

Department of Theology
Fall Semester, 2013

University of Notre Dame
Monddays: 1:45 - 4:15
320 Malloy Hall

THEO 83408, 01: TOPICS IN LITURGICAL STUDIES

THE ANAPHORA

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Course Description:

This course will examine the origins, evolution, variant structures, and theologies of the Anaphora (Prospora, Canon, or Eucharistic Prayer), the central prayer of the central act of liturgical worship within the Christian community. The primary focus of this course is the study of the classic anaphoral sources of Christian antiquity, although some current official liturgical texts may also be examined critically.

Class Format:

This seminar, primarily, is a close reading of classical eucharistic prayer texts in original languages and/or translations aided by the insights of modern liturgical scholarship. It will proceed in a graduate seminar fashion in which each participant will make individual (assigned/chosen) contributions toward a common goal. What this means, concretely, is that the members of the group will depend upon each other as mutual teachers who are responsible individually for specific (assigned/chosen) topics although it is expected that **all** will have read the materials in question before each class session so that the discussion will be an informed one.

Goals and Objectives:

This course intends to assist doctoral students in Liturgical Studies and others in acquiring:

1. A thorough knowledge of the origins, evolution, and theology of the Eucharistic Prayer according to its various expressions within the diverse Ecclesial Rites of the Church in the patristic period;
 2. An ability to evaluate critically the current Eucharistic Prayers prayed within the diverse Rites of the Church today from the perspective gained by #1 above;
- and
3. Greater facility in doing liturgical research at the doctoral level.

Course Requirements:

The above goals and objectives will be met by:

1. Attendance at and participation in all class sessions;
2. Keeping up with the Assigned Required Reading;
3. A Series of Short (4-5 page) Seminar-Style Reports and Summaries of particular key essays (reserve) and other texts (either purchased or on library reserve) dealing with the development and theology of specific eucharistic prayer texts. These reports are to be delivered **orally** and are to be photo-copied for distribution to the rest of the class at the time of the **oral** presentation. (**NOTE:** summaries/reports are not only to be descriptive but also **evaluative** of contents **and** it is assumed that the **TEXT(S)** of the prayers as included in *Prex Eucharistica* and/or other collections are of major importance). **Also**, because Mazza's **Origins** is our major secondary text book, it is assumed that these short papers will be in critical dialogue with his study;
4. A **Research** paper of journal article length and quality **describing** the evolution, structure, and theology of a select Eucharistic Prayer and **evaluating** its structure and theology (and, if appropriate, its English translation) **or** a particular problem in the evolution of the anaphora (e.g., sanctus, institution narrative, theology of eucharistic sacrifice, etc.). Other topics may be chosen in consultation with the instructor. This paper will be presented to the class during the last few weeks of the course as indicated below.

REQUIRED TEXTS AND READING WITH ABBREVIATIONS

(Abbreviations plus page numbers are used to indicate required reading under topics assigned to specific days in the Schedule of Classes)

Origins = E. Mazza, *The Origins of the Eucharistic Prayer*

PE = A. Hänggi and I. Pahl (eds.), *Prex Eucharistica: Textus e variis liturgiis antiquioribus selecti*, 2nd edition, Spicilegium Friburgense 12 (Fribourg: Éditions Universitaires Fribourg Suisse, 1968).

PEER = R.C.D. Jasper and G.J. Cuming (eds.), *Prayers of the Eucharist: Early and Reformed*, 3rd Edition (The Liturgical Press, Pueblo: Collegeville 1987).

EEEP = P. Bradshaw (ed.), *Essays on Early Eastern Eucharistic Prayers* (Collegeville: Pueblo).

IEP = M. Johnson (ed.), *Issues in Eucharistic Praying in East and*

West (Collegeville: Pueblo, 2010).

**ADDITIONAL TEXTS AND READING WITH ABBREVIATIONS
(On Library Reserve)**

TECHNIQUES = J. Fenwick, *Fourth Century Anaphoral Construction Techniques*, Grove Liturgical Study 45 (Grove Books, Ltd.: Bramcote/Nottingham 1986).

OBLATION = J. Fenwick, *'The Missing Oblation': The Contents of the Early Antiochene Anaphora*, Alcuin/GROW Liturgical Study 11 (Grove Books, Ltd.: Bramcote/ Nottingham 1989).

