

**THE STUDY OF LITURGY:
THE EUCHARIST
IN THE
BOOK OF COMMON PRAYER
2004**

**COMMENTARY
BY
THE REVD CANON M.C. KENNEDY, M.A., B.D., Ph.D.**

**TOGETHER WITH SERMONS
ON EUCHARISTIC DOCTRINE
PREACHED IN TWO CATHEDRALS**

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PART 1

Celebration of the Eucharist, general principles

Constitution and Canons

Certain general guidelines may be found in the Church Constitution, Chapter Nine (the Canons), and in the rubrics of the traditional and modern versions of the Holy Communion service in the *Book of Common Prayer 2004* pp180-239. These are entitled, respectively, “The Administration of the Lord’s Supper or Holy Communion”, and “The Celebration of the Holy Communion, also called the Lord’s Supper or the Eucharist”. The Canons (together with brief contents) are given below. The rubrics and other directions are dealt with as they arise in Part Two below under the heading "Celebration of the Eucharist, practical aspects".

Members of the Clergy and Readers should have a copy of the **Constitution of the Church of Ireland 2003**, edited by Brenda M.H. Sheil, LL.B., M.A., published by the General Synod of the Church of Ireland. This is in loose-leafed form, and amendments to bring it up to date may be obtained from Church of Ireland House. Instructions relevant to the celebration of the Holy Communion may be found in Chapter IX, "The Canons", especially Part 1, "Divine Service: General", Part II "Holy Communion", and Part VI, "General".

Constitution Chapter IX (The Canons) Part 1, General

Canon 3. Divine Service to be celebrated on Sundays and Holy-days.

On every Sunday and Holy-day appointed by the Church, unless dispensed with by the ordinary, incumbents and curates shall celebrate Morning and Evening Prayer or the Holy Communion or other service prescribed for the day at convenient and usual times, and in such place in every church or other suitable building provided for the purpose as the ordinary shall think proper.

The use of these orders, therefore, is obligatory, not permissive, and that includes the celebration of the Holy Communion. A measure of discretion, however, is introduced by the first Note in the BCP p.16, "Service of the Word is for use on occasions when the prescribed services of Morning or Evening Prayer or Holy Communion may not meet the needs of a particular congregation", but the canon takes priority over a direction for a particular service and does not permit a general disregard for Morning and Evening Prayer or the Holy Communion. For the frequency of the Holy Communion see below, Part II, Canon 13 "The Celebration of the Holy Communion" . It is clear, however, that in many churches it is not practicable to have all three of the prescribed services every Sunday (for example in large rural parochial groups) and so the ordinary has the power to dispense with one or more of them. It may be noted that the obligation under this canon extends to "holy days" as well as Sundays. Information about Holy Days (including Saints' Days) may be found in the Calendar of the *Book of Common Prayer 2004* on pages 18-23. In this Calendar there are several categories of special days: "Principal Holy Days", "Days of Special Observance", and "Days of Discipline and Self-Denial", and “Festivals” and, in addition, “Ember Days” and “Commemorations”.

Canon 4. The Book of Common Prayer.

All ministers shall use and observe the orders rites and ceremonies prescribed in the Book of Common Prayer as well in reading the holy scriptures and saying of prayers as in administration of the sacraments without either diminishing or adding anything in the matter or form thereof, save as hereinafter provided.

The matter and form of the services, including Holy Communion, is *prescribed*, by the Church, and is not at the discretion of the minister, although variations (not of a substantial nature) are permitted under Canon 5 (below). Many variations *within* the orders of service, including Holy Communion, are, however, permitted by the rubrics, especially in the modern rites. The words "save as hereinafter provided" permit the use of services other than those in the Book of Common Prayer.

Canon 5. The prescribed form of Divine Service to be used in Churches.

(1) The services contained in the Book of Common Prayer and Administration of the Sacraments, or such services as may be otherwise prescribed or authorized, and no other, shall be used in churches; provided that there may be used in any cathedral or church,

(a) at any hour on any Sunday or weekday an additional form of service, provided that such form of service and the mode in which it is used is for the time being approved by the ordinary, and

(b) upon any special occasion approved by the ordinary a special form of service approved by the ordinary:

Provided that, save with the leave of the ordinary, neither such additional form of service nor special form of service shall be in substitution for any of the services so prescribed.

The "ordinary" is the person having liturgical authority - normally the bishop. In the case of St. Patrick's Cathedral, Dublin, the immediate ordinary is the Dean. The expression, "such services as may be otherwise prescribed or authorized", gave a legal basis to the use of the *Alternative Prayer Book* and *Alternative Occasional Services* 1993 (AOS) until these were superseded by the forms now incorporated into *The Book of Common Prayer* 2004. The provision for "additional" and "special" forms not only provides for customary special services such as Christmas Carols, but also allows for liturgical creativity at a local level insofar as it is approved by the bishop. Paragraphs (a) and (b) safeguard the bishop's traditional *jus liturgicum*, his power to authorize various liturgical forms appropriate to diocesan or to local needs. It is also possible, under this canon for the House of Bishops to issue forms of service which may be used in the Church.

(2) The minister may at his discretion make and use variations which are not of substantial importance in any form of service prescribed in the Book of Common Prayer or elsewhere.

For example, prior to the appearance of *The Book of Common Prayer* 2004 this provision would have covered the substitution of the word "Spirit" for "Ghost" in a traditional form of service or the use of "Our Father who..." for "Our Father which". There is a problem in that there appears to be no authoritative definition of what the word "substantial" means here. Precedents (from the legislative process leading to the production of the *Alternative Prayer Book* and other rites) are not consistent. However, the recommendation of "Inclusive Language Emendations" to the *Alternative Prayer Book* 1984 by the House of Bishops, which might be made "in accordance with Canon 5 at the discretion of the minister, subject to the approval of the Bishop" allowed *significant variations* (when taken together) which were not of such a character as to affect the essence of the rites, and this may be taken as a base line for interpreting the words "not of substantial importance". It may be noted that the emendations referred to have been superseded by the provisions of the modern rites in the *Book of Common Prayer* 2004.

(3) All variations in forms of service and all forms of service used or made under the provisions of this canon shall be reverent and seemly and shall be neither contrary to nor indicative of any departure from the doctrine of the Church.

This is intended to prevent doctrinally unsound or inherently unsuitable alterations being made to the prescribed forms of worship. Variations are best made, when they are to be made at all, upon the basis of a thorough knowledge of liturgical first principles and the doctrinal tradition of the Church.

(4) If any question is raised concerning any such variation, or as to whether it is "of substantial importance", the same shall be referred to the bishop in order that he may give such pastoral guidance, advice or directions as he may think fit, but without prejudice to the right of any person to initiate proceedings in any ecclesiastical tribunal.

