

Eucharistic Liturgy

Thanksgiving for Creation and Redemption

The Ministry of Word and Prayer

The Gathering of the People

The people may be greeted informally.

The theme may be introduced and subjects of special concern or thanksgiving suggested.

All standing, the presiding priest or minister continues

In the name of God: Creator, Redeemer and Giver of life.
Amen.

The Sentence of the Day may be said.

The minister continues

Grace to you and peace
from God our Creator,
the love at our beginning
and without end,
in our midst and with us.

**God is with us,
here we find new life.**

*The people and presiding priest or minister may exchange a sign of peace here
or at **The Peace.***

Let us give thanks
for the coming of God's reign of justice and love.

**Jesus Christ is good news for the poor,
release for the captives,
recovery of sight for the blind
and liberty for those who are oppressed.**

A psalm, canticle, waiata or the following may be used.

Benedicite Aotearoa*

- 1 O give thanks to our God who is good:
whose love endures for ever.
- 2 You sun and moon, you stars of the southern sky:
give to our God your thanks and praise.
- 3 Sunrise and sunset, night and day:
give to our God your thanks and praise.
- 4 All mountains and valleys, grassland and scree,
glacier, avalanche, mist and snow:
give to our God your thanks and praise.
- 5 You kauri and pine, rata and kowhai, mosses and ferns:
give to our God your thanks and praise.
- 6 Dolphins and kahawai, sealion and crab,
coral, anemone, pipi and shrimp:
give to our God your thanks and praise.
- 7 Rabbits and cattle, moths and dogs,
kiwi and sparrow and tui and hawk:
give to our God your thanks and praise.
- 8 You Māori and Pākehā, women and men,
all who inhabit the long white cloud:
give to our God your thanks and praise.
- 9 All you saints and martyrs of the South Pacific:
give to our God your thanks and praise.

*A pointed version of Benedicite Aotearoa can be found on page 63.

The congregation then kneels.

One of the following penitential forms is used.

1

Happy are those whose sins are forgiven,
whose wrongs are pardoned.
I will confess my sins to the Lord,
I will not conceal my wrongdoings.

Silence

God forgives and heals us.
**We need your healing, merciful God:
give us true repentance.**
Some sins are plain to us;
some escape us,
some we cannot face.
Forgive us;
set us free to hear your word to us;
set us free to serve you.

The presiding priest says

God forgives you.
Forgive others;
forgive yourself.

Silence

Through Christ, God has put away your sin:
approach your God in peace.

2

Either

Creator, we disfigure your world.

Lord, have mercy.

Lord, have mercy.

Redeemer, we reject your redemption and crucify you daily.

Christ, have mercy.

Christ, have mercy.

Giver of life, we too often choose death.

Lord, have mercy.

Lord, have mercy.

Or

Jesus, our deliverer, we take your freedom from others.

Lord, have mercy.

Lord, have mercy.

Jesus, our hope, we deprive others of hope.

Christ, have mercy.

Christ, have mercy.

Jesus, God's shalom, we distort your peace.

Lord, have mercy.

Lord, have mercy.

In silence before God,

We confess our sins.

Silence

The presiding priest says

God forgives you.
Be at peace.

Or

God the Creator brings you new life,
forgives and redeems you.
Take hold of this forgiveness
and live your life
in the Spirit of Jesus.
Amen.

Silence may be kept.

The Sentence of the Day may be read.

A Collect of the Day shall be said here, or before or after **the Sermon**.

The congregation sits.

The Proclamation

The Readings

One or two appointed readings follow, the reader first saying

A reading from ... (chapter ... beginning at ...)

Silence may follow each reading.

The reader may say

Hear what the Spirit is saying to the Church.
Thanks be to God.

A psalm, hymn or anthem may follow each reading.

*Then, all standing, the reader of the **Gospel** says*

The Holy Gospel according to ... (chapter ... beginning at ...)
Praise and glory to God.

After the Gospel, silence may be kept.

The reader says

This is the Gospel of Christ.
Praise to Christ the Word.

The Sermon

*The Sermon is preached here or after **The Affirmation of Faith**.*

The Affirmation of Faith

*The Nicene Creed (page 410), or A Liturgical Affirmation (page 481), or
The Apostles' Creed as follows, or Te Whakapono a nga Apotoro (page 496)
may be said here.*

I believe in God, the Father almighty,
creator of heaven and earth.

I believe in Jesus Christ, God's only Son, our Lord,
who was conceived by the Holy Spirit,
born of the Virgin Mary,
suffered under Pontius Pilate,
was crucified, died, and was buried;
he descended to the dead.
On the third day he rose again;
he ascended into heaven,
is seated at the right hand of the Father,
and will come again to judge the living and the dead.

I believe in the Holy Spirit,
the holy catholic Church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body,
and the life everlasting. **Amen.**

The presiding priest or minister says

Let us pray for the Church and for the world, giving thanks for God's goodness.

