The Holy Communion

with

The Collects, Epistles, and Gospels

The Holy Communion

The Holy Communion is the primary and central act of corporate worship of the Church, and regular participation in its observance is a solemn obligation upon all the faithful of God. Every other liturgical service of the Church is centered in it, being either an anticipation, or preparation, for it, or a consequence and development of it. It was instituted by our Lord as a perpetual memorial of the new Covenant established by God for His people through the self-sacrifice of His Son upon the Cross for our sins, and as the earnest of our redeemed and joyful life with Him in His eternal Kingdom. It is the principal means of our communion and fellowship with Him and with one another in His mystical Body, the Church, whereby we receive the gracious benefits of His sacrifice: the forgiveness of our sins and the spiritual power to conform our lives to His righteous will. As the celebration of the supreme revelation of God's love and purpose for His creatures, the service demands of all who share in it a correspondent return of self-giving devotion, entire and unreserved, in faith, in hope, and in charity. For this is 'our bounden duty and service.'

Because the entire Gospel is enshrined in this ritual, it is impossible to find any single title that expresses its rich and manifold meanings. Its name has varied with time and place. The Lord's Supper is its oldest and most universally accepted designation, in virtue of the historic occasion of its institution. The ancient Church commonly called it the Eucharist (i.e. Thanksgiving), because of its most distinctive and characteristic element—the sacrificial prayer of praise and thanksgiving offered in consecration of the bread and wine. But it also spoke of it in more general terms, as the Holy Sacrifice or the Holy Mysteries. In the Eastern Churches the rite has come to be called simply The Divine Liturgy. But in the Latin Church of the West it has been known as The Mass, from the word *missa* meaning dismissal. This development of terminology was somewhat accidental. For a time *missa* was used also to denote the Daily Offices. In popular usage the transfer of a word describing one part of the service to designate the whole is understandable. To stay until the *missa* or dismissal gradually came to mean to stay for the *missa*. Similarly, in the usage

of Anglicanism, Holy Communion, a title common since ancient times to denote one aspect or part of the service, has been taken to refer to the rite as a whole.

The institution of this sacrament by our Lord took place in the course of His last meal with His disciples before His Passion. It was the culmination of the fellowship He had created with them in the brief span of His earthly ministry, and a final parable, in deed as well as word, summing up the whole significance of His Person and mission. He took the basic experience of man's physical and social need, the common meal, and made it a symbol and instrument of our ultimate spiritual redemption.

The ritual customary among the Jews at their common meals, particularly those of a religious character, was very simple. The head of the family or company of friends formally opened the meal with a thanksgiving to God for His provident goodness in 'bringing forth bread from the earth,' whereupon he broke the common loaf and distributed its fragments among those present. At the conclusion of the meal he said another thanksgiving over a Cup of Blessing, which was then passed around the table for all to partake of it. This thanksgiving recalled once again the provident care of God for our physical nourishment; it also dwelt upon His historic redemption of His people from bondage and oppression and petitioned for the consummation of His revealed purpose—the final ingathering of Israel to His Kingdom. When our Lord had said these thanksgivings at the Last Supper He signified to His disciples, as He distributed the bread and the cup, that Israel's hope was fulfilled, that the breaking of His Body and the shedding of His Blood was the sacrifice by which God's new Covenant with His people was established and participation in His everlasting Kingdom was assured. And He enjoined upon His disciples to continue this observance of corporate fellowship as a distinctive memorial of the redemption wrought by Him until the day when He should eat and drink with them again in the Age to Come. (See 1 Cor. xi.23–6, Mark xiv.22–5, Matt. xxvi.26–9, Luke xxii.14–20.)

In obedience to our Lord's injunction, and in assurance of His victory over sin and death—for He was made known to them in His risen, triumphant life in the breaking of bread (cf. Luke xxiv.30–31, Acts x.41)—the early fellowship of believers continued the custom of the 'holy supper' as the distinctive element of their corporate life and hope (Acts ii.46; cf. also xx.11). About its celebration clustered other

exercises of devotion and charity peculiarly expressive of their new community: the edification of preaching, teaching, prophesying, and prayer, and the sharing of material goods and necessities with those in need. By the middle of the second century the pattern of the Eucharistic celebration had become fixed in all the several churches of the Roman world, an ordered arrangement of the liturgy that underlies all the rites of the universal Church in both the East and the West. We have a description of it from the pen of a lay teacher and apologist of the Christian faith, and a martyr also—Justin, a member of the Church in Rome:

> On Sunday there is an assembly at the same place of all [Christians] in the cities or countryside, and the memoirs of the apostles and the writings of the prophets are read as long as time allows. When the reader has finished the president [i.e. the bishop or his deputy] makes an address, an admonition and an exhortation about the imitation of these good things. Then all arise in common and offer prayers; and . . . when we have finished there is brought up bread and wine and water, and the president offers in like manner prayers and thanksgivings, as much as he is able, and the people cry out saying the *Amen*, and the distribution and sharing is made to each from the things over which thanks have been said, and is sent to those not present through the deacons. The well-to-do and those who are willing give according to their pleasure, each one of his own as he wishes, and what is collected is handed over to the president, and he helps orphans and widows, and those who are needy because of sickness or for any other reason, and those who are in prison and the strangers on their journeys—in a word he is a guardian to all those who are in want.

During the fourth and fifth centuries, after the peace of the Church from persecution and the protection and favor extended to it by the Emperor Constantine and his successors, the simple, primitive outline of the service, as given by Justin, was elaborated and enriched both in ceremonial and in devotional accretions, especially at the beginning of the service, at the Offertory, and at the communion of celebrant and people; but the basic 'shape' or pattern of the rite remained unaltered. The great patriarchal sees—Jerusalem, Antioch, Alexandria, Constantinople, and Rome—led the way in the gradual establishment of distinct types or families of liturgical rites. At Rome the Mass achieved its definitive formulation in the time of Pope Gregory the Great, and its use was very much extended outside of Rome by the Benedictine monks, particularly those Pope Gregory sent to Britain to evangelize the Anglo-Saxons. In the time of Charlemagne (d. 814) this Roman liturgy, with some supplements made to it by Alcuin, became the official rite of the entire Western Church. There were, of course, numerous variations of ceremony and devotional accretions to this common rite in the different dioceses and monastic orders throughout the period of the Middle Ages—the most famous for our purposes being the customs and usages of the diocese of Salisbury or Sarum, which were developed in the twelfth century and adopted by many other English dioceses, including that of Canterbury. The Sarum Missal, which may be described as a medieval version of the Roman Missal, was therefore the principal basis upon which Archbishop Cranmer worked in his revisions of the liturgy at the time of the Reformation.

Cranmer had other sources at hand. He knew some of the ancient Gallican rites, notably the old Spanish liturgy, known as the Mozarabic rite, which had been published by Cardinal Ximenes of Toledo in 1500. He was familiar with the Greek liturgies of St. Basil and St. Chrysostom, and with many of the liturgical notices scattered through the works of the early Fathers. Above all he was conversant with the reformed rites already current among the Lutherans in Germany, notably the *Consultation* of Archbishop Hermann of Cologne (see the Introduction, pp. 7–8).

The Communion Office of the 1549 Book followed closely the order of the Sarum Mass, but with the addition of devotional material of a hortatory and penitential character, largely inspired by the Lutheran forms, which Cranmer had put forth in *The Order of the Communion* (1548). It is generally believed that Cranmer intended this first English rite to be but a transitional step towards a more radical and more 'Protestant' service. At any rate the 1549 Liturgy was immediately attacked by the more insistent reforming leaders as being too similar in substance to the old Latin Mass, and Cranmer bowed to many of their wishes in the second rite of 1552. Of the more drastic changes made at that time the following should be especially noted: the introduction of the Decalogue and the shift of the *Gloria in excelsis* to the end of the service; the elimination of all specific reference to the Offertory of the bread and wine; and the fragmentation and rearrangement of the old Prayer of Consecration. Successive revisions have tended always to modify the 1552 rite by reviving elements it excised from the 1549 one. The Offertory has been restored, and in the Scottish liturgies, beginning with 'Laud's Liturgy' of 1637, much of the 1549 form for the Prayer of Consecration has been put back

together again. From the Non-Jurors' Communion Office of 1764 the Scottish type of Consecration Prayer passed into the American Prayer Book, thanks to the efforts of Bishop Seabury. The accompanying table shows the chief sources and modifications of our liturgy down to the 1928 revision.

Structurally considered, the Holy Communion service is composed of two correlative parts, known respectively as the 'Liturgy of the Catechumens' and the 'Liturgy of the Faithful.' They are independent in origin, and in the early Church were frequently used separately. Today only the first part, now called the Ante-Communion, can be used as a service by itself. It is made up primarily of Scripture lessons and a sermon, and is in essence a service of instruction and witness for the edification of baptized and unbaptized alike. Its basic pattern was taken over by the Church from the Jewish Synagogue. The second part of the rite is the liturgy of the Holy Table proper, given to the Church by our Lord at the Last Supper. It is the peculiar and distinctive action of His Mystical Body, and participation in it has always been strictly limited to those who have been fully initiated into the Church's fellowship as members of His Body. It consists of three fundamental actions: (1) the Offertory, or preparation of the Holy Table; (2) the Consecration, or prayer of thanksgiving and blessing offered over the gifts upon the Holy Table; and (3) the Communion, or the sharing of the hallowed gifts by Christ's faithful members.

Conjoined one with the other, the two parts of the Communion service are co-ordinate and complementary expressions of the Christian Faith, in Word and in Sacrament. Two ritual climaxes, the Gospel lesson and the Lord's Prayer, with their consequent dramatic climaxes, the Offertory and the act of Communion, are the focal and emphatic centers about which the liturgy moves to present the revelation of God's grace given us through Christ and to provide occasion for our acknowledgment of His supreme gift by acts of responsive self-giving.

In the first part of the service we review and relive the whole course of man's historic religious experience. We begin with the summation of the moral law of obedience and love given us as creatures of God. This natural basis of our communion with God has been broken by sin, and we can only say, 'Lord, have mercy upon us.' The Commandments and *Kyrie* thus bring us at once to the point where spiritual life must begin—in the conviction of sin, in repentance. We are then carried to the revelation by which reconciliation with God has been

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made possible—the holy Gospel of our Saviour, Whose Incarnation is the central fact, the 'great divide' of history. Encircling the Gospel revelation fuller records of its preparation and appropriation are recited, as they are embodied in Scripture (the Epistle) and the historic faith of the universal Church (the Creed). The Gospel itself is both history and faith, written word and personal Word. Its application to the immediate issues of our contemporary life is directly brought by the prophetic voice of the preacher. The Offertory is our response to its call, not in words only, but also in deed. In sacrificial gifts we offer back to God our entire selves, as represented by our possessions, and our bare necessities of food and drink, which are actually not our own possessions but God's gifts, and these not for ourselves only but for the promotion of the 'whole state of Christ's Church' until the day when we all become partakers of His heavenly Kingdom.

The Offertory also begins the second part of the liturgy, in which God's eternal purpose of our redemption is re-created, not from the point of view of history's wide sweep, but by conscious realization of it in the eternal present and Presence. Again we are reminded of our persistent need of repentance and of the 'comfortable words' of pardon and reconciliation. A great thanksgiving, joining the redeemed hosts of heaven and earth, lifts our hearts in perpetual memory of the Life given on our behalf, and invokes the quickening Word and Spirit to bless this Gift, received and offered back, to our use and us to His service. The paean of praise, commemoration, supplication, and consecration culminates in the Lord's Prayer: 'Thy kingdom come!' From the act of communion now re-established we pass with thanksgiving and blessing into the world 'to do all such good works as Thou hast prepared for us to walk in,' with the peace 'which passeth all understanding.'

Sarum	Luther's Latin Mass, 1523	1549	1552–1662	Scottish 1764–American 1789, 1892
Priest's Preparation, with Lord's Prayer Collect for Purity		Lord's Prayer Collect for Purity	Lord's Prayer Collect for Purity	Lord's Prayer Collect for Purity
Introit	Introit	Introit		
Kyrie	*Kyrie*	*Kyrie*	Decalogue and *Kyrie*	Decalogue, *Kyrie*, Summary and Collect
Gloria in excelsis	*Gloria in excelsis*	*Gloria in excelsis*		
Salutation	(Salutation)	Salutation		
Collects of Day	Collect of Day	Collect of Day, and for King	Collect of Day, and for King	Collect of Day
Epistle	Epistle	Epistle	Epistle	Epistle
Gradual	Gradual			
Gospel	Gospel	Gospel	Gospel	Gospel
Creed	Creed	Creed	Creed	Creed
	Sermon	Sermon Long Exhortations	Sermon	Sermon
Offertory		Offertory	Offertory [1] Prayer for the Church Exhortations, Invitation, Confession, Absolution, Comfortable Words	Offertory Prayer for the Church [2] Exhortations, Invitation, Confession, Absolution, Comfortable Words [2]
Sursum corda, Prefaces, *Sanctus*, and *Benedictus* Canon of the Mass	*Sursum corda*, Prefaces	*Sursum corda*, Prefaces, *Sanctus*, and *Benedictus* Prayer for the Church Invocation	*Sursum corda*, Prefaces, *Sanctus* Prayer of Humble Access	*Sursum corda*, Prefaces, *Sanctus* Prayer of Humble Access [2]
Words of Institution	Words of Institution *Sanctus* and *Benedictus*	Words of Institution	Words of Institution	Words of Institution
Oblation of elements, and of worshippers		Oblation of elements, and of worshippers		Oblation of elements Invocation Oblation of worshippers Prayer for the Church [3]
Lord's Prayer	Lord's Prayer	Lord's Prayer		Lord's Prayer [3]
The Peace	The Peace	The Peace		
Agnus Dei	*Agnus Dei*	'Christ our Paschal Lamb'		
Pre-Communion Prayers	Pre-Communion Prayers	Invitation, Confession, Absolution, Comfortable Words, and Prayer of Humble Access		Invitation, Confession, Absolution, Comfortable Words, and Prayer of Humble Access [3]
Communion	Communion	Communion	Communion Lord's Prayer Oblation of worshippers, or Thanksgiving *Gloria in excelsis*	Communion Lord's Prayer [2] Thanksgiving *Gloria in excelsis*
Post-Communion Collect, and Devotions	Post-Communion Collect	Thanksgiving		
Dismissal and Blessing	Dismissal and Blessing	Blessing	Blessing	Blessing

[1] In 1552, only an offering of money for the poor is mentioned.
[2] American, not Scottish position. (The 1928 revision moved the Lord's Prayer and the Prayer of Humble Access to their present place.)
[3] Scottish, not American position.

The Order for

The Administration of the Lord's Supper

or

Holy Communion

¶ *At the Communion-time the Holy Table shall have upon it a fair white linen cloth. And the Priest, standing reverently before the Holy Table, shall say the Lord's Prayer and the Collect following, the People kneeling; but the Lord's Prayer may be omitted at the discretion of the Priest.*

OUR Father, who art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done, On earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation, But deliver us from evil. Amen.

The Collect.

ALMIGHTY God, unto whom all hearts are open, all desires known, and from whom no secrets are hid; Cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy holy Name; through Christ our Lord. *Amen.*

¶ *Then shall the Priest, turning to the People, rehearse distinctly The Ten Commandments; and the People, still kneeling, shall, after every Commandment, ask God mercy for their transgressions for the time past, and grace to keep the law for the time to come.*

¶ *And* NOTE, *That in rehearsing The Ten Commandments, the Priest may omit that part of the Commandment which is inset.*

¶ *The Decalogue may be omitted, provided it be said at least one Sunday in each month. But* NOTE, *That whenever it is omitted, the Priest shall say the Summary of the Law, beginning,* Hear what our Lord Jesus Christ saith.

