

PEACE IS FLOWING LIKE A RIVER

Communion
1/21/90

Peace is flowing like a river, flowing out of you and me,
Flowing out into the desert, setting all the captives free.

2. God's love is flowing like a river

CANON

O God you have loved us from the first moment of creation. When we were formed as human beings you gave us the good green earth with its water, fire, sunlight, wind, snows, trees, and glorious flowers. You gave us, also, the responsibility for these gifts.

Even though we have been unfaithful, you have loved us without reservation. You made a covenant with us, bestowing love and calling us to be responsible to generations yet unborn. You told us not to fear, that you would be with us always-- that we would be your special people and you would be our God. You placed a new Spirit in us and exchanged our hearts of stone for hearts of flesh so that we might be loving.

And as if this were not enough, you poured out upon us the fullness of your love: your Son, Jesus Christ. This Jesus gave flesh to your promise, and walked among us, calling us to walk with him.

On the night before he laid down his life, Jesus had supper with his friends - our forebears in faith - whom he knew and loved. He lifted up bread, blessed it, broke it, and gave it to his friends saying:
Take this, all of you and eat it: this is my body which will be given up for you.

When supper was ended, he lifted up the cup of wine, blessed it, and passed it to his friends saying:
Take this, all of you and drink from it, this is the cup of my blood, the blood of a new and everlasting covenant. It will be spilled out for you and for all women, men and children so that sins may be wiped away.

Let us proclaim the mystery of God's love: Christ has died, Christ has risen, Christ will come again.

O God, we choose to celebrate the life, death and resurrection of Jesus. We offer you these gifts, remembering that he laid down his life for us freely, and that you raised him up and sent your Spirit that we might be one. Remember all your people who want to share the responsibility for a more just and peaceful world. Bless us as we seek to be life givers, to care for the earth, heal the sick, call children to our side, feed the hungry on the world's hillsides, break through the barriers which separate us as human beings, and bring life forth from death. Give peace and rest to our sisters and brothers who have laid down their lives to work for justice and a non-nuclear world.

May we someday live and celebrate our unity with those who have gone before us: (.....You may mention someone) and all those throughout history who have heard Jesus' call to choose life.

Through him, with him, and in him, in the unity of the Holy Spirit, all glory and honor is yours, loving God, now and forever. AMEN

PEACE IS FLOWING LIKE A RIVER

Hope is flowing like a river, flowing out of you and me,
Flowing out into the desert, setting all the captives free.

2. Peace is flowing like a river, flowing out of you and me,
Flowing out into the desert, setting all the captives free.

THE NOVA COMMUNITY

EUCCHARISTIC CELEBRATION FOR MARCH 15, 1970

THE FIFTH SUNDAY OF LENT

PREPARED BY: AL & MOIRA EISELE, GEORGE & RITA WHITE

THEME: THE ELUSIVENESS OF JESUS CHRIST

WE NEED MORE THAN INTELLECTUAL CONCEPTS IN SEEKING TO UNDER-
STAND CHRIST. ONE DOES NOT DISCOVER CHRIST WHEN HE FINDS
THE RIGHT WORDS AND FORMULAS. ONLY WHEN EVERYONE IN THE
CHRISTIAN COMMUNITY SPEAKS OF HIS EXPERIENCE WITH CHRIST
WILL WE BEGIN TO UNDERSTAND HIM. CHRIST SHOULD HELP US
IN THE DISCOVERY OF GOD----IN REVEALING THE RELATIONSHIP
OF GOD TO HIS COMMUNITY AND THAT THE WORD OF GOD TO
MAN IS MAN.

WELCOME TO OUR CELEBRANT: FR. ART GORDON, S.J.

ENTRANCE SONG: LORD OF THE DANCE

I DANCED IN THE MORNING WHEN THE WORLD WAS BEGUN
I DANCED ON THE MOON AND THE STARS AND THE SUN
I CAME DOWN FROM HEAVEN AND I DANCED ON THE EARTH
AT BETHLEHEM I HAD MY BIRTH.

REFRAIN: DANCE THEN WHOEVER YOU MAY BE
I AM THE LORD OF THE DANCE SAID HE,
AND I'LL LEAD YOU ALL WHEREVER YOU MAY BE
I AM THE LORD OF THE DANCE SAID HE.

I DANCED FOR THE SCRIBES AND THE PHARISEES
BUT THEY WOULDN'T DANCE, THEY WOULDN'T FOLLOW ME
I DANCED FOR THE FISHERMAN, FOR JAMES AND FOR JOHN
THEY CAME WITH ME AND THE DANCE WENT ON.

I DANCED ON THE SABBATH AND I CURED THE LAME
BUT THE HOLY PEOPLE THOUGHT IT WAS A DIRTY SHAME
THEY WHIPPED ME AND THEY STRIPPED ME AND THEY HUNG ME UP HIGH
THEY LEFT ME THERE ON THE CROSS TO DIE.

I DANCED ON A FRIDAY WHEN THE SKY TURNED BLACK
BUT IT'S HARD TO DANCE WITH THE DEVIL ON YOUR BACK
THEY BURIED MY BODY AND THEY THOUGHT I WAS GONE
BUT I AM THE DANCE AND I STILL GO ON.

THEY CUT ME DOWN AND I LEAPED UP HIGH
FOR I AM THE LIFE THAT WE NEVER NEVER DIE
I'LL LIVE IN YOU IF YOU'LL LIVE IN ME
I AM THE LORD OF THE DANCE SAID HE.

FR. GORDON GREETES THE COMMUNITY:

RESPONSE: BLESSED BE GOD, THE FATHER OF OUR LORD JESUS CHRIST

LITURGY OF THE WORD

FIRST READING: WHO IS CHRIST? ANTHONY PADAVANO
THE GOSPEL OF ST. JOHN

HOMILY

PRAYER OF THE FAITHFUL

CONFESSION OF SINS: CELEBRANT INVITES CONFESSION

CONGREGATION PRAYS: HAVE MERCY UPON US, HAVE MERCY UPON
OUR EFFORTS, THAT WE BEFORE YOU, IN LOVE AND
FAITH, RIGHTEOUSNESS AND HUMILITY, MAY FOLLOW
YOU, WITH SELF-DENIAL, STEADFASTNESS, AND
COURAGE, AND MEET YOU IN THE SILENCE.

(SILENCE)

GIVE US A PURE HEART THAT WE MAY SEE YOU,
A HUMBLE HEART THAT WE MAY HEAR YOU,
A HEART OF LOVE THAT WE MAY SERVE YOU, A
HEART OF FAITH THAT WE MAY LIVE YOU,
YOU WHOM I DO NOT KNOW BUT WHOSE I AM,
YOU WHOM I DO NOT COMPREHEND BUT WHO
HAS DEDICATED ME TO MY FATE. YOU-----

CELEBRANT ANNOUNCES FORGIVENESS

CHILDREN RETURN AND THE KISS OF PEACE IS EXCHANGED WITH THEM
AND WITH EACH OTHER AS A SIGN OF LOVE

LITURGY OF THE EUCHARIST

OFFERTORY: THE NEEDS AND COMMITMENTS OF THE NOVA COMMUNITY
TO BE MADE KNOWN

COLLECTION:

OFFERTORY SONG: ON THE JERICHO ROAD

AS YOU TRAVEL ALONG ON THE JERICHO ROAD
DOES THE WORLD SEEM ALL WRONG AND HEAVY YOUR LOAD?
JUST BRING IT TO CHRIST YOUR SINS ALL CONFESS
ON THE JERICHO ROAD YOUR HEART HE WILL BLESS

CHORUS: ON THE JERICHO ROAD THERE'S ROOM FOR JUST TWO
NO MORE AND NO LESS, JUST JESUS AND YOU
EACH BURDEN HE'LL BEAR, EACH SORROW HE'LL SHARE
THERE'S NEVER A CARE FOR JESUS IS THERE.

ON THE JERICHO ROAD BLIND BARTIMAEUS SAT
HIS LIFE WAS VOID, SO EMPTY AND FLAT,
BUT JESUS APPEARED, ONE WORD BROUGHT HIM SIGHT,
ON THE JERICHO ROAD---CHRIST BANISHED HIS NIGHT.

OH BROTHER TO YOU THIS MESSAGE I BRING
THOUGH HOPE MAY BE GONE HE'LL CAUSE YOU TO SING
AT JESUS' COMMAND SIN'S SHACKLES MUST FALL
ON THE JERICHO ROAD WILL YOU ANSWER HIS CALL?

PROCESSION WITH GIFTS OF MONEY, BREAD, WINE

PRAYERS OVER THE GIFTS

EUCCHARISTIC PRAYER

HOLY, HOLY, HOLY (SPOKEN)

ACCLAMATION: CHRIST HAS DIED, CHRIST HAS RISEN, CHRIST WILL COME AGAIN.

AMEN (SUNG)

THE LORD'S PRAYER (SPOKEN)

OUR FATHER IN HEAVEN, HOLY 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. DO NOT BRING US TO THE TEST BUT DELIVER US FROM EVIL.

CELEBRANT ADDS A PHRASE OR TWO..... FOR THE KINGDOM, THE POWER, AND THE GLORY ARE YOURS, NOW AND FOREVER.

THE BREAKING OF THE BREAD

CELEBRANT: WHEN HE WAS AT TABLE WITH THEM, HE TOOK THE BREAD AND BLESSED AND BROKE IT AND GAVE IT TO THEM.

COMMUNITY: AND THEIR EYES WERE OPENED AND THEY RECOGNIZED HIM IN THE BREAKING OF THE BREAD. AS THERE IS ONE BREAD, SO WE WHO SHARE THIS BREAD ARE ONE BODY, BECAUSE WE SHARE IN THE BODY OF CHRIST.

CELEBRANT: WE SHARE THE CUP OF SALVATION AND CALL UPON THE NAME OF THE LORD.

COMMUNITY: THE CUP OF BLESSING FOR WHICH WE GIVE THANKS IS COMMUNION IN THE BLOOD, THE SAVING LIFE OF CHRIST.

COMMUNION PROCESSION AND SONG: BLOWIN' IN THE WIND

HOW MANY ROADS MUST A MAN WALK DOWN BEFORE YOU CALL HIM A MAN? YES, 'N' HOW MANY SEAS MUST A WHITE DOVE SAIL BEFORE SHE SLEEPS IN THE SAND? YES, 'N' HOW MANY TIMES MUST THE CANNON BALLS FLY BEFORE THEY'RE FOREVER BANNED?

REFRAIN: THE ANSWER MY FRIEND IS BLOWIN' IN THE WIND, THE ANSWER IS BLOWIN' IN THE WIND.

HOW MANY YEARS CAN A MOUNTAIN EXIST BEFORE IT'S WASHED TO THE SEA? YES, 'N' HOW MANY YEARS CAN SOME PEOPLE EXIST BEFORE THEY'RE ALLOWED TO BE FREE? YES, 'N' HOW MANY TIMES CAN A MAN TURN HIS HEAD PRETENDING HE JUST DOESN'T SEE?

REFRAIN: THE ANSWER

HOW MANY TIMES MUST A MAN LOOK UP BEFORE HE CAN
SEE THE SKY?

YES, 'N' HOW MANY EARS MUST ONE MAN HAVE
BEFORE HE CAN HEAR PEOPLE CRY?

YES, 'N' HOW MANY DEATHS WILL IT TAKE 'TILL HE
KNOWS THAT TOO MANY PEOPLE HAVE DIED?

REFRAIN: THE ANSWER

REFLECTIVE SILENCE:

THE ROAD TO SELF-KNOWLEDGE DOES NOT PASS THROUGH FAITH,
BUT ONLY THROUGH THE SELF-KNOWLEDGE WE GAIN BY PUR-
SUING THE FLEETING LIGHT IN THE DEPTH OF OUR BEING
DO WE REACH THE POINT WHERE WE CAN GRASP WHAT FAITH
IS. HOW MANY HAVE BEEN DRIVEN INTO OUTER DARKNESS
BY EMPTY TALK ABOUT FAITH AS SOMETHING TO BE
RATIONALLY COMPREHENDED, SOMETHING "TRUE."

MARKINGS, DAG HAMMARSKJOLD

PRAYER AFTER COMMUNION (CELEBRANT)

ANNOUNCEMENTS

BLESSING AND DISMISSAL

CONCLUDING SONG: WHEN DAY IS DONE

AND IF YOU'LL TAKE MY HAND, MY SON,
ALL WILL BE WELL WHEN THE DAY IS DONE.
AND IF YOU'LL TAKE MY HAND, MY SON,
ALL WILL BE WELL WHEN THE DAY IS DONE.
DAY IS DONE (THREE TIMES)

TELL ME WHY YOU'RE CRYING.
I KNOW YOU'RE FRIGHTENED LIKE EVERYONE,
IS IT THE THUNDER IN THE DISTANCE YOU FEAR?
WILL IT HELP IF I STAY VERY NEAR? I AM HERE.

DO YOU ASK WHY I'M SIGHING, MY SON?
YOU SHALL INHERIT WHAT MANKIND HAS DONE,
IN A WORLD FILLED WITH SORROW AND WOE,
IF YOU ASK ME WHY THIS IS SO, I REALLY DON'T KNOW.

TELL ME WHY YOU'RE SMILING, MY SON,
IS THERE A SECRET YOU CAN TELL EVERYONE?
DO YOU KNOW MORE THAN MEN THAT ARE WISE?
CAN YOU SEE WHAT WE ALL MUST DISGUISE THROUGH YOUR LOVING EYES.

PEACE

EUCCHARISTIC PRAYER FOR MASSES OF RECONCILIATION

II

The priest begins the eucharistic prayer. With hands extended he sings or says:

The Lord be with you.

People: And also with you.

Priest: Lift up your hearts.

People: We lift them up to the Lord.

Priest: Let us give thanks to the Lord our God.

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

The priest, with hands extended, continues:

~~Lord~~, all-powerful and ever-living God,
we praise and thank you through Jesus Christ our Lord
for your presence and action in the world.

In the midst of conflict and division,
we know it is you
who turn our minds to thoughts of peace.
Your Spirit changes our hearts:
enemies begin to speak to one another,
those who were estranged join hands in friendship,
and nations seek the way of peace together.

Your Spirit is at work
when understanding puts an end to strife,
when hatred is quenched by mercy,
and vengeance gives way to forgiveness.

For this we should never cease
to thank and praise you.
We join with all the choirs of heaven
as they sing for ever to your glory:

All say:

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 priest with hands extended, says:~~

God of power and might,
we praise you through your Son, Jesus Christ,
who comes in your name.
He is the Word that brings salvation.
He is the hand you stretch out to sinners.
He is the way that leads to your peace.

God our ~~Maker~~^{Creator},
we had wandered far from you,
but through your Son you have brought us back.
You gave him up to death
so that we might turn again to you
and find our way to one another.

Therefore we celebrate the reconciliation
Christ has gained for us.

~~He joins his hands and, holding them outstretched over the offerings, says:~~

We ask you to sanctify these gifts
by the power of your Spirit,

~~He joins his hands and, making the sign of the cross once over both bread
and chalice, says:~~

as we now fulfill your Son's + command.

~~With hands joined, he continues:~~

While he was at supper
on the night before he died for us,

~~He takes the bread and raising it a little above the altar, continues:~~

he took bread in his hands,
and gave you thanks and praise.
He broke the bread,
gave it to his disciples, and said:

~~He bows slightly.~~

Take this, all of you, and eat it:
this is my body which will be given up for you.

~~He shows the consecrated host to the people, places it on the paten and genuflects in adoration. Then he continues:~~

At the end of the meal he took the cup.

~~He takes the chalice and, raising it a little above the altar, continues:~~

Again he praised you for your goodness,
gave the cup to his disciples, and said:

~~He bows slightly.~~

Take this, all of you, and drink from it:
this is the cup of my blood,
the blood of the new and everlasting covenant.
It will be shed for you and for all men
so that sins may be forgiven.
Do this in memory of me.

~~He shows the chalice to the people, places it on the corporal and genuflects in adoration. He sings or says:~~

Let us proclaim the mystery of faith:

~~Then the people take up the acclamation in these words:~~

- a. Christ has died,
Christ is risen,
Christ will come again.
- b. Dying you destroyed our death,
rising you restored our life.
Lord Jesus, come in glory.
- c. When we eat this bread and drink this cup,
we proclaim your death, Lord Jesus,
until you come in glory.
- d. Lord, by your cross and resurrection
you have set us free.
You are the Savior of the world.

~~Then, with hands extended, the priest says:~~

**Lord our God,
your Son has entrusted to us
this pledge of his love.
We celebrate the memory of his death and resurrection
and bring you the gift you have given us,
the sacrifice of reconciliation.
Therefore, we ask you, Father,
to accept us, together with your Son.**

**Fill us with his Spirit
through our sharing in this meal.
May he take away all that divides us.**

May this Spirit keep us always in communion
with N., our pope, N., our bishop.*
with all the bishops and all your people.
Father, make your Church throughout the world
a sign of unity and an instrument of your peace.

You have gathered us here
around the table of your Son,
in fellowship with the Virgin Mary, Mother of God,
and all the saints.

In that new world where the fullness of your peace
will be revealed,
gather people of every race, language, and way of life
to share in the one eternal banquet

~~He joins his hands.~~

with Jesus Christ the Lord.

~~He takes the chalice and the pater with the host and, lifting them up, he sings or says:~~

Through him,
with him,
in him,
in the unity of the Holy Spirit,
all glory and honor is yours,
almighty Father,
for ever and ever.

~~The people respond~~

Amen.

Celebrant

God, we praise you and we bless you.
You have made us and we belong to you.
You do not hide from us. You are not distant.
You have revealed yourself
and your great love for us
in all your wonderful works.

We see you in the strength of mountains,
the solitude of deserts,
and in gentle and refreshing rain.
We see you in the height of skies and ocean depths,
in birds that soar and fish that swim.
We see you in the hope of sunrise,
the relief and rest of sunset.
All your works proclaim your love.

