

## A Holy Eucharist (use in whole or in part and where permitted)

### The Gathering of the Community

#### Opening Hymn

*(according to parish tradition)*

All stand. The presiding celebrant greets the community.

*Celebrant:* The grace of our Lord Jesus Christ  
and the love of God,  
and the fellowship of the Holy Spirit,  
be with you all.

*People:* **And also with you.**

*Or from Easter Day through the Day of Pentecost.*

*Celebrant:* Alleluia! Christ is risen.

*People:* **The Lord is risen indeed. Alleluia!**

*Celebrant:* May his grace and peace be with you.

*People:* **May he fill our hearts with joy.**

*The following prayer may be said.*

*Celebrant:* Almighty God,

*All:* **to you all hearts are open,  
All desires known,  
And from you no secrets are hidden.  
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.**

#### Glory to God

*Celebrant:* Glory to God in the highest,

*All:* **and peace to God's 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, 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,  
with the Holy Spirit,  
in the glory of God the Father. Amen.**

*Or*

**Kyrie Eleison**

**Kyrie eleison.  
Christe eleison.  
Kyrie eleison.**

*Or*

**Lord, have mercy.  
Christ, have mercy.  
Lord, have mercy.**

**A Collect for Creation Care**

*Alternative collects for the natural seasons of Spring, Summer, Autumn and Winter can be found in Appendix I.*

*Celebrant:* God of our salvation,  
*People:* **Your bow in the clouds proclaims your covenant  
with every living creature.  
Teach us your paths and lead us in your truth,  
so that by your Holy Spirit,  
we may remember our baptismal vows  
and be keepers of your trust with the earth and its inhabitants.  
Amen.<sup>i</sup>**

### **The Proclamation of the Word**

#### **The Readings**

*The following readings are offered as suggestions only. They form the basis for the sample sermon found in Appendix III. Alternatively, worship leaders may wish to choose from the lectionary readings appointed for the Sunday that the service is taking place.*

#### **A Reading from the Hebrew Scriptures**

*Genesis 9:8-17 – The First Covenant*

*God's first covenant is often described as being with Noah, but a careful reading reveals two things: it is a covenant made between God and ALL OF CREATION, of which humans are a part, and God repeats it SIX times just in case we missed it the first, second, third, fourth or fifth times. It's important. It's important to God. It's important to Creation. It's important to humankind as PART OF Creation.*

Then God said to Noah and to his sons with him, "As for me, I am establishing my covenant with you and your descendants after you, and with every living creature that is with you, the birds, the domestic animals, and every animal of the earth with you, as many as came out of the ark. I establish my covenant with you, that never again shall all flesh be cut off by the waters of a flood, and never again shall there be a flood to destroy the earth." God said, "this is the sign of the covenant that I make between me and you and every living creature that is with you, for all future generations: I have set my bow in the clouds, and it shall be a sign of the covenant between me and the earth. When I bring clouds over the earth and the bow is seen in the clouds, I will remember my covenant that is between me and you and every living creature of all flesh; and the waters shall never again become a flood to destroy all flesh. When the bow is in the clouds, I will see it and remember the everlasting covenant between God and every living creature of all flesh that is on the earth." God said to Noah, "This is the sign of the covenant that I have established between me and all flesh that is on the earth."

*Reader:* Hear what the Spirit is saying to God's people.

*People:* **Thanks be to God.**

***A Reading from the Psalms (to be read responsively or sung)***

*Psalm 23 – The Divine Shepherd*

*The setting for the Twenty-Third Psalm – The Divine Shepherd, is by African-American composer, conductor and musician Bobby McFerrin. He dedicated it to his mother: "She was the driving force in my religious and spiritual education, and I have so many memories of her singing in church... I realized one of the ways we're shown a glimpse of how God loves us is through our mothers. They cherish our spirits, they demand that we become our best selves, and they take care of us."<sup>ii</sup> For the musical setting or the NRSV wording of the Psalm, please see Appendix I.*

The Lord is my Shepherd, I have all I need,  
She makes me lie down in green meadows,  
Beside the still waters, She will lead.  
She restores my soul, She rights my wrongs,  
She leads me in a path of good things,  
And fills my heart with songs.

Even though I walk,  
through a dark and dreary land,  
There is nothing that can shake me,  
She has said She won't forsake me,  
I'm in her hand.