There has to be some normal manner of settling any questions arising out of the liberty permitted by the canon, and this enables such matters to be referred to the bishop without inhibiting the fundamental right (established elsewhere in the Constitution) of recourse to the ecclesiastical courts.

Canon 6. The use of prayers and hymns not included in the Book of Common Prayer.

It shall be lawful to use in the course of or before or after any public office of the Church,

- (a) any form of prayer included in any book of prayers prescribed or authorized;
- (b) any form of hymn in any prescribed or authorized book;
- (c) any prayer or hymn authorized by the bishop or ordinary;
- (d) any prayer or hymn not containing substantial variations from the practice of, nor contrary to the doctrine of the Church, as the minister may consider to be required by current circumstances; but the provisions of Canon 5(3) and (4) shall apply to all such prayers and hymns.

Examples of these would include (a) the use of the Church's official *Book of Occasional Prayers*; (b) the supplemental hymn book *Irish Church Praise* (1990); (c) prayers for such occasions as Diocesan Synods put forth by individual bishops; (d) the use of prayers from such private collections as Colquhoun and Raymond Chapman and also such publications as Prayers from official service-books in other parts of the Anglican Communion (for instance the Church of England's *Common Worship*, 2000 and what preceded it the *Alternative Service Book*, 1980) would come into this same category. Explicit mention is made of *Patterns for Worship*¹ (Church House Publishing 2002) and *Common Worship: Times and Seasons*² (Church House Publishing, 2006) - in relation to the Service of the Word on p.166. It would appear that the words "in the course of" would cover the inclusion of an Office Hymn before the Magnificat at Evensong and the singing of a hymn during Communion in the traditional form of service.

¹*Patterns for Worship* has, at the time of writing, been superseded by *New Patterns for Worship*.

²A companion volume: *Common Worship: Festivals* was published in 2008.

Canon 7 The duty of preaching.

Every incumbent shall provide that one sermon at least be preached on every Sunday in every church, or other building licensed for the purpose, in which Divine Service is performed within his cure, unless he be excused therefrom by the ordinary.

Anglican Christianity gives equal value to the Word and Sacrament, hence the stress here on regularity in preaching. Properly speaking the sermon or homily is an integral part of the celebration of the Holy Communion, although there are clearly circumstances (an "early" said service or a weekday celebration) where this may not be practicable.

Canon 8. Speaking in a distinct and audible voice.

Every minister at all times of his public ministration of the service of the Church shall speak in a distinct and audible voice, and so place himself that the people may conveniently hear what is said.

Excessively slow reading is a fault, as is also any tendency to "patter" the liturgy. Very loud reading should also be avoided. Within the limits of what is prescribed in this Canon variations of pace, volume, tone and pitch and emphasis should be appropriate to the nature of the liturgical material being read. The liturgy should never be monotonous.

Amplification equipment needs to be provided and adjusted by qualified acoustic engineers not general electricians, and correctly used. Ideally it should amplify the voice in such a manner that hearers are hardly aware the equipment is actually in use.

Canon 12. Ecclesiastical apparel.

(1) Every archbishop and bishop at all times of his public ministration of the services of the Church shall use the customary ecclesiastical apparel of his order.

The "customary apparel" includes choir dress of cassock, rochet and chimere, academical hood and black scarf, ring, and pectoral cross. At sacramental rites a stole may be worn in place of the scarf and hood, and the chimere is better not used. Cope and mitre may be regarded as part of the "customary" ecclesiastical apparel, and are now used by some bishops.

This raises the question of whether there is any logical reason why a cope should not be worn by other clergy, including dignitaries and canons, on solemn occasions. Copes were prescribed in the English canons of 1604 for use by the bishop or principal minister at the eucharist in cathedrals and collegiate churches.

(2) Every presbyter and deacon at all times of his public ministration of the regular services of the Church in a Church Building,

- (a) may wear a cassock,
- (b) shall wear a plain white surplice with sleeves and the customary black scarf or a stole, and
- (c) may wear bands, and the hood pertaining to his university degree or other academic qualification; provided that any minister shall be at liberty to wear a plain black gown while preaching.

(a) This reflects a period when surplices were exceedingly long and actually came down to the ankles. Modern surplices, even when full and long, should be worn with cassocks.

(b) The surplice should be long and full (gathered at the neck); and if it is of an artificial material, a high quality product should be obtained. Although the scarf and hood are traditionally part of an Anglican clergyman's "canonicals", and may be worn at all services, modern practice is to use these at the Office (Morning and Evening Prayer and Compline and the Late Evening Office) and to use a stole (of the appropriate colour) at Baptisms and at Holy Communion, and at other sacramental rites (for example, confirmation). A stole and hood are never worn together. It is customary to have stoles in the five liturgical colours,

White - Major festivals such as Christmas and Easter, weddings, ordinations, and certain saints' days and holy days (e.g. The Naming of Jesus, The Annunciation). It is suitable for funerals during the great 50 days of Easter when the message of the resurrection is to the fore.

Purple - Penitential seasons (Advent and Lent) and for the Ministry of Absolution. It is widely used for funerals.

Red - Saints' days other than those for which white is recommended, Passiontide, Pentecost (Whit Sunday), and days on which it is particularly appropriate to invoke the Holy Spirit. Red may be used at ordinations, although white is preferable.

Green - Ordinary Sundays and weekdays.

Black - This is largely disused, but may be worn on any occasion. Traditionally black vestments were used at funerals.

It would appear that the modern "cassock-alb", which is a combined cassock-and-surplice, falls within the terms of the Canon and is lawful. This being the case there seems no logical reason for an ordinary standard alb to be excluded.

It may be noticed that the right to wear a stole with cassock and surplice or alternatively a scarf and hood is an absolute right under the canon and is not dependent upon the permission of any other person. This is specifically written into the rites of ordination. In "Notes for the whole Ordinal, [7]" under the heading "Vesture" it is stated that deacons and priests are vested with a scarf or stole according to individual choice, and bishops in their episcopal habit. (BCP p.552).

For the comparable regulations of the Church of England see Appendix 3

(3) If any question shall arise touching the suitability of any vestment or ornament worn by any minister during the public ministration of the services of the Church, the same shall be decided by the ordinary, subject to an appeal to the Court of the General Synod.

It is clearly desirable that any difficulties of this kind should be settled locally without resort to legal proceedings; and so the bishop has full authority, subject to appeal.

(4) The Church does not attach any doctrinal significance to the diversities of apparel permitted by this Canon, and the apparel worn by the minister in accordance with the provisions of this Canon is not to be understood as implying any doctrines other than those contained in the formularies of the Church.