The Prayers of the People

Prayer is offered with thanksgiving and intercession for

*the universal Church and the local Church
the world and our nation
the local community and the community of heaven
those in need, and our ministries.*

A form of intercession and thanksgiving is provided below, or intercessions and thanksgivings may be offered by a minister or members of the congregation in their own words.

After each particular intercession or thanksgiving any one of the following may be used.

AFTER THANKSGIVING

For your love and goodness
we give you thanks, O God.

Let us bless the Lord.
Thanks be to God.

Give thanks to our God
who is gracious
whose mercy endures for ever.

AFTER INTERCESSION

God of love
grant our prayer.

God of grace
you hear our prayer.

Lord, in your mercy
hear our prayer.

Lord, hear our prayer
and let our cry come to you.

Periods of silence may be kept.

***The Prayers of the People** may conclude with an appropriate collect such as appear on pages 417, 464 and 483.*

Alternative forms of thanksgiving and intercession are found on pages 413-418, 482-484.

Intercession and Thanksgiving

The minister and people pray responsively.

Particular intercessions and thanksgivings may be offered before any section.

Periods of silence may be kept.

Caring God,
we thank you for your gifts in creation:

for our world,
the heavens tell of your glory;

for our land, its beauty and its resources,
for the rich heritage we enjoy.

We pray:

for those who make decisions about the resources of the earth,
that we may use your gifts responsibly;

for those who work on the land and sea, in city and in industry,
**that all may enjoy the fruits of their labours
and marvel at your creation;**

for artists, scientists and visionaries,
that through their work we may see creation afresh.

Silence

We thank you for giving us life;
for all who enrich our experience.

We pray:

for all who are deprived of fullness of life,
for prisoners, refugees, and those who are sick;

for those in politics, medical science, social and relief work,
and for your Church,
for all who seek to bring life to others.

Silence

We thank you that you have called us to celebrate your creation.
Give us reverence for life in your world.

We thank you for your redeeming love;
**may your word and sacrament
strengthen us to love as you love us.**

Silence

God, Creator, bring us new life.
Jesus, Redeemer, renew us.
Holy Spirit, strengthen and guide us.

The Prayers of the People may conclude with an appropriate collect or one of the following

1 God of peace,
let us your people know,
that at the heart of turbulence
there is an inner calm that comes
from faith in you.
Keep us from being content with things as they are,
that from this central peace
there may come a creative compassion,
a thirst for justice,
and a willingness to give of ourselves
in the spirit of Christ.
Amen.

2 God, you shape our dreams.
As we put our trust in you
may your hopes and desires
be ours,
and we your expectant people.
Amen.

3 Blessed are you,
God of growth and discovery;
yours is the inspiration
that has altered and changed our lives;
yours is the power that has brought us
to new dangers and opportunities.
Set us, your new creation,
to walk through this new world,
watching and learning,
loving and trusting,
until your kingdom comes.
Amen.

The Lord's Prayer (which is to be used at least once in the service) may be said here, introduced by these, or similar words.

As Christ teaches us we pray

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.

Kua akona nei tatou e to tatou Ariki,
ka inoi tatou

E to matou Matua i te rangi

Kia tapu tou Ingoa.

Kia tae mai tou rangatiratanga.

Kia meatia tau e pai ai

ki runga ki te whenua,

kia rite ano ki to te rangi.

Homai ki a matou aiane

he taro ma matou mo tenei ra.

Murua o matou hara,

Me matou hoki e muru nei

i o te hunga e hara ana ki a matou.

Aua hoki matou e kawea kia whakawaia;

Engari whakaorangia matou i te kino:

Nou hoki te rangatiratanga, te kaha,

Me te kororia,

Ake ake ake. Amine.

The Ministry of the Sacrament

The Peace

All standing, the presiding priest says to the people

The peace of God be with you all.

In God's justice is our peace.

E te whānau /Brothers and sisters,

Christ calls us to live in unity.

We seek to live in the Spirit of Christ.

The presiding priest may invite the people to exchange a sign of peace according to local custom.

The Preparation of the Gifts

The offerings of the people are presented. Bread and wine for communion are placed on the table.

The presiding priest says

God of all creation, you bring forth
bread from the earth
and fruit from the vine.
By your Holy Spirit this bread and wine
will be for us
the body and blood of Christ.

**All you have made is good.
Your love endures for ever.**

*Variations as provided on pages 474-475 may be used in
The Great Thanksgiving.*

The Great Thanksgiving

*It is recommended that the people stand or kneel throughout
the following prayer.*

The presiding priest says or sings

The Spirit of God be with you.
And also with you.

Lift your hearts to heaven
where Christ in glory reigns.

Let us give thanks to God.
It is right to offer thanks and praise.