She sets a table before me,  
in the presence of my foes,  
She anoints my head with oil,  
And my cup overflows.

Surely, surely goodness and kindness will follow me,  
All the days of my life,  
And I will live in her house,  
Forever, forever and ever.

Glory be to our Mother, and Daughter,  
And to the Holy of Holies,  
As it was in the beginning,  
is now and ever shall be,  
World, without end. Amen.

***A Reading from the Revelation to John***

*Revelation 21:1-5; 22:1-5*

*The bible begins and ends with stories that contain the beautiful image of the "tree of life." It is found in the middle of the Garden of Eden in Genesis and it is there again in John's powerful vision of Eden restored with a tree of life bearing twelve fruits and whose leaves are "for the healing of the nations." In between the tree of Genesis and the tree of Revelation are the stories of God's people keeping and then breaking, keeping and then breaking, covenant, over and over again. And there is the story of Jesus who, in his life, death and resurrection keeps covenant with and for us and ALL OF CREATION.*

Then I saw a new heaven and a new earth; for the first heaven and the first earth had passed away, and the sea was no more. And I saw the holy city, the new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband. And I heard a loud voice from the throne saying,

"See, the home of God is among mortals.  
He will dwell with them;  
they will be his peoples.  
And God himself will be with them.  
he will wipe every tear from their eyes.  
Death will be no more;

mourning and crying and pain will be no more,  
for the first things have passed away.

And the one who was seated on the throne said, "See, I am making all things new."

Then the angel showed me the river of the water of life; bright as crystal, flowing from the throne of God and of the Lamb through the middle of the street of the city. On either side of the river is the tree of life with its twelve kinds of fruit, producing its fruit each month; and the leaves of the tree are for the healing of the nations.

*Reader:* Hear what the Spirit is saying to God's people.

*People:* **Thanks be to God.**

### **Gradual Hymn**

*(according to parish tradition)*

All stand for the Gospel.

*Reader:* The Lord be with you.

*People:* **And also with you.**

*Reader:* The Gospel of our Lord Jesus Christ according to John

*People:* **Glory to you, Life-giving Jesus Christ**

### ***A Reading from the Gospel of John***

*John 15:1-5 - The Vine and the Branches*

*Jesus uses agricultural imagery to remind us, once again, that we are part of God's created order: God is the vine grower, Jesus is the vine and we are the branches. In order to keep covenant, in order to live faithfully, in order to "abide" in Jesus, we must do two things: bear fruit and be pruned.*

"I am the true vine, and my Father is the vine grower. He removes every branch in me that bears no fruit. Every branch that bears fruit he prunes to make it bear more fruit. You have already been cleansed by the word that I have spoken to you. Abide in me as I abide in you. Just as the branch cannot bear fruit by itself unless it abides in the vine, neither can you unless you abide in me. I am the vine, you are the branches. Those who abide in me and I in them bear much fruit, because apart from me you can do nothing."

*Reader:* The Gospel of Christ.

*People:* **Praise to you, Life-giving Jesus Christ.**

### **Response to the Word**

*A sample sermon in response to the readings and focused on the work and witness of PWRDF is offered as Appendix III. The worship leader may wish to write his or her own sermon or make use of the PWRDF stories found in Appendix II.*

### **Affirmation of Faith**

*Either the Apostles' or Nicene Creed may be used, or the following Profession of Faith:*

*Celebrant:* Let us confess our faith as we say,

*All:* **We are not alone; we live in God's world.**

**We believe in God:**

**who has created and is creating, who works in others  
and us through the Spirit.**

**We trust in the Creator.**

**We are called to be, to celebrate God's presence,  
to live with respect in creation, to love and serve others,  
to seek justice and to resist injustice,  
to seek out models for hope and peace.**

**In life, in death, in life beyond death, God is with us.**

**We are not alone.<sup>iii</sup>**

### **The Prayers of the People**

*The cycles of prayer for the Anglican Communion, the Anglican Church of Canada, diocesan prayer cycles, the national Indigenous cycle or any others may be offered at this time. Then the following litany or another appropriate to the worshipping community may be used.*

*This litany was offered by Archbishop Mark MacDonald, National Indigenous Anglican Archbishop during PWRDF's Sharing Bread Learning Exchange at the Sorrento Centre, B.C., July 2015. In introducing the litany Archbishop Mark noted, "This first prayer that we're going to do is an adaptation; I think a beautiful adaptation that we will share with you that is based on the Mohawk thanksgiving prayer. If you've ever heard the Mohawk thanksgiving prayer don't be afraid because it takes a few hours to go through it."*

*Reader:* It was decided by our Creator that whenever we join together for any reason, we should give thanks. So let us put our minds together and think on all of the creation and the Creator's gifts.

