nicene Creed and option II is based on the Apostles’ Creed. Both are adaptations of the versions published by the English Language Liturgical Consultation in 1988.
- The phrase “and the Son” is printed in brackets and may be omitted; it was a late addition to the Creed by the Western church.
- In creed II, “He descended to the dead” has wide ecumenical acceptance and is preferable to the alternate translation “He descended into hell.”
- While the word *catholic*, meaning “universal,” is part of the original text of the creeds, I have used the word “universal” for the sake of clarity for modern worshipers.
- The creed is not theologically or liturgically necessary to the integrity of the service and may be omitted, especially on weekdays.

Meal

- Three options are provided for an offertory response. Two are written for services that include communion, and a third option for services without communion.
- Three forms of the *sursum corda* are provided and reflect the diversity of forms

for this dialogue in the early church.

- Several forms are provided for the eucharistic prayer. Options I-III reflect an early tradition that did not include the preface or the “Holy, holy, holy.”
 - Form I includes the Words of Institution as well as the blessing of bread and cup described in the *Didache*. The blessings may be used alone, omitting the Words of Institution, following the likely practice of the early church.
 - Form II is based on the most ancient thanksgiving prayer in the church, from the Apostolic Traditions of Hippolytus.
 - Form III is based on the prayer of Addai and Mari, notable for lacking the Words of Institution.
- Forms IV-VII are adapted from other ancient eucharistic prayers. Form IV is based on the Liturgy of St. Peter, V is based on a prayer from the Apostolic Constitutions, VI is based on the Liturgy of St. Basil, and VII is based on the Liturgy of St. James.
- Form VIII is a celebration of holy darkness.
- Forms IX and X are written to be more accessible to children. They are inspired by two alternative eucharistic prayers for the New Zealand Prayer Book.
- Change and revision are not new to the Lord’s Prayer, and no single, English version of this prayer is in common use. Avoiding use of the word *Lord*, I have reframed this prayer as the “Prayer of Jesus.” The two most widely-used options are provided in the communion liturgy, but congregations are encouraged to try out alternative names for God, swapping out the word *Father* and replacing it with an image appropriate to the theme of the day or season.
 - Alternative names for God are suggested, and a long list of possibilities is included at the end of this document. “Abba-Womb” and “Father-Mother” are from Neil Douglas-Klotz’s work in *Prayers of the Cosmos*. “Abba God” is from *The Inclusive Bible*.
 - Two alternative options for the Prayer of Jesus are provided at the end. The Option A is an original text; Option B is based on Martha Blacklock’s version published in *The Witness*, vol. 64, no. 2. Both prayers lean into an eschatological interpretation of the petition for daily bread as food for the heavenly banquet in the great “tomorrow,” the final consummation of all things. The first version uses “wrongs” in place of the loaded word “sins” or the more concrete language of “debts” and “trespasses.” It also

makes explicit the negative sense of the petition around trial/testing (“do not let us” vs. “save us from”) and uses Paul’s language in 1 Corinthians 10:13.

- “Lamb of God” may be the first song during communion. Two sets of lyrics are provided. The first is the traditional text; the alternate text in italics is an original text based on John 14.6 and John 6.56. Another option for this liturgical moment is also provided based on Luke 24.13-32.
- The post-communion canticle may be “Now, let us go in peace,” or another appropriate song. “Now, let us go in peace” is an adaptation of the song of Simeon (Luke 2:29-32). “Israel” has been replaced with “chosen people,” due to the word’s geopolitical baggage in our world today. Another option, “Let Us Be Filled With Praise,” is provided, based on a prayer from the Liturgy of St. John Chrysostom.

Sending

- Communion elements may be sent with ministers of communion to those who are not present in the assembly. The presiding minister may pray the prayer provided or another suitable prayer.
- Three benedictions are provided. The first expands on Trinitarian metaphors for God as creator, Christ as liberator, and the Spirit as advocate. The second is an original paraphrase/commentary on the priestly blessing from Numbers 6:23-27. The third is a paraphrase of Ephesians 3:16-19.

Gathering

We are called to gather as the people of God.

The service may begin with a brief order for confession and forgiveness, thanksgiving for baptism, or another entrance rite.

CONFESSION & FORGIVENESS

The assembly may sit, kneel, or stand. All may make the sign of the cross.

I

Blessed be the Unnamable Power
who makes all things, frees all things, sustains all things.

Amen.

Mighty One: to you all hearts are open,
all desires are known, all secrets are revealed.
Cleanse us, heal us, and inspire us with your Spirit,
that we might love you more fully
and worship you more wholeheartedly,
through Jesus Christ, our Guardian.

Amen.

In the presence of God and one another,
let us confess our sin and our pain.

OPTION A (both columns are intended to be read simultaneously)

For those who have sinned

Compassionate One:
**I confess that I have harmed others
in thought, word, and deed;
by what I have done,
and by what I have left undone.
I have not loved you
with my whole heart;
I have not loved them, my neighbors,
as I love myself.
For the sake of your Son, Jesus Christ,
have mercy on me.
Free me, renew me, and lead me,
so that I may delight in your will
and follow in your ways,
to the glory of your holy name. Amen**

For those sinned-against

Compassionate One:
**I confess that others have harmed me
in thought, word, and deed;
by what they have done,
and by what they have left undone.
They have not loved you
with their whole heart;
they have not loved me, their neighbor,
as they love themselves.
For the sake of your Son, Jesus Christ,
have mercy on me.
Free me, renew me, and lead me,
so that I may delight in your will
and follow in your ways,
to the glory of your holy name. Amen**

The presiding minister addresses the assembly in these or similar words:

May God, who in Christ is reconciling the world and has given us the ministry of reconciliation, create in you clean hearts, renew your minds, and guide you in ways of justice and peace.

Amen.

OPTION B (choose either the left or right column)

In the presence of the God of faithfulness and justice, let us confess our broken ways.

Silence for reflection may be observed.

Merciful One,
we confess that we are prisoners of broken ways and cannot free ourselves. We have acted 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 being; we have not loved our fellow creatures as we love ourselves. Help us to let go of who we have been, improve who we are, and imagine who we can be, so that we may delight in your desires and follow in your ways, through Jesus Christ, our Guide. **Amen**

May Jesus the Chosen One and God the Creator liberate you; lead you from wrong ways of thinking; strengthen you in every good word and deed; and by the power, grace, and comfort of the Spirit keep you on the new road of life. **Amen.**

OR

In the presence of the God of all who suffer, let us confess our pain.

Silence for reflection may be observed.

Just One,
we confess that we are broken-hearted and cannot heal ourselves. Others have sinned against us in thought, word, and deed, by what they have done and by what they have left undone. They have not loved us, their neighbors, as they love themselves. Have mercy on us. Free us, renew us, and lead us, so that we may delight in your peace and dwell in your love, to the glory of your name. **Amen.**

May the God of justice and mercy, the gatherer of outcasts and lifter of the downtrodden, bind up your wounds, shore up your boundaries, bless your future, grant you deep peace, and fill you with good things.