This does not state that there is no theological significance whatever in the use of ecclesiastical apparel, only that such significance is not to be read into the diversity of use permitted. The black scarf is the distinctive mark of the ordained minister (as distinguished from the lay Reader or choir member). This should normally be plain; but it is lawful to display certain ecclesiastical symbols, for example those indicating military chaplaincies and those which identify membership of cathedral chapters. Since bishops are not usually members of cathedrals as corporate bodies (although there are some exceptions, for example the Archbishop of Dublin, who is ex-officio Prebendary of Cualaun in St. Patrick's Cathedral, Dublin) they should wear such insignia only at the invitation of the Dean and Chapter. Such an invitation is a reasonable courtesy to one whose *cathedra*, (his Chair or Throne) gives the Cathedral its significance. A scarf is always worn "up-and-down". It is never worn sash-wise. A deacon and a priest wear their scarf in exactly the same way. This is particularly important at ordinations where "deacons or priests are vested with a scarf or stole according to individual choice" [The Ordinal, *Book of Common Prayer 2004* p552 Note 7.] By way of contrast, the stole worn sash-wise over the left shoulder indicates the deacon, and when worn up-and-down indicates the priest (or bishop). It is lawful for the stole to carry specifically Christian symbols such as the Cross, the Alpha-and-Omega, and the Chi-Rho. It is not appropriate, or customary, for the stole to indicate particular offices held in the Church.

The value of this particular declaration is that, in principle, it enables matters of what is worn in church to be disengaged from theological controversies which are no longer relevant, having to a large extent been resolved in Agreed Statements of the relevant inter-church bodies. To help resolve any remaining differences mutual respect and, where necessary, self-restraint is helpful in practice.

It should be noted that the regulations given above apply only to public ministration of the regular services of the Church in a Church Building. At a special service in a hall, or perhaps on such an occasion as a parish mission when the proceedings are relatively informal, then it is not necessary to robe fully. A cassock only might be sufficient. In the case of a sick communion in a person's home (or in hospital) it is appropriate to use cassock, surplice and stole to add dignity to the occasion and to make a visual link with the normal Church service, even if this is not, strictly-speaking, obligatory.

It is regrettable that some members of the clergy, without any authority, have dispensed with their robes when conducting the regular services in a church building. It may be pointed out,

- That there is theological significance in the use of robes, although not in the diversity of robes permitted by the canons. The office of bishop is indicated by the use of cassock, rochet, chimere, and scarf, or cassock, rochet and stole; or by the use of cope and mitre. The office of priest is indicated by the use of cassock, surplice, black scarf and hood; or cassock surplice and stole, or cassock alb and stole. The office of deacon is indicated by the use of cassock, surplice and stole worn over the left shoulder (when wearing a black scarf and hood the deacon is indistinguishable from the priest). The office of Diocesan Reader is indicated by the use of cassock, surplice, and blue scarf. The office of Parish Reader is variously indicated according to local (diocesan) use. In the Diocese of Armagh the Parish Reader wears cassock, surplice, and medallion with blue ribbon. It is unfortunate that in some dioceses the Parish Reader's ministry is devalued by the use of lay clothes.
- The use of long flowing garments add a dignity to the liturgical act of worship missing from much modern clothing which is convenient but lacking in solemnity. At best, ecclesiastical robes are not only dignified but beautiful; and beauty whether of music, art, movement, or clothing, is a means of giving glory to God.
- There is a certain anonymity conferred by the traditional vesture which helps as a reminder that the bishop, priest, or deacon is there by virtue of his or her office and not because of the personal characteristics of Dr X or Mr. or Mrs or Miss Y.
- The use of traditional garments gives a sense of historical continuity to the act of worship. The Anglican "canonicals" - cassock, surplice, scarf and hood - links those wearing it with a tradition of worship going back to the Reformation. The traditional eucharistic vestments, including the alb and stole go back much further, to the period of Late Antiquity. Symbolism is important and the use of robes is a reminder that the orders of ministry go back, ultimately, to the early church (the Preface to the traditional ordinal claims to the time of the apostles).
- The feeling for "special clothes" for special occasions is universal and deep-rooted. Even churches which started out with versions of contemporary clothes have tended to retain these when fashions have moved on, presumably not only because of a natural conservatism among some members of the clergy but arising from this instinct.

Church Constitution IX, Part II, Holy Communion.

Canon 13. The celebration of the Holy Communion.

(1) In every church or chapel where the sacraments are to be administered, the Holy Communion shall be ministered at least once a month unless the ordinary shall otherwise order, and also on such of the days for which proper prefaces are provided in the communion service, as the ordinary shall direct.

This represents a minimum rather than the ideal use. The days for which proper prefaces are provided are (in the traditional rite) Christmas Day, Easter Day, Ascension Day, Whitsunday, and the Feast of Trinity (with seven days following in the case of Christmas Day and Easter Day) The position in relation to the modern rites is less simple since there the proper prefaces are assigned to seasons (for example, Advent, Lent, Easter) as well as days. However, "at least once a month and on major festivals" is a good rule of thumb. A celebration of Holy Communion is particularly appropriate on the "Principal Holy Days" listed on p18, 19 of the *Book of Common Prayer* 2004, with the exception of Good Friday where there is an old tradition of never having an actual celebration; on the festivals listed on pp20-21; and on some of the "Days of Special Observance" listed on p.20. A Harvest Eucharist is appropriate as one of the harvest observances in a parish since, regarding the bread and wine as the "firstfruits of creation", (a concept which goes back at least to St. Irenaeus in the second century) every Communion is a little harvest service. Collects for Special Occasions are provided the Prayer Book on p328-336, and readings to match them (under the heading "Other Occasions") on pp69-70. Ideally the Holy Communion should be celebrated every Sunday, "The Lord's service in the Lord's house on the Lord's day". In a parochial group it may be possible to arrange the celebrations so that there is one somewhere in the group each Sunday. This enables the priest to make his or her own communion each Sunday, and facilitates any parishioners who may wish to do likewise.

(2) In the administration of the Holy Communion, such order or orders of service as may be prescribed shall be used and observed.

At the time of writing these consist of the traditional order in the Book of Common Prayer - Holy Communion One, the modern language Order with three eucharistic prayers - Holy Communion Two, and the order in the Ministry to those who are Sick (BCP pp441-5) together with a eucharistic Prayer for use when children are present, issued in 2010 by the House of Bishops for seven years' trial use. It should be noted that this paragraph does not say "only". The House of Bishops approved in principle the use of the ecumenical "Glenstal" liturgy in 1986, and so this part of the canon may not be quite so restrictive as at first appears.