*Response:* **Loving God. We give our thanks.**

*Reader:* Let us think of the reason why we are gathered. For this place, for all of the things that bring us here.

*Response:* **Loving God. We give our thanks.**

*Reader:* Let us think of all the people of the world, the men, women and children, with a special thought for the children who are our future.

*Response:* **Loving God. We give our thanks.**

*Reader:* Let us think of our Mother, the Earth, upon whom we walk and who supports us. We pray we can learn to walk on her with more respect.

*Response:* **Loving God. We give our thanks.**

*Reader:* Let us turn our minds to the waters of the world, the great oceans, lakes, rivers and streams, and the life that lives in the waters that gives itself up to be our food.

*Response:* **Loving God. We give our thanks.**

*Reader:* Let us now turn our thoughts to the plant life of the Creator's world. That which is below ground; the roots and vegetables. That which puts just its head above the ground: the grasses, medicines, plants and bushes. All of the many kinds of good fruit the Creator has given us. And finally, the great trees of the forest that we know of as the "Standing Ones."

*Response:* **Loving God. We give our thanks.**

*Reader:* Let us think of all the animals in the world. We give thanks for those that provide food for us and those that provide beauty.

*Response:* **Loving God. We give our thanks.**

*Reader:* Let us think of the "Three Sisters," corn, beans and squash. They are gifts from the Creator and our sustenance.

*Response:* **Loving God. We give our thanks.**

*Reader:* Let us think of the birds of the air. The feathered ones that are the messengers between us and the Creator.

*Response:* **Loving God. We give our thanks.**

*Reader:* Now let us turn our thoughts to that which is above our world; those helpers placed there by the Creator to ensure our world continues.

*Response:* **Loving God. We give our thanks.**

*Reader:* Let's turn our thoughts to the four winds, or the four directions, they that blow from a place we cannot see.

*Response:* **Loving God. We give our thanks.**

*Reader:* Let us think of our Grandfathers, the Thunderers, they that bring the rain to replenish the world's waters.

*Response:* **Loving God. We give our thanks.**

*Reader:* Let us think of our Elder Brother, the Sun, for his light and warmth.

*Response:* **Loving God. We give our thanks.**

*Reader:* Let us have a special thought for our Grandmother, the Moon. She who regulates the passing of time and the coming of children.

*Response:* **Loving God. We give our thanks.**

*Reader:* Let us turn our thoughts even higher, to our Brothers and Sisters the Stars. They that shine above us at night and give us beauty and direction.

*Response:* **Loving God. We give our thanks.**

*Reader:* And finally we take all that we have spoken of, all that we do, and roll them all together and send it to the Creator with thanks.

*Response:* **Loving God. We give our thanks.**

### **Confession and Absolution**

*Celebrant:* Dear friends in Christ,  
As we hear the stories of the impacts of climate change  
on our sisters and brothers around the world,  
we become aware of their need,  
and of our complicity in accepting and maintaining unjust economic  
and social structures; of the blindness of privilege in this world.  
God is a God of generous love for us, of infinite mercy,  
who welcomes all sinners to this holy table.  
Let us confess our sins to almighty God.

Silence

*Celebrant:* Holy God,  
*People:* **earth and air and water are your creation,  
and every living thing belongs to you:  
have mercy on us as climate change confronts us.  
Give us the will and the courage to simplify the way we live,  
to reduce the energy we use,  
to share the resources you provide,  
and to bear the cost of change.  
Forgive our past mistakes and send us your Spirit,  
with wisdom in present controversies  
and vision for the future to which you call us  
in Jesus Christ our Lord. Amen.<sup>iv</sup>**

*An alternate prayer of confession can be found at Appendix I.*

### **The Peace**

*All stand and the presiding celebrant addresses the people.*

*People:* The peace of Christ be always with you.  
**And also with you.**

*The members of the community, ministers and people, may greet one another in the name of the Lord.*

