

Guidelines & Worship Resources for the Celebration of Full Communion: Lutheran - Moravian

GUIDELINES FOR CELEBRATION OF THE SACRAMENTS IN SETTINGS OF SHARED WORSHIP

Introduction

The Evangelical Lutheran Church in America and the Moravian Church in America share common theologies, traditions, and commitments to mission. While in North America, Lutherans and Moravians have developed distinct church bodies; in Asia, Africa and Europe, Moravians and Lutherans already enjoy a relationship of “full communion.” Rejoicing in their new full communion agreement, the Evangelical Lutheran Church in America and the Moravian Church in America:

- recognize in one another the one holy, catholic and apostolic faith as it is expressed in the Scriptures, confessed in the Church’s historic creeds, attested to in the *Unaltered Augsburg Confession* and *Small Catechism* and the *Ground of the Unity* of the *Unitas Fratrum*;
- recognize the authenticity of each other’s baptisms and eucharists;
- extend sacramental hospitality to one another’s members;
- recognize each other’s ordinations of persons to the Ministry of Word and Sacrament;
- recognize each other’s polity and ministries of oversight (including the interpretation of church doctrines, discipline of members, authorization of persons for ordained and lay ministries, and provision for administrative function);
- recognize the full interchangeability and reciprocity of all ordained ministers of Word and Sacrament subject to the constitutionally approved invitation for ministry in each other’s churches.

Because the churches recognize in each other one faith as expressed in the Scriptures, and authenticity of baptism, eucharist, and ministry, shared worship is appropriate. The following guidelines for shared worship are offered to deepen and strengthen our full communion relationship and to promote the worship of God in ways that enrich and honor both churches. These guidelines are not designed to be a set of regulations that answer every local situation. They do express agreed-upon principles between our two churches. These guidelines are provided in response to the mandate in *Following Our Shepherd to Full Communion*: “to issue guidelines as required and as may seem appropriate.” (*Following Our Shepherd*, recommendation 5, pg. 3)

Proclamation of the Word

Proclamation of the Word of God is at the heart of our full communion. Ample opportunity to read, sing, preach, and hear the Gospel should be included in every experience of shared worship.

The use of our shared lectionary (at this time, *The Revised Common Lectionary*) for worship together is an important tool. It builds upon what we share and proclaim Sunday by Sunday in our congregations.

The clear and strong proclamation of Scripture by public reading is our shared heritage.

The singing of hymns is particularly important to our shared tradition. Congregational singing of hymns, the psalms, biblical paraphrases, and liturgical texts enhances our shared witness to the Gospel.

Proclamation through preaching on biblical texts is at the heart of our shared histories and ought to be apparent whenever we worship together.

Holy Baptism

Congregations of our churches will continue to recognize the validity of baptism administered in the other church participating in this relationship of full communion.

Celebrating together the baptism of infants, children, or adults, with ordained ministers from both church bodies participating, is encouraged as a sign of our unity in Christ. While each baptism is administered by one ordained minister, the presence of ordained ministers and laity from the other church, and their participation in the other parts of the liturgy, testifies to the ecumenical character of all baptisms and to our mutual recognition of members in full communion.

When baptisms take place in the context of the worship of a congregation of one of our churches, inviting representatives from the other church to be present as guests, as witnesses, or as sponsors also can serve this sign of our common baptism into Christ.

Holy Communion

Within the relationship of full communion, participation together in the Holy Communion is an important mark of the full communion we now share as church bodies. To encourage celebrations of Holy Communion among our congregations and other expressions of the church, the following mutually agreed upon guidelines are provided.

1. It is important that a spirit of graciousness and commonality mark the planning of a service for assemblies of our two churches, including all of the details of the celebration. This planning is best done well in advance of the common celebration. It should include ordained

and lay leaders from each of the participating churches. Leadership also should include the ordained ministers and laity of both churches. Planning offers an opportunity for participants to develop familiarity with and appreciation for the liturgical traditions of the participating churches as they are embodied in the worship books of each. These include: *Evangelical Lutheran Worship* and *With One Voice* (ELCA); *Moravian Book of Worship* and *Services for Holy Communion* (Moravian Church in America); *Revised Common Lectionary* (both churches).