As children, surrounded and protected
by the warmth of a **Parent's** love,
we join all creation in rejoicing, in celebrating
your great care and concern for us.
It is in this spirit, that we raise our voices
and praise your name:

Sing -

Holy, holy, holy Lord . . .

All

God, we thank you for speaking
your greatest word of love to us: Jesus Christ.
He came to show us clearly who you are.
He taught us how to call you **God** and **Parent**.

We are your children, your image.
We thank you that when we sinned
you sent us Jesus Christ, our brother,
to free the child in each of us
to grow in your life and spirit.

And of all he said and did,
we thank you for his greatest gift to us.
On the night before he died,
Jesus gathered his friends together for a meal
and shared with them his life and love.
While they were at supper, he took some bread,
gave you thanks, broke it,
and passed it among them saying:
Take this, all of you, and eat.
This is my body given up for you.

Then he took the cup of wine, said the blessing,
and gave it to them saying:
Take this, all of you, and drink.
This is the cup of my blood,
poured out for people everywhere
so sins may be forgiven.
This is a new and everlasting covenant.
Do this in memory of me.

God, we thank you for Christ's life among us,
the example he has left us
of how to live a life of love.
We gratefully recall his death,

OR

and how he shows us a way
to die to self and live for others.

And finally, we remember the hope we have
in Jesus' resurrection and ascension:
the hope of the seed that falls into the ground,
the hope of the grapes that yield to crushing,
the hope we cling to with childlike tenacity,
the hope of new and fuller life.

Together, now, as a community of believers,
we proclaim the fullness of our faith:

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

Send us your Spirit,
the Spirit Christ has promised us,
so the child in each of us can grow.
Help us rediscover creativity and imagination
and all the ways in which we can be
most like you.

Give us your eyes and restore our vision.
Teach us to find you in the present moment
you have given us.
Help us to seek and find you
where you are to be found
in the ordinary, day to day
living out of our lives.

We make our prayer to you, **God**,
in the name of your Son, Jesus,
who is our hope.

Through him,
with him,
in him,
in the unity of the Holy Spirit,
all glory and honor is yours,
almighty **God**,
for ever and ever.
Amen.

Sing

The Lord's Prayer

~~Heavenly Father Heavenly Mother
holy and blessed is your true Name
we pray for your reign of peace to
we pray that your will be done,
let heaven and earth become as
Give us this day the bread we need
Give it to those who have none.
Let forgiveness flow like a river
from each one to each one
Lead us to holy innocents
beyond the coil of our days
Come swiftly, Mother, Father, Son,
For Whom is the Power
and the Mercy~~

~~Forever Your Name is
and the Glory~~

CANON OF THE DISPOSED

Celebrant: How long shall we wander, Lord, well-fed in the midst of hunger; clothed and housed while others shiver in roofless abandonment? Our bounty has become a reproach to us and we cannot still the pangs of guilt and anxiety.

Congregation: To whom shall we turn, Lord, to whom shall we turn? If not to you then to whom and where? How shall we carry this new cross, this burden for which we did not bargain?

Celebrant: O God of glory and praise, O Father who give your light and your warmth to all men and women, we come before you today with gentle but troubled hearts. We know you have the words of eternal life, we know that your gospel is joy and pure honey, a welcome song to those who sing and those who listen. But we know that while we rejoice others are suffering. Who shall care for them, Lord, who shall care for them?

Congregation: As long as you did it for the least of these, you did it for me! Lord, when did we see you? When you fed the hungry, clothed the naked, visited the sick and imprisoned, worked for peace and knew how to love!

Celebrant: You asked us to do all those things in your memory, Lord. Now we recall that hallowed moment when you gathered your friends about you for that last pasch. You took the loaves, blessed them, distributed them and said, "My friends, this is my body which is given up for you." Likewise, at the end of the supper, you took a cup, filled with wine, and gave it to your friends with the words, "Drink from this, all of you. It is my blood, the blood of a new bond, a new covenant of friendship not only with you but with all men. Whenever you gather together as brothers and sisters, remember me."

Congregation: Proclamation of faith.

Celebrant: Father, your Son gave us the way of love. Your Spirit lives on among honest men and women, eager to do your will and make that love known in words and action to others. It is in the sharing of that love with others, prompted by the Spirit, which ushers in the Kingdom and which makes our cross of abundance meaningful and the shouldering of it fruitful.

Congregation: We know we have not here an eternal, abiding home. We know that we, too, must someday go up to Jerusalem among the disposed, the alien. We ask for strength, not only for ourselves, but for all those who must lead us on this pilgrimage.

Celebrant: To you, who are our Light, our Guide, our Comfort and our Peace, all glory and honor

Congregation: Great Amen.

(The following eucharistic prayer comes from Salvadoran refugees living in shelters provided by the Catholic Church in El Salvador. The refugees are largely peasant women and children who have left their homes out of fear for their lives. Many are members of grass-roots church communities.)

We praise you, holy Father, Lord of heaven and earth,
sole Lord of history,
God of a people always on the march,
God of the unsatisfied and forever unsettled.

Celebrant

① You commanded Abraham to leave his lands, relatives, and houses,
commanded Lot to flee to the heights if he would save his life,
commanded Jacob to flee to the house of Laban until his brother's anger should pass.

② You prompted Moses to go off to Midian
because the Egyptians sought him for having defended his brother from oppression,
And you brought your entire people out of slavery with the dough still unleavened,
with all their possessions wrapped in garments and borne on their shoulders.

③ You were ever present on their march,
by day as a pillar of cloud and by night as a pillar of fire,
even desiring to dwell near at hand in a tent in the middle of their camp,
in a shanty of those desert nomads.

④ Even in the promised land you ceased not to walk with your friends.
From Joshua's time you ordained the founding of shelters
to escape from personal vengeance sought outside your people's tribunals.

⑤ And so David fled to the cave of Adulan
and was joined by all the oppressed and unhappy
who had no place in that sacred but corrupt kingdom.

In the same way, the lives of many prophets were each a personal exodus
until the coming of Jesus, your Son,
whom we recall in this family supper and make reality among us.

Celebrant

⑥ He too was a pilgrim and nomad, urged on by your will,
From his mother's womb, the faithful Mary's,
he was the first refugee displaced in Christian history.
He was born far from home, in a town not his own,
poor and alone, pursued by an unjust system while still too young to understand.

⑦ From childhood he was an exile from his homeland
and always sought by this world's poor.

⑧ Till he was arrested, tortured, unjustly judged, slandered,
and at last executed as a rebel, as one subverting
a religious and political order
that accepted no king but Caesar and no God but the temple and the law.

And yet, he still lives among us through that sign of farewell
when he took bread,
blessed it, broke it, and gave it to his disciples, saying,
THIS IS MY BODY.

Celebrant

Then he took the cup,
again gave thanks to you, his Father,
and gave it to his disciples, saying,
THIS IS THE CUP OF MY BLOOD
WHICH SHALL BE SHED FOR YOU AND FOR ALL.
DO THIS IN MEMORY OF ME.

Even after his death, his disciples still sought refugee for fear of the Jews
in that house in Jerusalem, the church's first refugee shelter.

Celebrant But it was there, in fear and isolation, that occurred the miracle of the Spirit,
origin of the church and its mission.

9 God revealed himself in those refugees, united in faith by Mary's side.
From weakness issued strength, grace superabounded,
and in that place was created a force able to confront all of society.

10 They were persecuted, slaughtered, but God's power was with them
and his message of liberation has reached unto us.

11 And now we are here, Father, this portion of your church,
in shanties, in barracks, in basements in San Salvador.

12 We believe that we are moved by the same Spirit of your Son.
We are insecure on our lands, persecuted for being faithful to your word.
But we do not regard ourselves as victims or saints.
We are weak and are sinners; we need your pardon and your Spirit.

Neither do we bear our lot with despair.

13 We are privileged in this world;
the life that deals us blows reminds us that we have not here a lasting city
but are citizens of heaven - the kingdom of this earth transformed -
pilgrims of God's house walking towards you in the Spirit,
where we will find the fullness forever,
like many of our brothers and sisters
who have given their lives for your cause ...
(here the dead are recalled).

14 But still, we have faith in you, who have seen our suffering.
You will not forsake us, but will fulfill what you have promised:
a land great and new where milk and honey flow like water,
where your new Israel will find refuge forever
and will live in confidence and peace midst fields of corn and cane,
where your help, your justice, and your love will never fail.

15 This is the place you have proclaimed, the sacred mount
where you have chosen to live with your people,
the sanctuary that you have strengthened with your hands forever.

O Lord, take us to live on your holy mount!

16 And if some day we return to our lands,
grant that we not forget that our exodus is not over until there is
a new earth where no one will feel like a stranger;
do not let us sleep in peace
while anywhere in the world there is one refugee.

Celebrant Meanwhile, we join our voices and spirits with all the world's refugees
and together we sing with Moses:

All "Let the nations rejoice with God's people.
He will have mercy on his land and his people."

Celebrant And with David we sing:

All "You, Lord, are our protector, our place of refuge,
our liberator, our God, the rock that shelters us,
our shield, the power that saves us,
our shelter and refuge on high, our savior."

Celebrant You have delivered us from violence!
you, Lord, are worthy of praise for ever and ever.

All AMEN.

23. EMMANUEL

Loving God

We praise you and thank you in heaven.
You dwell among us by your faithful love.
Long ago you called your people from bondage.
Your tent was among them.
You led them to freedom.

You chose Jerusalem to be your home.
In the Holy Place you revealed your glory.
Through the lips of Isaiah you promised a savior.
You named him Emmanuel, God-with-us.

In the fullness of time you sent your Son.
Born of a virgin, he dwelt among *us*.
You anointed him with the Spirit of service.
By the Spirit, the Consoler, he dwells still among us.

Drawn by his Spirit, we gather before you.
We praise you and find joy in your presence
as we pray:

Holy, holy, holy Lord . . .

Loving God,

We thank you for Jesus, our Savior.
He is the image and the proof of your love.
He took on our flesh and shared our bread
so that we might live as your adoptive children.
He abides in our midst as our food and our life:

We remember that on the night he was betrayed,
he gave us a sign of his faithful presence.

In the midst of his disciples he took bread.
He praised you for your love and mercy.
Then he broke the bread
and gave it to them with the words:
Take this and eat.
This is my body which will be given up for you.

Then he took the cup.
Again he blessed your name.
And he gave the cup to his friends with the words:
Take this and drink from it, all of you.
This is the cup of my blood,
the blood of the new and everlasting covenant.
It will be poured out for you and people everywhere
for the forgiveness of sins.
Do this in memory of me.

Our Loving God,

we thank you for sending us Jesus.
He died for our sins, but by his death we find life.
For you raised him in glory and revealed him as
Lord.

In his risen body dwells the fullness of Godhead.

Transform us, then, into the temple of his Spirit.
Dwell in our praise, in our service, in our love.
Make us the sign of your presence to *all*
And lead us all to the vision
of your glory through Jesus, our Lord.

RITE OF THANKSGIVING

The following thanksgiving prayer, as well as those on pages 32 - 46, may be proclaimed with or without an acclamation. If an acclamation is used, however, it is recommended that it be sung by all.

ALL STAND

Leader: We praise you and thank you, ^{Creator} ~~Father~~ of all.
 #1 We praise you and thank you for sharing with us,
 your children,
 the gift of life.
 All life comes from you, ~~Father~~, ^{God}
 and all life returns to you.
 We praise you and thank you and bless you,
 for the gift of all gifts, Jesus our Lord.
 We thank you, ~~Father~~! ^{God}

All: An acclamation, such as one of the following, may be sung or recited.

Sing:
 Glory to God Glory
 O Praise God Alleluia
 Glory to God Glory
 O Praise the Name of the Lord

10 Rite of Thanksgiving

Leader: We thank you for calling us into your family
 #2 through Jesus, who is the Good News of our
 salvation.
 We thank you for accepting the gift of Jesus'
 surrender,
 for raising him from the dead by the power
 of your Holy Spirit,
 for making him Lord of all creation,
 the eternal high priest who pleads our cause
 at your right hand.
 We thank you, ~~Father~~! ^{God}

All: Acclamation, as above.

Leader:
#3

We thank you for the gift of the Eucharist,
for the coming of your Son Jesus among us:
one Lord, one holy bread of life,
one holy and ever glorious body.
By our communion in Christ, we are united with the
whole Church.
You make the salvation Jesus gained for us
present here and now,
as it was in the Upper Room, at the Last Supper,
and as it was at Calvary,
when he passed over to you and was glorified.

Jesus is our altar, our eternal high priest;
He is the head of his body, the Church.
He is our perfect gift to you, O Father!

All:

Acclamation.

god

Leader:
#4

We praise you for calling us
into the one, holy, catholic Church of your Son.
We pray in union with the virgin Mary
the all-holy mother of God,
and with Joseph, her husband.

Unite us in prayer with the holy Apostles Peter and
Paul,
and all your martyrs and saints.

All:

Acclamation.

Leader:
#5

We ask your mercy upon all who have died,
those of our own families,
and all who have called upon Jesus in faith.
May they find light and happiness with Christ Jesus
the Lord,
and a blessed peace at the last.

All:

Acclamation.

Leader:
#6

Bless, guide and strengthen our Holy Father,
John Paul the Second.
May your Holy Spirit ever dwell with
~~N.....~~ our bishop, + all the bishop
with all our priests, deacons, religious and
catechists,
and with all who serve you
in the household of the faith.
Keep us in unity; keep us in peace!

All:

Acclamation.

Jesus taught us to pray to God;
with faith and hope, we use our Savior's words:

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 the kingdom, the power, and the glory are yours,
now and for ever.

SIGN OF PEACE

Then the auxiliary minister says aloud these or similar words:

Leader
*
7

Lord Jesus Christ, you said to your disciples:
My peace I leave you, my peace I give you.
Look not upon our sins, but see the faith of your holy people;
let us share the peace and unity of your kingdom,
where you live for ever and ever.

The people answer:

Amen.

The auxiliary minister adds:

May the peace of the Lord be with ^{us} ~~you~~ always.

The people answer: Amen

~~And also with you.~~



ADMONITION TO UNITY

or

We are now invited to share in holy communion
in the Body of the Lord.

We are part of the universal Church:
all across the world this day (of the Lord,)*
Christ's saving passover to ~~the Father~~ God
is being recalled and made present.

We are in union with the whole Church.

We are in special union with our ~~pastor, N.....~~ community NOVA
let us be one in mind and heart,
in prayer and service, now and always.

16 Communion Rite

MINISTERING THE SACRAMENT

This is the Lamb of God
who takes away the sins of the world.
Happy are those who are called to his supper.

The people add:

Lord, I am not worthy to receive you,
but only say the word and I shall be healed.

"Peace-Song" will be sung while the
bread is broken & the wine is poured

A Eucharistic Prayer¹

May God be with you.

And also with you.

Open your hearts.

We open them to God and one another.

Let us give thanks to God.

It is right to give God thanks and praise.

It is right, and a good and joyful thing, to stand open in the presence of God and one another as thankful people, lifting our voices in chorus, with those who have gone before us, and with men and women throughout the world today, singing,

All:

Holy, holy, holy God,

God of power and might,

Heaven and earth are full of your glory,

Hosanna in the highest!

Blessed is the one who comes in the name of God!

Hosanna in the highest!

Wise and gracious God, Creator of all good things, Redemer of this broken world, you who bless your people and the earth itself, Holy is your name.

You are the source of love in the world, the wellspring of justice in history, the resource of peace on earth. Holy is your name.

We pray to you,
God of our fathers and mothers; God of the judges, prophets, and priests of Israel; God of the Old Covenant and of the New Covenant; God of Mary and Jesus; God of the church. Holy is your name.

Elohim, you are God. You lead your people out of bondage into freedom. Holy is your name.

Following Jesus, we call you *abba*, for you love us. Guiding us, you are insistent, patient, protective, encouraging, comforting. Holy is your name.

God our father, your will be done, on earth as in heaven. We thank you for giving us the bread we need. Holy is your name.

You hold us in your strong arms like a mother with her newborn infant. You have raised your children from generation to generation, planting seeds, harvesting grain, baking fresh bread, preparing meals, feeding your people, holding us up when we are too weak to stand on our own, teaching us how to walk and empowering us to go forth in the world as your daughters and sons. Holy is your name.

God our mother, you are the matrix of our power, our tenderness, and our courage. We forget too often that you are God. Holy is your name.

We know that your names are as numerous and varied as your people, to whom you reveal yourself in different ways so that we may be your co-creative, imaginative lovers in a world abundant with redemptive images.

We see you in the sun and the moon, the rain and the wind, coming with power.

We see you in the liberation of humanity from injustice and oppression. We see you, coming with power.

We see you in our friends and lovers, our spouses and children. We know your passion, your intensity, your commitment to right-relation. We experience you, coming with power.

We see you in the bodies of hungry people, broken people, tortured people, and a tortured earth. We tremble, and we believe that you are coming with power.

We believe in you, we love you, we expect you to be with us, because we remember the power you revealed to us in the life of Jesus, our brother and Christ.

All:
We remember that on the night before he was executed by those who feared both him and you, he ate a Passover meal with his friends, in celebration of your liberation of people from bondage. Remembering your power, he took bread, and blessed it, and broke it, and gave it to his friends, and said, "Take. Eat. This is my body, which will be broken for you. Whenever you eat it, remember me."

After supper, he took the wine, blessed it, and gave it to them, and said, "Drink this. This is my blood which will be shed for you, and for others, for the forgiveness of sins, to heal and empower you. Whenever you drink it, remember me."

Remembering Jesus and the power of your love revealed through him, we ask you, Father and Mother and Friend of all, to bless this bread and this wine, making it for us the Body and Blood of Jesus the Christ. Bless us, also, that we may be for you living members of Christ's presence in the world, people who are in love with you and your creation. All this we ask in your holy name, that with Christ and in Christ and by the power of your Holy Spirit, we may live forever as your people, O gentle God of power and grace.