## **The Celebration of the Eucharist**

### **The Preparation of the Gifts**

*Consider using a variety of “breads” symbolizing various regions of the world, for example a home baked loaf, naan, corn tortilla (a gluten-free option), Middle Eastern flat bread, injera, etc. Representatives of the people may present the gifts of bread and wine for the Eucharist (with money and other gifts for the needs and responsibilities of the Church) to the deacon or celebrant before the altar.*

### **Offertory Hymn**

*(according to parish tradition)*

### **The Prayer over the Gifts**

*Celebrant:* God of honey and harvest,  
Of grain and grape  
Of ocean and orchard:  
This harvest time  
May we both praise and pray;  
Praise you for the abundance  
And pray that this harvest is not just shared  
But shared justly.<sup>v</sup>

*People:* **Amen.**

### **Supplementary Eucharistic Prayer 2 (S2)<sup>vi</sup>**

*Celebrant:* The Lord be with you.  
(or May God be with you.)

*People:* **And also with you.**

*Celebrant:* Lift up our hearts.

*People:* **We lift them to the Lord.  
(or We lift them up to God.)**

*Celebrant:* Let us give thanks to the Lord our God.  
(or Let us give thanks to God our Creator.)

*People:* **It is right to give our thanks and praise.  
(or It is right to offer thanks and praise.)**

*Celebrant:* Eternal God, Source of all being,  
we give you thanks and praise  
for your faithful love.  
You call us into friendship  
with you and one another  
to be your holy people,  
a sign of your presence in the world.  
When those we trust betray us,  
unfailingly you remain with us.  
When we injure others,  
you confront us in your love  
and call us to the paths of righteousness.  
You stand with the weak,  
and those, broken and alone,  
whom you have always welcomed home,  
making the first last, and the last first.  
Therefore we raise our voices  
with angels and archangels,  
forever praising you and saying (singing):

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

*Celebrant:* Blessed are you, O Holy One:  
When Hagar was driven into the wilderness  
you followed her and gave her hope.  
When Joseph was sold into bondage,  
you turned malice to your people's good.  
When you called Israel out of slavery,  
you brought them through the wilderness  
into the promised land.  
When your people were taken into exile  
you wept with them by the river of Babylon  
and carried them home.

*People:* **Restore us, O God, let your face shine!**

*Celebrant:* At the right time you sent your Anointed One  
to stand with the poor,  
the outcast and the oppressed.  
Jesus touched lepers, and the sick, and healed them.  
He accepted water from a woman of Samaria  
and offered her the water of new life.

Christ knew the desolation of the cross  
and opened the way for all humanity  
into the redemption of your reconciling love.  
On the night he was betrayed,  
Jesus, at supper with his friends,  
took bread, gave you thanks, broke the bread,  
gave it to them, and said, "Take and 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".  
Loving and Holy One  
recalling Christ's death and resurrection,  
we offer you these gifts,  
longing for the bread of tomorrow  
and the wine of the age to come.  
Therefore we proclaim our hope.  
*People:* **Dying you destroyed our death,  
Rising you restored our life.  
Lord Jesus, come in glory.**

*Celebrant:* Pour out your Spirit on these gifts  
that through them you may sustain us  
in our hunger for your peace.  
We hold before you  
all whose lives are marked by suffering,  
our sisters and brothers.  
When we are broken and cast aside,  
embrace us in your love.

*People:* **Restore us, O God, let your face shine!**

*Celebrant:* Through Christ, with Christ, and in Christ  
In the unity of the Holy Spirit,  
All honour and glory are yours,  
O Source of all life,  
Now and forever.

*People:* **Amen.**

## **The Lord's Prayer**

*Two versions are offered. A third, from the New Zealand Book of Prayer, is offered in Appendix I.*

*Celebrant:* As our Saviour taught us,  
let us 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.**

*Or*

*Celebrant:* And now, as our Saviour Christ has taught us,  
we are bold to say,

*People:* **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,  
the power, and the glory,  
for ever and ever. Amen.**

*Silence*

## **The Breaking of the Bread**

*Celebrant:* Great Big Creator God  
Baker of loaves of bread  
Maker of cups of wine

Setter of tables for feasts  
Choose to come to our little table  
And set a meal here for us  
*People:* **Here with grain that comes from the ground  
And grape that is grown on the vine  
Here among us of all ages who gather  
And in the middle of your vast and wild creation  
May you come to a meal with us.<sup>vii</sup>**

### **The Communion**

*The celebrant invites the people to share in communion and may say:*

*People:* The gifts of God for the People of God.  
Thanks be to God.