Title and rubric. The present title of the service comes from the 1552 Book. In 1549 it read 'The Supper of the Lord, and the Holy Communion, commonly called the Mass.' The 1928 Book shifted the position of the service from its former place (since 1549), which was after the Collects, Epistles, and Gospels, and removed the set of disciplinary rubrics to the end of the service. The single rubric now standing at the head of the Office was much revised also in the 1928 Book to conform to customary usage. The 1549 Book had a rubric containing specific regulations for the traditional vestments of the ministers, and directed the celebrant to begin the service 'standing humbly afore the midst of the Altar.' The 1552 Book, however, removed the rubric about vestments, because of strong 'Puritan' prejudice against them, and inserted before Morning Prayer a new 'Ornaments Rubric,' which specified that in all offices of the liturgy the priest or deacon should wear 'a surplice only,' and bishops should wear a rochet. Queen Elizabeth's Book of 1559 revised this rubric to retain 'such Ornaments of the Church, and of the Ministers thereof' as were in use 'by the authority of Parliament, in the second year of King Edward VI' (1548). This restoration of the traditional vestments was not enforced, and their use fell into abeyance until the middle of the nineteenth century, when, revived by many of the clergy, their use excited much controversy and curious litigation. The American Church has not legislated either by rubric or canon upon the subject of vestments, and clergy are free to follow the traditions of their choice.

The 1552 Book made further alterations in ceremonial. It appointed only 'a fair white linen cloth' as the minimum adornment of reverence to the Holy Table, and directed that the Table be placed either in the body of the church or in the chancel—in a position where the service could best be seen and heard—and that the priest should stand at the 'north side' of the Table, namely the Gospel or right side. The change made in 1928 to 'before the Holy Table' is thus a return to 1549 usage, but it is deliberately ambiguous in allowing the priest to stand either behind the Table facing the people (the ancient custom) or in front of the Table with his back to the people (the medieval custom).

Lord's Prayer and Collect for Purity. These are all that remain in the Prayer Book of the priest's preliminary preparation with his assistants appointed to be said before the Mass in the Sarum Missal. Because of this, it is customary for the priest only to say the Lord's Prayer, and not for the entire congregation—an exception to the rule in the Prayer Book. The 1789 Book allowed it to be omitted if it had been said immediately before in Morning Prayer. (The Proposed Book of 1786 omitted the Lord's Prayer here altogether.)

The Collect, commonly called 'For Purity,' serves in our service both as an introductory invocation to the entire rite and as an immediate preparation for the examination of conscience in the Commandments following. In the Sarum rite it was joined to the *Veni, Creator Spiritus* (see p. 543), with which it formed the opening section of the priest's preparation said while he was vesting. The Collect also occurs as the 'Collect of the Day' in a Votive Mass 'For Invoking the Grace of the Holy Spirit,' found in both the Sarum and the Roman Missals. This Mass can be traced back to a little Sacramentary of Votive Masses put together by the Englishman Alcuin (d. 804), the great prime minister of Charlemagne and reviser of the Latin rite of the West. Whether Alcuin composed the Collect himself or took it from an older service book no longer extant is not known.

The entire sum and substance of true worship is expressed in the Collect for Purity, and it relates our corporate offering, in terse but relevant phrase, to each Person of the Holy Trinity. (1) The almighty, transcendent Father, invisible yet omnipresent, Who 'seeth in secret' (Matt. vi.6) all the inmost imaginings and desires of His creatures and presides over and about us in loving care and just judgment. (The writer of Psalm cxxxix would have understood the opening preamble of this Collect.) Our Lord taught us that sincerity was the basic condition of our approach to the Father, for we cannot 'dissemble nor cloak' anything 'before the face of Almighty God' (see commentary, p. 5). (2) True and acceptable worship is possible only by virtue of the cleansing and enabling power of the Holy Spirit—the Spirit of truth, Who reproves 'of sin, and of righteousness, and of judgment' (John xvi.8), and Who guides us into all truth (John xvi.13). As St. Paul says, 'Likewise the Spirit also helpeth our infirmities; for we know not what we should pray for as we ought . . . and he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God' (Rom. viii.26–7). (3) Worship 'according to the will of God' is worship 'through Christ our Lord,' Whose constant prayer was 'not as I will, but as thou wilt.' Only in His entire self-offering can we see what it means to love perfectly and magnify worthily the holy Name of God and fulfil in our lives the Father's will for us—entire devotion and unfeigned praise.

The Decalogue (or Ten Commandments) and the Kyrie. The Latin Mass, in both the Sarum and Roman Missals, begins with an Introit anthem sung by the choir as the ministers approach the altar. It consists of a verse or two from the Psalms, with an antiphon and *Gloria Patri.* This is followed by a ninefold *Kyrie eleison* ('Lord, have mercy'), and, on festal days, the *Gloria in excelsis* (p. 84). The Introit psalm with antiphon was introduced into the Mass by Pope Celestine I (422–32). The *Kyrie* was in origin an acclamation or praise-shout—exactly comparable to the Hebrew *Hosannah*—which was used by the ancient Greeks, both pagan and Christian, in sacred and secular ceremonies, and was addressed to the Emperor or to God, as the occasion demanded, as an acknowledgment of lordship and a plea for favor and help. In the fourth century it became the customary response to the litanies, and in this form it was introduced as a processional preface to the Mass at Rome by Pope Gelasius I (492–6) (see p. 54). Pope Gregory the Great, in his revision of the Mass, eliminated the Litany on non-festal days, leaving only the acclamations of the *Kyrie.* These he reduced to nine, and by changing the middle three to *Christe eleison* ('Christ, have mercy'), made the *Kyrie* a solemn invocation to the Trinity—a jubilant greeting and acclaim by God's people of their Lord coming to meet with them in His temple. The *Gloria in excelsis,* first introduced by Pope Symmachus (498–514) immediately following the *Kyrie,* is itself a series of acclamations, and served as an extension of the *Kyrie*'s outburst of exultant laudation on festal occasions.

In the 1549 Book Cranmer followed the order of the Latin Mass, except that he appointed a full psalm, without antiphon, as the Introit. In the 1552 Book, however, he made the changes that are still characteristic of and peculiar to our liturgy. The Introit was omitted, the

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The Decalogue.

GOD spake these words, and said:
I am the LORD thy God; Thou shalt have none other gods but me.

Lord, have mercy upon us, and incline our hearts to keep this law.

Thou shalt not make to thyself any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth; thou shalt not bow down to them, nor worship them;

for I the LORD thy God am a jealous God, and visit the sins of the fathers upon the children, unto the third and fourth generation of them that hate me; and show mercy unto thousands in them that love me and keep my commandments.

Lord, have mercy upon us, and incline our hearts to keep this law.

Thou shalt not take the Name of the LORD thy God in vain;

for the LORD will not hold him guiltless, that taketh his Name in vain.

Lord, have mercy upon us, and incline our hearts to keep this law.

Remember that thou keep holy the Sabbath-day.

Six days shalt thou labour, and do all that thou hast to do; but the seventh day is the Sabbath of the LORD thy God. In it thou shalt do no manner of work; thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, thy cattle, and the stranger that is within thy gates. For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the seventh day, and hallowed it.

Lord, have mercy upon us, and incline our hearts to keep this law.

Gloria in excelsis was removed to its present Post-Communion position, and the Ten Commandments, in a litany form with expanded *Kyrie* response, were substituted for the ancient ninefold *Kyrie*. The reasons for these alterations were various. For one thing, Cranmer sought to pacify Protestant objections to his 1549 rite–that it was too similar to the old Mass–by rearranging the order of its several parts, and by introducing a corporate preparatory penitential act of examination of conscience at the beginning of the service. (Cf. the penitential opening to the Daily Offices, also added in the 1552 Book, pp. 5–7.) It is certain that Cranmer accepted the medieval view that the *Kyrie* was penitential and not, as the early Church considered it, laudatory in character. It may be that he was desirous of including in the liturgy the regular recitation of the Commandments, along with the Creed and the Lord's Prayer, as one of the three things Christians ought especially 'to know and believe to their souls' health' (cf. p. 277). An Order in Council of 1547 had directed that on holy days these three things should be recited at Mass after the Gospel. But Cranmer also had precedent for inserting the Decalogue in the revised liturgies of several of the Lutheran Church Orders, and in the Order of Service, published in London in 1551, for the use of Valerand Pullain's congregation of Continental Protestant refugees at Glastonbury. Moreover, Luther himself had made a metrical version of the Commandments in 1524, with *Kyrieleis* set as a refrain after each verse. Miles Coverdale translated this version of Luther's into English, leaving the refrain *Kyrieleyson* after each commandment, for his *Goostly Psalmes and Spirituall Songes* (published before 1539). The additional phrase or 'gloss' that Cranmer added to the *Kyrie* response was quite in keeping with medieval custom, which frequently inserted pious words or phrases into the chants of the *Kyrie*. These were known as 'tropes.'

The recital of the Commandments remained fixed and unalterable in our liturgy until the 1892 Book, which directed that they must be said at least 'once on each Sunday.' The 1928 Book reduced the requirement to 'one Sunday in each month,' and allowed the omission at any time of the parts inset in smaller type. Since the American Book has always contained the Summary of the Law, the provision to omit the Ten Commandments has not deprived the rite of substantial content.

The majestic and solemn tone of the Commandments, whether in their full or in their summary form, makes an impressive beginning

Honour thy father and thy mother;

that thy days may be long in the land which the LORD thy God giveth thee.

Lord, have mercy upon us, and incline our hearts to keep this law.

Thou shalt do no murder.

Lord, have mercy upon us, and incline our hearts to keep this law.

Thou shalt not commit adultery.

Lord, have mercy upon us, and incline our hearts to keep this law.

Thou shalt not steal.

Lord, have mercy upon us, and incline our hearts to keep this law.

Thou shalt not bear false witness against thy neighbour.

Lord, have mercy upon us, and incline our hearts to keep this law.

Thou shalt not covet

thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his.

Lord, have mercy upon us, and write all these thy laws in our hearts, we beseech thee.

¶ *Then may the Priest say,*

Hear what our Lord Jesus Christ saith.

THOU shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it; Thou shalt love thy neighbour as thyself. On these two commandments hang all the Law and the Prophets.

¶ *Here, if the Decalogue hath been omitted, shall be said,*

for our liturgy, no less than the ancient acclamations of praise in *Kyrie* and *Gloria*. It confronts us at once with the basic and insistent claim of God upon His creatures for entire obedience to His righteous will, in both complete devotion to Him as our final sovereign Lord and unselfish community with our fellows as equal subjects of His purposeful and gracious love. Submission to God's Law is not an arbitrary restraint but a necessary condition for the fulfilment of our true nature as His children made in His image. Yet our persistent rebellion against His Law, arising out of our self-centered pride and negligence, continually breaks that true community with God and with our neighbors for which we were called into being. Self-giving love and that alone, as exemplified in the perfect obedience of our Lord to His Father, is the fulfilment of the Law. No 'holy communion' with God or with our neighbor is possible for us unless we are ready first of all to accept this ultimate demand laid upon us, to acknowledge our sin, to plead for God's mercy, and to beseech His grace in inclining our hearts to keep His commandments. (See pp. 286–7 for further commentary on the Decalogue.)

The Summary of the Law. The English Non-Jurors' Communion Office of 1718 saw the first use of the Summary of the Law (Matt. xxii.37–40; cf. Luke x.25–8). It was inserted as a substitute for, not an alternative to, the Decalogue—primarily because of the Non-Jurors' objection to the literalistic, Sabbatarian exegesis of the fourth Commandment by the Puritans, and also because of a desire for a more positive and spiritual emphasis upon the Law as a command of love. The Scottish Non-Jurors added the Summary to their Communion Office of 1764 as a permissible alternative, and from this Office it was adopted by the framers of our American 1789 Book. Bishop Edward Bass of Massachusetts (1797–1803) informed his clergy that the intention of the American revisers was to allow the Summary either as an addition to or as a substitution for the Decalogue, but its exact usage was not clarified until the 1892 Book. All the modern revisions of the Prayer Book in the various provinces of Anglicanism have followed the Scottish and American example and have introduced the Summary. It is worthwhile noting that in the Matthean version of the Summary our Lord Himself gives the two chief commandments; whereas in the Lukan version the Summary is stated by another (the 'lawyer') but with our Lord's approval.

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Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.

¶ *Then the Priest may say,*

O ALMIGHTY Lord, and everlasting God, vouchsafe, we beseech thee, to direct, sanctify, and govern, both our hearts and bodies, in the ways of thy laws, and in the works of thy commandments; that, through thy most mighty protection, both here and ever, we may be preserved in body and soul; through our Lord and Saviour Jesus Christ. *Amen.*

¶ *Here shall be said,*

The Lord be with you.
Answer. And with thy spirit.
Minister. Let us pray.

¶ *Then shall the Priest say the Collect of the Day. And after the Collect the Minister appointed shall read the Epistle, first saying,* The Epistle is written in the—Chapter of—, beginning at the—Verse. *The Epistle ended, he shall say,* Here endeth the Epistle.

¶ *Here may be sung a Hymn or an Anthem.*

¶ *Then, all the People standing, the Minister appointed shall read the Gospel, first saying,* The Holy Gospel is written in the—Chapter of—, beginning at the—Verse.

¶ *Here shall be said,*

Glory be to thee, O Lord.

¶ *And after the Gospel may be said,*

Praise be to thee, O Christ.

¶ *Then shall be said the Creed commonly called the Nicene, or else the Apostles' Creed; but the Creed may be omitted, if it hath been said immediately before in Morning Prayer; Provided, That the Nicene Creed shall be said on Christmas Day, Easter Day, Ascension Day, Whitsunday, and Trinity Sunday.*

Threefold Kyrie. The original form of the *Kyrie* was restored by the 1892 Book, although in a reduced threefold rather than ninefold scheme. This older form, stemming from the 1549 rite, has also been revived in the English Proposed Book of 1928, the Scottish and South African rites of 1929, and the Ceylon liturgy of 1938.

Collect. In the English Book this Collect, taken from Sarum Prime, is placed among the six collects at the end of the Communion service (see p. 49). The 1662 Book added it also at the conclusion of the Order of Confirmation (see p. 298). The Scottish Non-Jurors first placed it here as an alternative to the Collect for the King, which precedes the Collect of the Day in the English office, because, for both liturgical and political reasons, they definitely did not want the prayer for the sovereign at this point in the service. Our American 1789 Book adopted it from the Scottish office, but, instead of associating it with the Collect of the Day, made it a concluding, summary collect to the litany-form of the Decalogue. Our 1928 Book made its use optional. From a literary standpoint this Collect is a fine example of rhythmic balance of co-ordinate words and phrases. By our present rubrics there are now permitted a variety of ways for launching the service after the Collect for Purity:

Decalogue	Decalogue	Decalogue	Decalogue		
Summary	Summary			Summary	Summary
Kyrie				*Kyrie*	*Kyrie*
Collect	Collect	Collect		Collect	

THE MINISTRY OF THE WORD

Salutation and Collect of the Day. The Salutation not only marks the beginning of a new section of the service, but actually is the original greeting of celebrant and people with which the liturgy opened in ancient times. It was unfortunately dropped from the 1552 Book, and was restored only as recently as 1928. The greeting was a common one among the Jews (cf. Ruth ii.4). As used in the Christian liturgy it is more than a reverent and polite form of address. It is a reminder that liturgical worship is a corporate action of both minister and congregation, conducted under the inspiration and judgment of the Lord. Not until the fourth century did it become customary for the cele-

brant to insert a brief prayer between the Salutation and the Lessons. In the Eastern liturgies it is invariable, an invocation of God's assistance so that the Lessons may be heard to our spiritual profit. The Western rites, on the other hand, varied the wording with each celebration of the Mass and related its content to the theme of the current day or season of the Church Year.

The term 'Collect' to denote this prayer is a survival in our liturgy from the usages of the ancient Gallican rites, where it designated a prayer that summed up, concluded, or 'collected' the thoughts of a preceding litany or devotion. In the Roman rite the word used here is simply *Oratio*, i.e. 'the Prayer,' whereas *Collecta* always refers to an assembly, not to a prayer. So the Gregorian Sacramentary distinguishes the *oratio ad collectam*, the prayer said at the place where the people assembled before the Mass, and *oratio ad missam*, the opening prayer of the Mass itself—what we call 'the Collect.' The form of our Collects, differentiating them from other types of prayers, follows a pattern particularly characteristic of the old Roman Sacramentaries. The arrangement customarily, though not invariably, followed is this: (1) an opening address to God, with a relative clause stating some attribute of His nature or manifestation of His mind and will by reason of which a petition is made to Him; (2) the petition itself, often followed by a clause dwelling upon the good result expected to ensue if the petition is granted; and (3) a concluding 'oblation' or 'mediation' in the Name of our Lord, through Whom all our prayers are offered, united to a doxology recalling all three Persons of the Holy Trinity.

