

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.
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 Our Lady Mary, St Nicholas,
[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.

*“Epiclesis” -
invocation of the
Holy Spirit*

*Institution
narrative—tells
the story of the
Last Supper,
repeats Jesus’
words*

*“Anamnesis” - a
reminder of what
we are remem-
bering and what
it means*

*Prayers of inter-
cession and
thanksgiving. Also
a second Epiclesis
for the people*

*“Doxology”—a
conclusion
naming God as
Father, Son, and
Holy Spirit*

“Great Amen”

LIVERPOOL PARISH CHURCH
OUR LADY & ST NICHOLAS

In the Temple Serving God

Session 3: The Form of the Eucharist

1. Where does our service come from?

The Gospels tell us that Jesus broke bread at the last meal he had with his closest followers, and gave it to them saying that it was his body. He also passed a cup of wine around, telling them that it was his blood. He asked them to do the same whenever they met, in remembrance of him.

Christians have continued to share a meal “in remembrance” of Jesus, at which bread and wine are understood to be, or to represent, his body and blood. From the beginning, the meal would follow on from a service of readings and prayers derived from the synagogue.

Over time, additional elements have come and gone and been re-arranged and re-written, sometimes in very significant ways, but the two parts — readings and prayers, followed by remembering the Last Supper — have been constant.

2. The structure of the modern Eucharist

The two most significant influences on the service we use today are (arguably) Thomas Cranmer’s Books of Common Prayer of 1549 & 1552, and the Second Vatican Council (1962—65). *Common Worship: Services and Prayers for the Church of England* gives this structure:

- **The Gathering**
 - Greeting
 - Penitence
 - Collect (prayer of the day)
- **The Liturgy of the Word**
 - 1 or 2 scripture readings
 - Gospel reading
 - Sermon
 - Creed
 - Prayers
- **The Liturgy of the Sacrament**
 - The Peace
 - Preparation of the Table
 - Taking the Bread and Wine
 - Eucharistic Prayer
 - Lord’s Prayer
 - Breaking the Bread
 - Communion
- **The Dismissal**
 - The Blessing
 - The Dismissal

3. The Eucharistic Prayer

Although Word and Sacrament are held in balance and regarded as complimentary, there is a sense, especially in the catholic tradition, that Communion is the culmination of our worship. Let’s look in more detail at the words and actions of the Eucharistic Prayer. Here’s one derived from the earliest complete Eucharistic prayer we have, written by Hippolytus of Rome (170—235 AD):

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 thanks and praise.

Father, we give you thanks and praise through your beloved Son Jesus Christ, Your living Word, through whom you have created all things; who was sent by you in your great goodness to be our Saviour.

By the power of the Holy Spirit he took flesh; as your Son, born of the blessed Virgin, He lived on earth and went about among us; He opened wide his arms for us on the cross; He put an end to death by dying for us; and revealed the resurrection

by rising to new life;

so he fulfilled your will

and won for you a holy people.

Therefore with angels and archangels,

and with all the company of heaven,

we proclaim your great and glorious name,

for ever praising you and *singing*:

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.

*Opening dialogue
(Sursum corda)*

*Preface—can vary for
seasons and Festivals*

*The preface gives thanks
for God’s creating and
saving actions.*

*Sanctus and Benedictus.
The Benedictus (blessed
is he...) may be omitted.*