Amen.

II

Blessed be God, who has blessed us,
chosen us, adopted us.

Amen.

Glorious One:

You raised Christ from the dead
and seated him above all rulers, authorities, and powers.
Give us a spirit of wisdom and understanding,
so that, with our minds renewed,
we may know the hope of your call,
the riches of your inheritance,
and the greatness of your power.

Amen.

Let us confess our broken ways before God,
from whom every family, clan, and tribe,
in heaven and on earth, gets its name.

Silence for reflection may be observed.

Reconciling One,

**we confess that we have been loyal to this world;
we have followed every whim of desire;
we have been children of rebellion.
We have clung to our own groups;
we have built dividing walls and nurtured hostility;
in place of one humanity, we have made two: Us and Them.
Help us build on the foundation
of the messengers and prophets of old,
with Christ as our cornerstone,
and heal our tribalism.
Strengthen us, dwell in us, and ground us in love,
that our fragments may become whole
and filled with your completeness. Amen.**

Christ is our great peace;
he has broken down the barrier,
that there might be one new people in place of two.
We are no longer strangers and outsiders,
but we are all members of one new nation,
together with all God's Holy Ones.
We are all relatives in the family of God. **Amen.**

THANKSGIVING FOR BAPTISM

The assembly stands. All may make the sign of the cross.

Blessed be God, the source and summit of life.

Amen.

The presiding minister addresses the assembly.

Raised with Christ by the power of God,
let us give thanks for the gift of baptism.

Water may be poured into the font as the presiding minister gives thanks.

In the beginning, your Spirit was brooding over the waters of chaos.
Through those primordial waters you let life emerge.
Through the flood you saved Noah and his family.
Through the sea you led your people from oppression to freedom.
Through a rock in the desert you quenched their thirst.
Through the river Jordan your Son was baptized and anointed with the Spirit.
Through your Son, the fount of living water; we will never be thirsty again.

All the waters of the earth are yours, O God:
Downpour, foggy mist, dewdrops, hot spring.
Rising seas, stagnant ponds, storm surges, drying wells.
Rein in the waters of chaos and rain down waters of life,
that your people may flourish.

And in these waters of baptism, flood us with your grace,
that we might be vessels of living water for others,
sustained by the deep wellsprings of your abundance.

To you be all honor, praise,
glory and thanks,
now and forever.

Amen.

GATHERING SONG

The singing may include hymns, psalms, a Kyrie, a canticle of praise, or other music.

The presiding minister greets the assembly.

The kindness of Jesus, the love of the Creator,
and the friendship of the Holy Spirit be with you all.

And also with you.

KYRIE

A kyrie may be sung.

$\text{♩} = 85-95$

Lord, have mer - cy; Christ, have mer-cy; Lord, have mer - cy on us.
Ky - ri - e e - le - i - son. Chris - te e - le - i - son.

Lord, have mer - cy; Christ, have mer-cy; Lord, have mer - cy on us.
Ky - ri - e e - le - i - son. God, have mer - cy on us.

Leader or All

1 For the peace that comes from God, _____ for
 2 For the health of God's whole church, _____ and
 3 For this cit - y, for this land, _____ for this
 4 For the earth's a - bun - dant gifts, for the

peace with - in our hearts, for peace through - out the world, _____ for the
 for this ho - ly house, for all who en - ter here _____ in _____
 world and all who lead, for ev - 'ry tribe and na - tion, for the
 heal - ing of our ills, for mer - cies as we trav - el, for

un - i - ty of all, let us pray to the Lord:
 faith and hope and love, _____ let us pray to our God:
 good of all cre - a - tion,
 aid in time of tri - al,

Lord, have mer - cy; Christ, have mer-cy; Lord, have mer - cy on us.
 Ky - ri - e e - le - i - son. Chris - te e - le - i - son.

Lord, have mer - cy; Christ, have mer-cy; Lord, have mer - cy on us.
 Ky - ri - e e - le - i - son. God, have mer - cy on us.

1, 2, 3.

us.
 us.

5 Help us, save us, com-fort and de-fend us, O

4.

The musical score is written in 4/4 time with a key signature of one flat (B-flat). It consists of two systems of staves. The first system has a vocal line and a piano accompaniment. The vocal line begins with a whole note G4, followed by a half note A4, and then a half note B4. The piano accompaniment starts with a whole note G4, followed by a half note A4, and then a half note B4. The second system continues the vocal line with a whole note C5, followed by a half note D5, and then a half note E5. The piano accompaniment continues with a whole note C5, followed by a half note D5, and then a half note E5. The lyrics "God. A - - - men." are written below the vocal line.

God. A - - - men.

CANTICLE OF PRAISE

One of the following or another canticle of praise may be sung by all.

$\text{♩} = \text{c. } 60-65$

G D/G G C/G Am/G G

Glo-ry to God in the high - est, the high - est, the

Em D/F# G G/F Em7 Cm/Eb G/D Dsus

high - est. Glo-ry to God in the high - est, and peace to all peo-ple on

G G D/G G C/G G Em7

earth. 1 Ho-ly God, heav-en-ly God, God our al-might-y pro -

F Em A/C# D C Bm7

vid - er: we wor - ship you, we give you thanks, we praise you for — your

Am7 D/F# G D/G G C/G Am/G G Em D/F#

glo - ry. Glo-ry to God in the high - est, the high - est, the high - est.

G G/F Em7 Cm/Eb G/D Dsus G

Glo-ry to God in the high - est, and peace to all peo-ple on earth.

G D/G G C/G G Em F

2 Christ, the On - ly Be - got - ten of God; Christ, God's Cho - sen One: you

Em A/C# D C D/C G/DD#dim Em

heal the bro - ken ways of the world: have mer - cy on us. You who reign be -

A/C# D C Bm7 Am7 D/F# G D/G

side__ our God: re - ceive our prayer.__ Glo - ry to God in the

G C/G A m/G G Em D/F# G G/F

high - est, the high - est, the high - est. Glo - ry to God in the

Em7 Cm/Eb G/D D sus G

high - est, and peace to all peo - ple on earth.

Gm Dm/F Eb Cm Gm/D Eb F

3 You a - lone are ho - ly; you a - lone, our guide;

C/E C A m G/B C D/C G/D D[#]dim ,

you a lone are the Most High, Je - sus Christ, with the Ho - ly Spir - it

Em F C/E D sus D

in the ra - diance of God, our Life.

G D/G G C/G A m/G G Em D/F[#]

Glo - ry to God in the high - est, the high - est, the high - est.

musical score for a song in G major, featuring a vocal line and piano accompaniment. The score is divided into two systems. The first system contains the first two lines of the song, and the second system contains the third line. The piano accompaniment is written in a grand staff (treble and bass clefs). The vocal line is written in a single staff with a treble clef. The lyrics are: "Glo - ry to God in the high - est, and peace to all" and "peo - ple on earth." The score includes various musical notations such as notes, rests, and accidentals. Chord symbols are provided above the vocal line: G, G/F, Em7, Cm/Eb, G/D, Em7, Am7, Dsus, G, C/G, and G. The time signature changes from 4/4 to 9/8 and then to 6/8.

