



# Welcome

to **OUR 61st VIRTUAL GSP class!**

Today we  
talk about

**the Eucharistic Prayer**



# **WHAT MAKES UP THE EUCHARISTIC PRAYER?**

**WHAT ARE THE TERMS FOR THE PARTS OF THE  
PRAYER?**



**Presented by Charles E. Dickson, Ph.D.**

## COLLECT FOR MAUNDY THURSDAY

**Almighty Father,**

whose dear Son,

on the night before he suffered,

instituted the Sacrament of his Body and Blood:

Mercifully grant that we may receive it thankfully

in remembrance of Jesus Christ our Lord,

who in these holy mysteries

gives us a pledge of eternal life;

and who now lives

and reigns with you and the Holy Spirit,

one God,

for ever

and ever.

*Amen.*



# WHAT IS A EUCHARISTIC PRAYER?

A **Eucharistic Prayer** said over bread and wine is that part of the **Great Thanksgiving (or Anaphora)** beginning with the **Salutation** and **Preface** and concluding with the **Doxology** and the **Great Amen**.

The 1979 Book of Common Prayer uses the title “The Great Thanksgiving” as a major subheading in bold typeface, thus recovering one of the ancient designations for the Eucharistic Prayer. It gives thanks for creation, redemption, and sanctification.

The structure and content of the Eucharistic Prayer derive from Jewish table blessings such as what Jesus said at the Last Supper, an offering back to God of that which He created.

In the first three centuries of the Church’s life the Prayer was intoned or said *ex tempore*, but by the beginning of the 4<sup>th</sup> century it took on a commonly accepted arrangement and sequence. It contained an opening Preface of praise, an Offering of praise for Christ’s sacrifice with a Recalling of His Words of Institution, an Invocation for the sanctification of the gifts, a prayer for acceptably receiving them, and a final glorifying of the Triune God and the people’s response of Amen.

# WHAT ARE THE CLASSIC ANGLICAN WORDS?

*Preface: Salutation and Sursum Corda  
(by the Presider with the People responding)*

The Lord be with you.

And with thy spirit.

Lift up your hearts.

We lift them up unto the Lord.

Let us give thanks unto our Lord God.

It is meet and right so to do.



# WHAT IS THE PREFACE?

The **Preface** is the introductory section of the Great Thanksgiving including the Salutation and the *Sursum Corda* and ending with the *Sanctus*. **Proper Prefaces** are appointed for certain occasions.



# WHAT ARE THE SALUTATION AND SURSUM CORDA?

The **Sursum Corda** (from the Latin for “Lift up your hearts” or literally, “Up hearts!,” that is, “Hearts up!”) is the opening dialogue to the **Preface** of the Eucharistic Prayer in the Christian liturgy, dating back at least to the 3<sup>rd</sup> century where it is found in the ***Anaphora of the Apostolic Tradition***, also known as the ***Anaphora of Hippolytus***. The dialogue is recorded in the earliest liturgies of the Christian Church and is found in all ancient rites.

It is an **antiphon** (from the Greek *anti* (“against”) and *phone* (“sound”), literally a song sung back and forth by two choirs, or by one choir divided into two sections. In the Episcopal Church, the *Kyrie* and the *Sursum Corda* are two examples of antiphons. The familiar exchange called the Salutation, “The Lord be with you”/“And also with you,” is also an antiphon.



# WHAT ARE THE CLASSIC ANGLICAN WORDS?

## *Preface: Preamble of Praise*

Therefore with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name; evermore praising thee, and saying,



# WHAT ARE THE CLASSIC ANGLICAN WORDS?

*Preface: Sanctus*  
*(by the Presider and the People)*

Holy, holy, holy, Lord God of Hosts:  
Heaven and earth are full of thy Glory.  
Glory be to thee, O Lord Most High.

HOLY

HOLY

HOLY

is the LORD of hosts, The whole earth is full of His glory

Isaiah 6:3

# WHAT IS THE *SANCTUS*?

The ***Sanctus*** (from the Latin for “Holy”) is a hymn in Christian liturgy sung or said as the final words of the **Preface** of the Eucharistic Prayer.

The preface, which alters according to the season, usually concludes with words describing the praise of the worshippers joining with the angels, who are pictured as praising God with the words of the ***Sanctus***.

