

# Department of Liturgics

## Commission on Worship

### New Prayers for Holy Communion

While the LCA Worship Resources provide many different possibilities for variation in the communion service, they do not give any additional Eucharistic prayers, but merely recommend the use of the same prayers for the whole liturgical year. These three prayers are suggested as alternatives to the prayers that are given in the *Service with Communion*, the *Service – Alternative Form* and the *Modern Liturgy (Worship Today)*. They have been adopted by the Department of Liturgics and are released for field testing and feedback. The theological foundation for the use of Eucharistic prayers is given in the Commission on Worship Statement 32 on the *Celebration of the Lord's supper with thanksgiving*.

#### 1. A Proper Preface for the *Service with Communion* (*Lutheran Hymnal*, 6-22)

##### a. The location and function of this prayer

This prayer is an expanded version of the so-called *Proper Preface*. The *Proper Preface* gives the reason for as well as the content of the preceding act of thanksgiving; it confesses that our thanksgiving for all the Father's gifts in creation and the history of salvation culminates in thanksgiving for the greatest gift of all, his crucified and risen Son. It also fulfils Christ's command that in our celebration of Holy Communion we should thank God the Father just as he did when he instituted it.

While the *Lutheran Hymnal* provides versions of these prefaces for the festive season, it does not give any *Proper Preface* for the Sundays after Pentecost. The *LCA Worship Resources* advise that the Easter preface may be used. This new prayer covers the cosmic context and range of Christ's work of salvation. It may also be used for any Sunday after Pentecost or in the Sundays from All Saints Day to the end of the church year.

##### b. The prayer in its context

The Lord be with you.  
**And also with you.**

Lift up your hearts.  
**We lift them up to the Lord.**

Let us give thanks to the Lord.  
**For that is fitting and right.**

It is truly fitting and right, and for our lasting good,  
that we should at all times and in all places,  
give thanks to you,

O Lord God, holy Father, almighty and eternal God,  
 through Jesus Christ our Lord.  
 But most of all we thank you  
 for the glorious resurrection of our Lord.  
 He has destroyed death  
 and brought life and immortality to light.  
 We thank you for exalting him as Lord of all  
 and for placing all things under his feet.  
 We thank you that through him  
 you will free the whole of creation from its bondage to decay  
 and create a new heaven and a new earth,  
 where righteousness is at home.  
 And so with all the powers and authorities that adore you,  
 and the whole of creation that rejoices in you;  
 with earth and sea and sky,  
 with mountains and hills and valleys,  
 with rivers and fields and deserts,  
 with plants and trees and animals;  
 with all your saints in heaven and on earth;  
 with angels and archangels, cherubim and seraphim,  
 we praise your name and join their unending hymn:

*Holy Holy Holy*

## 2. A Eucharistic Prayer of Praise for the *Service - Alternative Form* (Lutheran Hymnal, pp 58-76)

### a. The location and function of this prayer

This prayer is meant to come after the *Holy Holy* and before the *Words of Institution* in the *Service - Alternative Form* and the different musical settings of it in *Sing the Feast*.

In this order it functions as a eucharistic prayer of consecration together with the words of Christ as the words of consecration. It fulfils Paul's teaching in 1 Tim 4:4,5 that created things are consecrated by the word of God and prayer. This prayer thanks and praises God the Father for the work of our salvation and its delivery to us in Christ. It acknowledges that all the deeds of the Father in creation and redemption culminate in Christ's death and resurrection and Christ's gift of his body and blood to us in Holy Communion. By giving thanks we remember and confess that all this is sheer grace, God's gift to us which is best celebrated and received with thanksgiving.

### b. The prayer in its context

The Lord be with you.  
**And also with you.**

Lift up your hearts.  
**We lift them to the Lord.**

Let us give thanks to the Lord our God.  
**It is right to give our thanks and praise.**

It is indeed right and good,  
Lord God, holy Father,  
that we should at all times and in all places  
give thanks to you  
through Jesus Christ our Lord.  
*Preface for the day or season*  
And so, with the church on earth and the hosts of heaven,  
we praise your name and join their unending hymn:  
**Holy, holy, holy Lord,  
God of power and might:  
Heaven and earth are full of your glory.  
Hosanna. Hosanna. Hosanna in the highest.  
Blessed is he who comes in the name of the Lord.  
Hosanna in the highest.**

We thank you, holy Father,  
through Jesus Christ, your beloved Son,  
whom you sent at the end of the ages  
to rescue and redeem your children.  
Through him you have created all things,  
and with him you are well pleased.  
He is your Word,  
sent from heaven to a virgin's womb.  
There he took on our human flesh  
and was revealed as your Son,  
born of the Holy Spirit  
and the Virgin Mary.  
He fulfilled your will  
and won for you a holy people;  
he stretched out his hands in suffering  
in order to free from suffering those who trust in you.  
He was handed over to death  
in order to destroy death,  
to break the shackles of the devil  
and crush hell under his feet,  
to establish his covenant  
and bring the resurrection to light

**Amen. Come, Lord Jesus.**

*Words of Institution*

### **3. A Eucharistic Prayer for Worship Today Holy Communion Order**

- a. The location and function of this prayer

This prayer, inspired by Hebrews 10:19-22, is meant to come after the *Words of Institution in Worship Today* and its revised form which is known as *Modern Liturgy*.

In this order it functions as a eucharistic prayer of consecration together with the words of Christ as the words of consecration. It fulfils Christ's command that we are to celebrate his holy supper in remembrance of him. We remember him by giving thanks for our access to God the Father and by asking for gift of the Holy Spirit in the sacrament. Here in this order it is closely connected with the use of Lord's Prayer as our prayer for what we wish to receive from the Father as we commune.

b. The prayer in its context

Our Lord Jesus Christ, on the night when he was betrayed,  
took bread, and when he had given thanks,  
he broke it and gave it to his disciples and said ,  
Take and eat; this is † my body, which is given for you.  
Do this in remembrance of me.  
In the same way he took the cup, after the supper,  
and when he had given thanks, he gave it to them, and said,  
Drink of it, all of you; this is † my blood of the new covenant,  
which is shed for you for the forgiveness of sins.  
Do this, as often as you drink it, in remembrance of me.

And so we thank you, gracious Father,  
for giving us confidence to enter your most holy presence  
by the new and living way opened for us  
through the curtain of the flesh of your Son.  
Have mercy on us as we come to the place where your glory dwells  
and as we stand before you here in your heavenly sanctuary.  
Send us your holy, good and life-giving Spirit  
to cleanse us with the blood of Christ,  
and to make us holy in body, soul, and spirit,  
so that we may approach you with a good conscience  
in the full assurance of faith;  
through Jesus Christ, our great high priest.  
**Amen.**

*The Lord's Prayer*