G G/F Em7 Cm/Eb G/D Em7

Glo - ry to God in the high - est, and peace to all

Am7 Dsus G C/G G

peo - ple on earth.

OR

♩ = c. 105

E G#m7
 This is the feast of vic-to-ry
 This is the wed-ding ban-quet

A B E A E/G# F#7sus B
 — for our God for the Lamb who was slain has be-gun — his — reign. Al —
 — of the Lamb, whose be-trothed — is clothed in gar-ments bright. Al —

D A/C# B E E C#m7
 - le-lu - ia. 1 Wor-thy is Christ, the Lamb
 - le-lu - ia. 1 Wor-thy is Christ, our bride-

A E/G# F#m7 E/G# A

— who was slain, whose blood set us free to be peo - ple of God.
- groom, the Lamb, who wel - comes us in - to the fam - 'ly of God.

Bsus B E C#m7 A E/G#

Pow-er and rich - es, wis - dom and strength, and
Pow-er and rich - es, wis - dom and strength, and

F#m7 E/G# A B

hon - or and bless - ing and glo - ry are his. This is the
hon - or and bless - ing and glo - ry are his. This is the

E G#m7 A B E A E/G# F#7sus

feast of vic-to-ry for our God for the Lamb who was slain has be-gun
wed-ding ban-quet of the Lamb, whose be-trothed is clothed in gar-

B D A/C# B E

- his reign. Al - le - lu - ia.
ments bright. Al - le - lu - ia.

E C#m7 A E/G#

2 Sing with all the peo - ple of God, and
2 Washed in the wat - er, washed by the word, in

F#m7 E/G# A B^{sus} B

join in the hymn of all crea-tion:
Christ we've be-come a new crea-tion.

E C#m7 A E/G# F#m7 E/G#

Bless-ing and hon-or, glo-ry and might be to God and the Lamb for-ev-
Join-ing to-geth-er, two be-come one; we're u-nit-ed with Christ for-ev-

A B E G#m7

- er. A-men. This is the feast of vic-to-ry
- er. A-men. This is the wed-ding ban-quet

A B E A E/G# F#7sus B

— for our God for the Lamb who was slain has be-gun his reign. Al -
— of the Lamb, whose be - trothed is clothed in gar - ments bright. Al -

D A/C# C G/B Bb F/A G C

- le - lu, al - le - lu, al - le - lu ia.
- le - lu, al - le - lu, al - le - lu ia.

PRAYER OF THE DAY

The presiding minister leads the prayer of the day.

Let us pray. A brief silence is kept before the prayer.

The assembly is seated.

Word

God speaks to us through the word read, preached, and sung.

FIRST READING

The reading may be announced:

A reading from _____.

The reading may be concluded: Word of God, word of life. Thanks be to God.

PSALM

The psalm for the day is sung.

SECOND READING

The reading may be announced:

A reading from _____.

The reading may be concluded: Word of God, word of life. **Thanks be to God.**

GOSPEL ACCLAMATION

The assembly stands to welcome the gospel.

$\text{♩} = \text{c. } 105$

E G#m7 A B E A E/G#

Al - le - lu, al - le - lu -

F#7sus B D A/C# B E (verse may follow)

- - ia, al - le - lu - ia.

The proper verse may be sung, or all may sing this verse.

E D/E A add9 Bsus B

Teacher, to whom shall we go? You have the words of e-ter - nal life.

D A/C# C G/B Bb F/A G C

Al - le-lu, al - le-lu, al - le-lu - ia.

LENT

♩ = 90-100

Chords: Dm, Dm/F, G, G/B, A sus, A

Chords: Dm, Dm/F, G, G/B, BbM7, Am7, Gm7, Fm7, C/E, D

Lyrics: Glo-ry and praise to you, our *Sav - ior, Je - sus Christ.

**Other titles may be substituted: Teacher, Healer, Refuge, Comfort, etc.*

GOSPEL

The gospel is announced. All may make the sign of the cross during the announcement.

The good news according to _____.

Glory to You, O Lord.

The gospel concludes:

The good news of the reign of God. *OR:* The good news of the good way.

Praise to you, O Christ.

The assembly is seated.

SERMON**HYMN OF THE DAY**

The assembly stands to proclaim the word of God in song.

CREED

One of the following or another creed may be spoken.

I

The presiding minister may introduce the Creed.

With the whole church, let us confess our faith.

We trust in one God,

the Ruler of All,

the Creator of all things,

known and unknown.

We trust in one Leader, Jesus Christ,

the only Son of God,

the firstborn of all creation,

before all the ages,

Fire from Fire,

God from God,

born, not made,

of one Being with the Creator;

through whom all things were made,

who, for our sake

descended from heaven,

was incarnate of Mary and the Holy Spirit

and became truly human,

was tortured by the State,

executed and was buried,

rose on the third day,

ascended into heaven,

is seated in power at God's side,

and whose reign of love will never end.

We trust in the Holy Spirit, the breath of life,

who proceeds from the Creator [and the Son],

who with the Creator and the Son is worshiped and glorified,

who speaks through the prophets;

we trust in one, holy, universal, and apostolic church;

in one baptism to fulfill all justice;

and in the life of the age to come. Amen.

II

The presiding minister may introduce the Creed.

With the whole church, let us confess our faith.

**I trust in God, the Ruler of All,
Creator of heaven and earth.**

**I trust in Jesus Christ, God's only Son, our Leader,
who was conceived by the Holy Spirit,
born of the woman, Mary,
tortured by the State,
was executed, died, and was buried;
he descended to the dead.
He was raised on the third day,
ascended into heaven,
reigns in power at God's side,
and returns again and again
to give life to the dead.**

**I trust in the Holy Spirit,
in one holy Christian Church,
the fellowship of holy people,
the sharing of holy things,
the healing of broken ways,
and the risen life.
Amen.**

PRAYERS OF INTERCESSION

The prayers are prepared locally for each occasion, using the following pattern or another appropriate form.

The assisting minister invites the assembly into prayer with these or similar words.

With the whole people of God in Christ Jesus,
let us pray for the church, those in need, and all of God's creation.

*Prayers reflect the wideness of God's mercy for the whole world—
for the church universal, its ministry, and the mission of the gospel;
for the well-being of creation;
for peace and justice in the world, the nations and those in authority, the community;
for the poor, oppressed, sick, bereaved, lonely;
for all who suffer in body, mind, or spirit;
for the congregation, and for special concerns.*

Additional prayers may come from the assembly.

Prayers of thanksgiving for the faithful departed may include those who recently have died and those commemorated on the church's calendar.

