

EUCHARIST AS THANKSGIVING

by
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Thus far the series of articles that have appeared in this column have focused on the Paschal Mystery and its place in our celebration of the Eucharist. Previous authors have explored each of the parts of the Eucharistic Liturgy and the ways in which we are drawn more deeply into the Paschal Mystery each time we celebrate the Eucharist. In addition to a readiness to open ourselves in order to enter more deeply into this mystery we need to bring to the celebration of the Eucharist other attitudes toward God's action in our lives. The attitude that I will examine in this paper is that of "thanksgiving."

The word "Eucharist" comes from the Greek εὐχαριστία meaning "thanksgiving." It is the name given to the central act of Christian worship.¹ This title can be explained both by the fact that at its institution Christ 'gave thanks' ("Then he took the cup, and after giving thanks...Then he took a loaf of bread, and when he had given thanks..." Luke 22:17, 19) and by the fact that the service is the supreme act of Christian thanksgiving.² In the celebration of the Eucharist we come together to offer praise and thanks to God primarily for the Paschal Mystery (Christ's dying and rising for humankind and our incorporation into that mystery through Baptism), but we also give thanks for all that God has done and continues to do for us personally and as members of the Body of Christ. In the Eucharist we celebrate the story of Jesus of Nazareth, including his earthly ministry and his death, the story of Jesus as Lord, with God from the beginning. It is not only a celebration of Jesus in the past, but of Jesus who speaks God's living word into our lives now, leading us in eucharist—profound thanksgiving!—for all we have received; it is also a celebration of our own personal story.³

We do not offer our thanks and worship to God directly, but rather through Christ who is our Redeemer and Lord.⁴ The celebrant is Jesus Christ who, through his Spirit, is present in the Church. Christ enables us to praise, thank, remember and celebrate our story. Christ does not celebrate alone however; Christ and those baptized into Christ comprise the celebrating community.⁵ Jesus Christ offers praise and thanks on our behalf and in our words and actions of praise and thanks.

A spirit of thanksgiving and gratitude fills our hearts as we gather with the Christian Community to enter into this great prayer of thanksgiving. Given the kind of society we live in today, is a grateful heart something that we naturally bring to Eucharist or must we work to develop it? Diligent parents begin very early to teach their children to say the magic words: “Please” and “Thank you.” As we grow up and leave the confines of the family those lessons of our parents should go with us. But has an attitude of thanksgiving become part of the fiber of our being? Are the words “thank you” part of our daily vocabulary or have we allowed it to become a relic of the past?

Our culture and society often teach us an attitude which goes against gratitude. Our culture says “you deserve to receive gifts” or “you earned what you have.” Children get the impression from society that parents are expected to do things for them: to look after their needs even into adult life; to give them expensive presents when they succeed in school; and to pay them when they perform household chores. Married couples at times have expectations of one another which prevents them from seeing the other person’s actions as gift: cooking a meal, cleaning house, doing laundry, earning a living, watching the children and numerous other activities. Are our homes places where children see modeled a spirit of gratitude so that the attitude found in our society is challenged by what they live at home?

The Gospel of Luke (17:11-19) recounts the story of Jesus' healing of ten lepers. We know the story well; however, let us review it once again.

On the way to Jerusalem Jesus was going through the region between Samaria and Galilee. As he entered a village, ten lepers approached him. Keeping their distance, they called out, saying, "Jesus, Master, have mercy on us!" When he saw them, he said to them, "Go and show yourselves to the priests." And as they went, they were made clean. Then one of them, when he saw that he was healed, turned back, praising God with a loud voice. He prostrated himself at Jesus feet and thanked him. And he was a Samaritan. Then Jesus asked, "Were not ten made clean? But the other nine, where are they? Was none of them found to return and give praise to God except this foreigner?" Then he said to him "Get up and go on your way; your faith has made you well."