(3) The minister shall so stand that the people may conveniently hear him and observe the manual acts, and shall not stand with his back to the people at any time when he is offering up public prayer.

Prior to the 1974 revision of the canons there was a requirement for the priest to stand at the "north" (left-hand) end of the Communion Table when saying the Prayer of Consecration. This is no longer a canonical requirement either for the traditional or modern rites. The rubrics of both permit a "westward" celebration, that is, facing the people.

While a "westward" celebration is increasingly the norm, in the Anglican world generally, attention should be given to aesthetic and architectural considerations before bringing the Communion Table out from the wall. The concept behind the "westward" position is that of the People of God being gathered around the Table, and this is hardly fulfilled if a distant priest stands by himself or herself behind the Table. Moving out the Table in a sanctuary not designed for it may reduce the space in front (for the administration of communion)

unacceptably. On the other hand it is sometimes possible to have a movable nave altar for congregational celebrations, and the problems mentioned above may not exist in buildings which have a large sanctuary to begin with. In certain places (for example the Lady Chapel in Armagh Cathedral) it is literally impossible to celebrate without the celebrant having his back to some people. Perhaps it is time to recognize that objection to the eastward position (which may in some churches be the most convenient) reflects theological arguments that were deeply felt from the sixteenth to the nineteenth centuries but are no longer relevant through developments in a common understanding of what the eucharist is.

(4) The elevation of the paten or chalice beyond what is necessary for taking the save into the hands of the minister, and the ringing of bells during the time of the service, shall not be permitted.

The first half of this regulation prohibits what is technically called "the elevation of the host", a medieval practice following the Words of Institution. However, it does not forbid the much older (and liturgically better grounded) gesture of the "little elevation"- a slight raising of the bread and cup during the doxology at the end of the Eucharistic Canon. Sanctus bells, rung at the consecration, are not allowed in the Church of Ireland. Here and elsewhere in the regulations relating to Holy Communion we see remnants of the restrictive legislation that was a feature of the Church of Ireland approach to worship from the 1870s to the 1960s and 70s but has since been much modified or repealed. It should now be possible to view all matters relating to the performance of the liturgy in relation to ecumenically agreed norms and also the needs of particular congregations in particular circumstances worshipping in particular places of worship.

(5) The bread to be used in the service shall be such as is usually eaten, of the best quality that can conveniently be procured; and the use of wafer bread is prohibited except in cases of illness where it may be desirable to administer the Holy Communion by means of intinction, subject to any conditions which the ordinary may prescribe.

The bread is prepared by cutting off the edges of slices of an ordinary pan loaf, and then marking it in squares to allow about twenty-five pieces per slice. The pieces to be given to the communicants should not be excessively small, nor should they be actually divided until the appropriate point in the service. To diminish the incidence of crumbs the bread may be compressed with a rolling-pin or by a special apparatus for the purpose. It is advisable to make sure to have more bread available than appears likely to be required so as to allow for an unexpected number of communicants (for example, visitors to the Church). The regulation about wafer bread (generally used throughout the Anglican Communion) represents a compromise between those who wished (in 1974) to maintain an absolute prohibition and those who pointed out the practical utility of wafer bread. The use of wafer bread is convenient in that there are no crumbs, and it can be stored as it does not deteriorate when kept dry. As it is unleavened it is close in character to the special "matzo" bread that would have been used at the Last Supper (Luke 22:1; 15,19) For purposes of intinction (where the bread is dipped into the wine and then administered), special thick wafers rather than those normally used are appropriate. The advantage of everyday bread is to underline the connection between the eucharist and daily life. The use of special bread (wafers) links the eucharistic celebration to the Passover at which the Lord's Supper was instituted by Our Lord and Saviour Jesus Christ. It hardly seems appropriate for there to continue to be a regulation inhibiting the celebrant from using the form of bread closest in character to that used by Jesus himself at the Last Supper.

Canon 14 Administration of the Holy Communion in places other than churches.

The Holy Communion may be administered in any private house or other suitable place,

- (a) Where any person, due to illness or other sufficient causes, is unable to come to the church and desires to partake of the sacrament;
- (b) In any other circumstance, to be approved by the bishop.

The first part of this canon covers the normal case of "private communions" for the sick and housebound. Such Communion should be administered at the very least at Christmas and Easter. There will be some people in most parishes who would appreciate Communion more often, perhaps quarterly or even once a month. The service is not used in full, but contains the essential elements of the Eucharistic celebration. See *The Book of Common Prayer 2004* pp440-49 and the Commentary in this series on Pastoral Ministry which includes a section on ministry to the to those who are sick.

The second part of the canon provides for celebrations in the open air and also for "house" celebrations for special groups.

Canon 15 The Communion Table.

The Communion Table shall be a movable table of wood or other suitable material, and may have such covering as the ordinary shall approve. For the administration of the Holy Communion it shall be covered as required by the rubric.

The emphasis on "a movable table of wood" reflects the view of the Reformers that there is an inherent distinction between an "altar" of stone and a "table" of wood. This view was mistaken in that, in the early Church, the words "altar" and "table" were interchangeable and both wooden and stone altars/tables were in use. There is sound precedent for the use of the word "altar" in the Church of Ireland (it was used in the form of Consecration of Churches of 1666, drawn up by Bishop Jeremy Taylor), and there are some surviving stone altars from the pre-disestablishment era (for example that by Cottingham in the Lady Chapel of St. Patrick's Cathedral, Armagh). The Caroline Divines used both the words "table" and "altar".

The Table is appropriately vested with a "frontal" which may be changed according to the season or occasion following the guidelines for liturgical colours given above, with a "runner" for the top. At Holy Communion the table must be covered by a white cloth (General Directions for Worship: 14. "At the Holy Communion")

Canon 16 Exclusion from the Communion of the Church.

[This deals with the very rare circumstances in which a person may be refused communion. Refusal of communion is a very serious matter and could have adverse legal consequences for the person refusing. The offence should probably be one that is cognizable in a court of law, and even there, extreme caution is indicated]

Constitution Chapter IX, Part VI, General

[Note that the former Canon 38, limiting the use of "lighted lamps or candles" except when necessary for the purpose of giving light, was repealed in 1984. Since then it has been lawful to have lighted candles on the Communion Table during Holy Communion or carried before the celebrant in the procession into the Church. Because of the deletion of this canon subsequent canons were renumbered]

Canon 38. Changes in the structure and furnishings of churches.

