

The Eucharist



PRESENTED BY ADAM FRIEBERG AND ROBYN FRENCH

THE EUCHARIST



The Rev. Aimée Delevett presiding at Church of the Holy Nativity on Easter Sunday



The Revs. Peter French (L) and George Muir (R)



The Rev. Heidi Haverkamp

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About the Leaders



Adam Frieberg and Robyn French

Adam Frieberg

Adam Frieberg is a second year M.Div. student at the University of Chicago Divinity School. He is currently serving his field placement at Church of the Holy Nativity in Clarendon Hills, IL. He is a member of the Christian Church (Disciples of Christ). The Disciples practice communion each week, but treat it more as a remembrance meal that binds together the present community than as a part of sacrifice and offering to God.

He appreciates the openness within Episcopal liturgy, and

specifically how inclusively his parish practices open communion - both in the Eucharist and otherwise. In Fall 2007, Adam took a course at the Catholic Theological Union on "Eucharistic and Sacramental Theology."

Robyn French

Robyn French is a second year PhD student in New Testament at the Divinity School who is interested in early Eucharistic traditions and how they may (or may not) be reflected in the Bible. She is also an ordained

minister of the Uniting Church in Australia, a protestant denomination that traces its roots back to the Methodist, Presbyterian and Congregationalist traditions, and has a strong emphasis on ecumenism. The Uniting Church has been at the forefront of mutual recognition of ministry and table fellowship policies within Australia. She has presided in several different parishes and led lay training on issues relating to the practice and theology of the Eucharist.

Week 1: Biblical Sources

Where should we look?

Where did “The Eucharist” originate? Who decided to convert one of the most common human practices (eating) into a religious event? As old as time, humans have created meaning-filled rituals out of the activities of daily life. But for the Eucharist there are just as many sources as there are names: “Lord’s Supper;” “the breaking of the bread;” “holy communion;” “the divine liturgy;” “the mass.” There’s no *one* place to find an ancient precedent for Eucharist as we have it each Sunday in our congregations. The scriptures and tradition have it in many different forms - forms with enough diversity that they call us to also look outside of scripture and tradition to the Jewish context for meal practices. Jesus and his disciples were Jews - they worshipped and they ate accordingly.

The sources for the Eucharist include more than just Jesus’ Last Supper with his disciples in the upper room. After all, one of the ways we celebrate the mystery of faith in the Eucharist is to proclaim “we celebrate his death and resurrection.” Neither of those had happened yet when Jesus ate that last meal! In celebrating the Eucharist, we point to a wider tradition. We use his meal ministry (of eating with sinners, religious officials, multiplication miracles in feeding large crowds, etc.). We use his last supper and the many re-

tellings. We use the appearance stories, such as the ones to the disciples on the way to Emmaus and the story of meeting the disciples on the shore with their meal of fish.

Our pool of sources is bigger than Jesus’ practices. It includes Jesus’ discourses in the Gospel of John on being “the bread of life.” It includes the emphasis Paul put on the sacrifice: “this is my blood of the new covenant, poured out for many.” And as we’ll see in week two, the early Christian movement gives us more descriptions of how they ate together and the many forms and meanings it took.

How did they eat?

Whilst meal practices in the New Testament are often thought to reflect early Christian house church practices they also reflect the public meal culture of the wider Greco-Roman society in the first two centuries CE as well as the traditions of Judaism.

In Greco-Roman culture, banquets around communal tables functioned as social and religious celebrations in much the same way meals do for us today (e.g. Thanksgiving, Christmas dinner, weddings). Men (and sometimes women) reclined on couches and were seated according to rank. The banquet was usually a two course meal; a main course followed by a symposium which included entertainment. Wine mixed with water was typically served. Who one

did, or did not, dine with defined one’s social boundaries. We see this kind of meal reflected in the New Testament in Paul’s discussions of hospitality, Jesus’ parables on wedding banquets, and the accusation that Jesus ate with sinners.

