

The Great Prayer of Thanksgiving at Baptism and the Lord's Supper

John D. Witvliet, Calvin Symposium on Worship, January 2017

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 God thanks and praise.

Thanksgiving (anamnesis) for God's mighty acts in creation and throughout salvation history up to the advent of Jesus. . .

. . . . we join with the whole creation
to lift our hearts in joyful praise.

**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.

*Thanksgiving (anamnesis) continues for Jesus' life, death, and resurrection and for the institution of the Lord's Supper.
The people are invited to "proclaim the mystery of faith"—a core Christocentric affirmation*

Christ has died.

Christ is risen.

Christ will come again.

*Thanksgiving (anamnesis) continues for the gift of the Holy Spirit, leading to prayers for Holy Spirit's agency in the
celebration of the supper (an epiclesis)*

Amen.

As our Lord taught us, we now pray:

**Our Father in heaven,
hallowed be your name,
your kingdom come,
your will be done,
on earth as in heaven.**

Give us today our daily bread.

**Forgive us our sins
as we forgive those who sin against us.**

**Save us from the time of trial
and deliver us from evil.**

**For the kingdom, the power, and the glory are yours
now and forever. Amen.**

In the past 40 years, many Protestant communions have recovered a robust, historically-oriented prayer of thanksgiving at celebrations of Baptism and the Lord's Supper. Nearly every official denominational liturgical publication has featured strong examples of this practice. . . .

Examples

Sing! a New Creation 249, 250
Worship Sourcebook

Lift Up Your Hearts 784-786, 810-811
Symposium Program Book

And many others from across the denominational spectrum: Methodist hymnal, Lutheran Worship, Book of Common Prayer, Catholic Eucharistic prayers for mass, Reformed Church in America constitutional liturgy—each featuring unique denominational theological emphases, but each dating back to models that predate theological disagreements

Yet thousands of local congregations do not practice this for a variety of reasons, including concern over the length of the service, and—quite likely—not really understanding the spiritually formative power of this practice for the daily life and faith of Christian believers. . . .

Other reasons?... fear of written prayers? fear that it appears to be “too liturgical”

Opting instead for... prescribed explanatory forms, extemporaneous explanatory or other forms

This might be one of the “least received” aspects of CICW-related teaching/conferences over the past 20 years...

This session will feature a robust testimony about the value of this ancient practice, deeply rooted in the Psalms,

- so that those who don't understand it will come to understand and love it,
- those who use it regularly will be better equipped to help people enter into it more deeply,
- those who don't use it will not only try it, but try it repeatedly over time

and present flexible and creative ideas for local communities in a variety of contexts to embrace this practice. . . .

- See Samuel Wells and Abigail Kocher, *Eucharistic Prayers* (Eerdmans, 2016)
- Visual “timeline” prayer using multiple visual media
- Musical expansions of these prayers in every imaginable style..

Some excellencies of this approach...

Tone

1. It shapes the table celebration around a tone of gratitude...
2. It is both solemn (weighty) and joyful, “the extraordinary breaks into the ordinary,” avoiding a kind of “no big deal” approach
3. It’s poetic and evocative rather than primarily explanatory

Theological Vision

4. It practices telling the whole story, “the true story of the whole world,” stretching our time horizons back to creation, ahead to new creation (per N.T. Wright, and many others)
5. It orients us to God’s work in space and also “sets our minds on things above”
6. It is robustly Trinitarian and anti-deistic (in fact, it’s an ideal prayer to resist ‘moralistic therapeutic deism’ as well as Platonism, Arianism, Pelagianism and a cluster of other distortions...)
7. It symphonically weaves together the multiple biblical motifs associated with the Lord’s Supper
 - look up, look within, look around, look back, look ahead
 - Lord’s Supper as
 - Like a seal on a profoundly covenantal relationship
 - A meal of remembrance, communion, and hope
 - A foretaste of heaven
 - A joyful announcement of the revolutionary significance of Jesus’ death and resurrection (Wright)

Formative Potential

8. It is built around memorable phrases, excellence for kids of all ages
 - “Lift up your hearts”
 - “Christ has died. Christ is risen. Christ will come again.”
 - “Holy, Holy, Holy Lord, God of power and might. . .”
 - “Blessed is the one who comes in the name of the Lord . . .”
 - “In Christ, we have been baptized”...
9. It can be contextualized into any language register or cultural context
10. It offers a beautiful summary of key themes in the Christian faith

Other excellencies?