No change shall be made in the structure, ornaments, furnishings or monuments of any church (whether by introduction, alteration or removal), unless with the consent

of the incumbent and select vestry, and until an accurate description or design of the proposed change shall have been approved of by the ordinary: provided always that any person aggrieved by any such proposed change, or by the refusal of the ordinary, incumbent or the select vestry to consent or approve thereof, shall have a right of appeal under Canon 42 [Canon 43 deals with willful breach of any Canon]

This covers any alterations that might be made to the sanctuary and its fittings and furnishings. The procedure laid down should be scrupulously followed. Great care should be taken to respect the architectural characteristics of a particular church when changes are to be made.

39. Crosses on or behind the Communion Table.

A cross may be placed on the Communion Table, or on the covering thereof, or may be erected or depicted on the wall or other structure behind the Communion Table, in any of the churches or other places of worship of the Church of Ireland: provided that approval by faculty is obtained with the consent of the incumbent and a majority of the select vestry, or the dean and a majority of the chapter and of the cathedral board, as the case may be.

This canon, passed in 1964, replaced an earlier one prohibiting the cross on or behind the Communion Table. For an account of the proceedings see *The Revision of Canon 36 - a Personal Account* by William Shaw Milner, J.P., a copy of which may be found in the library of the Representative Church Body.

If there is a cross on the Table and it is intended to have a "westward" celebration, the cross should be removed to a suitable place (for example, on the reredos shelf if there is one) so that the cross does not obscure the visual relationship between celebrant and congregation.

Canon 40. Use of incense forbidden

No incense of any substitution therefore or imitation thereof shall at any time be used in any church or chapel or other place in which the public services of the Church are celebrated.

This is another remnant of the restrictive legislation of the 1870s, and reflects controversies over "ritualism" that are no longer relevant to today's Church. Given that incense is depicted as a feature of the heavenly places in Revelation 8:3-4 it seems a little incongruous that its use is actually prohibited in the Church of Ireland.

Canon 41. Processions

(1) Processions are permitted at the opening and close of any service, unless forbidden by the ordinary, and in the course of such services at such times as may be prescribed by the ordinary or are necessarily required by the rubrics.

(2) It shall be lawful to carry a cross in any procession at the opening or close of any service.

(3) [About the Primatial Cross of the Archbishop of Armagh and the Primatial Cross of the Archbishop of Dublin].

(4) It shall be lawful with the consent of the incumbent, to carry a flag, banner or picture in any procession at the opening or close of a service, unless forbidden by the ordinary.

This canon replaced an earlier one forbidding the carrying of any cross, banner or picture through any church or churchyard in an religious service or ceremonial, and which also severely restricted permission to process. It

(1) makes it possible to have a Gospel procession at the Holy Communion.

(2) makes it possible to have a processional cross carried before the celebrant with or without lights.

(4) makes the carrying of, for example, Mothers Union banners, legal at the beginning or end of a service.

Removal of prohibitions It may also be noted that the 1974 revision of canons removed all restrictions on the use of the sign of the cross and on bowing to the Lord's Table. The prohibition on having a cross on or behind the Communion Table had been removed earlier (see above).

NB. The use of the words "he", "him" etc. in these notes is to be understood inclusively since women are admitted to all forms of ministry in the Church of Ireland.

General Directions for Public Worship

1. **The Holy Communion** is the central act of worship of the Church. Morning and Evening Prayer are other regular services of public worship. One of the forms of Service of the Word may replace Morning or Evening Prayer at the discretion of the Minister. It is the privilege and duty of members of the Church to join in public worship on the Lord's Day as the weekly commemoration of Christ's Resurrection, and on the principal holy days. Holy Communion is to be celebrated on the principal holy days as set out in the Calendar and regularly on Sundays and festivals for which provision is made in this book.

This direction is based on Note 1 of "Concerning the Services of the Church" in the *Alternative Prayer Book* (1984) p.18. In its modified form the priority of Holy Communion over the "other" regular services, Morning and Evening Prayer, is clearly indicated, and there is a specific direction for the celebration of Communion not only on the principal holy days and regularly on Sundays but also on the festivals appointed in the book.

14. At the Holy Communion

(a) Members of the Church should partake of the Lord's Supper regularly and frequently after careful preparation.

(b) The priest who presides at the Holy Communion must be episcopally ordained. The Gospel should be read, where possible, by a deacon. The bishop of the diocese may permit lay persons approved by him to assist the priest in the administration of the bread and wine.

(c) Holy Communion shall not be celebrated unless there is at least one person present to communicate together with the priest.

(d) At the time of the celebration of the Holy Communion the communion table is to be covered by a white cloth.

(e) The bread to be used shall be the best and purest bread that can be obtained. Care is to be taken that the wine is fit for use. Any of the consecrated bread and wine remaining after the administration of the communion is to be reverently consumed.

(f) After the communion the vessels shall be carefully and thoroughly cleansed with water.

With regard to this Direction (a) members of the Church can only partake in the manner prescribed if the Holy Communion is celebrated "regularly and frequently". This suggests that there ought to be a celebration of Communion somewhere at some time every Sunday, if possible, in a parish or parochial union or group. The rector, other members of the clergy, and Readers will set the example of being themselves weekly communicants. (b) In the traditional language rite (below pp180ff) the celebrant is described as the "priest". In the modern language rite (below pp201ff) he is described at the beginning of the rite and before the canon as "the bishop or priest who presides" and elsewhere as the "presiding minister". Insistence

upon the celebrant being episcopally ordained does not imply a negative judgement on the ministry of those churches which do not have bishops, but indicates a firm rule absolutely necessary to preserve the historic character of that of the Church of Ireland, which is committed in the Preamble and Declaration to maintaining the threefold ministry “inviolable” (BCP p.776, 1:2). This rubric also by implication rules out the possibility of lay celebration, which is not an option in the public services of the Church of Ireland. The role of the deacon is underlined. It is regrettable that in some parishes the deacon reads the epistle while the rector as priest/celebrant reserves the Gospel to himself. The range of the deacon’s activities is explored in Andrew Burnham, *The Deacon at the Eucharist*, The Church Union, 1992. Mention of a licensed reader in relation to the Gospel (APB, “Concerning the Services of the Church” 9a) has disappeared. It is preferable for an ordained person, ideally, a deacon, to perform this function. The ability of lay persons to administer the bread as well as the cup with the approval of the bishop is made explicit. (c) This is intended to safeguard the corporate character of the eucharist. (d) The “white cloth” mentioned here corresponds to the “fair linen cloth” mentioned in the 1926 Book of Common Prayer (see below). Communion linen should be kept spotlessly clean and correctly folded and ironed. There is no excuse whatsoever for linen to be used that is soiled or crumpled or is frayed or has holes in it, and it is regrettable that here and there linen is to be seen that neither clergy nor lay members of the Church would have in their own homes. For the care of communion linen see the back page of these Course Notes. (e) The bread used must be fresh and wholesome, and the wine must be the fermented juice of the grape (it must not be mere grape juice) and must not be either contaminated or sour. Wafer bread is officially permitted only under the restrictive regulations to be found in the canons. It may be noted that good quality wafers (slightly thicker than normal) are the nearest form of bread to that which would have been used at the Last Supper, assuming (with the Synoptic Gospels) that this was the Passover - the Feast of Unleavened Bread. The regulation about consumption does not exclude “extended communion” so that the bread and wine, consecrated at the service, may be brought to the sick who are unable to attend, and, at the time of writing a form for this was provided under the experimental services legislation.