The Epistle. In primitive times the number, order, and length of the lessons read at the Eucharist were not fixed, but depended upon the time available and the wishes of the celebrant. Readings were selected from both Old and New Testaments. But with the gradual fixation of liturgical forms, which began in the fourth century, the tendency in both the Eastern and Western rites was to prescribe certain passages for the several Sundays and holy days of the Church Year, and to limit the number of lessons to two—one from the Epistles (or other books of the New Testament) and one from the Gospels. In certain Masses of the Roman rite there are still relics of one or more additional lessons from the Old Testament, and in the Prayer Book several Old Testament lessons are appointed as 'Epistles.' It was customary in

the ancient Church for all the lessons, except the Gospel, to be read by ministers in 'minor orders,' usually a 'Reader' or a 'Subdeacon.' The 1552 Book rubric limited this privilege to a 'Priest,' but, since the Proposed Book of 1786, our American Books have substituted 'Minister' for 'Priest,' thus reverting to the ancient custom.

The form given for announcing the lessons derives from the Scottish Book of 1637 by way of the 1662 Book. The older Latin rites announce merely the book from which the lessons are taken. The 1549 Book added the chapter. Verse divisions first appeared in English Bibles in the Geneva Bible of 1560.

It should be noted that the appointed Epistles frequently serve as a binding link between the Law and the Gospel, since they so often present explanations of the relation between the two Covenants.

Hymn or Anthem. In the early Church, Psalms and hymns were usually sung between the Lessons, just as they are today in the Daily Offices. Indeed, these were the original 'chants' associated with the Eucharistic liturgy, earlier in usage than the Introit, Offertory, and Communion anthems. In the Latin rite the psalm-chant between Epistle and Gospel was called the Gradual, taking its name from the step (*gradus*) of the ambo or pulpit from which it was sung by the cantor. During the Middle Ages a hymn, known as the Sequence, was often sung after the Gradual, such as the *Victimae Paschali* ('Christians, to the Paschal victim') on Easter Day, or the *Dies irae* ('Day of Wrath') at Requiems. It is strange that Cranmer should have omitted all reference to this ancient psalmody of the service in the 1549 Book. Our American revision of 1928, and also the liturgies of the Church in India (1933) and Ceylon (1938), have made up for this defect.

The Gospel. The Gospel Lesson is the climax of the first part of the liturgy, and as such its reading has always been accompanied by special ceremony, signifying the honor and respect due our Lord and the revelation of Himself and His saving work which the Gospel enshrines and makes known to us. Thus from earliest times the people have stood in reverent attention while it is read. Its proclamation is traditionally associated with the office and work of a deacon (see p. 534), and long-established custom has proscribed its reading by anyone of a lower rank of ministry. (Cf. also the first of the General Rubrics, p. 84.)

I BELIEVE in one God the Father Almighty, Maker of heaven and earth, And of all things visible and invisible:

And in one Lord Jesus Christ, the only-begotten Son of God; Begotten of his Father before all worlds, God of God, Light of Light, Very God of very God; Begotten, not made; Being of one substance with the Father; By whom all things were made: Who for us men and for our salvation came down from heaven, And was incarnate by the Holy Ghost of the Virgin Mary, And was made man: And was crucified also for us under Pontius Pilate; He suffered and was buried: And the third day he rose again according to the Scriptures: And ascended into heaven, And sitteth on the right hand of the Father: And he shall come again, with glory, to judge both the quick and the dead; Whose kingdom shall have no end.

And I believe in the Holy Ghost, The Lord, and Giver of Life, Who proceedeth from the Father and the Son; Who with the Father and the Son together is worshipped and glorified; Who spake by the Prophets: And I believe one Catholic and Apostolic Church: I acknowledge one Baptism for the remission of sins: And I look for the Resurrection of the dead: And the Life of the world to come. Amen.

¶ *Then shall be declared unto the People what Holy Days, or Fasting Days, are in the week following to be observed; and (if occasion be) shall Notice be given of the Communion, and of the Banns of Matrimony, and of other matters to be published.*

¶ *Here, or immediately after the Creed, may be said the Bidding Prayer, or other authorized prayers and intercessions.*

¶ *Then followeth the Sermon. After which, the Priest, when there is a Communion, shall return to the Holy Table, and begin the Offertory, saying one or more of these Sentences following, as he thinketh most convenient.*

The full ceremonial traditionally associated with a choral celebration of the Eucharist, in both the East and the West, includes a solemn procession, immediately preceding the Gospel lesson, in which the deacon carries the Gospel-book from the altar to the pulpit or whatever place is appointed for its proclamation. This procession symbolizes the coming of the 'Good News' of our salvation from heaven (the altar) into the midst of God's people on earth (the pulpit). In the older churches of Rome there were usually two pulpits, one on the south side of the choir for the Epistle, and a larger one on the north side for the Gospel. When 'low mass,' i.e. non-choral celebrations, was invented in the medieval Western Church, the pulpits ceased to be used for the lessons, and the Epistle and Gospel were read at the south and north ends of the altar, respectively. The custom so common in our churches today of moving the service book from the 'Epistle' to the 'Gospel' side of the altar is a relic of the Gospel procession.

Popular responses of acclamation to the announcement of the Gospel are very ancient, and occur in both the Greek and Latin rites. The *Gloria tibi* ('Glory be to thee, O Lord'), taken from the Sarum Missal, was kept by Cranmer in the 1549 Book, but removed by him in 1552. The Scottish Book of 1637 restored it, but the 1662 Book did not. The Non-Jurors, however, took up the use of it again, and from them it came into the American Book of 1789. The acclamation after the Gospel, the *Laus tibi*, has not so early or invariable a tradition as the *Gloria tibi*. Our present form, added in 1928, is taken from the Roman Missal. It does not occur either in the Sarum Missal or the 1549 Book. The Scottish Book of 1637 had, 'Thanks be to thee, O Lord,' to which the Non-Jurors added, 'for this thy glorious Gospel.' Bishop Cosin tried without success to get these acclamations included in the 1662 revision.

The Creed. Creeds were originally drawn up as professions of faith to be recited at Baptism (see p. 284), and each local church had its own form. The Nicene Creed was framed for a different purpose; namely, to exclude from the Church the heresy of Arius, who denied the eternity of God the Son and His full divinity as of 'the same substance' with the Father. The Creed was formulated at the Council of Nicaea in 325, and was the first universal Creed of the whole Church, East and West. In the Eastern Churches it gradually came to be adopted for use at Baptism, and in a form revised for this purpose it was reaffirmed by the Council of Constantinople in 381. It is this revised version that has come to be used in the liturgy. The Western,

Latin version changed 'We believe' to 'I believe' and added the famous *filioque* clause, 'and the Son,' to the clause concerning the procession of the Holy Spirit from the Father.

The first recitation of the Creed at the Eucharist was in Antioch in 473, by order of the Patriarch Peter the Fuller, a Monophysite heretic, who intended thereby a slight upon the Creed of the Council of Chalcedon (451). This Council had condemned Monophysitism for its denial that there were two complete natures, divine and human, united in the Person of our Lord after His Incarnation. In 511 Timothy, the Patriarch of Constantinople and also a Monophysite, followed Antioch's example and introduced the Nicene Creed into the liturgy of his see. In the Western Church the Creed was adopted for liturgical use in more creditable circumstances. When the Arian Visigoths in Spain accepted Catholicism at the Third Council of Toledo (589), it was decided to introduce the Creed at the Eucharist so that they might be continually reminded of their conversion to the true Faith. It was at this time that the disputed *filioque* clause was inserted in the Creed. Charlemagne followed the Spanish example in 798, and the Creed was speedily adopted by all the Gallican churches of his empire. Finally, the Holy Roman Emperor Henry III induced Pope Benedict VIII in 1014 to admit the Creed into the Roman rite, though the Pope reserved its use only for Sundays and the greater feasts. From Rome the Creed was taken up into the Sarum use, and thence passed to the Prayer Book.

It has been stated above (p. 15) how the founding fathers of the American Church came near to dropping the Nicene Creed altogether from the Prayer Book. But after the remonstrances of the English bishops and the strong opposition to this project on the part of Bishop Seabury and the New England clergy, the 1789 Book retained the Nicene Creed, though it allowed the Apostles' Creed to be used as an alternative. The 1892 Book inserted the rubric that requires the use of the Nicene Creed on five major festivals. In the Western Church the Apostles' Creed has always been associated with Baptism and the Daily Offices. Its optional use in the Holy Communion is a peculiarity of the American Prayer Book.

In the Eastern liturgies the Nicene Creed is recited after the Offertory and Kiss of Peace and before the Consecration Prayer—in other words, it belongs within the framework of the so-called 'Liturgy of the Faithful.' The Spanish Church of the Visigoths placed it between

the Fraction, at the end of the Consecration Prayer, and the Lord's Prayer. But in Charlemagne's time, when the old discipline of the catechumenate had disappeared because of the prevailing custom of infant baptism, the Creed was placed after the Gospel, and it has retained this position in the Western rites. In medieval times, however, the Sermon was preached after the Gospel, not after the Creed; hence the ancient technical distinction between the 'Liturgy of the Catechumens' and the 'Liturgy of the Faithful' was maintained, since the Creed might be strictly considered the beginning of the latter part of the rite. Dismissals of the unbaptized, who had not as yet professed the Faith of the Creed, would have taken place, theoretically, after the Sermon. But these ancient dismissals had disappeared several generations before the time of Charlemagne.

Since Cranmer directed that the Sermon should follow the Creed, it is clear that he considered the latter as part of the first, or instructional, half of the service. This arrangement is by no means without merit. It conceives of the first part of the rite as a brief but comprehensive epitome of the historical, spiritual experience of God's people. Beginning with the Law of the Old Covenant the service moves towards the announcement of the New Covenant (the Gospel) established by the historic revelation of our Lord. The Creed follows, as the Church's formulated faith in and witness to His revelation through the centuries, and the Sermon brings an exposition and application of that faith and witness to the present age. This sequence forms a logical and complete service of instruction in itself, and from the earliest times the 'Ante-Communion' has been so used as a 'mission service' of exhortation and teaching for baptized and unbaptized alike.

There is, however, some confusion in the Prayer Book tradition respecting the exact limits of 'Ante-Communion' when used as a distinct service. In the English Prayer Book it includes the Offertory and Prayer for the Church, and concludes with a Collect and the Blessing. The American Book has always implied (see the first two General Rubrics on p. 84) that it culminates with the Gospel and Blessing; yet in common practice it has included one of the Creeds, a sermon (if so desired), and prayers, either before or after the sermon. (Note the second rubric on p. 71, inserted in the 1928 Book.) Neither English nor American custom conforms exactly to the usage of the primitive Church, which consisted simply of lessons and sermon, followed by the dismissals of the unbaptized, since the early Christians would not

offer prayers in the presence of those who were not ready to pray in Christ's Name. The reason for the divergence of the American rubrics from the English is one of historical circumstance. When the American Book was first formulated, the customary Sunday morning service consisted of Morning Prayer, Litany, and Ante-Communion, except four times a year when the full Communion service was celebrated. To avoid repetition the Creed and the prayers were omitted from Ante-Communion, as they had already been provided for in the preceding offices. A sermon was always delivered, of course, but offerings were taken only on special occasions (see p. 84).

The Nicene Creed is structurally similar to the Apostles' Creed but dwells with greater fullness upon the unity of substance or essence of the three Persons of the Godhead, since the heresy of Arius had specifically called this doctrine into question. Arius had denied: (1) that God the Son and God the Holy Spirit were eternal, by asserting that 'there was a time when they were not'; and (2) that God the Son and God the Holy Spirit were fully and essentially one God with the Father, by asserting that They were created out of nothing by the Father, in a way similar to His creation of the world and men. Thus Arius denied that in Christ's Incarnation and in the Holy Spirit's inspiration of God's Church and its prophets we have access to God Himself in His transcendent and holy Being. The Nicene Creed, based upon the teaching of Scripture, affirms that God the Son is eternal with His Father ('Begotten, not made') and 'of one substance' with Him, that is He is 'Very God of very God' ('very' meaning 'true'); and that the Holy Spirit, as Lord and Life-Giver, proceeds from the Father, and with Him and the Son is to be 'worshipped and glorified' in equal dignity and rank. (For the Scriptural foundations of this faith, see particularly: John i.1–18, xiv.1–xvii.26, Phil. ii.6–11, Col. i.15–20, and Heb. i.1–9.)

The Sermon. Despite the frequent custom in the Western Church of celebrating the Eucharist without a sermon, it is noteworthy that the Prayer Book never speaks of sermons except in connection with Holy Communion, both here and in the Ordination services. This is because the Holy Communion has always been, since apostolic times, the regular and normative assembly for corporate worship by all the faithful of God on every Sunday and holy day, in obedience to our Lord's institution of the rite and His command to His disciples to repeat it. Both in word and in deed the Holy Communion is the proclamation of the eternal, life-giving Word of God revealed to us in our Saviour Jesus Christ.

THE OFFERTORY

The Offertory is the preliminary, preparatory action of the liturgy of the Holy Table itself, a response of the Church to God's redeeming Word proclaimed to us in the Gospel and an obedience to our Lord's command to His disciples to 'Do this' act of thanksgiving in remembrance of Him. It consists of three parts: (1) the bringing of the sacrificial gifts, our alms and our oblations of bread and wine, to the altar in preparation for their consecration; (2) the prayer of commendation of these gifts to God with a statement of the intention of their offering, namely, the 'whole' or healthy state of Christ's Church; and (3) an act of penitence, in recognition of the imperfect and sinful account which we hereby make of our stewardship.

The offering of our alms and oblations is a representative token of the Church's use of God's bountiful gifts of creation, with which He has blessed and enriched us for the benefit of our human needs. It symbolizes, in the face of the world's selfishness and greed, the witness and sacrifice of the Church, to the end that all men may have a just and equitable share in the wealth of the earth's material goods, and that hunger and want, insecurity and anxiety for the basic necessities of life be banished from all the peoples of the world. It is significant that the offerings are made not merely in the natural forms in which God has given His gifts to us, but in manufactured forms, representative of our work and labor, and hence of all the political, social, and economic organizations of our lives. In asking God to receive these gifts and hallow them by taking them up into the redeeming oblation of His only Son, the Church performs not only an act of dutiful stewardship but also lays itself under a searching judgment. For the Offertory demands of us gifts not of convenience, easily spared, but a real sacrifice, an offering before God of a life of labor and a use of property that is devoted and costly according to His will. The spirit of reconciliation and compassion must accompany every outward offering of our substance to God if it is to be pleasing and acceptable to Him (cf. Matt. v.23–4, 1 John iii.17).

In the early Church it was the custom for each individual communicant to bring to the Eucharist his own gift of bread and wine, with such other gifts as he was disposed or able to make for the benefit of the poor and needy. At the Offertory these oblations were presented

REMEMBER the words of the Lord Jesus, how he said, It is more blessed to give than to receive. *Acts* xx. 35.

Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. *St. Matt.* v. 16.

Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. *St. Matt.* vi. 19, 20.

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. *St. Matt.* vii. 21.

He that soweth little shall reap little; and he that soweth plenteously shall reap plenteously. Let every man do according as he is disposed in his heart, not grudgingly, or of necessity; for God loveth a cheerful giver. 2 *Cor.* ix. 6, 7.

While we have time, let us do good unto all men; and especially unto them that are of the household of faith. *Gal.* vi. 10.

God is not unrighteous, that he will forget your works, and labour that proceedeth of love; which love ye have showed for his Name's sake, who have ministered unto the saints, and yet do minister. *Heb.* vi. 10.

To do good, and to distribute, forget not; for with such sacrifices God is well pleased. *Heb.* xiii. 16.

Whoso hath this world's good, and seeth his brother have need, and shutteth up his compassion from him, how dwelleth the love of God in him? 1 *St. John* iii. 17.

Be merciful after thy power. If thou hast much, give plenteously; if thou hast little, do thy diligence gladly to give of that little: for so gatherest thou thyself a good reward in the day of necessity. *Tobit* iv. 8, 9.

separately at the Holy Table by each person, both the clergy and the laity. The deacons received them and in turn presented them to the celebrant as one corporate offering for consecration. At Communion time each one of the faithful again went up to the Holy Table to receive his share of the hallowed gifts, no longer distinguishable as separate, individual offerings, but fused and blended together in one common Bread and Cup.