2. In the Evangelical Lutheran Church in America, approval of an appropriate authority may be necessary for special worship services outside congregations. Planners need to be alert to these polity requirements so that the tradition of each participating church body is respected. The authorizing authority may request a report containing such things as: attendance, the order of service, and a listing of presiding minister, assisting ministers, and preacher together with their respective church bodies (see *Use of the Means of Grace*, application 39b, 39c, 39d).
3. Mutual respect among the churches is enhanced and nurtured when the parity of ministries in the churches is manifested in sacramental worship. This principle should inform planning as well as leadership in the actual celebration. Choosing one presiding minister to offer the eucharistic prayer, as opposed to concelebration through word or gesture by ministers from each of the church bodies, is a mutual recognition of our ministries in which one may serve on behalf of all. The presence of an ordained minister from each of the participating church bodies at the altar or table during the Great Thanksgiving is encouraged as a visible sign of our full communion and our mutual ministry in Christ, as is the participation by ministers of both communions in the distribution of Holy Communion. Both churches recognize the need for an ordained minister to preside and consecrate the Holy Communion.
4. Planners need to be sensitive to the fact that the manner of distribution varies widely among congregations. What is comfortable and familiar to some may feel uncomfortable and unfamiliar others. Care should be taken that the manner of distribution be understood clearly by all. Lutherans receive both elements after they have both been consecrated. They usually do this standing or kneeling, at the altar or at stations for distribution (not seated or standing at their seats). They receive the cup by drinking from a common chalice, by intinction or from a pouring chalice and individual cups. Moravians usually distribute the elements this way: After the bread has been consecrated, the pastor(s) and sometimes an acolyte (lay server) move into the congregation and, row by row, place into the hand of each member the consecrated bread. This takes place during the singing of hymns. When all persons are served and the servers have returned to the communion table, all partake of the consecrated bread together. The wine (in individual cups), after it is consecrated, is served in the same manner. All partake of the consecrated wine together. After the benediction, the server and acolyte take up their patens of bread and leave the sanctuary.
5. Ordained ministers are encouraged to vest in the manner appropriate to their tradition or as agreed in the planning of the service. A surplice is the customary vestment for Moravian ordained ministers at Holy Communion; the alb, stole, and chasuble, or alb and stole are customary for Lutherans.

6. Planners are encouraged to give careful consideration to the following models of service:
- **When** the service is hosted by a particular church body or a congregation of that church body, that church's rite is used and an ordained minister from that church or one invited from the other church body presides. An ordained minister from the other church body may be invited to preach.
 - **When** the service is an occasion where no one church body acts as host, the form of service may be an adapted form of the liturgy prepared for the inauguration of full communion by the churches in January 2000.
 - **When** an order drawing materials from various sources of both churches is desired, the following order of service, rooted in our shared Christian tradition, offers a faithful and helpful structure. "Both [our churches] agree with the Augsburg Confession's understanding of the Church, Articles VII and VIII. Lutherans and Moravians realize that they have great freedom in structuring rites, church organization, and seeking fellowship with other believers whose positions and practices may differ in form. They also realize that it is the substance of the Gospel which is the center of faith, fellowship, and function." "Here freedom is placed on the context of faithfulness to the Triune God." (*Following Our Shepherd*, pg. 33)

The elements included preserve the ancient liturgical tradition of our churches but may be more or less familiar to our congregations today. Elements of the Holy Communion printed in non-italic type are more important to this shared liturgical tradition. Elements printed in italic type, also found in each liturgical tradition, help provide a fuller and richer experience of worship for all participants.

Confession of sin

(may be included as a preparatory rite or used elsewhere in the service)

GATHERING

Hymn

Greeting/Invocation

Kyrie (Lord have mercy)

Hymn of praise (Gloria in excelsis)

Prayer

WORD

First reading

Psalm

Second reading

Gospel

Sermon

Hymn

Historic creed (Apostles or Nicene)

Intercessions

MEAL

Greeting of peace/Right hand of fellowship

(or after the Lord's Prayer)

Presentation of the Gifts

(offering of money, possibly with elements for Holy Communion)

Great Thanksgiving

Lord's Prayer

Greeting of peace/Right hand of fellowship

(if not done earlier)

Distribution of Communion

Canticle or hymn

Prayer

SENDING

Blessing

Dismissal

7. Among the best ways to express the relationship of full communion is for congregations to share the form of worship they ordinarily use by inviting the participation of congregations of the other church body to worship with them on a regular or an occasional basis.
8. When Holy Communion is celebrated together, the service needs to offer the Gospel by Word and Sacrament to all the baptized present. All those welcome at the table in their own churches should be welcomed in a shared service.
9. It is important for planners to remember that in full communion, both churches have agreed that they will continue to honor the governing documents of the other church body participating in shared worship. Care to honor the governing documents and policies of both the churches participating in shared worship must always be exercised in a way that is "mutually supportive and enriching..." (*Following Our Shepherd*, pg. 22).

Hymns

The congregational singing of hymns is a feature of Lutheran and Moravian worship that displays this "mutually supportive and enriching" relationship. Martin Luther and Nicholas von Zinzendorf were both avid writers of hymn texts. The shared use of hymns from these and other sources from the Reformation and succeeding centuries is an important feature of the liturgical and spiritual lives of these two churches. Exploring and cultivating this tradition of singing our theology and spirituality should be an important commitment for both our churches as full communion is embraced.