Eucharistic Prayer

1: The Lord be with you.

All: And also with you.

2: Let us open our hearts.

All: We have opened them to God and to one another.

3: Let us give thanks to the Lord our God.

All: It is right to give God thanks and praise.

1: Blessed are you, strong and faithful God,
All your works, the height and the depth, echo the silent music
of your praise.

All: In the beginning your Word summoned light:
night withdrew and creation dawned.
As ages passed unseen,
waters gathered on the face of the earth and life appeared.

2: When the times had at last grown full
and the earth had ripened in abundance,
you created humankind in your image
to be the consciousness of all creation.

3: You gave us breath and speech, that all the living might find
a voice to sing your praise. So now, with all the powers of
heaven and earth, we chant the ageless hymn of your glory:

All: Holy.....sung

1: How wonderful the work of your hands O Lord!
As a mother tenderly gathers her children,
you embraced a people as your own
and filled them with longing for a peace that would last
and for a justice that would never fail.

2: Through countless generations your people hungered for the
bread of freedom.
From them you raised up Jesus, the living bread, in whom
ancient hungers were satisfied.

3: He healed the sick, though he himself would suffer;
he offered life to sinners, yet death would hunt him down.
With a love stronger than death, he opened wide his arms
and surrendered his spirit.

All: Let your Holy Spirit move in power over us
and over our gifts of bread and wine,
that they may become the body and blood of Christ.

1: On the night before he met with death,
Jesus came to table with those he loved.
He took bread and praised you, God of all creation;
he broke the bread among his disciples and said:

Take this, all of you, and eat it;
This is my body which will be given up for you.

When supper was ended, he poured a final cup of wine
and blessed you, God of all creation;
he passed the cup among his disciples and said:

Take this, all of you, and drink from it;
This is the cup of my blood,
the blood of the new and everlasting covenant.
It will be shed for you and for all
so that sins may be forgiven.

Do this in memory of me.

2: Let us proclaim this mystery of our faith: (sung)

3: God of all creation, we commemorate Jesus, your Son,
as we offer you his sacrifice.
Death could not bind him.
We believe that he rises again and again in our lives
so that we will be free from prejudice and arrogance,
from fear and hate, and carry on his mission of love.

All: We believe in the Spirit that Jesus brought into the world.
We believe in a just peace that can be achieved,
in the possibility of a meaningful life for all people.
May Jesus' coming in glory find us ever-watchful in prayer,
strong in love, and faithful to this breaking of the bread.

1: Rejoicing in the Holy Spirit, your whole Church offers thanks
and praise with all those whose lives bring hope to this world.

2: Lord of the living and the dead, awaken to the undying light
of pardon and peace those who have died. Gather them all in to
communion with Mary, the Mother of Jesus, and with all
your saints.

3: Then, at last, will all creation be one and all divisions
be healed, and we shall join in singing your praise through
your Son, Jesus Christ.

All: Through him.....(sung)

CANON

CELEBRANT

GOD, WE PRAISE YOU AND WE BLESS YOU.
YOU HAVE MADE US AND WE BELONG TO YOU.
YOU DO NOT HIDE FROM US. YOU ARE NOT DISTANT.
YOU HAVE REVEALED YOURSELF
AND YOUR GREAT LOVE FOR US
IN ALL YOUR WONDERFUL WORKS.

CO-MINISTER

WE SEE YOU IN THE STRENGTH OF MOUNTAINS,
IN THE SOLITUDE OF DESERTS,
AND IN GENTLE AND REFRESHING RAIN.
WE SEE YOU IN THE HEIGHTS OF SKIES AND OCEAN DEPTHS,
IN BIRDS THAT SOAR AND FISH THAT SWIM.
WE SEE YOU IN THE HOPE OF SUNRISE,
IN THE RELIEF AND REST OF SUNSET.
ALL YOUR WORKS PROCLAIM YOUR LOVE.

CO-MINISTER #2

AS CHILDREN, SURROUNDED AND PROTECTED
BY THE WARMTH OF A PARENT'S LOVE,
WE JOIN ALL CREATION IN REJOICING, IN CELEBRATING
YOUR GREAT CARE AND CONCERN FOR US.
IT IS IN THIS SPIRIT, THAT WE RAISE OUR VOICES
AND PRAISE YOUR NAME:

S I N G: HOLY, HOLY, HOLY LORD ...

ALL:

GOD, WE THANK YOU FOR SPEAKING
YOUR GREATEST WORD OF LOVE TO US: JESUS CHRIST
HE CAME TO SHOW US CLEARLY WHO YOU ARE.
HE TAUGHT US HOW TO CALL YOU GOD AND PARENT.
WE ARE YOUR CHILDREN, YOUR IMAGE.
WE THANK YOU THAT WHEN WE SINNED
YOU SENT US JESUS CHRIST, OUR BROTHER
TO FREE THE CHILD IN EACH OF US
TO GROW IN YOUR LIFE AND SPIRIT.

CELEBRANT

And of all he said and did,
we thank you for his greatest gift to us.
On the night before he died,
Jesus gathered his friends together for a meal
and shared with them his life and love.
While they were at supper, he took some bread,
gave you thanks, broke it,
and passed it among them saying:
Take this, all of you, and eat.
This is my body given up for you.

Then he took the cup of wine, said the blessing,
and gave it to them saying:
Take this, all of you, and drink.
This is the cup of my blood,
poured out for people everywhere
so sins may be forgiven.
This is a new and everlasting covenant.
Do this in memory of me.

ALL

CO-MINISTER

God, we thank you for Christ's life among us,
the example he has left us
of how to live a life of love.
We gratefully recall his death,
and how he shows us a way
to die to self and live for others.
And finally, we remember the hope we have
in Jesus' resurrection and ascension:
the hope of the seed that falls into the ground,
the hope of the grapes that yield to crushing,
the hope we cling to with childlike tenacity,
the hope of new and fuller life.

~~ALL~~
~~CELEBRANT~~
CO-MINISTER #2

~~Together~~ as a community of believers,
we proclaim the fullness of our faith:
Christ has died,
Christ is risen,
Christ will come again.

~~ALL~~
~~CELEBRANT~~
#1

Send us your Spirit,
the Spirit Christ has promised us,
so the child in each of us can grow.
Help us rediscover creativity and imagination
and all the ways in which we can be
most like you.

Sung
celebrant

ALL

CO-MINISTER #2

Give us your eyes and restore our vision.
Teach us to find you in the present moment
you have given us.
Help us to seek and find you
where you are to be found
in the ordinary, day to day
living out of our lives.

ALL

CELEBRANT

We make our prayer to you, God,
in the name of your Son, Jesus,
who is our hope.

~~ALL~~
~~CELEBRANT~~, et al

Through him,
with him,
in him,
in the unity of the Holy Spirit,
all glory and honor is yours,
almighty God,
for ever and ever.

ALL: SUNG AMEN

cebrant

PAX AS A EUCHARISTIC COMMUNITY: A REFLECTION

Leader:

Christians are a people who have a story about bread. The story is the way they are concrete about God, because the story is the way God has been concrete about God. It tells us who we are as we tell ourselves and each other. It is like air. It is what we move through when we fly ... and even when we walk. Eating bread is an act of time ... an act of space ... the bread believes ... we only return and eat. The Bread makes us the Community of God.

1. O God, we give you thanks;
We gather together in praise of your glory.
We come to our reflection tonight,
to all our speaking and listening and searching
into the silence of our faith -
to the simple presence of our being here together.

We call to you and give you praise;
We call through all our words,
and from silence into silence,
to lose ourselves and find ourselves
in giving you thanks and praise.

2. You have called us all into existence,
and you call each of us by name;
You call us into life
and to the fullness of life.
And you call us as well
into stories and liturgies, songs and questions,
commitments and struggles,
sighs too deep for words.

We give you thanks for your word of yourself
that tells us you have come
to live within us:

Reader Exodus 16: 4-5, 16-18

3. We give you thanks
for all those women and men
in our histories and in our memories
who suffered and enjoyed
you overwhelming nearness ...
for Sarah, Rebecca, Rachael, and Ruth,
for Abraham, Isaac and Jacob,
for all your prophets;
for all who wondered, prayed,
mourned, cried out to you,
for all who sang of you,
or fell silent,
all who remembered you,
who heard your word
and let themselves be changed

and set free by it.
For all these lives
and other untold stories of faith,
we sing our thanks and praise.

4. We praise you
for the fulness of your word
made flesh, as we are flesh
in the human mystery of Jesus.
We give you thanks
for his life and truthfulness,
for his path of service and compassion
for his faithfulness in death
and exaltation in eternal life.
We thank you
for the life he gives to us
a way out of our conflicts and unfreedom,
a hope we have in him
for our wholeness and compassion.
1. Jesus is the truth of our lives,
the Word at the beginning and the end;
all words speak of him,
heard in their deepest meanings;
all of us
are words of him
in whom we find ourselves
as you have known ^Os,
even in our mothers' womb.

Celebrant: We praise you for the love
he shared with us
in the BREAD HE TOOK
THE NIGHT BEFORE HE DIED
AND BLESSED AND BROKE
AND PASSED AMONG HIS FRIENDS,
SAYING: TAKE THIS AND EAT.
THIS IS MY BODY GIVEN FOR YOU.

We praise you for the truth
he shared with us in the CUP OF WINE,
WHICH HE BLESSED AND GAVE
AMONG HIS FRIENDS,
SAYING: TAKE THIS AND DRINK.
THIS IS THE CUP OF THE NEW COVENANT
IN MY BLOOD
WHICH IS Poured OUT FOR YOU
AND FOR ALL WOMEN AND MEN,
THAT SIN MAY BE FORGIVEN.
DO THIS TO REMEMBER ME.

Leader: There is a prayer that comes from Jesus
and conveys to us in symbols
some of Jesus dreams for our world -

one father or mother, one human family;
one earth, one table laid out for all;
one forgiving love bonding all together
in their rich variety of colors and cultures,
sufferings and hopes.

ALL: Our Father, Mother, who are in heaven ...

Sharing of Bread and Wine.

2. For this mystery of sacred food,
of life poured out for life,
and this mystery of remembering
made actual in our flesh
calling us to be one body,
we give you thanks and praise.

O God, send us your Spirit.
Awaken us, call us forth,
Inflame our hearts again,
that we may all stand strong
in the full revealing of your love.

Help us
in the power of your Spirit
to see with our own eyes,
to hear with our own ears,
and know in our own hearts
what your love has made possible
here in our lives together.

(a few brief readings from Pax, Communitas, Haughey, Gutierrez)

3. God of our stories,
of our own lives, of our solitudes,
of our friendships, of our community,
bless us in our search
for wisdom and
justice,
our difficult and joyful
search for faithfulness.
Bless us in our wordless hope
and in our times of waiting.
4. Fill our hearts with fulness,
fill our words with wholeheartedness,
may all of our speaking and listening tonight
be signs of your nearness
and songs of your endless love.

live, against the background of their emaciated, sometimes mangled, bodies, the Spirit deepens in us the meaning of the Eucharist as an act of thanksgiving to the Father for sharing with us the body of the dead and resurrected Christ.

The breaking of the bread is at once the point of departure and the point of arrival of the Christian community. In it is expressed profound communion in human sorrow and joyous acknowledgment of the risen Savior who gives life to and raises the hope of those assembled in *ecclesia* by his words and deeds.

It is in the eucharistic community that hope in the Lord is fed:

The Eucharist, or the Supper of the Lord, should hold the central place in our communities, together with the sharing of the word of God. When they are celebrated among the poor and oppressed, they are both a promise and demand of justice, of the freedom and the fellowship for which the peoples of the Third World are struggling.⁹

Many persons have experienced the depth and creativity of celebrations among the people. To a firm conviction of faith that is rooted in an ecclesial and personal tradition there is added an increasingly clear realization that the Eucharist celebrates a hope. The act of thanksgiving that is the Eucharist expresses a confidence that the communion of life that does not yet exist among us can become a reality. This "anticipation," if I may so put it, is not an evasion; rather it motivates a present commitment. It represents an acknowledgment that the gift of life given by the risen Christ concerns every moment and every area of human existence.⁹

This celebration is carried out in community—but a community that extends beyond the confines of the near and the local, because it is both the expression and the task of the entire church. As Rutilio Grande once put it:

This morning, here in Apopa, the several parish communities here represented are not present as a sect cut off either from the local church or from the universal church. We feel ourselves part of the church, which we love and want to see continually renewed by the power of the Holy Spirit . . . in the midst of the world and its problems. We love the church not simply in the

light of what it ought to be but as it now is, with its need for continual conversion."¹⁰

In the church we experience moments of solitude as well as times of community sharing. "We are a messianic people on pilgrimage through history and we are, of course, exposed to the vicissitudes of that process in its varied forms; nonetheless it is in and with the people that we go our way. The ecclesial outlook is one of the dominant notes of the spirituality now coming to birth in Latin America.

"In the end, Lord, I die a daughter of the church," said the great Teresa of Avila, a woman who had to endure a great deal of painful misunderstanding in her lifetime, even in her final years. "It is in the church, the historical sacrament of the kingdom of life, that the committed Christians of Latin America are living—and dying.

If the Church is the "sacrament of the unity of mankind" and if the Eucharist is the primary enactment of the shape of that unity, then the shared meal is the pre-eminent symbol of God's will for the human race. Because of the presence of the universal grace of God's covenant in the sacramental sharing of food, the Christian imagination is drawn to both perceive and experience the relations between all persons as a covenant relationship, a relationship of partnership, communion and solidarity only adequately expressed in the sharing of bread. This synthesis between the Eucharistic faith and efforts to satisfy human hunger is essential if the symbolic reality of the Eucharist is to remain alive and authentic. Philip Rosato has made this point forcefully:

The Eucharist would seem magical to many if it were understood as the only bright moment in an otherwise dark and godless world. . . . Christ's presence, then, in the hungry of the world (Mt. 25:35) and his presence in the Eucharist (1 Cor. 12:23-26) must be seen as complementary. The Eucharist is not only the place where Christ encounters man, but it the place where all of man's existential encounters with Christ—even in the suffering caused by human starvation—come together in one incandescent encounter with the crucified and glorified Lord.⁴³

If an alienated and magical sacramentalism is to be avoided, the action of Christians in a hungry world must become eucharistic. And it will be eucharistic to the extent that it is action which brings food to the hungry.

This line of thinking does not exhaust the full significance of the Eucharist for the Christian imagination.⁴⁴ Nor does it spell out a policy for the solution of the tragic problem of world hunger. In the area of policy-making, however, this approach does provide the basis for corporate prophetic action by the Church as a whole. In the Eucharist Christians are not presented with a moral ideal or general principle of human action. They are graced with a concrete manifestation of the shape of God's covenant with all humanity as a covenant which is realized in the sharing of food. This covenant, Christians believe, is a *fact*, not simply an ideal or a general norm.

The covenant confronts Christians with a call or vocation, a call which has the weight of a moral imperative, but which also enters human experience as grace—as a gift which makes response to the imperative possible.

Consequently there is an intrinsic affinity between the Christian sacramental imagination and the assertion that all human persons have a "right to food." The affirmation of this right provides the intellectual foundation for quite specific policy proposals.

The existence of a "right to food" provides the basis for the proposals of the National Conference of Catholic Bishops' statement on "The World Food Crisis" and the "Statement of Policy" on the right to food issued by the ecumenical group Bread for the World.⁴⁵ These policy proposals include calls for specific action such as a national nutrition program in the United States, U.S. participation in a world food reserve program, increase in U.S. food assistance, the separation of food policy from military policy, the lowering of trade barriers for imports from poor countries and special preferences for their exports. These policy proposals are not deduced from the Eucharist. They do possess an imaginative affinity to the Eucharist, however. They "make sense" in a non-rationalistic way, in the context outlined here. Their very concreteness is one of the reasons why they make sense in this way, for the imagination is a concrete rather than abstract faculty. The prophetic voice which the Church addresses to the world food crisis thus has deep roots in the shared experience and identity of the Christian community. It can be defended as a normative expression of Christian faith.

The appeal to sacramental imagination does not absolve the Church from the rigors of social, political and theological analysis. All of these are essential if the imagination is to be informed by the realities of both the actual social world and of the Christian faith. There are times and situations, however, where the imagination can outrun this analysis and lead the Church to corporate prophetic action which cannot strictly be "proven" to be the only Christian response. The sacramentalism of the Catholic tradition provides a framework within which it is possible to argue for the legitimacy of such prophecy in a way that will prevent the cultural tendencies toward the privatization and fragmentation of Christian

CANON

I would like to rise very high, Lord;
Above my city, above the world, above time.
I would like to purify my glance and borrow your eyes.
I would then see the universe, humanity, history, as the Father sees them.
I would see in the prodigious transformation of matter,
In the perpetual seething of life,
Your great Body that is born of the breath of the Spirit.
I would see the beautiful, the eternal thought of your Father's
love taking form, step by step:
Everything summed up in you, things on earth and things in heaven.
And I would see that today, like yesterday, the most minute details
are part of it.
Every man in his place,
Every group
And every object.
I would see a factory, a theatre, a collective-bargaining session
and the construction of a fountain.
I would see a crowd of youngsters going to a dance,
A baby being born, and an old man dying.
I would see the tiniest particle of matter and the smallest throbbing
of life,
Love and hate,
Sin and grace.
Startled, I would understand that the great adventure of love, which
started at the beginning of the world, is unfolding before me,
The divine story which, according to your promise, will be completed
only in glory after the resurrection of the flesh,
When you will come before the Father, saying: All is accomplished.
I am Alpha and Omega, the Beginning and the End.
I would understand that everything is linked together,
That all is but a single movement of the whole of humanity and of
the whole universe toward the Trinity, in you, by you, Lord.
I would understand that nothing is secular, neither things, nor
people, nor events,
But that, on the contrary, everything has been made sacred in its
origin by God
And that everything must be consecrated by man, who has himself
been made divine.
I would understand that my life, an imperceptible breath in this
great whole,
Is an indispensable treasure in the Father's plan.
Then, falling on my knees, I would admire, Lord, the mystery of
this world
Which, in spite of the innumerable and hateful snags of sin,
Is a long throb of love towards Love eternal.