See also Stanley R. Hall, “Grateful Words: The Eucharistic Prayer is the Table Grace of the People of God,” *Reformed Worship* 48 (June 1998), Daniel Meeter, “The Heart of Holy Communion,” *Reformed Worship* 22 (1991). See reformedworship.org.

A (Brief) Symphonic Lord's Supper Prayer (Classic Shape of the Great Prayer of Thanksgiving)

The Lord be with you.

And also with you.

UP

Lift up your hearts.

We lift them to the Lord.

Let us give thanks to the Lord our God.

It is right to give our thanks and praise.

It is truly right and our greatest joy to give you thanks and praise,

UP

O Lord our God, creator and ruler of the universe.

BACK

You established your people to be a light for the nations,
and called us to walk in your paths and follow your ways.

Even now, you are coming to bring justice and peace to the world.

You have been our shepherd and savior in every generation.

Though we turned away from you, you were always faithful.

WITHIN, BACK

In the fullness of time, you sent your only Son to be our Immanuel.

Therefore we praise you, joining our voices with choirs of angels

AROUND

with prophets, apostles, and martyrs, and with all the faithful of every time and place
who forever sing to the glory of your name:

Holy, holy, holy Lord, God of power and might,

UP

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.

You are holy, O God of majesty,

and blessed is Jesus Christ, your Son, our Lord.

In Christ Jesus, you drew near to us for our salvation, teaching us to live in faith and to seek the good of all.

BACK

Through his dying and rising, you brought life to the world.

Baptized by John, Christ came to deliver us from sin, and to pour out the Holy Spirit upon your church.

By our faith in Christ, we have the hope of eternal life.

AHEAD

Therefore we celebrate with joy:

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

BACK, AHEAD

Gracious God, pour out your Holy Spirit upon us,

that the bread we break and the cup we bless may be the communion of the body and blood of Christ.

By your Spirit, unite us with Christ and with your church in all the world.

AROUND

Keep us faithful and alert for the hour of Christ's coming.

AHEAD

Let us live honorably as children of truth and light,

so that we may eat and drink together in your eternal realm.

AROUND/AHEAD

Fill us with wisdom and understanding, knowledge and power,

and grant that we may live in harmony with one another

AROUND/AHEAD

as we await the coming of the kingdom of heaven.

Help us to grow in faith and love, as your people in Christ.

Strengthen our hearts and teach us patience

AROUND/WITHIN/AHEAD

as we watch and pray for the coming of the Lord.

Give hope and strength to those who call upon your name.

WITHIN

Feed us with the bread of life and fill us with the spirit of joy

WITHIN, AROUND

so that we may share your grace and peace with all the world.

Through Christ, with Christ, in Christ, in the unity of the Holy Spirit,

all glory and honor are yours, almighty God, now and forever. **Amen.**

. . . . the Lord's Supper orients us in every possible relational direction. It orients us and re-oriens young children, seekers, new and lifelong worshipers to the riches and depths of a "4-dimensional" biblical worldview. The meaning of this embodied action brims over, layer after layer, week after week, year after year. . . . inexhaustible, boundless . . . like a jar of oil that is poured out, but is ways full.

The Delights of Improvisation on Extremely Well Chosen “Chord Patterns”

A Sampling of Patristic Source Documents

- *Apostolic Tradition*: “Let the bishop give thanks in the manner we indicated earlier. It is not necessary, however, that he repeat the same words we provided, as though he had to try to say them from memory in his thanksgiving to God. Let each one pray according to his ability. If he is capable of praying at length and offering a solemn prayer, well and good. But if he prays differently and pronounces a shorter and simpler prayer, he is not to be prevented, provided his prayer be sound and orthodox.”
- Origen: “when praying, we must abide by what is agreed upon . . . If it seems good to you, let these conventions be in force” (*Conversation with Heraclides* 4—see Bouley, 140)
- Gregory of Nazianzus: Basil was gifted at “arrangements of prayers” (*Funeral Oration for St. Basil*, 43); See also Basil, *On the Holy Spirit*, 27, 66.