After the fourth century frequent Communion by the people at the Eucharist became less common, and with this change in devotional practice the habit of making individual offerings at the Eucharist fell into abeyance. Money offerings and other gifts were received at stated times, but not within the context of the Eucharistic celebration. In the Eastern Churches there came to be substituted for the ancient offering by the people themselves a ceremonial procession of the gifts of bread and wine, known as the Great Entrance. The paten and chalice are prepared before the liturgy begins, and the solemn procession in which the officiating clergy carry them from the sacristy to the altar is a symbolic representation of the people's offering. The ceremony of the Great Entrance was adopted by the Churches in the West, outside of Rome, and survived in many of them throughout the Middle Ages, even after the Roman rite had superseded all other Western liturgies. Taken over from France after the Norman Conquest (1066), it became a feature of the Sarum use, whence it spread to many dioceses of medieval England and Scotland. The Offertory rubrics of the Prayer Book have never made a specific, clear-cut alteration in these medieval ceremonies, as they have never directed the time and place for the preparation of the paten and chalice. They specify only that the oblations be placed upon the Holy Table immediately before the Prayer for the Church. Thus the Sarum custom of a Great Entrance has always been perfectly legal in Anglican ceremonial, and not a few parishes have retained this beautiful and impressive ceremony.

The Roman Church resisted the innovation of the Great Entrance, and with characteristic conservatism retained the preparation of the oblations in the original place, namely, at the Offertory itself. But when the people ceased to bring their own offerings, the Offertory action came to be confined to the sanctuary, the bread and wine being brought to the celebrant by his assistants, whether clerical or lay, from a credence table placed but a short distance from the altar. This

And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. *St. Matt.* xxv. 40.

How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent? *Rom.* x. 14, 15.

Jesus said unto them, The harvest truly is plenteous, but the labourers are few: pray ye therefore the Lord of the harvest, that he send forth labourers into his harvest. *St. Luke* x. 2.

Ye shall not appear before the LORD empty; every man shall give as he is able, according to the blessing of the LORD thy God which he hath given thee. *Deut.* xvi. 16, 17.

Thine, O LORD, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine; thine is the kingdom, O LORD, and thou art exalted as head above all. 1 *Chron.* xxix. 11.

All things come of thee, O LORD, and of thine own have we given thee. 1 *Chron.* xxix. 14.

¶ *And* NOTE, *That these Sentences may be used on any other occasion of Public Worship when the Offerings of the People are to be received.*

¶ *The Deacons, Church-wardens, or other fit persons appointed for that purpose, shall receive the Alms for the Poor, and other Offerings of the People, in a decent Basin to be provided by the Parish; and reverently bring it to the Priest, who shall humbly present and place it upon the Holy Table.*

¶ *And the Priest shall then offer, and shall place upon the Holy Table, the Bread and the Wine.*

¶ *And when the Alms and Oblations are being received and presented, there may be sung a Hymn, or an Offertory Anthem in the words of Holy Scripture or of the Book of Common Prayer, under the direction of the Priest.*

Roman custom has, within the past hundred years, been adopted in most Anglican parishes; and again, like the Sarum usage, it is perfectly permissible under our Prayer Book rubrics. In this instance the server or assistant represents the people bringing their oblations to the celebrant.

In recent times something of the ancient custom has been revived in many parishes in the ceremony known as the Offertory Procession. Lay representatives of the congregation bring to the officiating clergy the bread box and the cruets of wine and water together with the money offerings, and the paten and chalice are then prepared by the celebrant and his assistants (at the altar rail) before all the people. By this means the congregation not only becomes more attentive to the essential Offertory action, but also more keenly conscious of their responsibility for the preparation of the Holy Table.

Offertory Sentences. In the Latin rites the choir sings an Offertory anthem, similar in content and form to the Introit, during the time of preparation of the Holy Table. These anthems, like other variable chants of the Mass, are drawn chiefly from the Psalms and are chosen with a view to the theme of the Church season. Cranmer eliminated these ancient Offertories from the 1549 Book, and in their place substituted a set of Scriptural verses designed to stimulate generosity to the poor and needy. He directed them to be sung or said before and during the time when the people should offer 'unto the poor men's box every one according to his ability and charitable mind.' In this change he sought to make a more definite return to the primitive Christian association of the Offertory, and of the Eucharistic worship as a whole, with positive, material acts of charity. Alms no less than oblations of bread and wine are part of the Eucharistic Offertory. Of the twenty Sentences that Cranmer provided in 1549, nine survive in our American Book (nos. 2–10). The 1892 revision added the first and the last three; the 1928 Book added numbers 11 to 13. The Scottish Book of 1929 contains several Sentences that speak of sacrifice and offering without specifically suggesting money offerings. The Irish and South African rites have a series of Sentences that are purely seasonal, as were the old medieval Offertories.

There is no good reason why we should limit the association of our present Offertory Sentences to money offerings. Imaginative use can readily adapt them both to seasonal themes and to the larger context

of sacrificial offering, whether of the elements or of ourselves. For example, the first Sentence is especially appropriate at Christmas, the second at Whitsunday or Saints' Days, the third at Advent, and so forth. The last two Sentences are particularly comprehensive of the whole meaning of the Offertory.

Offertory Rubrics. These rubrics have a somewhat complicated history. The 1549 Book directed the clerks to sing the Sentences while the people made their offerings in the 'poor men's box,' and, on the appointed offering days made their 'due and accustomed offerings' (i.e. the tithes required by law) to the Curate. Then the people who intended to receive Communion were to gather in the choir and the priest proceeded to prepare the paten and chalice. The 1552 Book contained no reference at all to any offering of the Eucharistic elements, or even to their preparation, but spoke only of money offerings, to be collected by the church wardens—not brought up by the people severally to the 'poor men's box.' The elimination of all mention of the oblation of the elements was in line with the Protestant Reformers' prejudices against the medieval prayers that had become attached to the Offertory actions. These prayers had encouraged the doctrine that the Eucharist was a propitiatory sacrifice offered by a priest for specific benefits, both material and spiritual, to the living and the dead. In popular piety the Mass had come to be viewed as a repetition rather than as a representation of our Lord's sacrificial offering on Calvary. Both Luther and Calvin reacted so strongly against this distorted notion that they erased the Offertory entirely from their reformed rites. Cranmer's views may be gauged from Article XXXI (p. 609). The result of the 1552 omissions was that varying customs of preparing the Holy Table came into being. Some priests prepared the Table before the liturgy began, others continued to prepare it at this place, and still others prepared it only before the Prayer of Consecration after the *Sanctus* (cf. the rubric at top of p. 80).

It was the Scottish Book of 1637 that first returned to a concise statement of 'offering' at this point in the service. Its rubric is the source that has guided successive revisions of the Prayer Book rite:

While the Presbyter distinctly pronounceth some or all of these sentences for the Offertory, the Deacon, or (if no such be present) one of the Churchwardens shall receive the devotions of the People there present in a bason provided for that purpose. And when all have offered, he shall reverently bring the said bason with the oblations therein, and deliver it to the Presbyter, who shall humbly present it before the Lord, and set it upon the holy Table. And the Presbyter shall then offer up and place the bread and wine prepared for the Sacrament upon the Lord's Table, that it may be ready for that service.

The 1662 Book revised this rubric so as to read very much the way it does now; but such was the strength of the old prejudice that it eliminated the words 'offer up' in connection with the bread and wine. Our American 1928 Book finally restored the controverted word.

The last rubric, concerning Hymns or Anthems at the Offertory, was added in the 1892 Book. It is one of the primary regulations of the Church respecting music sung at the liturgical offices (see p. viii). It places final responsibility for the music, as does the Canon Law also, in the hands of the priest, not the organist or choirmaster. The limitation of texts allowed to be sung is designed to protect the doctrinal and devotional integrity of the rite. Notice that this rubric permits the use of the traditional Offertories, if these be desired, inasmuch as these ancient anthems are in the words of Scripture.

Note on the Mixed Chalice, and the Lavabo. Both the 1549 rite and the Scottish liturgy refer to the ancient practice of mixing a little pure water with the wine in the preparation of the chalice, and the custom is almost universal in our American parishes. Social conventions among the peoples of antiquity, both Jews and Greeks, favored the drinking of wine only when it was diluted with water; and the early Christians naturally followed the customs of their own age. Before long, however, Christian teachers discovered hidden symbolical and mystical meanings in the mixing of wine and water. It represented the water and blood that flowed from our Lord's pierced side (John xix.34), or the two natures, divine and human, of His Person. St. Cyprian of Carthage (d. 258) said that the mixture of wine and water symbolized the union of Christ and His Church, respectively, in the Sacrament.

The Lavabo, or washing of hands by the officiating clergy, before the consecration of the elements, is a ceremonial action taken over from Judaism, and symbolizes the purity of body and soul required of those who offer sacrifice to God. It takes its name from Psalm xxvi.6, a verse associated with the ceremony in all the ancient liturgies. The Lavabo also served a practical purpose, in view of the soiling of the hands incident to the handling of the Offertory gifts. The Prayer Book has never contained any specific reference to the ceremony, and celebrants are free to follow the traditional custom or not, according to their preferences. In modern times, when soap is plentiful and personal cleanliness of the clergy is unquestioned, the Lavabo

Holy Communion

¶ *Here the Priest may ask the secret intercessions of the Congregation for any who have desired the prayers of the Church.*

¶ *Then shall the Priest say,*

Let us pray for the whole state of Christ's Church.

ALMIGHTY and everliving God, who by thy holy Apostle hast taught us to make prayers, and supplications, and to give thanks for all men; We humbly beseech thee most mercifully to accept our [*alms and*] oblations, and to receive these our prayers, which we offer unto thy Divine Majesty; beseeching thee to inspire continually the Universal Church with the spirit of truth, unity, and concord: And grant that all those who do confess thy holy Name may agree in the truth of thy holy Word, and live in unity and godly love.

We beseech thee also, so to direct and dispose the hearts of all Christian Rulers, that they may truly and impartially administer justice, to the punishment of wickedness and vice, and to the maintenance of thy true religion, and virtue.

Give grace, O heavenly Father, to all Bishops and other Ministers, that they may, both by their life and doctrine, set forth thy true and lively Word, and rightly and duly administer thy holy Sacraments.

And to all thy People give thy heavenly grace; and especially to this congregation here present; that, with meek heart and due reverence, they may hear, and receive thy holy Word; truly serving thee in holiness and righteousness all the days of their life.

And we most humbly beseech thee, of thy goodness, O Lord, to comfort and succour all those who, in this transitory life, are in trouble, sorrow, need, sickness, or any other adversity.

And we also bless thy holy Name for all thy servants departed this life in thy faith and fear; beseeching thee to

is more symbolical than necessary. Usually the washing of the hands comes after the preparation of the paten and chalice, but there have always been those who prefer a reverse order. It is interesting that this was debated by the chief rabbinical schools in the time of our Lord. According to the *Mishnah*, 'The School of Shammai say: They wash the hands and then mix the cup. And the School of Hillel say: They mix the cup and then wash the hands.'

The Prayer for the Church. This prayer serves a twofold purpose: it is a request that God accept our offerings that we bring for His consecration, and it is a petition that these offerings may express and subserve His will that the Church may live and grow in His truth, unity, and love. These are the two intentions of every gathering of God's faithful people to celebrate the Eucharist—commendation of our stewardship to God and entreaty for the whole, or healthy, state of Christ's Church, that it may be conformed into one Body by the life-giving truth of His holy Word and by sincere and devoted service, 'in holiness and righteousness,' as members one of another in that Body, according to our several callings, capacities, and needs. Gathered up into the whole of this primary intent are the ever-changing, immediate, individual, and personal needs—'the secret intercessions'—of any single members 'who have desired the prayers of the Church.'

Such general prayers, supplications, and thanksgivings have been part of the Church's corporate liturgy from the earliest times (see especially 1 Tim. ii.1, which the preamble of our prayer quotes), and were in fact inherited from the synagogue worship of the Jews. They were known in the ancient liturgies as the 'Prayer of the Faithful,' and were said, originally, either as a preface to or a conclusion of the Offertory. In the fourth century, however, these intercessions were shifted, in one rite after another, to a place within the Consecration Prayer—in the East, after the invocation; at Rome, after the *Sanctus*. In the 1549 Book Cranmer followed the Latin Canon of the Mass and set this prayer, which he newly composed, between the *Sanctus* and the commemoration of the Institution. But in 1552 he moved the prayer to its present position. He was influenced in making this change to a more primitive arrangement by the account of the Eucharistic liturgy given by St. Justin Martyr, whose works were first published in 1551 (see the Introduction, pp. 65ff.). The Scottish Communion Office of 1764 followed the Eastern tradition in placing the prayer at the end of the Consecration, before the final Doxology and Lord's Prayer.

The American rite, however, did not adopt this particular arrangement of the Scottish service, but followed instead the accepted English, and thus more primitive, usage.

The sequence of the several petitions follows the traditional pattern found also in the intercessions of the Daily Offices, the Bidding Prayer, and the Litany (see commentary, pp. 17, 47, 55). It is noteworthy, however, that the prayer for civil rulers refers only to those who are 'Christian,' since this is a prayer for the Church and its several members. Non-Christian rulers may well be expected to administer justice impartially, and to punish wickedness and vice, but they cannot be thought of as maintaining 'thy true religion and virtue.' This distinction seems to many persons today a bit forced and unrealistic, particularly in nations such as ours where the State assumes no responsibility for 'the maintenance of religion.' When Cranmer wrote this prayer he was thinking of Christendom in terms of national sovereignties, in which the rulers had a considerable hand in the direction of church affairs, and more especially of England, where the king was the 'Supreme Head' of the temporal Church in his dominions.

Another emphasis in this prayer, characteristic of the Reformation outlook, centers about the Word of God—the duty of the clergy to teach it and of the people to hear and receive it. The recovery in the Church of a systematic reading and exposition of the Bible—the chief embodiment of God's Word—and of a knowledge of its contents in the vernacular of the people was a major concern and contribution of the Reformers.

The thanksgiving and petition for the faithful departed in the final paragraph were the occasion of much strange and useless controversy from the first issuance of the Prayer Book, until satisfactorily settled by the last revision. In the 1549 Book this paragraph consisted of a commemoration of 'high praise, and hearty thanks, for the wonderful grace and virtue, declared in all thy saints,' with a petition for all other departed servants of God, that He would grant to them 'mercy and everlasting peace.' (A shortened form of this prayer will be found on p. 336.) In this inclusion of the 'Church Triumphant' in the prayerful memory of the Church on earth the first Prayer Book was only following the unbroken and universal tradition of the Church's worship since primitive times, particularly in its Eucharistic liturgy. But many of the Protestant Reformers had strong scruples against 'prayers for the dead,' because they recalled the medieval abuses associated with

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the doctrines of Purgatory and the Invocation of the Saints (cf. Article xxii). Moreover they considered that there was too slight a Scriptural basis for the custom, since prayers for the dead are specifically mentioned only in the apocryphal Book of 2 Maccabees (xii. 44–5). To mollify uneasy consciences in the matter Cranmer removed from the 1552 Book every vestige of commemoration of the saints and prayer for the departed; and to make this excision emphatic he added to the bidding of this prayer for the Church the phrase 'militant here in earth.'

The Scottish Book of 1637 returned to the 1549 form of thanksgiving and commemoration of the saints, but did not restore a specific petition for the other faithful departed. The distinction between saints and other departed servants of God is in any case a dubious one and cannot be defended by reference to the teaching of the New Testament (see pp. 256–7). The prayer as it now stands is derived from the 1662 Book, whose wording was drawn not from the 1549 rite but from a bidding in Queen Elizabeth's Injunctions of 1559. However, it contained no actual petition for the departed. This intercession—'grant them continual growth in thy love and service'—is an addition of the 1928 American Book. The thought of 'growth' in the life beyond is characteristic of the newer prayers for the departed in the American Book (cf. pp. 332, 598). The South African and Ceylon liturgies have revived the more traditional petition for God's 'mercy, light, and peace.' The English 1928 and the Scottish forms content themselves with the thanksgiving and commemoration of the 1637 liturgy.