Part 2

Celebration of the Eucharist, commentary and guidelines

(A) Traditional Rite, Holy Communion One, entitled “The Order for the Administration of the Lord’s Supper or Holy Communion”.

In the course of the history of the Prayer Book there have been a number of shifts in the title of the service, reflecting various emphases.

In the 1549 Prayer Book the title was “The Supper of the Lord and the Holy Communion, commonly called the Mass”. In 1552 this was altered to “The Order for the Administration of the Lord’s Supper or Holy Communion”. This remained the title in subsequent editions of the Prayer Book including the definitive 1662 and the Irish revisions of 1878 and 1926 and is maintained here. For the title in the *Alternative Prayer Book* (1984) and its successor rites in Holy Communion Two of the *Book of Common Prayer 2004* see below p.34.

The title “Lord’s Supper” indicates the connection with the “Last Supper” and is scriptural (1 Cor. 11:20, *kuriakon deipnon*) It underlines the “meal” aspect and recalls the origins of the eucharist in the observance of the Passover by the Lord and his disciples (Mt 26:17). The title “Holy Communion” is also derived from Scripture (1 Cor 10:16, *koinônia tou sômatos tou Christou*).

(1) Preparation

The Celebrant should be at the Church in good time both to allow for the preparation of the Table if he (or she) has to do this himself and to have time for spiritual recollection. If there is a deacon it is his function to "prepare the table". Otherwise this may be done by a curate or auxiliary minister in priest's orders who is going to act as a liturgical assistant or by a Diocesan or Parish Reader. In some churches the sexton puts out the vessels. If this is so he or she should be taught how to do this correctly. It is appropriate for clergy and Readers to put on their cassocks immediately and to wear them for any liturgically-related activity in the church including the putting out of the vessels (before the service) and while putting the vessels away (when the service is over). The wearing of the cassock in Church adds to the dignity of the occasion and helps to create an atmosphere of reverence before the service begins. Also, if there are to be several services in a row in a parochial group it may be convenient to wear the cassock throughout. As this was originally part of the everyday dress of clergy it may be worn at any time - at the discretion of the priest or deacon. It is appropriate for those who will be ministering to kneel at the Communion Rail for private prayer a little time before the service begins.

The Communion Table/Altar should have a "runner" on it and there may be a "frontal". Frontals may have a "general" character, or (if there is more than one) may change according to the occasion and the season of the Church's Year. These may follow the colour scheme already outlined (see p.4. above). It may be noted that there is excellent precedent in liturgical history for red as a standard colour (this was the use of Sarum in the medieval period) although green is more usual. The sequence of colours is in any case a matter of convention rather than church law. A “Laudian” frontal comes out on to the floor at the corners, and is only practical in churches with a large sanctuary and plenty of room.

It is obligatory for the communion table to be covered by a “white cloth” at the time of the celebration of the Holy Communion. (see BCP p.77). In older editions of the Book of Common Prayer this was referred to as a “fair white linen cloth”. When properly made, it should come down to within a few inches of the floor on either side. It may be marked with four crosses in the corners (corresponding to the corners of the top of the Table) and with a

cross or other Christian insignia at the center. It should be spotlessly clean and well-ironed. When not in use it should be covered with a dust cloth if it is left on the Table in between services. When removing it from the Table the ends are brought in to the middle (and this may be done again) but it should not be creased. To prevent ceasing some churches use a roller for storage purposes.

[For the care of communion vessels and linen see the Guidelines from the House of Bishops reproduced in Appendix 7]

For the communion there should be a "corporal", a large linen square with a cross in the middle, at the center of the Table (and if it is intended to consecrate at the north end there should be a second corporal there). The front edge of the corporal should come to the edge of the Table. It may be noted that it is incorrect for part of the corporal to be draped down over the front of the Table.

The paten (plate) is placed over the chalice (cup), unless the design of the paten makes this impossible. A stiff square "pall" covers the chalice. A purificator (linen handkerchief for wiping the chalice) may be placed under the paten across the mouth of the chalice or may be carried (together with spare purificators) in the "burse". If there is a "burse" and coloured "veil" the veil covers the vessels and is neatly draped down in front of them in such a way that the cross in front of the veil is displayed and the corners are straight.

The "burse" (= "purse") is a kind of pocket containing the linen "veil" (see below) and spare purificators. It is placed on top of the vessels over the coloured veil, flat, with the "hinge" towards the front. There should be a burse and veil in the appropriate colour for each season or occasion in the church's year. The linen "veil" is a square cloth, smaller than the corporal which will be used to cover the vessels after the communion of the people up to the blessing.

If there is no coloured burse and veil the linen veil is set nearly (folded) to the left of the vessels next to the corporal and the purificator (also folded) is put neatly to the right. Purificators may take the form of paper handkerchiefs, but linen should be used at least on special occasions.

On the credence table is placed the bread box (sometimes called the "canister") containing the bread prepared for the service (but not yet divided) and the flagon with a sufficient amount of wine and at least one glass cruet filled with water (there may be another filled with wine) for the ablutions at the end of the service. The credence table should be covered with a linen cloth. If there is no credence table, the bread box, flagon, and cruet(s) should be placed at the south (right-hand) end of the altar, at the back, and to avoid spills on the fair linen cloth may be placed on a spare corporal.

The celebrant and assistant(s) put on the rest of their robes in the vestry. The celebrant wears cassock, surplice and stole (or black scarf). A hood is never worn with a stole, but may be worn with a scarf. It is a convention in churches where stoles are used not to wear a hood at any sacramental service. A deacon wears a stole sash-wise over the left shoulder. If he is wearing a black scarf this should always be worn up-and-down.

A period of quiet reflection is appropriate in the vestry before the service. A vestry prayer should be said. A traditional form of preparatory devotion takes the following form:-

Celebrant: +In the Name of the Father, and of the Son, and of the Holy Spirit, Amen.

(Antiphon) V/ I will go unto the altar of God.

R/ Even unto the God of my joy and gladness.

Psalm 43 (traditional version) is said in alternate verses with the Gloria.

