

Eucharistic Practices: Notes for session facilitators

1. This is intended to be used along with two or three handouts
 - “Practices During the Holy Eucharist”
 - “The Holy Eucharist: With suggestions for the use of the body during the Liturgy”
 - And possibly “Liturgical Presence”

All are available through www.CongregationalDevelopment.com in the “Parish Resources” section.

2. If possible it helps to have a team conducting the session – a mix of clergy – lay, men and women
3. These notes highlight, in color, several sections for special attention. You may find other sections more important in your parish. Once you understand the design idea of involving people in an experience and having them reflect on that experience, you’ll make up your own to replace what’s suggested here.
4. I assume the session is 75 or 80 minutes. Maybe on a Sunday after some time in coffee hour. Do it in the liturgical space. Adjust the instructions to fit your space.
5. Allow time for questions. Might best be clustered after two or three activities and at the end. Or at end might allow time in small 2’s and 3’s – 1) something important for mw in this and 2) something I might experiment with
6. You need to promote the session – flyers posted and in the Sunday bulletin.
7. Assume conducting the session 3 times/year
8. Materials needed for session:
 - Propers for a Sunday – sue one reading, probably the Gospel for “Gathering & Preparation” and “Engaging the Propers for the Day”
 - Unconsecrated hosts/bread
 - “Practices During the Holy Eucharist”
 - “The Holy Eucharist: With suggestions for the use of the body during the Liturgy”

Eucharistic Practices: Notes for session facilitator

Introductory comments – It's best when the facilitator team constructs them. Something that fits and stretches.

Resources to consider in creating the introduction –

“Practices During the Holy Eucharist”

Fill All Things: The Dynamics of Spirituality in the Parish Church, Robert A. Gallagher, Ascension Press, 2008

In Your Holy Spirit – two books by Robert Gallagher & Michelle Heyne, Ascension Press, mid 2010

These practices are not “shoulds.” They aren't things people must do. They are practices used over the centuries to deepen the Eucharistic experience.

In the Anglican tradition the way we best find the practices that will shape us is by experimenting. Try it for a bit and see if it feeds you. See what effect it has on you. We are going to ask everyone to try these practices today. You may never do them again, but trying them today gives you more options about what you may do in the future.

Consider planting a few ideas about the Eucharist.

-In your week-by-week participation - what has happened to you? How do you feel, think, and see differently? How has it shaped you?

We will not cover everything. This is more a taste, an orientation to how to engage in the Eucharist.

Pass out the two booklets.

Eucharistic Practices: Notes for session facilitator

Notes: From Robert A. Gallagher's *Practices During the Holy Eucharist*, copyright 2008 or *Eucharistic Spirituality* copyright 2002

Sign of the Cross & Use of Holy Water

Gather at baptismal font in rear of church - with blessed water in the font

Gather in a semi circle with the font at one end.

1. Make introductory remarks, focused on experimentation.
2. Explain the sign of the cross. Have people do it. Discuss as needed.
3. Explain the use of holy water. Then, invite people to form two lines, one on each side of the font. Then to move forward one-by-one to the font. Ask them to try doing this in a slower or more thoughtful way than would be ordinary practice - place your hand in the water, allow it to sit in the water for a moment; bring your hand up and make the sign of the cross.

Entering the church

Holy Water - Some dip their hand into the holy water when entering or leaving the church. They then sign themselves with the cross in recollection of their baptism and their baptismal vocation.

+ Sign of the Cross

The sign of the cross is always related to our baptism. The practice of tracing a cross on a person's forehead when they are baptized is seen in the baptismal rite. "You are sealed by the Holy Spirit in Baptism and marked as Christ's own for ever." In the Liturgy the sign may be used at the beginning acclamation, when being absolved of sin, when being blessed and at a variety of other times. Each has to do with your status as a baptized part of the Body of Christ.

Reflection: What did you feel, think during this? Or what comes to mind when you think of water or respond to one of the quotes on baptism.