The use of hymns in the celebration of Holy Communion is a feature common to the worship of both churches. The Moravian celebration of Holy Communion is marked by congregational hymn-singing throughout the distribution of the elements. These hymns, or often individual stanzas, are selected to express the unique character of the different services, which are intended

to celebrate not just festivals or seasons of the church year, but God's acts of salvation. Ideally, all the hymns selected are sung in each service.

The Lovefeast

The Moravian Lovefeast is a service of song at which a simple meal is served to the congregation. This meal is an act of fellowship, love, and spiritual unity. It is not a sacrament, or a substitute for Holy Communion. The serving of the meal and singing of the hymns are carried out with dignity and simplicity. The elements of this simple meal may vary greatly from region to region, or from occasion to occasion; a bun and coffee is customary in some places, which fruit punch and cookies may be appropriate elsewhere.

Begun by the Moravians in 1727, the lovefeast is seen as a revival of the *agape* meal of the early Christian Church. The service spread with the church throughout the world and remains an important part of Moravian religious practice. Many other denominations have adopted the practice as well, especially for Christmas. Almost any special occasion is appropriate for a lovefeast.

The ode, or text, of the lovefeast consists of individual stanzas or whole hymns chosen to carry forward a particular idea. The hymn stanzas to be sung by the congregation are generally compiled and printed as part of the order of service. Anthems or instrumental music selections may be used at various places during the service; in some areas, it is customary for the choir to sing during the partaking of the meal, while in other areas, quiet conversation on spiritual matters is customary during that time.

For additional information, see:

The Moravian Book of Worship: Manual for Worship Planners, pp. 11, 44-46.

James Boeringer, "A Guide to the Moravian Lovefeast," *Moravian Music Journal*, vol. XXVI/4 (winter 1981), pp. 86-87.

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CELEBRATION OF FULL COMMUNION

Introduction

On January 27, 2000, a liturgical celebration of *Following Our Shepherd to Full Communion* took place at Augsburg Lutheran Church in Winston-Salem, North Carolina. At this service, representatives from the Evangelical Lutheran Church in America joined in proclaiming our unity in the Body of Christ.

It is the hope of the worship planning committee for this liturgy that it may also serve as a guide for the creation of local celebrations of *Following Our Shepherd to Full Communion* and the new relationship of full communion that it inaugurates between our two churches. While the full text of this service may not be appropriate to every situation, the design and spirit of the Winston-Salem service may be of help in planning local celebrations. Scripture has been specially chosen for this celebration, since it does not occur on a Sunday. The use of our shared lectionary should be carefully considered for Sunday celebrations. Tunes shared by both churches, as well as hymn texts appropriate to the occasion that enrich our common worship, have been selected for this service. They are by no means the only possibilities. Official representatives of the ELCA and both provinces of the Moravian Church have roles in this service. What that is not the case, the service needs to be modified accordingly. Care should always be taken to modify these suggestions in ways appropriate to the worship of the local congregations worshipping together.

Notes on particular elements in this service and its details are provided as numbered notes following the printed service. These notes offer explanation or suggestions for local adaptation.

Gathering

Prelude ¹

*The congregation speaks the words in **bold** type. Unless otherwise indicated, the parts that are not in bold type are spoken by an ordained minister. Suggested tunes are given for hymn texts. References are provided for the Moravian Book of Worship (MBW) and the Evangelical Lutheran Worship (ELW).*

Procession to the Baptismal Font ²

As the congregation stands to sing, representatives of the churches and the presiding minister move to the baptismal font.

Suggested tune: BUNESSAN
MBW 535; ELW 456

Joining our voices, all in God's praises,
The church rejoices in these new days;
Thanks for this hour with all its challenge,
Thanks for God's power with us always.

From ev'ry nation, you call your people;
In our salvation you make us one;
Sister and brother, joined in the Spirit;
Loving each other in the one Son.

Make us more giving, make us more open,
Fill us for living each day with love;
Pour out your Spirit, strengthen our witness,
Till earth inherit heaven above.

Father, we praise you; Jesus, we love you;
Spirit, we thank you, for these new days;
Help us to know, Lord; help us to grow, Lord;
Help us to sow, Lord, you love always.

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Acclamation

We worship you, Lord God, the high and lofty one,
Who inhabits eternity, whose name is holy.
**You dwell in the high and holy place,
And also with those who are contrite and humble in spirit.**

Declaration of Purpose³

We gather as representatives of the
Evangelical Lutheran Church in America,
the Moravian Church in America, Northern Province,
and the Moravian Church in America, Southern Province.

Representative of the Moravian Church in American, Northern Province

We gather to recognize in one another
the one, holy, catholic and apostolic faith
as it is expressed in the Scriptures
and confessed in the Church's historic creeds

Representative of the Evangelical Lutheran Church in America

We gather to recognize each other as church
in which the Gospel is rightly preached
and the Sacraments are rightly administered
according to the Word of God.
We gather to recognize our mutual ministry
and to claim as valid the proclamation of the Word
and the celebration of the sacraments by our ordained ministers.