Improvisation as a Metaphor in Liturgical History

Note the metaphors in these titles:

- Allen Bouley, *From Freedom to Formula: The Evolution for the Eucharistic Prayer from Oral Improvisation to Written Texts* (Catholic University of America, 1981)
- R. P. C. Hanson, “The Liberty of the Bishop to Improvise Prayer in the Eucharist,” in *Vigilae Christianae* 15 (1961): 173-176
- John Fenwick, *Fourth Century Anaphoral Construction Techniques* (Grove Books, 1986), which ends “We have in recent years gone used the ‘scissors-and-paste’ and ‘back-of-an-envelope’ techniques of liturgical revision, but the thought of Basil the Great slicing up sheets of parchment or scribbling in the margin of his manuscripts takes a little getting used to . . .” (37).

Philosophical Voices

- Charles Taylor: “Much of our intelligent action in the world. . . is carried on unformulated. It flows from an understanding that is largely inarticulate” (170) . . . we live all the time by inherited patterns. . . without them “we need an infinite number of thoughts in our heads even to follow the simplest instructions. Plainly this is crazy” (166). [“To Follow a Rule,” in *Philosophical Arguments* (Harvard University Press, 1995), 165-180].
- Pierre Bourdieu, *Outline of a Theory of Practice* (Cambridge University Press, 1977): “the habitus, the durably installed generative principle of regulated improvisations” closely linked with “a community of dispositions” (78)

Compare with recent uses of the improvisation metaphor among theologians:

- Kevin Vanhoozer, “Faithful Improvisation” in *The Drama of Doctrine* (Westminster John Knox Press, 335).
- Sam Wells, *Improvisation: The Drama of Christian Ethics* (Brazos).
- Michael Horton, “Community Theater: Local Performances of the Divine Drama,” in *Covenant and Eschatology: The Divine Drama* (Westminster John Knox Press, 2002).

Great Prayer of Thanksgiving (Lord's Supper)

from *Apostolic Constitutions*

a fourth century church order from Antioch¹

*Some anachronistic,
but instructive cues
for modern students*

Prayer Text

1 The grace of almighty God and the love of our Lord Jesus Christ and the fellowship of the Holy Spirit be
2 with you all.

3
4 **All say together: And with your spirit.**

5 *The bishop:* Up with your mind.

6 **All: We have it with the Lord.**

7 *The bishop:* Let us give thanks to the Lord.

8 **All: It is fitting and right.**

9
10 *The bishop:* It is truly fitting and right to praise you before all things, essentially existing God,
11 existing before created things, from whom all fatherhood in heaven and on earth is named, alone
12 unbegotten, without beginning, without lord or master, lacking nothing, provider of all good things,
13 greater than every cause and origin, always being in one and the same mode, from whom all things
14 came into being as from a starting-point. For you are knowledge, without beginning, eternal vision,
15 unbegotten hearing, untaught wisdom, first in nature, alone in existence, too great to be numbered.

16
17 You brought all things from non-existence into existence through

- 18 • your only-begotten Son,
- 19 • the Word, God,
- 20 • living wisdom,
- 21 • the firstborn of all creation,
- 22 • the angel of your great purpose,
- 23 • your high-priest [and notable worshipper],
- 24 • king and lord of all rational and sentient nature,
- 25 • who was before all, through whom are all.

26
27 For you, eternal God, made all things through him, and through him you vouchsafe a fitting providence
28 over everything. Through him you granted existence, through him also a good existence; O God and
29 Father of your only-begotten Son, through him before all things you made [the heavenly powers], the
30 cherubim and the seraphim, the ages and the hosts, virtues and powers, principalities and thrones,
31 archangels and angels; and through him after all these things you made this visible world and all that is
32 in it.