Jewish meals influence the New Testament mainly in terms of the eating of Passover and issues around food laws. The Last Supper was probably a Passover meal, also eaten reclined with prayers and hymn singing, but traditional Jewish food. What these two traditions have in common is that they are actually meals, full dinners, eaten over time in someone’s house. It was not until much later, possibly even the 4th century, that the Christian Eucharist became a ‘token’ meal instead of a proper dinner. Early Christians gathered around a table because that is what people in the ancient world did! Worship, conversation, and ritual meaning were developed in Christian ways and superimposed upon an already existing social form.

Biblical Sources: Jewish Context

Passover: Exodus 12:14-28

This day shall be a day of remembrance for you. You shall celebrate it as a festival to the Lord; throughout your generations you shall observe it as a perpetual ordinance. 15Seven days you shall eat unleavened bread; on the first day you shall remove leaven from your houses, for whoever eats leavened bread from the first day until the seventh day shall be cut off from Israel. 16On the first day you shall hold a solemn assembly, and on the seventh day a solemn assembly; no work shall be done on those days; only what everyone must eat, that alone may be prepared by you. 17You shall observe the festival of unleavened bread, for on this very day I brought your companies out of the land of Egypt: you shall observe this day throughout your generations as a perpetual ordinance. 18In the first month, from the evening of the fourteenth day until the evening of the twenty-first day, you shall eat unleavened bread. 19For seven days no leaven shall be found in your houses; for whoever eats what is leavened shall be cut off from the congregation of Israel, whether an alien or a native of the land. 20You shall eat nothing leavened; in all your settlements you shall eat unleavened bread.

21 Then Moses called all the elders of Israel and said to them, 'Go, select lambs for your families, and slaughter the passover lamb. 22Take a bunch of hyssop, dip it in the blood that is in the basin, and touch the lintel and the two doorposts with the blood in the basin. None of you shall go outside the door of your house until morning. 23For the Lord will pass through to strike down the Egyptians; when he sees the blood on the lintel and on the two doorposts, the Lord will pass over that door and will not allow the destroyer to enter your houses to strike you down. 24You shall observe this rite as a perpetual ordinance for you and your children. 25When you come to the land that the Lord will give you, as he has promised, you shall keep this observance. 26And when your children ask you, "What do you mean by this observance?" 27you shall say, "It is the passover sacrifice to the Lord, for he passed over the houses of the Israelites in Egypt, when he struck down the Egyptians but spared our houses." ' And the people bowed down and worshipped.

28 The Israelites went and did just as the Lord had commanded Moses and Aaron.

Birkat Hamazzon

Blessed are you, Lord, our God, King of the Universe, For He nourishes us and the whole world with goodness, grace, kindness and mercy.

Blessed are You, Lord, for you nourish the Universe.

We will give thanks to you, Lord our God, because you have given us for our inheritance a desirable land, good and wide, the covenant and the Law, life and food. For all these things we give You thanks and bless Your name for ever and beyond.

Blessed are You, Lord our God, for the earth and for food.

Have mercy, Lord our God, on us Your people Israel, and Your city Jerusalem, on Your sanctuary and Your dwelling place, on Zion, the habitation of Your glory, and the great and holy house over which Your name is invoked. Restore the kingdom of the house of David to its place in our days and speedily build Jerusalem.

Blessed are You, Lord, for You build Jerusalem.

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Biblical Sources: Meal Ministry

Mark 2.13-17

Jesus went out again beside the lake; the whole crowd gathered around him, and he taught them. 14As he was walking along, he saw Levi son of Alphaeus sitting at the tax booth, and he said to him, 'Follow me.' And he got up and followed him.

15 And as he sat at dinner in Levi's house, many tax-collectors and sinners were also sitting with Jesus and his disciples—for there were many who followed him. 16When the scribes of the Pharisees saw that he was eating with sinners and tax-collectors, they said to his disciples, 'Why does he eat with tax-collectors and sinners?' 17When Jesus heard this, he said to them, 'Those who are well have no need of a physician, but those who are sick; I have come to call not the righteous but sinners.'

Luke 10.38-42

Now as they went on their way, he entered a certain village, where a woman named Martha welcomed him into her home. 39She had a sister named Mary, who sat at the Lord's feet and listened to what he was saying. 40But Martha was distracted by her many tasks; so she came to him and asked, 'Lord, do you not care that my sister has left me to do all the work by myself? Tell her then to help me.' 41But the Lord answered her, 'Martha, Martha, you are worried and distracted by many things; 42there is need of only one thing.* Mary has chosen the better part, which will not be taken away from her.'