The ten lepers were bound together by their sickness but divided by their cure. Nine lepers were so concerned about fidelity to the rules and regulations of the Law that they lost the ability to respond to the far deeper need to give thanks.⁶ It is difficult for us to imagine the kind of isolation a leper experiences as a result of the illness. The joy of seeing clean skin again! One would expect a spontaneous response to be that of thanking the person responsible for the cure. Instead, nine of the lepers continued on their way without recognizing the giver of this great gift. Jesus, too, was surprised and disappointed that only one of the ten returned to praise God for the gift of healing which had been given to him. This "foreigner," a Samaritan, was not someone from whom Jesus would have expected such behavior, however Jesus affirmed his gesture of gratitude and sent him on his way.

There are numerous passages throughout the Scriptures in which the words “thank, thanks, thankful, thankfulness, thanking, thanksgiving, etc.” are prominent. It is impossible to cite them all, however, this spirit is central in Hebrew and Christian stories, prayers and texts.

In our prayer life we become engrossed in asking God for favors and forget that at Eucharist we are called to “give thanks and praise.” There are times when we get caught up in our activities and responsibilities and we forget to take time to turn to God and say a very simple “thank you” for the gifts we receive every day. The celebration of Eucharist is an opportunity to focus on this aspect of our relationship with God.

A grateful person is one who can see a gift and say: “this is a gift, someone gave me something I did not deserve.” God has given us many gifts: the gift of creation, life, health, family, etc. God gave us the gift of Jesus, the Son, who in turn gave us the ultimate gift, the gift of his life freely offered for us. In the words of John (15:13): “No one has greater love than this, to lay down one’s life for one’s friends.” This gift of his life out of love has been given to us—a gift we cannot earn. Are we striving in our personal lives to see the gifts that God gives us, so that we can reply with “thank you?” Do we respond with a “thank you” to the gifts and kindnesses that other people give us?

Let me illustrate from a personal experience. As a senior in university, I was preparing for my recital. I was a clarinet major and therefore was expected to give a recital in fulfillment of one of the requirements for a Bachelor’s Degree. Much of the music written for the clarinet has piano accompaniment. The accompanist I had recruited for my recital was a beautiful young woman one year younger than myself; Laura Hefley was her name. Because the music I was playing for my recital was challenging for the pianist as well as for myself, Laura was required to practice long

hours and we were required to spend hours practicing together to get ready. We had even performed one of the pieces for a special recital given by the music sorority to which we both belonged. After each rehearsal with Laura I always told her how much I appreciated the amount of work she was putting into the preparation of the music. I always finished the rehearsals with numerous expressions of “thank you” to her. In February of that year Laura was raped and murdered on our college campus. It happened during the winter break when there were few students around. Laura had stayed on campus to work on her piano music—both for me and for her own music school performance requirements. As difficult as her death was for me and for all the students in the music school, I did not have to carry into the future a regret for not having expressed to Laura my appreciation for all her work.

So often, after the death of a loved one, people are heard to say: “I wish I had told Jane how much I cared, or how much I appreciated things she did for me.” The simple phrase “thank you” offered to someone we love expresses the appreciation which we feel in our hearts for the goodness and kindness of the actions of others.

A number of spiritual writers have written about the quality of a grateful heart. Ronald Rolheiser in *Holy Longing* says: “Sanctity has to do with gratitude. To be a saint is to be fueled by gratitude, nothing more and nothing less.”⁷ He continues: “In the Gospels, the call to have a mellow, grateful heart is just as nonnegotiable as are the demands to keep the commandments and practice social justice.”⁸

