

TWO EUCHARISTIC PRAYERS

The following Eucharistic Prayers are published as examples of recent work on both sides of the Atlantic. Professor Ross Mackenzie, one of the Editors, introduces a prayer which has been compiled by an unofficial committee in the U.S.A., and Professor J. K. S. Reid, President of the Church Service Society in Scotland, presents a prayer which he has devised and which was used at the celebration of holy communion at the last Regional Conference of the Society in St Mungo's Parish Church, Alloa.

These two prayers provide something of a contrast, and any comments arising from them would be welcome and should be sent to one of the Editors.

A Common Eucharistic Prayer

In a statement written in 1977 by the Roman Catholic/Presbyterian-Reformed Consultation in the United States¹ the consultants described the unity that they sought in worship: "Naturally we expect the worship we seek in unity to possess those qualities which will make it authentically Christian and effective for Christian life and mission." Many who have participated in modern ecumenical contacts have sought texts possessing those qualities and appropriate for use in common worship.

In 1975, Marion J. Hatchett of the School of Theology, Sewanee, Tennessee, convened an unofficial committee which came together to consider the possibility of compiling a common eucharistic prayer. Because of its widespread use, its ancient roots, its broad scope, and its wide appeal in Eastern and Western Christianity, the committee looked to the Latin original of Eucharistic Prayer IV of the Roman Sacramentary and to early versions of the Anaphora of St Basil² which were its inspiration.

The committee hoped that the newly translated prayer would commend itself to different branches of the Christian Church and be useful on ecumenical occasions. (It has, in fact, since been included in the proposed Book of Common Prayer of the Episcopal Church of the United States of America as one of the alternative forms of the great thanksgiving.)

No attempt was made to provide for a common text of the institution narratives, since the form of these texts tends to remain unchanged in the different traditions by reason of

familiarity or from motives of reverence. For the purpose of this article the two institution narratives included in the prayer are: A, from *The Worshipbook* (1972), prepared by the Joint Committee on Worship of three American Presbyterian churches; and B, from *The Book of Common Order* (1979). The Introductory dialogue, *Sursum corda*, *Sanctus* and *Benedictus* are those prepared by the International Consultation on English Texts (1975).³

It is assumed that the prayer will be preceded by the liturgy of the Word familiar to the different traditions and including hymns, psalms, prayers, scripture and sermon. Portions of the text enclosed in brackets may be omitted.

NOTES

1. *The Unity We Seek*, ed. Ernest L. Unterkoefler and Andrew Harsanyi (New York: Paulist Press, 1977), p. 37.
2. For texts, see J. Doresse and E. Lanne, *Un témoin archaïque de la liturgie copte de saint Basile*, Bibliothèque de Muséon 47 (Louvain, 1960), and A. Hänggi and I. Pahl, *Præx eucharistica, Textus e variis liturgiis antiquioribus selecti* (Fribourg: Éditions Universitaires, 1968).
3. *Prayers We Have in Common: Agreed Liturgical Texts Prepared by the International Consultation on English Texts*, 2nd rev. ed. (Philadelphia: Fortress Press, 1975).

ROSS MACKENZIE, Richmond, Virginia.

The Lord be with you.

And also with you.

Lift up your hearts.

We lift them to the Lord.

Let us give thanks to the Lord our God.

It is right to give him thanks and praise.

It is truly right to glorify you, Father,
and to give you thanks,
for you alone are God,
living and true,
dwelling in light inaccessible
from before time and for ever.

Fountain of life and source of all goodness,
you made all things and fill them with your blessing;
you created them to rejoice in the splendor of your radiance.

Countless throngs of angels stand before you
to serve you night and day,
and, beholding the glory of your presence,
they offer you unceasing praise.

Joining with them,
and giving voice to every creature under heaven,
we acclaim you, and glorify your Name, as we sing (say),

**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.

We acclaim you, holy Lord, glorious in power;
your mighty works reveal your wisdom and love.
You formed us in your own image,
giving the whole world into our care,
so that, in obedience to you, our Creator,
we might rule and serve all your creatures.
When our disobedience took us far from you,
you did not abandon us to the power of death.
In your mercy you came to our help
so that in seeking you we might find you.
Again and again you called us into covenant with you,
as the prophets taught us to hope for salvation.

Father, you loved the world so much
that in the fullness of time you sent your only Son to be our
Saviour.

Incarnate by the Holy Spirit, born of the Virgin Mary,
he lived as one of us, yet without sin.

To the poor he proclaimed the good news of salvation;
to prisoners, freedom;

to the sorrowful, joy.

To fulfil your purpose

he gave himself up to death;

and, rising from the grave,

destroyed death and made the whole creation new.

And that we might live no longer for ourselves

but for him who died and rose for us,

he sent the Holy Spirit,

his own first gift for those who believe,

to complete his work in the world,

and to bring to fulfilment the sanctification of all.

When the hour had come for him to be glorified
 by you, his heavenly Father,
 having loved his own who were in the world,
 he loved them to the end:
 at supper with them he took bread,

and after giving thanks to God,
 broke it and said:
A “This is my body, which is for you;
 do this, remembering me.”

In the same way, he took the cup after supper,
 and said: “This cup is the new covenant sealed in my blood.
 Whenever you drink it, do this, remembering me.”

and after giving thanks to God, as we have done,
 he broke it and said:
B “This is my body which is for you;
 do this remembering me.”

