



## Wednesday@Noon

*WEDNESDAY@Noon* is an offering of online communion. We offer words and gestures to thank God for the life, death and resurrection of Christ through the sharing of bread and wine, asking God to nourish us with Christ's body and blood. Because we are separated from each other physically and are unable to give each other the bread and wine, we are unable to follow the forms exactly as tradition has handed them down to us. Thus we will do what we can, asking God for the grace to discern Christ's real presence.

Blessed be God: Creator, Christ, and Holy Spirit.  
**And blessed be God's kingdom, now and forever. Amen.**

Gracious God, to you all hearts are open, all desires known, and from you no secrets are hid: 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 Jesus Christ we pray.  
**Amen.**

Open our lips, O God,  
**And our mouths shall proclaim your praise.**  
Be joyful, and serve God with gladness,  
**and come before God's presence with a song.**

Let us enter this sacred moment with thanksgiving,  
**and come into God's presence with praise.**  
God is good; God's mercy is everlasting;  
**and God's faithfulness endures from age to age.**

O God of compassion, whose heart goes out to the hungry and destitute; who takes our lack and transforms it into much: give us the bread that satisfies, the food without price, that our lives may be freed to share your overflowing love; through Jesus Christ, the breaker of bread. **Amen.**

## Three Readings

First Reading: Exodus 12:1-14

God said to Aaron and Moses in the land of Egypt, “This month will be the first of all months to you. You will count it as the first month of the year. Say this to the whole community of Israel: On the tenth day of this month, every family in Israel will take an animal from the flock, one for each household. If your household is too small for a whole animal, join with your next door neighbor, and divide the animal as the number of persons requires. The animal must be a year-old male without blemish. You may take it from either the sheep or the goats. You must keep it until the fourteenth day of the month, then the whole community of Israel is to slaughter it at sunset. Some of the blood must then be taken and applied to the two doorposts and the lintel of every house where the animal is eaten.

“That night you will eat the roasted flesh with unleavened bread and bitter herbs. Do not eat any of it raw or boiled, but roasted over the fire—the head, feet and entrails. You must not leave any over until morning.

Whatever is left in morning you are to burn.

“This is how you are to eat it: with your belt buckled, your sandals on your feet, and a staff in your hand; you will eat it in haste. It is the Passover of God. For I will pass through the land of Egypt that night and strike down all the firstborn in the land of Egypt, both humans and animals. I will execute this judgment on all the gods of Egypt: I am God. The blood will mark the houses where you live. When I see the blood I will pass over you, and no harm will come to you when I strike the land of Egypt.

“This day will be for you a memorial day, and you must celebrate it as a feast to God. All generations are to observe it forever as a feast day.”

Hear what the Spirit is saying to God’s People

**Thanks be to God.**

## Middle Reading: The Eucharist — Thich Nhat Hahn

The practice of the Eucharist is a practice of awareness. When Jesus broke the bread and shared it with his disciples, he said, “Eat this. This is my flesh.” He knew that if his disciples would eat one piece of bread in mindfulness, they would have real life. In their daily lives, they may have eaten their bread in forgetfulness, so the bread was not bread at all; it was a ghost. In our daily lives, we may see the people around us, but if we lack mindfulness, they are just phantoms, not real people, and we ourselves are also ghosts. Practicing mindfulness enables us to become a real person. When we are a real person, we see real people around us, and life is present in all its richness. The practice of eating bread, a tangerine, or a cookie is the same.

When we breathe, when we are mindful, when we look deeply at our food, life becomes real at that very moment. To me, the rite of the Eucharist is a wonderful practice of mindfulness. In a drastic way, Jesus tried to wake up his disciples.

Hear what the Spirit is saying to God’s People  
**Thanks be to God.**

## Gospel: John 13:3-15

Jesus—knowing that God had put all things into his own hands, and that he had come from God and was returning to God rose from the table, took off his clothes and wrapped a towel around his waist. He then poured water into a basin, and began to wash the disciples' feet, and dry them with the towel that was around his waist. When Jesus came to Simon Peter, Peter said, "Rabbi, you're not going to wash my feet, are you?" Jesus answered, "You don't realize what I am doing right now, but later you'll understand." Peter replied, "You'll never wash my feet!" Jesus answered, "If I don't wash you, you have no part with me." Simon Peter said to Jesus, "Then, Rabbi, not only my feet, but my hands and my head as well!" Jesus said, "Any who have taken a bath are clean all over and only need to wash their feet—and you're clean, though not every one of you." For Jesus knew who was to betray him. That is why he said, "Not all of you are clean." After washing their feet, Jesus put his clothes back on and returned to the table. He said to them, "Do you understand what I have done for you? You call me "Teacher," and "Sovereign"—and rightly, for so I am. If I, then—your Teacher and Sovereign—have washed your feet, you should wash each other's feet. I have given you an example, that you should do as I have done to you."