Matthew 14.13-21

Now when Jesus heard this, he withdrew from there in a boat to a deserted place by himself. But when the crowds heard it, they followed him on foot from the towns. 14When he went ashore, he saw a great crowd; and he had compassion for them and cured their sick. 15When it was evening, the disciples came to him and said, 'This is a deserted place, and the hour is now late; send the crowds away so that they may go into the villages and buy food for themselves.' 16Jesus said to them, 'They need not go away; you give them something to eat.' 17They replied, 'We have nothing here but five loaves and two fish.' 18And he said, 'Bring them here to me.' 19Then he ordered the

Banquets in the Parables: Matthew 22.1-10

(See also Luke 14.1-24)

Once more Jesus spoke to them in parables, saying: 2'The kingdom of heaven may be compared to a king who gave a wedding banquet for his son. 3He sent his slaves to call those who had been invited to the wedding banquet, but they would not come. 4Again he sent other slaves, saying, "Tell those who have been invited: Look, I have prepared my dinner, my oxen and my fat calves have been slaughtered, and everything is ready; come to the wedding banquet." 5But they made light of it and went away, one to his farm, another to his business, 6while the rest seized his slaves, maltreated them, and killed them. 7The king was enraged. He sent his troops, destroyed those murderers, and burned their city. 8Then he said to his slaves, "The wedding is ready, but those invited were not worthy. 9Go therefore into the main streets, and invite everyone you find to the wedding banquet." 10Those slaves went out into the streets and gathered all whom they found, both good and bad; so the wedding hall was filled with guests.

crowds to sit down on the grass. Taking the five loaves and the two fish, he looked up to heaven, and blessed and broke the loaves, and gave them to the disciples, and the disciples gave them to the crowds. 20And all ate and were filled; and they took up what was left over of the broken pieces, twelve baskets full. 21And those who ate were about five thousand men, besides women and children.

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Biblical Sources: Last Supper

Institution Narratives - The Bread and the Cup

Mark 14.22-25

While they were eating, he took a loaf of bread, and after blessing it he broke it, gave it to them, and said, "Take; this is my body." 23 Then he took a cup, and after giving thanks he gave it to them, and all of them drank from it. 24 He said to them, "This is my blood of the covenant, which is poured out for many. 25 Truly I tell you, I will never again drink of the fruit of the vine until that day when I drink it new in the kingdom of God."

Luke 22.15-20

He said to them, "I have eagerly desired to eat this Passover with you before I suffer; 16 for I tell you, I will not eat it until it is fulfilled in the kingdom of God." 17 Then he took a cup, and after giving thanks he said, "Take this and divide it among yourselves; 18 for I tell you that from now on I will not drink of the fruit of the vine until the kingdom of God comes." 19 Then he took a loaf of bread, and when he had given thanks, he broke it and gave it to them, saying, "This is my body, which is given for you. Do this in remembrance of me." 20 And he did the same with the cup after supper, saying, "This cup that is poured out for you is the new covenant in my blood."

Matthew 26:26-29

While they were eating, Jesus took a loaf of bread, and after blessing it he broke it, gave it to the disciples, and said, "Take, eat; this is my body." 27 Then he took a cup, and after giving thanks he gave it to them, saying, "Drink from it, all of you; 28 for this is my blood of the covenant, which is poured out for many for the forgiveness of sins. 29 I tell you, I will never again drink of this fruit of the vine until that day when I drink it new with you in my Father's kingdom."

See also: John 6.25-51

Servant Leadership - The Feet Washing

John 13.2b-20 (but read the whole chapter!)

And during supper 3Jesus, knowing that the Father had given all things into his hands, and that he had come from God and was going to God, 4got up from the table, took off his outer robe, and tied a towel around himself. 5Then he poured water into a basin and began to wash the disciples' feet and to wipe them with the towel that was tied around him. 6He came to Simon Peter, who said to him, 'Lord, are you going to wash my feet?' 7Jesus answered, 'You do not know now what I am doing, but later you will understand.' 8Peter said to him, 'You will never wash my feet.' Jesus answered, 'Unless I wash you, you have no share with me.' 9Simon Peter said to him, 'Lord, not my feet only but also my hands and my head!' 10Jesus said to him, 'One who has bathed does not need to wash, except for the feet, but is entirely clean. And you are clean, though not all of you.' 11For he knew who was to betray him; for this reason he said, 'Not all of you are clean.'

