

History and Theology of Eucharist

Session 5



The sign of peace

▶ **Biblical Roots:**

- ▶ So when you are offering your gift at the altar, if you remember that your brother or sister has something against you, leave your gift there before the altar and go; first be reconciled to your brother or sister, and then come and offer your gift. (Mt 5:23-24).
- ▶ Paul and Peter instructed the early Christians to “Greet one another with a holy kiss” (Rom 16:16; 1 Pet 5:14).
- ▶ From the 1st century these have been part of the Christian Liturgy (Justin Martyr)

The Sign of Peace

- ▶ Kiss of peace is mentioned 5 times in the NT Epistles.
- ▶ **Romans 16:16** ---- “Greet one another with a holy kiss”
- ▶ **1 Corinthians 16:20** — “Greet one another with a holy kiss”.
- ▶ **2 Corinthians 13:12** — “Greet one another with a holy kiss”.
- ▶ **1 Thessalonians 5:26** — “Greet all the brothers with a holy kiss“
- ▶ **1 Peter 5:14** — “Greet one another with a kiss of love”

The Sign of Peace

- ▶ The writings of early church fathers speak of the holy kiss, which they call "a sign of peace",
- ▶ This was already part of the Eucharistic liturgy, occurring after Lord's Prayer in the Roman Rite.
- ▶ The holy kiss was distinguished as a ritual only to be partaken of by baptized Christians, with catechumens and non-Christians not being greeted this way.
- ▶ Apostolic Tradition specified with regard to catechumens: "When they have prayed they shall not give the kiss of peace for their kiss is not yet holy".

The sign of Peace

- ▶ **Sign of peace has been used at 2 different places in the early church:**
- ▶ Before offertory
- ▶ Before the Lord's Prayer

The Sign of Peace

▶ **1 - Before the Offertory**

- ▶ In the Ambrosian Rite it is placed after the Liturgy of the Word, before the gifts for consecration are put on the altar.
- ▶ The placing is based on Mt 5:23–24 about seeking reconciliation with another before completing an offering at the altar.
- ▶ This was already practiced in Rome in the middle of the 2nd century.

The Sign of Peace

- ▶ **2 - Before Holy Communion/After the Lord's Prayer**
- ▶ Practiced in the 3rd century based on Saint Augustine's interpretation of the Lord's Prayer.
- ▶ "Forgive us our trespasses as we forgive those who trespass against us",
- ▶ After we have been forgiven and reconciled we make peace with each other before receiving communion.

Sign of Peace / Eastern Orthodoxy

- ▶ In Eastern Orthodox Church's Liturgy of St. John Chrysostom (347 – 407), the exchange of the peace occurs after the readings/homily, as preparation for the Creed.
- ▶ The priest announces, "Let us love one another that with one accord we may confess—" and the people conclude the sentence.
- ▶ "Father, Son, and Holy Spirit, the Trinity, one in essence and undivided."
- ▶ Then the kiss of peace is exchanged.

The Anaphora/The Eucharistic Prayer

The Anaphora is the most solemn part of the Divine Liturgy, or the Holy Sacrifice of the Mass, a thanksgiving prayer by virtue of which the offerings of bread and wine are believed to be consecrated as the body and blood of Christ.

Elements of an anaphora

- ▶ The oldest anaphora is usually agreed to be the Anaphora of Hippolytus from the 3rd century. There are 5 major sections that comprise an anaphora:
- ▶ Sursum Corda
- ▶ Preface
- ▶ the Sanctus Benedictus, this was not included in the Anaphora of Hippolytus.
- ▶ Epiclesis
- ▶ Anamnesis – the remembrance of God's saving deeds in history.
- ▶ Oblation

The Anaphora/The Eucharistic Prayer

- ▶ The anaphora (Eucharistic prayer) of the Latin-rite is 1st recorded in a work entitled “The Apostolic Tradition,” attributed to Hippolytus of Rome, and which scholars traditionally accept as having been composed around the year A.D. 215.
- ▶ It was written in Greek within a century after the ascension of Jesus. Greek remained the language of the Church, including the celebration of the Mass, until it was replaced by Latin in the Western Church — a slow transition that occurred from the mid-third century through the fifth century.

Sarsum Corda – lift up your heart (3rd c)

All The Lord be with you
and also with you.

(or)

All The Lord is here.
His Spirit is with us.

All Lift up your hearts.
We lift them to the Lord.

All Let us give thanks to the Lord our God.
It is right to give thanks and praise.