Baptismal vocation

Our vocation is not simply to be, but to work together with God in the creation of our own life, our own identity, our own destiny-to work out our own identity in God, which the Bible calls 'working out salvation " is a labor which requires sacrifice and anguish, risk and many tears. Thomas Merton

When the Church baptizes a child, that action concerns me, for that child is thereby connected to that which is my head too, and ingrafted into that body whereof I am a member ... No man is an island, entire of itself; every man is a piece of the continent, a part of the main. ... any man's death diminishes me, because I am involved in mankind, and therefore never send to know for whom the bell tolls; it tolls for thee. John Donne

Use of the body in liturgy

At the very least, they can be persuaded that the bodily posture makes no difference to their prayers; for they constantly forget, what you must always remember, that they are animals and that whatever their bodies do affects their souls. C.S. Lewis, The Screwtape Letters

Use of the body is an integral part of liturgical worship. While we may easily understand the concept of sacraments as "outward and visible signs of an inward and spiritual grace," and therefore accept the use of physical elements such as bread and wine, water and oil, our own physicality in

Reverence

Move into center aisle. All standing. In pairs, facing one another. Explore “reverence.”

Reverence

"My promise is to seek the presence of Jesus Christ in the people, things and circumstances of my life ..." (Part of the Promise made by members of the Order of the Ascension)

The most common act of reverence is bowing - to another person, to a sacred object (the altar, an icon, the cross in procession). There is also a tradition of bowing at the name of Jesus. Some follow the tradition of making a slight bow at the name of Jesus. "at the name of Jesus every knee should bend, in heaven and on earth and under the earth" Philippians 2:10 In the Hymnal (435) "At the Name of Jesus, every knee shall bow, Every tongue confess Him King of glory now"

Invite people to bow to one another

May do a couple of times, might shift people. Avoid attempts to make it an intimate experience by adding a lot of eye contact. It is an objective act - the other is in the image of God; and most likely a member of the Body of Christ

Reflection: What was the impact on you? Or What words or feelings come to mind? Or Respond to one of the quotes on reverence.

[Note: words might include - respect, awe, honor, grace, civility, shame
Opposites: contempt, pride, arrogance]

Entering the pew - Many reverence the altar with a bow. The altar is the focal point of our Eucharistic celebration. Some genuflect (bending the knee to the floor) when the Blessed Sacrament is present in an ambry or tabernacle.

Invite people to practice bowing toward the altar and/or genuflecting (if the Blessed Sacrament is present)

No Reflection - move to next step

worship can seem awkward or unnecessary. It is, though, a significant method of grounding spiritual life in the whole person—not just in the head or heart. We stand, kneel, sit. We pray silently and aloud. We pray responsively. We listen and we are silent. We sing, we eat and drink. Bringing our bodies into worship is an important and concrete connection with the Incarnation. Michelle Heyne, (pending manuscript, ©2010)

Reverence

Earth's crammed with heaven, And every common bush afire with God; But only he who sees, takes off his shoes – The rest sit round it and pluck blackberries
Elizabeth Barrett Browning

Reverence begins in a deep understanding of human limitations; from this grows the capacity to be in awe of whatever we believe lies outside our control. ... The capacity for awe, as it grows, brings with it the capacity for respecting fellow human beings, flaws and all. Reverence kindles warmth in friendship and family life; without reverence things fall apart.
Paul Woodruff, Reverence, 2001, Oxford Univ. Press

O God, who wonderfully created, and yet more wonderfully restored, the dignity of human nature: Grant that we may share the divine life of him who humbled himself to share our humanity, you Son Jesus Christ; who lives and reigns with you, in the unity of the Holy Spirit, one God, for ever and ever. Amen.
Collect for the Second Sunday of Christmas

Gathering & Preparation

The gathering of the People of God is both a step toward, and an act of, the unity of God. We begin to enter into "communion" as we gather. So, how we gather is significant. Ways in which people prepare for the Eucharist:

- Greeting others
- Reading one or more of the readings for the day
- Silence and centering
- Kneel or sit and pray
- Decide on what you are offering today

Invite people to read one of the readings using a short form of lectio. (Should be the reading you will use later) We are specifically using this exercise as a way to gather and center prior to worship. Lectio is generally used as a method of personal devotion, even when done in groups, not as a form of communal worship.

