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Preface

For over thirty years the 'Green Book' has been an extremely valuable resource for the Covenanted Churches in Wales: it has been used during occasional joint Communion services, and more regularly in Local Ecumenical Partnerships throughout Wales. It was first published by the Commission of the Covenanted Churches as a form of service which would be acceptable to every church within the Covenant, and it became an extremely familiar and useful booklet during that period; indeed, it has made an impact on the ecumenical stage much further afield than Wales.

There had been a feeling for some time that the Order needed to be revised and updated, and when the Liturgy Panel of the Commission was approached to prepare a new Order for the Gathering in Aberystwyth in October 2012, the opportunity was seized upon. This new Order is the fruit of that Panel's work, and we commend it warmly to the churches. The Order itself follows the established pattern: the Gathering of God's People, the Proclamation of the Word, the Intercessions, the Peace, the Thanksgiving, the Sharing of the Bread and Wine, and the Sending Out. Nevertheless, it does provide ample opportunity for spontaneity, and we have sought to avoid the temptation to be over prescriptive. As the Foreword to 'The Holy Communion' (1981) states: 'What is obvious in one tradition may not be obvious in another.' Above all else, we have attempted to provide new and fresh material.

As we approach God in the Sacrament we need to be mindful of the needs of the world around us and aware of the equality of each person before God, of the need for social justice and reverence for God's creation. These are not peripheral matters but an essential part of our sacramental lives as Christians, because we continually live our lives in the company of Christ, bound together by his peace. All this is set within the context of the mission and unity of the church, grounded in the life of Wales.

We come together from various liturgical traditions, a fact that has been reflected in this Order. We trust that there is nothing within it which anyone would find objectionable on theological grounds, nor anything that jars in the setting of worship. Whilst we have been sensitive to both these points, we were eager to provide something new, which would on the one hand be worthy of our rich spiritual inheritance and on the other hand appropriate and relevant to this new century.

Finally, I should like to thank the members of the Panel for their commitment and integrity. We could not always agree with each other, but we pray that the end result of our deliberations and prayers might be acceptable to the various churches and a means of glorifying God in his Son for many years to come.

GLYN TUDWAL JONES

Chair, Liturgy Panel of the Commission of Covenanted Churches

1 THE GATHERING OF GOD'S PEOPLE

Call to worship

The grace of our Lord Jesus Christ,
the love of God,
and the fellowship of the Holy Spirit
be with us all.

Amen.

In Christ Jesus we are all children of God through faith.
There is no longer Jew or Greek, slave or free, male or female:
We are all one in Christ Jesus.

For everyone who is in Christ:
There is a new creation!

A hymn may be sung.

A Prayer of Approach and Confession

**We praise and adore you, God, the Creator:
through your love and power all things came to be,
and continue in their being.**

**We praise and adore you, Jesus Christ, the Redeemer:
by your life and death on the cross
we are reconciled to the Father and to each other;
by your resurrection from the dead
we are born anew into a living hope.**

**We praise and adore you, Holy Spirit, the Giver of life:
by your fire the church was born and baptized,
and by your gifts of grace the body of Christ is continually built up.**

**With the whole church on earth and in heaven
we praise and adore you,
Father, Son, and Holy Spirit,
one God, forever.**

Jesus said: "Come to me,
all you that are weary and are carrying heavy burdens,
and I will give you rest.

Take my yoke upon you, and learn from me;
for I am gentle and humble in heart,
and you will find rest for your souls.

For my yoke is easy, and my burden is light."

Let us confess our sins:

We are called to be the body of Christ.

We are not worthy of his name.

Christ proclaimed truth.

We obscure it.

Christ opened the way to the Father.

We shut people out.

Christ prayed for the unity of his church.

We remain divided.

Christ denounced the rich and blessed the poor.

We shrink from the demands of justice.

Christ loved his enemies.

We love only our friends.

Christ gave himself for the world.

We huddle in our churches.

Forgive us, Lord.

Conform us to the image of Jesus.

May all that we do arise from our unity in him.

May his Spirit renew and transform the world.

Amen.

Here are words you may trust,

words that merit full acceptance:

"Christ Jesus came into the world to save sinners."

Jesus says: "Your sins are forgiven."

He also says: "Come follow me."

Thanks be to God.

*This Gloria or a suitable hymn may be said or sung,
or an alternative Gloria.*

**Glory to God in the highest,
and peace to his people on earth.
Lord God, heavenly King,
Almighty God and Father,
we worship you, we give you thanks,
we praise you for your glory.**

**Lord Jesus Christ, only Son of the Father,
Lord God, Lamb of God,
you take away the sin of the world:
have mercy on us;
you are seated at the right hand of the Father:
receive our prayer.
For you alone are the Holy One,
you alone are the Lord,
you alone are the Most High,
Jesus Christ, with the Holy Spirit,
in the glory of God the Father.
Amen.**

*Either
a prayer or suitable collect may be said ¹*

Or
Heavenly Father,
you have called us in the Body of your Son Jesus Christ
to continue his work of reconciliation
and reveal you to the world:
give us the courage to overcome our fears
and to seek that unity which is your gift and your will:
through Jesus Christ our Lord,
who is alive and reigns with you
in the unity of the Holy Spirit,
one God for ever and ever.
Amen.