A. Bouley, *From Freedom to Formula. The Evolution of the Eucharistic Prayer from Oral Improvisation to Written Texts*. (Washington D.C. 1981).

K. Stevenson, *Eucharist and Offering* (The Liturgical Press, Pueblo: Collegeville 1986)

E. Mazza, *The Eucharistic Prayers of the Roman Rite* (The Liturgical Press, Pueblo: Collegeville 1986).

NOTE: All readings from articles are on Electronic Reserve and may be accessed as follows:

HYPERLINK "https://library.nd.edu/eresources/ereserves/course.cgi?course=2013F_THEO_83408_01"https://library.nd.edu/eresources/ereserves/course.cgi?course=2013F_THEO_83408_01

The course can also be accessed by going to the University Libraries website at <http://www.library.nd.edu/> and clicking on the Electronic Reserves link located under Library Services.

SUGGESTED RESEARCH PAPER TOPICS

1. Cyril of Jerusalem and the Anaphora of St. James
2. The "Basilian" Anaphorae
3. The Roman *Canon missae*
4. The Barcelona and Louvain Coptic Papyri; Bradshaw vs. Zheltov
5. The Institution Narrative and Its Interpolation into the Anaphora
6. The Theology of Eucharistic Sacrifice and Early Anaphoral Texts
7. The Anaphora of St. Mark and the Egyptian Eucharistic Liturgies

TENTATIVE SCHEDULE OF CLASSES AND

TOPICS

I. INTRODUCTORY MATERIALS

M, Sept 2: A. Introduction to the Course, Selection of Report and Research Topics
B. The Eucharistic Liturgy: Historical and Theological Overview I

M, Sept 9: The Eucharistic Liturgy: Historical and Theological Overview II

II. UNIT ONE: The Eucharistic Prayer(s) In The Pre-Nicene Church(es)

Suggested Background Reading: A. Bouley, *From Freedom to Formula*, pp xiii - 87; **ORIGINS**, pp. 1-176 ; and K. Stevenson, *Eucharist and Offering*, pp. 1-37.

M, Sept 16: Jewish Prayers and the Origins of the Eucharistic Prayer
Assigned Reading: PE, 5-67; PEER, pp. 3-24, 39-54, 101-102

1. For Report and/or Summary: _____

T. Talley, "From *Berakah* to *Eucharistia* : A Reopening Question," *Worship* 50, 2 (March 1976): 115-137; *idem.*, "Sources and Structures of the Eucharistic Prayer," in *idem.*, *Worship: Reforming Tradition* (The Pastoral Press: Washington D.C. 1990), pp. 11-34.

2. For Report and/or Summary: _____

E. Kilmartin, "*Sacrificium Laudis* : Content and Function of Early Eucharistic Prayers," *Theological Studies* 35 (1974): 268-287; and B. Spinks, "Beware the Liturgical Horses! An English Interjection on Anaphoral Evolution," *Worship* 59 (1985): 211-219.

3. For Report and/or Summary: _____

G. Cuming, "Four Very Early Anaphoras," *Worship* 58 (1984): 168-172; *idem.*, "The Early Eucharistic Liturgies in Recent Research," in B. Spinks (ed.) *The Sacrifice of Praise* (Rome 1981): 63-69; and *idem.*, "The Shape of the Anaphora," *Studia Patristica* 20 (1989): 333-345.

M, Sept 23: Pre-Nicene Eucharistic Prayers I

Assigned Reading: PE, 68-81, 375-380, 405-420; PEER, 25-38 (Justin Martyr and the (so-called) *Apostolic Tradition* of Hippolytus); Origins of the Eucharistic Dialogue

1. For Report and/or Summary (Addai and Mari): _____

B. Spinks, "The Quest for the 'Original Form' of the Anaphora of the Apostles Addai and Mari," **and** "The Original Form of the Anaphora of the Apostles: A Suggestion in the Light of Maronite *Sharar*," in *idem.*, *Worship: Prayers From the East* (The Pastoral Press: Washington D.C. 1993), pp. 1-36; N. Russo, "The Validity of the Anaphora of Addai and Mari," (IEP, chapter 2); S. Wilson, "The Anaphora of the Apostles Addai and Mari," (EEEP, chapter 1).

