

ADVENT HOLY EUCHARIST, RITE ONE

adapted for inclusive language

We begin our service with 60 seconds of quiet during which time we intentionally open our hearts and minds and enter into the Presence of God Almighty humbly, faithfully, as a community of love.

The Advent Wreath Candle-lighting

The people standing, the Celebrant says

Blessed be God: Father, Son, and Holy Spirit.

People And blessed be God's kingdom, now and for ever. Amen.

The Collect of Purity, BCP- 323

The Collect of the Day, Lectionary insert or BCP-159

The Celebrant says to the people

The Lord be with you.

People **And with thy spirit.**

Celebrant Let us pray.

The Celebrant says the Collect. (See readings insert)

People **Amen.**

The Lessons

The people sit. The appointed lessons are found in the Lectionary insert.

After each Reading, the Reader says

Here endeth the Reading.

People **Thanks be to God.**

The Psalm *((read as announced))*

The Gospel.

All standing, the Deacon says

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

People **Glory be to thee, O Lord.**

After the Gospel, the Reader says

The Gospel of the Lord.

People **Praise be to thee, O Christ.**

The Sermon

All stand (if you are able)

I believe in one God, Who is the Almighty, maker of heaven and earth, and of all things visible and invisible;

And in one Lord Jesus Christ, the only-begotten Son of God, begotten of God Almighty before all worlds, God of God, Light of Light, very God of very God, begotten, not made, being of one substance with God Almighty; by whom all things were made; who for us and for our salvation came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary, and was made human; and was crucified also for us under Pontius Pilate; he suffered and was buried; and the third day rose again according to the Scriptures, and ascended into heaven, and sitteth on the right hand of God Almighty; and he shall come again, with glory, to judge both the quick and the dead; whose kingdom shall have no end.

And I believe in the Holy Ghost the Lord, and Giver of Life, who proceedeth from God Almighty and the Son; who with God Almighty and the Son together is worshiped and glorified; who spake by the Prophets.

And I believe one holy Catholic and Apostolic Church; I acknowledge one Baptism for the remission of sins; and I look for the resurrection of the dead, and the life of the world to come. Amen.

The Prayers of the People *(announced)*

The Peace

All stand. The Celebrant says to the people

The peace of the Lord be always with you.

People And with thy spirit.

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

The Holy Communion

Representatives of the congregation bring the people's offerings of bread and wine, and money or other gifts, to the deacon or celebrant. The people stand (if you are able) while the offerings are presented and placed on the Altar and say:

All things come of thee O Lord, and of thine own have we given thee. (1Chron 19:24)

The Great Thanksgiving , Eucharistic Prayer I *(adapted for inclusive language)*

The people remain standing (if you are able).

The Celebrant says

The Lord be with you.

People And with thy spirit.

Celebrant Lift up your hearts.
People We lift them up unto the Lord.

Celebrant Let us give thanks unto our Lord God.
People It is meet and right so to do.

The Celebrant proceeds

It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, holy Father, almighty, everlasting God. . .

Here a Proper Preface is sung or said.

Therefore with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name; evermore praising thee, and saying/singing,

Celebrant and People

Holy, holy, holy, Lord God of Hosts: Heaven and earth are full of thy Glory. Glory be to thee, O Lord Most High. Blessed is the one that cometh in the name of the Lord. Hosanna in the highest.

The people kneel, sit, or stand. Then the Celebrant continues

All glory be to thee, Almighty God, for that thou, of thy tender mercy, didst give thine only Son Jesus Christ to suffer death upon the cross for our redemption; who 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 did institute, and in his holy Gospel command us to continue, a perpetual memory of that his precious death and sacrifice, until his coming again.

For in the night in which he was betrayed, he took bread; and when he had given thanks, he brake 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, he took the cup; and when he had given thanks, he gave it to them, saying, "Drink ye all of this; for this is my Blood of the New Testament, which is shed for you, and for many, for the remission of sins. Do this, as oft as ye shall drink it, in remembrance of me."

Wherefore, O Lord, our heavenly Father, according to the institution of thy dearly beloved Son our Savior Jesus Christ, we, thy humble servants, do celebrate and make here before thy divine Majesty, with these thy holy gifts, which we now offer unto thee, the memorial thy Son hath commanded us to make; having in remembrance his blessed passion and precious death, his mighty resurrection and glorious ascension; rendering unto thee most hearty thanks for the innumerable benefits procured unto us by the same.