It is entirely fitting that in the Eucharistic action, in which the temporal Church associates its offering of praise and thanksgiving with 'Angels and Archangels, and with all the company of heaven,' the congregation of the faithful upon earth should not forget those in the life beyond who surround and sustain us not only by their 'good examples' but also by their continuing prayers and intercessions for us. To what extent our prayers for them may help and assist them is a mystery we cannot fully understand. But of this we may be certain: death does not divide the fellowship of Christ's beloved from any way of worship or of service one with another.

grant them continual growth in thy love and service, and to give us grace so to follow their good examples, that with them we may be partakers of thy heavenly kingdom. Grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate. *Amen.*

¶ *Then shall the Priest say to those who come to receive the Holy Communion,*

YE who do truly and earnestly repent you of your sins, and are in love and charity with your neighbours, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways; Draw near with faith, and take this holy Sacrament to your comfort; and make your humble confession to Almighty God, devoutly kneeling.

¶ *Then shall this General Confession be made, by the Priest and all those who are minded to receive the Holy Communion, humbly kneeling.*

ALMIGHTY God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men; We acknowledge and bewail our manifold sins and wickedness, Which we, from time to time, most grievously have committed, By thought, word, and deed, Against thy Divine Majesty, Provoking most justly thy wrath and indignation against us. We do earnestly repent, And are heartily sorry for these our misdoings; The remembrance of them is grievous unto us; The burden of them is intolerable. Have mercy upon us, Have mercy upon us, most merciful Father; For thy Son our Lord Jesus Christ's sake, Forgive us all that is past; And grant that we may ever hereafter Serve and please thee In newness of life, To the honour and glory of thy Name; Through Jesus Christ our Lord. Amen.

¶ *Then shall the Priest (the Bishop if he be present) stand up, and turning to the People, say,*

The Invitation. The penitential preparation, which begins here and continues through the Comfortable Words, first appeared in *The Order of the Communion* put forth in 1548, and was originally placed immediately before the priest's and people's Communion, together with the 'Prayer of Humble Access' (p. 82). This vernacular devotion supplanted the customary Latin forms used in the later medieval period before communicating the people, which consisted of a Confession and Absolution, an Invitation based on the *Agnus Dei*, and a prayer of access in the words of Matt. viii.8. Cranmer's more expansive texts were derived chiefly from Archbishop Hermann's *Consultation*, although in Hermann's Office these devotions are part of a preparatory service at the beginning of the Mass. The 1552 Book shifted these forms to their present position, with the intent of making them introductory to the liturgy of the Holy Table proper, after the conclusion of Ante-Communion and the withdrawal of those who did not intend to remain for Communion. (The phrase 'Draw near' recalls the older custom of having those who intended to receive Communion come up from the body of the church into the choir for the rest of the service. The words 'devoutly kneeling' suggest that the normal posture for the people during the reading of the Invitation was that of standing.) In the Scottish liturgy of 1764 the penitential section was restored to its pre-Communion position, and so it appeared in Bishop Seabury's rite of 1786 for his Connecticut clergy. But in this point the American Book of 1789 remained faithful to the accustomed English order.

Although it was not originally so intended, this penitential approach is best understood as a needful preparation for the total Eucharistic action, as much a part of the Offertory as of the Consecration or the Communion. Repentance, love, and faith—the three conditions for the effectual receiving of God's grace—should accompany the bringing of our gifts to God for His hallowing no less than they should express the disposition of our hearts when we receive them back with God's blessing upon them. For our offering is not pure; it is marked with the stain of our selfishness and injustices. The elements of bread and wine represent ourselves as well as God's gifts, and therefore they need to be presented before God penitently, lovingly, and faithfully. Only when such requirements are met can we hope to 'take this holy Sacrament' to our 'comfort,' that is, to our spiritual strengthening, so that we may be enabled to lead the 'new life' of obedience to God's holy will made possible for us through our Lord Jesus Christ.

ALMIGHTY God, our heavenly Father, who of his great mercy hath promised forgiveness of sins to all those who with hearty repentance and true faith turn unto him; Have mercy upon you; pardon and deliver you from all your sins; confirm and strengthen you in all goodness; and bring you to everlasting life; through Jesus Christ our Lord. *Amen.*

¶ *Then shall the Priest say,*

Hear what comfortable words our Saviour Christ saith unto all who truly turn to him.

COME unto me, all ye that travail and are heavy laden, and I will refresh you. *St. Matt.* xi. 28.

So God loved the world, that he gave his only-begotten Son, to the end that all that believe in him should not perish, but have everlasting life. *St. John* iii. 16.

Hear also what Saint Paul saith.

This is a true saying, and worthy of all men to be received, That Christ Jesus came into the world to save sinners. 1 *Tim.* i. 15.

Hear also what Saint John saith.

If any man sin, we have an Advocate with the Father, Jesus Christ the righteous; and he is the Propitiation for our sins. 1 *St. John* ii. 1, 2.

¶ *After which the Priest shall proceed, saying,*

Lift up your hearts.
Answer. We lift them up unto the Lord.
Priest. Let us give thanks unto our Lord God.
Answer. It is meet and right so to do.

¶ *Then shall the Priest turn to the Holy Table, and say,*

IT is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, Holy Father, Almighty, Everlasting God.

The Confession. The rubric preceding the Confession in the 1549 and 1552 Books directed that it be said by one of the congregation or one of the ministers 'in the name of all those that are minded to receive the holy Communion.' The 1662 Book first made it explicit that everyone should say it together, for it is a 'General' Confession like the one in the Daily Office (see p. 6). The prayer is less concise and objective in tone than is customary for liturgical acts of contrition. It is fervent in emotion, almost overwrought in its expressions, as it endeavors to state our deep sorrow for sin and the grievous and intolerable burden of its remembrance. The heinousness of sin, in whichever of its forms —'thought, word, and deed'—and its terrible consequences, not only for this present life but also for the world to come, can only be fully realized as one faces and contemplates the ineffable holiness and matchless love of God here celebrated in this sacrament. The unworthy reception of this grace, by lack of true penitence, charity, and faith, involves the severe condemnation of God (cf. 1 Cor. xi.27–9, and Article xxix).

The Absolution. This is in the form of a prayer or benediction, not a declaration, like the Absolution in the Daily Office (see p. 7). The rubric preceding it, as also the rubric before the final Blessing (p. 84), recalls the primitive and primary function and grace of the Order of Bishops, as bearers of the fullness of priestly powers in the Church, to consecrate, to bless, and to pronounce remission of sins. The Absolution states in its preamble the basis (God's mercy and promise) and the conditions of forgiveness (repentance and faith), and in its conclusion the consequences and blessings that flow from it: pardon of guilt and deliverance from the power of sin; a strengthening and enabling help in all positive goodness; and the final end of eternal life.

The Comfortable Words. In Hermann's Order the Comfortable Words were alternatives, and were set before the Absolution, as a sort of Scriptural warrant and guaranty of the forgiveness of sins. The first of these Sentences was added by Cranmer. The three succeeding ones, which he adopted from Hermann, recall respectively the redeeming action of our Lord in His Incarnation, Atonement, and eternal Priesthood after His Ascension. It should be noted that the word 'comfortable' carries here its original meaning of 'strengthening.'

THE CONSECRATION

The act of consecrating the elements of bread and wine laid upon the Holy Table takes the form of a prayer of praise and thanksgiving; in fact, it is as much a hymn as it is a prayer. It is from this form that the service derives its name of Eucharist, which means Thanksgiving. The structure and content of the prayer derive from the table blessings of the Jews, such as our Lord said at the Last Supper, and particularly from the solemn Blessings recited over the 'Cup of Blessing' at the conclusion of the common meal. By blessing and glorifying the Name of God over his food, the Jew 'consecrated' it to a sacred use. Since all created nature belongs to God, it can only be fittingly enjoyed and received to our benefit when God is blessed and thanked for providing it. Thus the table blessing is a 'return of thanks,' an offering back to God of that which is due Him. In this sense it has a sacrificial connotation, and for this reason the Jew would not sit at table with heathen non-believers. So likewise the Church has always excluded from the Eucharist those who are not full members of its Body.

The Thanksgiving customarily said by the Jews over the 'Cup of Blessing' contained three basic themes: (1) a thanksgiving for the food, and for all God's providence over His creatures; (2) a thanksgiving for the covenant He made for the redemption of His chosen people; and (3) a prayer for the re-uniting of all His faithful people in His everlasting Kingdom. It will readily be seen that the Christian Eucharistic Prayer continues the same basic pattern of thought, transposed into a new key centered about the New Covenant established by our Lord, through Whom the new life of God's Kingdom is now made available to us.

In the first three centuries of the Church's life the Consecration Prayer was intoned or said *ex tempore,* its length and exact wording being left to the discretion and ability of the celebrant. But with the establishment of the liturgy, which began in the fourth century, the Prayer took on a commonly accepted arrangement and sequence, which underlie all the historic rites of East and West; although the Roman, and hence the Sarum form, known as the 'Canon of the Mass,' presents certain notable exceptions to the pattern. The order of contents may be outlined as follows:

1. An opening Preface of praise addressed to God the Father, in which the Church on earth joins with the hosts of heaven in a pure act of adoration, the Thrice-Holy Hymn or *Sanctus.* In the Eastern rites the Preface is lengthy and contains recitals of God's wondrous acts of creation and providence. In the Western liturgies memorials of our Lord's mighty works of redemption were frequently included.
2. An offering of praise for our Lord's redemptive sacrifice of Himself and His establishment of the New Covenant, with a specific recalling of His Words of Institution of the Eucharist at the Last Supper.
3. An Oblation, or solemn offering of the holy gifts to God, in Memorial (the *Anamnesis*) of all that Christ has wrought for us.
4. An Invocation (the *Epiclesis*) for the sanctification of the gifts by the Holy Spirit, that they may become for us the Body and Blood of our Lord. (In the Roman Canon there is an Invocation before the Words of Institution, though without specific mention of the Holy Spirit. At this point, however, there is a petition that the holy gifts may be acceptably received at God's Heavenly Altar.)
5. A prayer for worthy communion and for the promised benefits of the Sacrament to the Church, with Intercessions for the living and the dead. (In the Roman Canon the Intercession for the living comes immediately after the *Sanctus.*)
6. A final Doxology or glorifying of the Name of God, in His Triune Being, followed by the people's response of *Amen.* The Lord's Prayer brings the entire action to conclusion.

It will be observed at once that our American Prayer Book form, with the exception of the Intercessions, which are said at the Offertory (see commentary, p. 74), follows the traditional outline. For this we are indebted to the Scottish Communion Office of 1764, which Bishop Seabury succeeded in introducing into our American Book of 1789. Similar arrangements are also to be found in liturgies now used by the Church in South Africa, India, and Ceylon, and in the rite of the English Proposed Book of 1928. The outline of the Consecration Prayer, as found in the English Books of 1549, 1552, and 1662, has been given on page 66. It will be seen that the English rite (since 1552), as well as the Canadian and Irish, contains no Oblation of the elements or Invocation of the Spirit after the Words of Institution (though there is an Invocation of the Roman type before them), and that the Lord's Prayer, Oblation of the worshipers, and Doxology are placed after the Communion. Moreover the 'Prayer of Humble Access' occurs immediately after the *Sanctus,* thus cutting off from the Consecration Prayer its ancient and traditional opening section of praise. Strictly speaking, the English Consecration Prayer, as it finally left the hands of Cranmer, consists only of the paragraph that con-

tains the Words of Institution (p. 80). The reasons for this drastic treatment of tradition were attributable in part to misunderstanding, in part to a deliberate desire for change. The medieval Church had lost the ancient feeling for consecration by a prayer of thanksgiving, and viewed it instead as taking place by means of a formula of words, specifically the Words of Institution. Neither Luther nor Cranmer entirely freed himself from the medieval point of view. Furthermore, the Reformers were at one in the desire to strip from the Holy Communion every notion or suggestion of 'oblation,' save that of the 'one oblation . . . once offered' by Christ, because of medieval corruptions of doctrine and practice that had developed about 'the Sacrifice of the Mass' (cf. Article XXXI).

Sursum corda. These two Latin words are the technical name given to the responses, which since the earliest times, in all the historic liturgies of East and West, have opened the Consecration Prayer. The second pair is derived from the Jewish Benediction over the 'Cup of Blessing.' The first pair is a Christian addition, and reminds us that the Eucharistic action takes place in the heavenly sphere where Christ has entered and led the way for us. In most liturgies the *Sursum corda* is preceded by the Salutation ('The Lord be with you,' et cetera) or the Grace (2 Cor. xiii.14). (Cf. the form in our baptismal rite, pp. 278–9.)

The Preface. This follows closely the succinct wording of the Roman and Sarum Missals, not the more prolix Prefaces of the Eastern liturgies. It brings together the dutiful praise and thanksgiving of the universal Church, both living and dead (i.e. 'at all times, and in all places'), and of the heavenly hosts, into a common hymn of sheer and timeless adoration to the holiness and glory of God—the *Sanctus.*

The Sanctus. The source of this majestic anthem is the Seraphic Hymn heard by the prophet Isaiah in his famous vision 'in the year that king Uzziah died' (Isaiah vi.1–3; cf. also Rev. iv.8). A form of it was used in the liturgy of the Jewish synagogue, whence it was taken over by the Church—at exactly what time is uncertain, but in any case before the end of the third century. It is common to all the historic liturgies, which have also attached to it the Messianic acclaim of our Lord by the multitudes at His triumphal entry (Matt. xxi.9): 'Blessed is He that cometh in the Name of the Lord; Hosanna in the highest.' Cranmer omitted this in 1552. It has been restored, for optional use, in the English Proposed (1928) and the Scottish (1929) rites.

¶ *Here shall follow the Proper Preface, according to the time, if there be any specially appointed; or else immediately shall be said or sung by the Priest,*

THEREFORE with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name; evermore praising thee, and saying,

HOLY, HOLY, HOLY, Lord God of hosts, Heaven and earth are full of thy glory: Glory be to thee, O Lord Most High. Amen. ¶ *Priest and People.*

PROPER PREFACES.

CHRISTMAS.

¶ *Upon Christmas Day, and seven days after.*

BECAUSE thou didst give Jesus Christ, thine only Son, to be born as at this time for us; who, by the operation of the Holy Ghost, was made very man, of the substance of the Virgin Mary his mother; and that without spot of sin, to make us clean from all sin.

Therefore with Angels, etc.

EPIPHANY.

¶ *Upon the Epiphany, and seven days after.*

THROUGH Jesus Christ our Lord; who, in substance of our mortal flesh, manifested forth his glory; that he might bring us out of darkness into his own glorious light.

Therefore with Angels, etc.

PURIFICATION, ANNUNCIATION, AND TRANSFIGURATION.

¶ *Upon the Feasts of the Purification, Annunciation, and Transfiguration.*

BECAUSE in the Mystery of the Word made flesh, thou hast caused a new light to shine in our hearts,

PROPER PREFACES

The use of variable Prefaces before the *Sanctus*, according to the seasons of the Church Year, is, with the similar use of variable collects, one of the chief differences between the Western liturgies and those of the East. In the Eastern rites the Preface is fixed and invariable. The oldest Western sacramentaries, on the contrary, provide a proper Preface for every Mass. At Rome, however, this original, exuberant variability was very much restricted in the course of the sixth century; and whereas the Leonine Sacramentary contained 267 Prefaces, the Gregorian Sacramentary had only 13. The Sarum Missal provided only 10, other than the 'common' Preface; and Cranmer, influenced probably by the German Church Orders of the Lutherans, reduced these to 5 in the 1549 Book. The 1552 Book extended the use of the Proper Prefaces throughout the Octaves of the several feasts. Recent revisions of the Prayer Book all show a tendency to increase the number of Proper Prefaces: the Canadian has 6; the American, 9 (including the alternative for Trinity Sunday adopted in 1789); the South African and English Proposed Book of 1928, 11; the Indian, 17; and the Scottish (1929), 18 (including alternatives for Whitsunday).

Christmas. This Preface was newly composed for the 1549 Book, for the Sarum one was more suitable to the Epiphany theme. Some of the phrases of this Preface were taken from the *King's Book* (1543). It is also closely related to the preamble of the Collect for Christmas Day, and the affirmations of the Creeds and the second of the Thirty-nine Articles. The Preface stresses not only the dual nature of our Lord in His Incarnation, but also the atoning purpose of His Incarnation. In the New Testament the sinlessness of our Lord, as the source and ground of our own cleansing from sin, is implicitly assumed more often than explicitly stated (cf. 2 Cor. v.21, Heb. iv.15).