2. For Report and/or Summary (Justin): _____

G. Cuming, "DI' EUCHES LOGOU (Justin Apology 1.66.2)," *Journal of Theological Studies* 31 (1980): 80-82; A. Gelston, "DI' EUCHES LOGOU," *Journal of Theological Studies* 33 (1982): 172-175; and M. Jourjon, "Justin," in W. Rordorff, et. al., (eds.), *The Eucharist of the Early Christians* (Pueblo: Collegeville 1978), pp. 71-85; M. Heintz,

M, Sept 30: Pre-Nicene Eucharistic Prayers II

1. For Report and/or Summary (ApTrad): _____

"The Eucharist," in G. Cuming (ed.), *Essays on Hippolytus*, Grove Liturgical Study 15 (Grove Books Ltd.: Bramcote/Nottingham 1978), pp. 39-51; E.C. Ratcliff, "The Sanctus and the Pattern of the Early Anaphora," *Journal of Ecclesiastical History* 1 (1950): 29-36, 125-134. See also: P. Bradshaw, "Introduction: The Evolution of Early Anaphoras," in EEEP: 1-18; *Idem*, "Redating the *Apostolic Tradition*: Some Preliminary Steps," in J. Baldovin and N. Mitchell (eds.), *Rule of Prayer, Rule of Faith: Essays in Honor of Aidan Kavanagh, OSB* (Collegeville 1996): 3-17; Matthieu Smyth, "The Anaphora of the So-called 'Apostolic Tradition' and the Roman Eucharistic Prayer," in IEP, chapter IV; See also P. Bradshaw, M. Johnson, and L.E. Phillips, *The Apostolic Tradition: A Commentary*, Hermeneia Series (Minneapolis: Fortress, 2002).

2. For Report and/or Summary (Dialogue): _____

R. Taft, "The Dialogue before the Anaphora in the Byzantine Eucharistic Liturgy. I: The Opening Greeting," *Orientalia Christiana Periodica* 52 (1986): 299-324; "II: The Sursum Corda," *Orientalia Christiana Periodica* 54 (1988): 47-77; "III: 'Let us give thanks to the Lord - It is fitting and right,'" *Orientalia Christiana Periodica* 55 (1989): 63-74.

III. UNIT TWO: THE NICENE AND POST-NICENE PERIOD

GENERAL REQUIRED READING: Origins, pp. 177-338; Fenwick, **TECHNIQUES**, and **OBLATION**.

M, Oct 7: Eucharistic Prayers in the Nicene and Post-Nicene Period

1. SUMMARY DISCUSSION OF THE PRE-NICENE PERIOD

2. Eucharistic Prayers in the Nicene and Post-Nicene Period I

A. Jerusalem and Egypt

Assigned Reading: PE, pp. 101-141; PEER, 52-99; **Origins**, pp. 177-239; Fenwick, **TECHNIQUES**.

1. Special Reading for Report and/or Summary (Egypt): _____

G. Cuming, "The Anaphora of St. Mark: A Study in Development," *Le Muséon* 95 (1982): 115-129; M. Johnson, "A Fresh Look at the Prayers of Sarapion of Thmuis," *Studia Liturgica* 22, 2 (1992): 163-183; Fenwick, **TECHNIQUES**; Walter Ray, "The Strasbourg Papyrus," in EEEP, chapter 2; Walter Ray, "Rome and Alexandria: Two Cities, One Anaphoral Tradition," in IEP, chapter V; Paul Bradshaw, "The Barcelona Papyrus and the Development of Early Eucharistic Prayers," IEP, chapter VI.

B. Jerusalem

Assigned Reading: PE, pp. 204-210; PEER, 100-142; Fenwick, **OBLATION**.

1. For Report and/or Summary (Jerusalem): _____

E.J. Cutrone, "Cyril's Mystagogical Catecheses and the Evolution of the Jerusalem Anaphora," *Orientalia Christiana Periodica* 44 (1978): 52-64; Fenwick, **TECHNIQUES**; Kent Burreson, "The Anaphora of the Mystagogical Catecheses of Cyril of Jerusalem," EEEP, chapter 6

M, Oct 14: Eucharistic Prayers in the Nicene and Post-Nicene Period II

Reading: **Origins**, pp. 287-331; PE, pp. 82-100, 210-275; PEER as above

A. Antioch

1. Special Reading for Report and/or Summary (Antioch): _____

Fenwick, **OBLATION** (Focus on *Apostolic Constitutions*, Bk. VIII and *Twelve Apostles*); Raphael Graves, "The Anaphora of the Eighth Book of the Apostolic Constitutions," EEEP, chapter 8.