Short lectio method -

- 1) Read through the reading once, slowly
- 2) Did any word, phrase, image draw your attention?
[If you have time read it again]
- 3) What feelings or thoughts come to mind?

Note that this *lectio* exercise is specifically focused on gathering and preparation *prior to* the start of the worship service. See below for more on engaging the Word during liturgy. More detailed engagement of *lectio divina* can be very helpful in an Anglican Spirituality session concerned with personal devotions/reflectiveness.

The Holy Eucharist: Rite Two

The Word of God

*A hymn, psalm, or anthem may be sung.
The people standing, the Celebrant says*

+Blessed be God: Father, Son, and Holy Spirit.
People And blessed be his kingdom, now and for
ever. Amen.

In place of the above, from Easter Day through the Day of Pentecost

Celebrant Alleluia. Christ is risen.
People The Lord is risen indeed.
Alleluia.

In Lent and on other penitential occasions

Celebrant Bless the Lord who forgives all our sins.
People His mercy endures for ever.

The Celebrant may say

Almighty God, to you all hearts are open, all desires
known, and from you no secrets are hid: Cleanse the
thoughts of our hearts by the inspiration of your
Holy Spirit, that we may perfectly love you, and
worthily magnify your holy Name; through Christ
our Lord. *Amen.*

If you have ample time
you can walk the group
through this page. Noting
traditions of bowing and
use of the sign of the cross.

Processional

Many reverence the cross
with a bow as it passes in
procession.

*When appointed, the following hymn or some other song of
praise is sung or said, all standing*

Glory to God in the highest,
and peace to his people on earth.

Lord God, heavenly King,
almighty God and Father,
we worship you, we give you thanks,
we praise you for your glory.

Lord Jesus Christ **[simple bow]**, only Son of the Father,
Lord God, Lamb of God,
you take away the sin of the world:
have mercy on us;
you are seated at the right hand of the Father:
receive our prayer.

For you alone are the Holy One,
you alone are the Lord,
you alone are the Most High,
Jesus Christ, **[simple bow]**
with the Holy Spirit,
in the glory of God the Father. Amen.

On other occasions the following is used

Lord, have mercy.		Kyrie eleison.
<i>Christ, have mercy.</i>	<i>or</i>	<i>Christe eleison.</i>
Lord, have mercy.		Kyrie eleison.

or this

Holy God,
Holy and Mighty
Holy Immortal One,
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The Collect of the Day

The Celebrant says to the people

The Lord be with you.

People And also with you.

Celebrant Let us pray.

The Celebrant says the Collect.

People Amen.

The Lessons

The people sit. One or two Lessons, as appointed, are read, the Reader first saying

A Reading (Lesson) from_____.

A citation giving chapter and verse may be added. After each Reading, the Reader may say

The Word of the Lord.

People Thanks be to God.

or the Reader may say Here ends the Reading (Epistle).

Silence may follow.

A Psalm, hymn, or anthem may follow each Reading.

Then, all standing, the Deacon or a Priest reads the Gospel, first saying

+++The Holy Gospel of our Lord Jesus Christ according to_____.

People Glory to you, Lord Christ.

Engaging the Propers for the Day

The “propers are the appointed collect and readings for that day. You may find it helps your ability to listen if you read the propers (i.e., the day's collect, readings and Gospel) as part of your preparation. This is a retelling of the stories, a reconstituting of the community.

Stance: receptivity, openness; enacted by inner silence and stillness. The Liturgy of the Word is deeply related to a spirituality of listening. It is not about how well lectors read the scriptures, nor about how well the preacher offers the sermon (though it is of course useful if these things are done well). It is about listening. Listening is what we do to engage the Word. It is part of our tradition's emphasis on adult spirituality -- we take responsibility for shaping our spiritual life as part of the Body of Christ.

You will increase your ability to listen by listening. So, try looking at the lector as she reads the Scriptures. Don't read along with the lector. The person reading the Scriptures for the congregation is, in their own person, communicating the Word - - this is a child of God, one made in the image of God, and like you, being shaped into the likeness of Christ. Looking at the reader is part of the experience of engaging the Word of God. The same passage read by different people may say something quite unique to you.