12 After he had washed their feet, had put on his robe, and had returned to the table, he said to them, 'Do you know what I have done to you? 13You call me Teacher and Lord—and you are right, for that is what I am. 14So if I, your Lord and Teacher, have washed your feet, you also ought to wash one another's feet. 15For I have set you an example, that you also should do as I have done to you. 16Very truly, I tell you, servants are not greater than their master, nor are messengers greater than the one who sent them. 17If you know these things, you are blessed if you do them. 18I am not speaking of all of you; I know whom I have chosen. But it is to fulfil the scripture, "The one who ate my bread has lifted his heel against me." 19I tell you this now, before it occurs, so that when it does occur, you may believe that I am he. 20Very truly, I tell you, whoever receives one whom I send receives me; and whoever receives me receives him who sent me.'

Biblical Sources: Paul

Meal Ethics // Remembering

1 Corinthians 10:14-33

Therefore, my dear friends,* flee from the worship of idols. 15I speak as to sensible people; judge for yourselves what I say. 16The cup of blessing that we bless, is it not a sharing in the blood of Christ? The bread that we break, is it not a sharing in the body of Christ? 17Because there is one bread, we who are many are one body, for we all partake of the one bread. 18Consider the people of Israel;* are not those who eat the sacrifices partners in the altar? 19What do I imply then? That food sacrificed to idols is anything, or that an idol is anything? 20No, I imply that what pagans sacrifice, they sacrifice to demons and not to God. I do not want you to be partners with demons. 21You cannot drink the cup of the Lord and the cup of demons. You cannot partake of the table of the Lord and the table of demons. 22Or are we provoking the Lord to jealousy? Are we stronger than he?

23 'All things are lawful', but not all things are beneficial. 'All things are lawful', but not all things build up. 24Do not seek your own advantage, but that of others. 25Eat whatever is sold in the meat market without raising any question on the ground of conscience, 26for 'the earth and its fullness are the Lord's.' 27If an unbeliever invites you to a meal and you are disposed to go, eat whatever is set before you without raising any question on the ground of conscience. 28But if someone says to you, 'This has been offered in sacrifice', then do not eat it, out of consideration for the one who informed you, and for the sake of conscience— 29I mean the other's conscience, not your own. For why should my liberty be subject to the judgement of someone else's conscience? 30If I partake with thankfulness, why should I be denounced because of that for which I give thanks?

31 So, whether you eat or drink, or whatever you do, do everything for the glory of God. 32Give no offence to Jews or to Greeks or to the church of God, 33just as I try to please everyone in everything I do, not seeking my own advantage, but that of many, so that they may be saved.

1 Corinthians 11:17-34

Now in the following instructions I do not commend you, because when you come together it is not for the better but for the worse. 18For, to begin with, when you come together as a church, I hear that there are divisions among you; and to some extent I believe it. 19Indeed, there have to be factions among you, for only so will it become clear who among you are genuine. 20When you come together, it is not really to eat the Lord's supper. 21For when the time comes to eat, each of you goes ahead with your own supper, and one goes hungry and another becomes drunk. 22What! Do you not have homes to eat and drink in? Or do you show contempt for the church of God and humiliate those who have nothing? What should I say to you? Should I commend you? In this matter I do not commend you!

23 For I received from the Lord what I also handed on to you, that the Lord Jesus on the night when he was betrayed took a loaf of bread, 24and when he had given thanks, he broke it and said, 'This is my body that is for* you. Do this in remembrance of me.' 25In the same way he took the cup also, after supper, saying, 'This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me.' 26For as often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes.