(Antiphon) V/ I will go unto the altar of God.

R/ Even unto the God of my joy and gladness.

To which may be added the prayer,

Cleanse us, O God, and purify our hearts that we may be cleansed from all our sins, and worship Thee in Spirit and in truth, through Jesus Christ our Lord. **Amen.**

(2) The Service - from the Lord's Prayer to the Collect

In preparing this order for the *Book of Common Prayer 2004*, it was decided to leave the text intact, apart from certain minimal agreed alterations, but the rubrics have been updated.

The first rubric in the 1926 BCP has been omitted as long obsolete.

So many as intend to be partakers of the Holy Communion shall signify their names to the Curate, at least some time the day before.

The second rubric, referring to refusal of communion to any person who is living in “open and notorious sin” has been omitted, the subject-matter being covered by Canon 16 **Exclusion from the Communion of the Church.**

The third rubric, which enjoined the use of the “fair white linen cloth”, regulated the position of the Lord's Table and the position of the celebrant (who was to stand at the “north”, that is the left-hand end), has been removed. This means that in the Book of Common Prayer 2004 it is lawful to celebrate “westward” (facing the people) when the traditional service is used as well as when the modern-language rite is celebrated. A “north end” celebration is presupposed below, and appropriate adjustments of place and posture need to be made for a “westward” celebration.

The position of the celebrant is regulated by Canon 13 (3) which is dealt with above. The other matters covered by this rubric are dealt with in the second of the “Notes for Holy Communion in Traditional Language” to be found at the end of this order,

The Table, at the Communion-time having a fair white linen cloth upon it, shall stand in the Body of the Church, or in the Chancel.

The 1552 Prayer Book envisaged the Communion Table being placed lengthwise in the body of the Church or in the chancel with the priest at the “north” side which would have been a “long” side not an “end”. An illustration of such an arrangement may be found in D. MacCulloch, *Thomas Cranmer - A Life*, Yale University Press 1996, p.508 (Hailes Church, Gloucestershire). Under Archbishop Laud in the seventeenth century, Communion Tables were returned to the sanctuary and fenced off with communion rails.

The fourth rubric indicating that the service is to be said in a distinct and audible voice has been removed, but the subject-matter is covered by Canon 8 (see above).

A new rubric has been put in,

The priest stands at the Lord's Table. The people kneel.

Note that the priest *stands to celebrate*. The requirement for him to kneel at any point has been removed from the Prayer Book 2004 and it is not necessary for him to do this. He should face the people when addressing them (for example for the Commandments), and should otherwise face southwards when at the north end.

If the service is to be sung, the notation for the celebrant may be found in the *Cathedral Prayer Book*, edited by Stainer and Russell, and published by Novello and Co. This has long been out of print, but may sometimes be obtained secondhand. A complete order with appropriate music for a Holy Communion One celebration, produced by Mr Theo Saunders, is in use in St Patrick's Cathedral Armagh at the time of writing. It is not necessary even in a

solemn Sung Eucharist to sing everything. The Collect, The Nicene Creed (to some such setting as Merbecke), and from the Comfortable Words to the Amen after the Prayer of Consecration, together with the Lord's Prayer and the Gloria in Excelsis (to a setting), and the blessing, would seem to be quite sufficient.

[A note on the use of the words "priest" and "minister". The word "priest" is used for those parts of the service which are to be said by the celebrant, who must be in priest's orders. The word "minister" is used for those parts of the service which may be said by a deacon or priest. If the bishop is present he must say the absolution and blessing, and it is appropriate that he should preside over the whole rite. It is particularly appropriate for a deacon to read the Gospel, and he should not be denied the opportunity to do this. It is mistaken for a bishop or priest to reserve the Gospel to himself when a deacon is present]

In the procession the rule is that the most senior person comes last, and for the purpose of holy communion this is the celebrant, who may be preceded by his assistant (if there is one) who also, appropriately, may walk in on his right.

If the bishop is present he should normally be the celebrant. If he has a chaplain the chaplain walks behind the bishop and is given a position in the sanctuary which enables him to assist the bishop, for example by holding his pastoral staff or (for example when the bishop is giving the blessing) the book.

The Lord's Prayer

This is said by the celebrant alone, except for the "Amen", usually in a lowered (but still "distinct and audible") voice. The use of the Lord's Prayer at this point is a remnant of an old form of the priest's personal preparation for the service.

The Collect for Purity

This is said slightly more loudly, but in a devotional tone, and the congregation give their assent by saying "Amen".

Some guidance about the use of the hands by the celebrant may be helpful at this point. There are no "rules" as such, but the following are the conventions and may be regarded as standard liturgical practice. When the celebrant prays on behalf of the people, as here, he does this with hands parted, closing them at the words "through Christ our Lord". When he prays together with the people (as later in the Confession) he does this with hands joined. Some reminders of this are given in the commentary which follows, but it must be stressed that there is no obligation in the matter. Some may prefer to have the book in their hands or to adopt some other posture with which they feel more comfortable. However, it should be said that the celebrant should never be slovenly in his attitude, and should never pray with one or both hands in his pocket. With regard to general deportment, except when required by the liturgical process itself, he should stand still, and not move about or draw attention to himself by strange movements (for example up-and-down on his toes or swaying about from side to side). Without being rigid about it, he should know how to stay still. When movement is required the convention is to walk as far as possible in straight lines although not attempting "military" precision. A useful rule about "turning" is that all turning at the holy table should be towards the centre, but all turning at the centre should be through the South.

A refinement in the use of the hands when extended is for the palms to face the people when the people are being greeted (for example at the Peace) but slightly upwards for prayer.

The Commandments

Present-day custom is to use the **Summary of the Law** on most occasions, and the full **Ten Commandments** occasionally (for example during the penitential seasons of Advent and Lent). The Priest, traditionally, turns to the people to rehearse the commandments. It is

appropriate for him to come to the centre of the holy table to do so; and, unless he has memorized the commandments, he will carry the book. The book should be a proper Desk edition, as it detracts from the dignity of the service for the celebrant to use a little congregational book, such as the old 1926 Book of Common Prayer (and perhaps have to peer at the small print). Following the congregational response (which may be sung), he returns to say the Collect of the Day.

[It may be noted that the two **Collects for the Queen** have been removed as redundant it being considered sufficient that she is prayed for specifically in the **Prayer for the Church Militant** later in the service. In the 1926 book one or other of these prayers was said in Northern Ireland. There was no corresponding provision for what became in 1949 the Republic of Ireland]

Collect of the Day

Collects from the 1926 Book of Common Prayer for use in the traditional rite have been chosen, like their modern counterparts, to fit in with the use of the Revised Common Lectionary. The arrangement of traditional language collects for the Prayer Book 2004 was approved by statute of the General Synod in May 2001 and was fully authorized from that date. The collects may also be found in *The Calendar and Collects - according to the use of the Church of Ireland*, Columba Press, 2001.