Representative of the Moravian Church in America, Southern Province

We gather to strengthen one another in head and heart,
To recognize our mutual baptism, and to encourage the sharing of the Lord's Supper among
our members.
We gather to pledge ourselves to live under the gospel
In mutual affirmation and admonition,
That respect and love for each other may grow.

The following is sung by all.

Suggested tune: CASSEL (MBW)
O DU LIEBE MEINER LIEBE (LBW)
MBW 673; LBW 93

Grant, Lord, that with thy direction, “Love each other, “ we comply,
aiming with unfeigned affection they love to exemplify;
let our mutual love be glowing, thus the world will plainly see
that we, as on one stem growing, living branches are in thee.

Text: Nicholas Ludwig von Zinzendorf (1728)
Trans. Frederick William Foster (1789), alt.

Baptismal Renewal

In grace God called and chose the people of Israel
and established with the a covenant;
I will be your god and you will be my people.
In that relationship they were to be freed from sin
and become a blessing to all.

Then God came to us in Jesus Christ
and fulfilled that covenant for all people.
Through Christ’s life, death, and resurrection,
God made for us a new covenant of grace.

**We come before you with joy, O God,
to claim the promises of your covenant.**

Our Lord Jesus Christ instituted baptism
as the visible means of entry into the new covenant.
Baptism is a gift of God.
In this sacrament, through grace and the power of the Holy Spirit
we are united with Christ,
are cleansed by his saving work,
enter into the fellowship of the church,
and are called to a life of faith and willing obedience.

**Claimed by God in baptism,
we pray that through the power of the Holy Spirit
our lives may faithfully affirm the blessings
of Christ’s new covenant.**

We know that we will remain less than the whole persons
you have called us to be through baptism in Christ Jesus
until we acknowledge our sins to you,
and so we bow our hearts before you and pray:
**Almighty God, we confess that we have tried
to run away and hide from you.**

**We constantly deceive ourselves into thinking
that we can live without you.
We have made idols of our own achievements.
We have treated other persons
as though they did not bear your image.
We have failed to enfold and include all persons
within the outstretched and open arms
of Jesus Christ, our Savior.
And we have left undone those deeds
of lovingkindness and godly justice
that you want us to pursue in your name.
Bring your Spirit upon us in a gracious, healing way.
Make us agents of reconciliation
as we live within your holy presence. Amen.**

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Hear the good news!
Anyone who is in Christ is a new creation.
The old life has gone,
a new life has begun.
You are forgiven. Be at peace.
Amen.

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Lord, as we share one baptism,
and have heard your word of gracious forgiveness,
make us one with all your children
as we profess our common faith,
in the words of the Apostles' Creed,
the baptismal creed of the early Church:
**I believe in God, the Father Almighty,⁴
creator of heaven and earth.
I believe in Jesus Christ, his only Son, our Lord.
He was conceived by the power of the Holy Spirit
and born of the Virgin Mary.
He 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,
and is seated at the right hand of the Father.**

**He 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.**

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Entrance Hymn⁵

During this hymn the worship leaders move to the chancel.

Suggested tune: ST. ANNE
MBW 461; ELW 632

O God, our help in ages past, our hope for years to come,
our shelter from the stormy blast, and our eternal home!

Under the shadow of your throne you saints have dwelt secure;
sufficient is your arm alone, and our defense is sure.

Before the hills in order stood, or earth received its frame,
from everlasting you are God, to endless years the same.

A thousand ages in your sight are like an evening gone,
short as the watch that ends the night before the rising sun.

O God, our help in ages past, our hope for years to come,
remain our guard while life shall last, and our eternal home.

Text: Issac Watts (1719), alt.

Greeting

The grace of our Lord Jesus Christ, the love of God,
and the communion of the Holy spirit be with you all.
And also with you.

Prayer⁶

Almighty God,
by our baptism into the death and resurrection of your Son
you call us into his one church in every time and place:
Fill us with that spirit of unity in Christ
that lets us see and feel and know that we all belong to you

through the grace we have received,
that you may lead us into lives worthy of our calling in Christ,
with all lowliness, meekness, and patience,
bearing with one another in love,
and eager to maintain the unity of the Spirit in the bond of peace;
through your Son, Jesus Christ our Lord,
who lives and reigns with you and the Holy Spirit,
one God, now and forever.
Amen.

Word

First Reading ⁷ Acts 4: 5-12

Psalm ⁸ Psalm 23

Second Reading 1 John 3: 16-24

Gospel Acclamation ⁹

Gospel Reading..... John 10: 11-18

Before the Gospel:
The Holy Gospel, according to John.

Glo - ry be to you, O Lord!

The image shows a musical score for the response 'Glo - ry be to you, O Lord!'. It consists of two staves: a treble clef staff and a bass clef staff. The key signature has one flat (B-flat), and the time signature is 4/4. The melody is written in the treble clef, and the bass line is in the bass clef. The lyrics are placed below the treble staff.