B. Constantinople

1. Special Reading for Report and/or Summary (Constantinople): _____

Fenwick, **OBLATION** (Focus on *St John Chrysostom*); R. Taft, "The Authenticity of the Chrysostom Anaphora Revisited. Determining the Authorship of Liturgical

Texts by Computer,” *Orientalia Christiana Periodica* 56 (1990): 5-51; R. Taft, “St. John Chrysostom and the Anaphora that Bears His Name,” EEEP, chapter 9.

M, Oct 21: Mid-Semester Break

M, Oct 28: Eucharistic Prayers in the Nicene and Post-Nicene Period III

Reading: Origins, pp. 240-286; PE, pp. 421-447; PEER, pp. 155-173

A. Rome - Non-Roman and Roman Witnesses to the *Canon Missae*

Assigned Reading: PE, pp. PEER, pp. 143-146; 155-173

1. For Report and/or Summary (Non-Roman): _____

K. Stevenson, *Eucharist and Offering* , pp. 74-90; A Bouley, *From Freedom to Formula*, pp. 200-215. (Focus primarily on Ambrose and non-Roman witnesses)

2. For Report and/or Summary (Rome): _____

K. Stevenson, *Eucharist and Offering* , pp. 74-90; A Bouley, *From Freedom to Formula*, pp. 200-215. (Focus on Roman witnesses)

B. The Basilian and Saint James Anaphoras

1. For Reports and/or summary: _____

D. Richard Stuckwisch, “The Basilian Anaphoras,” EEEP, chapter 5; A. Vorhes McGowan, “The Basilian Anaphoras: Rethinking the Question,” IEP, chapter X.

2. The Anaphoras of St. James; _____

John D. Witvliet, “The Anaphora of St. James,” EEEP, chapter 7; G. Winkler, “Preliminary Observations About the Relationship Between the Liturgies of St. Basil and St. James”, *Orientalia Christiana Periodica* 76 (2010), 5-55.

M, Nov 4:

B. The Problem of the *Sanctus* and *Epiclesis*

1. For Report and/or Summary:

B. Spinks, "The Jewish Liturgical Sources for the Sanctus," *The Heythrop Journal* 21 (1980): 168-179. _____

2. R. Taft, "The Interpolation of the Sanctus into the Anaphora: When and Where? A Review of the Dossier," Part I, *Orientalia Christiana Periodica* 57 (1991): 281-308; Part II, *Orientalia Christiana Periodica* 58 (1992): 83-121. _____

3. For Report and/or Summary: _____

R. Taft, "From Logos to Spirit: On the Early History of the Epiclesis," in *Gratias agamus. Studien zum eucharistischen Hochgebet. Für Balthasar Fischer*. Freiburg-Basel-Wien 489-502; M. Johnson, "The Archaic Nature of the Sanctus, Institution Narrative, and Epiclesis of the Logos in the Anaphora Ascribed to Sarapion of Thmuis," in R. Taft (ed.), *The Christian East: Its Institutions & Its Thought*, OCA 251 (Rome 1996): 671-702.

M, Nov 11: The Problem of the Sanctus and Epiclesis (cont.)

1. For Report and/or Summary: _____

G. Winkler, "Weitere Beobachtungen zur frühen Epiklese (den Doxologien und dem Sanctus), Über die Bedeutung der Apokryphen für die Erforschung der Entwicklung der Riten," *Oriens Christianus* 80 (1996), 177-200; M. Johnson, "Recent Research on the Anaphoral Sanctus: An Update and Hypothesis," IEP, chapter VIII.

2. SUMMARY DISCUSSION OF THE NICENE AND POST- NICENE PERIOD

Origins, pp. 332-338; T. Talley, "Eucharistic Prayers, Past, Present and Future," in D. Holeton (ed.), *Revising the Eucharist: Groundwork for the Anglican Communion* (= Alcuin/GROW Liturgical Study 27) Grove Books Ltd.: Bramcote/ Nottingham 1994.

V. UNIT THREE: STUDENT RESEARCH PAPERS

M, Nov 25: Student Presentations of Research _____;
_____.

M, Dec 2: Student Presentations of Research _____;
_____.

M, DEC 9: Student Presentations of Research _____;

_____.

Final Discussion/Summary: Where Do We Go From Here?