2 THE PROCLAMATION OF THE WORD

A reading from the Old Testament

A Psalm may be said or sung

The Epistle

The Gospel

(The people may be invited to stand for the Gospel.)

The reader may say

Listen to the Gospel of Christ according to ...

Glory to you, O Lord.

After the Gospel the reader may say

God speaks to us in many ways:

Thank God for Jesus, God's living Word

The Sermon

An Affirmation of Faith

Let us proclaim our faith:

**We believe and trust in God the Father,
who created all that is.**

**We believe and trust in his Son Jesus Christ,
who redeemed the world.**

**We believe and trust in his Holy Spirit,
who gives life to the people of God.**

**We believe and trust in one God,
Father, Son and Holy Spirit.
Amen.**

3 THE INTERCESSIONS

One of the following forms is used:

Form 1

The minister may pray in his or her own words for the church and the world.

Form 2

The people may be asked to pray for:

- *creation*
- *peace and justice throughout the world*
- *the needs of Wales*
- *the concerns of the local community*
- *the Church, universal and local*
- *those in any kind of need*
and to give thanks for the departed.

Silence should be kept after each bidding.

Appropriate responses may be used, for example:

Loving God

Heal us and make us one.

Form 3

These prayers may be used in whole or in part.

God of compassion,
who in Jesus
walked our streets,
shared our lives,
knew our hearts,
and suffered for love,
we bring to you our prayers
for the church and the world.

Loving God:

Heal us and make us one.

We pray for the church in all its diversity,
that the Holy Spirit will fire us with the passion of Jesus,
to speak boldly and tenderly the good news of your grace,
to comfort the battered and broken-hearted,
and to set free the burdened and oppressed.

Loving God:

Heal us and make us one.

We pray for churches committed to working together,
for churches energetic, growing, and thriving,
and for churches tired, struggling, and losing heart.
We pray for imaginative projects and risk-taking partnerships,
for new initiatives and established activities.
And we give thanks for signs of your kingdom
made real in all Christian communities of faithfulness and service.

Loving God:

Heal us and make us one.

As we seek to embody your values of justice, freedom, and peace,
give us the wisdom to discern and the power to do your will.
In a world of lies, may we speak the truth.
In a world of greed, may we give sacrificially.
In a world of bloodshed, may we practise nonviolence.
In a world of revenge, may we be agents of reconciliation.

Loving God:

Heal us and make us one.

We pray for the world and for Wales.
We pray for the poor and the homeless,
for the marginalised and persecuted;
for those whose health is failing, through illness or age,
and for those who are racked by anxiety, fear, or despair.
We pray for those whose relationships are strained or broken,
and for those who are lonely, dying, or bereaved.
May every person come to experience life in all its fullness;
may every community be a place where humans flourish.

Loving God:

Heal us and make us one.

God of compassion,
in the stillness of our hearts,
we bring to you our deepest prayers ...

Silence

Assure us of your presence,
and may your love surround and strengthen
each person we have prayed for.

Loving God:
Heal us and make us one.

We bring these prayers
in the name of Christ.
Amen.

At the end of the Intercessions, the Presiding Minister may say:

This is the table, not of the church, but of the Lord.

**Lord, we come to your table,
trusting in your mercy
and not in any goodness of our own.
We are not worthy
even to gather up the crumbs under your table,
but it is your nature always to have mercy,
and on that we depend.
So feed us with the body and blood
of Jesus Christ, your Son,
that we may for ever live in him
and he in us.
Amen.**

4 THE PEACE

Let us celebrate this joyful feast.

Jesus said, "People will come from east and west,
from north and south,
and join the banquet in the kingdom of God."

Christ, the Prince of peace,
breaks down the walls that divide us.

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

Let us offer one another a sign of peace

*A sign of peace may be exchanged.
A hymn, psalm or anthem may be sung.*

5 THE THANKSGIVING

*The offerings of the people may be presented.
Bread and wine are brought to the table (or if already on the table are uncovered).*

Lord and Giver of every good thing,
we bring to you bread and wine for our communion,
lives and gifts for your kingdom,
all for transformation through your grace and love,
made known in Jesus Christ our Saviour.

Amen.

The Words of Institution may be read: 1 Corinthians 11. 23-26.

For I received from the Lord what I also handed on to you, that the Lord Jesus on the night when he was betrayed took a loaf of bread, and when he had given thanks, he broke it and said, 'This is my body that is for you. Do this in remembrance of me.'

In the same way he took the cup also, after supper, saying, 'This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me.' For as often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes.

The Eucharistic Prayer

The Lord is here.

