

## Eucharistic Prayer 3

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.**

All thanks and praise  
are yours at all times and in all places,  
our true and loving God;  
through Jesus Christ, your eternal Word,  
the Wisdom from on high by whom you created all things.  
You laid the foundations of the world  
and enclosed the sea when it burst out from the womb;  
You brought forth all creatures of the earth  
and gave breath to humankind.  
Wondrous are you, Holy One of Blessing,  
all you create is a sign of hope for our journey;  
And so as the morning stars sing your praises  
we join the heavenly beings and all creation  
as we shout with joy:

**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.**

Glory and honor are yours, Creator of all,  
your Word has never been silent;  
you called a people to yourself, as a light to the nations,  
you delivered them from bondage  
and led them to a land of promise.  
Of your grace, you gave Jesus  
to be human, to share our life,  
to proclaim the coming of your holy reign  
and give himself for us, a fragrant offering.  
Through Jesus Christ our Redeemer,  
you have freed us from sin,  
brought us into your life,  
reconciled us to you,  
and restored us to the glory you intend for us.

We thank you that on the night before he died for us  
Jesus took bread,  
and when he had given thanks to you, he broke it,  
gave it to his friends and said:  
“Take, eat, this is my Body, broken for you.  
Do this for the remembrance of me.”  
After supper Jesus took the cup of wine,  
said the blessing, gave it to his friends and said:  
“Drink this, all of you:  
this cup is the new Covenant in my Blood,  
poured out for you and for all  
for the forgiveness of sin.  
Do this for the remembrance of me.”  
And so, remembering all that was done for us:  
the cross, the tomb, the resurrection and ascension,  
longing for Christ’s coming in glory,  
and presenting to you these gifts  
your earth has formed and human hands have made,  
we acclaim you, O Christ:

**Dying, you destroyed our death.  
Rising, you restored our life.  
Christ Jesus, come in glory!**

Send your Holy Spirit upon us  
and upon these gifts of bread and wine  
that they may be to us  
the Body and Blood of your Christ.  
Grant that we, burning with your Spirit’s power,  
may be a people of hope, justice and love.  
Giver of Life, draw us together in the Body of Christ,  
and in the fullness of time gather us  
with all your people  
into the joy of our true eternal home.  
Through Christ and with Christ and in Christ,  
by the inspiration of your Holy Spirit,  
we worship you our God and Creator  
in voices of unending praise.

**Blessed are you now and for ever. AMEN.**

Preface to *Enriching Our Worship* by The Most Reverend Frank Tracy Griswold

Enriching Our Worship is offered by the Standing Liturgical Commission to the Church through the General Convention as an enrichment of our liturgical prayer. This collection is part of an ongoing process of listening to what the Spirit is saying to the Church through the diverse experience of those who gather to worship and to celebrate the sacramental rites which fashion and identify us as the People of God.

Enriching Our Worship is not intended to supplant the Book of Common Prayer, but rather to provide additional resources to assist worshipping communities wishing to expand the language, images and metaphors used in worship. In some cases the canticles and prayers represent the recovery of ancient biblical and patristic images, such as the identification of Christ with Wisdom, and in other cases images which speak of God in other than the familiar masculine terms which have been so much a part of our liturgical prayer. Expanding our vocabulary of prayer and the ways in which we name the Holy One bear witness to the fact that the mystery of God transcends all categories of knowing, including those of masculine and feminine.

One of the considerations in choosing or developing the texts included in this collection has been the prayer experience of women, and the desire to honor that experience while remaining faithful to the constituent elements and norms of liturgical prayer as this Church has received and understood them. At all points along the way in the process of selection and development of texts the question has been asked: Is this text consistent with the Trinitarian and Christological formulations which we, as Anglicans, regard as normative and the ground of our common prayer?

The local use of Enriching Our Worship is subject to authorization by the Bishop, who serves as the Chief Liturgical Minister of the Diocese. In this way a pastoral bond can be maintained which relates the local use of these texts to the worship life of the larger Church.

It is our hope that praying and singing the prayers and canticles in this collection will deepen and strengthen our encounter with Christ and make it possible, with ever increasing conviction, to cry out with St. Ambrose, "You have shown yourself to me, O Christ, face to face. I have met you in your sacraments."