The ***Sanctus*** became part of the Roman Eucharistic Prayer only in the first half of the 5<sup>th</sup> century. It consists of the acclamation from Isaiah 6:3; and usually the ***Benedictus***. The adaptation from Isaiah 6:3 describes the prophet Isaiah's vision of the throne of God surrounded by singing, six-winged, ministering seraphim. A similar representation is found in Revelation 4:8.

The congregation may be said to share in the praise of God that is continually offered by the whole company of heaven.

# WHAT ARE THE CLASSIC ANGLICAN WORDS?

*Preface: Benedictus qui venit  
(by the Presider and the People)*

**Blessed is he that cometh in the name of the Lord.  
Hosanna in the highest.**



**Blessed is he  
who comes in  
the name  
of the Lord!**

**Matthew 21:9**

# WHAT IS THE *BENEDICTUS QUI VENIT*?

The text of the second part of the Sanctus, beginning with the word *Benedictus* (the Latin for “Blessed”) is taken from Matthew 21:9, describing Jesus’ Entry into Jerusalem on Palm Sunday, which is in turn based on the first half of Psalm 118:26. It first appeared as an invitation to communion in the liturgy of the 4<sup>th</sup>-century *Apostolic Constitutions*. It was subsequently made an expansion of the *Sanctus*.

In its present liturgical context it points to the expected presence of God in the Eucharistic gifts.

Cranmer included it in the 1549 Prayer Book in a modified form but dropped it in the 1552 Prayer Book. The 1979 BCP restored the anthem to its current use. Although its use is optional in Rite I, “the choice whether or not to use the *Benedictus* is still for some a matter of Eucharistic theology and churchmanship,” according to *Using the Book of Common Prayer* by English vicar **Paul Thomas**.