*The celebrant and people then receive communion. The sacrament is given with the following words:*

The body of Christ (given for you).  
The blood of Christ (shed for you).

Or The body of Christ, the bread of heaven.  
The blood of Christ, the cup of salvation.

*The communicant responds each time: **Amen.***

*During the breaking of the bread and communion, psalms, hymns and anthems may be sung.*

### **Prayer after Communion**

*Celebrant:* Let us pray.  
Gracious God,  
your amazing love extends through all time and space,  
to all parts of your creation,  
which you created and called good.

You made a covenant with Noah and his family,  
putting a rainbow in the sky  
to symbolize your promise of love and blessing  
to every living creature,  
and to all successive generations....

In Jesus,  
you invite us to enter into a new covenant,  
in communion with all who seek to be faithful to you.

As people of faith,  
we are called into covenant.  
Your covenant of faithfulness and love  
extends to the whole creation.

We pray for the healing of the earth,  
that present and future generations  
may enjoy the fruits of creation,  
and continue to glorify and praise you.

*People:* **Amen.**<sup>viii</sup>

*Celebrant:* Glory to God

*People:* **Whose power, working in us,  
can do infinitely more  
than we can ask or imagine.  
Glory to God from generation to generation,  
in the Church and in Christ Jesus  
for ever and ever.  
Amen.**

### **Blessing and Dismissal**

*Celebrant:* As we prepare to leave  
and embrace the challenges  
of our lives and our world,  
let us ask for God's blessing.  
May God bless us with wisdom  
to care for our earth.

*People:* **Amen!**

*Celebrant:* May God bless us with love to bring forth new life.

*People:* **Amen!**

*Celebrant:* In the name of God,  
the Maker of the whole world,  
of Jesus, our new covenant,  
and of the Holy Spirit, who opens eyes and hearts.

*People:* **Amen!**

*Deacon:* Go in peace and be witnesses to hope.

*People:* **Thanks be to God! Amen!**<sup>ix</sup>

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<sup>i</sup> The Collect is taken from the 2002 Revised Common Lectionary Prayers alt.

<sup>ii</sup> Bobby McFerrin, Twenty-Third Psalm – The Lord is My Shepherd, Lyrics and Musical setting used with permission of the composer through Original Artists, oa@originalartists.com.

<sup>iii</sup> Ronald Lagasse, Profession of Faith, Abbey of the Way, Arizona, accessed online at: [www.progressivechristianity.org](http://www.progressivechristianity.org) and reproduced with permission by ProgressiveChristianity.org.

<sup>iv</sup> From: A Prayer for Climate Action © The Anglican Church of Australia Trust Corporation. Used with permission.

<sup>v</sup> Excerpt from “Prayer of Commitment” written by Roddy Hamilton, posted at <http://www.nkchurch.org.uk/index.php/> and reproduced in From Hope to Harvest – A Worship Service for World Food Day, Canadian Foodgrains Bank, 2015. Accessed online at <https://foodgrainsbank.ca/> and used with permission.

<sup>vi</sup> Adapted from “Three Supplementary Eucharistic Prayers for The Book of Alternative Services and Two Services of the Word,” (Toronto: Anglican Book Centre, 1998).

<sup>vii</sup> Excerpt from *Prayer at the Table* copyright © Roddy Hamilton 2007. Posted on “Additional Resources for Creation Time 2010” by Churches Together in Britain and Ireland. <http://www.ctbi.org.uk/295> and reproduced in *Creation Covenant, Earth Day 2015 Worship Resources*, Canadian Foodgrains Bank, 2015. Accessed online at <https://foodgrainsbank.ca/> and used with permission.

<sup>viii</sup> Excerpt from Closing Prayer posted on the Web of Creation website. <http://www.webofcreation.org/> and reproduced in *Creation Covenant, Earth Day 2015 Worship Resources*, Canadian Foodgrains Bank, 2015. Accessed online at <https://foodgrainsbank.ca/> and used with permission.

<sup>ix</sup> Benediction written for the 2nd European Ecumenical Assembly, Graz, 1997. Posted on the European Christian Environmental Network. <http://www.ecen.org/liturgy/blessing-and-sending> and reproduced in *Creation Covenant, Earth Day 2015 Worship Resources*, Canadian Foodgrains Bank, 2015. Accessed online at <https://foodgrainsbank.ca/> and used with permission.