33
34 For you are he who set out heaven as a vault, and stretched it out as a screen, and established the
35 earth on nothing by your sole intent; you fixed the firmament, and arranged night and day; you brought
36 light out of your treasures, and by its contraction you brought on darkness (to give) rest to the living
37 things that move in the world. You appointed the sun in heaven to begin the day and the moon to begin
38 the night, and you inscribed the chorus of the stars in heaven to the praise of your magnificence.

39
40 **You made water for drinking and cleansing, life-giving air for breathing in and out, and for the**
41 **production of sound through the tongue striking the air, and for hearing which is aided by it to**
42 **receive the speech which falls upon it.** You made fire for comfort in darkness, for supplying our need,
43 that we should be warmed and given light by it. You divided the ocean from the land, and made the one
44 navigable, the other fit to be trodden by our feet; you filled the one with creatures small and great, the
45 other tame and wild; you wove it a crown of varied plants and herbs, you beautified it with flowers and
46 enriched it with seeds. You constructed the abyss and set a great covering on it, the piled-up seas of
47 salt water, and surrounded it with gates of finest sand; now you raise it with winds to the height of the

DOCTRINE OF GOD

*Note the combination
of apophatic/
cataphatic phrases,
communicable/
incommunicable
attributes in this
section.*

CHRISTOLOGY

*Compare the range
of these titles
with those in
Louis Berkhof.*

CREATION & PROVIDENCE

¹Trans. from *Prayers of the Eucharist: Early and Reformed*, ed. R.C.D. Jasper and G.J. Cuming, 3rd ed. (Collegeville: The Liturgical Press, 1990), W.E. Pitt, "The Anamneses and Institution Narrative in the Liturgy of Apostolic Constitutions Book VIII," in *Journal of Ecclesiastical History* 9 (1958), 1-7, and Raphael Graves, "The Anaphora of the Eighth Book of the Apostolic Constitutions," in *Essays on Early Eastern Eucharistic Prayers*, ed. Paul F. Bradshaw (Collegeville: Liturgical Press, 1997), 173-194.

A deft touch here—to give praise for the goodness of snakes before narrating the fall.

THEOLOGICAL ANTHROPOLOGY

FALL

SOTERIOLOGY / ATONEMENT

OLD TESTAMENT HISTORY

Note all the references to
LAW / COMMANDMENT

This sounds like a very contemporary concern.

48 mountains, now you level it to a plain; now you drive it to fury with a storm, now you soothe it with a
49 calm, so that it gives an easy journey to travelers in ships. You girdled the world that was made by
50 you through Christ with rivers and flooded it with torrents, you watered it with ever-flowing springs and
51 bound it round with mountains as an unshakable and most safe seat for the earth. For you filled the
52 world and adorned it with sweet-smelling and healing herbs, with many different living things, strong
53 and weak, for food and for work, tame and wild, with hissing of reptiles, with the cries of variegated
54 birds, the cycles of the years, the numbers of months and days, the order of the seasons, the course
55 of rain-bearing clouds for the production of fruits and the creation of living things, a stable for the winds
56 that blow at your command, the multitude of plants and herbs.

58 And not only have you fashioned the world, but you have also made man in it, the citizen of the world,
59 displaying him as the ornament of the world. For you said in your wisdom, "Let us make man in our
60 image and likeness, and let him rule over the fish of the sea and the birds of the air." So also you
61 made him from an immortal soul and a perishable body, the one from what is not, the other
62 from the four elements. And you gave him in respect of the soul, logical reason, discernment
63 between godliness and ungodliness, observance of right and wrong, and in respect of the body, the
64 five senses and the power of motion. For you, almighty God, planted by Christ a garden eastward in
65 Eden with adornment of every kind of plant for food, and in it, as in a costly home, you placed man;
66 and in making him you gave him an inborn law, that he might have in himself and of himself the seeds
67 of the knowledge of God. And when you had brought him into the paradise of delight, you allowed him
68 authority to partake of everything, and forbade him the taste of one thing alone, in the hope of better
69 things, that, if he kept the commandment, he should receive immortality as a reward for that.