# WHAT ARE THE CLASSIC ANGLICAN WORDS?

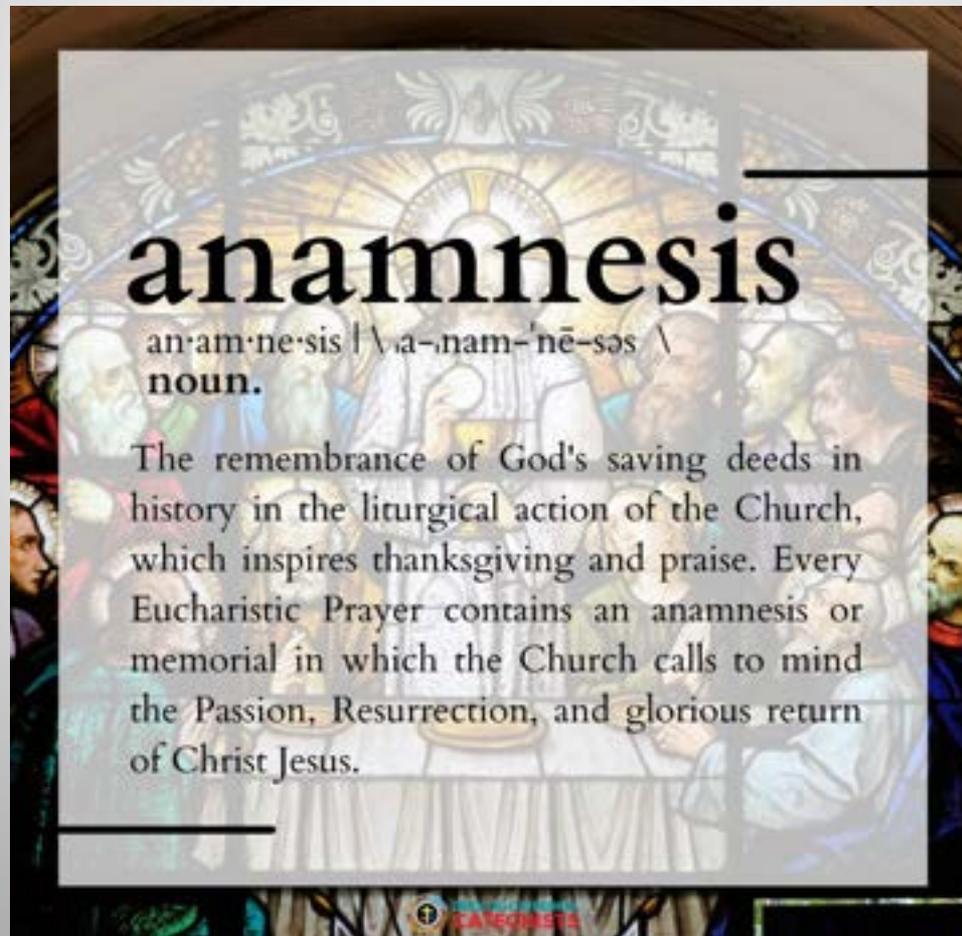
## *The Anamnesis or Memorial*

All glory be to thee, Almighty God, our heavenly Father, for that thou, of thy tender mercy, didst give thine only Son Jesus Christ to suffer death upon the cross for our redemption; who made there, by his one oblation of himself once offered, a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world; and did institute, and in his holy Gospel command us to continue, a perpetual memory of that his precious death and sacrifice, until his coming again.



# WHAT IS THE *ANAMNESIS* OR MEMORIAL?

The *Anamnesis* or **Memorial** emphasizes and makes present the saving events of Jesus' death and resurrection, so as to make them present realities. This memorial prayer of remembrance recalls for the worshiping community past events in their tradition of faith that are formative for their identity and self-understanding.



# WHAT ARE THE CLASSIC ANGLICAN WORDS?

## Words of Institution or the Institution Narrative

For in the night in which he was betrayed, he took bread; and when he had given thanks, he brake it, and gave it to his disciples, saying, "Take, eat, this is my Body, which is given for you. Do this in remembrance of me."

Likewise, after supper, he took the cup; and when he had given thanks, he gave it to them, saying, "Drink ye all of this; for this is my Blood of the New Testament, which is shed for you, and for many, for the remission of sins. Do this, as oft as ye shall drink it, in remembrance of me."



# WHAT ARE THE WORDS OF INSTITUTION OR THE INSTITUTION NARRATIVE?

The **Words of Institution** are that part of the Eucharistic Prayer reenacting Jesus' words and actions at the **Last Supper**: "Do this in remembrance of me."

The **Words** are based on 1 Cor 11:23-26 (see Mt 26:26-29; Mk 14:22-25; Lk 22:14-20). The wording of the **Institution Narrative** varies slightly in different Eucharistic Prayers, but all state that Jesus gave thanks to God, broke the bread, gave it to His disciples, and said the Words of Institution concerning the bread.

Jesus' words identify the Eucharistic bread and wine with His body and blood and direct His followers to continue this sharing in remembrance of Him. Jesus' words thus "instituted" the Eucharist at the Last Supper, and the Institution Narratives also include brief statements of context concerning the institution of the Eucharist.

# WHAT ARE THE WORDS OF INSTITUTION OR THE INSTITUTION NARRATIVE?

An **Institution Narrative** was included in the 3<sup>rd</sup>-century Eucharistic prayer of Hippolytus's *Apostolic Tradition*. Institution narratives were regularly included in Eucharistic Prayers after the 4<sup>th</sup> century.

The medieval church came to understand the **Words of Institution** as the “moment of consecration” of the Eucharist, instead of the warrant or basis for the entire Eucharistic rite. This emphasis on the **Words of Institution** came to be expressed through dramatic elevations of the elements and the ringing of bells.

This medieval emphasis on a consecration moment may have given us “Hocus-pocus,” an exclamation used by magicians as magic words to bring about some sort of change. It may be a corruption or parody of the Eucharistic Latin phrase “*Hoc est enim Corpus meum,*” meaning “*This is my body.*”