The Return of the Prodigal Son by Henri Nouwen touches on this same spirit of gratitude. “Gratitude goes beyond the ‘mine’ and ‘thine’ and claims the truth that all of life is a pure gift. In the past I always thought of gratitude as a spontaneous response to the awareness of gifts received, but now I realize that gratitude can also be lived as a

discipline. The discipline of gratitude is the explicit effort to acknowledge that all I am and have is given to me as gift of love, a gift to be celebrated with joy.”⁹ Nouwen continues to develop this theme and how gratitude grows in our hearts: “The choice for gratitude rarely comes without real effort. But each time I make it, the next choice is a little easier, a little freer, a little less self-conscious. Because every gift I acknowledge reveals another and another until, finally, even the most normal, obvious and seemingly mundane event or encounter proves to be filled with grace. There is an Estonian proverb that says: ‘Who does not thank for little will not thank for much.’ Acts of gratitude make one grateful because, step by step, they reveal that all is grace.”¹⁰ As we grow in disciplining ourselves to develop a grateful heart in our daily lives, we will find ourselves bringing this attitude into our celebration of the Eucharist (our great prayer of thanksgiving). If we see gratitude as a discipline that can be learned, the celebration of the Eucharist is where we also learn to give thanks. This is why we need to come together with our Christian community often to give thanks and to learn gratitude of the heart.

Brother David Steindl-Rast, author of *Gratefulness, the Heart of Prayer*, a profound and beautiful exploration of this theme of gratitude, says this: “Gratefulness is a response of the whole person: intellect, will and feelings.”¹¹ “Gratitude needs to express itself. As I express gratitude, I become more deeply aware of it. And the greater my awareness, the greater my need to express it. What happens here is a spiraling ascent, a process of growth in ever expanding circles around a steady center, a movement leading ever more deeply into gratefulness.”¹² If we come to each celebration of Eucharist consciously expressing gratitude to God for one gift, we will grow in our awareness of all God’s gifts. Brother David makes a connection between gratefulness

and trust in the person who gives us a gift. He uses the example of a friend giving us a gift and our saying “thank you” before we have even unwrapped the package. “A grateful person will say ‘thank you’ before checking what’s inside the gift wrapping. True gratefulness is courage to give thanks for a gift before unwrapping it.”¹³ In our celebration of Eucharist we thank God for what has been, for what is, and for what will come. In articulating our “thanks” to God we express our trust in God’s goodness even before we have seen what God has in store for us.

The reality is that not all gifts from God are experienced as “good” gifts; some gifts from God cause us pain. Can we accept these and thank God for them as well? Eucharist challenges us to this kind of gratitude as well. Brother David explains: “The very symbols of the Eucharistic meal are ambiguous symbols. Bread is a symbol of life. The breaking of bread signifies sharing of life that grows in the sharing. And yet the breaking also signifies destruction; it is a reminder of the body broken in death. The cup of blood drained from the body signifies death. But it is also the cup passed around in a festive gathering of friends, in an hour celebrating life. It takes courage to accept this double meaning. Only together can the two aspects stand for fullness.”¹⁴

Elaborating on the nature of courage, Brother David continues: “The courage it takes to receive life even under the image of death—that is the courage of faith, the courage of gratefulness: trust in the Giver. When one approaches the altar to receive the Eucharistic bread and cup, this is an act of courage. It is a gesture by which one says, ‘I trust that I can live by *every* word that comes from the mouth of God, yes, even the word that spells death.’ All that remains is to translate that act of faith into daily living. And this is done through gratefulness. As we learn to give thanks for all of life and death, for all of this given world of ours, we find a deep joy. It is the joy of courageous trust, the joy

of faith in the faithfulness at the heart of all things. It is the joy of gratefulness in touch with the fullness of life.”¹⁵

Brother David’s description of the union and interdependence between giver and receiver may be applied to the Eucharist. “Giver and receiver belong together in thanksgiving. And the ‘yes’ to this belonging is no other but the ‘yes’ of love.”¹⁶ As we come before God, the community of faith recognizes God, the giver of gifts, and we give thanks; in giving thanks we are united with God through Christ who is the bearer of these gifts to humankind. This union of Giver and receiver is one of the layers of meaning of our communion with God and with one another. Some gifts are unique to each person, but many are part of our common heritage as believing Christians. We stand with one another as receivers and offer our thanks to the Giver of gifts. We are an assembly, remembering our story and, in this remembering, acknowledging with profound gratitude that we owe our existence to the Lord of heaven and earth who enters into communion with us in Jesus Christ his Son.¹⁷ We come together to express awe before God, whose work of creation and re-creation inspires thanksgiving from ourselves on behalf of all creation and all creatures.¹⁸

In our celebration of the Eucharist, the time when we most specifically express our gratitude to God is in the eucharistic prayer. Unfortunately many of us hear these words over and over again without reflecting on them sufficiently to absorb their meaning for ourselves or for the community.