Hear what the Spirit is saying to God's People

**Thanks be to God.**

# The Prayers of the People

The Lord be with you.

**And also with you.**

Let us pray.

I ask your prayers for God's people throughout the world; including members of all religions; the people and leadership of The Episcopal Church; and the community of Trinity. Let us pray for all who seek the beauty of holiness.

*Please feel free to voice the names of those in your prayers*

I ask your prayers for those who are sick, who struggle in poverty or under oppression, and for those who care for them. Let us pray for those in any need or trouble.

*Please feel free to voice the names of those in your prayers*

I ask your prayers for peace; for goodwill among nations; and for the well-being of all people. Let us pray for equity, mutual regard, and peace.

*Please feel free to voice the names of those in your prayers*

I ask your prayers for all who seek to practice their spirituality, and live more nearly according to their values. Let us pray for us all.

*Please feel free to voice the names of those in your prayers*

I ask your prayers for those who have died, and for those who grieve the absent. Let us pray for the grieving and the dead.

*Please feel free to voice the names of those in your prayers*

I ask your prayers of gratitude and joy.

*Please feel free to voice the names of those in your prayers*

And now, let us give thanks to God for the abundance of our lives.

**Thanks be to God! Amen.**

## The Peace

The peace of God be always with you.  
**And also with you.**

## Offertory

*All members of the online gathering now make any final preparations of their bread and wine, and show their plate and cup to the group.*

## Blessing and Sharing Bread and Wine

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 God thanks and praise.**

Eternal God, in the abundance of your love you have caused all things to be; from dust and spirit you have woven our humanity; in all our wanderings you never cease to call us to fullness of life. **You gave us Jesus, son of Mary, the bread of life broken for the world;** he fed us and feasted with us, he healed us and suffered for us; **his dying and rising have set us free from the poverty of sin and the famine of death.** Therefore, with all whom you have made, cherished and called, with all who hunger for your kingdom and will not rest until all your children are fed, with the broken saints and redeemed sinners of all the ages, we take up the song of your praise:

**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.**

*At the following words, everyone lifts their plate and cup into view.*

We ask that your Holy Spirit will fall upon us and upon these gifts that they may be to us the body and blood of our lord and brother, Jesus Christ; who, on the night that he was betrayed, gathered with his faltering friends for a meal that tasted of freedom.

Calling them to his table, he took bread, gave thanks, broke it and said: **“This is my body, which is given for you. Do this to remember me.”** In the same way after supper, he took the cup, saying: **“This cup is the new covenant in my blood. Do this, whenever you drink it, to remember me.”**

Therefore we proclaim him as creation’s host, transforming poverty into plenty in the reckless generosity of love.

**Inspire us with the hope that one day death and greed will be no more and people without number will come from east and west, north and south to share the kingdom meal.** We ask this through Jesus Christ our Lord, by whom and with whom and in whom in the unity of the Holy Spirit all honor and glory are yours, Author of blessings, for ever and ever. **Amen.**

Now, as Christ has taught us, we are bold to say,

**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,  
for ever and ever. Amen.**

\*Jesus revealed a new, personal sense of relationship with God by addressing God as something like “Papa.” Always feel free to use your most meaningful name for God in saying the Lord’s Prayer.

Although Trinity often uses different interpretations of the Lord’s Prayer when we worship, on Wednesdays we use the traditional version to express our trust that we are one with God and all people around the world and throughout history.

*All are invited to break their bread.*

The disciples knew the Lord Jesus in the breaking of the bread.

**Were not our hearts burning within us as we walked along the road?**

*During a moment of quiet, all receive their bread and wine.*

Let us pray.

**Loving God,**

**we give you thanks**

**for restoring us in your image**

**and remembering the body of Christ,**

**which has been broken for the life of the world.**

**Now give us grace to trust that we are**

**a people, forgiven, healed, renewed.**

**Give us the courage to proclaim your love to the world,**

**and to continue in the risen life of Christ our Savior. Amen.**

Finally, beloved, whatever is true, whatever is honorable, whatever is just, whatever is pure, whatever is pleasing, whatever is commendable, if there is any excellence and if there is anything worthy of praise, think about these things, and the blessing of God, the Holy and undivided Trinity, be with you always. **Amen.**

*This blessing is based on Philippians 4:8*

## Holy Conversation

*The collect at the top of page 2 and the prayer over the bread and wine are adapted from the writing of Steven Shakespeare in his book, Prayers for an Inclusive Church.*

*The cover image is a photo of the floor near the high altar at Trinity, a mosaic created by John LaFarge's studio.*