In the same way he took the cup and said:
 “This is the cup of the new covenant sealed in my blood.
 Whenever you drink it, do it, remembering me.”

Father, we now celebrate this memorial of our redemption.
 Recalling Christ’s death and his descent among the dead,
 proclaiming his resurrection and ascension to your right hand,
 awaiting his coming in glory;
 and offering to you from the gifts you have given us,
 this bread and this cup,
 we praise you and we bless you.

**We praise you, we bless you,
 we give thanks to you,
 and we pray to you, Lord our God.**

Lord, we pray that in your goodness and mercy
 your Holy Spirit may descend upon us,
 and upon these gifts,
 sanctifying them and showing them to be
 holy gifts for your holy people,
 the bread of life and the cup of salvation,
 the Body and Blood of your Son Jesus Christ.

Grant that all who share this bread and cup
 may become one body and one spirit,
 a living sacrifice in Christ
 to the praise of your Name.

Remember, Lord, your one holy catholic and apostolic Church,
 redeemed by the blood of your Christ.
 Reveal its unity, guard its faith, and preserve it in peace.

[Remember (NN. and) all who minister in your Church.]

[Remember all your people,
 and those who seek your truth.]

[Remember. . . .]

[Remember all who have died in the peace of Christ,
 and those whose faith is known to you alone;
 bring them into the place of eternal joy and light.]

And grant that we may find our inheritance with

[the Blessed Virgin Mary, with patriarchs,
 prophets, apostles, and martyrs, and]

all the saints who have found favor with you in ages past.
 We praise you in union with them and give you glory
 through your Son Jesus Christ our Lord.

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.

Amen.

Consecration Prayer

1
SURSUM
CORDA

The Lord be with you
and with you also
 Lift up your hearts
we lift them up to the Lord
 Let us give thanks to the Lord our God
it is right to give him thanks and praise.

2
THANKSGIVING

It is truly right to give thanks and praise
unto you, God ever living, God ever loving:
Creator of all things
Redeemer and Sanctifier of the world you
have made:
who made us in your image
and called us to be your people;
who left us not in rebellion and sin
but sent prophets and teachers to lead us
in the way of salvation.

3
ANAMNESIS

Above all we praise you for the gift that is
unspeakable, the Son Jesus Christ
who in the fullness of time took our nature
and was made man;
who by the obedience of his life
and his sufferings on the cross
and his resurrection from the dead
has delivered us from sin and death.

We praise you that he now reigns with you in glory
for ever lives to pray for us
and will come again to take us to himself.

We give thanks for the Holy Spirit
who leads us into all truth
and defends us in adversity
and unites us out of every people into
one holy Church.

4
THE SANCTUS

Therefore with angels and archangels
and with all the company of heaven
we worship and adore your glorious name
for ever praising you and saying:

**Holy holy holy Lord
God of power and might
Heaven and earth are full of your glory
Glory be to you O Lord most high
Blessed is he that comes in the name of
the Lord
Hosanna in the highest**

- 11 Gracious Father, regard with favour this sacrifice
 QUEM of thanks and praise
 OBLATIONEM now presented in the name of Christ
- 12 And pleading his eternal sacrifice
 DEDICATION We offer ourselves in his service.
- 13 And as we eat and drink the body and blood of
 EPIKLESIS Christ
 B send down on us your Spirit
 inspire us with your love
 and unite us in the body of your Son,
 Jesus Christ our Lord.
- 14 **Our Father . . .**

NOTES

1. WCC (*One Baptism &c.*, F. & O. Paper 73) lists 12 "elements of the Eucharist" that are present "usually in varying sequence", and (one must add) with varying emphases and distinctness. Several other elements are added. Most of these elements find place in this Consecration Prayer; and all the others would appear in the presumed Pre-and Post-Communion. The WCC consensus has of course no official authority; and different theological emphases lie behind the formal words. But *lex orandi lex credendi, praxis* and *theoria* interact, and to do the same things is a step to thinking the same way.
2. This Consecration Prayer takes the form it does on the assumption that certain elements precede it in the complete Order for the Eucharist: *offertory*, the elements are brought in; *creed*, traditionally the Nicene Creed; *unveiling* of the elements in face of the faithful; *pax* given and shared by overt gesture.
3. Of supreme importance are the *Words of Institution*. These are usually recited within the Consecration Prayer itself. But they may very properly also appear in a position of clear prominence before the Consecration Prayer as authorisation and warrant for all that is done.
4. The Consecration Prayer contains no express *Preface or Proper*. This element can fittingly be included within the Anamnesis, indicating a benefit seasonally remembered.
5. The element of *Epiklesis* varies greatly in content, position, and degree of clarity and independence. The present tendency is to restore it where traditionally absent. The invocation is variously upon the "gifts" or "us" or upon both; and the petitions are variously made together or separately and with greater or less precision. To avoid the curtailment or suppression of either "gifts" or "us", the Consecration Prayer separates the petitions, expresses the expected benefits for each, and in the case of "us" brings closely together the traditional *quem oblationem*, self-dedication, the element of sacrifice, both Christ's and ours, and the desire for unity.

J. K. S. REID, Edinburgh, Scotland.