We now ask you to send your Spirit and bless these gifts.
Let them become the body and blood of Jesus Christ our Lord,
As we celebrate this great mystery of an everlasting covenant,
Which he left us.
Loving those who were his own in the world, he showed the depths
of that love when the hour came for you, his heavenly father,
to glorify him.
When they were at supper, he took bread and gave you thanks and praise.
He broke the bread, gave it to his friends, and said:
Take this and eat; this is my body which will be given for you.
In the

In the same way he took the cup,
Filled with the fruit of the vine,
and gave you thanks and praise.
He gave the cup to his friends and said;
Take this and drink from it;
this is the cup of my blood,
to seal a new and eternal covenant,
blood which will be poured out for you and all men
for the forgiveness of sins.
Do this in memory of me.

I would like to rise very high, Lord,
Above my city,
Above the world,
Above time.
I would like to purify my glance and borrow your eyes.

Let us sing out your glory with all your creation.
Through Christ our Lord,
through whom all good gifts come to us.
Through him,
in him,
with him,
in the oneness of the Holy Spirit,
all glory and honor is yours,
almighty Father,
for ever and ever.
Amen!

19. MERCY

We thank you, almighty ~~Heaven~~^{God},
and we give you praise
because you are ~~Heaven~~^{God}
of our deserts and our ashes.
You loved us and sent your Son
to turn our deserts to gardens,
our ashes to his new fire.
He has given us life
and taught us to hope,
because he has shown that you are our ~~Heaven~~^{Levitic} God,
and so we give you thanks
and join your whole creation
in a hymn of praise, singing:

Holy, holy, holy Lord . . .

We thank you, almighty God,
because your saving actions
have from the very beginning
given us the promise of life.
As ~~Heaven~~^{a Father}, you have not neglected our plight
nor left us to die by the wages of our sin.
You have not given us ashes to eat like bread
nor tears to mingle with our wine.

Despite our sins, you have called us
from slavery to a promised land,
from exile to a New Jerusalem,
from law to freedom.

Finally, though we set our hearts against you
by sin and idolatry and despair,
you did not turn away your face
but promised us a Messiah.

And so you sent your only Son
to share all our sorrows
of desert and ashes and death.
He centered our hopes
by his works and words among us.

And then on the night before he died
he called his friends together a final time.
He took bread and wine,
and praised you, his almighty ~~Father~~. *God*.
He gave the broken bread and cup to all and said:
This is my body, broken for you,
and my blood, shed for you and all people
so that sins may be forgiven.
Whenever you do this,
you will do it in memory of me.

Our Loving God
And now, ~~Father~~, we remember and celebrate
how Jesus conquered death
by his own passion and dying
and how he gave us life
by his resurrection and gift of the Spirit.

Let us proclaim the mystery of our faith:
Dying you destroyed our death,
rising you restored our life.
Lord Jesus, come in glory.

Send your Holy Spirit ~~down~~,
to breathe upon the gifts and meal
which we share in your sight.
May we partake of this living bread
and this living cup as men and women
unified with the one Church of Christ.
We pray that we may be signs
of your new covenant
anointed with the Spirit's new fire of love
in Christ Jesus our Lord.

Through him,
with him,
in him,
in the unity of the Holy Spirit,
all glory and honor is yours,
almighty ~~Father~~, *God*
for ever and ever.
Amen.

Stephen Kuder, S.J.

TABLE PRAYER BOOK

Gabe Huck

he worked w/ Bob Hovda



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Foreword

The way people take some moments before eating to pray or to be silent or to lift their glasses in a toast tells us something about food and ourselves.

Eating is a matter of life and death. That's the first thing behind our varied forms of prayer at table. Good times may temporarily make this sense of crisis and so of gratitude seem remote, but hunger comes easily and is a good reminder. It is natural to stop for a moment between non-eating and eating, between need and nourishment. We want somehow to make a pause here, to express our dependence on corn and milk and potatoes, on rain and sun and earth, on farm workers and grocers and cooks. But with dependence, delight: it is, even on ordinary fare, not a task to take food, it is good. There is the goodness of the smell, of the texture, of the taste, of the fed and strengthened body.

Ordinarily we eat with others much of our lives. That is the second source of our need to set the moment aside for it stands between isolation and communion, between labor and conversation. Here too it is a matter of hunger, but one much more difficult to satisfy. The table is the human way of gathering: to see each other, to talk, to keep a day's or a life's conversation going. A life filled with too much else easily forgets this need, this delight. Those who know the table as a place to share the day, to be at ease with others, and those who know the table as something more lonely but still a place to be reverent and leisurely and thoughtful just in one's own presence, these know they need the moments before that are prayer.

This book offers individuals and households some of the words, songs and gestures that may be our prayer, dividing the meal time from all other time. A few practical notes:

— Many of these prayers can be divided between a leader and the others present. Others can be read

by all together or the leader alone.

— The first pages of the book contain some general prayers for meal blessing. The middle section offers prayers that involve the use of simple gestures. The final section has prayers that are suited to particular seasons and days. Two examples of grace after meals are given. There is a short Afterword about all that surrounds our meals. It would be good at the start to read through the whole book (it will take only a few minutes) so you can decide how you want to use it.

— Notes at the bottom of the various pages are about the use of the prayer and/or its origins.

— The book is meant as a help. The prayers you like to use you will soon know by heart (far better than by book).

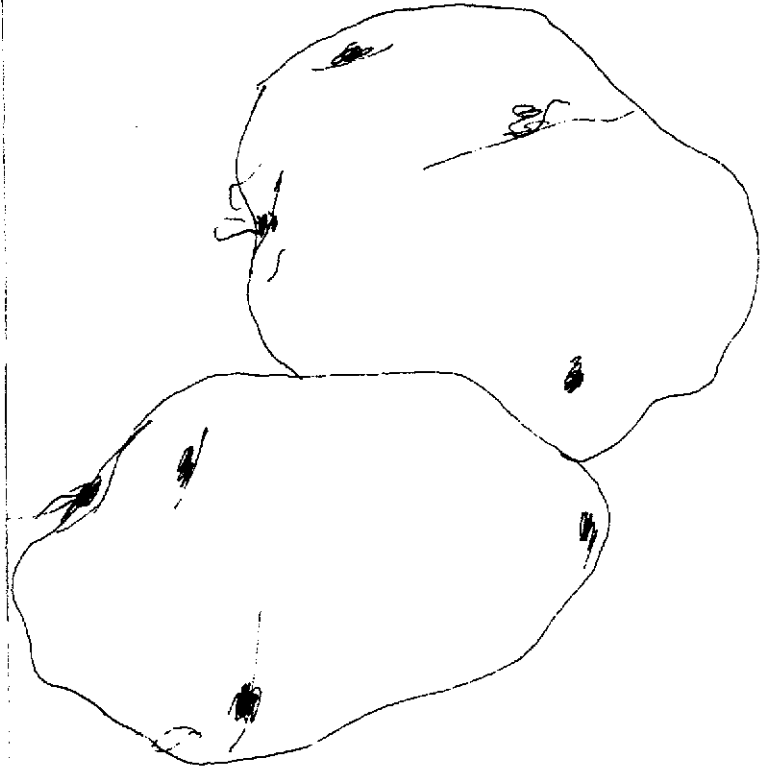
— Prayers are mainly from old or new Christian sources, but a number are drawn from our parent faith, Judaism.

— In all, the moment before the food and the being together at table is to be a moment of blessing: praise and thanks, simple and pure.

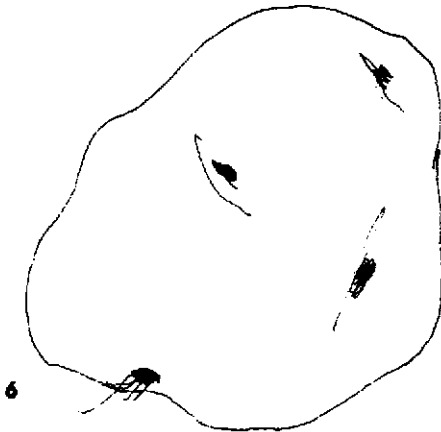
4

5

Bless us, O Lord,
and these thy gifts
which we are about to receive
from thy bounty;
through Christ our Lord.
Amen.



This traditional blessing is often accompanied by the sign of the cross.



6

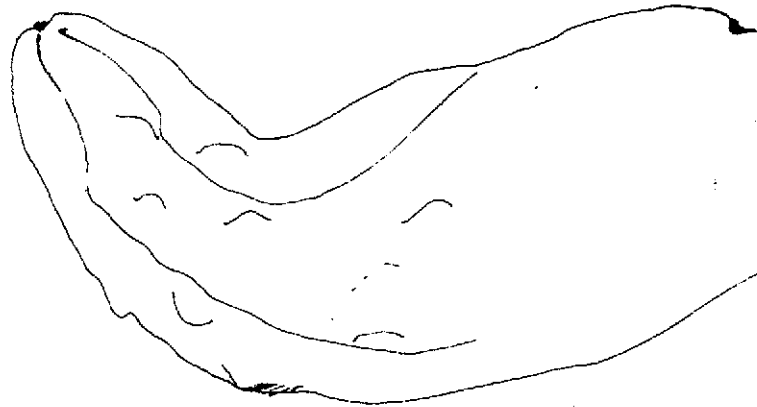
7

The eyes of all hope in you, Lord,
And you give them food in due season.
You open your hand,
And every creature is filled with your blessings.
Blessed is God in his gifts and holy in all his works.

This blessing is easily memorized when the leader of prayer begins and alternates lines with others at table. The first verses are taken from Psalm 104: 27-28.

8

Be present at our table, Lord.
Be here and everywhere adored.
Thy creatures bless and grant that we
May feast in Paradise with thee.



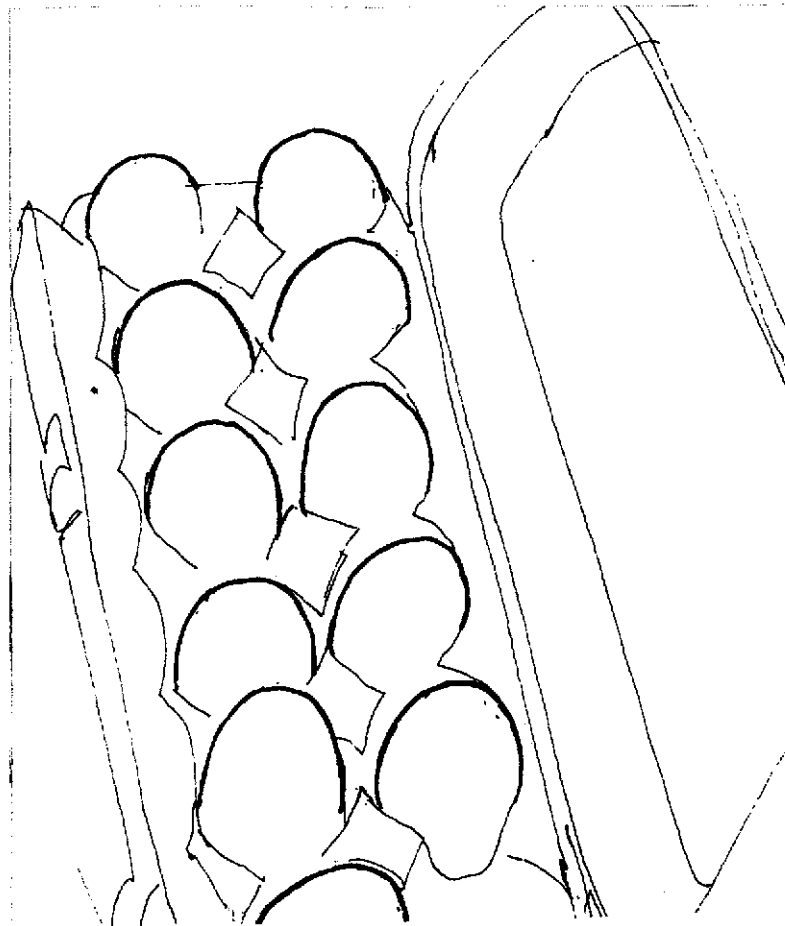
These words are by John Cennick (1718-1755); they may be sung to the tune of Old 100th ("Praise God from whom all blessings flow") or any tune of that metre.

9

Blessed are you, Lord, God of all creation,
for you feed the whole world with your goodness,
with grace, with loving kindness and tender mercy.
You give food to all creatures,
and your loving kindness endures forever.
Because of your great goodness
food has never failed us;
O may it not fail us for ever and ever
for the sake of your great name.
You nourish and sustain all creatures
and do good to all.
Blessed are you, O Lord, for you give food to all.

This prayer is part of the meal blessing found in Jewish tradition. It could be recited by all together.

10



Thanks to God, praise and thanks!
Lord, we gather together.
From the earth you have brought
Bread we break now together.
All who have hungered shall bless your name,
Bless your name forever.
Thanks to God, praise and thanks!
Lord, you bring us together.

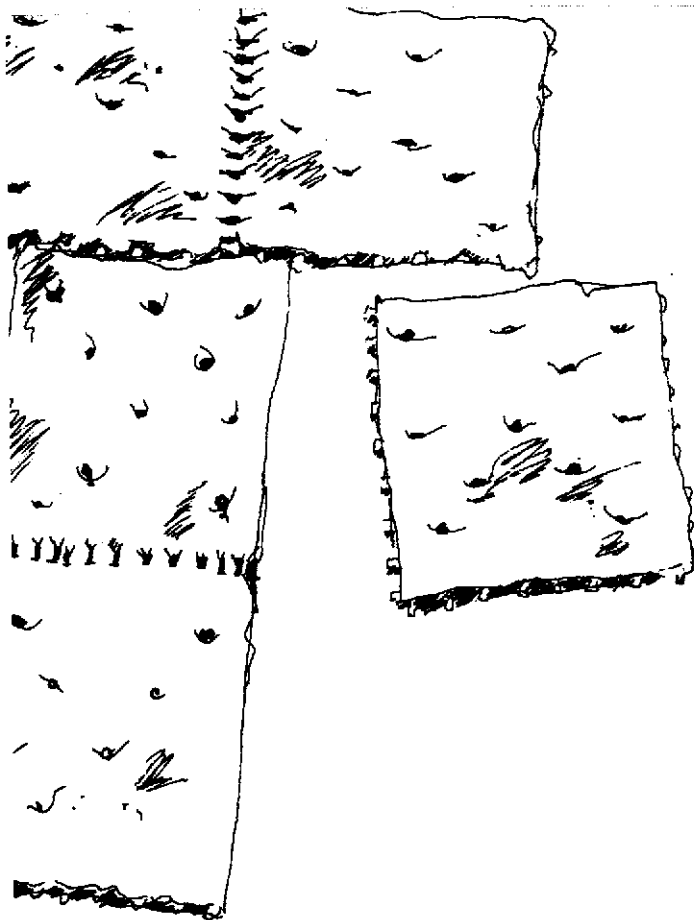
These verses are for singing to the tune of "Edelweiss."

12



O Lord God, heavenly Father,
bless unto us these thy gifts,
which of thy tender kindness
thou hast bestowed upon us,
through Jesus Christ our Lord.
Amen.

A simple blessing written by Martin Luther.



The LORD, the LORD,
a merciful and gracious God,
slow to anger
and rich in kindness and fidelity,
continuing his kindness
for a thousand generations.

You are the God of the lowly,
the healer of the oppressed,
the supporter of the weak,
the protector of the forsaken,
the savior of those without hope.
God of my ancestors,
God of the heritage of Israel,
Lord of heaven and earth,
Creator of the waters,
King of all you have created,
hear my prayer!

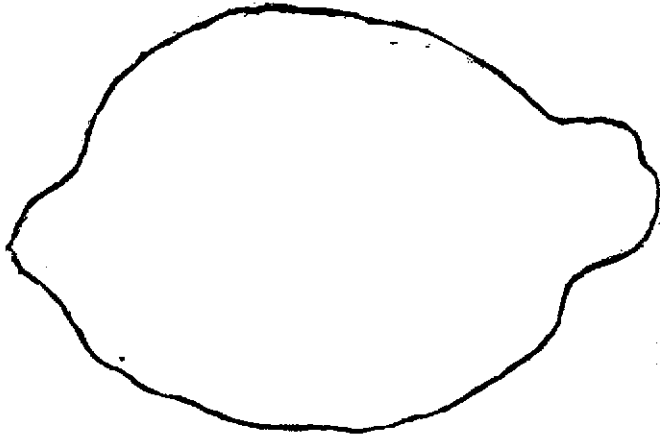
These simple prayers of praise from Exodus 34:6-7
and Judith 9:11-12 may be followed by intercessions.