# WHAT ARE THE WORDS OF INSTITUTION OR THE INSTITUTION NARRATIVE?

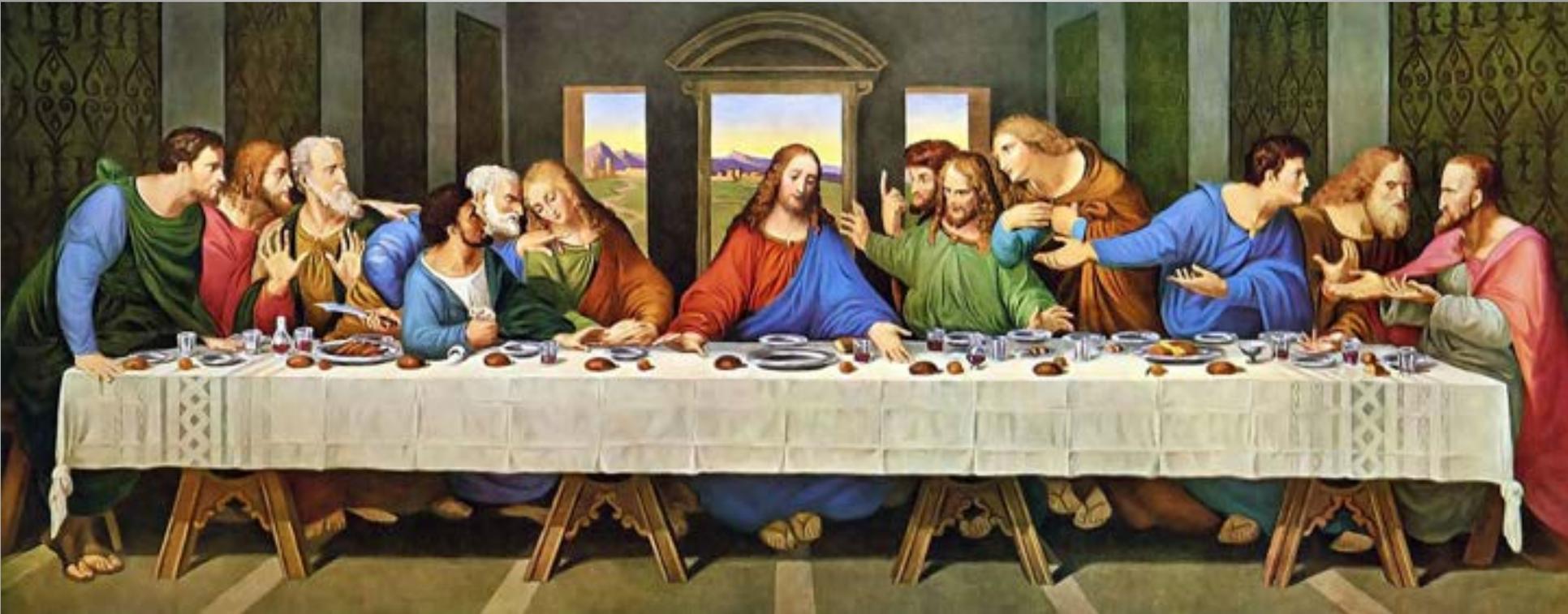
In modern times *The Living Church* magazine for Episcopalians had to apologize quickly for running a *New Yorker* style cartoon showing a consecrating priest saying SHAZAM, the magic word comic character Billy Batson says to transform into Captain Marvel.

Sacramental theology has once again emphasized the consecration in terms of the entire prayer of Eucharistic thanksgiving. However, a vestige of the medieval emphasis on the **Words of Institution** can be found in a form for consecrating additional bread or wine at the Eucharist. This form combines a brief invocation of the Holy Spirit and a short version of the appropriate **Words of Institution**.

**John Chrysostom** (c.347-407) argued:

*That saying, 'This is my body', once uttered, from that time to the present day, and even until Christ's coming, makes the sacrifice complete at every table in the churches.*

# WHAT ARE THE WORDS OF INSTITUTION OR THE INSTITUTION NARRATIVE?



*The Last Supper, 1496-98, by Leonardo da Vinci*

Here are St. Paul's words in 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.*

# WHAT ARE THE CLASSIC ANGLICAN WORDS?

## *The Oblation*

Wherefore, O Lord and heavenly Father, according to the institution of thy dearly beloved Son our Savior Jesus Christ, we, thy humble servants, do celebrate and make here before thy divine Majesty, with these thy holy gifts, which we now offer unto thee, the memorial thy Son hath commanded us to make; having in remembrance his blessed passion and precious death, his mighty resurrection and glorious ascension; rendering unto thee most hearty thanks for the innumerable benefits procured unto us by the same.



# WHAT IS AN OBLATION?

The **Oblation** refers to the section of the Eucharistic Prayer dealing with offering. It is the language of sacrificial offering where the presider says, “We offer you these gifts.” Cranmer was reacting against the medieval conception of the Eucharist as in and of itself a propitiatory sacrifice, the priest literally calling Christ physically down from heaven and presenting Him on the Altar again as a sacrifice.