Epiphany. The 1928 Book added this Preface. With slight variations in wording it is found also in the Canadian, Scottish, South African, and English Proposed revisions. Various Biblical passages suggested its text: Isaiah ix.2, Luke i.79, 2 Cor. iv.6, and 1 Pet. ii.9; and also the Sarum Preface for Epiphany, unaccountably omitted from the 1549 and succeeding Prayer Books: 'Because when thine only-begotten ap-

to give the knowledge of thy glory in the face of thy Son Jesus Christ our Lord.

Therefore with Angels, etc.

EASTER.

¶ *Upon Easter Day, and seven days after.*

BUT chiefly are we bound to praise thee for the glorious Resurrection of thy Son Jesus Christ our Lord: for he is the very Paschal Lamb, which was offered for us, and hath taken away the sin of the world; who by his death hath destroyed death, and by his rising to life again hath restored to us everlasting life.

Therefore with Angels, etc.

ASCENSION.

¶ *Upon Ascension Day, and seven days after.*

THROUGH thy most dearly beloved Son Jesus Christ our Lord; who, after his most glorious Resurrection, manifestly appeared to all his Apostles, and in their sight ascended up into heaven, to prepare a place for us; that where he is, thither we might also ascend, and reign with him in glory.

Therefore with Angels, etc.

WHITSUNTIDE.

¶ *Upon Whitsunday, and six days after.*

THROUGH Jesus Christ our Lord; according to whose most true promise, the Holy Ghost came down as at this time from heaven, lighting upon the disciples, to teach them, and to lead them into all truth; giving them boldness with fervent zeal constantly to preach the Gospel unto all nations; whereby we have been brought out of darkness and error into the clear

peared in substance of our flesh, he restored us into the new light of his immortality.'

Purification, Annunciation, and Transfiguration. This is another addition of the 1928 Book. The phrase, 'Mystery of the Word made flesh,' is taken from the Sarum (and Roman) Preface for Christmas. The rest of the Preface is based on 2 Cor. iv.6. In the Sarum use the Christmas Preface was used at Purification, and a special Preface of the Blessed Virgin Mary for Annunciation. The English 1928 and the South African Books assign the Christmas Preface to Purification and Annunciation, and provide a different one for Transfiguration. The Scottish 1929 Book, on the other hand, adapts the Christmas Preface for Annunciation, and includes other forms for Purification and Transfiguration. The Ceylon liturgy provides separate Prefaces for all of these feasts. It should be remembered that in our American Prayer Book the feasts of Purification and Annunciation, no less than of Transfiguration, are festivals of our Lord, not of the Blessed Virgin.

Easter. This Preface goes back to 1549, and is a free paraphrase of the Easter Preface in the Sarum Missal. It is based on John i.29 and 2 Tim. i.10.

Ascension. The 1549 Book took this Preface from the Sarum Missal, but substituted an ending based on John xiv.3 for the Sarum phrase 'That he might grant us to be partakers of his divinity.'

Whitsunday. The 1928 Book shortened this Preface, composed for the 1549 Book, by omitting several details taken from the account in Acts ii.1ff. of the Church's first Pentecost, such as: 'with a sudden great sound, as it had been a mighty wind, in the likeness of fiery tongues,' and 'the gift of divers languages.' A complete rewriting of the Preface, save for the final clause, occurs in the English 1928, Scottish, South African, and Ceylon rites.

light and true knowledge of thee, and of thy Son Jesus Christ.

Therefore with Angels, etc.

Trinity Sunday.

¶ *Upon the Feast of Trinity only.*

WHO, with thine only-begotten Son, and the Holy Ghost, art one God, one Lord, in Trinity of Persons and in Unity of Substance. For that which we believe of thy glory, O Father, the same we believe of the Son, and of the Holy Ghost, without any difference of inequality.

Therefore with Angels, etc.

¶ *Or this.*

FOR the precious death and merits of thy Son Jesus Christ our Lord, and for the sending to us of the Holy Ghost, the Comforter; who are one with thee in thy Eternal Godhead.

Therefore with Angels, etc.

All Saints.

¶ *Upon All Saints' Day, and seven days after.*

WHO, in the multitude of thy Saints, hast compassed us about with so great a cloud of witnesses that we, rejoicing in their fellowship, may run with patience the race that is set before us, and, together with them, may receive the crown of glory that fadeth not away.

Therefore with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name; evermore praising thee, and saying,

HOLY, HOLY, HOLY, Lord God of hosts, Heaven and earth are full of thy glory: Glory be to thee, O Lord Most High. Amen. ¶ *Priest and People.*

Trinity Sunday. The first of these Prefaces is attributed to Pope Pelagius II (579–90), and is found in the Gelasian and Gregorian Sacramentaries appointed for the Octave of Pentecost. The Sarum Missal directed its use on all Sundays after Pentecost until Advent, but the 1552 Book limited its use to the feast of Trinity Sunday 'only.' In the 1549 Book the Preface is so phrased as to be addressed to the Holy Trinity, but our 1928 American Book revised it to accord more nearly with the original Latin, by restoring its address to the Father. The alternative Preface was inserted in the 1789 Book, with the aim of providing a more Biblical and less dogmatic wording.

All Saints. This Preface, based on Heb. xii.1–2, was added in 1928. It is also found in the Scottish, Indian, and Ceylon rites, and a similar one occurs in the English 1928 and the South African liturgies. The Sarum Missal had a proper Preface for Apostles and Evangelists, as does the Scottish Book of 1929.

Holy Communion

¶ *When the Priest, standing before the Holy Table, hath so ordered the Bread and Wine, that he may with the more readiness and decency break the Bread before the People, and take the Cup into his hands, he shall say the Prayer of Consecration, as followeth.*

ALL glory be to thee, Almighty God, our heavenly Father, for that thou, of thy tender mercy, didst give thine only Son Jesus Christ to suffer death upon the Cross for our redemption; who made there (by his one oblation of himself once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world; and did institute, and in his holy Gospel command us to continue, a perpetual memory of that his precious death and sacrifice, until his coming again: For in the night in which he was betrayed, (*a*) he took Bread; and when he had given thanks, (*b*) he brake it, and gave it to his disciples, saying, Take, eat, (*c*) this is my Body, which is given for you; Do this in remembrance of me. Likewise, after supper, (*d*) he took the Cup; and when he had given thanks, he gave it to them, saying, Drink ye all of this; for (*e*) this is my Blood of the New Testament, which is shed for you, and for many, for the remission of sins; Do this, as oft as ye shall drink it, in remembrance of me.

(a) *Here the Priest is to take the Paten into his hands.*

(b) *And here to break the Bread.*

(c) *And here to lay his hand upon all the Bread.*

(d) *Here he is to take the Cup into his hands.*

(e) *And here he is to lay his hand upon every vessel in which there is any Wine to be consecrated.*

WHEREFORE, O Lord and heavenly Father, according to the institution of thy dearly beloved Son our Saviour Jesus Christ, we, thy humble servants, do celebrate and make here before thy Divine Majesty, with these thy holy gifts, which we now offer unto thee, the memorial thy Son hath commanded

The Oblation.

The historical content of the Prayer of Consecration has been outlined above (p. 76), and it has been observed that Cranmer followed the medieval view, which considered the 'Canon' of consecration to begin after the *Sanctus*, and not with the *Sursum corda*—hence the placing of the rubric here. The wording of our American form is almost exactly the same as that of the Scottish Communion Office of 1764, and this in turn draws largely upon Cranmer's phraseology, though not on his order of contents, in the 1549 rite.

The first paragraph takes up the theme of 'glory' from the *Sanctus*, in thanksgiving for the supreme gift of God's mercy in the perfect and all sufficient sacrifice of His Son upon the Cross for the redemption of the whole world from sin. The underscoring of both the completeness of Christ's saving work and its final and unrepeatable efficacy in satisfying the just wrath of God against us rebellious sinners was deliberately made at this point by Cranmer and his fellow Reformers, in order to controvert the abuses that had crept into much medieval teaching about the Mass as a 'repetition of Calvary' (see Articles xv and xxxi). These words do not commit our Church to any one of the various theories about the Atonement wrought by Christ, but simply safeguard the doctrine that He alone is the 'Propitiation for our sins' (1 John ii.1–2). The Eucharist is the perpetual memorial in the Church of that redemption made once for all, and the continual presentation and pleading by the Church before God of its 'full, perfect, and sufficient' accomplishment.

In all the liturgies from the earliest times the thanksgiving offered for Christ's redeeming death has included a specific recalling of His institution of the Eucharist at the Last Supper with the very words by which He administered and interpreted to His disciples the new meaning of the bread and the cup. By means of His sacrificial offering and death a New Covenant (or 'Testament') was established by God with His people (cf. Jer. xxxi.31–4) whereby their inheritance of the promises of His eternal Kingdom was assured. The Eucharist is the earnest and pledge, superseding all previous covenants and sacrifices, of that new relation and promise until the Day when the Kingdom of God shall be manifest in all its fullness and glory at 'His coming again.' In the Latin Canon of the Mass the Words of Institution do not conform exactly to any of the New Testament accounts, and they are introduced by the phrase, 'Who on the day before He suffered.' Cranmer, however, followed closely the recital of the Institution given

us by St. Paul (1 Cor. xi.23–5; cf. Luke xxii.19–20)—a tradition found also in the ancient Spanish or Mozarabic rite with which he was familiar.

The medieval Church developed a theory that the Words of Institution alone constituted a consecrating formula, and that the bread and wine were changed into the Body and Blood of Christ exactly at the moment when these words were said. This theory was reinforced by a ceremony known as the Elevation, which first appeared about the turn of the thirteenth century, when the priest lifted up the host and the chalice for the adoration of the people after the words, 'This is my Body' and 'This is my Blood' respectively. The dogma of Transubstantiation promulgated in 1215 (see Article XXVIII) set the term of this development. All the Reformers rejected this dogma, and with it the ceremonial Elevation expressive of it. In the 1549 Book Cranmer directed only that the priest take the bread and the cup into his hands when reciting the Words of Institution. Since many priests understood this to be a continuance of the older custom, the reference to any 'manual acts' was omitted from the 1552 Book. The 1662 Book restored them, however, and added the other directions here set forth in marginal rubrics. The reasons for this were, first, symbolical, to imitate the actions of our Lord at the Last Supper; and secondly, practical, to break the bread in preparation for the people's Communion, which, in the English rite, comes immediately after these words. Thus, in the English Communion Office the traditional ceremony of the Fraction, or solemn breaking of the bread, has been dovetailed, so to speak, into the end of the Consecration Prayer; and in the American and Scottish forms it now actually occurs in the middle of the Prayer. Strict adherence to ancient custom would place it, of course, after the Lord's Prayer (i.e. after the Consecration has been concluded); and the Scottish liturgy of 1929 provided for this, in addition to the earlier Fraction.

The Oblation. In 1549 Cranmer, reacting against the medieval conception of the Eucharist as in and of itself a propitiatory sacrifice, carefully removed all suggestion of 'oblation' from the Consecration Prayer, and left this paragraph as a pure *Anamnesis*, or Memorial, celebrating our Lord's death, resurrection, and ascension. (In some of the ancient liturgies the *Anamnesis* also included His Incarnation and His second coming.) The Scottish Office of 1764 first restored, on the

basis of ancient models, the oblational force of the paragraph in conjunction with the note of 'remembrance,' by the addition of the clause, 'which we now offer unto thee.' Indeed the Non-Jurors considered this phrase so essential and important that they printed it in small capitals, and so it appeared also in the earliest editions of our American Prayer Book.

The Oblation is the hinge of the whole Consecration Prayer. It gathers up the thanksgivings and memorials that have gone before and offers them to God by means of the 'holy gifts,' the instruments of bread and wine which our Lord Himself chose to represent His own sacrifice and to be occasion of its continuing and 'innumerable benefits' to His Church.

The Invocation. In this paragraph earnest entreaty is made that God the Father, through the consecrating power of His Word and Spirit, will enable these material 'gifts and creatures of bread and wine,' now offered to Him according to our Lord's institution and command, to be for us what He intended them to be—a means of participation in and union with His very Life. The Invocation is a prayer of benediction over the 'holy food and drink' to sanctify them to our use. It is the return of God's blessing to us in and through these representative gifts we have offered up to Him in thanksgiving and memorial.

All the ancient liturgies, as far back as we can trace them, contained some form of Invocation in their Consecration Prayers. In some it was the creative Word (cf. John i.3; Col. i.16) Who was invoked; in others, the sanctifying Spirit. The earliest forms request the hallowing of the communicants or the Church no less than of the oblations. Beginning in the latter part of the fourth century the Eastern liturgies tended to crystallize the Invocation into a specific petition that the Holy Spirit bless the oblations so that they might become, or be transformed into, the Body and Blood of Christ; the result was that in Eastern theology the Invocation (called the *Epiclesis*) came to be viewed as the primary formula of consecration, in a manner similar to the Western Church's establishing the Words of Institution as the 'moment of change.' The Canon of the Roman rite, as finally fixed in the sixth century, contained no Invocation at all in the Eastern sense, but a formula immediately preceding the Words of Institution besought God to bless and accept the oblations that they might 'be to us the Body and Blood' of Christ.

us to make; having in remembrance his blessed passion and precious death, his mighty resurrection and glorious ascension; rendering unto thee most hearty thanks for the innumerable benefits procured unto us by the same.

The Invocation.

AND we most humbly beseech thee, O merciful Father, to hear us; and, of thy almighty goodness, vouchsafe to bless and sanctify, with thy Word and Holy Spirit, these thy gifts and creatures of bread and wine; that we, receiving them according to thy Son our Saviour Jesus Christ's holy institution, in remembrance of his death and passion, may be partakers of his most blessed Body and Blood.

AND we earnestly desire thy fatherly goodness, mercifully to accept this our sacrifice of praise and thanksgiving; most humbly beseeching thee to grant that, by the merits and death of thy Son Jesus Christ, and through faith in his blood, we, and all thy whole Church, may obtain remission of our sins, and all other benefits of his passion. And here we offer and present unto thee, O Lord, our selves, our souls and bodies, to be a reasonable, holy, and living sacrifice unto thee; humbly beseeching thee, that we, and all others who shall be partakers of this Holy Communion, may worthily receive the most precious Body and Blood of thy Son Jesus Christ, be filled with thy grace and heavenly benediction, and made one body with him, that he may dwell in us, and we in him. And although we are unworthy, through our manifold sins, to offer unto thee any sacrifice; yet we beseech thee to accept this our bounden duty and service; not weighing our merits, but pardoning our offences, through Jesus Christ our Lord; by whom, and with whom, in the unity of the Holy Ghost, all honour and glory be unto thee, O Father Almighty, world without end. *Amen.*

In making up the Consecration Prayer of the first Prayer Book Cranmer had both the Eastern and the Western forms before him. He followed the order of the Latin Canon and the phraseology of the Greek prayers; that is, he placed just before the recital of the Institution this Invocation: 'Hear us (O merciful father) we beseech thee: and with thy holy spirit and word vouchsafe to bless and sanctify these thy gifts, and creatures of bread and wine, that they may be unto us the body and blood of thy most dearly beloved son Jesus Christ.' In the 1552 revision, however, he altered this to read: 'Hear us, O merciful father, we beseech thee: and Grant that we, receiving these thy creatures of bread and wine, according to thy son our saviour Jesus Christ's holy institution, in remembrance of his death and passion, may be partakers of his most blessed body and blood.' This is substantially the form still found in the English Prayer Book.

The Scottish Book of 1637 conflated the two Invocations of the 1549 and the 1552 Books; but the Non-Jurors' rite of 1764 (followed by Bishop Seabury in his Communion Office for the diocese of Connecticut, put forth in 1786) reduced this to: 'And we most humbly beseech thee, O merciful Father, to hear us, and of thy almighty goodness vouchsafe to bless and sanctify, with thy word and Holy Spirit, these thy gifts and creatures of bread and wine, that they may become the body and blood of thy most dearly beloved Son.' Moreover the Non-Jurors removed the Invocation to its present (Eastern) position, immediately following the Oblation. The American Book's form, as adopted in 1789, is a skilful compromise between the English and the Scottish wording, and avoids the implication that the Invocation makes or changes the bread and wine into the Body and Blood of Christ. Again, after its first edition, the American Prayer Book capitalized 'Word' as well as 'Holy Spirit,' to prevent any misunderstanding that the 'Word' referred to is the Words of Institution rather than Christ the Word Himself. Recent revisions of the English, Scottish, and South African liturgies have all introduced an Invocation of the Holy Spirit upon both the communicants and the oblations, but only the American rite includes an invoking of the Word also. In the English 1928 and Scottish 1929 forms the Invocation is more nearly patterned after the Eastern idea of a 'change' or 'becoming' of the elements into the Body and Blood of our Lord.