27 Whoever, therefore, eats the bread or drinks the cup of the Lord in an unworthy manner will be answerable for the body and blood of the Lord. 28Examine yourselves, and only then eat of the bread and drink of the cup. 29For all who eat and drink* without discerning the body,* eat and drink judgement against themselves. 30For this reason many of you are weak and ill, and some have died.* 31But if we judged ourselves, we would not be judged. 32But when we are judged by the Lord, we are disciplined* so that we may not be condemned along with the world. 33 So then, my brothers and sisters,* when you come together to eat, wait for one another. 34If you are hungry, eat at home, so that when you come together, it will not be for your condemnation. About the other things I will give instructions when I come.

Eucharistic Prayers: Modern

Eucharistic Prayer A

Celebrant: 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 God thanks and praise.**

Celebrant: It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth.
[+ proper preface]
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 & People: **Holy, Holy, Holy Lord, God of power and might, heaven and earth are full of your glory.
Hosanna in the highest.
Blessed is he who comes in the name of the Lord.
Hosanna in the highest.**

Celebrant: 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, 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.

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."

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."

Celebrant: Therefore we proclaim the mystery of faith:

People: **Christ has died.
Christ is risen.
Christ will come again.**

Celebrant: 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: 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
Christ has taught us,
we are bold to say,

OR

As our Savior Christ
has taught us,
we now pray,

[The Lord's Prayer]

Eucharistic Prayers: Modern

Eucharistic Prayer B

Celebrant: 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 God thanks and praise.**

Celebrant: It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth.
[+ proper preface]
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 & People: **Holy, Holy, Holy Lord, God of power and might, heaven and earth are full of your glory.
Hosanna in the highest.
Blessed is he who comes in the name of the Lord.
Hosanna in the highest.**

Celebrant: We give thanks to you, O God, for the goodness and love which you have made known to us in creation; in the calling of Israel to be your people; in your Word spoken through the prophets; and above all in the Word made flesh, Jesus, your Son. For in these last days you sent him to be incarnate from the Virgin Mary, to be the Savior and Redeemer of the world. In him, you have delivered us from evil, and made us worthy to stand before you. In him, you have brought us out of error into truth, out of sin into righteousness, out of death into life.

On the night before he died for us, 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."

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."

Celebrant: Therefore, according to his command, O Father,

People: **We remember his death,
We proclaim his resurrection,
We await his coming in glory;**

Celebrant: And we offer our sacrifice of praise and thanksgiving to you, O Lord of all; presenting to you, from your creation, this bread and this wine.

We pray you, gracious God, to send your Holy Spirit upon these gifts that they may be the Sacrament of the Body of Christ and his Blood of the new Covenant. Unite us to your Son in his sacrifice, that we may be acceptable through him, being sanctified by the Holy Spirit. In the fullness of time, put all things in subjection under your Christ, and bring us to that heavenly country where, with [insert names here and] all your saints, we may enter the everlasting heritage of your sons and daughters; through Jesus Christ our Lord, the firstborn of all creation, the head of the Church, and the author of our salvation.

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
Christ has taught us,
we are bold to say,

OR

As our Savior Christ
has taught us,
we now pray,

[The Lord's Prayer]

Eucharistic Prayers: Modern

Eucharistic Prayer D

Celebrant: 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 God thanks and praise.**

Celebrant: It is truly right to glorify you, Father, and to give you thanks; for you alone are God, living and true, dwelling in light inaccessible from before time and for ever.

Fountain of life and source of all goodness, you made all things and fill them with your blessing; you created them to rejoice in the splendor of your radiance.

Countless throngs of angels stand before you to serve you night and day; and, beholding the glory of your presence, they offer you unceasing praise. Joining with them, and giving voice to every creature under heaven, we acclaim you, and glorify your Name, as we sing (say),

Celebrant & People: **Holy, Holy, Holy Lord, God of power and might, heaven and earth are full of your glory.**

Hosanna in the highest.

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

Hosanna in the highest.

Celebrant: We acclaim you, holy Lord, glorious in power. Your mighty works reveal your wisdom and love. You formed us in your own image, giving the whole world into our care, so that, in obedience to you, our Creator, we might rule and serve all your creatures. When our disobedience took us far from you, you did not abandon us to the power of death. In your mercy you came to our help, so that in seeking you we might find you. Again and again you called us into covenant with you, and through the prophets you taught us to hope for salvation.