Look toward the Liturgical action Is a basic spiritual practice in participating in the Eucharist. As much as possible look at the person doing the reading, look toward the altar during the Great Thanksgiving. Put the leaflet or Prayer Book down.

Have people read along in their leaflets while the lector is reading. Then have the lector read it again and have the participants set down their leaflets and look at the reader during the reading. This issue is most clearly illustrated with the Gospel procession—a rather dramatic event during which large numbers of the congregation often have their nose in a leaflet.

Reflection: Talk in groups of 2-4, what was different in the two experiences? What are the implications of the two different ways?

+++ At the reading of the Holy Gospel - A “blessing of the senses” as a small cross is traced on the forehead, mouth and heart. It is about opening ourselves, our mind, speech.

After the Gospel, the Reader says

The Gospel of the Lord.

People Praise to you, Lord Christ.

The Sermon

On Sundays and other Major Feasts there follows, all standing

The Nicene Creed

We believe in one God,
the Father, the Almighty,
maker of heaven and earth,
of all that is, seen and unseen.

We believe in one Lord, Jesus Christ, **[simple bow]**

the only Son of God,
eternally begotten of the Father,
God from God, Light from Light,
true God from true God,
begotten, not made,
of one Being with the Father.

Through him all things were made.

For us and for our salvation
he came down from heaven:

by the power of the Holy Spirit **[solemn bow]**

he became incarnate from the Virgin Mary,
and was made man.

For our sake he was crucified under Pontius Pilate;
he suffered death and was buried.

On the third day he rose again
in accordance with the Scriptures;

he ascended into heaven
and is seated at the right hand of the Father.

Engaging the sermon

Read a section of a sermon. Invite people to take a stance toward the sermon on which they accept responsibility for seeking God's word to them.

Reflection: What caught your attention? What touched you? What were your thoughts and feelings during the sermon? In ay of that – what may God's word for you be?

Silence

In many parishes there is a period of silence after the sermon. Many also have silence after each of the first two readings and after receiving communion.

Silence is about claiming a place in which we can be restored to our own wholeness. Developing a capacity for silence and stillness, in all places and times, is a standard method in the spiritual tradition of Christianity and other faiths. Silence and stillness is another opportunity for fullness - a way to become more receptive to the word that God may have for us today.

The solemn bow is a movement of bending from the waist as a sign of reverence. Incline the head and shoulders so that it would be possible to touch the knees if one reached out. The solemn bow is another way of showing profound reverence.

It is done by some at the "*Et Incarnatus*" in the Nicene Creed. Bow at "*by the power of the Holy Spirit he became incarnate from the Virgin Mary and was made man.*" This is in reverence of the Incarnation of our Lord, God's loving act of sharing life with us. The Creed of Saint Athanasius expresses it this way - *One, not by conversion of the Godhead into flesh, but by taking of the Manhood into God.* Some Anglo-Catholics genuflect instead of doing a solemn bow at this portion of the Creed.

He will come again in glory to judge the living and the dead,
and his kingdom will have no end.

We believe in the Holy Spirit, the Lord, the giver of life,
who proceeds from the Father and the Son.
With the Father and the Son he is worshiped and glorified.
He has spoken through the Prophets.
We believe in one holy catholic and apostolic Church.
We acknowledge one baptism for the forgiveness of sins.
+ We look for the resurrection of the dead,
and the life of the world to come. Amen.

The Prayers of the People

Prayer is offered with intercession for

The Universal Church, its members, and its mission

The Nation and all in authority

The welfare of the world

The concerns of the local community

Those who suffer and those in any trouble

The departed (with commemoration of a saint when appropriate)

See the forms beginning on page 383.

If there is no celebration of the Communion, or if a priest is not available, the service is concluded as directed on page 406.

Confession of Sin

A Confession of Sin is said here if it has not been said earlier. On occasion, the Confession may be omitted.

One of the sentences from the Penitential Order on page 351 may be said.

Engaging the Creed

The Creed is the Church's statement of faith—it is not an expression of individual piety. The use of “we” versus “I” is an important way to emphasize this. The Creeds are also a stumbling block for some people. It can be helpful to take a stance of curiosity toward the Creed—what might it have to say to us individually? We can let ourselves respond to and be shaped by the tradition rather than think it is our job to redefine it. Managing the tension between our individual beliefs and convictions and the broader tradition is fundamental to participation in the church.

