

Celtic Rite and Stowe Missal Comparisons

Celtic Rite <i>(adapted)</i>	Stowe Missal <i>(adapted)</i>
<p><i>Traditional "Eucharistic Prayer" has a thematic progression from praise for creation, through the story of redemption, to the invocation of the Spirit (Epiclesis), and finally to intercession and doxology.</i></p> <p style="text-align: center;"><i>Sursum Corda</i></p> <p><i>[Lifting our hearts to heaven, transition from Chronos to Kairos. Eucharist becomes extension of eternal sacrifice and heavenly banquet]</i></p> <p><i>Traditional Liturgy begins with praise of God as Creator.</i></p> <p><i>Priest:</i> Blessed are you, loving and faithful Creator God. All your works, the heights and the depths, time and space echo the cosmic hymn of your praise. From the Abyss of Eternity your Silent Word summoned existence: oblivion withdrew and creation dawned. Eons passed as your Love gave birth to untold stars and galaxies, while unseen waters gathered on the face of the deep. By the power of your immanent Spirit life emerged.</p> <p>In the fullness of time, as your cosmos struggled to become, humankind evolved and the Universe came to self-consciousness, reflecting your own divine image. Flesh-inspired, inspired-flesh, you gave us minds and hearts, breath and voice, that we might join with all Creation in the ageless hymn of your glory:</p>	<p><i>We will notice how the Stowe Missal follows a different thematic structure, a kind of cascading flow of unending praise mirroring the Eternal Praise of heavenly choirs. <u>Notice the Gloria chosen for this rite: "Immortal, Invisible"</u></i></p> <p style="text-align: center;"><i>Sursum Corda</i></p> <p><i>[Lifting our hearts to heaven, transition from Chronos to Kairos. Eucharist becomes extension of eternal sacrifice and heavenly banquet]</i></p> <p><i>Notice that all the way through the Holy, Holy, Holy, we never leave heaven.</i></p> <p><i>Priest:</i> All-Loving, All-Powerful, and Ever-Living God, we do well always and everywhere to give you thanks through Jesus Christ our Lord.</p> <p>You, O God, with your only begotten Son and Holy Spirit are inseparable. Ever One and Ever Three! Immortal, Inviolable, and Ever Faithful! You are God, Most High and Beneficent; Living and True, Holy and Wise, resplendent in Light inaccessible before time and forever. You are God, Ever Merciful, All Compassionate, Beautiful and Righteous, Pure and Kind, Holy and Just, Tender and Forgiving. You are God, Ever Ancient and Ever New, One God in Three Persons, ever pouring out your divine life to all.</p> <p>Piercing through the veil of heaven you became our Life, our Way, as you, O Light of Light, <u>descended from the realms of endless day.</u></p> <p><i>In gratitude we give our hearts to you, O Lord; we bless you, we adore you, and praise your Name forevermore; Through Christ, by whom all things were made; Through Christ, by whose incarnation we have been redeemed; Through Christ, in whom we live, and move, and have our being.</i></p> <p>Grant then, we pray you, that our voices may be admitted to all the heavenly choirs who sing in joyful acclamation of your eternal Majesty; before whom the Powers of Heaven tremble; the heavenly Thrones adore; the Virtues concelebrate in exultation; at your feet the six-winged Seraph, <u>Cherubim with watchful eye, the angels and archangels, veil their faces to your Presence, as with ceaseless voice they cry:</u></p>

Holy, Holy Holy

The traditional structure now moves into the story of salvation history.

Priest: How marvelous are the works of your hands, O Lord! As a mother lovingly gathers her children, so you gathered a People to yourself, to be as a light unto the nations and a sign of your covenantal love.

From age to age, you promised mercy to our ancestors, and filled your People with a hunger and thirst, which only you could satisfy. In the tender compassion of your love, you raised up Jesus, foretold of ancient seers; Emmanuel, God-with-us, in whom all hungers are fulfilled.