And we most humbly beseech thee, O merciful Mother, to hear us; and, of thy almighty goodness, vouchsafe to bless and sanctify, with thy Word and Holy Spirit, these thy gifts and creatures of bread and wine; that we, receiving them according to thy 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.

And we earnestly desire thee by thy tender goodness to accept this, our sacrifice of praise and thanksgiving; most humbly beseeching thee to grant that, by the merits and death of thy Son Jesus Christ, and through faith in his blood, we, and all thy whole Church, may obtain remission of our sins, and all other benefits of his passion.

And here we offer and present unto thee, O Lord, our selves, our souls and bodies, to be a reasonable, holy, and living sacrifice unto thee; humbly beseeching thee that we, and all others who shall be partakers of this Holy Communion, may worthily receive the most precious Body and Blood of thy Son Jesus Christ, be filled with thy grace and heavenly benediction, and made one body with him, that he may dwell in us, and we in him.

And although we are unworthy, through our manifold sins, to offer unto thee any sacrifice, yet we beseech thee to accept this our bounden duty and service, not weighing our merits, but pardoning our offences, through Jesus Christ our Lord;

By whom, and with whom, in the unity of the Holy Ghost, all honor and glory be unto thee, O God Almighty, world without end. **People: AMEN.**

Celebrant: And now, as our Savior Christ hath taught us, we are bold to say,

People and Celebrant

Our Father and Mother, who art in heaven,
hallowed be thy Name,
thy kingdom come,
thy will be done,
on earth as it is in heaven.
Give us this day our daily bread.
And forgive us our trespasses,
as we forgive those who trespass against us.
And lead us not into temptation,
but deliver us from evil.
For thine is the kingdom, and the power, and the glory,
for ever and ever. Amen.

The Breaking of the Bread

The Celebrant breaks the consecrated Bread. A period of silence is kept. Then may be sung or said

O Lamb of God, that takest away the sins of the world,
have mercy upon us.
O Lamb of God, that takest away the sins of the world,
have mercy upon us.
O Lamb of God, that takest away the sins of the world,
grant us thy peace.

Then all say together,

We do not presume to come to this thy Table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy Table. But thou art the same Lord whose property is always to have mercy. Grant us therefore, gracious Lord, so to eat the flesh of thy dear Son Jesus Christ, and to drink his blood, that we may evermore dwell in him, and he in us. Amen.

The Celebrant says the following Invitation

The Gifts of God for the People of God. Take them in remembrance that Christ died for you, and feed on him in your hearts by faith, with thanksgiving.

OUR INVITATION TO COMMUNION:

Jesus said: Come unto me, all ye that travail and are heavy laden, and I will refresh you. (*Mt 11:28*)

Prayer after Communion

Celebrant: Let us pray.

The Celebrant and people pray together:

Almighty and everliving God, we most heartily thank thee for that thou dost feed us, in these holy mysteries, with the spiritual food of the most precious Body and Blood of thy Son our Savior Jesus Christ; and dost assure us thereby of thy favor and goodness towards us; and that we are very members incorporate in the mystical body of thy Son, the blessed company of all faithful people; and are also heirs, through hope, of thy everlasting kingdom. And we humbly beseech thee, O heavenly Father, so to assist us with thy grace, that we may continue in that holy fellowship, and do all such good works as thou hast prepared for us to walk in; through Jesus Christ our Lord, to whom with thee and the Holy Ghost, be all honor and glory, world without end. *People: Amen.*

The Celebrant gives the blessing

The peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of her Son Jesus Christ our Lord; and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always. *People: Amen.*

The Deacon dismisses the people, who respond saying,

People **Thanks be to God.**

ABOUT TODAY'S LITURGY is a Rite I Liturgy (BCP, 323) which uses the beautiful Elizabethan English from the 1928 Prayer Book adapted for inclusive language. This adaptation, by the way, was a goal of the 1979 prayer book revision, though arguments over how inclusive the language should be led to a revision that fell short of that goal. This adaptation reflects what might have been if the beauty of that language had been combined with use of gender inclusive language – a justice issue motivated by our Baptismal vows (BCP, 304) and Holy Scripture (Gal 3:28).

This liturgy was developed by our rector, The Rev. Dr. Valori Mulvey Sherer, and is taken from the following sources: The Bible, The Book of Common Prayer, The 1982 Hymnal.