After the reading:
The Gospel of the Lord.

Praise be to you, O Christ!

The image shows a musical score for the response 'Praise be to you, O Christ!'. It consists of two staves: a treble clef staff and a bass clef staff. The key signature has one flat (B-flat), and the time signature is 4/4. The melody is written in the treble clef, and the bass line is in the bass clef. The lyrics are placed below the treble staff.

Responses: Traditional Moravian

Sermon

Hymn of the Day ¹⁰

Suggested tune: DARWALL'S 148th
MBW 517; ELW 550

Christ is our cornerstone, on him alone we build;
with his true saints alone the courts of heaven are filled;
on his great love our hopes we place
of present grace and joys above.

O then with hymns of praise these hallowed courts shall ring;
our voices we will raise the Three in One to sing,
and thus proclaim in joyful song
both loud and long that glorious name.

Here, gracious God, do now forevermore draw near,
accept each faithful vow, and ev'ry suppliant hear.
In copious show'r on all who pray
each holy day your blessings pour!

Here may we gain from heav'n the grace which we implore;
and may that grace, once giv'n, be with us evermore,
until that day when all the blessed
to endless rest are called away!

Text: Latin, 7th century, trans. John Chandler (1837)

Intercessions ¹¹

Each petition is concluded:

Lord, in your mercy,
hear our prayer.

After the final petition:

Almighty God, you have given us grace at this time
with one accord to make our common supplication to you;
and you have promised through your well-beloved Son
that when two or three are gathered together in his name
you will be in the midst of them.
Fulfill now, O Lord,
our desires and petitions as may be best for us;
granting us in this world knowledge of your truth,
and in the world to come, life everlasting.
Amen.

From *The Book of Common Prayer*, 1979 of The Episcopal Church

Meal

Offering ¹²

To obtain the organ accompaniment and instrumental parts to the newly-composed music that follows, contact: Dr. Nola Reed Knouse, Moravian Music Foundation, (336) 725-0651, nrknouse@ols.net

Offertory Song

As the gifts, which may include the bread and wine for Holy Communion, are brought forward, the people stand to sing:



Let the vine - yards be fruit - ful, Lord, and



fill to the brim our cup of bles - sing.



Gath - er a har - vest from the seeds that were sown, that



we may be fed with the bread of life.



Gath - er the hopes and dreams of all: u -



nite them with the prayers we of - fer.



Grace our ta - ble with your pres - ence and



give us a fore - taste of the feast to come.

Offertory Prayer

This prayer may be led by a baptized lay person. ¹³

Let us pray. Merciful God,
**we offer with joy and thanksgiving
what you have first given us –
our selves, our time, and our possessions,
signs of your gracious love.
Receive them for the sake of him who offered himself for us,
Jesus Christ, our Lord.
Amen.**

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Great Thanksgiving

An ordained minister presides at the Holy Communion and proclaims the Great Thanksgiving.

The Lord be with you.
And also with you.

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

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

It is truly right and good to sing to you,
to bless you and to praise you,
to thank you and to worship you throughout all the universe,
for you are God, eternal and glorious,
beyond the highest powers of our comprehension,
with your only-begotten Son and your Holy Spirit.
Through your Word you brought us forth
from nothingness into being,
and raised us when we had fallen into sin,
leaving nothing undone to bring us to your heavenly kingdom which is to come.
For all your love and saving work,
for all your goodness and benefits to us,
known and unknown, seen and unseen, we thank you,
humbly rejoicing that you graciously accept this service from our hands,
though you are surrounded by countless thousands
of angels and archangels,
cherubim and seraphim, who soar aloft on wings of light
singing to you their triumphal song:

Ho - ly, ho - ly, ho - ly

Lord, God of pow'r and might,

heav'n and earth are full of your glo-ry. Ho -

san - na in the high - est. Bles - sed is he that

comes in the name of the Lord! Ho -

san - na in the high - est!

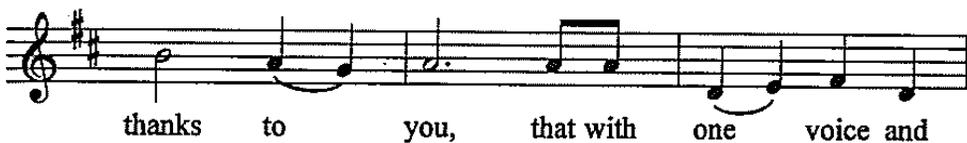
Together with all the heavenly hosts,
we join our voices to proclaim your glorious majesty,
O Lover of humanity,
for you loved the world so much that you sent your only-begotten Son
so that all who believe in him might not perish, but have eternal life.
When he had come and lived among us
to fulfill all that we needed for our redemption,
he freely gave himself up for the life of the world.

Our Lord Jesus Christ, on the night he was betrayed, took bread,
and when he had given thanks, he broke it,
gave it to his disciples, and said:
Take, eat; this is my body which is given for you.
Do this in remembrance of me.