The Preface dialogue, which begins the eucharistic prayer, states it very clearly: “Lift up your hearts.” “We lift them up to the Lord.” “Let us give thanks to the Lord our God.” It is right to give him thanks and praise.” The priest then begins the preface, which brings us more deeply into the spirit of “thanksgiving” with the words as they

appear in our current Sacramentary: “Father, all-powerful and ever-living God, we do well always and everywhere to give you thanks through Jesus Christ our Lord.” These words set the tone for our great prayer of thanksgiving. The *Missale Romanum* has nine possibilities for the opening words of the Preface. All of these introductions focus on thanking or praising God:

1. It is truly right and just, our duty and our salvation, always and everywhere to give you thanks and praise, Father most holy...
2. It is truly right to give you thanks, it is fitting to give you glory...
3. It is truly right and just that we should give you thanks and praise and glory...
4. It is truly right and just that in all things we should give you thanks, eternal God, in every season proclaim your mighty deeds...
5. It is right and just, almighty Father, that in every season we should offer you our hymns of thanks, our canticle of praise...
6. It is truly right and just, truly fitting for our salvation, to offer you thanks and praise, Lord, heavenly Father...
7. It is truly right and just, Lord God, that earth unite with heaven in praising you...
8. It is truly right and just, our duty and our salvation, to praise your loving kindness, merciful Father, almighty God...
9. Almighty and eternal God, it is truly right and just, our duty and our salvation, to praise you without ceasing and in all things to offer you our thanks.¹⁹

Joseph Jungmann in his classic book, *The Mass of the Roman Rite*, classifies the ideas expressed in the Preface under two categories: creation and redemption. As we become evermore aware that we owe God (our Creator and Lord) adoration and praise, and as we acknowledge that we who have been elected and honored by the wonderful vocation through Christ, we respond naturally by thanking God again and again.²⁰

The prayer moves into expressing the motive for our “thanks and praise.” This early section of the eucharistic prayer is the most variable one and in it a given theme is expanded and reinforced.²¹ The Roman Missal provides eighty-four prefaces, all of which differ in the motive section, each one attempting to connect the Eucharistic Prayer to the feast or season of celebration.²² In the Roman rite, the motive section is very short, limited only to a small section of the ‘Preface’ of the Eucharistic Prayer, however in many Eastern Churches, and in most contemporary prayers, the motive section extends throughout the preface and up to the Institution Narrative.²³

Most of these motives are expressed briefly and highlight one aspect of the liturgical year, one single act of God’s goodness, or one aspect of the Paschal Mystery. They all attempt to answer the question “Why give God the Father thanks and praise?” The Preface for Sundays in Ordinary Time I, focusing on the Paschal Mystery says “Through his cross and resurrection he freed us from sin and death and called us to the glory that has made us a chosen race, a royal priesthood, a holy nation, a people set apart. Everywhere we proclaim your mighty works, for you have called us out of darkness into your own wonderful light.” The Preface for Sundays in Ordinary Time V focuses on God’s gift of creation: “All things are of your making, all times and seasons obey your laws, but you chose to create us in your own image, setting us over the whole

world in all its wonder. You made us the stewards of creation, to praise you day by day, for the marvels of your wisdom and power, through Jesus Christ our Lord.”