The Deacon or Celebrant says

Let us confess our sins against God and our neighbor.

Silence may be kept.

Minister and People

Most merciful God,
we confess that we have sinned against you
in thought, word, and deed,
by what we have done,
and by what we have left undone.
We have not loved you with our whole heart;
we have not loved our neighbors as ourselves.
We are truly sorry and we humbly repent.
For the sake of your Son Jesus Christ, **[simple bow]**
have mercy on us and forgive us;
that we may delight in your will,
and walk in your ways,
to the glory of your Name. Amen.

The Bishop when present, or the Priest, stands and says

✠ Almighty God have mercy on you, forgive you all
your sins through our Lord Jesus Christ, strengthen
you in all goodness, and by the power of the Holy Spirit
keep you in eternal life. *Amen.*

The Peace

All stand. The Celebrant says to the people

The peace of the Lord be always with you.

People And also with you.

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

The Peace

The Peace is the exchange between the presider and the congregation, and then among the congregation -
- "The Peace of the Lord be always with you. R- "And also with you" As it is exchanged in the congregation it is common for people to just say "Peace" or "the Peace of the Lord" or some other variation. This is commonly done with a hug, handshake, or a kiss. The last reminds us of the older name for this part of the Liturgy, i.e., the Kiss of Peace.

The early church took pains to keep it “real” - If you were not at peace with others in the Eucharistic community; you were to take action to end the personal dispute. “So when you are offering your gift at the altar, if you remember that your brother or sister has something against you, leave your gift there before the altar and go; first be reconciled to your brother or sister, and then come and offer your gift.” (Matt 5.23)

The Holy Communion

The Celebrant may begin the Offertory with one of the sentences on page 376, or with some other sentence of Scripture.

During the Offertory, a hymn, psalm, or anthem may be sung.

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

The Great Thanksgiving

Alternative forms will be found on page 367 and following.

Eucharistic Prayer A

The people remain standing. The Celebrant, whether bishop or priest, faces them and sings or says

The Lord be with you.

People And also with you.

Celebrant Lift up your hearts.

People We lift them to the Lord.

Celebrant Let us give thanks to the Lord our God.

People It is right to give him thanks and praise.

Then, facing the Holy Table, the Celebrant proceeds

It is right, and a good and joyful thing, always and every-where to give thanks to you, Father Almighty, Creator of heaven and earth.

Here a Proper Preface is sung or said on all Sundays, and on other occasions as appointed.

Offertory

Offering an "intention" is the practice of holding in your mind and heart some special person or concern. In an act of imagination we place that intention upon the altar along with the bread and the wine.

The bread, wine and money are offered

- We offer ourselves -- "It is you who lie upon the altar; it is you, your very life, within the cup" - Augustine of Hippo (addressing the newly confirmed at the Easter Vigil Liturgy)
- We offer the labor and skill of humanity - The grapes and wheat have been changed by human action
- We offer in relation to the world's need -- In the second century, the Roman martyr St. Justin describes the Eucharist as the time when Christians brought offerings, according to their ability, to share with "orphans and widows, and those who are in want on account of sickness or any other cause, and those who are in bonds, and the strangers who are sojourner among [us], and, briefly . . . all those in need." Teresa of Avila points out in commenting on such passages: "The Eucharist was, therefore, more than an act of devotion and piety. It was also a social act in which Christians shared their possessions with those in need . . . *this sharing was considered not something more or less secondary but as an integral and indispensable part of the celebration.*"

Therefore we praise you, joining our voices with Angels and Archangels and with all the company of heaven, who for ever sing this hymn to proclaim the glory of your Name:

Celebrant and People

Holy, holy, holy Lord, God of power and might,
heaven and earth are full of your glory.

Hosanna in the highest. **[simple or solemn bow]**

+Blessed is he who comes in the name of the Lord.

Hosanna in the highest.

The people stand or kneel.

Then the Celebrant continues

Holy and gracious Father: In your infinite love you made us for yourself; and, when we had fallen into sin and become subject to evil and death, you, in your mercy, sent Jesus Christ, **[simple bow]** your only and eternal Son, to share our human nature, to live and die as one of us, to reconcile us to you, the God and Father of all.