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(Johnson)

SELECT BIBLIOGRAPHY ON THE ANAPHORA

Rev. August, 2013 by Maxwell E. Johnson

I. GENERAL

COLLECTIONS OF TEXTS:

- F.E. Brightman, *Liturgies Eastern and Western*. Vol. 1: *Eastern Liturgies*.
Oxford 1896. (prints Greek texts where available; other languages in English translation).
- A. Hänggi, I. Pahl (eds.), *Præx Eucharistica. textus e variis liturgiis antiquioribus selecti*.
Editio secunda. (= Spicilegium Friburgense 12) Fribourg 1968. (prints Greek and Latin texts where available; other languages in Latin translation)
- R.C.D. Jasper, G.J. Cuming (eds.), *Prayers of the Eucharist. Early and Reformed*.
Third Edition. Collegeville 1987.
- Missale Romanum. Ex decreto sacrosancti oecumenici concilii vaticani II instauratum auctoritate Pauli pp. VI promulgatum*. Typical Edition. Vatican City 1969. Pp. 392-471.
- E. Renaudot, *Liturgiarum Orientalium Collectio*. 2 volumes.
Frankfurt 1847. (Non-Byzantine Eastern Rites in Latin translation)

STUDIES:

- E. Atchley, *On the Epiclesis of the Eucharistic Liturgy and in the Consecration of the Font* (= Alcuin Club Collections) Oxford 1935.
- J.P. Audet, "Literary Forms and Contents of a Normal Eucharistia in the First Century,"
Texte und Untersuchungen 18 (1959): 643-662.
- J. Betz, *Eucharistie in der Schrift und Patristik* (= *Handbuch der Dogmengeschichte* IV, fasc. 4a) Basel-Vienna 1979.
- B. Botte, *Le Canon de la Messe romaine*.
Louvain 1935.
- A. Bouley, *From Freedom to Formula. The Evolution of the Eucharistic Prayer from Oral Improvisation to Written Texts*. (Washington D.C. 1981).
- L. Bouyer, *Eucharist. Theology and Spirituality of the Eucharistic Prayer*.
Notre Dame 1968.
- P. Bradshaw (ed.), *Essays on Early Eastern Eucharistic Prayers*.
Collegeville: Pueblo 1997.
- P. Bradshaw, *The Search for the Origins of Christian Worship*.
New York/London 1992. See especially pp. 131-160.
- Y. Brillioth, *Eucharistic Faith and Practice, Evangelical and Catholic*.
London 1965.
- P. Brunner, *Worship in the Name of Jesus* Concordia: St. Louis 1968.