The Preface for Weekdays in Ordinary Time IV puts forth some humbling thoughts: “You have no need of our praise, yet our desire to thank you is itself your gift. Our prayer of thanksgiving adds nothing to your greatness, but makes us grow in your grace, through Jesus Christ our Lord.” We cannot even claim credit for giving God thanks, because our very desire to thank God is itself gift from God. As creature, all we have and are is gift from God (“What do you have that you did not receive? And if you received it, why do you boast as if it were not a gift?” 1 Cor 4:7). We can only stand humbly before our God to give thanks for all these gifts, knowing that even a grateful heart is God’s gift to us. God does not need our words or actions of thanksgiving. God does not need our offering of bread and wine. The need exists within us. We need to take up these fruits of God’s creation and through them acknowledge in praise and thanksgiving that we are dependent upon him even as we are called to be stewards of creation.²⁴

Joseph Jungmann summarizes the expanse of themes expressed in the Roman prefaces: “Gratitude for the advent of the Lord, for His Passion and death, for His Resurrection and Ascension, for all that He has done to procure our salvation.”²⁵ The gratitude expressed in the Preface is a gratitude which embraces all the powers of our soul, and is measured by that love we owe to God—with our whole heart and our whole soul and all our strength—gratitude that must be given always and everywhere.²⁶

The Sanctus concludes the thanksgiving expressed in the Preface, and is the acclamation of the local community joined with the universal praise of the whole of creation—a praise which goes beyond the Church on earth and the Church of a

particular time.²⁷ “And so, with all the choirs of angels in heaven we proclaim your glory and join in their unending hymn of praise.”

The concept of “thanks” or “thanksgiving” is directly expressed in the body of the Eucharistic Prayer only rarely: “We come to you, Father, with praise and thanksgiving...” (Eucharistic Prayer I Roman Canon). “We thank you for counting us worthy to stand in your presence and serve you” (Eucharistic Prayer II). “God our Father, you are most holy and we want to show you that we are grateful” (Eucharistic Prayer for Children I). “For this we thank you. We thank you above all for your Son, Jesus Christ” (Eucharistic Prayer for Children III). The introduction to the acclamations after the Institution Narrative in the third Eucharistic Prayer for Children states three times, “we thank you and say.” Thanksgiving also appears in the Institution Narratives as a description of what Jesus did: “he took bread and gave you thanks;” or “When the supper was ended, he took the cup; again he gave you thanks...” The story of the Last Supper is a narration of the climax of God’s love—the gift of his Son and the presence of this Son in the celebrating community.²⁸ However, as a description of what we are doing during the rest of Eucharistic Prayer, the occurrence of the word “thanks” is scarce. This may be one reason why many people do not experience the Eucharistic Prayer as a prayer of thanksgiving.

Even though the word “thanksgiving” is rarely spoken after the Preface, the tone of the entire Eucharistic Prayer has been established by the grateful spirit of the Preface. The consecration is inserted in a prayer filled with thankful remembrance of the Lord.²⁹ When it is enveloped in this prayer before God, it becomes an act of gratitude, a prayer of thanks for the great thing that has been given us in Christ. ‘To thank’ is etymologically

connected to the word ‘to think’ about gifts or benefits received.³⁰ When one is thinking about gifts, one is thanking for them.

The words “praise” and “bless” which also express thanksgiving are used in the Eucharistic Prayer. All of our celebrations of the Eucharist express these dimensions of gratefulness, but it is expressed most clearly in the acclamations (following the institution narrative) of Eucharistic Prayer for Children II “We praise you. We bless you. We thank you.” When we bless God we recognize his gifts in awe and wonder and, with praise and thanksgiving, acknowledge him as their creator, their giver.³¹

Blessing and thanksgiving are two words that are closely connected. In the words of the *Catechism of the Catholic Church*, “Blessing is the divine and life-giving action, the source of which is the Father; and his blessing is both word and gift (*eu-logia, benedictio*). When applied to man, the word ‘blessing’ means adoration, and surrender to his Creator in thanksgiving.”³²

The Greek words *eucharistein* and *eulogein* (as used in numerous Scripture texts) recall the Jewish blessings that proclaim—especially during a meal—God’s works: creation, redemption and sanctification.³³ The origins of the Eucharistic Prayer take us back to the “berakah”, “a Jewish prayer-form consisting essentially of a ‘blessing’ of God.”³⁴ Dennis Smolarski explains: “When a Jew pronounces a ‘blessing,’ he offers praise to God as Creator of all things. Since God has been blessed and thanked, the person or object which was the motive for the prayer of blessing was thus made holy, since this person or object was the reason why praise and thanks had been given to God.”³⁵

Brother David writes: “The notion of blessing connects the temple above and the temple below. Our heart’s most comprehensive vision shows us that all is gift—blessing.