In the same way, after supper our Lord Jesus Christ took the cup,
gave thanks, and gave it to his disciples, saying:
Drink from this, all of you; this is my blood of the new covenant
which is shed for you and for many for the forgiveness of sin.
Do this, whenever you drink it, in remembrance of me.

Remembering Christ's command, the cross and tomb,
the resurrection on the third day, the ascension into heaven
and the sitting at the right hand of the throne of God,
and looking in hope to Christ's coming again in glory,
with this bread and cup we offer to you ourselves
in praise and thanksgiving as a holy and living sacrifice,
in union with the one perfect sacrifice of Christ, in all and for all.

We pray you to send your Holy Spirit upon us
and upon these gifts of bread and wine to make them for us
the sacrament of Christ's precious body and blood,
that we who receive them, in company with your faithful people
in every age and place, may be strengthened to witness and work
for your justice, truth, and peace, in the power of your life eternal.



one heart we may glo - ri - fy your won - drous name,
 God: Fa - ther, Son, and Ho - ly Spi - rit,
 now and for - ev - er, and to all a - ges of a - ges.
 A - men.

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 Prayer freely adapted from the liturgy of St. John Chrysostom.
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And now, as our Savior has taught us, we pray:

**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,
 and the power, and the glory,
 forever and ever. Amen.**

or

**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 ever. Amen.**

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Peace

The peace of the Lord be with you always.
And also with you.

The people greet one another with the right hand of fellowship or another sign of peace.

The following may be sung:

Suggested tune: CASSEL (MBW)
O DU LIEBE MEINER LIEBE (LBW)
MBW 673; LBW 93

Come then, come, O flock of Jesus, covenant with him anew;
unto him, who conquered for us, pledge we love and service true;
and should our love's union holy firmly linked no more remain,
wait ye at his footstool lowly, till he draw it close again.

Text: Nicholas Ludwig von Zinzendorf (1728);
trans. Frederick William Foster (1789), alt.

Breaking of the Bread

The minister breaks the bread and says:

As grains of wheat were scattered in many fields,
then gathered to form this communion bread;
as grapes were planted in many vineyards,
then blended to form this communion wine:
May we, who come together here
to break this sacramental cup,
of our Lord's true body and blood
be joined in unity and service

in Christ, our Lord.

Sharing the Bread and Cup

Communion is distributed. ¹⁴

During communion, the following hymns are sung. ¹⁵

Shepherd of souls

Suggested tune: DUNDEE
MBW 411; ELW 758

Shepherd of souls, refresh and bless your chosen pilgrim flock
with manna in the wilderness, with water from the rock.

Be known to us in breaking bread, but do not then depart;
Savior, abide with us, and spread your table in our heart.

Lord, sup with us in love divine; your body and your blood,
that living bread, that heav'nly wine, be our immortal food.

Text: James Montgomery (1771-1854), alt.

Come, let us sing the song of songs

Suggested tune: WAREHAM
MBW 469; ELW 729

Come, let us sing the song of songs,
with hearts and voices swell the strain,
the homage which to Christ belongs:
“Worthy the Lamb, for he was slain!”

Slain to redeem us by his blood,
to cleanse from ev'ry sinful stain,
and make us kinds and priests to God;
“Worthy the Lamb, for he was slain!”

To him who suffered on the tree
our souls, at his soul's price, to gain,
blessing, and praise, and glory be,
“Worthy the Lamb, for he was slain!”

To him, enthroned by filial right,
all pow'r in heav'n and earth proclaim,
honor, and majesty, and might;
“Worthy is the Lamb, for he was slain!”

Long as we live, as when we die,
and while in heaven with him we reign,
this song, our song of songs shall be:
“Worth the Lamb, for he was slain!”

Text: James Montgomery (1841)

For the bread which you have broken

Suggested tune: OMNI DIE
MBW 190; ELW 494

For the bread which you have broken,
for the wine which you have poured,
for the words which you have spoken,
now we give you thanks, O Lord.

By this promise that you love us,
by your gift of peace restored,
by your call to heav'n above us,
hallow all our lives, O Lord.

Text: Louis F. Benson (1855-1936)

I come with joy to meet my Lord

Suggested tune: LAND OF REST
MBW 222; ELW 448

I come with joy, a child of God, forgiven, loved and free,
the life of Jesus to call, in love laid down for me.

I come with Christians far and near to find, as all are fed,
the new community of love in Christ's communion bread.

As Christ breaks bread and bids us share, each proud division ends.
The love that made us makes us one, and strangers now are friends.

The Spirit of the risen Christ, unseen, but ever near,
is in such friendship better known, alive among us here.

Together met, together bound, by all that God has done,
we'll go with joy, to give the world the love that makes us one.