71 But when he neglected the commandment and tasted the forbidden fruit, by the deceit of the serpent
72 and the counsel of the woman, you justly drove him out of the paradise; but in your goodness you did
73 not despise him when he was utterly perishing, for he was the work of your hands, but you subjected
74 creation to him, and granted him to provide food for himself by his own sweat and labors, while you
75 caused everything to shoot and grow and ripen. And in time, after putting him to sleep for a short while,
76 you called him to rebirth by an oath; and after destroying the limit of death, you promised him life after
77 resurrection.

79 Nor was this all, but you poured out his descendants to a countless multitude; you glorified those who
80 remained faithful to you, and punished those who rebelled against you; you accepted the sacrifice of
81 **Abel** as being a righteous man, and rejected the gift of **Cain**, who slew his brother, as being a man
82 accursed; and in addition you received **Seth** and **Enosh**, and translated **Enoch**.

84 For it is you who fashion human beings and provide life and fill need and give laws and reward those
85 who keep them and punish those who break them; you brought the great flood upon the earth because
86 of the multitude of the ungodly, and saved righteous **Noah** from the flood in the ark with eight souls,
87 the end of those who dwelt there, but the beginning of those who were to be; you kindled the terrible
88 fire against the five cities of Sodom, and turned a fruitful land into salt for the wickedness of those who
89 dwelt in it, and snatched holy Lot from the burning.

91 It was you who rescued **Abraham** from the godlessness of his forefathers and made him inheritor of
92 the world; and revealed your Christ to him; you chose **Melchizedek** to be high-priest of your service;
93 you declared your long-suffering servant **Job** to be the victor over the serpent, the origin of evil; you
94 made Isaac the child of promise; you made **Jacob** the father of twelve sons, and his descendants to
95 become a multitude, and brought him into Egypt with seventy-five souls. You, Lord, did not despise
96 **Joseph** but, as a reward of his chastity for your sake, gave him the rule over the Egyptians. You, Lord,
97 because of your promises to their Fathers, did not despise the Hebrews when they were oppressed by
98 the Egyptians, but you rescued them and punished the Egyptians.

100 And when men destroyed the law of nature and taught that the Creation had created itself, or hon-
101 ored it more than they should, making it equal to you, God of all, you did not allow them to go astray,
102 but revealed your holy servant Moses and through him gave them the written law in aid of nature, you
103 showed that the Creation was your work and expelled the error of polytheism. You glorified **Aaron**
104 and his descendants with the honor of priesthood, you punished the Hebrews when they sinned, and
105 received them when they turned back.

107 You avenged them on the Egyptians with the ten plagues, you divided the sea and led the Israelites

108 through, you drowned and destroyed the pursuing Egyptians. You sweetened the bitter water with wood,
109 you poured water from the precipitous rock, you rained manna from heaven, and quails as food from
110 the air. (You set up) a pillar of fire for light by night and a pillar of cloud for shadow from the heat by day.
111 You declared **Joshua** to be leader, you destroyed through him the seven nations of the Canaanites, you
112 parted Jordan, you dried up the rivers of Etham, you laid walls low without machines or human hands.
113 For all things glory be to you, almighty Lord. You are worshipped by unnumbered armies of angels,
114 archangels, thrones, dominions, principalities, powers, virtues, eternal armies. The cherubim and the
115 six-winged seraphim with two wings covering their feet, with two their heads, and with two flying,
116 together with thousands of thousands or archangels and myriads of myriads of angels say unceasingly,
117 never resting their voices:

119 **All the people say:** Holy, holy, holy (is the) Lord of Sabaoth; heaven and earth are full of his
120 glory; blessed (is he) for ever. Amen.

122 **The bishop continues:** Truly you are holy and all-holy, most high and exalted above all forever.

