Examine the Order for the Holy Eucharist 2004. What is the liturgy’s intention, what encounters is it encouraging and what stories does it tell

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Quotations are from (Church in Wales Liturgy Committee, 2004).

The gathering begins with the greeting which intends to provide a clear start to the service and to welcome worshippers, emphasising community and unity in Christ (David, et al., 2004) and an encounter with the Father in his power and their need (“*look upon us now in power and mercy*”). The Kyries or the appendix i material continue the encounter with the forgiving Father with the intention of encouraging acknowledgement of need and bringing to the encounter their sins, need for forgiveness and its availability, based centrally on the redemption story, possibly related to the liturgical calendar. The Gloria broadens the encounter to all three persons. The collect brings to an end the introductory rite and provides an encounter with some characteristic of God the father, making a petition and describing the result while providing an introduction to the story of from the lessons for the day (White, 2001, p. 156).

The intention of the readings and psalm is clearly that the word of scripture be heard. This is to be an encounter with “the corporate memory of what God has done” (White, 2001, p. 152) and should be corporately by the congregation, and with acclaim. (David, et al., 2004). The presentation and handling of books should be done with reverence and in a well-appointed setting (as should the whole service) if at all possible. (David, et al., 2004). Use of a lectionary ensures encounter with the breadth of God’s works across a “catholic canon” over time (White, 2001, p. 167). The sermon should expound on at least some of the readings, depending on the lectionary structure (David, et al., 2004, p. 16) and thereby enhance the encounter by speaking for God from those scriptures (White, 2001). The intention of the affirmation of faith is to provide an opportunity for re-affirmation of belief as an encounter with the Trinity in response to the scripture.

The intention of the Intercession is to open worshippers to the needs of all peoples (White, 2001). Under the direction of a leader there is an encounter with God the Father, who delights in prayer (Prov 15:8) and with others, both believers and non-believers. Praying for others is frequently encouraged in the New Testament as an act of love (Matt 5:44, John 17:9, Acts 8:15, Acts 8:24, Col 1:9).

The intention of the peace is to show love and unity (White, 2001, p. 236). It is an encounter with fellow worshippers, sharing the *shalom* - contentment, completeness, wholeness, wellbeing and harmony - brought by Christ through the story of his incarnation, death and resurrection.

The intentions of the Thanksgiving cover 3 of Brilioth’s 5 metaphors of the Eucharist (White, 2001, p. 249): thanksgiving; commemoration and sacrifice. Thanksgiving is invited by the sursum corda and covers the gifts of creation, the Son, the Spirit and through the proper prefaces specific gifts through the liturgical year. The commemoration is specifically of the incarnation as instructed by Christ (Luke 22:19), but can be linked through the thanksgiving to all of Christ’s works (White, 2001, p. 250). The sacrifice of Christ on the cross is commemorated, but also the worshipper’s sacrifice of praise (Heb 13:15) is offered. God the father is encountered: “*The Lord is here*”. The Spirit is called down on the worshippers and on the elements in the *epiclesis:* “*Send your Holy Spirit on us and on these your gifts*”. The central encounter is with the bread and wine which will be clearly displayed to the worshippers as the “accidents”, the presence of Christ’s sacrificed body (Brilioth’s fourth metaphor). The story of redemption is retold.

In the communion itself the elements are distributed. Worshippers encounter their fellows in “communion” (Brilioth’s final metaphor) sharing in the one body all sharing in one bread, the broken body.

### The sending out begins with thanks

# Bibliography

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