He stretched out his arms upon the cross, and offered himself, in obedience to your will, a perfect sacrifice for the whole world.

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

On the night he was handed over to suffering and death, our Lord Jesus Christ took bread; and when he had given thanks to you, he broke it, and gave it to his disciples, and said, "Take, eat: This is my Body, which is given for you. Do this for the remembrance of me." **[simple or solemn bow]**

Bless

The Eucharistic Prayer is an act of transformation

"Consecration is a creative act. It does not merely mean taking something that is already complete in itself, and applying it unchanged to a new purpose; but making it that which indeed it should be, and has not yet become." - Evelyn Underhill

The sanctification is of the bread & wine "Sanctify them by your Holy Spirit to be for your people the Body and Blood of your Son.." and of us "Sanctify us also that we may faithfully receive this holy Sacrament, and serve you in unity, constancy and peace..." [BCP p. 363].

After supper he took the cup of wine; and when he had given thanks, he gave it to them, and said, "Drink this, all of you: This is my Blood of the new Covenant, which is shed for you and for many for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me." **[simple or solemn bow]**

Therefore we proclaim the mystery of faith:

Celebrant and People

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

The Celebrant continues

We celebrate the memorial of our redemption, O Father, in this sacrifice of praise and thanksgiving. Recalling his death, resurrection, and ascension, we offer you these gifts.

Sanctify them by your Holy Spirit to be for your people the Body and Blood of your Son, the holy food and drink of new and unending life in him. +Sanctify us also that we may faithfully receive this holy Sacrament, and serve you in unity, constancy, and peace; and at the last day bring us with all your saints into the joy of your eternal kingdom.

All this we ask through your Son Jesus Christ. **[simple bow]** By him, and with him, and in him, in the unity of the Holy Spirit all honor and glory is yours, Almighty Father, now and for ever. *AMEN.*

And now, as our Savior	As our Savior Christ
Christ has taught us,	has taught us,
we are bold to say,	we now pray,

People and Celebrant

Our Father, who art in heaven, hallowed be thy Name, thy kingdom come, thy will be done, on earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.	Our Father in heaven, hallowed be your Name, your kingdom come, your will be done, on earth as in heaven. Give us today our daily bread. Forgive us our sins as we forgive those who sin against us. Save us from the time of trial, and deliver us from evil. For the kingdom, the power, and the glory are yours, now and for ever. Amen.
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The Breaking of the Bread

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

[Alleluia.] Christ our Passover is sacrificed for us;
Therefore let us keep the feast. [Alleluia.]

*In Lent, Alleluia is omitted, and may be omitted at other times except
during Easter Season.*

*In place of, or in addition to, the preceding, some other suitable
anthem may be used.*

Facing the people, the Celebrant says the following Invitation

The Gifts of God for the People of God.

Break

The breaking of the bread was the earliest name for the Eucharist.

- Originally this was a functional act. The loaf had to be broken so it could be shared.
- There is a breaking as we see our limitations and sin and open ourselves to others and forgiveness
- There is a “breaking open of life” in the contemplative act of seeing new possibilities for our life and the world

and may add

Take them in remembrance that Christ died for you, and feed on him in your hearts by faith, with thanksgiving.

The ministers receive the Sacrament in both kinds, and then immediately deliver it to the people.

The Bread and the Cup are given to the communicants with these words

The Body (Blood) of our Lord Jesus Christ keep you in everlasting life. [*Amen.*]

or with these words

The Body of Christ, the bread of heaven. [*Amen.*]

The Blood of Christ, the cup of salvation. [*Amen.*]

During the ministration of Communion, hymns, psalms, or anthems may be sung.

When necessary, the Celebrant consecrates additional bread and wine, using the form on page 408.

After Communion, the Celebrant says

Let us pray.