15

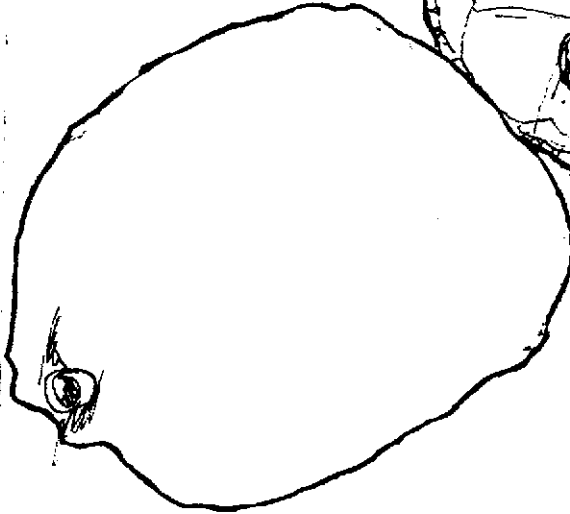
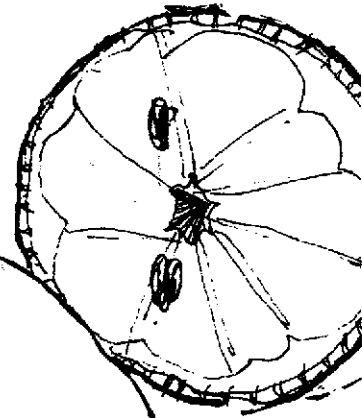
Earthmaker and Lord of all creation,
we are mindful that this food before us
has already been blessed by sun, earth and rain.
We pause to be grateful
for the hidden gifts of life in this food.

(pause)

Bless our eyes and taste
so that we may eat this food
in a holy and mindful manner.
We lift up this bread
may it be food and symbol
for all of us who shall eat it.
Amen.

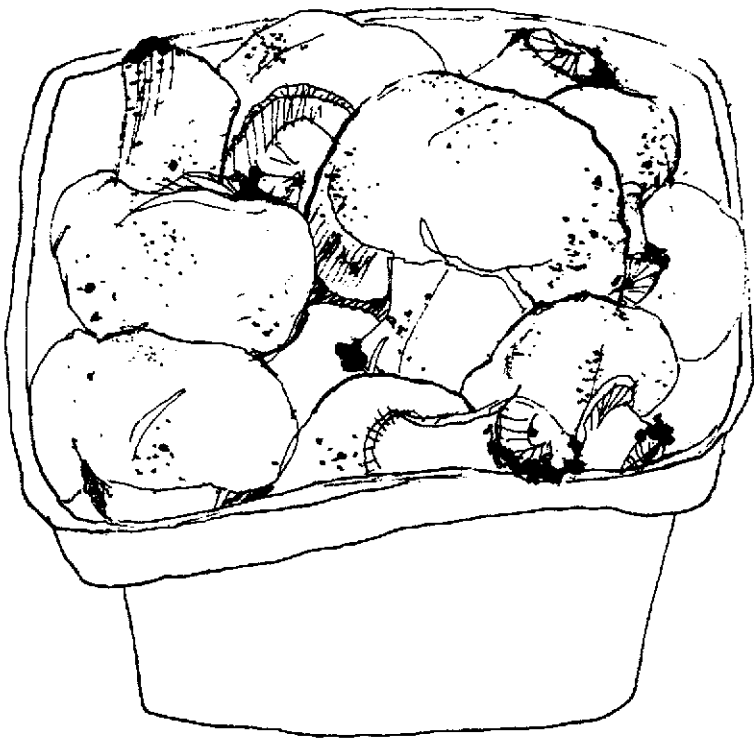


16



A blessing by Edward Hays from *Prayers for the Domestic Church*.

17



18

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 him thanks and praise!

We praise you, God, for all these gifts and for all the
blessings you gave us when you adorned the whole
creation with such a variety of gifts, through your
Child, Jesus Christ, our Lord, through whom your
glory will come to you throughout the unending
succession of ages.
Amen.

The opening dialogue between the leader and the group, familiar
from the eucharist, is appropriate for all the times when we give
thanks. The prayer is from "The Apostolic Tradition," a third century
liturgical book.

19

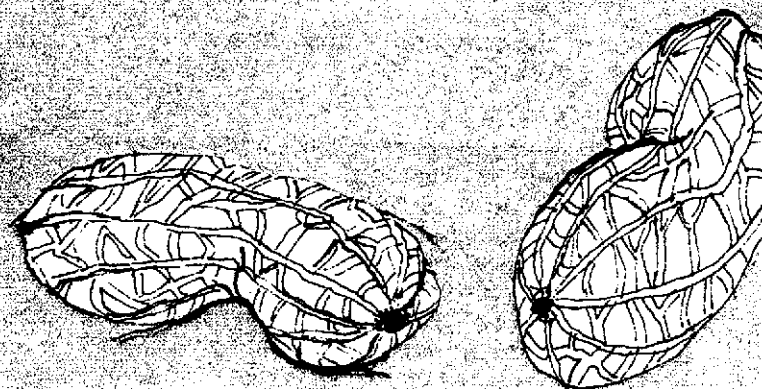


The Gestures of Blessing

Most of the blessings at table in this book make use of words. Sometimes they also make use of sound when words are sung they take on a new existence. Gestures also are common to all ritual from shaking hands to waving good-bye, people let the body "say" things. So in our prayer at table, we may often begin with the sign of the cross. That gesture, made on our bodies or made over the food, says who we are and in whose name we gather to eat and converse.

The hands may be used in other gestures, in silent prayer or with a spoken or sung prayer:

- we may take the traditional posture with "folded" hands, a sign of reverence;
- we may extend the hands, palms down, over the table in a sign of blessing poured out;

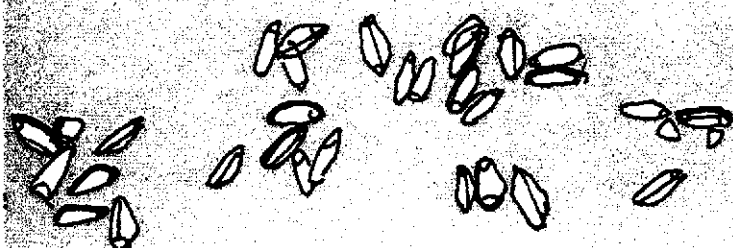


- we may lift the hands up high, especially when standing for the prayer, in a sign of praise;
- we may join hands around the table in a sign of communion and peace.

The next few pages describe other gestures.

Blessed are you, Lord, God of all creation, creator of the fruit of the vine.

The one speaking this blessing takes a cup filled with wine and lifts it up. Then the cup may be passed hand-to-hand as all drink from it. This gesture of lifting the cup and of passing it and tasting the wine speaks not only of a customary gratitude to the Lord and a customary pleasure in the presence of others at table, it says also that wine is most special delight, most special presence of the goodness of God and that it is greatly welcome in our company.



Blessed are you, Lord, God of all creation, for you bring forth bread from the earth.

The one speaking this blessing takes a piece of bread and reverently holds it for all to see as the words of thanksgiving are spoken. Then the bread is broken. The leader may break it into pieces and pass these around or the whole piece may be passed for each person to break. The whole action - speaking, breaking, sharing and eating - is a prayer ritual and is done with joy and reverence.

These simple "blessing" prayers are basic to Jewish and Christian liturgy and to our whole attitude before the Lord. This blessing, and the one for wine on the facing page, are most ancient and would have been part of the prayer of Jesus and his family.



Welcoming the Sabbath

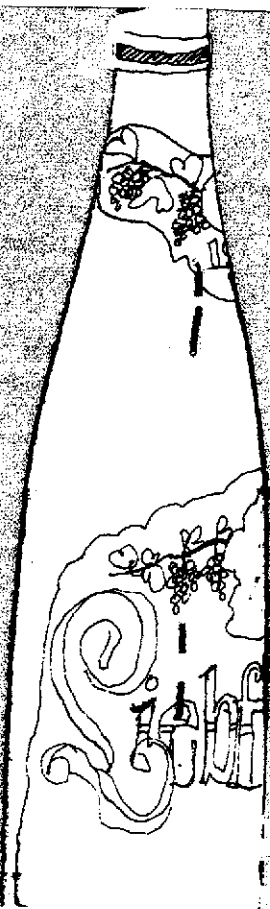
(Blessing of the light)

Come, let us welcome the Sabbath,
May its radiance illumine our hearts
as we make these tapers.

May the Lord bless us with Sabbath joy,
May the Lord bless us with Sabbath holiness,
May the Lord bless us with Sabbath peace.

(Blessing the children and each other)

May the Lord bless you and keep you,
May the Lord make his face shine upon you
and be kind to you,
May the Lord turn his face toward you
and give you peace.

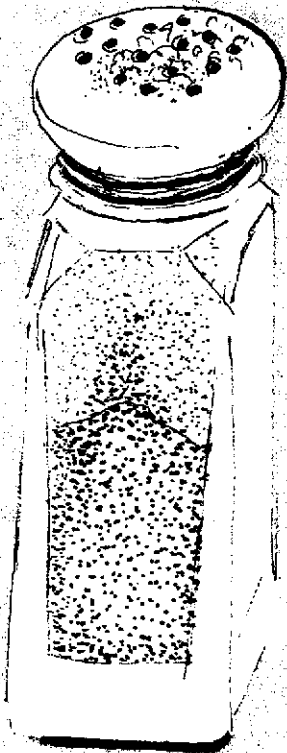


(Blessing and sharing the cup of wine)

Blessed are you, Lord, God of all creation,
Creator of the fruit of the vine,
Blessed are you, Lord, God of all creation,
you have taught us the way of holiness
through your commandments,
have granted us your favor
and given us your holy Sabbath as an inheritance.
This day is a memorial of creation.
It is a memorial of the breaking of the bonds
of slavery and sin and death.
Blessed are you, O Lord,
you make holy the Sabbath day.

This special die of blessing would usually be used when there can be a leisurely meal to lead in the keeping of Sunday. The blessing of the light is recited by one of the parents, usually the mother, as the candles on the table are reverently lit. One or both parents may then bless the children, perhaps with a hand placed on the child's head. Finally one of the parents raises the brim-full cup of wine and recites the blessing of the Sabbath. Then the cup is passed for all to share. The prayers are drawn largely from the traditional Sabbath-welcoming meal in a Jewish home.

25

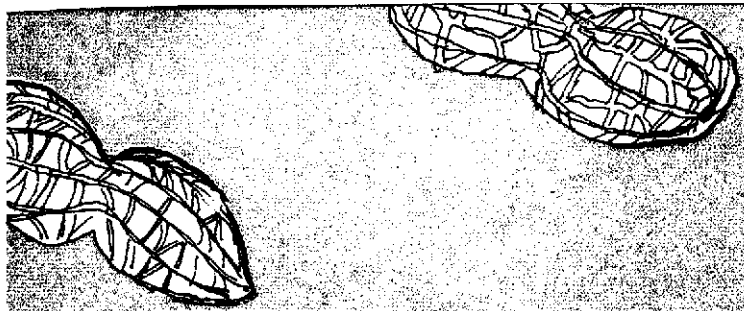


Praise God from whom all blessings flow,
Praise him, all creatures here below!
Praise him above, ye heavenly host,
Praise Father, Son and Holy Ghost.

All stand. While singing the first line, the hands are stretched out in blessing over the table and the food. During the second line, the arms are pulled back and all join hands around the table. The joined hands are then raised high for the third line; in the last line the hands are lowered and all bow deeply.

This is the well-known doxology by Thomas Ken (1637-1711). As a song of praise it is most appropriate to the table prayer.

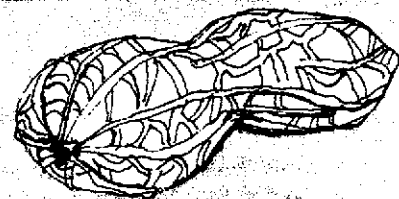
27



Sometimes silence is all of our prayer. There may be days of special mourning or fasting that prompt such a prayer, or days of great rejoicing. We sit alone or in the company of others, and keep silent. It is not a matter of using words inaudibly. Many prayers will be done without speaking aloud when circumstances demand. But the silent prayer is just that: holding one's tongue in the presence of the Lord and of the good gifts of the earth and human hands. Such a silence needs some moments to take hold and to become itself a prayer.

At other times, silence may lead to the spoken or sung prayers, or may be used within or following such prayers. Silence then prepares the place for prayer or lets the prayer echo inside.

Silent prayer may well be accompanied by a gesture such as the joining of hands or the lighting of candles.



Jesus Christ is the light of the world.
A light no darkness can extinguish.



The lighting of a candle is an appropriate and traditional way to begin the evening prayer. This should be done so that the light may be seen as beautiful; artificial light should be dimmed, or put out for the entire time the candle burns during the meal. The one lighting the candle(s) speaks the first line when the flame is seen and all respond. People recognize clearly that candlelight strengthens and makes beautiful the taking of a meal together.

Advent

Come, Lord Jesus!
Come quickly!

O Wisdom,
Come, Lord!

O Lord of might,
Come, Lord!

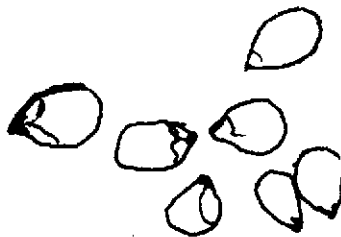
O Root of Jesse,
Come, Lord!

O Key of David,
Come, Lord!

O Light of dawn,
Come, Lord!

O Desire of nations,
Come, Lord!

O Emmanuel,
Come, Lord!



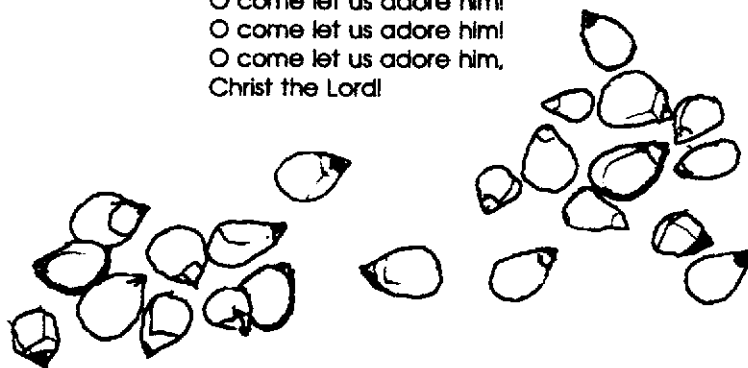
This prayer is for the advent meals, perhaps after the candles are lighted on the advent wreath to brighten the early darkness of December. These are the church's ancient "O" antiphons. A leader speaks the first line of each set and all respond.

Christmastime

For the wonder of birth, we thank you, Lord.
For this season to celebrate the birth of Jesus
at Bethlehem, the house of bread.

We sing now with the angels,
with the cattle and sheep,
with the shepherds and stars of heaven,
with Joseph and Mary:

O come let us adore him!
O come let us adore him!
O come let us adore him,
Christ the Lord!



For Christmas day, when the table is often crowded, and for all the days of Christmas (at least until Epiphany), some special prayer is in order. In this blessing, everyone would join in singing the refrain from "O Come, All Ye Faithful."

Lent

I was hungry
And you gave me food.

I was thirsty
And you gave me drink.

I was a stranger
And you welcomed me.

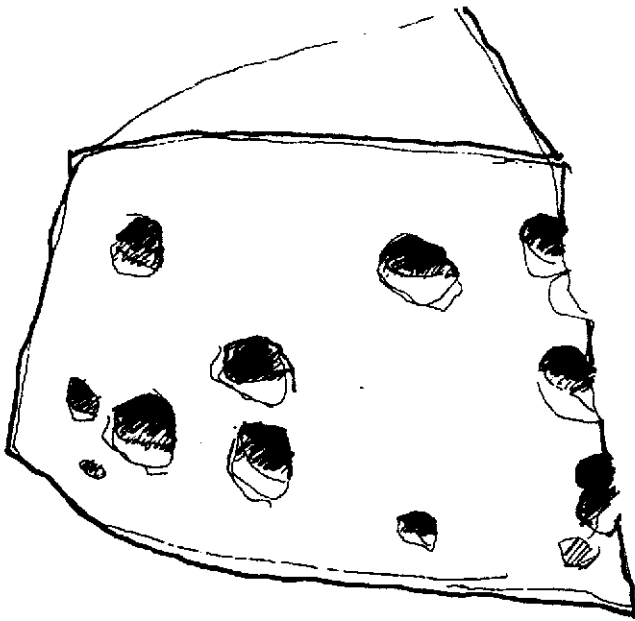
I was naked
And you clothed me.

I was ill
And you comforted me.

I was in jail
And you came to visit me.

Lord Jesus Christ, may our lenten fasting turn us
toward all our brothers and sisters who are in need.
Bless this table, our good food and ourselves, and
send us through Lent with good cheer.
In the name of the Father and of the Son and of the Holy Spirit.
Amen.

All the meals of Lent have something of restraint, of fasting, about them. In this simple prayer, the leader speaks the first part and others will quickly memorize the second part of each set.

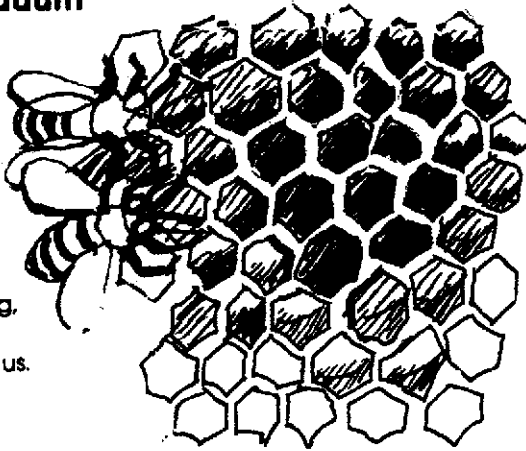


32

33

Paschal Triduum

God the holy
God the strong,
God the undying,
crucified for us,
have mercy on us.



Lent ends toward evening on Holy Thursday and the Paschal Triduum begins. From that evening until the Easter Vigil on the night between Saturday and Sunday, we keep the paschal (Easter) fast. This is a fast of anticipation, of excitement. Meals should be very small. Then, after the Vigil with the baptism of new Christians, this same blessing, perhaps with sung alleluias, would be used for the festive meals of Easter Sunday. The words themselves are close to those used in the liturgy of Good Friday.

Easterime

The day is coming to a close,
and, like the disciples on the road to Emmaus,
we pause to break bread together.
May our eyes be opened,
and, in this act of common sharing,
may we see the Risen Lord in one another.
May we see the Lord of Life in our food,
our conversation, and lives shared in common.
May the Blessing of God,
his peace and love,
rest upon our table.