His Spirit is with us.

Lift up your hearts.

We lift them to the Lord.

Let us give thanks to God.

It is right to give our thanks and praise.

We praise you, gracious God,
for creating all things,
for fashioning us from the earth in your own image,
and for entrusting your world to our care.

We thank you that, when human beings first sinned,
you did not turn away.
You called Abraham and Sarah
to be the father and mother of faith and pilgrimage.
You sent Moses to liberate the oppressed
and form a community of freedom.
You inspired prophets to speak truth to the powerful
and summon nations to repentance.
You filled poets with song,
teachers with wisdom,
and seers with visions of a new heaven and a new earth.

But chiefly we thank you that in the fullness of time
you sent your only Son,
Jesus Christ, child of Mary,
to share your love, to teach and heal,
to bless the humble and challenge the mighty,
to suffer death on the cross,
and to rise again for our salvation.

The following paragraph is omitted if a Proper Preface is used²:

[We give thanks that Jesus has reconciled us with you
and with each other;
that he has forgiven us our sins,
granted us new life
and made us his church on earth.]

Therefore with glad and grateful hearts,
we join the angels, the saints,
and all creatures in heaven and on earth,
to sing the glorious hymn of praise:

**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!**

Therefore, heavenly Father, in praise and thanksgiving,
we now make this memorial
of the sacrifice of our Lord Jesus Christ.
We proclaim his triumphant resurrection,
we celebrate our redemption through him,
and we look to his coming in glory.

On the night he was betrayed he took bread,
and after giving thanks to you,
he broke it and gave it to his disciples saying,
“Take, eat, this is my body which is for you;
do this in remembrance of me.”

In the same way he took the cup, after supper, saying
“This cup is the new covenant in my blood;
drink from it, all of you,
in remembrance of me.”

Let us proclaim the mystery of faith.

Christ has died.

Christ is risen.

Christ will come again.

Loving Father,
as we celebrate our unity in Christ,
and anticipate the renewal of creation
we offer you this bread and wine,
ordinary food that you make holy,
the bread of life and the wine of salvation.

Send your Holy Spirit on us and on these gifts
that we may be fed with the body and blood of Christ
and, as we offer ourselves,
we may know the presence of Jesus, living and real,
and be strengthened to follow him and to serve you.

Through him, in him and with him,
in the unity of the Holy Spirit,
all glory be yours, almighty Father,
for ever and ever,
Amen.

As our Saviour taught us we pray:

**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 for ever.
Amen.**

6 THE SHARING OF THE BREAD AND WINE

The Presiding Minister breaks the bread.

The bread which we break,
is a communion in the body of Christ.

**We who are many are one body,
because we all share the one bread.**

The Presiding Minister lifts the cup.

The cup of blessing which we bless,
is a communion in the blood of Christ.

God's holy gifts for all God's people.

**Jesus Christ is holy,
Jesus Christ is Lord,
to the glory of God the Father.**

*The Presiding Minister, the ministers and the people receive communion.
The sacrament is administered with these words*

The body of Christ, the bread of life. **Amen.**
The blood of Christ, the true vine. **Amen.**

Those who do not wish to receive communion may be given a blessing.

Silence is kept.

A hymn may be sung.

*Any consecrated bread and wine which is not required for purposes of communion is
to be consumed reverently at the end of the service.*

7 THE SENDING OUT

The following, or another suitable post-communion prayer may be used

**Lord Jesus Christ,
in gratitude, in deep gratitude,
for this time, this place, these people, this meal,
we give ourselves to you.
You have put your life in our hands;
now we put our lives in your hands.
Take us, break us, and remake us.
Bless us with a hunger for justice and a thirst for peace.
Journey with us and lead us on,
pilgrims together on the way to your kingdom.
Amen.**

Silence

Christ the good Shepherd,
who laid down his life for the sheep,
bring us and all who hear his voice into one fold.

And the blessing of God Almighty,
the Father, the Son and the Holy Spirit,
be upon you
and remain with you always.
Amen.

A hymn may be sung.

Go in peace to love and serve the Lord.
**In the name of Christ.
Amen.**

Silence

Appendix

(Page 3)

¹ See *The New Calendar and the Collects*,
Church in Wales Publications, 2003.

(Page 10)

² See *An Order for the Holy Eucharist*,
Church in Wales Publications, 2004, pp.117-131.

Members of the Panel

The Reverend Gwynn ap Gwilym..... The Church in Wales
The Reverend John Henson The Covenanted Baptist Churches
The Reverend Delyth Liddell The Methodist Church in Wales
The Reverend Glyn Tudwal Jones The Presbyterian Church of Wales
The Reverend Kim Fabricius The United Reformed Church
Rhian Linecar Cytûn Faith, Order & Witness Officer

Acknowledgements

Holy Communion (for use in the Covenanted Churches in Wales) was compiled by the Liturgical Panel of the Commission of Covenanted Churches in Wales.

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