Celebrant and People

Eternal God, heavenly Father,
you have graciously accepted us as living members
of your Son our Savior Jesus Christ, **[simple bow]**
and you have fed us with spiritual food
in the Sacrament of his Body and Blood.
Send us now into the world in peace,
and grant us strength and courage
to love and serve you
with gladness and singleness of heart;
through Christ our Lord. Amen.

or the following

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Share

The People's Procession to Communion

The people move forward to the place of communion. This is a kind of procession with those closest moving forward and others following in behind. The "procession" is an expression of 1) our eagerness to be restored to unity with God and each other and 2) our longing to grow into the unique person God created us to be.

Receiving Communion

Invite people to role play receiving communion in two ways: 1) they take it from the hand of the priest or receive it in their palm and then take it in their fingers and put in their mouth. 2) they accept it from the priest into their palm and raise their hands to their mouth.

Reflection: What was the difference for you? How did each feel?

"The Body of Christ, the bread of heaven" - The tradition of receiving the bread is to place the right hand over the left (the other way around is also fine); the bread is then placed in the palm; the person receiving raises his or her hands to the mouth and reverently consumes the bread. Before consuming the bread the person says "Amen" in response to the "The Body of Christ, the bread of heaven." It is also permissible to receive the bread directly on the tongue.

There may be some reactions from people connected to control or humility based on the way they receive.

"The Blood of Christ, the cup of salvation" - When receiving the cup, take hold of the base of the chalice and guide it to the lips. The tradition is to say "Amen" in response to the words of administration. Some find it easier to say this "amen" after they have consumed the wine.

Intinction is the practice of the bread being dipped into the wine and then consumed. The practice is primarily a 19th century development based on spiritual confusion, some false assumptions about hygiene, and frequently bigotry toward the poor, other races and gay and lesbians. It is a permissible practice; especially when a person has a cold or some other illness and may wish to avoid any danger of passing it to others. One may also leave the rail before the cup is administered or give a slight shake of the head as the minister of communion approaches.

The best practice for receiving by intinction (for reasons of both hygiene

and spirituality) is to leave the bread (the host) in the palm of the hand; this signals the minister of communion about your intentions; the priest or chalice-bearer can then take the host from your fingers, dip it slightly into the wine and place it on the tongue.

Almighty and everliving God, we thank you for feeding us with the spiritual food of the most precious Body and Blood of your Son our Savior Jesus Christ; **[simple bow]** and for assuring us in these holy mysteries that we are living members of the Body of your Son, and heirs of your eternal kingdom. And now, Father, send us out to do the work you have given us to do, to love and serve you as faithful witnesses of Christ our Lord. To him, to you, and to the Holy Spirit, be honor and glory, now and for ever. Amen.

The Bishop when present, or the Priest, may bless the people.

The peace of God, which passes all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ **[simple bow]** our Lord; and +the blessing of God Almighty, the Father, the Son, and the Holy Spirit, be upon you, and remain with you for ever. *Amen.*

or this

+The blessing of God Almighty, the Father, the Son, and the Holy Spirit, be upon you and remain with you for ever. *Amen.*

The Deacon, or the Celebrant, dismisses them with these words

Let us go forth in the name of Christ.

People Thanks be to God.

or this

Deacon Go in peace to love and serve the Lord.

People Thanks be to God.

or this

Deacon Let us go forth into the world, rejoicing in the power of the Spirit.

People Thanks be to God.

or this

Deacon Let us bless the Lord.

People Thanks be to God.

From the Easter Vigil through the Day of Pentecost "Alleluia, alleluia" may be added to any of the dismissals.

The People respond Thanks be to God. Alleluia, alleluia.

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Share (continued)- In Communion we receive back what we offered.

"Having received the gift of God in Jesus, Christians give themselves to one another. The warmth and generosity of the Christian ritual meal was supposed to spill out and transform all the other common meals."

Take - Bless - Break - Share

"You are the Body of Christ That is to say; in you and through you the method and work of the Incarnation must go forward. You are meant to incarnate in your lives the theme of your adoration. You are to be taken, consecrated, broken, and made a means of grace; vehicles of the Eternal Charity." - Evelyn Underhill

It is the pattern of life for the Body of Christ -

- The Body of Christ - Jesus
- The Body of Christ - the bread of the Eucharist
- The Body of Christ - the church, you and me

It is what happens to the bread, it is what happens to Jesus, it is what happens to the church