124 Holy also is your only-begotten Son, our Lord and God Jesus the Christ, who ministered to you, his God
125 and Father, in all things, in the varieties of creation, and in appropriate forethought. He did not despise
126 the race of men as it perished; but after the law of nature and the warnings of the Law and the reproofs
127 of the prophets and the guardianship of the angels, when they were violating the natural and written law,
128 and casting out of memory the Flood, the burning (of Sodom), the plagues of the Egyptians, and the
129 slaughter of the Palestinians, and were all about to perish as never yet, by your counsel it pleased him
130 who was **MAKER OF MAN TO BECOME MAN**, the LAWGIVER TO BE UNDER THE LAW, the **HIGH-PRIEST TO BE THE**
131 **SACRIFICE, the SHEPHERD TO BE A SHEEP.**

PARADOX

133 And he propitiated you, his own God and Father, and reconciled you to the world, and freed all men
134 from the impending wrath. He was born of a virgin, God the Word made in the flesh, the beloved Son,
135 the firstborn of all Creation, according to the prophecies spoken beforehand by him concerning himself,
136 from the seed of David and Abraham, of the tribe of Judah. He **WHO FASHIONS ALL WHO ARE BEGOTTEN**
137 **WAS MADE IN A VIRGIN'S WOMB**; the **FLESHLESS BECAME FLESH**; he **WHO WAS BEGOTTEN OUTSIDE TIME WAS**
138 **BEGOTTEN IN TIME.**

PARADOX

140 He lived a holy life and taught according to the law; he drove away every disease and every sickness
141 from men; he did signs and wonders among the people; he **WHO FEEDS THOSE WHO NEED FOOD AND FILLS**
142 **ALL THINGS LIVING WITH PLENTIFULNESS PARTOOK OF FOOD AND DRINK AND SLEEP**; he made known your
143 name to those who did not know it; he put ignorance to flight; he re-kindled piety; he fulfilled your will; he
144 accomplished the work which you gave him.

146 And when he had achieved all these things, he was seized by the hands of lawless so-called priests and
147 high-priests and a lawless people, by betrayal through one who was diseased with wickedness. He
148 suffered many things at their hands, endured all kinds of indignity by your permission, and was handed
149 over to Pilate the governor. The **JUDGE WAS JUDGED** and the **SAVIOR WAS CONDEMNED**; he **WHO CANNOT**
150 **SUFFER WAS NAILED TO THE CROSS**, he **WHO IS IMMORTAL BY NATURE DIED**, and the **GIVER OF LIFE WAS BURIED**,
151 that he might free from suffering and rescue from death those for whose sake he came, and break the
152 bonds of the devil, and deliver men from his deceit.

PARADOX

154 And on the third day he **ROSE FROM THE DEAD**, and after spending forty days with his disciples, he was
155 taken up into heaven and sits at your right hand, his God and Father.

157 Remembering therefore what he endured for us, we give you thanks, almighty God, not as we ought but
158 as we are able, and we fulfill his command.

160 For in the night he was betrayed, he took bread in his holy and blameless hands and, looking up to you,
161 His God and Father, he broke it and gave it to his disciples, saying, "This is the mystery of the new
162 covenant: take of it, eat; this is my body which is broken for many for forgiveness of sins." Likewise also
163 he mixed the cup of wine and water and sanctified it and gave it to them, saying, "Drink from this, all of
164 you; this is my blood which is shed for many for forgiveness of sins. Do this for my remembrance, for as
165 often as you eat this bread and drink this cup, you proclaim my death, until I come."

167 Remembering then his Passion and death and resurrection from the dead, his return to heaven and his

LIFE OF JESUS

CHRISTOLOGY

Note the recapitulation of earlier history in terms of Jesus, and especially the paradoxical Christological formulations here.

SOTERIOLOGY / ATONEMENT

Note the multiple images for the atonement here: propitiation, reconciliation, freedom

Note the attention here to Jesus' teaching, a topic left unmentioned in the Nicene Creed of the same period.

Note here the use of the term

REMEMBRANCE

to extend into the future. The term remembrance (Greek anamnesis) means, roughly, "to call to mind or contemplate an identity-shaping event." There is nothing illogical, in this sense, about remembering the future.

