

Forming the Eucharistic Mind

Anderson is again emphasizing the Hebrew origin of our worship tradition going right back to Jesus. He warns against medieval accretions to our worship tradition which originate in a spirituality foreign to Jesus.

Ritual can only be relevant when the meaning is understood and performing the ritual truly involves the participants.

EUCCHARIST = BERAKAH

Berakah has multiple meanings in Hebrew tradition

- PRAISE
- THANK
- BLESS

It sums up the sense of gratitude found in the Hebrew faith. The sense that God has done so much for us that we can only respond with gratitude is Berakah.

“a deliberate attempt to notice life’s goodness.”

This was a frame of mind familiar to Jesus:

- Psalms
- Matt 11.25-7 READ
- Luke 11.27-8 READ
- Mark 12.41-4, 10.13-6 READ

We see it also in the feeding stories we have already looked at in earlier sessions. In these Eucharistic stories, Jesus takes what little is available in gratitude and blesses it - Berakah.

In the Last Supper story we see Berakah in the face of disappointment. Jesus is conscious that he has achieved little - all is now in God's hands - Berakah. He is failure to his people and facing a shameful death - even so, Berakah. His work is unfinished - for what has been accomplished - Berakah. He takes the cup of suffering - and still has courage - Berakah.

Jesus is so grounded in the covenant vision of Passover with the faithful God he can respond Berakah to his life situation in its extreme struggle and disappointment.

Hebrew Ritual Thinking

Poetry/Mythos/that which gives meaning to life

PAST

2 and tell

the stories of the past

PASSOVER

3 to remind themselves

PRESENT

1 They gather

4 of who they still were

God's Passover People

FUTURE

5 and would

now become even more so

Passover is never finished

“always-to-be-completed”

and therefore amenable to participation now and forever.

The ritual expresses the heart and soul of what had been passed down, so the traditions and patterns of living are learnt by participating in the rituals.

The Preface

Eucharistic Prayer II

based on Hippolytus c. 225 READ p75 Bettenson

Like the Passover ritual works on a tense shift to emphasize the process and participation.

p 82 Anderson

present tense - past - present

the sanctus makes it clear this is happening now - the preface is about what we are doing now - saying/ singing Berakah to our lives.

Anderson recasts the whole prayer in the present tense p84.

The process is the shaping of the future which depends on the quality of our loving decisions - we are the redemptive presence of love if we choose to be so.

So

- Jesus is born of us now in the present, not of Mary (we are God-bearers)
- Are we now on the cross?
- Are we winning a holy people?

If not us - who then - Jesus is not here to do it!

Eucharist as a “Mystery”

A mystery was a ritual which elevated you into God.

Acclamations

- Sanctus

- we name creation as holy
- we are the “one that comes in the name of the Lord.”
- the ritual lifts us up into Jesus’s life and person
- the joyfulness requires song and voice!

- Consecration Acclamation

•PAST	PRESENT	FUTURE
Christ has died	Christ is risen	Christ will come again
(Yes but)	(in us)	(as we live in hesed and emet)
The cross	our struggles	we give ourselves as sacrifice
		Christ continues to be coming

Eucharist is about our participation in the sacrificial life of Jesus. The mystery is that we are taken up into Jesus’s way of life by living as a sacrifice as he did. It is our daily struggles, our pain and our concerns which are the sacrifice of the mass, and yet Berakah!

Doxology Acclamation

Through him, with him, in him - the mystery opens up our mind to the full breadth of the Jesus story that we are lifted into. The faith we have inherited, live now and will hand on to succeeding generations.

And to this we say Amen (or the whole thing!)

Gathering in Remembrance

Zikkeron

Hebrew: “as to make someone else remember” - used to indicate acting in a way that makes God remember his side of the covenant.

For us, God remembers us by the unleashing of his spirit when we live in the same spirit as Jesus. Unless we are in his spirit then Zikkeron isn't happening.