

Exploring the Episcopal Liturgy - St. David's Episcopal Church
Dr. Amy Moehnke and Rev. Santi Rodriguez

January 23, 2022 - Session Three: The Liturgy of the Eucharist

During the *Table of the Word*, the assembly recalls the narrative of salvation and our place in it. The *Table of the Eucharist* is the journey of the Church into the joy of Christ and the dimension of the Reign of God. We ascend the holy mountain to encounter Christ and the reality of the Reign of God in a new / deeper way.

The Holy Eucharist in the Catechism (BCP 859). Why is the Eucharist called a sacrifice?

Transubstantiation (RC/ Anglo-Catholics): The elements of bread and wine of the Lord's Table are changed in substance into the real flesh and blood of Christ, even though the elements appear to remain unchanged. Also known as "The Real Presence of Christ."

Orthodox: Real Presence but no attempt to explain how change happens. Defined as Divine Mystery.

Consubstantiation (Lutheran): The bread remains real bread and the wine real wine, but the physical presence of Christ is there also, "in, with, and under" the elements (co-exist). This is also known as Sacramental Union.

Virtualism (Reformed / Calvin): Christ is not present literally in the elements, but Christ is present spiritually. Virtualism maintains that the Lord's Supper is both a remembrance and that there is a spiritual presence of Christ.

Receptionism: Those who receive the elements with faith can receive the actual body and blood of Christ through the power of the Holy Spirit which works through the sacrament.

Memorialism (Baptists / Zwingli): It maintains that there is no real presence of Christ at the Lord's Table, but the Meal is only a memorial of the atonement purchased by Christ. Elements are mere symbols.

Eucharistein (thanksgiving) - 4 momenta: **offertory, thanksgiving, fraction, distribution** (taking, thanking, breaking, giving)

Focal point: Table / Altar

Offertory

The cup of blessing that we bless is it not a sharing in the blood of Christ? The bread that we break, is it not a sharing in the body of Christ? Because there is one bread, we who are many are one body for we partake of the one bread. (1 Corinthians 16-17).

Central point: we are participating in Christ's own self-offering at his own invitation. We do not believe that anyone is re-sacrificing Jesus. The act of Jesus was done once and accomplished for all time. Our repeated actions are joined to his single great action.

Sacrifice as vehicle of reconciliation. Sacrifice as oblation: we take the language of our prayer seriously. We are not just offering Jesus - we are offering ourselves as well.

Eucharistic Prayer: 8 alternatives - 2 in Rite I; 4 in Rite II; 2 in Rite III (Order for Celebrating the Holy Eucharist). *Enriching Our Worship* provides 5 additional EPs.

Historical Development

Rite One, Eucharistic Prayer I - from Scottish Rite (1637) and based on Apostolic Constitutions (Book 8 - 375 AD) and Liturgy of St. James (West Syrian / Antioch)

Eucharistic Prayer II - revised version of Prayer I.

Rite Two, Eucharistic Prayer A - shorter, modern adaptation of Prayer I on Rite One.

Added use of proper preface in accord with the Gallican and pre-Gregorian tradition.

Eucharistic Prayer B - Scottish *Sursum Corda*. Thanksgiving merges eucharistic prayer of Hippolytus and eucharistic prayer drafted by (then) Rev. Frank T. Griswold. Memorial based on Ethiopian eucharistic prayers.

Eucharistic Prayer C - elements from Alexandrian liturgies (follows Roman tradition of placing oblation of the elements before institution narrative. Same pattern found in Rite III Form 1, EOW Form A)

Eucharistic Prayer D - based on Anaphora of St. Basil the Great (used among Greek and Slavic churches).

Eucharistic Prayer: Anaphora - Canon of Great Thanksgiving

The Opening Dialogue (*Sursum Corda*)

The Thanksgiving (Preface)

The Sanctus et Benedictus (Is 6, Rev, 4 Mk 11, Mt 21)

Words of Institution (1 Cor 11)

The Remembrance (Anamnesis)

The Offering (Oblation - transformation of whole creation)

The Invocation of the Holy Spirit (Epiclesis)

The Final Blessing (Doxology) and The Great Amen (Juicy Amen)

Fraction (Anthems - alternatives): Christ our Passover (*), Lamb of God, The disciples knew the Lord Jesus (S167), My flesh is food indeed (S168-9), whoever eats this bread (S170), Be known to us (S171), Blessed are those who are called (S172).

Prayer of Humble Access (p. 337)

The Breaking of the Bread

Distribution