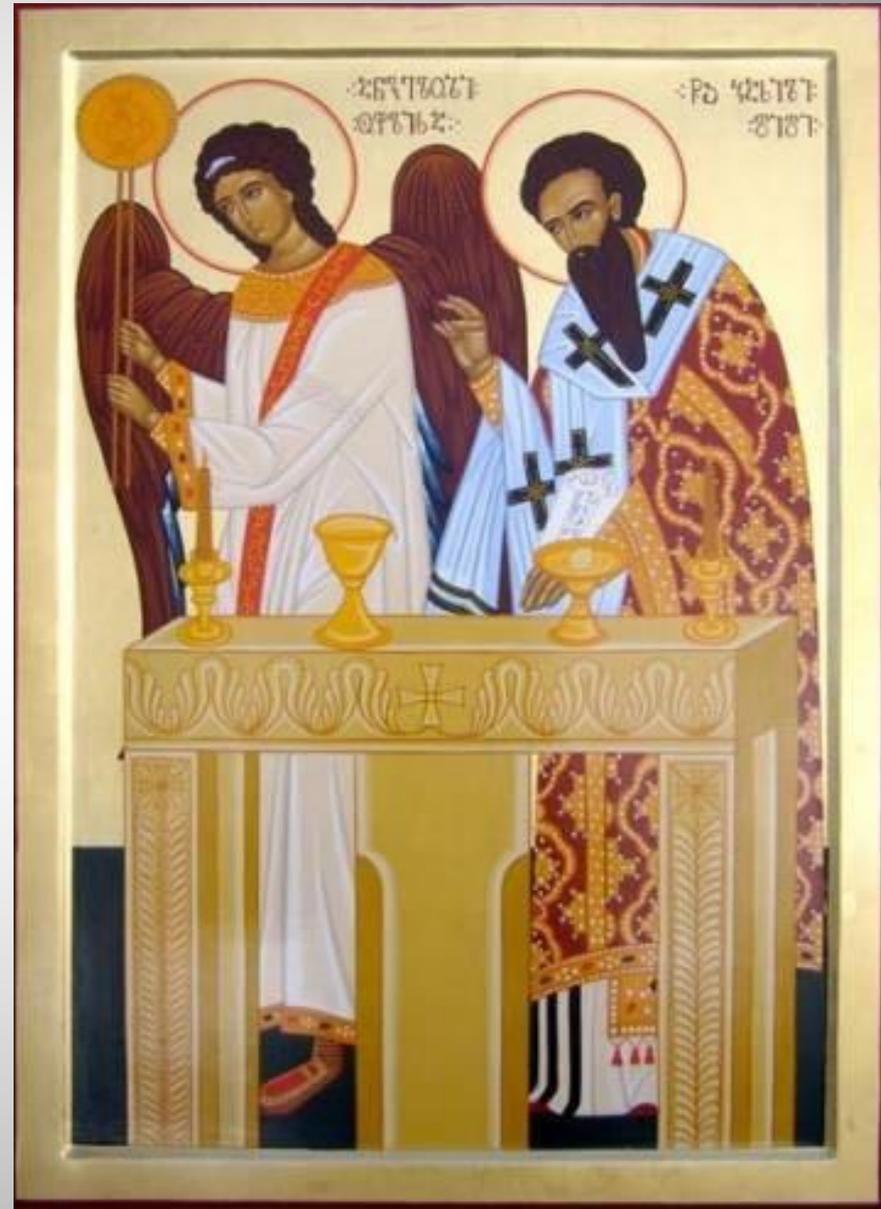
The Oblation is the hinge of the whole Eucharistic Prayer. It gathers up the thanksgivings and memorials and offers them to God by means of these “holy gifts,” the instruments of blood and wine which Jesus chose to represent His own sacrifice, to be the occasion of its continuing “innumerable benefits” to His Church.



# WHAT ARE THE CLASSIC ANGLICAN WORDS?

## *The Invocation or the Epiclesis*

And we most humbly beseech thee, O merciful Father, to hear us; and, of thy almighty goodness, vouchsafe to bless and sanctify, with thy Word and Holy Spirit, these thy gifts and creatures of bread and wine; that we, receiving them according to thy Son our Savior Jesus Christ's holy institution, in remembrance of his death and passion, may be partakers of his most blessed Body and Blood.