PENTECOST/ PNEUMATOLOGY

THEOLOGY OF LORD'S SUPPER

Here is the section of the prayer that later gave rise to the theologies of the Lord's Supper that the Reformers would resist.

168 future second coming, in which he comes with glory and power to judge the living and the dead, and
169 to reward each according to his works, **we offer you**, King and God, according to his **commandment**
170 this bread and this cup, giving you thanks through him that you have deemed us worthy to stand
171 before you and **to serve you as priests**.

172
173 And we beseech you to look graciously upon **these gifts set before you**, O God who need nothing, and
174 accept them in honor of your Christ; and **to send down your Holy Spirit** upon **this sacrifice**, the
175 witness of the sufferings of the Lord Jesus, that he may **make this bread body of your Christ, and this**
176 **cup blood of your Christ**;

- 177 • **that those who partake of it may be strengthened to piety,**
- 178 • **obtain forgiveness of sins,**
- 179 • **be delivered from the devil and his deceit,**
- 180 • **be filled with the Holy Spirit,**
- 181 • **become worthy of your Christ,**
- 182 • **and obtain eternal life, after reconciliation with you, almighty Master.**

183
184 Further we pray to you, Lord, for your holy Church from one end of the world to the other, which you
185 redeemed with the precious blood of your Christ, that **you would guard it unshaken and sheltered until**
186 **the consummation of the age**; and for all bishops who rightly divide the word of truth.

- 187 • And we entreat you also **for my worthless self who offer to you, and for all the priesthood**, for
188 the deacons and all the clergy, that you would instruct them all and fill them with Holy Spirit.
- 189 • And we entreat you, Lord, **for the Emperor and those in authority** and all the army, that they
190 may be peace able towards us, that we may live the while of our life in quietness and concord,
191 and glorify you through Jesus Christ our hope.
- 192 • And we offer to you also **for all those saints** who have been well-pleasing to you from ever
193 lasting: patriarchs, prophets, righteous men, apostles, martyrs, confessors, bishops, priests,
194 deacons, subdeacons, readers, singers, virgins, widows, laymen, and all whose names you
195 know.
- 196 • And we offer to you **for this people**, that you would make them **a royal priesthood, a holy**
197 **nation, to the praise of your Christ**; for those in virginity and chastity, for the widows of the
198 Church, for those in holy marriage and child-bearing, for the infants among your people, that
199 you may make none of us a castaway.
- 200 • And we ask you **on behalf of this city and those who live in it**, for those in illness, those in
201 bitter slavery, **those in exile, those whose goods have been confiscated**, for sailors and
202 travelers, that you would become the help of all, their aid and support.
- 203 • And we entreat you **for those that hate and persecute us** for the sake of your name, for
204 those who are outside and have gone astray, that you would turn them back to good and soften
205 their hearers.
- 206 • And we entreat you also **for the catechumens of the Church**, for those distressed by the
207 Alien, and for those in penitence among our brothers, that you would perfect the first in the
208 faith, and cleanse the second from the works of the devil, and receive the repentance of the
209 third, and forgive them and us our transgressions.
- 210 • And we offer to you also **for a mild climate and an abundant harvest**, that we may partake of
211 the good things from you without lack, and unceasingly praise you, who give food to all flesh.
- 212 • And we entreat you also **for those who are absent for good cause**, that you would preserve
213 us all in piety, and gather us without change, without blame, without reproach in the kingdom of
214 your Christ, the God of all sentient and rational nature, our King.

215
216 For [through him] (is due) to you all glory, worship, and thanksgiving, [and through you and after you
217 to him in] the Holy Spirit honor and adoration, **now and always and to the ages of ages**, unailing and
218 unending.

219
220 **And all the people say: Amen.**

SANCTIFICATION

ESCHATOLOGY

ECCLESIOLOGY

Note here a set of wide-ranging intercessions, the precursor to the prayers of the people, a.k.a. "the long prayer" in Reformed worship, which was detached from the eucharistic prayer and became an independent entity following the sermon.

ESCHATOLOGY