And, in response, our heart's most spontaneous action is thanksgiving—blessing.”³⁶ God blesses us with gifts and we bless God in return as we accept the gifts and delight in them or see them as an opportunity for growth. In the Eucharistic Prayer, God blesses the gifts of bread and wine and the community gathered; we bless God through our praying of the Eucharistic Prayer.

Brother David also weaves together thanksgiving, praise and blessing. “When we find our heart, we find that core of our being that is attuned to reality. And reality is praiseworthy. With clear vision the heart sees the ultimate meaning of all: blessing. And with clear intent the heart responds with the ultimate purpose of life: blessing.”³⁷ “Thanksgiving, blessing, praise, all three belong to gratefulness. Each has its shortcomings. Praise may sound too formal for everyday living. Many may find the sound of blessing too churchy to feel at ease. Thanksgiving, in turn, tends to suggest a polite convention rather than the universal attitude toward life which we mean here. But each of the three terms adds to gratefulness an aspect that the other two fail to emphasize. Praise stresses a value-response. Blessing resonates with religious undertones. Thanksgiving implies deep personal engagement. All three together make gratefulness full.”³⁸ “What brings fulfillment is gratefulness, the simple response of our heart to this given life in all its fullness.”³⁹

“Wholehearted thanksgiving engages the whole person. The intellect recognizes the gift as gift. Thanksgiving presupposes thinking. The will, in its turn, acknowledges the interdependence of the giver and thanksgiver. And the emotions celebrate the joy of that mutual belonging. Only when intellect, will and emotions join together does thanksgiving become genuine, i.e. wholehearted.”⁴⁰When we come to Eucharist as

individuals and as community with our hearts attuned with this gratefulness, our celebration is “one great celebration of belonging by giving and thanksgiving.”⁴¹

Leo Hay offers some helpful terminology. The phrase “eucharistic memorial” is the most accurate term as an all-inclusive description of the Eucharist.⁴² It implies that the Eucharist is not simply looking back and remembering a story of Jesus’ past—his life and his death—but is also a celebration of our eternal life in Christ Jesus. We not only look back to our past but also forward to our future and both the past and future come into focus in our present existence in Christ.⁴³

Eucharistic memorial is a comprehensive description of the Church’s celebration of the Lord’s Supper. It evokes a remembrance of God’s presence in creation and in redemptive history and of God’s promise that Jesus Christ is the beginning of a new creation, a new covenant. Remembering the past and future engenders faith and hope in God’s presence in our “today.” This remembering at our Sunday gathering evokes praise and thanksgiving from the Church whose priestly duty it is to declare God’s wonderful deeds.⁴⁴

The act of remembering is praising, blessing and thanking God, as we are invited to do by the Psalmist who says “remember the wonderful works that he has done, his miracles and the judgments he uttered...” (Ps 105:5).⁴⁵ When it is God and God’s gifts that are remembered, we can do nothing but praise and give thanks. We have nothing of our own which is not already God’s gift. That is why we can do nothing but “bless,” that is, praise and thank the “Lord God of all creation” for our lives, symbolized in the gifts God’s gifts of bread and wine, and for Christ as the life of our lives.⁴⁶ Eternal life in Christ Jesus is a free gift of God (Rom 6:23), the gift in which all others are included. It is only in and through this gift of Christ—“through him, with him, in him, in the unity of

the Holy Spirit”—that we are able to remember, and in remembering, to give praise and thanks to the almighty Father forever and ever.⁴⁷

¹ Oxford Dictionary of the Christian Church, Edited by F. L. Cross and E. A. Livingstone (Oxford: Oxford University Press, 1974), 475.