Words: Brian Wren
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At the Lamb's high feast we sing

Suggested tune: SONNE DER GERECHTIGKEIT
MBW 216; ELW 362

At the Lamb's high feast we sing praise to our victorious king,
who has washed us in the tide
flowing from his pierced side. Alleluia!

Easter triumph, Easter joy! This alone can sin destroy;
from sin's pow'r, Lord, set us free,
newborn souls in you to be. Alleluia!

Father, who, the crown shall give, Savior, by whose death we live,
Spirit, guide through all our days,
Three in One, your name we praise. Alleluia!

Text: L. Henriette von Brandenburg (1627-1667);
trans. Catherine Winkworth (1829-1878).

Our only stay is Jesus' grace

Suggested tune: DUKE STREET
MBW 100; ELW 434

Our only stay is Jesus' grace in ev'ry time and ev'ry place,
and Jesus' blood-bought righteousness
remains his church's glorious dress.

All self-dependence is but vain. Christ shall our Cornerstone remain,
our Rock which will unshaken stay
when heav'n and earth are fled away.

He is and shall remain our Lord; our confidence is in his word;
and, while our Jesus reigns above,
his church will more than conqueror prove.

Text: Nicholas Ludwig von Zinzendorf (1741); trans. Francis Okely (1748).

The ground of my profession

Suggested tune: ST. THEODULPH
MBW 769; ELW 344

The ground of my profession is Jesus and his blood;
he gives me the possession of everlasting good.
To me his Holy Spirit speaks many'a precious word

of rest to one who's seeking a refuge in the Lord.

Should earth lose its foundation, he stands my lasting Rock;
no temporal desolation shall give my love a shock;
I'll cleave to Christ, my Savior. No object, small or great,
nor height, nor depth, shall ever me from his separate.

Text: Paul Gerhardt (1656); trans. John Christian Jacobi (1725).

Now we join in celebration

Suggested tune: SCHMUCKE DICH
MBW 187; ELW 462

Now we join in celebration at our Savior's invitation,
dressed no more in spirit somber, clothes instead in joy and wonder;
for the Lord of all existence, putting off divine transcendence,
stoops again in love to meet us, with his very life to feed us.

Lord, as round this feast we gather, fill our hearts with holy rapture!
For this bread and cup of blessing are for us the sure possessing
of your loving deed on Calv'ry, or your living self, our vic'try,
pledge of your unfailing presence, foretaste here of heav'nly gladness.

Lord, we share in this communion as one fam'ly of God's children,
reconciled through you, our brother, one in you with God our Father.
Give us grace to live for others, serving all, both friends and strangers,
seeking justice, love, and mercy till you come in final glory.

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Sending

Thanksgiving after Communion

The prayer, charge and dismissal may be led by a baptized lay person. ¹³

Most gracious God,
we thank you that in this holy mystery
of the sacrament of the body and blood of our Lord Jesus Christ
you come to us in gracious ways
beyond our loftiest imaginations,
expressing to us your will for our salvation,
the redeeming works of Christ,
and the gifts of the Holy Spirit.
By your grace may we respond with faith, and love, and hope

to proclaim and live your truth,
ministering to all in your most holy name.
Amen.

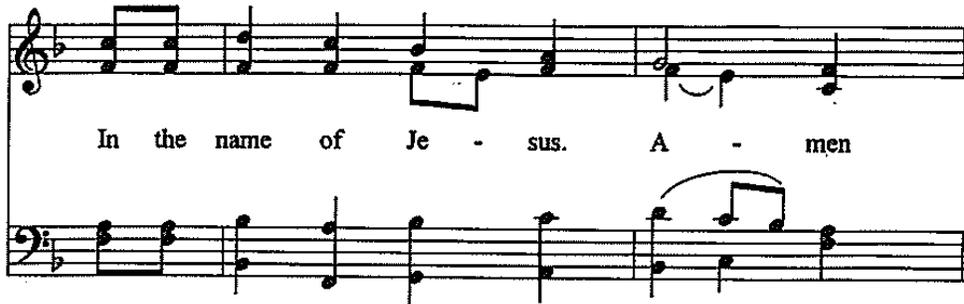
Charge

In this service God has strengthened us
through Word and Sacrament.
Now therefore let us make visible the unity which we share
as we express a spirit of reconciliation.
May our words and actions
show that we are part of the one and only body of Jesus Christ,
unified by faith, scattered for witness and service.

Blessing

The presiding minister gives the benediction.

The Lord bless you and keep you;
The Lord make his face shine upon you and be gracious to you;
The Lord lift up his countenance upon you and give you peace;



Music: Traditional Moravian

Hymn ¹⁶

Suggested tune: LOBT GOTT, IHR CHRISTEN
MBW 374; ELW 287

Now bless us richly, God our God, till earthly days shall cease,
through Jesus' suffering, blood and death, and through his word of peace.

In him and in his name alone can our work have success;
he blesses his own blood-bought church in labor and in rest.

We greet each other with esteem as Christ's beloved bride –
the church which years for him on earth, the church now at his side.