Father, you loved the world so much that in the fullness of time you sent your only Son to be our Savior. Incarnate by the Holy Spirit, born of the Virgin Mary, he lived as one of us, yet without sin. To the poor he proclaimed the good news of

salvation; to prisoners, freedom; to the sorrowful, joy. To fulfill your purpose he gave himself up to death; and, rising from the grave, destroyed death, and made the whole creation new.

And, that we might live no longer for ourselves, but for him who died and rose for us, he sent the Holy Spirit, his own first gift for those who believe, to complete his work in the world, and to bring to fulfillment the sanctification of all.

When the hour had come for him to be glorified by you, his heavenly Father, having loved his own who were in the world, he loved them to the end; at supper with them he 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."

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."

Father, we now celebrate this memorial of our redemption. Recalling Christ's death and his descent among the dead, proclaiming his resurrection and ascension to your right hand, awaiting his coming in glory; and offering to you, from the gifts you have given us, this bread and this cup, we praise you and we bless you.

People: **We praise you, we bless you,
we give thanks to you,
and we pray to you, Lord our God.**

Celebrant: Lord, we pray that in your goodness and mercy your Holy Spirit may descend upon us, and upon these gifts, sanctifying them and showing them to be holy gifts for your holy people, the bread of life and the cup of salvation, the Body and Blood of your Son Jesus Christ.

Week 4: Hunger and Worship

World Hunger and the Eucharist

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Our Communal Eucharist (using *Eucharistic Prayer C*)

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

Celebrant: The Lord be with you
People: **And also with you**
Celebrant: Let us pray.

Almighty God, through your Son Jesus Christ, and through your people through the ages, we have learned how much we need to eat together in your presence; give us grace to make the table ever wider and ever more reflective of the lives you call us to unite; break into our world every time we break open the bread; through Jesus Christ, your heavenly banquet’s true Celebrant.

People: **Amen**

Holy Gospel

John 6.25-51

Celebrant: The Holy Gospel of our Lord Jesus Christ according to John
People: **Glory to you, Lord Christ.**

When they found him on the other side of the sea, they said to him, “Rabbi, when did you come here?” Jesus answered them, “Very truly, I tell you, you are looking for me, not because you saw signs, but because you ate your fill of the loaves. Do not work for the food that perishes, but for the food that endures for eternal life, which the Son of Man will give you. For it is on him that God the Father has set his seal.”

THE EUCHARIST

Our Communal Eucharist (using *Eucharistic Prayer C*) cont.

Then they said to him, "What must we do to perform the works of God?" Jesus answered them, "This is the work of God, that you believe in him whom he has sent." So they said to him, "What sign are you going to give us then, so that we may see it and believe you? What work are you performing? Our ancestors ate the manna in the wilderness; as it is written, 'He gave them bread from heaven to eat.'" Then Jesus said to them, "Very truly, I tell you, it was not Moses who gave you the bread from heaven, but it is my Father who gives you the true bread from heaven. For the bread of God is that which comes down from heaven and gives life to the world." They said to him, "Sir, give us this bread always." Jesus said to them, "I am the bread of life. Whoever comes to me will never be hungry, and whoever believes in me will never be thirsty. But I said to you that you have seen me and yet do not believe. Everything that the Father gives me will come to me, and anyone who comes to me I will never drive away; for I have come down from heaven, not to do my own will, but the will of him who sent me. And this is the will of him who sent me, that I should lose nothing of all that he has given me, but raise it up on the last day. This is indeed the will of my Father, that all who see the Son and believe in him may have eternal life; and I will raise them up on the last day." Then the Jews began to complain about him because he said, "I am the bread that came down from heaven." They were saying, "Is not this Jesus, the son of Joseph, whose father and mother we know? How can he now say, 'I have come down from heaven?'" Jesus answered them, "Do not complain among yourselves. No one can come to me unless drawn by the Father who sent me; and I will raise that person up on the last day. It is written in the prophets, 'And they shall all be taught by God.' Everyone who has heard and learned from the Father comes to me. Not that anyone has seen the Father except the one who is from God; he has seen the Father. Very truly, I tell you, whoever believes has eternal life. I am the bread of life. Your ancestors ate the manna in the wilderness, and they died. This is the bread that comes down from heaven, so that one may eat of it and not die. I am the living bread that came down from heaven. Whoever eats of this bread will live forever; and the bread that I will give for the life of the world is my flesh."

