

Slide 1 Let us pray

O God, who's blessed Son made himself known to his disciples in the breaking of bread: Open the eyes of our faith, that we may behold him in all his redeeming work; who lives and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. Amen.

Slide 2 Purpose

Our purpose; in looking at Eucharistic Prayer D is:

1. To instruct as to a deeper understanding of our joyful thanksgiving celebration.
2. In the Liturgy of the Eucharist, Christ welcomes the assembly into communion with himself even as he unites the members in a profoundly intimate way with one another. As we are shaped more perfectly into the image of Christ, we are sent as the Lord's Body to serve the world and proclaim the Good News.

(Celebrating the Eucharist by Malloy, 2007)

In a way you can look at this as from creation as *Imago Dei* to new creation as *Imago Christi*.

Imago Dei is **Latin** for "image of God," a theological doctrine common to Jews, Christians, and Muslims that denotes

humankind's relation to God, as female and male we created in the image of God, Elohim. Genesis 1:27

Imago Christi is Latin for in the Image of Christ which is our goal to become more and more Christ like of which the Eucharist is a vital part.

Slide 3 Eucharistic Prayer D

If you have your BCP you may want to open to P 372 or go to our service bulletin which was composed for the class. It is on our website and can be accessed via this link trinitycranford.org/bulletin-archive Easter Sunday: page 10 ,Eucharistic Prayer D.

Eucharistic Prayer D is from St Basil the Great who died in 379 CE. So this prayer was probably composed around 350 CE.

This prayer is quite ancient and has been adapted by more Christians than any other Eucharistic prayer around the world.

It has been adapted by Greek and Slavic churches. Adapted for use in Coptic churches, also in Roman Catholic, Anglican, Episcopalian, Protestant and the United Methodist Church.

This makes it one of the most ecumenical and ancient Eucharistic prayers in Christendom.

This prayer has a preface, but no proper preface which is typically seasonal or relates directly to the scriptures appointed in the lectionary.

Slide 4 Sorsum Corda (Anthony time 2:54)

Sorsum Corda means 'lift hearts' in Latin

This starts out antiphonally as The Lord be with you. And also with you.....

The Sorsum Corda has been in use since the 2nd century. "Lift up your hearts", was a command to stand—the normal posture of thanksgiving prayers. "Let us give thanks", is the presider's request to pray on behalf of the assembly.

Every Eucharist should ideally provide opportunities for the spoken, chanted and sung word... therefore this should really be chanted

Here at Trinity we usually sing it chant it.

(Anthony time 3:35)

Slide 5 Preface

The preface begins with Glory to God, the fountain of all life and creation, and the host of heaven praising God.

A preface should contain thanksgiving to God for Creating, Redeeming and Sustaining us. The Preface may contain both ordinary and proper elements. The proper preface alters according to the season or may illuminate the scripture texts from the day.

The ordinary preface of Eucharistic Prayer D focuses on praise and thanksgiving for creation. However, the elements of thanksgiving for our redemption and sustenance are to be found after the Sanctus.

Slide 6 Sanctus (Anthony time 4:24)

We then move to the Sanctus which has the Trisagion.

The Sanctus is Latin for Holy.

Which is the: Holy, Holy, Holy of Isaiah 6. This is the song of the seraphim in the year that King Uzziah died (736-734 BCE). The great vision of the Prophet Isaiah. This is part of the Jewish synagogue liturgy and it became an acclamation of the Church assembly at least as early as the fourth century.

From the beginning “Holy, holy, holy” to the end of the first “Hosanna in the highest,” the assembly may make a profound bow. If the gesture is made, it should be by the entire assembly. It is not a presider or ministerial gesture and should not be reserved to the vested ministers.

(Anthony here ends the first recording and beginning of the second)

Benedictus qui venit Blessed is he who comes in the name of the Lord,

This is from all four Gospels, a relative rarity, (Mt 21:9, Mk 11:9, Lk 19:38 and Jn 12:12) which proclaim the triumphal entry of our Lord into Jerusalem which Palm Sunday commemorates.

An Important Note from Malloy: At the word “blessed” some Episcopalians make the sign of the cross over their bodies. This custom is based upon a misunderstanding. When a blessing is being invoked, some people cross themselves as the presider says the word “bless.” For example, when the presider says, “May Almighty God bless you,” many Episcopalians begin to cross themselves. When the word “blessed” occurs in the Sanctus, they also cross themselves, by association. In the Sanctus, however, the word is not related to the invocation of a blessing. Therefore, while the custom cannot be forbidden, for

the designated ministers, especially the presider, to do it in the sight of the assembly would perpetuate this misreading.

(Anthony 1:25)

Taize' version <https://www.youtube.com/watch?v=0ueVfbtA4vk>

Slide 7 Redemption History

A short history, a review about Jesus and ending with Jesus, the Holy Spirit and the Church.

So we begin with creation where the bible begins. Where we are created in the image of God, Elohim. And unfortunately as we all know the story in Genesis 3, the Fall into sin and death. God calls us again and again all throughout the Hebrew Scriptures. And then we come to the fullness of time.

Slide 8

The fullness of time where Jesus is sent of the Father, born of Mary, lived and preached among us.

Crucified, buried and rose again.

This outline of salvation history in Eucharistic Prayer D is one of the earliest Creeds, or statements of belief, known to the church.

Slide 9 Jesus Holy Spirit Church

We end this part of the Liturgy with the Gift of the Holy Spirit, the beginning of the Church and the Great Commission (Matthew 28:16-20) to be sent out to complete His work in life and word and deed.

Slide 10 Institution Narrative

After this comes the Institution Narrative. This is where the Presider will lay or hold over their hands on the Bread and cup or lift them up.