When all the saving works of Christ receive earth's final song,
and we ascend to our true Head, to whom our souls belong,

then all that is infirm and weak to wholeness Christ shall raise,
and God's own Lamb, Immanuel, shall be our song of praise.

Text: Nicholas Ludwig von Zinzendorf (1744); trans. C. Daniel Crews and Nola Reed Knouse.
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Dismissal

Go in peace. Serve the Lord.
Thanks be to God.

Notes

1. At the Winston-Salem event, a Moravian band played chorales outside the church as the assembly gathered. An organ prelude continued inside the church. For local celebrations, explore both churches' musical traditions and resources.
2. Baptism is the common point of entry into the Christian faith. For this reason, a baptismal font may appropriately be placed at the entrance to the place of worship or in full view of the congregation. Whether a procession is used or not, the presiding minister or other ordained denominational representatives may lead the opening liturgy from the font.
3. This portion of the service may be appropriate only for an initial celebration of full communion. Leadership and text may need to be adapted. The minister who will be presiding at the Great Thanksgiving also leads these portions of the liturgy.
4. The Apostles' and Nicene Creeds are affirmations of faith held in common by our churches.
5. Other appropriate hymns from both Moravian and Lutheran worship books may be substituted. Some appropriate possibilities are included following these notes. Work to achieve a balance of hymnody between the two traditions that is familiar locally.
6. A prayer of the day appropriate to the readings for the day should be selected.
7. When designing the principal Sunday liturgy, worship planners are encouraged to use the readings appointed in the lectionary common to both churches. For services at other times, readings from Scripture appropriate to the time and place of the service should be selected.

8. The psalm serves as a response to the first reading and should be selected to reflect this relationship. Ideally psalms are sung. Resources for singing the psalm may be found in both churches' hymnals, worship books, or psalters. Other music that serves as a response to the first reading may be substituted.
9. The Gospel Acclamation is a proclamation of joy. Brief hymn stanzas, joyous refrains, and spiritual songs from many racial and ethnic traditions may be appropriate. This acclamation usually contains joyful Alleluias, except during the season of Lent.
10. A hymn that reflects the essence of the Gospel or other text central to the liturgy may follow the Sermon.
11. Intercessions should be offered on behalf of the Church, universal and local, the world and its leaders, for all who are sick or in need of prayer, and for any other concerns or thanksgivings. It is appropriate that a lay person lead these prayers and, when possible, be involved in writing them. Each petition may be concluded with a brief dialog, allowing the congregation to respond.
12. Local worship planners should determine the purpose of the offering, giving particular consideration to shared mission possibilities. The offering may include money and other gifts such as food for a local pantry or blankets for a shelter. In preparation for Communion, the elements may be presented as part of the offering. A musical offering (instrumental, choral, vocal and/or congregational) may be included as gifts are received and/or presented.
13. This prayer may be led by a baptized lay person, if possible, serving as a representative of the gathered congregation. In addition to leading this prayer, this person may assist at the altar/table, service communion, lead the prayer following communion, and deliver the charge and dismissal at the conclusion of the liturgy, encouraging fellow worshippers to go into the world in the service of the Gospel.
14. The method of communion distribution should be determined by local traditions and the architecture of the worship space.
15. The Moravian celebration of Holy Communion is marked by congregational hymn-singing throughout the distribution of the elements. These hymns, or often individual stanzas, are selected to express the unique character of the different services, which are intended to celebrate not just festivals or seasons of the church year, but God's acts of salvation. Ideally, all of the hymns are sung in each service.
16. The sending hymn may precede the blessing and/or dismissal.

Hymn Suggestions

Listed below are a few hymns from both the Moravian Book of Worship (MBW) and Evangelical Lutheran Worship (ELW) that may be appropriate for a celebration of full communion. Their inclusion here does not necessarily mean they are familiar to congregations. Local consultation and discovery of one another's traditions and hymnic repertoire are important.

	<u>MBW</u>	<u>ELW</u>
A Mighty Fortress is Our God	788	503-505
Children of the Heavenly Father	667	781
Come, Let Us Eat	423	491
Guide Me, Ever, Great Redeemer	790	618
He Leadeth Me	787	_____
In Christ There is No East or West	781	650
Jesus, Still Lead On	799	624
Lord, Take My Hand and Lead Me	791	767
Now the Silence	414	460
Soul, Adorn Yourself in Gladness	588	488, 489
The Church of Christ in Every Age	694	729
The Church's One Foundation	511	369
The Lord's My Shepherd	720	778
This is the Feast	238	pg. 140
We Know That Christ is Raised	366	449
Where Charity and Love Prevail	785	359

Adopted by the Lutheran-Moravian Worship Planning Committee of the Evangelical Lutheran Church in America and Moravian Church, Northern Province; Moravian Church, Southern Province. Based upon *Following Our Shepherd to Full Communion*.

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