Each portion of the prayers ends with these or similar words:

God of all,
receive our prayer.

In love, O God,
we pray for your creation.

We pray to you:
Hear us, O God.

The presiding minister concludes the prayers with these or similar words:

Into your hands, gracious God, we commend all for whom we pray,
through your Son, Jesus Christ, our Peace.

Amen.

If it has not been said earlier, a brief order for confession and forgiveness may be said here.

PEACE

The presiding minister and the assembly greet each other in the peace of the risen Christ.

OR

The peace of Christ be with you always.
And also with you.

Peace, Salaam, Shalom.
Peace, Salaam, Shalom.

The people may greet one another with a sign of Christ's peace, and may say, "Peace be with you," or similar words.

The assembly is seated.

Meal

We feast on the presence of God in Jesus Christ.

OFFERING

An offering is gathered for the mission of the church, including the care of those in need.

During this time, the table is set. Assembly song or other music may accompany or follow the gathering of the offering.

After the offering is gathered, the assembly stands. Bread, wine/juice, money, and other gifts may be brought forward. One of the following or another song may be sung.

♩ = 75

F B \flat /F F/A B \flat M7

With bread and cup, O God, we bring our joy and pain, our

Gm7 A A/C \sharp Dm Cm7 F7 B \flat C/B \flat

wor-ries and our cares— they are yours. As grain and fruit be-come the

F/A Am7b5 D7 Gm E \flat M7

ves - sels of your grace, may we be - come the ves - sels of your

Cm7 F 7sus B \flat E \flat /B \flat F/B \flat B \flat

love for the world.

rit.

$\text{♩} = 48$

C Am7 F C/E Dm7 C/E

To you, God, we of-fer, to you we lift up our time and our la-bor, this

FM9 G Gm C/E F F/A

bread and this cup. You give us your pres-ence in this Eas-ter meal: a

Bb F/C C#dim7 Dm Bbm9 C F

feast for the a-ges to heal all the na-tions. Al-le-lu-ia.

$\text{♩} = \text{c. } 80-85$

F A m/E B \flat /D F/C

What should I give you, O God, for

B \flat G m7 A sus A D F \sharp m/C \sharp

all that you've giv - en to me? All that I can

G/B D/A G G/B A/C \sharp B/D \sharp

give is all that I have and all that I am.

E G#m/D# A/C# B/D# EM9

What should I give you, O God, what should I give?

The assembly is seated.

OFFERTORY PRAYER

After the table is set, the assisting minister may lead one of the following or a similar prayer.

Let us pray.

I

O Life-giving One, you made all things, and with them we sustain our communities and culture. Bless our labors and our lives, our talents and our time, that they may be worthy tokens of thanksgiving for everything on which we depend in this creation you loved into being, through Jesus Christ, in whose name we pray. Amen.

II

Our Birth, our Bread, our Breath: we give thanks to you for nourishing us through this gift of life. By your Spirit, send us forth into the world, renewed in faith, hope, and love, through Jesus Christ, our Food. Amen.

III

Holy Wisdom, you have fed us here at your table. May we who have feasted on your presence be strengthened for lives of service for the sake of your realm, through Jesus Christ, our Teacher. Amen.

Advent

Fulfiller of Hopes, you fill the hungry with good things. May this meal strengthen us to proclaim your greatness, that all the world may rejoice in you, through Jesus Christ, our Tomorrow. Amen.

Christmas

O Great Mystery: creation looks on as its savior is born. Bless all who follow in Mary's footsteps, who labor to bring the living presence of Christ into every time and place. Amen.

Lent

Nourishing One, with you sustained your people through their desert wanderings. May this meal empower us to be a blessing for others and inspire us to make all our meals a glimpse of

your Beloved Community, through Jesus Christ, our Strength. **Amen.**

Easter

Blessed are you, O God, ruler of all things. Day by day, gather us together with glad and generous hearts, that from our collective abundance we might serve all those in need, including each other, through Jesus Christ, our teacher and friend. **Amen.**

GREAT THANKSGIVING

The presiding minister greets the assembly and invites all present to give thanks, using one of the following dialogues.

The holy Trinity, one God,
be with you all.

And also with you.

Let our thoughts, minds,
and hearts be lifted up.

They are with you, O God.

Let us give thanks
to God in awe.

**It is right to give
our thanks and praise.**

God be with you.

And also with you.

Lift up your minds.

**We lift them
to the God of all.**

Let us give thanks
to the Sovereign One.

**It is right to give
our thanks and praise.**

The Lord be with you.

And also with you.

Lift up your hearts.

**We lift them
to the Lord.**

Let us give thanks
to the Lord, our God.

**It is right to give
our thanks and praise.**

When a simpler service is desired, the presiding minister may use one of the following forms (I-III), omitting the preface and the Holy, Holy, Holy. Otherwise, the service continues with the preface.

I

In the night in which he was betrayed,
 Jesus took bread, and gave thanks;
 broke it, and gave it to his disciples, saying:
 Take and eat; this is my body,
 given for you.
 Do this for the remembrance of me.

(lifting the bread)

As grain was scattered across the hills
 and then gathered together
 and made into one bread,
 so may your church,
 scattered to the ends of the earth,
 be gathered together and made one in you.

Continue with the Prayer of Jesus (p. 56).

After supper, he took the cup, gave thanks,
 and gave it for all to drink, saying:
 This cup is the new covenant in my blood,
 shed for you and for all people
 for the forgiveness of sin.
 Do this for the remembrance of me.

(lifting the cup)

We give you thanks, O God,
 for the holy vine of your servant David,
 which you have made known to us
 through Jesus Christ, your Son.

II

It is indeed right to give thanks and praise to you, O God,
 through your Son, Jesus Christ,
 whom you sent to proclaim to us your way.
 He is your Word, through whom you made all things;
 whom you sent down from heaven;
 who, being born of Mary and the Holy Spirit,
 was made flesh and appeared as your Beloved;
 in whom you were well-pleased.

True to your way of love and risking his own life,
 he opened his arms to all to shatter chains,
 illuminate justice, form a new community,
 and make known your resurrected life.

When his arrest was near, he sat at table with his disciples,
 took bread, and, giving thanks to you, said:
 "Take and eat. This is my body, given for you.
 Do this in memory of me."

In the same way he took the cup, gave thanks,
 and gave it for all to drink, saying:
 "This is my blood, shed for you.
 Do this in memory of me."

Therefore, remembering his death and resurrection,
 we take the bread and the cup and give thanks to you,
 that you have chosen us to serve in your kin-dom.

Bless this meal; gather into one all who share in it;
 fill us with your Spirit; root our faith in Truth,
 that we might praise and glorify you
 through your Son, Jesus Christ;
 through whom all glory and honor
 are yours, Reconciling One,
 with your Spirit, in your church,
 without end.

Amen.