- G. Cuming, "Four Very Early Anaphoras," *Worship* 58 (1984): 168-172.
- G. Cuming, *He Gave Thanks: An Introduction to the Eucharistic Prayer* (= Grove Liturgical Study 28) Grove Books Ltd.: Bramcote/Nottingham 1981.
- G. Cuming, "The Early Eucharistic Liturgies in Recent Research," in B. Spinks (ed.) *The Sacrifice of Praise* (Rome 1981): 63-69.
- G. Cuming, "The Shape of the Anaphora," *Studia Patristica* 20 (1989): 333-345.
- G. Dix, "Primitive Consecration Prayers," *Theology* XXXVII (1938): 261-283.
- G. Dix, *The Shape of the Liturgy* .
London 1945.
- J. Fenwick, *Fourth Century Anaphoral Construction Techniques*, (= Grove Liturgical Study 45) Grove Books, Ltd.: Bramcote/Nottingham 1986.
- J. Fenwick, 'The Missing Oblation': *The Contents of the Early Antiochene Anaphora* (= Alcuin/GROW Liturgical Study 11) Grove Books, Ltd.: Bramcote/ Nottingham 1989.
- W.H. Frere, *The Anaphora or Great Eucharistic Prayer* .
London 1938.
- C. Giraud, *Eucaristia per la Chiesa. Prospettive teologiche sull' eucaristia a partire dalla "lex orandi"* (= Aloisiana 22) Rome 1989.
- C. Giraud, *La struttura letteraria della preghiera eucaristica. Saggio sulla genesi letteraria di una forma* (= Analecta Biblica 92) Rome 1981.
- J. Jungmann, *The Early Liturgy To the Time of Gregory the Great*.
Notre Dame 1959.
- J. Jungmann, *The Mass of the Roman Rite* . Two Volumes.
New York 1951, 1955. Reprinted, Westminster 1986.
- A. Kavanagh, "Thoughts on the New Eucharistic Prayers," *Worship* 43, 1 (1969): 2-12.
- M. Johnson (ed.), *Issues in Eucharistic Praying in East and West: Essays in Liturgical and Theological Analysis* (Collegeville: The Liturgical Press, Pueblo, 2010).
- E. Kilmartin, "Sacrificium Laudis : Content and Function of Early Eucharistic Prayers," *Theological Studies* 35 (1974): 268-287.
- G. Lathrop, "The Prayers of Jesus and the Great Prayer of the Church," *Lutheran Quarterly* XXVI, 2 (1974): 158-173.
- L. Ligier, "The Origins of the Eucharistic Prayer," *Studia Liturgica* 9 (1973): 161-185.
- E. Mazza, *The Eucharistic Prayers of the Roman Rite* (The Liturgical Press, Pueblo: Collegeville 1986).
- E. Mazza, *The Origins of the Eucharistic Prayer* (Collegeville: Pueblo, 1996).
- A. McGowan, *In Search of the Spirit: The Eiclesis in Early Eucharistic Praying and Contemporary Liturgical Reforms*, PhD Dissertation, University of Notre Dame, 2011, Forthcoming from S.P.C.K.
- J.H. McKenna, *Eucharist and Holy Spirit* (= Alcuin Club Collections 57)
Great Wakering 1975.
- R. K. Seasoltz (ed.), *Living Bread, Saving Cup: Readings on the Eucharist* .
The Liturgical Press: Collegeville 1987.
- F. Senn (ed.), *New Eucharistic Prayers: An Ecumenical Study of their Development and Structure* (Paulist Press: New York 1987).
- F. Senn, "Toward a Different Anaphoral Structure," *Worship* 58 (1984): 346-358.
- B. Spinks, "Berakah, Anaphoral Theory and Luther," *Lutheran Quarterly* III, 3

- (1989): 267-280.
- B. Spinks, "Beware the Liturgical Horses! An English Interjection on Anaphoral Evolution," *Worship* 59 (1985): 211-219.
- K. Stevenson, *Eucharist and Offering*. The Liturgical Press, Pueblo: Collegeville 1986.
- R. Taft, *A History of the Liturgy of St. John Chrysostom*, vol. IV: *The Diptychs* (= *Orientalia Christiana Analecta* 238) Rome 1991.
- R. Taft, "From Logos to Spirit: On the Early History of the Epiclesis," in *Gratias agamus. Studien zum eucharistischen Hochgebet. Für Balthasar Fischer*. Freiburg-Basel-Wien 489-502.
- R. Taft, "The Dialogue before the Anaphora in the Byzantine Eucharistic Liturgy. I: The Opening Greeting," *Orientalia Christiana Periodica* 52 (1986): 299-324;
 "II: The Sursum Corda," *Orientalia Christiana Periodica* 54 (1988): 47-77;
 "III: 'Let us give thanks to the Lord - It is fitting and right,'" *Orientalia Christiana Periodica* 55 (1989): 63-74.
- R. Taft, "Was the Eucharistic Anaphora Recited Secretly or Aloud? The Ancient Tradition and What Became of It?" In R. Ervine (ed.), *Worship Traditions in Armenia and the Neighboring Christian East*, Avant Series 3 (Crestwood: St. Vladimir's Seminary Press and St. Nersess Armenian Seminary, 2006): 15-57.
- T. Talley, "Eucharistic Prayers, Past, Present and Future," in D. Holeton (ed.), *Revising the Eucharist: Groundwork for the Anglican Communion* (= *Alcuin/GROW Liturgical Study* 27) Grove Books Ltd.: Bramcote/Nottingham 1994.
- T. Talley, "From *Berakah* to *Eucharistia* : A Reopening Question," *Worship* 50, 2 (March 1976): 115-137.
- T. Talley, "Sources and Structures of the Eucharistic Prayer," in *idem.*, *Worship: Reforming Tradition* (The Pastoral Press: Washington D.C. 1990), pp. 11-34.
- C. Vagaggini, *The Canon of the Mass and Liturgical Reform*. Staten Island 1967.
- G. Winkler, "Ein Beispiel liturgievergleichender Untersuchung: Philologische und strukturelle Anmerkungen zur Erforschung der Anamnese in den westlichen und östlichen Riten," *Theologische Quartalschrift* 177 (1997): 293-305.
- G. Winkler, "Further Observations in Connection with the Early Form of the Epiclesis," in *Le Sacrement de l'initiation. Origines et Prospective* (Patrimoine Syriaque. Actes du Colloque 3, Antelias 1996): 66-80.
- G. Winkler, "Nochmals zu den Anfängen der Epiklese und des Sanctus im Eucharistischen Hochgebet," *Theologisches Quartalschrift* 174, 3 (1994): 214-231.
- G. Winkler, "Armenias's Liturgy at the Crossroads of Neighboring Traditions," *OCP* 74, 2 (2008), 363-87.
- G. Winkler, "Zur Erforschung orientalischer Anaphoren in liturgievergleichender Sicht I: Anmerkungen zur Oratio post Sanctus und Anamnese bis Epiklese," *OCP* 63