# WHAT IS THE INVOCATION OR THE *EPICLESIS*?

The term “**Invocation**” may refer to the *Epiclesis* of the Eucharistic rites, in which we invoke the presence of the Holy Spirit to bless and sanctify the Eucharistic elements and the participants. It is thus a benediction.

We invoke the active presence of the Holy Spirit so that the bread and wine may become the body and blood of Christ. The presider at the Eucharist may extend his or her hands over the gifts at the *Epiclesis* (based on the Greek word that means “to call upon,” “to invoke”). The *Epiclesis* typically follows the **Institution Narrative**.

Beginning in the latter part of the 4<sup>th</sup> century the Eastern liturgies tended to have a specific petition that the Holy Spirit bless the oblations so that they might be transformed into the Body and Blood of Christ. It came to represent in the Eastern Church the moment of consecration.

# WHAT IS THE INVOCATION OR THE *EPICLESIS*?

The Roman Mass did not have an explicit *Epiclesis*, although recent reforms in the Roman Church have added prayers of *Epiclesis*. Thomas Cranmer placed the *Epiclesis* prior to the Institution Narrative in the 1549 Prayer Book, but he replaced it with a prayer for worthy reception of communion in the 1552 BCP. The *Epiclesis* was not reintroduced in the 1662 BCP.

Scottish reformers, however, restored the *Epiclesis*, and the Scottish Book of 1637 included the petition that God the Father would “*vouchsafe to bless and sanctify with thy word and Holy Spirit these thy gifts and creatures of bread and wine, that they may be unto us the body and blood of thy most dearly beloved Son. . . .*”

The Episcopal Church followed the Scottish rather than the English model with respect to the *Epiclesis*, and some form has always been included in the Eucharistic Prayers of the Episcopal Church since the 1789 BCP.

# WHAT ARE THE CLASSIC ANGLICAN WORDS?

## *The Supplications or Petitions*

And we earnestly desire thy fatherly goodness mercifully to accept this our sacrifice of praise and thanksgiving; most humbly beseeching thee to grant that, by the merits and death of thy Son Jesus Christ, and through faith in his blood, we, and all thy whole Church, may obtain remission of our sins, and all other benefits of his passion.

And here we offer and present unto thee, O Lord, our selves, our souls and bodies, to be a reasonable, holy, and living sacrifice unto thee; humbly beseeching thee that we, and all others who shall be partakers of this Holy Communion, may worthily receive the most precious Body and Blood of thy Son Jesus Christ, be filled with thy grace and heavenly benediction, and made one body with him, that he may dwell in us, and we in him.

And although we are unworthy, through our manifold sins, to offer unto thee any sacrifice, yet we beseech thee to accept this our bounden duty and service, not weighing our merits, but pardoning our offenses, through Jesus Christ our Lord;