Continue with the Prayer of Jesus. (p. 56)

III

It is indeed right to give thanks and praise to you, O God,
for you clothed your Word in our humanity
to restore us, raise us, forgive us, and enlighten us
by the abundance of your grace.
For all the blessings you give us,
we give you glory and honor and thanks and praise,
now and forever. **[Amen.]**

Generous One
grant us your peace all the days of this age,
that all the world may know you,
that you alone are God,
that you sent your Beloved,
and that he brought us his lifegiving Good News
and baptized us with the Holy Spirit.

Remembering his life, death, and resurrection,
we have gathered before you to share bread and cup
as he taught us to do.
Let your Spirit rest upon this meal.
Bless it, that it may be for us reconciliation, hope, and new life—
signs of your reign.

For these and all your wonderful gifts,
we give you thanks and praise,
without end, in your Church, by your Christ,
with open hearts and unveiled faces,
in all times and in all places,
now and forever.

Amen.

Continue with the Prayer of Jesus (p. 56).

>Continued from p. 39. The presiding minister continues with the preface.

Sundays in Ordinary Time

It is indeed right, our duty and our joy, that we should always and everywhere give thanks and praise to you, Almighty and Ever-living God, through Christ, our Life; who on this day overcame death and the grave, that what has been buried may be freed and forgiven. And so with the church on earth and the hosts of heaven, we praise your name and join their unending hymn:

Advent

It is indeed right, our duty and our joy, that we should always and everywhere give thanks and praise to you, Almighty and Ever-living God, through Christ, our Life; in whom we find the promise of those who shared your vision of peace; and who draws near to us, full of grace and truth. And so, in the hope that we might awaken to his coming among us, with the church on earth and the host of heaven, we praise your name and join their unending hymn:

Christmas

It is indeed right, our duty and our joy, that we should always and everywhere give thanks and praise to you, Almighty and Ever-living God, through Christ, our Life; who, in the mystery of his birth, revealed you as a God of nearness and love, parent to the orphan, welcome for the outcast, shepherd for the lost, good news for the poor. And so, caught up in the song of the angels, with the church on earth and the host of heaven, we praise your name and join their unending hymn:

Epiphany of Christ/Baptism of Christ

It is indeed right, our duty and our joy, that we should always and everywhere give thanks and praise to you, Almighty and Ever-living God, through Christ, our Life; who manifests your goodness to the nations, who is your Beloved, and who warms our hearts with wisdom. And so, celebrating the radiance of our Morning Star, with the church on earth and the hosts of heaven, we praise your name and join their unending hymn:

Transfiguration of Christ

It is indeed right, our duty and our joy, that we should always and everywhere give thanks and praise to you, Almighty and Ever-living God, through Christ, our Life; who received honor and blessing from you when your Majestic Glory spoke to us from the heavens, that we might listen to your Word spoken through him. And so with Moses and Elijah who spoke your truth; with Peter, James, and John, and all who know your radiant presence; with the church on earth and the hosts of heaven, we praise your name and join their unending hymn:

Lent

It is indeed right, our duty and our joy, that we should always and everywhere give thanks and praise to you, Almighty and Ever-living God, through Christ, our Life; who calls us to your way of love, disregarding the cost, that we might live no longer for ourselves but for the sake of the world. And so, with all who follow your way, with the fishers and tax collectors, [with the soldiers and sex workers,] with the church on earth and the hosts of heaven, we praise your name and join their unending hymn:

Sunday of the Passion

It is indeed right, our duty and our joy, that we should always and everywhere give thanks and praise to you, Almighty and Ever-living God, through Christ, our Life; whose commitment to your way of justice and peace brought him face to face with powers that silence what they cannot control. And so, in solidarity with name(s), and all the victims of this world; with the unfaithful and the traitor; with those who only followed orders; with the church on earth and the hosts of heaven, we praise your name and join their unending hymn:

Maundy Thursday

It is indeed right, our duty and our joy, that we should always and everywhere give thanks and praise to you, Almighty and Ever-living God, through Christ, our Life; who shared a final meal with his friends; whose betrayer left early, leaving one place empty; and who commands us to embody a love that will not rest until everyone is welcomed back to your table. And so, in solidarity with Judas and all who wander in the night, unforgiven; with the unfaithful and the traitor; with those who only followed orders; with the church on earth and the hosts of heaven, we praise your name and join their unending hymn:

Easter I

It is indeed right, our duty and our joy, that we should always and everywhere give thanks and praise to you, Almighty and Ever-living God, through Christ, our Life; who confronted the powers of violence and oppression, who spoke words of life to those considered dead, who calls us by name in the garden and sends us out to continue his work. And so, with all who doubt and all who grieve; with the courageous women at the tomb and the men hiding in fear; with all who rejoice at the dawn of a new day; with all creation and the choirs of heaven, we praise your name and join their unending hymn:

Easter II

It is indeed right, our duty and our joy, that we should always and everywhere give thanks and praise to you, Almighty and Ever-living God, through Christ, our Life; who would not be contained by the comfort of death but was raised in power that the tombs of our lives might be opened. And so, with Mary the Tower and Peter the Rock; with all who have found Jesus in the garden, on the road, and in the breaking of the bread; with all who long for a day when death shall have no dominion; with all creation and the choirs of heaven, we praise your name and join their unending hymn:

Ascension

It is indeed right, our duty and our joy, that we should always and everywhere give thanks and praise to you, Almighty and Ever-living God, through Christ, our Life; who is ruler of all and servant of all; who is our earthly Jesus and cosmic Christ; who was humbled in life, exalted in death; who sits forever at your side as Leader and Deliverer, with all things under his feet. And so, with all who gazed in wonder at his ascension, awaiting your promised Spirit; with all who suffer at the hands of tyrants and the anger of the crowd; with the church on earth and the host of heaven, we praise your name and join their unending hymn:

Vigil of Pentecost/Day of Pentecost

It is indeed right, our duty and our joy, that we should always and everywhere give thanks and praise to you, Almighty and Ever-living God, through Christ, our Life; who promised us your Holy Spirit, and on this day she was poured out on all flesh, uniting us as one body, enlightening us with your gifts, raising us to new life, and sending us out as your witnesses to the ends of the earth . And so, with the kaleidoscope of all your people, with those who speak truth to power, with those who have visions and dream dreams, with the church on earth and the hosts of heaven, we praise your name and join their unending hymn:

Holy Trinity

It is indeed right, our duty and our joy, that we should always and everywhere give thanks and praise to you, Almighty and Ever-living God, through Christ, our Life; who is glorified with you and the Holy Spirit: equal in majesty, undivided in splendor, one God, ever to be adored in your eternal glory. And so, in celebration of power shared, in celebration of diversity and integrity, with the church on earth and the host of heaven, we praise your name and join their unending hymn:

Apostles

It is indeed right, our duty and our joy, that we should always and everywhere give thanks and praise to you, Almighty and Ever-living God, through Christ, our Life; who chose your servant name to be among the company of his apostles; who, after his resurrection, sent the apostles to be his witnesses to the ends of the earth; and who promised to be with them, even to the end of the age. Therefore with (name(s) and) all those you send to preach the good news and teach all nations, with the church on earth and the hosts of heaven, we praise your name and join their unending hymn:

Saints & All Saints'

It is indeed right, our duty and our joy, that we should always and everywhere give thanks and praise to you, Almighty and Ever-living God, through Christ, our Life; whom you sent to live in solidarity with us, to heal us and confront us, to invite us into the adventure of faith. And so with (name(s) and) all your saints; with all those who live out your vision that no one should be forgotten, enslaved, or downtrodden; with those who know you by different names; with the church on earth and the hosts of heaven, we praise your name and join their unending hymn:

Christ the King / Reign of Christ

It is indeed right, our duty and our joy, that we should always and everywhere give thanks and praise to you, Almighty and Ever-living God, through Christ, our Life; by whom you, the living God, reign on earth as in heaven; and to whom we pledge our true allegiance, forsaking all others. And so, with all the nations gathered before you; with Pilate and all who belong to the truth; with all the thieves who are with you in Paradise; with the church on earth and the hosts of heaven, we praise your name and join their unending hymn:

Weekdays

It is indeed right, our duty and our joy, that we should always and everywhere give thanks and praise to you, Almighty and Ever-living God, through Christ, our Life. And so with the church on earth and the host of heaven, we praise your name and join their unending hymn:

♩. = c. 70-80

G D/G C/G G Am7 G/B G/C D

Ho - ly, ho - ly, ho - ly is our God, the cre - a - tor.

G G/F# Em7 G/D C G/B F/Bb C/D D

God of pow - er, God of might, your glo - ry fills the u - ni - verse.

G D/G C/G G Am7 Em7 F

Blest is he who comes to us and bears your ho - ly name. Ho -

Em7 G/D CM7 A/C# Am7 C/D G C/G G

san - na in ex - cel - sis, Sav - ior God, Most High

The presiding minister continues using one of the following or another appropriate form.

IV

Holy are you, Nourishing One,
for in your love toward humanity
you sent your Only-Begotten,
who became incarnate of Mary
and the Holy Spirit.

When his arrest was near,
he gathered with his disciples
and took bread, gave thanks,
broke it and gave it to them,
saying "Take, eat.
This is my body broken for you."

In the same way he took the cup,
gave thanks, and gave it to them,
saying "Take, drink.
This is my blood shed for you."

In following his command,
we proclaim the mystery of faith:
[Let the people say:]
Christ has died. **Christ has died.**
Christ is risen. **Christ is risen.**
Christ will come again. **Christ will come again.**

Pour out your Spirit on this celebration.
Bless this meal.
Grant us peace.

All glory and praise are yours,
with Son and Spirit,
now, always, and forever.
Amen.

Continue with the Prayer of Jesus (p. 56).

V

Holy are you, O God, and holy is your Beloved, Jesus Christ,
who in all things served you.

In the fullness of time, your Word became flesh:
the Creative One became one with creation,
the exalted became humbled, the shepherd became a lamb.
He lived a holy life, taught us your word,
healed sickness, performed signs and wonders,
ate and drank with the outcasts, and filled people with your goodness.

Faithful to your way, he revealed you to us
when we did not know you; he challenged our ignorance;
he declared holy what we thought was unholy.

Yet we betrayed him, humiliated him, and handed him over to the State.
We tried, convicted, executed, and buried him.
For our sake, you vindicated him.
On the third day he rose again, he ascended into heaven,
and is seated in the place of honor at your side.

Now, mindful of what he endured,
we share this meal as he taught us.
For on the night we betrayed him,
he took bread, gave thanks, broke it,
and gave it to his disciples, saying,
“This is my body, broken for you.
Do this in remembrance of me.”

In the same way he took the cup,
blessed it, and gave to them, saying,
“This is my blood, shed for you.
Do this in remembrance of me.”

Remembering, therefore, his life and love,
his death and resurrection,
we give you thanks, O God,
not as we ought but as we are able.
Bless this meal, replenish us with your Spirit,
grant us peace, give us hope,
keep us just, and gather us together
into your reign of love.

To you be all glory, praise, honor, and adoration,
now and forever. **Amen.**

Continue with the Prayer of Jesus (p. 56).

VI

You are the Almighty, creator of heaven and earth,
of all that is observed and hidden.

You formed us in your image from the dark soil of the earth
and made us stewards of your creation.

When we would not follow you, you gave the law to be our guide
and spoke to us by the prophets.

Now, you have spoken to us by your Son, through whom you created the worlds.

He is the reflection of your glory, the exact imprint of your very self,
yet he did not regard equality with you as something to be exploited,
but emptied himself, appeared on earth, and lived with humankind.

He taught us how to live and brought us to know you.

But he was forced to surrender his life, a ransom to the powers of this world.

He descended to the dead.

On the third day he rose again, that we too might find newness of life.

He became the firstborn of the dead, that he might be first in all things.

He ascended into heaven and has taken his place by your throne.

Through him we became a royal priesthood,
a people set apart by water and the Spirit.

He left us this bread and cup, memorials of his passion,
which we now take according to his command.

For when the time was near that his life would be taken from him,
he took bread, gave thanks, broke it, and gave it to his disciples,
saying "Take, eat. This is my body, broken for you.

Do this in remembrance of me."

In the same way he took the cup, gave thanks, and gave to them to drink
saying, "Drink of it, all of you. This is my blood, shed for you.

Do this in remembrance of me."

For as often as we eat this bread and drink this cup,
we proclaim his death and profess his resurrection.

Remembering his suffering, his death, his burial, his resurrection,
his ascension, his enthronement, and his glorious return, let the people say:

we praise you, **[we praise you]**

we bless you, **[we bless you]**

we thank you, **[we thank you]**.

Bless this meal, that we who share it may be brought together
in the friendship of the Holy Spirit, as children of your Beloved Community,
and with one voice and one heart give all glory and praise to you, now and forever. **Amen.**

Continue with the Prayer of Jesus (p. 56).

VII

Holy are you, Timeless One, giver of holy things.
 Holy is your Son, Jesus Christ, by whom you made all things.
 And holy is your Spirit, who searches all things.

You made us in your image; you gave us the joy of paradise.
 When we went our own way, you walked with us as a loving parent,
 guided us by your law and instructed us by your prophets.

In the fullness of time, you sent your Son into the world
 that he might renew and restore us;
 who, having descended from heaven,
 was born of Mary and the Holy Spirit
 and lived among us, full of grace and truth.

His commitment to your way cost him his life.
 When his arrest and execution was near,
 he took bread, gave thanks, and gave it to his disciples,
 saying: "Take and eat. This is my body, given for you.
 Do this to remember me."

In the same way, he took the cup,
 gave thanks, and gave it to his disciples,
 saying: "Take and drink. This is my blood, given for you.
 Do this to remember me."