Alleluia, Amen!

This is an evening meal blessing by Ed Hays from *Prayers for the Domestic Church*. At its conclusion, everyone could join in singing an Easter alleluia. It would also be appropriate to have a bowl of clear water on the table; before the prayer begins, then, all could sign themselves with the Easter waters, a reminder of our baptism.

34

35



36

Feastdays of Mary

The poor eat and are satisfied;
those who seek the Lord shall praise him,
and their heart shall live for ever and ever.

O Christ God, bless the food and drink
of your servants,
for you are holy, now and always
and for ever and ever.
Amen

All-pure Lady who gave birth to God,
your womb has become a holy table,
bearing the heavenly Bread,
Christ our God.
Those who eat of him shall not die,
according to the promise of the Creator of all
and our Provider.
Make us worthy of your gifts,
O Virgin Mother of God:
forget our transgressions
and be attentive to the voice
of those who receive your blessings in faith,
O Immaculate One!

This prayer, from the Eastern church, is appropriate for August 15,
December 8, January 1 and other feasts in honor of Mary.

37

Thanksgiving Day

Lord, we are always trying to be at home
in the lands of our exile.
On this holiday
we join with others in this nation in giving thanks:
not for power and not for wealth
and not at all, Lord, for arms,
for these are all our sad burdens
which we inflict upon the world and ourselves.

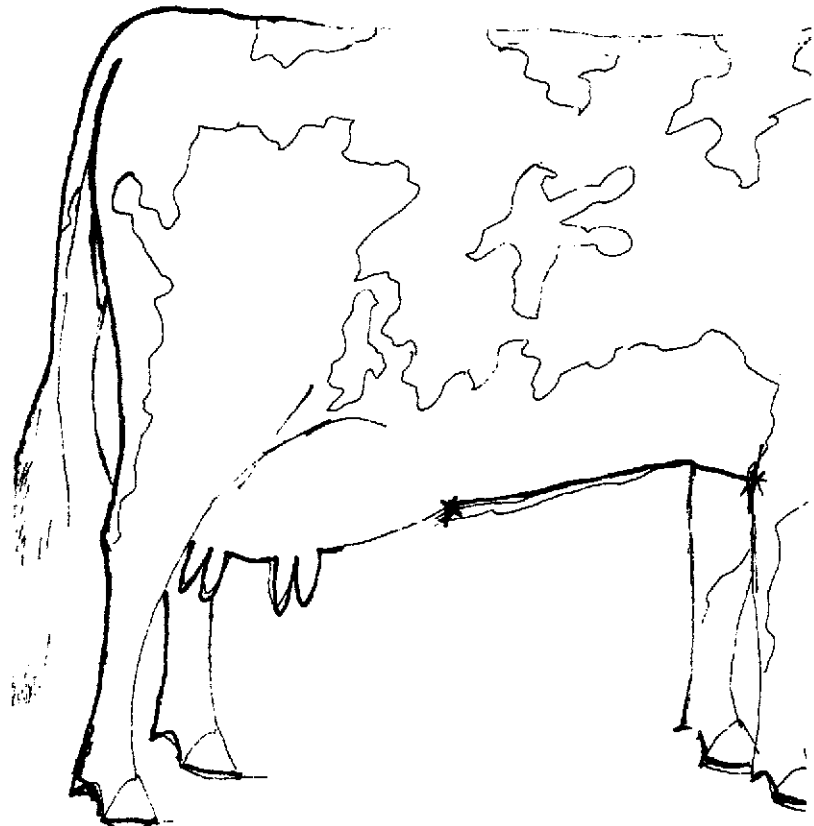
But, Lord, we thank you
for the ordinary goodness of our people,
for the spirit of justice
that now and again will shake this nation.
We thank you for the beauty and fullness
of the land
and the people-mixing challenge of cities.
We thank you for our work and our rest,
one another, our homes.
We thank you, Lord

(pause)

For all that we have spoken
and for all that we keep in our hearts,
accept our Thanksgiving Day.

The song "Now thank we all our God" or another song of
thanksgiving might be sung with this prayer.

38

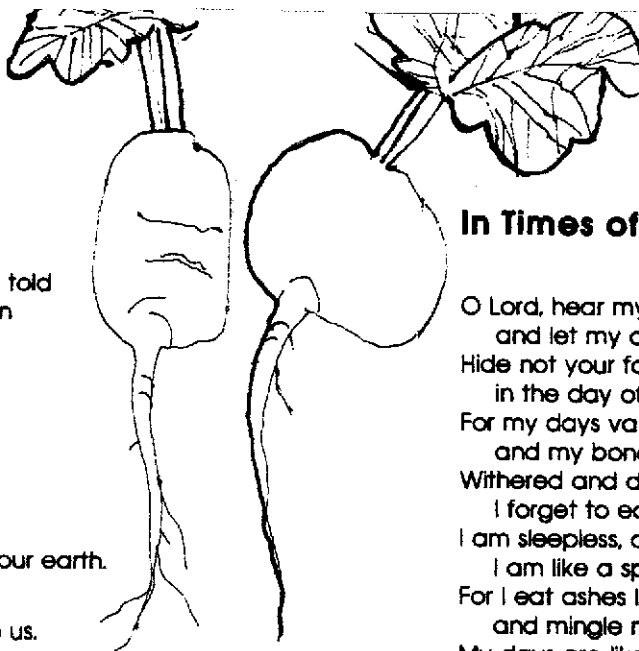


Family Gatherings

From many homes and of many ages
we stand at this common table, Lord,
and we give you thanks.
For you have been the story our ancestors told
to their children and their children's children
until that story came to us.
You are the story we tell
in all our various ways
to the coming generation.
We remember, Lord, those who have died
(pause – these may be mentioned)
We thank you, Lord, for the delight we find
in one another and in the good things of your earth.
Lord, bless us and keep us.
Make your face shine on us and be kind to us.
Turn your face toward us and give us peace.

If may be appropriate to join hands for this prayer and perhaps to add the Lord's Prayer at the conclusion. Such a prayer could be used whenever the family gathers for a holiday or an occasion such as a wedding or a funeral.

40



In Times of Fasting and Sorrow

O Lord, hear my prayer,
and let my cry come to you.
Hide not your face from me
in the day of my distress.
For my days vanish like smoke,
and my bones burn like fire.
Withered and dried up like grass is my heart;
I forget to eat my bread.
I am sleepless, and I moan;
I am like a sparrow alone on the housetop.
For I eat ashes like bread
and mingle my drink with tears.
My days are like a lengthening shadow,
and I wither like grass.
You, O Lord, abide forever,
and your name through all generations.

Psalm 102: 2-5, 8, 10, 12-13

41

Grace after Meals

Blessed be the Lord
of whose bounty we have received
and by whose goodness we live.

The leader may say the first four words, then the others join in. This prayer is from the Jewish tradition.

Blessed are you, Lord:
you have fed me from my earliest days;
you give food to every living creature.
Fill our hearts with joy and delight;
let us always have enough
and something to spare for works of mercy
in honor of Christ Jesus, our Lord.
Through him may glory, honor and power
be yours for ever.
Amen.

This prayer is taken from a collection of fourth century Christian prayers.

42



43

Preparation of Gifts and the Eucharistic Prayer (for the Easter Season)

Presider: Blessed are you, God of the universe.
Through you goodness, we have this bread and wine to share.
They come from the earth and are brought to us
by the work of sisters and brothers.
May these gifts become the food and drink
by which we are strengthened for service to others.

All: Blessed be God forever.

Presider: May God be with you.

All: And also with you.

Presider: Lift up your hearts.

All: We lift them up to God.

Presider: Let us give thanks to the ever-living God.

All: It is right to give God thanks and praise.

Presider: We give you praise, God, with greater joy than ever in this Easter season.
Because you so loved us, you sent Jesus
to be our friend, to reclaim, restore, and renew us.
Because you so loved Jesus, you rolled away the stone
and raised him from the dead,
so that by the power of the Spirit,
the Risen Christ could be with us all days, even to the end of time.
And so, in this season of resurrection and new life,
we sing with heartfelt joy a hymn of praise:

All: Holy, Holy (sung)

Presider: How wonderful the works of your hands, O God!
As a mother tenderly gathers her children,
you embraced a people as your own.
You filled them with longing for a peace that would last
and for justice that would endure.
Through countless generations, your people have hungered
for the bread of freedom, the bread of hope, the bread of life.
To nourish us, you send prophets and martyrs, healers and teachers.
We thank you for their witness,
and for the witness of all those in our own lives
who nourish us with your Word, whose faith sustains us.

.Presider: From among your chosen people, you raised up Jesus, the living bread,
 in whom ancient hungers are satisfied.
 He healed the sick and offered a change of heart to sinners.
 He called us friends and showed us who you really are,
 not a God of judgment and might,
 but a tender God of intimate love.
 He spoke truth to power and taught us leadership by service.
 He lived his calling of prodigal love—your love—unto death by execution.
 For the witness of his faithfulness,
 and for the liberation he brings,
 we give you thanks.

.Presider: Gracious and generous God,
 we thank you for the gifts^{of} bread and wine upon our table.
 Through the power of your Spirit
 present in the very sharing of these gifts,
 may they be for us the Body and Blood of Christ.
 May they be a blessing for us, by which we, in turn,
 become bread broken and wine poured out for others.

.Presider: Like the disciples, our eyes are opened, our hearts assured,
 by the presence of Jesus with us,
 through the mystery of the breaking of the bread.

.Presider: We remember how during his last meal with his friends,
 Jesus left a legacy of love.
 First, he washed their feet and bid them follow his example.
 Then, while they were at supper, he took bread, gave you thanks, broke it,
 and gave it to them, saying:

All: "Take this, all of you, and eat it.
 This is my body which will be given up for you."

.Presider: When the supper was ended, he took the final cup of wine,
 said the blessing, and gave it to them, saying:

All: "Take this, all of you, and drink from it. This is the cup of my blood,
 the blood of the new and everlasting covenant.
 It will be shed for you and for all, so that sins may be forgiven.
 Do this in memory of me."

.Presider: Indeed, we remember Jesus—his life and his death.
 But mostly, God of power,
 we remember how we came to know him as the Christ
 when you raised him to new life.
 With faith enlivened by the Spirit, we look forward to the day
 when Christ will come again in glory.
 During this Easter season,
 we sing with particular joy of the Paschal Mystery:

All: Christ has died, Christ is risen, Christ will come again. (SUNG)

Presider: May Christ's coming in glory, find us ever watchful in prayer,
strong in love, and faithful to the breaking of the bread.

Presider: We thank you, good and generous God,
not only for witnesses down through the ages;
Jesus, the ultimate witness of your powerful love and new life;
the gifts upon our table;
but for all the gifts which you have given us.

All: [(To the community:) For what else do we give thanks today?
(Spontaneous prayers of thanks)]

*Prayers of the faithful -
can be placed
earlier on
5/20*

Presider: Rejoicing in the Holy Spirit, your whole church offers thanks and praise.
Bind us, your diverse church, together in peace and unity.
Gather us into communion with our sisters and brothers
who know you differently
and those who know you not.

Presider: The Spirit you put within our hearts cries out to you.
Take us. Give us the heart and mind of Jesus.
Open our eyes to see and our ears to hear.
Take us. Transform us into the new creation you desire.
Help us be mindful in every moment.
Help us to find you in the ordinary tasks of our daily lives
and in the people who cross our paths each day.

All: [(To the community:) For what else do we pray?
(Spontaneous prayers of petition)]

*Prayers of the faithful -
can be placed earlier
on 5/20*

Presider: Holy God of Jesus Christ, hear these our prayers
for we place our trust in you.
We look with trust and hope to the day
when we will join all those who have gone before us.
On that day, when Christ comes again,
all creation will be one and all divisions healed.
We will see you as you are and be like you.

All

~~Presider~~ Through Christ, with Christ, in Christ,
in the unity of the Holy Spirit,
all honor and glory are yours,
Almighty God, forever and ever.

All: Amen. (SUNG)

COMMUNION RITE

Tim - Let us prayer in the words Jesus taught us.... Our Father, Our Mother...
Lamb of God sung

Ted - invitation to communion - [Ted and Tim hold up the elements]

All respond: Happy are we who are called to this banquet

Communion
Communion Song
Silence

Collect - Tim

We thank you, God,
because you have shown your power
in Jesus Christ.
We ask you that we who believe in him
may be of his mind as well,
that we may be a sign
of his life,
light and peace to all who seek you
today and every day of our lives.
Amen

CLOSING RITE

Blessing for Mission -*Ted*

May we be blessed to serve, in the name of

All: The God who creates us, Jesus who saves us and the Spirit who sets
us free. Amen.

Dismissal - *Ann*

The liturgy is ended. May we go in peace and love to serve our God.
Amen

Blessing of the Water

This day the heavens were opened,
and the waters were made sweet;
the earth rejoices...
The mountains and hills are glad,
because Christ is baptized of John in the Jord^en.

May the blessings of Jord^en be upon this water,
May the blessings of Cana be upon this water,
May the blessings of Bethsaida be upon this water.

And may we who partake of this water
be cleansed and purified,
blessed and sanctified,
healed and made whole,
so that we may be filled with God
Who is the font of all blessings.

Amen! Amen! Amen!

Adapted from
The Great Blessing of Water.
Byzantine Rite

EUCCHARISTIC PRAYER - EARTH DAY - 1990

1. The Lord be with you. All: And also with you.
2. Let us open our hearts. All: We open them to God and to one another.
3. Let us give thanks to the Lord our God.
All: It is right to give God thanks and praise.
1. Blessed are you, strong and faithful God.
All your works echo the silent music of your praise.
- All: In the beginning your Word summoned light: night withdrew and creation dawned. As ages passed unseen, waters gathered on the face of the earth and life appeared.
2. When these ages had at last grown full and the earth had ripened in abundance, you created humankind in your image to be the consciousness of all creation.
- All: You gave us the green earth with its water, fire, sunlight, wind, snows, trees, and glorious flowers. You also gave us the responsibility for these gifts.
3. In joy and thanksgiving we gather here at Jesus' command to celebrate this simple meal. We join with all creation to sing your praise in words that shall never cease....
1. Blessed are you our God. The whole of creation lies under your blessing.
- All: You have placed us on this earth; we build and we plant, and we learn how to inhabit our world. We praise you for you call us to build it into a community of love.
2. As a mother tenderly gathers her children, you embraced a people as your own and filled them with longing for a peace that would last and for a justice that would never fail.
- All: Through countless generations your people hungered for the bread of freedom. From them you raised up Jesus, the living bread, in whom ancient hungers were satisfied.
3. He healed the sick, he offered life to sinners. With a love stronger than death, he opened wide his arms and surrendered his spirit.
- All: Let your Holy Spirit move in power over us and over our gifts of bread and wine, that they may become the body and blood of Christ.

1. On the night before he met with death, Jesus came to table with those he loved. He took bread and praised you, God of all creation: he broke the bread among his disciples and said:

Take this, all of you, and eat it:
This is my body which will be given up for you.

When supper was ended, he poured a final cup of wine and blessed you, God of all creation. He passed the cup among his friends and said:

Take this, all of you, and drink from it:
This is the cup of my blood,
the blood of the new and everlasting covenant.
It will be shed for you and for all so that sins may be forgiven.

Do this in memory of me.

2. Let us proclaim this mystery of our faith:....sung...
 3. God of all creation, we commemorate Jesus, your Son, as we offer you his sacrifice. Death could not bind him. We believe that he rises again and again in our lives so that we will be free from prejudice and arrogance, from fear and hate, and carry on his mission of love.
- All. We believe in the Spirit that Jesus brought into the world. We believe in a just peace that can be achieved, in the possibility of a meaningful life for all people. May Jesus' coming in glory find us ever-watchful in prayer, strong in love, and faithful to this breaking of the bread.
1. Rejoicing in the Holy Spirit, your whole Church offers thanks and praise with all those whose lives bring hope to this world.
 2. Lord of the living and the dead, awaken to the undying light of pardon and peace those who have died. Gather them all in communion with Mary, the Mother of Jesus, and with all your saints.
 3. Then, at last, will all creation be one and all divisions be healed, and we shall join in singing your praise through your Son, Jesus Christ.
- All. Through him....sung....

EUCCHARISTIC PRAYERS FOR MASSES WITH CHILDREN

for study and comment by the bishops of the member
countries of the International Committee on English in
the Liturgy, Inc., Toronto, Canada

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FOREWORD

This booklet contains the ICEL draft translations of the new eucharistic prayers for Masses with children. This draft or green book translation is submitted to the members of the episcopal conferences which constitute ICEL and to other consultants and is the study and recommendation phase of the ICEL translation. It must be clearly understood that it is not definitive and what is sought at this juncture is the wisdom and cooperation of all the member conferences.

The bishops are invited to submit their comments and criticisms, together with those of their own diocesan commissions and other consultants.

It is understood that, in accordance with ICEL procedure, the episcopal conferences are free to employ this draft or green book translation for interim use, with the necessary approbation and confirmation. Permission for publication in any form must be obtained beforehand from the International Committee on English in the Liturgy, Inc.

Any remarks or suggestions sent by an episcopal conference as a whole, individual members of a conference, or any other person will receive the most careful attention. Please forward your comments through your ICEL episcopal representative or directly to the Secretariat.

All recommendations concerning the translation of the eucharistic prayers should be submitted by June 1, 1976.

Rev. John E. Rotelle O.S.A.
Executive Secretary

International Committee on English in the Liturgy, Inc.
1330 Massachusetts Avenue N. W.
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SACRED CONGREGATION FOR DIVINE WORSHIP

EUCCHARISTIC PRAYERS

FOR MASSES WITH CHILDREN AND FOR MASSES OF RECONCILIATION

After the publication of the circular letter on eucharistic prayers, issued by this Congregation on May 27, 1973, some episcopal conferences and some bishops from various regions presented a request to the Apostolic See to obtain new eucharistic prayers for Masses which are celebrated with children and for Masses of reconciliation.