Celebrant: The Gospel of the Lord

People: **Praise to you, Lord Christ.**

Prayers of the People

Leader: Let us pray for the Church and for the world.

Grant, Almighty God, that all who confess your Name may be united in your truth, live together in your love, and reveal your glory in the world. Bless those who reflect your radiance and strive to heal our world's wounds.

Lord, in your mercy

People: **Hear our prayer.**

Leader: Guide your people throughout the whole world, in the ways of justice and peace; that we may honor one another and serve the common good. Teach us how to value each part of creation in your estimation instead of our own.

Lord, in your mercy

People: **Hear our prayer.**

Leader: Infuse in us the humility to see Christ, broken with the world, and the courage to proclaim you by lifting up that cracked cup of salvation.

Lord, in your mercy

People: **Hear our prayer.**

Leader: Bless all we meet; bless all who stand in Christ's stead as sacramental guideposts in our journeys, and grant that we may serve Christ in them, and love one another as he loves us.

Lord, in your mercy

People: **Hear our prayer.**

THE EUCHARIST

Our Communal Eucharist (using *Eucharistic Prayer C*) cont.

Leader: Comfort and heal all those who suffer in body, mind, or spirit; give them courage and hope in their troubles, and bring them the joy of your salvation.

Lord, in your mercy

People: **Hear our prayer.**

Leader: We commend to your mercy all who have died, that your will for them may be fulfilled; and we pray that we may share with all your saints in your eternal kingdom.

Lord, in your mercy

People: **Hear our prayer.**

Leader: God, prepare us for tonight's meal and give us a glimpse of your perfect Eucharist; we wait in anxiety - eager and restless - as we prepare for that future meal where you say the words, serve the meal, and watch with pride as your Universal Church from every generation gathers at the same meal in holy fellowship with you; we pray this time and always.

People: **Amen**

The Peace

Celebrant: The peace of the Lord be always with you.

People: **And also with you.**

Song: Let Us Break Bread Together

Holy Communion

Celebrant: 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 God thanks and praise.**

Celebrant: God of all power, Ruler of the Universe, you are worthy of glory and praise.

People: **Glory to you for ever and ever.**

Celebrant: At your command all things came to be: the vast expanse of interstellar space, galaxies, suns, the planets in their courses, and this fragile earth, our island home.

People: **By your will they were created and have their being.**

Celebrant: From the primal elements you brought forth the human race, and blessed us with memory, reason, and skill. You made us the rulers of creation. But we turned against you, and betrayed your trust; and we turned against one another.

People: **Have mercy, Lord, for we are sinners in your sight.**

Celebrant: Again and again, you called us to return. Through prophets and sages you revealed your righteous Law. And in the fullness of time you sent your only Son, born of a woman, to fulfill your Law, to open for us the way of freedom and peace.

People: **By his blood, he reconciled us. By his wounds, we are healed.**

THE EUCHARIST

Our Communal Eucharist (using *Eucharistic Prayer C*) cont.

Celebrant: And therefore we praise you, joining with the heavenly chorus, with prophets, apostles, and martyrs, and with all those in every generation who have looked to you in hope, to proclaim with them your glory, in their unending hymn:

People: Holy, Holy, Holy Lord, God of power and might,
heaven and earth are full of your glory.
Hosanna in the highest.
Blessed is he who comes in the name of the Lord.
Hosanna in the highest.

Celebrant: And so, Father, we who have been redeemed by him, and made a new people by water and the Spirit, now bring before you these gifts. Sanctify them by your Holy Spirit to be the Body and Blood of Jesus Christ our Lord.

On the night he was betrayed he took bread, said the blessing, broke the bread, and gave it to his friends, and said, "Take, eat: This is my Body, which is given for you. Do this for the remembrance of me."

After supper, he took the cup of wine, gave thanks, 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."

People: Remembering now his work of redemption, and offering to you this sacrifice of thanksgiving,
We celebrate his death and resurrection, as we await the day of his coming.