He embodied your reign in the world, preached the Good News of your love, healed the sick, comforted the poor, and empowered the oppressed. To a world that dwelt in darkness, he was Light, to a humanity enslaved by sin and death, he was Life. Though the powers of darkness would seek to destroy him, with a love stronger than death, he opened wide his arms on the cross, and reconciled all things to himself, surrendering his Spirit to you, his Abba.

Epiclesis: Calling on the Spirit

Therefore, O God, we pray you, open wide your arms and surrender now to us the Holy Spirit, poured out upon these gifts of bread and wine, that they may become for us † the Body of Christ broken for the world, and † the Blood of Christ poured out for the many.

On the night before he died, Jesus came to table with his disciples. He took bread into his hands, and giving thanks to you, O God of Creation; he said the blessing, broke the bread, and gave it to his beloved, saying:

TAKE THIS, ALL OF YOU, AND EAT OF IT,
FOR THIS IS MY BODY,
WHICH WILL BE GIVEN UP FOR YOU.
DO THIS IN MEMORY OF ME.

At elevation people bow.

When supper was ended, taking also the cup (Gk. *poterion*) of wine into his hands, and again giving thanks to you, O God of Redemption, he said the blessing and gave the cup to his beloved, saying:

Holy Holy Holy ("Let all mortal flesh")

Here there is still only transcendent praise, asking God to bless the earthy offering we are about to make.

The Priest continues: Merciful God, you are holy indeed, and all creation rightly gives you praise. All life, all holiness comes from you through your Son, Jesus Christ, by the working of the Holy Spirit.

From age to age you gather a People to yourself, so that from East to West a perfect offering may be made to the glory of your name.

Notice there are no references here to Jesus' public ministry, earthly life, suffering. We remain in the heights of the heavenly choirs, the ascended and cosmic Christ.

Epiclesis: Calling on the Spirit

And so, we humbly pray before your Divine Majesty, be pleased to send your Spirit upon these gifts, to bless and receive these offerings, that they may become for us † the Body and † the Blood of your dearly beloved Son, our Lord Jesus Christ, that in receiving them according to his command and in remembrance of his passion and death, we may be made partakers of his divine nature;

Who, on the night before he suffered, took bread into his holy and venerable hands, and with eyes lifted up to heaven, said the blessing, broke the bread, and gave it to his disciples saying:

TAKE THIS, ALL OF YOU, AND EAT OF IT,
FOR THIS IS MY BODY,
WHICH WILL BE GIVEN UP FOR YOU.
DO THIS IN MEMORY OF ME.

As Priest genuflects, all may bow.

When supper was ended taking also the chalice (Lat. *calix*) into his holy and venerable hands, and again giving thanks to you, Jesus blessed and gave it to his disciples saying:

TAKE THIS, ALL OF YOU, AND DRINK FROM IT,
FOR THIS IS THE CUP OF MY BLOOD,
THE BLOOD OF THE NEW AND ETERNAL COVENANT,
WHICH WILL BE Poured OUT FOR YOU AND FOR MANY
FOR THE FORGIVENESS OF SINS.
DO THIS IN MEMORY OF ME.

At elevation people bow.

Priest: Let us proclaim the mystery of our faith:

Dying you Destroyed our death...etc.

Thine own of Thine own we offer You O Lord: Christ's Body, broken and sacrificed now as bread and wine, now as your People gathered. Death could not bind him, for you raised him up in the Spirit of holiness, and by his resurrection christified the Universe. As we awaken to the fullness of his coming, may we be ever watchful in prayer, strong in love, and faithful to the breaking of the bread.

Resurrection focused: Focused on Transformation of Universe, Parousia interpreted as "waking up" to the Cosmic Christ already fully present.

Awaken us to the unity of your pilgrim church on Earth, in union with Archbishop **N.** of Canterbury, Presiding Bishop **N.**, and our own bishop **N.**; that together with your servants **N.** Bishop of Rome; **N.**, Patriarch of Constantinople, and with all bishops, priests, deacons, and all people who serve you in love that we may remain faithful to the gospel and undivided from the Church that is one, holy, catholic, and apostolic.