The Directory for Masses with Children, published November 1, 1973, requires that the presidential prayers which have been composed for adults should be so adapted in Masses with children that the children will consider them to be expressions of their own religious life.¹ With regard to the most significant of the presidential prayers, namely, the eucharistic prayer, the same document decreed that only the four approved eucharistic prayers were to be used with children "until the Apostolic See makes other provision for Masses with children."²

On the occasion of the Holy Year, on the other hand, a special eucharistic prayer seemed to be particularly useful and appropriate. Such a prayer might also be used at penitential celebrations, especially since the basic theme includes various aspects which reach a high point in the thanksgiving and blessing of the eucharistic prayer.

Pope Paul VI considered these legitimate requests and gave this Congregation the responsibility of preparing some special forms of the eucharistic prayer for the above occasions.

Three drafts of eucharistic prayers for Masses with children and two for Masses of reconciliation were therefore prepared and presented to the Pope. On October 26, 1974, he decreed the following:

1. The eucharistic prayers contained in this booklet are approved *for experiment and for three years*, that is, until the end of 1977. The eucharistic prayer of reconciliation may be used when there are special celebrations with the theme of reconciliation and penance, especially during Lent and on the occasion of pilgrimages or spiritual meetings.

The texts, however, may not be published in official editions and are not to be inserted in the Roman Missal.

2. The above eucharistic prayers are sent to the presidents of episcopal conferences who ask for them. An episcopal conference may choose *only one* eucharistic prayer for Masses with children and *one* for Masses of reconciliation.

3. A translation of the text chosen by the episcopal conference should be made and submitted to this Congregation for confirmation. It may be used only after confirmation by the Apostolic See.

The translation of the text may be made with a measure of freedom so that it corresponds fully to the requirements and the nature of the respective language. It may differ somewhat from the Latin texts, in accordance with nos. 9-11 of the introduction to the eucharistic prayers for Masses with children. The *structure* of the eucharistic prayer and the meaning of the text are to be maintained, however, and the formulas of consecration, which must be the same in all eucharistic prayers, are to be translated *faithfully and literally*.

4. The use of a eucharistic prayer for Masses with children is restricted to Masses which are celebrated for children only or Masses at which the majority of the participants are children.³

A community of children is to be understood in accordance with the Directory for Masses with Children, that is, one consisting of children who have not yet reached the age of preadolescence.⁴

Those who receive the faculty to use the above eucharistic prayers as an experiment are bound to observe strictly the above mentioned conditions.

From the office of the Congregation for Divine Worship, November 1, 1974.

+James Cardinal Knox
Prefect

+Annibale Bugnini
Titular Archbishop of Diocletiana
Secretary

NOTES

1. See *Directory for Masses with Children*, no. 51: AAS 66 (1974) 44.
2. *Ibid.*, no. 52: AAS 66 (1974) 45.
3. *Ibid.*, no. 19: AAS 66 (1974) 35.
4. *Ibid.*, no. 6: AAS 66 (1974) 38.

EUCHARISTIC PRAYERS FOR MASSES WITH CHILDREN

INTRODUCTION

1. The text of eucharistic prayers adapted for children should help them to participate with greater benefit in the Masses celebrated for adults.

Thus the Directory for Masses with Children decreed that some texts of the Mass are never to be adapted for children "lest the difference between Masses with children and Masses with adults become too great." Among these texts are the "acclamations and responses of the people to the greetings of the priest."¹ The dialogue of the preface of these eucharistic prayers is therefore always the same as in Masses for adults and the same holds for the *Sanctus*, apart from what is stated in nos. 18 and 23 below.

2. In accordance with the apostolic constitution *Missale Romanum*, the words of the Lord in each formula of the canon are likewise the same.²

3. Before the words, "Do this in memory of me," a sentence has been introduced: "Then he said to them." This is to enable children to distinguish more clearly what is said over the bread and wine and what refers to the continuation of the celebration.

4. Each of the three eucharistic prayers for Masses with children contains all the elements of a eucharistic prayer in accordance with no. 55 of the General Instruction of the Roman Missal, with some very infrequent exceptions.

5. Not only are all the required elements present but also those elements which are always expressed in accordance with tradition, for example, in the memorial or invocation of the Spirit, but in a simpler style of language adapted to the understanding of children.

6. Although a simpler style of language was adopted, the authors always had in mind the importance of avoiding the dangers of childish language which would jeopardize the dignity of the eucharistic celebration, especially in the case of words to be said by the celebrant himself.

7. Because the principles of active participation are in some respects even more significant for children, the number of acclamations in the eucharistic prayers for Masses with children has been increased in order to enlarge this kind of participation and make it more effective.³ This has been done without obscuring the nature of the eucharistic prayer as a *presidential* prayer.

8. Because it is very difficult for only one eucharistic prayer to be used effectively throughout the world in Masses with children, in view of the cultural differences and the character of various peoples, it seemed appropriate to propose three texts with different features (explained in nos. 23-25 below).

TRANSLATIONS OF THESE PRAYERS INTO VARIOUS LANGUAGES

9. It is for the episcopal conference to choose one of the drafts proposed here and to see that the text is translated into the vernacular so that it will correspond fully to pastoral, pedagogical, and liturgical needs. Such a translated text may not be introduced into liturgical use before it has been confirmed by the Apostolic See.

10. It is desirable that this work of translation be given to a group of men and women who are competent not only in liturgical matters but also in the pedagogical, catechetical, literary, and musical aspects of this task.

11. The committee of translators should always remember that the Latin text in this case is not intended for liturgical use. Therefore it is not simply to be translated.

The Latin text determines the purpose, substance, and general form of these prayers, and these should be the same in the translations into the various languages. Features proper to the Latin language (which never developed a special style of speaking with children) are never to be carried over into the vernacular texts intended for liturgical use, specifically, the Latin preference for the so-called hypotactic construction, the rather ornate and repetitious style, and the so-called *cursus*. All aspects of the style of speech should be adapted to the spirit of the respective language as well as to the manner in which one speaks with children concerning matters of great importance. These principles are all the more pertinent in the case of languages which are far removed from Latin, especially non-Western languages. An example of translation for each eucharistic prayer is given in a Western language as a possible aid to the translator.

12. In translating these texts careful distinction should be made between the several literary genre which occur in the eucharistic prayer, namely, the preface, intercessions, acclamations, etc., in accordance with the principles which were expressed in the instruction of January 25, 1969, for the translation of liturgical texts.⁴

13. In addition, episcopal conferences should see that new *musical settings* are prepared for the parts of the prayers to be sung by the children, in accordance with the culture of the region.

LITURGICAL USE OF THESE PRAYERS

14. The use of these prayers is strictly limited to Masses celebrated with children. The right of the bishop, which is determined in the Directory for Masses with Children,⁵ remains, however, intact.

15. The eucharistic prayer which seems best suited to the needs of the children in each nation should be chosen from among the three texts: either the first for its greater simplicity, the second for its greater participation, or the third for the variations it affords.

16. New acclamations may be easily introduced into liturgical use if, with a cantor or one of the children leading, they are repeated with everyone singing or reciting them. Care should be taken in the preparation of texts in the vernacular, however, that acclamations are provided with a simple introduction, for example, a common phrase to invite the acclamation.

17. In place of the new acclamations which are found in these eucharistic prayers the episcopal conferences may introduce others provided they have the same spirit.

18. It is necessary that children should also learn to sing or recite the *Sanctus*, but the rule remains in effect that sometimes it is permissible to use for this song "musical settings to appropriate translations approved by the competent authority, even if they are not in complete agreement with the liturgical text, in order to facilitate the participation of the children."⁶ In various regions where there is the practice of chanting the *Sanctus* in a responsorial manner, the episcopal conferences may permit this.

19. The position of the acclamation of the faithful which is made at the end of the consecration has been somewhat changed. This is done for pedagogical reasons. So that the children may clearly understand the connection between the words of the Lord, "Do this in memory of me," and the memorial pronounced by the priest, the acclamation, whether a memorial acclamation or one of praise, is not made until after the memorial (*anamnesis*) has been spoken.

20. To encourage participation by the children, it is permissible, in accordance with the Directory for Masses with Children to insert special reasons for thanksgiving before the dialogue of the preface.⁷ The regulations of no. 33 of the Directory also apply for participation through gestures and bodily postures. Above all great stress should be placed upon internal participation, and what is said in no. 23 of festive, fraternal, meditative celebration is especially true of the eucharistic prayer.

21. To encourage this internal participation which should be a deep concern of the pastors of children, it is necessary that the celebration be preceded and followed by careful catechetical instruction. Among the texts which will clearly express this catechesis to children, a prominent place belongs to the eucharistic prayers which will be used as the high point in the celebrations.⁸

22. The rubrics for the individual eucharistic prayers are given in the Latin text only. All of them are to be inserted in the vernacular text.

Special rubrics for concelebration, as are found in the four eucharistic prayers already introduced, are lacking in these prayers. In view of the psychology of children it seems better to refrain from concelebration when Mass is celebrated with children.

A) *Eucharistic Prayer I*

23. In order to accustom children more easily to the *Sanctus*, the first eucharistic prayer divides it into the parts which are concluded by the acclamation, "Hosanna in the highest." In accordance with no. 16 above, these acclamations may be sung or recited with a cantor or one of the children leading. The third time the entire song may be sung or recited by all. After the memorial of this prayer, in place of the simpler acclamation given in the text, one of the acclamations approved for the four eucharistic prayers may be sung.

B) *Eucharistic Prayer II*

24. In the second eucharistic prayer while the *Sanctus* and the memorial acclamation are retained, other optional acclamations may be used. Acclamations which are inserted after the words of the Lord recited over the bread and wine must be considered and sung as a common meditation on the eucharistic mystery.

C) *Eucharistic Prayer III*

25. In the third eucharistic prayer variable parts for only one occasion are indicated, namely, for the Easter season. It is intended, however, that similar variable parts be approved by the episcopal conferences for other seasons and occasions and put into use after the requisite confirmation by the Apostolic See in accordance with no. 10 of the circular letter on eucharistic prayers.⁹ In preparing these texts care should be taken that the three parts (preface, part after the *Sanctus*, invocation of the Spirit) have an appropriate internal unity.

After the consecration the same acclamation occurs three times in the same way so that the character of praise and thanksgiving of the entire prayer may be suggested to the children.

NOTES

1. See Directory for Masses with Children, No. 39: AAS 66 (1974) 41-42.
2. AAS 61 (1969) 219.
3. See Directory for Masses with Children, No. 22: AAS 66 (1974) 36.
4. See Consilium for the Implementation of the Constitution on the Liturgy, *Instruction on Translation of Liturgical Texts*, January 25, 1969: *Notitiae* 5 (1969) 3-12.
5. See Directory for Masses with Children, No. 19: AAS 66 (1974) 35.
6. See *ibid.*, No. 31: AAS 66 (1974) 39.
7. See *ibid.*, No. 22: AAS 66 (1974) 37.
8. See *ibid.*, No. 12: AAS 66 (1974) 33.
9. AAS 65 (1973) 344.

EUCCHARISTIC PRAYER FOR CHILDREN

1

The priest begins the eucharistic prayer. With hands extended he sings or says:

People: The Lord be with you.
And also with you.

Priest: Lift up your hearts.
People: We lift them up to the Lord.

Priest: Let us give thanks to the Lord our God.
People: It is right to give him thanks and praise.

The priest, with hands extended, continues:

God our Father,
you have brought us here together
so that we can give you thanks and praise
for all the wonderful things you have done.

We thank you for all that is beautiful in the world
and for the happiness you have given us.
We praise you for daylight
and for your word which lights up our minds.
We praise you for the earth,
and all the people who live on it,
and for our life which comes from you.

We know that you are good.
You love us and do great things for us.
[So we all sing (say) together:

Holy, holy, holy Lord, God of power and might,
heaven and earth are full of your glory.
Hosanna in the highest.]

The priest, with hands extended, says:

Father,
 you are always thinking about your people;
 you never forget us.
 You sent us your Son Jesus,
 who gave his life for us
 and who came to save us.
 He cured sick people;
 he cared for those who were poor
 and wept with those who were sad.
 He forgave sinners
 and taught us to forgive each other.
 He loved everyone
 and showed us how to be kind.
 He took children in his arms and blessed them.
 [So we are glad to sing (say):

Blessed is he who comes in the name of the Lord.
 Hosanna in the highest.]

The priest, with hands extended, continues:

God our Father,
 all over the world your people praise you.
 So now we pray with the whole Church:
 with N., our pope and N., our bishop.
 In heaven the blessed Virgin Mary,
 the apostles and all the saints
 always sing your praise.
 Now we join with them and with the angels
 to adore you as we sing (say):

All say:

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 priest, with hands extended, says:

God our Father,
you are most holy
and we want to show you that we are grateful.

We bring you bread and wine

He joins his hands and, holding them outstretched over the offerings, says:

and ask you to send your Holy Spirit to make these gifts

He joins his hands and, making the sign of the cross once over both bread and chalice, says:

the body + and blood of Jesus your Son.

With hands joined, he continues:

Then we can offer to you
what you have given to us.

On the night before he died,
Jesus was having supper with his apostles.

He takes the bread and, raising it a little above the altar, continues:

He took bread from the table.
He gave you thanks and praise.
Then he broke the bread, gave it to his friends, and said:

He bows slightly.

Take this, all of you, and eat it:
this is my body which will be given up for you.

He shows the consecrated host to the people, places it on the paten, and genuflects in adoration. Then he continues:

When supper was ended,

He takes the chalice and, raising it a little above the altar, continues:

Jesus took the cup that was filled with wine.
He thanked you, gave it to his friends, and said:

He bows slightly.

Take this, all of you, and drink from it:
this is the cup of my blood,
the blood of the new and everlasting covenant.
It will be shed for you and for all men
so that sins may be forgiven.
Then he said to them:
Do this in memory of me.

*He shows the chalice to the people, places it on the corporal, and genuflects in adoration.
Then, with hands extended, the priest says:*

We do now what Jesus told us to do.
We remember his death and his resurrection
and we offer you, Father, the bread that gives us life,
and the cup that saves us.
Jesus brings us to you;
welcome us as you welcome him.

Let us proclaim our faith:

All say:

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

Then, with hands extended, the priest continues:

Father,
because you love us,
you invite us to come to your table.
Fill us with the joy of the Holy Spirit
as we receive the body and blood of your Son.

Lord,
you never forget any of your children.
We ask you to take care of those we love,
especially of N. and N.,
and we pray for those who have died.

Remember everyone who is suffering from pain or sorrow.
Remember Christians everywhere
and all other people in the world.

We are filled with wonder and praise
when we see what you do for us
through Jesus your Son,
and so we sing:

He joins his hands, takes the chalice and the paten with the host and, lifting them up, he sings or says:

Through him,
with him,
in him,
in the unity of the Holy Spirit,
all glory and honor is yours,
almighty Father,
for ever and ever.

The people respond:

Amen.

EUCCHARISTIC PRAYER FOR CHILDREN

II

The priest begins the eucharistic prayer. With hands extended he sings or says:

People: The Lord be with you.
And also with you.

Priest: Lift up your hearts.

People: We lift them up to the Lord.

Priest: Let us give thanks to the Lord our God.

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

The priest, with hands extended, continues:

God, our loving Father,
we are glad to give you thanks and praise
because you love us.
With Jesus we sing your praise:

All say:

Glory to God in the highest.

or:

Hosanna in the highest.

The priest says:

Because you love us,
you gave us this great and beautiful world.
With Jesus we sing your praise:

All say:

Glory to God in the highest.

or:

Hosanna in the highest.

The priest says:

Because you love us,
you sent Jesus your Son
to bring us to you
and to gather us around him
as the children of one family.
With Jesus we sing your praise:

All say:

Glory to God in the highest.

or:

Hosanna in the highest.

The priest says:

For such great love
we thank you with the angels and saints
as they praise you and sing (say):

All say:

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 priest, with hands extended, says:

Blessed be Jesus, whom you sent
to be the friend of children and of the poor.

He came to show us
how we can love you, Father,
by loving one another.
He came to take away sin,
which keeps us from being friends,
and hate, which makes us all unhappy.

He promised to send the Holy Spirit,
to be with us always
so that we can live as your children.

All say:

Blessed is he who comes in the name of the Lord.
Hosanna in the highest.

He joins his hands and, holding them outstretched over the offerings, says:

God our Father,
we now ask you
to send your Holy Spirit
to change these gifts of bread and wine

He joins his hands and, making the sign of the cross once over both bread and chalice, says:

into the body + and blood
of Jesus Christ, our Lord.

The night before he died,
Jesus your Son showed us how much you love us.
When he was at supper with his disciples,

He takes the bread and, raising it a little above the altar, continues:

he took bread,
and gave you thanks and praise.
Then he broke the bread,
gave it to his friends, and said:

He bows slightly.

Take this, all of you, and eat it:
this is my body which will be given-up for you.

He shows the consecrated host to the people while all say:

Jesus has given his life for us.

He places the consecrated host on the paten, and genuflects in adoration. Then he continues:

When supper was ended,

He takes the chalice and, raising it a little above the altar, continues:

Jesus took the cup that was filled with wine.
He thanked you, gave it to his friends, and said:

He bows slightly.

Take this, all of you, and drink from it:
this is the cup of my blood,
the blood of the new and everlasting covenant.
It will be shed for you and for all men
so that sins may be forgiven.

He shows the chalice to the people while all say:

Jesus has given his life for us.

The priest continues:

Then he said to them:
Do this in memory of me.

He places the chalice on the corporal and genuflects in adoration. Then, with hands extended, the priest says:

And so, loving Father,
we remember that Jesus died and rose again
to save the world.
He put himself into our hands
to be the sacrifice we offer you.