Preface

- ▶ The preface of the Eucharistic Liturgy has remained virtually unchanged for the past 1800 years.
- ▶ In the early 200s, St. Hippolytus' account of the Mass in Rome included the dialogue between priest and people that enjoins the congregation to "Lift up your hearts to the Lord" and "Give thanks to the Lord our God."
- ▶ The preface continues with a short prayer. The opening dialogue focuses the congregation on the importance of what is about to take place and invites us to enter into the Mass even more completely.

Sanctus

- ▶ Then, with the reminder that we are praying “with the angels and saints,” the congregation sings the Sanctus.
- ▶ the “Holy, Holy, Holy,” taken from Isai 6:2-3 and Rev 4:8.
- ▶ This hymn has been sung in the Mass since the 1st century of Christianity. (mentioned in a letter from Pope St. Clement 99AD).

Eucharistic Prayers

- ▶ **After the Sanctus the priest continues with the Eucharistic Prayer. (8)**
- ▶ Prayers A - C are drawn from the rite A of the ASB with some revisions
- ▶ Prayer D - is responsorial in nature and good for all age worship
- ▶ Prayer E - is the shortest and has some of the flavour of prayer A
- ▶ Prayer F - is responsorial and has its origins in the Eastern tradition
- ▶ Prayer G - is a redraft of a prayer produced by the Catholic Church
- ▶ Prayer H - is a dialogue between the priest and the people

The Eucharistic Prayer

- ▶ Although prayers differ in length and phrasing, they all have the following in common.
- ▶ Each offers thanksgiving and praise to God.
- ▶ Each includes the epiclesis.
- ▶ Each includes an institution narrative (story of the Last Supper) - the words of consecration, taken from Mat, Mk, Lk & 1 Cor 11:23-26.

The Eucharistic Prayer

- ▶ Each includes the elevation - first the Host, then the Chalice - proclaiming that the Bread and wine are no longer bread and wine. Christ is now present in the Eucharist, Body, Blood, Soul and Divinity.
- ▶ Each includes the mystery of faith, a summary of the paschal mystery, affirming Christ's passion, death, and resurrection.
- ▶ Finally, each concludes with a doxology, the Great Amen.
- ▶ "Amen" is a Hebrew word that means "truly" or "yes," and conveys congregation's agreement with the entirety of the Eucharistic Prayer.

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The Epiclesis

- ▶ The epiclesis – this concept entered into the Christian Eucharistic Prayers in the 3rd century, about the importance of the role of the Holy Spirit in the Eucharist.
- ▶ The epiclesis is a calling upon the Holy Spirit to transform the bread and wine into the Body and Blood of Christ:
- ▶ ***Lord, you are holy indeed, the source of all holiness, grant that by the power of your Holy Spirit, and according to your will, these gifts of bread and wine may be to us the body and blood of our Lord Jesus Christ.***
- ▶ These words led to a great theological dispute between the East and the West, which persists to this day. In the Eastern Rites, the epiclesis is considered the moment when the bread and wine are consecrated, whereas in the Latin Rite, it is the words of Jesus at the Last Supper that are considered the consecratory moment.

The Epiiclesis

**Lord, you are holy indeed, the source of all holiness;
grant that by the power of your Holy Spirit,
and according to your holy will, these gifts of bread and wine
may be to us the body and blood of our Lord Jesus Christ;
who, in the same night that he was betrayed,
took bread and gave you thanks; he broke 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.
In the same way, after supper he took the cup and gave you thanks;
he gave it to them, saying:
Drink this, all of you; this is my blood of the new covenant,
which is shed for you and for many for the forgiveness of sins.
Do this, as often as you drink it, in remembrance of me.**

The Eucharistic Prayer

- ▶ The prayer continues as the celebrant recalls the saving actions of God in Christ. In this part of the prayer, the priest joins the offering of this Mass to the perfect sacrifice that Jesus made on the cross.
- ▶ The priest also prays that the Holy Spirit may come upon the faithful and by receiving the body and blood of Christ, they themselves may become a living offering to God.
- ▶ The Eucharistic Prayer concludes with the Final Doxology. The celebrant makes the prayer through, in, and with Jesus, in union with the Holy Spirit, and presents it to God the Father.
- ▶ The people respond with the Great Amen.

The Communion Rite

- ▶ **The Lord's Prayer.** (taught by Jesus - cf. Mt 6:9-13, Lk 11:2-4). In this prayer, the people join their voices to pray for the coming of God's kingdom and to ask God to provide for our needs, forgive our sins, and bring us to the joy of heaven.

The Breaking of Bread

- ▶ **The Fraction Rite**, the celebrant breaks the consecrated bread. The action of breaking the bread recalls the actions of Jesus at the Last Supper, when he broke the bread before giving it to his disciples.