And now, as our Saviour Christ hath taught us, we are bold to say,

OUR Father, who art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done, On earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation, But deliver us from evil. For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

¶ *Then shall the Priest, kneeling down at the Lord's Table, say, in the name of all those who shall* **receive** *the Communion, this Prayer following.*

WE do not presume to come to this thy Table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy Table. But thou art the same Lord, whose property is always to have mercy: Grant us therefore, gracious Lord, so to eat the flesh of thy dear Son Jesus Christ, and to drink his blood, that our sinful bodies may be made clean by his body, and our souls washed through his most precious blood, and that we may evermore dwell in him, and he in us. *Amen.*

¶ *Here may be sung a Hymn.*

¶ *Then shall the Priest first receive the Holy Communion in both kinds himself, and proceed to deliver the same to the Bishops, Priests, and Deacons, in like manner, (if any be present,) and, after that, to the People also in order, into their hands, all devoutly kneeling. And sufficient opportunity shall be given to those present to communicate. And when he delivereth the Bread, he shall say,*

THE Body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life. Take and eat this in remembrance that Christ died for thee, and feed on him in thy heart by faith, with thanksgiving.

The concluding paragraph of the Consecration Prayer is an 'oblation of the Church,' suggested by Heb. xiii.15 and Rom. xii.1. It includes ideas drawn from ancient sources—the petition for God's acceptance of our 'sacrifice of praise and thanksgiving,' a prayer for worthy Communion and the benefits to be received from it, and above all, the final doxology or glorifying of the Name of God in His Triune Being. But the specific emphasis upon the entire self-giving of the Church in response to our Lord's perfect offering of Himself on our behalf *is* a distinctive aspect of the Anglican liturgy. We not only memorialize Christ's oblation; we unite our offering of ourselves to His. As we have already noticed in the commentary on the Offertory, the gifts of bread and wine symbolize not only our Lord's oblation of His Body and Blood; they also represent our own life and labor and all that we possess. Thus, in a wondrous and indescribable way, the Eucharist unites the memorial of our Lord's sacrifice in His Incarnate Body, the re-presentation of that sacrifice in His sacramental Body, and the continual offering of His sacrifice in His mystical Body, which is the Church.

The Lord's Prayer. The Lord's Prayer is the climax of the Consecration; it is also the opening devotion anticipatory to Communion. It sums up the intention of the whole liturgy, with respect to both the larger purpose of God for the consummation of His Kingdom and to the immediate strengthening of His people in fulfilling His will day by day. Its use in the Eucharistic liturgy can be traced back to the fourth century. In the Roman rite, as also in the Gallican, the Lord's Prayer was not originally part of the Consecration, but came after the Fraction and the Kiss of Peace. Pope Gregory the Great deliberately made it the climax, and to him the most important part, of the Consecration. In the 1552 Book Cranmer moved it to a position immediately after Communion, and there it remained in our American Book until the 1928 revision, despite the fact that the Scottish liturgies of 1637 and of 1764 had restored it to its rightful place at the end of the Consecration. The brief bidding introducing it occurs in the 1549 Book, and is a succinct translation of the bidding in the Latin Mass. The words 'bold to say' are an attempt to translate a Latin term that connotes not so much presumption as assurance and confidence. In the early Church in the days of persecution the Lord's Prayer, like the Creed, was one of the mysteries that were not to be

divulged to the unbaptized, so that it was only said in the company of the faithful, who could be 'bold' to say it without fear of its being betrayed to unworthy ears.

The Lord's Prayer is such a remarkable synthesis of our Lord's teaching, so compact in statement and yet so comprehensive in range, that no single commentator has ever succeeded in exhausting its meaning. It combines the two keynotes that mark the 'good news' of our Lord: (1) the sense of vivid expectation and urgency in face of the imminent in-breaking of the Kingdom of God—perhaps today or tomorrow the trials, tribulations, and temptations of the 'last times' may be upon us, so we must be reconciled with God and with one another before it is too late; and (2) the steady, inward calm that comes from obedience and trust in God as a loving Father and dependable Provider for all our needs, both physical and spiritual, so only that His Name be hallowed and His will be done. Among the rabbis there was a saying that aptly fits this prayer: that when all Israel should obey the Law of God, His Kingdom would come among us. Notice particularly the order of the petitions: God's will and Kingdom must come first, and then only may we legitimately ask for those immediate assistances to body and soul that will help us fulfil the primary obligation. (Cf. Matt. vi.33: 'Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.'

THE COMMUNION

The Prayer of Humble Access. The first Prayer Book placed after the Lord's Prayer the following: the traditional imparting of the Peace, which in the Latin rite had accompanied the Fraction (see commentary, p. 80); an anthem, 'Christ our Paschal Lamb,' based on 1 Cor. v.7–8 and John i.29; and the devotions taken from *The Order of the Communion* of 1548—the Invitation, Confession, Absolution, Comfortable Words, and this Prayer of Humble Access (so named in the Scottish liturgy of 1637). The 1552 Book omitted the Peace and the anthem and, as we have seen (p. 75), rearranged the position of the pre-Communion devotions. Only in the 1928 revision was the Prayer of Humble Access removed from its curious place after the *Sanctus* and put back in its logical and intended position. (The Scottish Communion Office of 1764 had returned to the 1549 arrangement, but in this it was not followed by the American Book of 1789.) The Prayer of Humble Access is an original composition of Cranmer's, though phrases were suggested to him by familiar medieval Collects and some passages in the Greek Liturgy of St. Basil.

The prayer is a searching and vivid confession of our utter unworthiness of God's gifts from the Lord's Table—forgiveness, nourishment, and union with Christ. In the first half of the prayer there is an allusion to the two incidents in our Lord's life, recounted in the Synoptic Gospels, of acts of mercy to Gentiles—the healing of the centurion's servant (Matt. viii.5–13; cf. pp. 114–15) and of the daughter of the Canaanite woman (Matt. xv.21–8; cf. p. 128). The Messiah and Saviour, Whom Israel in its pride of 'righteousness which is of the Law' rejected and despised, the Gentile in humility and faith received. The centurion and the Canaanite woman foreshadow God's adoption of new sons into the stock of Abraham, the new Covenant of those who come to Him trusting not in their own righteousness but in God's manifold and great mercies.

The second half of the prayer recalls our Lord's teaching as recorded in John vi.53–6—one of His 'hard sayings,' that we must eat His flesh and drink His blood if we would have eternal life. Our Lord explained that this 'flesh and blood' was not that of His physical body, but that of His ascended and glorified body, when, to use St. Paul's phrase, He should be 'a quickening spirit.' The nature of this glorified 'flesh and blood' we cannot conceive, but we apprehend it by faith as a spiritual Reality. In this prayer there is a curious relic of a speculation of medieval theologians, which Cranmer seems to have adopted, that the bread is for our bodies and the chalice for our souls. But the Words of Administration which follow make it perfectly clear that both bread and wine, Body and Blood, are for the cleansing and nourishing of both body and soul.

Hymn. Rubrical provision for a communion hymn was introduced here by the 1789 Book. It is customary to use at this place the chant, *Agnus Dei,* which is sung after the Peace in the Latin rite. In the 1549 Book Cranmer prescribed the singing of the *Agnus Dei* 'in the Communion time,' and appointed various Scriptural verses as Post-Communion anthems, to replace the traditional proper Communion chants of the Latin Mass.

The Communion. The rubric respecting the administration of the sacrament goes back to 1549, with alterations in 1552 and 1662. The chief addition in 1552 was the direction to deliver the Communion to the people 'into their hands.' The medieval practice, still followed by the Roman Church, was to place the bread upon the tongue. Another insertion of the 1552 Book was the injunction that the people receive the sacrament 'kneeling.' This raised great protest from those of 'Puritan' sympathies, to such an extent that, just before the Book was sent to the printer, and without the authority of Parliament or Convocation, a rubric was introduced at the end of the service to explain that the custom of kneeling to receive Communion merely signified our 'humble and grateful acknowledgment of the benefits of Christ' and that it did not imply that 'any adoration is done, or ought to be done, either unto the Sacramental bread and wine there bodily received, or unto any real and essential presence there being of Christ's natural flesh and blood.' This was the famous Black Rubric. The 1662 Book considerably modified its last statement by substituting 'Corporal Presence' for 'real and essential presence.' The American Book omitted altogether the controversial rubric.

Words of Administration. The first words of each of these sentences were the Words of Administration in *The Order of the Communion* (1548) and the 1549 Book. They are a conflation of the forms in the Sarum rite and in Hermann's *Consultation.* The second half of the sentences was substituted in the 1552 Book. Queen Elizabeth's revision of 1559 put the two parts together, so that both the objective gift and the subjective attitude would have co-ordinate expression. This is the one place in the Eucharistic rite where the formulas become singular and personal–'given *for thee.*'

Rubrics. The two rubrics placed after the form for the administration of the Cup go back to the Scottish Book of 1637, from which they were taken by the 1662 Book. As a matter of fact, *The Order of the Communion* (1548) contained a rubric for the consecration of more wine if necessary, but this direction was left out of both the 1549 and 1552 Books, as it was assumed that custom and common sense would prevent a priest from administering unconsecrated elements. No mention was made in the 1548 *Order* of the possibility of an insufficient amount of consecrated bread, probably because in

late medieval times only the bread was administered to the people and the clergy were accustomed to providing enough. The chalice, however, was restored to the people only at the time of the Reformation, and not only were the priests inexpert in estimating how much wine would be needed, but the chalices used were very small because of the former custom of limiting the reception of the consecrated wine to the celebrant alone. In 1574 a clergyman was prosecuted for administering unconsecrated elements when more were needed, and this circumstance indicated that some specific regulation for a second consecration was necessary–hence the rubrics of the 1637 and 1662 Books. The English Book requires only the recital of the Words of Institution (or, either half of them, as necessary) for supplementary consecration. The more complete form demanded by the American Book derives from the Scottish Communion Office of 1764.

¶ *And the Minister who delivereth the Cup shall say,*

THE Blood of our Lord Jesus Christ, which was shed for thee, preserve thy body and soul unto everlasting life. Drink this in remembrance that Christ's Blood was shed for thee, and be thankful.

¶ *If the consecrated Bread or Wine be spent before all have communicated, the Priest is to consecrate more, according to the Form before prescribed; beginning at,* All glory be to thee, Almighty God, *and ending with these words,* partakers of his most blessed Body and Blood.

¶ *When all have communicated, the Priest shall return to the Lord's Table, and reverently place upon it what remaineth of the consecrated Elements, covering the same with a fair linen cloth.*

¶ *Then shall the Priest say,*

Let us pray.

ALMIGHTY and everliving God, we most heartily thank thee, for that thou dost vouchsafe to feed us who have duly received these holy mysteries, with the spiritual food of the most precious Body and Blood of thy Son our Saviour Jesus Christ; and dost assure us thereby of thy favour and goodness towards us; and that we are very members incorporate in the mystical body of thy Son, which is the blessed company of all faithful people; and are also heirs through hope of thy everlasting kingdom, by the merits of his most precious death and passion. And we humbly beseech thee, O heavenly Father, so to assist us with thy grace, that we may continue in that holy fellowship, and do all such good works as thou hast prepared for us to walk in; through Jesus Christ our Lord, to whom, with thee and the Holy Ghost, be all honour and glory, world without end. *Amen.*

¶ *Then shall be said the Gloria in excelsis, all standing, or some proper Hymn.*

POST-COMMUNION THANKSGIVING

In the early Church the people were dismissed by the Deacon immediately after their reception of Communion. By the end of the fourth century, however, a Post-Communion thanksgiving was inserted before the dismissal. In the Roman rite this became a Collect variable with each Mass. Cranmer composed the present invariable Collect for the 1549 Book—one of the most remarkable summaries of doctrine to be found in all the formularies of the Prayer Book. In particular, it gathers up all the varied meanings of the Holy Communion: thanksgiving, mystery, grace, incorporation into Christ, fellowship in the Church, anticipation of the Kingdom of God. Its definitions of the Eucharist and of the Church have become classic, being firmly based on the terms of the New Testament (cf. 1 Cor. x.3–4, xii.27; Tit. iii.7). Moreover, the prayer serves as a felicitous translation of the worshiping congregation from the mysteries of the sanctuary to the 'good works' of Christian service in the world's life (cf. Eph. ii.10), and it relates the sacrament of the altar to the tasks of everyday living. (See the comments on the concluding 'Thanksgiving' in the Daily Offices, p. 19.)

The Gloria in excelsis. This ancient Greek hymn has been used in the Daily Offices of the Eastern Church since the fourth century (see p. 25). It was introduced into the Roman Mass by Pope Symmachus (498–514) as an extension of the acclamations of the *Kyrie eleison* (see commentary, p. 68) at the beginning of the service, but its use was limited to masses celebrated by a bishop on Sundays and festivals of martyrs. Not until the twelfth century were priests allowed to include it in their celebrations except on Easter Day, and the Latin rite still forbids its use in penitential seasons. Cranmer kept the *Gloria* in its traditional position in the 1549 Book, but in 1552 he removed it to its present place to serve as part of the Post-Communion thanksgiving. Only the Indian (1933) and the Ceylon (1938) liturgies have restored it to the beginning of the rite. The American Book of 1789 allowed the substitution of a 'proper Hymn'—meaning by 'proper' a doxology or, possibly, a hymn 'proper' to the season of the Church Year. The English Proposed, Scottish, and South African revisions have allowed for the omission of the *Gloria* on any day other than a Sunday or a festival.

GLORY be to God on high, and on earth peace, good will towards men. We praise thee, we bless thee, we worship thee, we glorify thee, we give thanks to thee for thy great glory, O Lord God, heavenly King, God the Father Almighty.

O Lord, the only-begotten Son, Jesus Christ; O Lord God, Lamb of God, Son of the Father, that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, receive our prayer. Thou that sittest at the right hand of God the Father, have mercy upon us.

For thou only art holy; thou only art the Lord; thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father. Amen.

¶ *Then, the People kneeling, the Priest (the Bishop if he be present) shall let them depart with this Blessing.*

THE Peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord: And the Blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always. *Amen.*

GENERAL RUBRICS.

¶ *In the absence of a Priest, a Deacon may say all that is before appointed unto the end of the Gospel.*

¶ *Upon the Sundays and other Holy Days, (though there be no Sermon or Communion,) may be said all that is appointed at the Communion, unto the end of the Gospel, concluding with the Blessing.*

¶ *And if any of the consecrated Bread and Wine remain after the Communion, it shall not be carried out of the Church; but the Minister and other Communicants shall, immediately after the Blessing, reverently eat and drink the same.*

¶ *If among those who come to be partakers of the Holy Communion, the Minister shall know any to be an open and notorious evil liver,*

The *Gloria in excelsis* is a series of acclamations, arranged in three stanzas, beginning with an antiphon (Luke ii.14), from which it takes its name. The antiphon—the angelic hymn at our Saviour's birth—is an ancient Messianic song of the Jews (cf. Psalm cxviii.26; Luke xix.38), a kind of praise-shout to the glory of God and the coming of His salvation to men through the Messiah-Redeemer. The hymn that follows, beginning (like the *Te Deum*, see p. 10) 'We praise thee,' is a Christian expansion of this theme. The various acclamations here collected may be found separately scattered through the Eastern Eucharistic rites. The second stanza is built around the *Kyrie* and *Agnus Dei* responses and is addressed particularly to our Lord in His passion and exaltation. The third stanza is related to the acclamation found in the Eastern liturgies at the point where the celebrant turns to the people just before Communion and says, 'Holy things to the holy,' to which the people respond, 'One holy, One Lord Jesus Christ, to the glory of God the Father'—a cry that recalls the most primitive confession of Christian faith (see Phil. ii.11; cf. Acts ii.36; 1 Cor. viii.6).