All say:

We praise you, we bless you, we thank you.

The priest says:

Lord our God,
listen to our prayer.
Send the Holy Spirit
to all of us who share in this meal.
May this Spirit bring us closer together
in the family of the Church,
with N., our pope,
N., our bishop,
all other bishops,
and all who serve your people.

All say:

We praise you, we bless you, we thank you.

The priest says:

Remember, Father, our families and friends (. . .),
and all those we do not love as we should.
Remember those who have died (. . .).
Bring them home to you
to be with you for ever.

All say:

We praise you, we bless you, we thank you.

The priest says:

Gather us all together into your kingdom.
There we shall be happy for ever
with the Virgin Mary, Mother of God and our mother.
There all the friends
of Jesus the Lord
will sing a song of joy.

All say:

We praise you, we bless you, we thank you.

He joins his hands, takes the chalice and the paten with the host and, lifting them up, he sings or says:

Through him,
with him,
in him,
in the unity of the Holy Spirit,
all glory and honor is yours,
almighty Father,
for ever and ever.

The people respond:

Amen.

EUCCHARISTIC PRAYER FOR CHILDREN

III

The priest begins the eucharistic prayer. With hands extended he sings or says:

People: The Lord be with you.
And also with you.

Priest: Lift up your hearts.
People: We lift them up to the Lord.

Priest: Let us give thanks to the Lord our God.
People: It is right to give him thanks and praise.

The priest, with hands extended, continues:

We thank you,
God our Father.

*You made us to live for you and for each other.
We can see and speak to one another,
and become friends,
and share our joys and sorrows.

And so, Father, we gladly thank you
with every one who believes in you;
with the saints and the angels,
we rejoice and praise you, saying:

All say:

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.

**During the Easter season this section may be replaced by number 1 on page 23.*

The priest, with hands extended, says:

Yes, Lord, you are holy;
you are kind to us and to all men.
For this we thank you.
We thank you above all for your Son, Jesus Christ.

*You sent him into this world
because people had turned away from you
and no longer loved each other.
He opened our eyes and our hearts
to understand that we are brothers and sisters
and that you are Father of us all.

He now brings us together to one table
and asks us to do what he did.

He joins his hands and, holding them outstretched over the offerings, says:

Father,
we ask you to bless these gifts of bread and wine
and make them holy.

He joins his hands and, making the sign of the cross once over both bread and chalice, says:

Change them for us into the body + and blood of Jesus
Christ, your Son.

With hands joined, he continues:

On the night before he died for us,
he had supper for the last time with his disciples.

He takes the bread and, raising it a little above the altar, continues:

He took bread
and gave you thanks.
He broke the bread
and gave it to his friends, saying:

**During the Easter season this section may be replaced by number 2 on page 23.*

He bows slightly.

Take this, all of you, and eat it:
this is my body which will be given up for you.

*He shows the consecrated host to the people, places it on the paten, and genuflects in adoration.
He takes the chalice and, raising it a little above the altar, continues:*

In the same way he took a cup of wine.
He gave you thanks
and handed the cup to his disciples, saying:

He bows slightly.

Take this, all of you, and drink from it:
this is the cup of my blood,
the blood of the new and everlasting covenant.
It will be shed for you and for all men
so that sins may be forgiven.
Then he said to them:
Do this in memory of me.

*He shows the chalice to the people, places it on the corporal and genuflects in adoration.
Then, with hands extended, the priest says:*

God our Father,
we remember with joy
all that Jesus did to save us.
In this holy sacrifice,
which he gave as a gift to his Church,
we remember his death and resurrection.

Father in heaven,
accept us together with your beloved Son.
He willingly died for us,
but you raised him to life again.
We thank you and say:

All say:

Glory to God in the highest (*or some other suitable acclamation of praise*).

The priest says:

Jesus now lives with you in glory,
but he is also here on earth, among us.
We thank you and say:

All say:

Glory to God in the highest (*or some other suitable acclamation of praise*).

The priest says:

One day he will come in glory
and in his kingdom
there will be no more suffering,
no more tears, no more sadness.
We thank you and say:

All say:

Glory to God in the highest (*or some other suitable acclamation of praise*).

The priest says:

Father in heaven,
you have called us
to receive the body and blood of Christ at this table
and to be filled with the joy of the Holy Spirit.
Through this sacred meal
give us strength to please you more and more.

Lord, our God,
remember N., our pope,
N., our bishop, and all other bishops.

*Help all who follow Jesus
to work for peace
and to bring happiness to others.

**During this Easter season this section may be replaced by number 3 on page 23.*

Bring us all at last
together with Mary, the Mother of God,
and all the saints,
to live with you
and to be one with Christ in heaven.

*He joins his hands, takes the chalice and the paten with the host and, lifting them up, he sings
or says:*

Through him,
with him,
in him,
all glory and honor is yours,
almighty Father,
for ever and ever.

The people respond:

Amen.

DURING THE EASTER SEASON

- (1) You are the living God;
you have called us to share in your life,
and to be happy with you for ever.
You raised up Jesus, your Son,
the first among us to rise from the dead,
and gave him new life.
You have promised to give us new life also,
a life that will never end,
a life with no more anxiety and suffering.
- (2) He brought us the good news
of life to be lived with you for ever in heaven.
He showed us the way to that life,
the way of love.
He himself has gone that way before us.
- (3) Fill all Christians with the gladness of Easter.
Help us to bring this joy
to all who are sorrowful.

In Union With God And Our Lord Jesus Christ

CALL TO WORSHIP

Presider The Lord bless you.
All And give you peace.

Presider Praise be the God of all who has blessed us in Christ Jesus.
All He gathers his people again.

Reader I thank you, Yahweh, with all my heart.
In the presence of angels I sing to you.
All I thank you, Yahweh, with all my heart.
In the presence of angels I sing to you.

Reader I thank you, Yahweh, with all my heart,
for you have listened to the cry I uttered.
In the presence of angels I sing to you,
I bow down before your holy Temple.
All I thank you, Yahweh

Reader I praise your name for your faithful love and your constancy;
your promises surpass even your fame.
You heard me on the day when I called,
and you gave new strength to my heart.
All I thank you, Yahweh

Reader All the kings of earth give thanks to you, Yahweh,
when they hear the promises you make;
they sing of Yahweh's ways,
'Great is the glory of Yahweh!'
Sublime as he is, Yahweh looks on the humble,
the proud he picks out from afar.
All I thank you, Yahweh

Reader Though I live surrounded by trouble
you give me life—to my enemies' fury!
You stretch out your right hand and save me,
Yahweh will do all things for me.
Yahweh, your faithful love endures for ever,
do not abandon what you have made.
All I thank you, Yahweh

INTERCESSIONS

Presider Let us pray to our God who hears our prayers and answers them.
(Spontaneous Prayers)

CONCLUDING PRAYER

Presider O Lord, you have gathered us together in fellowship with you and
your Son, Jesus Christ. May the work we are about to begin reflect the
word of life we have received that we may bear witness to it. We ask
this in the name of our Lord Jesus Christ.

All Amen.

Presider May the Lord order our days in his peace,
hear our every prayer,
and lead us to everlasting life and joy.

All Amen.

OFFERTORY SONG "The Garden Song." (Dave Mallet)

Inch by inch, row by row, gonna make this garden grow.
Gonna mulch it deep and low, gonna make it fertile ground.
Inch by inch, row by row, God bless the seeds we sow.
Please keep them safe below til the rain comes tumbling down.

Pulling weeds and picking stone, we are made of dreams and bones.
Feel the need to grow my own, cause the time is close at hand.
Grain for grain, sun and rain, find my way in nature's chain
To my body and my brain, to the music from the land.

Plant your rows straight and long, temper them with prayer and son
Mother earth will you strong if you give her love and care.
Old crow watching hungrily, from his perch in yonder tree.
In my garden I'm as free as that feathered friend up there.

(Alleluia) CHINEKE DALU-O, IMENA

TABLE PRAYER

Presider: Now we remember your hand upon one
Who spoke your true name as Jesus your Son
Singing the kingdom of God's grace abide, Alleluia

Presider: Let us recall how he lived and he died
Preaching good news to the poor at his side
In all his being did God's grace abide. Alleluia

All: Before his dying he first took the bread
Blessed you and broke it and shared it and said
"This is my body by which you are fed." Alleluia

All: Taking the cup then and praising your name
He blessed the wine and forgiveness proclaimed
When thus you gather for me, do the same" Alleluia

Men: Death could not hold him in that dark abyss
Where God shows favor, death cannot exist
Thus did our Christ come appear in our midst. Alleluia

Women: Then let your spirit now rest on us here
Who hold that mem'ory as certain and dear
Where such are gathered, then Jesus is near. Alleluia

Presider: Glory and honor and power are yours
Through Jesus Christ and your Spirit endures
World without ending, forevermore, Alleluia

The Lord's Prayer

LAMB OF GOD

**Cordero de Dios, Cordero de Dios
que quitas el pecado del unda,
ten piedad de nosotros (2X)**

**Cordero de Dios , Cordero de Dios
que quitas el pecado del mundo,
Danos la paz (X)**

COMMUNION SONG- "Here I Am Lord" (Dan Schutte, S.J.)

I, the Lord of sea and sky, I have heard my people cry,

All who dwell in dark, and sing my hand will save.

I who made the stars of night, I will make their darkness bright.

Who will bear my light to them? Whom shall I send?

Refrain:

Here I am Lord, Is it I, Lord? I have heard you calling in the night

I will go, Lord, if you lead me, I will hold your people in my heart.

I, the Lord of snow and rain, I have borne my people's pain.

I have wept for love of them. They turn away

I will break their hearts of stone, give them hearts for love alone,

I will speak my word to them. Whom shall I send?

I, the Lord of wind and flame, I will tend the poor and lame.

I will set a feast for them. My hand will save.

Finest bread I will provide till their hearts be satisfied.

I will give my life to them. whom shall I send?

BLESING OF COMUNION MINISTERS CLOSING- ANNOUNCEMENTS

FINAL BLESSING

CLOSING SONG "Day by Day" (Stephen Schartz)

(Verse 1 is sung as a solo)

Day by day, day by day

O dear Lord, three things I pray;

To see you more clearly,

Love you more dearly, Follow you more nearly day by day

**PRESIDER AND PLANNEERS: Chris Egbulem, Emma Violand-Sanchez,
Patricia Violand Mercado, and Jim Weber.**

THE NOVA COMMUNITY

February 28, 1971

Celebrant:
Rev. James Guinnessy

Prepared by:
Jim Murray & Frances Schimpt

CALL TO WORSHIP

SONG: I am the resurrection and the life; he who believes in me will never die.
I am the resurrection and the life; he who believes in me will live a new life.

1. I have come to bring the truth; I have come to bring you life;
If you believe, then you shall live.
2. In my word all men will come to know; it is love which makes the spirit grow.
If you believe, then you shall live.

SHORT PERIOD OF SILENCE AND REFLECTION

PRAYER, by Celebrant

PENITENTIAL RITE:

Readers: God, being of Adam and Eve, I have bitten the apple of knowledge of good and evil.
All: Help me!

Readers: I take thought, and it does not add to my stature.

All: Help me!

Readers: I often find the evil way most attractive.

All: Help me!

Readers: I see the mote in the eye of another, but cannot find the beam in my own.

All: Help me!

Readers: God, why is it I cannot look evil in the eye? See it for what it is?

All: Help me!

Readers: Why is it I am stupefied by my senses? Why do I listen only to my thoughts?
Why am I clogged with self?

All: Help me!

Readers: God, suppose you were to take me and give me strength to resist evil?
What would you do?

All: Do it.

Readers: How was it Jesus Christ withstood the temptations?

All: Show me the way!

Readers: I want to be your witness,
And yet ---- you do not tempt me with sweets;
you do not inflate my ego;
you do not make me promises.

All: You make it hard, God!

Readers: I am only human, you understand. It is human to be evil.
To be tempted. You understand, don't you, God?
Have a little fun? You only live once?

It is those others who commit the real evils --- they are the murders.
The thieves, the fornicators. Not I, O God, not I.

I . . . I am choked with "F". Is that an evil?

All: God, grant me these gifts:
A clear eye for what is evil,
A heart to resist,
And the joy of doing your work on earth. Amen.

SONG: O healing river, send down your waters; send down your waters upon this land.
O healing river, send down your waters; and wash the blood from off the sand.

1. This land is parching, this land is thirsting;
No seed is growing on this barren ground.
2. O seed of freedom, awake and flourish!
Let the deep roots nourish; let the tall stalk rise!
3. O seed of freedom, burst forth in glory,
Proud leaves unfurling unto the skies.

READINGS: Excerpts from various sources: Denis de Rougemont; Dietrich Bonhoeffer;
St. Paul to the Ephesians, and others. Readings will be interspersed
with comments by the celebrant and with periods for silent reflection.
The Gospel reading will be from chapter 22 of Luke, vv. 53-62.

In lieu of homily and dialogue, we will stand and sing prayerfully:

Precious Lord, take my hand, lead me on, help me stand;
I am tired, I am weak, I am worn.
Through the storm, through the night, lead me on to the light.
Take my hand, precious Lord, lead me on.

When my way grows dread, precious Lord, linger near;
When my life is almost gone, hear my cry.
Hear my call; hold my hand lest I fall.
Take my hand, precious Lord, lead me home.

CREED: We believe in the living God, Father of our Lord, Jesus Christ,
Our Almighty Father. We believe that he creates the world
and creates us in his own image.
He comes in love to free us to live in Him without sin.
We believe this is accomplished in Jesus, the Incarnate Word,
crucified and risen as Lord, who came to share our life and
renew the covenant of living in communion with God and our brothers.
We believe that God is with us in the Holy Spirit,
in the love of the Father and Son, creating, renewing,
and freeing each man in the body of Christ, which is the Church.

We believe that we have been called together to accept and rejoice in this faith and to go forth to be his servants in the world, proclaiming his salvation to all men, resisting evil, sharing in the communion of Christ's life, death, and resurrection. Amen.

DURING THE BRINGING AND THE PREPARATION OF THE GIFTS, WE SING AGAIN
"O Precious Lord" (on page 2).

C: Lift up your hearts. All: We lift them up to the Lord.
C: Let us glorify God. All: For all his goodness to us.

C. All glory is yours, Eternal God, who made the universe.
We praise you for this earth, for life and breath,
for beauty we have seen and wonders still to come.
From the beginning, your living Word has guided and corrected us.
Your prophets have called us from disobedience,
and prepared us for the coming of your Son.

We praise you for the Christ, who chose to come as one of us,
and lived among us full of grace and truth. For us he became poor,
and knew the sadness in our days; and for us he died on the cross and was buried.
In him we know forgiveness and the lifting of burdens.
He brings light to our darkness and opens our eyes to your great glory.

For you raised him from the dead and set him over all creation.
Through your Holy Spirit we are members of his body, the church,
and heirs of the promise of eternal life.
Therefore with grateful hearts we join the faithful who,
in all times and places, praise your name saying:

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!

C: Holy Father, we thank you that the Lord Jesus, on the night when he was arrested,
took bread, and when he had given thanks, he broke it, and said,
"This is my body which is for you. Do this in remembering me."

In the same way, he took the cup, after supper, saying,
"This cup is the new covenant in my blood.
Do this, as often as you drink it, in remembering me."

Let us proclaim the mystery of faith:

All: (sing) Keep in mind that Jesus Christ has died for us and is risen from the dead.
He is our saving Lord. He is joy for all ages.

C: We remember you, Lord Jesus, as you commanded, confident we shall
know you in the breaking of bread. We remember you, O Christ,
confident you will seal the new covenant in our hearts as we drink this cup.

O Holy Spirit, who brought us here to proclaim the risen Lord,
unite us in one body with him who loved us and gave himself for us.

All: O God, who called us from death to life; we give ourselves to you;
and with the church through all ages, we thank you
for your saving love in Jesus Christ our Lord. Amen (sung)

OUR FATHER; LAMB OF GOD; COMMUNION

SONG: Refrain: Men of faith, men of hope, sent to heal and sent to serve;
Men of faith, men of hope, sent to bring His word to men,
And to love, love, love all men in His name.

1. Young people, growing up, living in a world confused;
Lonely people, closed within --- All God's people and all in need of our
Love, love, love and care --- love and care.
2. Open people, gifted men, needing to be urged and led,
We must preach, we must teach, and in all this we must show that we
Love, love, love, and care ---- love and care.
3. We are called, we are sent, but never will we go alone.
Work with him, spread His name and know that He is always there, and His
Love, love, love and care --- are with us.

GLORIA: Glory be to God on high, and on earth his peace, to people in his favor!
We praise you; we bless you; we worship you; we glorify you;
we thank you for showing us your great glory:
O Lord God, King of heaven, God the Father almighty!

O Lord Jesus Christ, only Son, Lord God, Lamb of God, Son of the Father;
ridding the world of its sin, grant us your mercies;
ridding the world of its sin, accept our prayer;
sitting at the Father's right hand, grant us your mercies.

For you alone are the Holy One; you alone are the Lord;
you alone are the Most High, Jesus Christ,
together with the Holy Spirit, in God the Father's glory! Amen.

DISMISSAL AND BLESSING: (Galatians 1:4-5)

We wish you the grace and peace of God our Father
and of the Lord Jesus Christ,
who, in order to rescue us from this present wicked world,
sacrificed himself for our sins,
in accordance with the will of the Father, to whom be glory forever.
Amen.

PEACE GREETING, as the celebrant proceeds down the aisle and the musicians sing:

Amazing grace, how sweet the sound! that saved a wretch like me.
I once was lost, but now am found; was blind, but now I see.
'Twas grace that taught my heart to fear, and grace my fears relieved;
How precious did that grace appear the hour I first believed.

Thru many dangers, toils and snares I have already come,
'Tis grace hath brought me safe thus far and grace will lead me home.