For as often as you eat this bread and drink this cup,
 you proclaim his death until he returns.

Remembering his suffering, his cross, his death and burial,
 his resurrection and ascension, his place at your side,
 and his return again and again to live among and within us, we pray:

Have mercy on us. **[Have mercy on us.]**

Send forth your Holy Spirit on these gifts,
 the Spirit who spoke in the law and the prophets;
 who descended on Christ at the river Jordan and rested on him;
 who descended on your apostles on the day of Pentecost;
 that these gifts might be for us wholeness and life.

All honor and glory and praise be to you,
 with Christ and your Spirit,
 all holy, good, and life-giving,
 of one being with you,
 now, always, and forever.

Amen.

Continue with the Prayer of Jesus (p. 56).

VIII

O Holy and Creative Night, you are black and beautiful, you are the womb of all life.

In the primordial darkness you swept over the waters and spoke creation into being:
galaxies and universes, matter and dark matter.

You speckled the night with lights to mark seasons and years.

You let life emerge from murky ocean depths and the rich, ebony earth.

After sundown, you made a covenant with Abraham,
promising land for his descendants and showing him that his descendants
would be as countless as the stars.

Until dawn, Jacob wrestled with an angel who blessed him and named him Israel,
and he became the father of your people.

At midnight you passed over Egypt to set your people free from their captors.
Then you appeared as a shadowy cloud, led them through the wilderness,
and, in a voice out of the thick darkness, you made your covenant with them
on the mountain.

As shepherds were watching their flocks by night,
the angel brought them good news of great joy for all people:
in the shadow of a stable, your much-loved Son, Jesus, was born.

As he grew in wisdom and years, his evenings were spent curing the sick,
feeding the multitudes, and communing with you in prayer.

In the night in which he was betrayed, he ate a meal with his disciples.
He took bread, gave thanks, broke it, and gave it to them, saying:
Take and eat. This is my body, given for you. Do this for the remembrance of me.

Again, after supper, he took the cup, gave thanks, and gave it for all to drink, saying:
Take and drink. This is my blood, given for you. Do this for the remembrance of me.

Remembering his death in the nighttime of midday
and his resurrection in the lightless tomb,
together with all the saints who are asleep in you
we proclaim the mystery of faith:

[Let the people say,]

Christ has died. **Christ has died.**

Christ is risen. **Christ is risen.**

Christ will come again. **Christ will come again.**

Feed us at your table, O God,
until the shadows lengthen, and the evening comes.

Then grant us holy rest and peace at the last.

Amen.

Continue with the Prayer of Jesus (p. 56).

IX—Advent through Epiphany
(especially for use with children)

God, you made all things,
what we notice and what we do not notice.
You want us to follow you,
to care for one another and all that you have made.
You gave us rules to guide us,
prophets to teach us,
and promised us a day of hope and life.

When the time was right, you gave Mary a child,
Jesus, your much-loved Son,
to show us how to live and lead us back to you.

On the night before he died,
he shared a meal with his friends.
He took bread and gave thanks to you.
He broke it into pieces and gave it to them, saying:
“Take this and eat it. This is my body, my gift to you.
Do this and know that I am with you.”

After the meal, he took a cup of wine
and gave thanks to you.
He shared it with them, saying:
“Take this and drink it. This is my new friendship with you,
which brings life for all people.
Do this and know that I am with you.”

And so, remembering Jesus’ birth and life among us,
and our birth and life in him,
we look with hope for his appearance
in this food, in every person, and in our world.
Let the people say: Come, Holy One. **Come, Holy One.**

Send your Holy Spirit
to live in us, to shine in us,
to wake us up, to give us peace.
Let the people say: Come, Holy Spirit. **Come, Holy Spirit.**

All praise and glory are yours, O God,
now and always.
Amen.

Continue with the Prayer of Jesus (p. 56).

X—Ash Wednesday through Pentecost
(especially for use with children)

God of creation,
your love never ends;
you never let us down.

We thank you:
for adopting us as your children,
for setting us free, for guiding us home;
for teaching us your way of love through Jesus, your much-loved Son,
and for your Spirit who makes us new.

On the night before he died,
he shared a meal with his friends.
He took bread and gave thanks to you.
He broke it into pieces and gave it to them, saying:
“Take this and eat it. This is my body, my gift to you.
Do this and know that I am with you.”

After the meal, he took a cup of wine
and gave thanks to you.
He shared it with them, saying:
“Take this and drink it. This is my new friendship with you,
which brings life for all people.
Do this and know that I am with you.”

And so, remembering Jesus’ death and life among us,
and our death and life in him,
we pray for the joy of your presence
in this food, in every person, and in our world.
Let the people say: Come, Holy One. **Come, Holy One.**

Send your Holy Spirit
to help us find you, to help us love you,
to help us be like you, to help us share you.
Let the people say: Come, Holy Spirit. **Come, Holy Spirit.**

With all your people,
with all your creatures,
with all creation,
we praise you, O God,
now and always.

Amen.

Continue with the Prayer of Jesus (p. 56).

Prayer of Jesus

The presiding minister may introduce the Prayer of Jesus in these or similar words:

United by the Holy Spirit, let us pray as Jesus taught us.

Or:

As Jesus taught us, we boldly pray:

OR

Our *Father** in heaven,
hallowed be your name,
your kingdom come,
your will be done,
on earth as in heaven.
Give us today our daily bread.
Forgive us our sins
as we forgive those
who sin against us.
Save us from the time of trial
and deliver us from evil.
For the kingdom, the power,
and the glory are yours,
now and forever. Amen.

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,
forever and ever. Amen.

**other substitutions may be made, such as “Abba God,” “Father-Mother,” “Holy Home,” or images from the readings appointed for the day.*

The presiding minister may invite the assembly to communion in these or similar words.

Holy food for holy people. Come, share in the meal.

Or:

Come to the feast—a glimpse of goodness in a weary world.

The assembly may be seated. Bread may be broken for communion.

Communion

When giving the bread and cup, the communion ministers say:

The body of Christ, given for you.
The blood of Christ, shed for you.

Each person may respond: Amen.

Communion Song

One of the following may be sung during the distribution:

♩ = c. 75-80

Lamb of God, you take a - way the sin of the world; have mer - cy on
Word of God, you are the Way, the Truth, and the Life; to whom shall we

us, have mer - cy on us. go? To whom shall we go? Lamb of God, you take a -
go? Word of God, you are the

way the sin of the world; have mer - cy on us, have mer - cy on
Way, the Truth, and the Life; to whom shall we go? To whom shall we

us. go? Lamb of God, you take a - way the sin of the
Word of God, you are the Way, the Truth, and the

world; Life; grant us peace, be our heart, grant us peace. be our home.

rit.

OR

$\text{♩} = \text{c. } 45$

C G/B F/A C/G F/A G/B C G/B

Je - sus Christ, — come near to us.