The Blessing. By the end of the fourth century it was a common practice in most of the liturgies for the bishop to give a Blessing to the people just before Communion. This original Blessing has disappeared from the Roman liturgy. The present Blessing in the Roman rite, said after the dismissal by the deacon, was at first a Blessing imparted by the Pope as he passed through the congregation on his way to the sacristy after the Mass. Only in the eleventh century did it become common for priests to say it. In *The Order of the Communion* (1548) Cranmer provided the present Blessing of the Prayer Book rite. It is composed of two parts: an expansion of Phil. iv.7 (cf. 2 Peter i.2); and the old episcopal Blessing, which also occurs at the end of Confirmation (p. 299). Since the 1552 Book the primitive ceremony of the giving of the Peace (see commentary, p. 82) has been dropped from the Prayer Book, but this Blessing may be considered as a possible substitute for it.

or to have done any wrong to his neighbours by word or deed, so that the Congregation be thereby offended; he shall advertise him, that he presume not to come to the Lord's Table, until he have openly declared himself to have truly repented and amended his former evil life, that the Congregation may thereby be satisfied; and that he hath recompensed the parties to whom he hath done wrong; or at least declare himself to be in full purpose so to do, as soon as he conveniently may.

¶ *The same order shall the Minister use with those, betwixt whom he perceiveth malice and hatred to reign; not suffering them to be partakers of the Lord's Table, until he know them to be reconciled. And if one of the parties, so at variance, be content to forgive from the bottom of his heart all that the other hath trespassed against him, and to make amends for that wherein he himself hath offended; and the other party will not be persuaded to a godly unity, but remain still in his frowardness and malice; the Minister in that case ought to admit the penitent person to the Holy Communion, and not him that is obstinate. Provided, That every Minister so repelling any, as is herein specified, shall be obliged to give an account of the same to the Ordinary, within fourteen days after, at the farthest.*

THE EXHORTATIONS.

¶ *At the time of the Celebration of the Communion, after the prayer for the whole state of Christ's Church, the Priest may say this Exhortation. And* NOTE, *That the Exhortation shall be said on the First Sunday in Advent, the First Sunday in Lent, and Trinity Sunday.*

DEARLY beloved in the Lord, ye who mind to come to the holy Communion of the Body and Blood of our Saviour Christ, must consider how Saint Paul exhorteth all persons diligently to try and examine themselves, before they presume to eat of that Bread, and drink of that Cup. For as the benefit is great, if with a true penitent heart and lively faith we receive that holy Sacrament; so is the danger great, if we receive the same unworthily. Judge therefore yourselves, brethren, that ye be not judged of the Lord; repent you truly for your sins past; have a lively and stedfast faith

General Rubrics. The first of these rubrics was added in 1928; the second is an American revision of a rubric that goes back to the 1552 Book. The English Ante-Communion ends with the Prayer for Christ's Church (see commentary, p. 71), but the purpose of the American shortening of the Ante-Communion was to avoid needless repetition.

The third rubric comes from the 1662 Book, and its purpose was to prevent sacrilegious use of the consecrated elements. The 1552 Book had contained an ambiguous rubric, which said that 'if any of the bread or wine remain, the Curate shall have it to his own use.' Many of the Puritan clergy had been in the habit of taking the remaining consecrated elements home and serving them at their family table. The revision of the rubric in 1662 made it clear that they could use for themselves only the bread and wine that remained unconsecrated. There has been much dispute with respect to whether or not this rubric of 1662 was designed to prohibit the reserving of the consecrated elements for Communion of the sick. (See the discussion of this point on p. 321.) Another point of contention has been with regard to the necessity and the place of the Ablutions, that is the cleansing of the paten and the chalice after all the consecrated bread and wine have been consumed. The Prayer Book contains no specific injunction concerning these Ablutions, though the custom of making them is almost universally observed. In the Roman rite they are definitely enjoined, and are placed immediately after the Communion of the people. It is certainly a thing of decency and reverence for the priest to cleanse the vessels that have contained the consecrated elements and to drink the rinsings; but there is no rule in our Church requiring that this be done at the altar or in the presence of the people.

The two disciplinary rubrics, respecting excommunication, come from the 1549 Book, and until the 1928 revision they stood at the beginning of the service as a warning that Christians must come to the sacrament in penitence and charity. Excommunication is the most severe spiritual penalty the Church can inflict, and no priest should presume to pass this sentence except for the weightiest reasons: namely, 'open and notorious' sin which is a scandal to the Church's fellowship, or 'malice and hatred' amongst members of the Church. The Canon Law of the Church protects the laity from arbitrary acts of excommunication by allowing those who have been refused the

in Christ our Saviour; amend your lives, and be in perfect charity with all men; so shall ye be meet partakers of those holy mysteries. And above all things ye must give most humble and hearty thanks to God, the Father, the Son, and the Holy Ghost, for the redemption of the world by the death and passion of our Saviour Christ, both God and man; who did humble himself, even to the death upon the Cross, for us, miserable sinners, who lay in darkness and the shadow of death; that he might make us the children of God, and exalt us to everlasting life. And to the end that we should always remember the exceeding great love of our Master, and only Saviour, Jesus Christ, thus dying for us, and the innumerable benefits which by his precious blood-shedding he hath obtained for us; he hath instituted and ordained holy mysteries, as pledges of his love, and for a continual remembrance of his death, to our great and endless comfort. To him therefore, with the Father and the Holy Ghost, let us give, as we are most bounden, continual thanks; submitting ourselves wholly to his holy will and pleasure, and studying to serve him in true holiness and righteousness all the days of our life. *Amen.*

¶ *When the Minister giveth warning for the Celebration of the Holy Communion, (which he shall always do upon the Sunday, or some Holy Day, immediately preceding,) he shall read this Exhortation following; or so much thereof as, in his discretion, he may think convenient.*

DEARLY beloved, on——day next I purpose, through God's assistance, to administer to all such as shall be religiously and devoutly disposed the most comfortable Sacrament of the Body and Blood of Christ; to be by them received in remembrance of his meritorious Cross and Passion; whereby alone we obtain remission of our sins, and are made partakers of the Kingdom of heaven. Wherefore it is our duty to render most humble and hearty thanks to Al-

sacraments to appeal to the bishop, whose decision in such cases is final. The Canons also specify that 'the Sacraments shall not be refused in any case to a penitent person at the point to die.'

The Exhortations

The first two Exhortations were composed for *The Order of the Communion* (1548): the first to be said after the priest's Communion and before the devotional preparation of the people for their Communion, beginning with the Invitation, 'Ye who do truly . . .'; the second to be given (at an unspecified place in the service) as a notice of the time of celebration and as an instruction regarding the people's preparation for it. These were taken up into the 1549 Book, where they were placed after the sermon; but the second one was not required to be read unless 'the people be negligent to come to the Communion.' Presumably not a few churchmen continued to be negligent, for in the 1552 Book another Exhortation was composed for them (the third of the Exhortations here), in stronger language than the earlier one. All three were placed in the 1552 Book after the Prayer for the Church and before the Invitation, but only the one beginning 'Dearly beloved in the Lord . . .' was required to be used at every celebration. The 1662 revision made some alterations in these Exhortations, and again some slight changes were made in the American Book of 1789. Until the 1892 revision in the American Book, as in the English, all three Exhortations were printed after the Prayer for the Church; but at that time the two alternative Exhortations for use with the 'negligent' were removed to the end of the service, and the third was required to be said at least once a month. The present arrangement and rubric, requiring the reading of the last-named Exhortation only three Sundays a year, is owing to the 1928 revision.

The form of the rubric before the first Exhortation varies in the editions of the 1928 Book. Before 1935, it read that the Exhortation be used 'at the time of the Celebration of the Communion'; since that time, it adds, 'after the prayer for the whole state of Christ's Church'—the position assigned in the English Book.

The first Exhortation is based upon St. Paul's warning to the Corinthian Christians to prepare duly and fittingly, by self-examination of their conscience and spiritual attitudes, before meeting together

mighty God, our heavenly Father, for that he hath given his Son our Saviour Jesus Christ, not only to die for us, but also to be our spiritual food and sustenance in that holy Sacrament. Which being so divine and comfortable a thing to them who receive it worthily, and so dangerous to those who will presume to receive it unworthily; my duty is to exhort you, in the mean season to consider the dignity of that holy mystery, and the great peril of the unworthy receiving thereof; and so to search and examine your own consciences, and that not lightly, and after the manner of dissemblers with God; but so that ye may come holy and clean to such a heavenly Feast, in the marriage-garment required by God in holy Scripture, and be received as worthy partakers of that holy Table.

The way and means thereto is: First, to examine your lives and conversations by the rule of God's commandments; and whereinsoever ye shall perceive yourselves to have offended, either by will, word, or deed, there to bewail your own sinfulness, and to confess yourselves to Almighty God, with full purpose of amendment of life. And if ye shall perceive your offences to be such as are not only against God, but also against your neighbours; then ye shall reconcile yourselves unto them; being ready to make restitution and satisfaction, according to the uttermost of your powers, for all injuries and wrongs done by you to any other; and being likewise ready to forgive others who have offended you, as ye would have forgiveness of your offences at God's hand: for otherwise the receiving of the holy Communion doth nothing else but increase your condemnation. Therefore, if any of you be a blasphemer of God, an hinderer or slanderer of his Word, an adulterer, or be in malice, or envy, or in any other grievous crime; repent you of your sins, or else come not to that holy Table.

And because it is requisite that no man should come to

to celebrate the Lord's Supper (1 Cor. xi.27ff.). Unworthy reception of the Eucharist is perilous not only to the health of the soul, but also, in the Apostle's opinion, to the health of the body. A truly thankful remembrance of all that Christ has suffered for us, and by His death has obtained for us, should evoke in us, if we meditate upon such undeserved benefits sincerely and earnestly, the spirit of contrition and of love and a resolve to amend our lives and to devote ourselves more wholly to the service of God's will and purpose. Much of the language of this Exhortation Cranmer drew from *The King's Book* (1543), and there are reminiscences of Luke i.74, 79 (the *Benedictus*), Phil. ii.8, and Eph. iv.24.

The second Exhortation expands upon the themes of the first, with particular counsel and advice in regard to the method of self-examination, with respect to our sins against both God and our neighbors. Penitence involves not only genuine sorrow for sin and readiness to forgive others to the same extent that we desire the forgiveness of our own offenses by God and by our fellows, but also positive acts of 'restitution and satisfaction' for our wrongs, so far as it is possible for us to make them. The reference in the first paragraph to the 'marriage-garment required by God' for His 'heavenly Feast' recalls a parable of our Lord (Matt. xxii.11–12; see p. 218).

The last paragraph of this Exhortation contains one of the two references in the Prayer Book to the practice of private confession to a priest (cf. p. 313), the 'sacrament of penance.' This reference is more specific in the English Book than in the American, for in the former these words appear after 'open his grief': 'that by the ministry of God's holy Word he may receive the benefit of absolution, together with ghostly counsel and advice . . .'

The third Exhortation, drawn up for the 1552 Book, and considerably shortened in the 1662 revision, was designed not so much for the careless and negligent as for those who deliberately absented themselves from Communion, giving 'feigned excuses' for their abstention from their 'bounden duty and service.' The Exhortation is an exposition of a parable found in Luke xiv.16–24 (see p. 192). The authorship of this Exhortation has been commonly ascribed to Peter Martyr Vermigli, an Italian Reformer who found refuge in England in the reign of Edward VI and who was appointed Regius Professor of Divinity at Oxford.

the holy Communion, but with a full trust in God's mercy, and with a quiet conscience; therefore, if there be any of you, who by this means cannot quiet his own conscience herein, but requireth further comfort or counsel, let him come to me, or to some other Minister of God's Word, and open his grief; that he may receive such godly counsel and advice, as may tend to the quieting of his conscience, and the removing of all scruple and doubtfulness.

¶ *Or, in case he shall see the People negligent to come to the Holy Communion, instead of the former, he may use this Exhortation.*

DEARLY beloved brethren, on —— I intend, by God's grace, to celebrate the Lord's Supper: unto which, in God's behalf, I bid you all who are here present; and beseech you, for the Lord Jesus Christ's sake, that ye will not refuse to come thereto, being so lovingly called and bidden by God himself. Ye know how grievous and unkind a thing it is, when a man hath prepared a rich feast, decked his table with all kind of provision, so that there lacketh nothing but the guests to sit down; and yet they who are called, without any cause, most unthankfully refuse to come. Which of you in such a case would not be moved? Who would not think a great injury and wrong done unto him? Wherefore, most dearly beloved in Christ, take ye good heed, lest ye, withdrawing yourselves from this holy Supper, provoke God's indignation against you. It is an easy matter for a man to say, I will not communicate, because I am otherwise hindered with worldly business. But such excuses are not so easily accepted and allowed before God. If any man say, I am a grievous sinner, and therefore am afraid to come: wherefore then do ye not repent and amend? When God calleth you, are ye not ashamed to say ye will not come? When ye should return to God, will ye excuse yourselves, and say ye are not ready? Consider earnestly with

In all these Exhortations emphasis is put upon the duty of receiving Communion and the spiritual benefits that accrue to those who approach it worthily. It is difficult for us today to appreciate the great efforts the Reformers had to make to restore the practice of regular Communion among the laity. During the Middle Ages the laity seldom received the sacrament more often than once a year, at Easter; indeed they were not encouraged to receive it frequently. Devotional emphasis was placed upon the Consecration, especially the elevation of the host and chalice at the Words of Institution. This was the high moment and climax of the rite, and reverent contemplation of the consecrated sacrament was considered sufficient means of grace to the ordinary man and woman for ordinary daily life. The reasons for this development were inherent in the circumstances of insufficient instruction and moral discipline of the lay people with which the medieval Church was faced. One may cavil at the medieval Church, as the Reformers did, for not making greater efforts than it did to teach the people the meaning of the sacraments, and, according to the teaching of Scripture and the practice of the early Church, their proper use; but the fact must not be overlooked that the Church in medieval times was honest and courageous enough to protect the sacrament of the Eucharist from profanation and exploitation by those who were ill-prepared to receive and use it to their moral and spiritual benefit.

It may be said, too, that each age of the Church has tended to concentrate its attention upon one aspect of the meaning of the Eucharist, and that successive generations of Christian theologians have emphasized, according to the needs of their time, certain phases of the Eucharistic experience without intending to minimize or disparage others. In the early Church the Eucharist was thought of essentially as an Offering, for the world was then nominally pagan, rather than Christian, and a personal, individual act of sacrificial giving was a paramount expression of faith. When this act of offering ceased to be demanded outwardly, interest in the Eucharistic celebration shifted more and more to contemplation of the redeeming Presence of Christ in and under the material forms of bread and wine—thereby lifting a sinful but by no means hopeless world to visions of purity, peace, and order. Only after society had become relatively more stable and education more widespread among the people than in the Middle Ages could the new emphasis of the Reformers be meaningful or effective

yourselves how little such feigned excuses will avail before God. Those who refused the feast in the Gospel, because they had bought a farm, or would try their yokes of oxen, or because they were married, were not so excused, but counted unworthy of the heavenly feast. Wherefore, according to mine office, I bid you in the Name of God, I call you in Christ's behalf, I exhort you, as ye love your own salvation, that ye will be partakers of this holy Communion. And as the Son of God did vouchsafe to yield up his soul by death upon the Cross for your salvation; so it is your duty to receive the Communion in remembrance of the sacrifice of his death, as he himself hath commanded: which if ye shall neglect to do, consider with yourselves how great is your ingratitude to God, and how sore punishment hangeth over your heads for the same; when ye wilfully abstain from the Lord's Table, and separate from your brethren, who come to feed on the banquet of that most heavenly food. These things if ye earnestly consider, ye will by God's grace return to a better mind: for the obtaining whereof we shall not cease to make our humble petitions unto Almighty God, our heavenly Father.

in the form of an intelligent and disciplined reception of the Communion mysteries. If the Reformers seem to us today to have overstressed the subjective approach to participation in the Eucharist—penitence, faith, charity—it was not because this important aspect of our sacramental life had been missing or, even less, denied in the preceding generations, but because it had been too much subordinated to considerations of the objective effects of the 'miracle' of the Real Presence.