What used to be called the prayer of consecration will be said over the bread and the cup.

At this present time most liturgists now consider the whole Eucharistic Prayer from beginning to end as Consecratory “It is God who consecrates. The act of consecration does not reside in the actions of the priest and is not limited to a specific moment in the liturgy. Consecration is not a magical power invested in the priest, requiring the use of magical words with

conjuring gestures; nor is it a power that a bishop or priest has independently of the assembly.”

The Jewish tradition is to hold the bread and the cup throughout the blessing prayer. This has led some Presiders to attempt to adapt this tradition to the Eucharistic celebration. The Jewish blessings over the bread and over the several cups of wine are separate and distinct. The double blessing of the Eucharistic Prayer in which both bread and wine are offered makes this action problematic

Some Presiders choose to stand with hands raised in orans position throughout and do not touch the bread and wine. This traditional Christian stance for prayer with hands extended and raised is an archetypal human gesture of openness, praise, pleading, and offering. This simple posture is the prayer posture of all the baptised. Hence, the assembly may stand around the table also praying with their hands so raised. The Presider prays aloud on their behalf.

Slide 11 Anamnesis

ἀνάμνησις Luke 22:19 ἀμνησία

Anamnesis is from the Greek in Luke 22:19, 1 Corinthians 11:24-25 and means to actively remember and refusing to forget. This is where Jesus twice asked us, “Do this in the remembrance of me”. In the breaking of the Bread and again after the blessing of the cup.

Anamnesis comes from the opposite of the Greek amnesia, which is the medical condition of forgetting by adding the prefix, an.

Slide 12 Acclimation

The Acclimation. This is an enthusiastic acknowledgment of the work of Christ in the Liturgy and our lives.

One of the important things about the acclamation is that it provides the assembly an opportunity to participate more fully in the Eucharistic Prayer. Cranmer introduced this to Anglican liturgies from his exposure to Orthodox liturgies

We have many different ways we can say this, but in Eucharistic prayer D we say together: We praise you, we bless you, we give thanks to you, and we pray to you, Lord our God.

This is considered to be a transition to the Epiclesis in some, but not all Eucharistic prayers.

Slide 13 Epiclesis

This comes from an ancient Greek word used for calling upon or invocation.

This is where some Presiders places their hands over the elements and then the palms of their hands to the assembly to Invoke the Holy Spirit's blessing on the Elements and the people as we are ready to partake.

It is to be noted that some Presiders do choose to use hand gestures here, but it is not essential and some might even argue that it is a distraction. The point is that there are several ways to preside and no one size fits all.

The epiclesis is more than asking a blessing on the elements and the people, in the Eastern Church this is known as the point of consecration when the Holy Spirit is called 'into' the elements and into the people. This is emphasized by praying that the "Holy Spirit may **descend** upon these gifts **showing** them to be the Body and Blood of Your Son Jesus Christ".

Slide 14 Intercessions

Supplications for various benefits of the Spirit have stemmed from the Epiclesis since very early times. The Apostolic Tradition of Hippolytus of Rome was composed in approximately 215 CE

in Rome and has a petition for those gathered after the Epiiclesis.

Intercessions for the Church and for the assembly as a living sacrifice which is from Romans 12:1-2 one of my favorite verses.

Then we continue with the Blessed Virgin Mary and any saints as may be appropriate for that day and finally the Church Triumphant and present.

All to the Glory of God.

Slide 15 Doxology (Anthony 8:05)

From the Greek $\delta\omicron\chi\omicron\lambda\omicron\gamma\acute{\iota}\alpha$ a short hymn of praise to God also the Latin doxologia an transliteration of the Greek.

Through Christ, and with Christ and in Christ, all honor and glory are yours, Almighty God and Father, in the unity of the Holy Spirit, for ever and ever.

Malloy: The Roman Rite instructs the presider to elevate the Bread and Wine during the entire doxology, beginning at “By him...” This gesture is fitting, not because it is Roman, but because it brings into harmony theology, liturgical text, and bodily action. The doxology of the Eucharistic Prayer is a crescendo, and by the combination of a strong gesture, strong music, and a strong text, the significance of this moment

becomes vivid. Such a clear and strong performance not only expresses a liturgical and theological understanding, but also instills it in the assembly. Like the entire liturgy, this is a formative moment. The gesture can be done in a number of ways. The most common is for the presider to take a Host in one hand, and then to hold it above the chalice grasped in the other hand, and then to elevate them together. While this makes the Bread visible, it involves only one piece of it. Another possibility is to elevate an entire vessel of Bread next to the chalice of Wine. This is a stronger gesture, especially if it is done with vigor and the vessels are held high.

Slide 16 AMEN! (Anthony 9:48 or at the end 11:00)

And then the Great AMEN where we enthusiastically and loudly say AMEN!

אָמֵן Aleph Men Nun transliterated into Greek and English

Amen first found in the Hebrew Bible, and subsequently in the New Testament. It is used in Jewish, Christian and Islamic worship, as a concluding word, or as a response to a prayer. Common English translations of the word *amen* include "verily", "truly", "it is true", and "let it be so". It is also used colloquially, to express strong agreement.

For those congregations who ring bells during the Eucharistic Prayer, this is the moment to 'pull out all the stops.' The Great Amen is the culmination of the Eucharistic Prayer and ideally should be sung... at the very least the Great Amen should be proclaimed loudly and with enthusiasm!

Slide 17 Questions

1. Sometime you might want to stop and ponder, remember or meditate;

Does it go too fast? Why might it go too fast?

2. What are some ways that God has tried to call you back?

3. What echoes of God's voice did you hear? Have you heard?
(During service)

4. Your own