It is right indeed to give you thanks most loving God,
through Jesus Christ, our Redeemer,
the first born from the dead,
the pioneer of our salvation,
who is with us always,
one of us, yet from the heart of God.

For with your whole created universe,
we praise you for your unfailing gift of life.
We thank you that you make us human
and stay with us
even when we turn from you to sin.
**God's love is shown to us:
while we were yet sinners,
Christ died for us.**

In that love, dear God,
righteous and strong to save,
you came among us in Jesus Christ,
our crucified and living Lord.
You make all things new.
In Christ's suffering and cross
you reveal your glory
and reconcile all peoples to yourself,
their true and living God.

A Variation may follow as on pages 474-475.

The priest continues

In your mercy you are now our God.
Through Christ you gather us,
new-born in your Spirit,
a people after your own heart.
We entrust ourselves to you,
for you alone do justice
to all people, living and departed.

**Now is the acceptable time,
now is the day of salvation.**

Therefore with saints and martyrs,
apostles and prophets,
with all the redeemed,
joyfully we praise you and say:

**Holy, holy, holy:
God of mercy, giver of life;
earth and sea and sky
and all that lives,
declare your presence and your glory.**

All glory to you, Giver of life
sufficient and full for all creation.
Accept our praises,
living God, for Jesus Christ,
the one perfect offering for the world,
who in the night that he was betrayed,
took bread,
and when he had given thanks,
broke it, gave it to his disciples, and said:
Take, eat, this is my body
which is given for you;
do this to remember me.

After supper he took the cup;
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,
to forgive sin.
Do this as often as you drink it
to remember me.

Therefore, God of all creation,
in the suffering and death
of Jesus our redeemer,
we meet you in your glory.
We lift up the cup of salvation
and call upon your name.
Here and now, with this bread and wine,
we celebrate your great acts of liberation,
ever present and living in Jesus Christ,
crucified and risen,
who was and is and is to come.

Amen! Come Lord Jesus.

May Christ ascended in majesty
be our new and living way,
our access to you, Father,
and source of all new life.
In Christ we offer ourselves
to do your will.

Empower our celebration with your Holy Spirit,
feed us with your life,
fire us with your love,
confront us with your justice,
and make us one in the body of Christ
with all who share your gifts of love.

Through Christ,
in the power of the Holy Spirit,
with all who stand before you
in earth and heaven,
we worship you, Creator God. Amen.

Silence may be kept.

The Communion

*The Lord's Prayer (which is to be used at least once in the service)
may be said here, introduced by these or similar words.*

As Christ teaches us, we pray

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.

Kua akona nei tatou e to tatou Ariki,
ka inoi tatou

E to matou Matua i te rangi

Kia tapu tou Ingoa.

Kia tae mai tou rangatiratanga.

Kia meatia tau e pai ai

ki runga ki te whenua,

kia rite ano ki to te rangi.

Homai ki a matou aiane

he taro ma matou mo tenei ra.

Murua o matou hara,

Me matou hoki e muru nei

i o te hunga e hara ana ki a matou.

Aua hoki matou e kawea kia whakawaia;

Engari whakaorangia matou i te kino:

Nou hoki te rangatiratanga, te kaha,

me te kororia,

Ake ake ake. Amine.

The priest breaks the bread in silence and then says

The bread we break
is a sharing in the body of Christ.

**We who are many are one body,
for we all share the one bread.**

The priest may lift the cup.

The priest says

The cup of blessing
for which we give thanks
is a sharing in the blood of Christ.

The Invitation

Lifting the bread and cup, the priest invites the people, saying

Bread and wine; the gifts of God
for the people of God.

**May we who share these gifts
be found in Christ
and Christ in us.**

The presiding priest and people receive communion.

The minister says the following words (or any of those provided in the other Eucharistic Liturgies) to each person.

The body of Christ, given for you.
Ko te tinana o to tatou Ariki, i tukua nei mou.

The blood of Christ, shed for you.
Ko nga toto o to tatou Ariki, i whakahekea nei mou.

The communicant may respond each time

Amen. or Amine.

If there is insufficient bread and wine for the number of communicants the presiding priest prepares more, using the words on page 428.

Prayer After Communion

The Sentence of the Day or some other appropriate sentence of Scripture may be said.

The Lord's Prayer (if it has not been used before) shall be said here.

A seasonal prayer of thanksgiving (pages 525-545) may be used.

The priest says

Most loving God, creator and redeemer,
we give you thanks
for this foretaste of your glory.

Through Christ, and with all your saints,
we offer ourselves
and our lives to your service.
Send us out in the power of your Spirit,
to stand with you in your world.
We ask this through Jesus Christ, the servant,
our friend and brother. Amen.

Silence may be kept.

The Dismissal of the Community

A blessing may be given.

The congregation is sent out with these words.

Grace be with you.
Thanks be to God.

Go in peace.
Amen. We go in the name of Christ.