(1997):

363-420.

G. Winkler, "Zur Erforschung orientalischer Anaphoren in liturgievergleichender Sicht II: Das

Formelgut der Oratio post Sanctus und Anamnese sowie Interzessionem und die Taufbekenntnisse," in *Comparative Liturgy Fifty Years after Anton Baumstark (+1948)*, Orientali Christiana Analecta (Rome) in press.

G. Winkler, "Zur Erforschung orientalischer Anaphoren in liturgievergleichender Sicht III: Der

Hinweis auf 'die Gaben' bzw. 'das Opfer' bei der Epiklese," in A. Gerhards, K. Richter

(eds.), *Das Opfer. Biblischer Anspruch und liturgische Feier* (Questiones Disputatae

185, Freiburg/Basel/Wien) in press.

G. Winkler, "Zur Erforschung orientalischer Anaphoren in liturgievergleichender Sicht IV: Über

die Bedeutung von Jes 6,3 in den östlichen Liturgien und das Troparion zum Einzug mit den Gaben," *Oriens Christianus* 85 (2001).

II. EARLY EUCHARISTIC PRAYER TEXTS AND RELATED LITURGICAL DOCUMENTS

DIDACHE

Editions

a) Greek:

J-P. Audet, La Didachè: Instructions des apôtres. Paris 1958.

P. Bryennios, DIDACHE TON DODEKA APOSTOLON. Constantinople 1883.

S. Giet, L'énigme de la Didachè. Paris 1970.

K. Niederwimmer, The Didache. Hermeneia Series. Minneapolis 1998.

W. Rordorf and A. Tuiler, La doctrine des douze apôtres. SC 248, Paris 1978.

[Bibliography
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W. Rordorf, "Une nouvelle édition de la Didachè (problèmes exégétiques historiques et théologiques)," Studia Patristica 15 (1984) 26-30.

G. Schöllgen, Didache = Zwölf-Apostel-Lehre. Fontes Christiani I, Freiburg/Basel/Vienna/

Barcelona/Rome/New York 1991.

Tuilier, "Une nouvelle édition de la Didachè (problèmes de méthode et de critique textuelle)," Studia Patristica 15 (1984) 31-36.

b) Coptic:

G. Horner, "A New Papyrus Fragment of the Didache in Coptic," Journal of Theological Studies 25 (1924) 225-231 [with English translation].

L-T. Lefort, Les Pères Apostoliques en copte (CSCO 135, Louvain 1952) 32-34 [French translation in CSCO 136, 25-28].

Schmidt, "Das koptische Didache-Fragment des British Museum," ZNW 24 (1925) 81-99 [with German translation].

Translation:

R.A. Kraft, The Apostolic Fathers 3: The Didache and Barnabas. New York 1965.

Kurt Niederwimmer, The Didache, Hermeneia – A Critical and Historical Commentary on the Bible (Minneapolis: Fortress Press, 1998).

Bibliographies of secondary literature

B. Altaner, Patrologie (9th edn, Freiburg 1978), 82 and 557.
Rordorf and Tuiler, 129-135.

Other Studies

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The sentences begin with the phrase, "Anaphora is." A speaker or writer will use anaphora with purpose and intent. Weak writers uses anaphora on accident—that is not anaphora; that is poor word choice. Strong writers know exactly why they are using anaphora. The repetition that anaphora creates is emphatic and forceful. A good writer knows this and uses this device in order to help him communicate his argument. Modern Examples of Anaphora.