C G/B F/A C/G F C/E D/F# E/G# Am7 G/B

Je - sus Christ, — ig - nite our hearts. Je - sus

Bb⁶₉ F/A Dm7 C/E C/F G(no3) (N.C.) Eb Bb/D C

Christ, — dine with us, stay with us here. —

Other assembly song may accompany the distribution of communion.

Post-Communion

After all have returned to their places the assembly stands. The presiding minister may say a table blessing in these or similar words:

**May this meal of our Friend, Jesus Christ,
strengthen you and keep you in his love.**

If appropriate, a period of silence may be observed. The assembly may sing one of the following or another suitable psalm/song after communion:

♩. = 70

Now, let us go in peace; your

word has been fulfilled. We have seen your

sav - ing grace pre - pared in the sight of all your

F#7sus F#7/A#Bm F#m/A E/G#
 child - ren: a light to guide the na - tions and the

A 9/G D/F# Cadd9 G/A
 glo - ry of your cho - sen peo - ple.

D Gm/D D
 rit.

OR

♩ = c. 115-135

A E/A D/A A Bm7 A/C# D E sus

Let us be filled with praise, — O God; let us cel - e - brate your glo -

E C#E# F#m7 C#m7 D

- ry. — for we have re - ceived your ho -

A/C# CM9

- ly mys - te - ries. _____

G D/F# Fadd9 A/C# D

Keep us walk - ing your ho - ly ways__ and med - i -

Em7 D/F# G G/A D

tat - ing on your just - ice all our days.

The assisting minister leads one of the following or a similar prayer after communion.

Let us pray.

I

Upholder of All: This cup we bless, this bread we break, is a sharing in your Son, Jesus Christ. For the sake of him who shared our humanity, may we become one New Humanity in you, through Jesus Christ, our Brother. Amen.

II

Our Birth, our Bread, our Breath: we give thanks to you for nourishing us through this gift of life. By your Spirit, send us forth into the world, renewed in faith, hope, and love, through Jesus Christ, our Food.

III

Holy Wisdom: you have fed us here at your table. May we who have feasted on your presence be strengthened for lives of service for the sake of your realm, through Jesus Christ, our Teacher. Amen.

Advent

Fulfiller of Hopes: you fill the hungry with good things. May this meal strengthen us to proclaim your greatness and share the good news of Christ's coming, that all the world may rejoice in you, through Jesus Christ, our Tomorrow. Amen.

Christmas

Glory to you, God in the highest, and peace to your people on earth. In this meal we have feasted on your Word—may it dwell in us, that we might be signs of your glory, through Jesus Christ, our Great Joy. Amen.

Lent

Nourishing One: with manna from heaven and water from the rock you sustained your people through their desert wanderings. May this meal empower us to be a blessing for others and inspire us to make all our meals a glimpse of your Beloved Community, through Jesus Christ, our Strength. **Amen.**

Easter

Hidden One: you have revealed yourself to us in the breaking of the bread. Send us forth to be witnesses of your risen life and walk with us on the road, that our hearts might burn within us, through Jesus Christ, our Companion. **Amen.**

Sending

God sends us out to serve for the sake of the world.

SENDING OF COMMUNION

Communion ministers may be sent to take the sacrament to those who are absent. The presiding minister may lead the following or similar prayer of sending.

All-Embracing Goodness: your Son fed thousands with bread and fish, and sent his disciples out to proclaim your reign and heal the sick. Be with those sent to share your word and your meal with those who are *sick, homebound, and imprisoned*; nourish and strengthen those who receive them; and grant us all the comfort of your presence, through Jesus Christ, our Healer. **Amen.**

ANNOUNCEMENTS

Brief announcements may be made, especially those related to the assembly's participation in God's mission in the world.

BLESSING

The presiding minister proclaims God's blessing.

The Mighty One—
birther of creation,
+ breaker of chains,
befriender of all—
bless you now and always.
Amen.

May God honor you with
good things and guard you.
May God's many faces smile
at you with light and love.
May God bring everything
God is to you and + make
you whole. **Amen.**

May you be strengthened with
power through God's Spirit. May
Christ dwell in your hearts
through faith. May you know the
love that surpasses knowledge,
and + be filled with all the
richness of God. **Amen.**

SENDING SONG

If the post-communion canticle was not sung at the end of communion, it may be sung here. Otherwise, another sending song may be sung.

DISMISSAL

The assisting minister may send the assembly out into the world in mission.

Go in peace.
Serve Christ.
Thanks be to God.

Go in peace.
Be the Good News.
Thanks be to God.

Go in peace.
Rejoice in the Spirit.
Thanks be to God.

NAMES AND TITLES FOR GOD

These are suggested names and titles for use in the Prayer of Jesus as alternatives to “Father...”

A	End	J	Rock
Abba	Everlasting God	Justice	Root
Abba-Womb	Excellence	K	Ruler
Advocate	F	Keeper	S
All-in-all	Fire	L	Shade
Ark	Fortress	Leader	Shadow
Author	Foundation	Life	Shelter
B	Fountain	Light	Shepherd
Beginning	Friend	Love	Shield
Branch	Fullness	M	Song
Bread	G	Majesty	Source
Breath	Gentleness	Maker	Sovereign
Builder	Gift	Mediator	Spirit
C	Goal	Messenger	Star
Captain	God/Godde	Midwife	Strength
Carpenter	Goodness	Mighty One	Stronghold
Champion	Governor	Mother	Sun
Comforter	Grace	N	Sustainer
Companion	Guide	Nurturer	T
Compassion	H	O	Teacher
Confidence	Head	Overcomer	Temple
Consolation	Healer	P	Tower
Cornerstone	Healing	Peace	Truth
Counselor	Health	Physician	V
Creator	Help	Pioneer	Vine
Crown	Helper	Potter	W
D	Hiding Place	Power	Way
Dawn	Holiness	Promise	Water
Deliverer	Home, Holy Home	Protector	Well
Desire	House	Provider	Wisdom
Door	Hope	R	Womb
Dwelling	I	Refuge	Word
E	Image	Resurrection	
Encourager	Inviter		

ALTERNATIVE PRAYERS OF JESUS

OPTION A

Our Abba-Womb*,
 your name be honored,
 your reign come,
 your will be done,
 on earth as in heaven.
Give us bread today
 for the banquet tomorrow;
Forgive us our wrongs,
 for we forgive everyone
 who wrongs us.
Do not let us be tested
 beyond our strength,
 but rescue us from evil.
For dominion, strength,
 and glory are yours,
 now and forever. Amen.

OPTION B

Our Holy Home,
 your name be sacred,
 your day dawn,
 your will be done,
 on earth as in heaven.
Give us each day
 the bread for tomorrow;
Forgive us our debts
 as we forgive everyone
 indebted to us.
Do not let us come into
 the time of trial
 but shelter us from evil.
For all things are yours
 now and forever. Amen.