Prayer for church leaders of what some have called "three branches" of the catholic church: all preserving apostolic succession (spiritual lineage). This liturgy restores the inclusion of "diptychs" from all three branches as a gesture toward universal Christian unity in Christ, not any one institutional iteration.

Diptychs were literally a hinged two-sided tablet in which the names of ecclesiastics, bishops, and benefactors were inscribed: left side were among the living, the right side were deceased.

These would be read aloud during the Eucharistic Prayer to commemorate them during the eucharistic prayer as a sign of being in communion. "Crossing out the diptychs" signified excommunication or schism.

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THE BLOOD OF THE NEW AND ETERNAL COVENANT,
WHICH WILL BE Poured OUT FOR YOU AND FOR MANY
FOR THE FORGIVENESS OF SINS.
DO THIS IN MEMORY OF ME.

As Priest genuflects, all may bow.

Priest: Let us proclaim the mystery of faith:

Dying you Destroyed our death...etc.

Wherefore, O God, in memory of the blessed passion of the same Christ, your Son, our Lord; of his resurrection from the dead and of his ascension into heavenly glory, we, your servants, and with all your holy people offer to your sovereign Majesty, from among the gifts you bestow upon us, a sacrifice perfect, holy, and spotless; the Holy Bread of everlasting life and the Chalice of everlasting salvation.

Ascension Focused: echoing Temple Worship: sacrificial in tone, Eternal Heavenly banquet, oriented toward future (heavenly) salvation.

Be pleased to look upon these offerings with a favorable and gracious countenance; accept them as you were pleased to accept the offerings of your servant **Abel**, the sacrifice of our ancestor **Abraham**, and the gift of your high priest, **Melchizedek**; that all who are partakers the precious Body and Blood of Christ may be  filled with every grace and spiritual blessing.

All offered some kind of sacrifice acceptable to God. Most enigmatic is the mysterious figure of "Melchizedek" who is an archetype of Christ:

Both King and Priest: King of Salem (Hb. Peace) and Priest of the Most High God.

Eternal Nature: Scripture records no genealogy, birth, or death, archetype of the Son of God who lives forever.

Superior to Levi/Abraham: He received tithes from Abraham, showing his priesthood is higher than the Levitical order.

Outside the Law: He was a priest before the institution of Mosaic Law, mirroring Jesus as a priest by divine appointment, not lineage.

See: Genesis 14; Psalm 110, Hebrews 5-7

Remember your servant(s) N. (and N.) for whom this liturgy is offered. Remember all who are gathered here, and all who seek to be transfigured in You.

Lord of All, awaken to the perpetual light of the resurrection, those who have fallen asleep in Christ. Gather all of Creation into communion with Mary *Theotokos*, [St. N. and N.] and with all your saints wherever they may be. Then, at last will all Creation be one, forever consumed in your triunity, though Jesus Christ our Lord.

Raising Chalice and Plate the Priest chants:

Through Christ, and with Christ, and in Christ, in the unity of the Holy Spirit, all glory and honor are yours, almighty Father forever and ever.

Amen!

Remember also, your servants N. [and N.] who have gone before us marked with the sign of faith and who sleep in the sleep of peace. To them, O Lord, and to all who have fallen asleep in Christ, grant, we implore you, a place of happiness, light, and rest.

To us also, gathered here in your Name, who hope in the multitude of your mercies, be pleased to grant some place and fellowship with Mary, the Blessed Virgin Mother of God, your holy apostles and martyrs and all your holy ones who rejoice with us now but on another shore and in a greater light. We pray you, admit us into the company your Kingdom, not weighing our own merits but bestowing upon us the free gift of your grace.

Through Christ, O Lord, you ever create these good things, and you † hallow, bless, and sanctify them as gifts for us.

Priest, raising Chalice and Host chants:

Through Christ, with Christ, and in Christ, in the unity of the Holy Spirit, all glory and honor are yours almighty Father, forever and ever.

Amen!