# WHAT ARE THE SUPPLICATIONS OR PETITIONS?

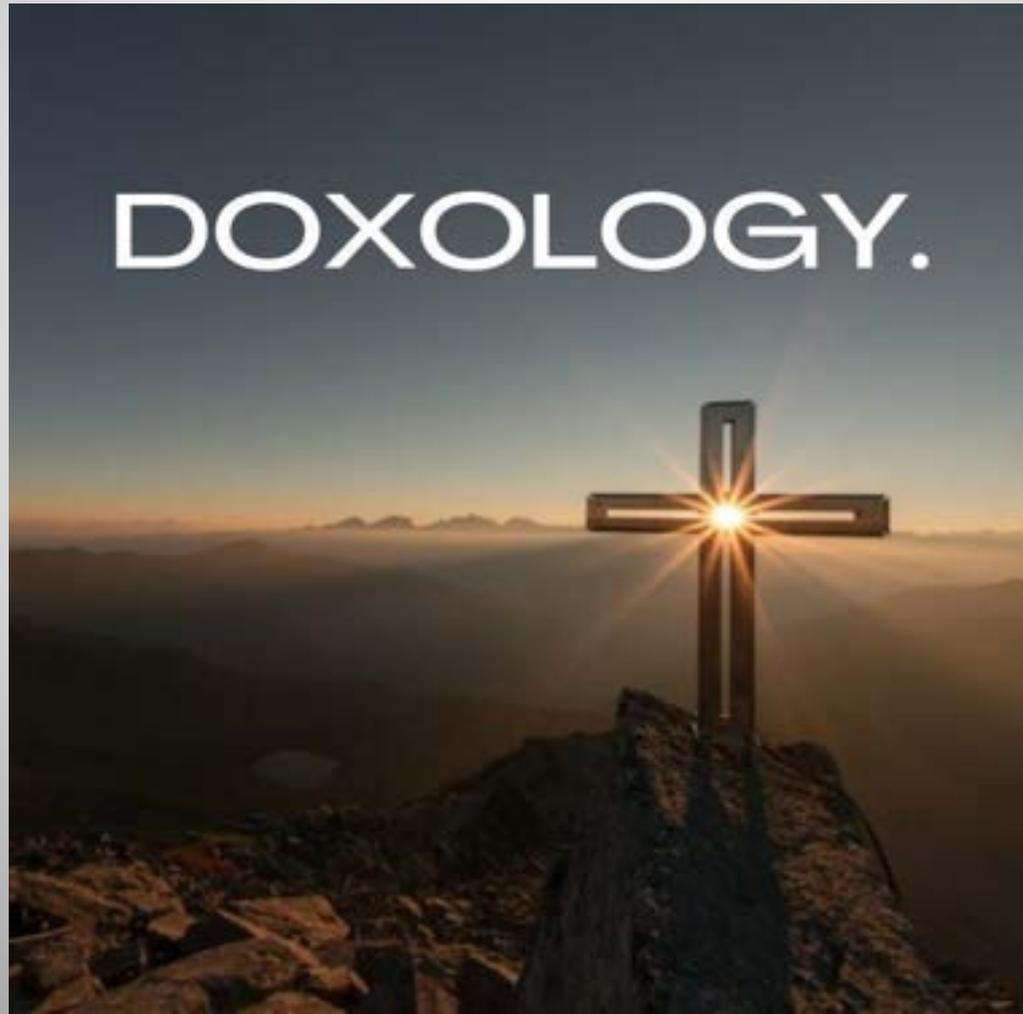
**Supplications** or **Petitions** ask for God's grace to make effective God's promises in the Eucharist and in Scripture. They address God as divine Providence who lovingly watches over the needs of human creatures expressing the fundamental powerlessness and need for help of creatures in contrast with God's greatness and generosity.



# WHAT ARE THE CLASSIC ANGLICAN WORDS?

## *The Doxology*

By whom, and with whom, in the unity of the Holy Ghost,  
all honor and glory be unto thee, O Father Almighty, world  
without end.



# WHAT IS A DOXOLOGY?

The summing up of the prayer leading into praise is a **Doxology**, words said or sung in praise of the Holy Trinity. The word doxology comes from the Greek *doxa logos* meaning “words of glory.”



# WHAT IS THE CLASSIC ANGLICAN WORD?

*The Great Amen  
(by the People)*

**AMEN.**

A large, bold, white 3D-style text "AMEN!" is centered on a solid orange background. The text is slanted slightly to the right and has a subtle drop shadow, giving it a three-dimensional appearance. The letters are thick and blocky, with a clean, sans-serif font. The exclamation point is prominent and matches the style of the letters. The overall composition is simple and impactful.

# WHAT IS THE GREAT AMEN?

The word **Amen** comes from the Hebrew for “verily,” “it is so,” or “I agree.” It is a response said or sung at end of prayers, hymns, and anthems, showing agreement with what preceded.

**The Great Amen** is the response of assent by the congregation at the conclusion of the Eucharistic Prayer. As the Eucharistic celebration is shared by the congregation and the presider, the Great Amen emphasizes the assent of the people to the words spoken on their behalf by the presider. The **Great Amen** is the “people's prayer” that concludes the Eucharistic Prayer. It is printed in all capital letters in the 1979 BCP to emphasize the importance of this moment in the liturgy.

A stylized, cursive rendering of the word "Amen!" in a green-to-teal gradient. The lettering is elegant and flowing, with a large, sweeping initial 'A' and a prominent exclamation point at the end. The background is white.



*The End*