The Agnus Dei

- ▶ This comes from John 1:29
- ▶ John the Baptist says, “Behold the Lamb of God who takes away the sin of the world”.
- ▶ The prayer is uttered. 3 times, using a formula of prayer introduced into the Eucharist by the 7th century Syrian pope, St. Sergius.

Lamb of God, who takes away the sin of the world,
have mercy on us.

Lamb of God, who takes away the sin of the world,
have mercy on us.

Lamb of God, who takes away the sin of the world,
grant us peace.

Jesus, Lamb of God,
have mercy on us.

Jesus, bearer of our sins,
have mercy on us.

Jesus, redeemer of the world,
grant us peace.

Giving of Communion

- ▶ Traditionally, then the priest repeats the words of John 1 and Rev 19:9:
- ▶ **“Behold the Lamb of God. Behold him who takes away the sin of the world. Blessed are those called to the Supper of the Lamb.”**
- ▶ The congregation answers with the words of the centurion in Mt 8:8
- ▶ **“Lord, I am not worthy that you should enter under my roof, but only say the word and my soul shall be healed.”**
- ▶ That answer, like the centurion’s, is an act of faith, a profession of belief.

Concluding Rites

▶ **The Blessing**

- ▶ The celebrant then blesses the people. Sometimes, the blessing is very simple. On special days, the blessing may be more extensive.
- ▶ In every case, the blessing always concludes "in the name of the Father, and of the Son, and of the Holy Spirit." It is in the triune God and in the sign of the cross that we find our blessing.

The Dismissal

- ▶ After the blessing, the priest/deacon dismisses the people.
- ▶ the dismissal gives the liturgy its name (in RC Church). The word "Mass" from the Latin word, "*Missa*." *missio* - mission
- ▶ At one time, the people were dismissed with the words "***Ite, missa est,***" meaning "**Go, you are sent.**"
- ▶ **Go in Peace to love and serve the Lord.**
- ▶ The liturgy does not simply come to an end. Those assembled are **sent forth to bring the fruits of the Eucharist to the world.**

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All Let us give thanks to the Lord our God.
It is right to give thanks and praise.

The Preface

It is indeed right and good to give you thanks and praise,
almighty God and everlasting Father, through Jesus Christ your Son.
For in these forty days you lead us into the desert of repentance
that through a pilgrimage of prayer and discipline
we may grow in grace and learn to be your people once again.
Through fasting, prayer and acts of service you bring us back to your generous heart.
Through study of your holy word you open our eyes to your presence in the world and free
our hands to welcome others into the radiant splendour of your love.

As we prepare to celebrate the Easter feast with joyful hearts and minds
we bless you for your mercy and join with saints and angels
for ever praising you and *saying*:

Sanctus...

Epiclesis

Lord, you are holy indeed, the source of all holiness;
grant that by the power of your Holy Spirit,
and according to your holy will,
these gifts of bread and wine may be to us the body and blood of our Lord Jesus Christ;
who, in the same night that he was betrayed,
took bread and gave you thanks;
he broke 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.
In the same way, after supper he took the cup and gave you thanks;
he gave it to them, saying:
Drink this, all of you; this is my blood of the new covenant,
which is shed for you and for many for the forgiveness of sins.
Do this, as often as you drink it, in remembrance of me.

Anamnesis - recalling the death & resurrection of the Lord.

[Great is the mystery of faith:]

Christ has died: Christ is risen: Christ will come again.

And so, Father, calling to mind his death on the cross, his perfect sacrifice made once for the sins of the whole world; rejoicing in his mighty resurrection and glorious ascension, and looking for his coming in glory, we celebrate this memorial of our redemption.

As we offer you this our sacrifice of praise and thanksgiving, we bring before you this bread and this cup and we thank you for counting us worthy to stand in your presence and serve you.

Send the Holy Spirit on your people and gather into one in your kingdom

all who share this one bread and one cup, so that we, in the company of [*N and*] all the saints, may praise and glorify you for ever, through Jesus Christ our Lord;

by whom, and with whom, and in whom, in the unity of the Holy Spirit,

all honour and glory be yours, almighty Father, for ever and ever. **Amen.**

The service continues with the Lord's Prayer

Other Alternative Prayers

- ▶ **Two versions of the summary of the law**
- ▶ **Two versions of the commandments**
- ▶ **The Beatitudes**
- ▶ **Two versions of the comfortable words**
- ▶ **Four invitations to Confession**
- ▶ **Six Confessions**
- ▶ **Two Absolution**
- ▶ **Seven Gospel Acclamations**
- ▶ **Four prayers after communion**
- ▶ **Seven authorised affirmations of faith as well as the Nicene and Apostles' Creed**