Celebrant: Lord God of our Fathers: God of Abraham, Isaac, and Jacob; Lord God of our Mothers: God of Sarah, Rebekah, Leah and Rachel; God and Father of our Lord Jesus Christ: Open our eyes to see your hand at work in the world about us. Deliver us from the presumption of coming to this Table for solace only, and not for strength; for pardon only, and not for renewal. Let the grace of this Holy Communion make us one body, one spirit in Christ, that we may worthily serve the world in his name.

People: **Risen Lord, be known to us in the breaking of the Bread.**

Celebrant: Accept these prayers and praises, Father, through Jesus Christ our great High Priest, to whom, with you and the Holy Spirit, your Church gives honor, glory, and worship, from generation to generation.

People: **AMEN.**

Celebrant: As our Savior Christ has taught us, we now pray,

People: **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.**

The Breaking of the Bread

Celebrant: The Gifts of God for the People of God

THE EUCHARIST

Our Communal Eucharist (using *Eucharistic Prayer C*) cont.

Celebrant: Let us pray.
People: Eternal God, heavenly Father,
you have graciously accepted us as living members
of your Son our Savior Jesus Christ,
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.

Celebrant: Let us bless the Lord. Alleluia, Alleluia.
People: Thanks be to God. Alleluia, Alleluia.

Large Group Reflection

This is a helpful time to give Adam and Robyn feedback for the end-of-grant reflections they need to write, but also to have your priests hear your feedback so they can keep it in mind for future planning for worship and education ministries.

Think back through the four weeks:

What do you now wonder more about? What further questions do you have about any aspect of the Eucharist?

What was most helpful part of the series?

What was least helpful part of the series?

I now have an urgent desire to look at:

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Directions and Church Locations

For those who attend Church of the Holy Nativity in Clarendon Hills:

To get to Grace from CHN:

- Go 2 miles east on 55th Street
- Turn left and go north on Garfield Ave for 1 mile
- Turn right on 1st Street

Grace Episcopal Church
120 E 1st St
Hinsdale, IL 60521

To get to St. Benedict's from CHN:

- Go 1 mile east on 55th Street
- Turn right and go south on Hwy 83/Kingery Hwy for 3 miles
- Merge onto I-55 south and continue for 7.4 miles
- Take exit 267 toward Bolingbrook drive, turning north from the exit ramp
- Swiftly merge to the left lanes and turn left at Lily Cache Ln and the church is ahead 2.2 miles

St. Benedict's Episcopal Church
909 Lily Cache Ln
Bolingbrook, IL 60440

For those who attend Grace Episcopal Church in Hinsdale:

To get to St. Benedict's from Grace:

- Go 0.5 miles east on 1st St toward Blaine St
- Turn right and go south on County Line Rd for 3 miles
- Merge onto I-55 south and continue for 9 miles
- Take exit 267 toward Bolingbrook drive, turning north from the exit ramp
- Swiftly merge to the left lanes and turn left at Lily Cache Ln and the church is ahead 2.2 miles

St. Benedict's Episcopal Church
909 Lily Cache Ln
Bolingbrook, IL 60440

To get Holy Nativity from Grace:

- Go south on Garfield Ave
- Turn right at 55th St
- Continue on 55th St for 2 miles and Holy Nativity is on the right.

Church of the Holy Nativity
275 S Richmond Ave

For those who attend Church of St. Benedict in Bolingbrook:

To get to Holy Nativity from St. Benedict's:

- Go 2 miles east from St. Benedict's toward Hwy 53
- Turn right on Hwy 53 and merge to the left lanes to go north on I-55
- Continue on I-55 until exit 274 for Hwy 83/Kingery Rd
- Take the 55th St exit in 0.3 miles
- Go west on 55th Street for 1 mile and Holy Nativity is on the right.

Church of the Holy Nativity
275 S Richmond Ave
Clarendon Hills, IL 60514

To get to Grace from St. Benedict's:

- Same as Holy Nativity directions until 55th St.
- Go east (right) on 55th Street for 1 mile
- Turn left at Garfield Ave and continue north for 1 miles

Grace Episcopal Church
120 E 1st St
Hinsdale, IL 60521