² Oxford Dictionary of the Christian Church, 475.

³ Leo Hay, OFM, Eucharist, A Thanksgiving Celebration, Message of the Sacraments 3-A. (Wilmington, Delaware, Michael Glazier, Inc., 1989) 13.

⁴ Jungmann, “The Canon Actionis,” in *The Mass of the Roman Rite, Its Origins and Development* (Westminster, Maryland: Christian Classics, Inc., 1955), Volume 2, 126.

⁵ Hay, 19-20.

⁶ *Journey Scripture Program*, (London, Ontario: Guided Study Programs in the Catholic Faith, a division of The Divine Word International Centre of Religious Education 1980) Lesson Twenty-five, 24.

⁷ Ronald Rolheiser, *The Holy Longing, The Search for a Christian Spirituality*, (New York: Doubleday, 1999), 66.

⁸ Rolheiser, *The Holy Longing*, 67.

⁹ Henri J. M. Nouwen, *The Return of the Prodigal Son, A Story of Homecoming*, (New York: Doubleday, 1992), 85.

¹⁰ Nouwen, *The Return of the Prodigal Son*, 85-86.

¹¹ Brother David Steindl-Rast, *Gratefulness, the Heart of Prayer, An Approach to Life in Fullness*, (New York: Paulist Press, 1984), 26.

¹² Brother David Steindl-Rast, *Gratefulness, the Heart of Prayer*, 49.

¹³ Brother David Steindl-Rast, *Gratefulness, the Heart of Prayer*, 104.

¹⁴ Brother David Steindl-Rast, *Gratefulness, the Heart of Prayer*, 121.

¹⁵ Brother David Steindl-Rast, *Gratefulness, the Heart of Prayer*, 121-122.

¹⁶ Brother David Steindl-Rast, *Gratefulness, the Heart of Prayer*, 173.

¹⁷ Hay, 22.

¹⁸ Hay, 12.

¹⁹ Preface introductions 1-9 are ICEL Translations taken from the Proposed Revised *Sacramentary*.

²⁰ Jungmann, “The Canon actionis,” 115.

²¹ Dennis C. Smolarski, S.J., *Eucharistia, A Study of the Eucharistic Prayer*. (New York, Paulist Press, 1982,), 54.

²² Smolarski, *Eucharistia*, 54.

²³ Smolarski, *Eucharistia*, Ibid, 54.

²⁴ Hay, 41-42.

²⁵ Jungmann, “The Canon Actionis,” 117.

²⁶ Jungmann, “The Canon Actionis,” 125-126.

²⁷ Hay, 57.

²⁸ Hay, 58.

²⁹ Jungmann, “The Canon Actionis,” 116.

³⁰ Jungmann, “The Canon Actionis,” 117.

³¹ Hay, 42.

³² *Catechism of the Catholic Church*, no. 1078 238.

³³ *Catechism of the Catholic Church*, (Ottawa: Canadian Conference of Catholic Bishops, 1992) no. 1328 286.

³⁴ Smolarski, *Eucharistia*, 13.

³⁵ Smolarski, *Eucharistia* 13.

³⁶ Steindl-Rast, *Gratefulness, the Heart of Prayer*, 80.

³⁷ Steindl-Rast, *Gratefulness, the Heart of Prayer* 81.

³⁸ Steindl-Rast, *Gratefulness, the Heart of Prayer* 82-83.

³⁹ Steindl-Rast, *Gratefulness, the Heart of Prayer* 83.

⁴⁰ Steindl-Rast, *Gratefulness, the Heart of Prayer* 216.

⁴¹ Steindl-Rast, *Gratefulness, the Heart of Prayer* 189.

⁴² Hay, 62.

⁴³ Hay, 63.

⁴⁴ Hay, 69.

⁴⁵ Hay, 68.

⁴⁶ Hay, 68.

⁴⁷ Hay, 68.