Note that the Collect is "of" *not* "for" the Day. In Advent the Collect of The First Sunday of Advent is used after the Collect of the Day throughout the season (BCP p.241), and the Ash Wednesday Collect may be used after the Collect of the Day until Easter Eve (BCP p.259). The Collect appointed for every Sunday or for any Holy-day that has a Vigil or Eve, is traditionally said at the Evening Service next before.

The Collect is said (or sung) with hands extended (up to the concluding words when they are joined).

(3) The Service - The Ministry of the Word

A most significant change is the provision for a Lesson (usually, although not invariably, from the Old Testament) and a Psalm to precede the Epistle and Gospel. This enables the full set of readings from the Revised Common Lectionary to be used in the traditional order. As the psalm, in the RCL, is designed as a response to the first reading, it comes here.

If it is desired to use the readings from the 1926 Book of Common Prayer instead of those from the RCL this is permitted. However, since the choice of readings in the 1926 Holy Communion service is somewhat arbitrary it would be better to follow either the RCL or the alternative readings provided with it.

The Epistle

In the 1926 Order the word "Epistle" was used loosely and this reading occasionally included a passage from Acts or even the Old Testament. With the Revised Common Lectionary it is used more correctly. If the epistle is being read in the sanctuary, traditionally it is read from the south side, from the lowest step, if there is one. However, it may also be read from the lectern. If the celebrant is being assisted by two members of the clergy these may be termed "Epistoller" and "Gospeller".

It is permitted, under Canon 6, to use a hymn between the Epistle and Gospel.

The Gospel

The reading of the Gospel is the climax to the Ministry of the Word, and so is carried out with special solemnity. All stand and make the appropriate responses, which are (properly speaking) *sung* rather than *said*. The Gospel is read from the north side (in front of the altar)

on the top step if there is one. Reading the Gospel is a distinctive ministry of the deacon, and he should always be permitted to do this. The Gospel may also be read from a lectern or from the chancel step or other prominent place; and it is appropriate for the deacon to take the Book of the Gospels from the south side of the altar and carry this solemnly to the place where it is to be read. In a "high" celebration he may be preceded by taperers carrying lights; and it is appropriate for an assistant (for example a Reader) to precede him, and, at the reading stand facing him below the step, or if necessary a little to one side, and hold the book, open, against his chest. There is a "real" presence of Christ in His Word as in the sacrament, and it is appropriate that this should be recognized.

[The custom of the "south" and "north" sides, respectively, for the epistle and Gospel reflects early Church custom where the epistle was read facing "south" - the evangelized and mainly Christian region which needed further instruction in the faith, and the Gospel was read facing "north" - the unevangelised area needing to hear the Good News]

The Nicene Creed

This is the Church's corporate confession of faith, and may be sung (as for example to the traditional setting by Merbecke). It is not unlawful for the celebrant who is leading the recitation to stand in front of the altar facing East, as this is not a "prayer" in the sense indicated in Canon 13 (3). The celebrant (and also the whole congregation) should acknowledge the deity of Christ by making the customary act of obeisance (bowing the head) at the words "And in one Lord Jesus Christ".

The custom, in some churches, of "turning East" for the Creed is to be found only within Anglicanism. However, it reflects the baptismal tradition of the early Christian Church of turning "West" (symbolically the place of darkness and sin) and renouncing Satan, and then turning "East" (symbolically the place of light and truth) and acknowledging Christ who is the "Sun of Righteousness". As Churches traditionally are built facing "East" this involves a turn towards the Communion Table, which is itself traditionally bowed to, at least at the beginning and end of the service. An analogy is the custom of bowing to the throne in the House of Lords in acknowledgment of the Queen's sovereignty.

Notices are given out after the Creed. They should not be excessively lengthy, and it is probably best, if there are a number of items to have these photocopied and made available in the pews.

The Sermon

This comes at this point (usually preceded and followed by a hymn). This is a less logical arrangement than that in the modern rite where God's Word is read and preached and then reaffirmed in the Creed. It should normally expound the message contained in one or more of the authorized readings which have formed part of the Ministry of the Word.

(4) The Service - the Offertory and the Prayer for the Church Militant.

The Offertory

One or more of the sentences printed on pp192-194 is said. It is not necessary invariably to use "To go good, and to distribute..." Additional seasonal offertory sentences are appointed for certain occasions (e.g. Christmas, Easter) and these should be used as appropriate.

An offertory hymn is normally sung at this point, and it is appropriate for this to be specifically a communion hymn (for example from the selection 396-452 in the new Church Hymnal).

The collection is made at this point. Only "alms for the poor" is mentioned in this rubric (which is derived from that in the 1926 Order) and the "other devotions of the people" appear

to have been overlooked. The 1926 rubric directed that “the Deacons, Churchwardens, or other fit persons appointed for that purpose” should “receive the alms for the Poor, and other devotions of the people; and reverently bring them to the Priest” who should “humbly present and place them upon the holy Table.”

An assistant deacon or priest or a reader may accept the collection from the churchwardens (and sidespersons) and convey it to the celebrant. Extravagant gestures (for example raising the alms disk high in the air) should be avoided. The churchwardens (and sidespersons) should remain at the entrance to the sanctuary until the collection is presented, and should respond to the celebrant’s bow of dismissal by bowing slightly in return. The person receiving the alms dish should not extend his hands for the alms dish until he has stopped walking.

It is preferable for the alms dish not to remain on the altar after the offertory, but to be removed to the credence table if there is room for it there.

The bread and wine are brought to the celebrant to be “placed upon the table” (or if there is no assistant he brings them from the credence table himself). The bread should be in a bread box; and it is advisable to have enough to allow for unexpectedly large numbers. It should be marked in squares (and may be compressed by a special apparatus to avoid crumbs) but should not be pre-divided. It is not advisable to have excessively small pieces (a slice of bread with the crust cut off conveniently produces twenty-five pieces). The wine should be in a flagon and should be pour from it. *Under no circumstances* should a bottle of wine be placed inside the flagon. The bread and wine are brought to the Holy Table *successively* (not together). If there is no credence table, the bread box and flagon (together with the cruets of wine and water, if used) should be placed at the back of the Communion Table on the south side. It is not good practice to have a clutter of vessels in the center, and it should be borne in mind that, traditionally, all the elements on the corporal are deemed to be consecrated when the Prayer of Consecration has been said over them.

The rubric in the 1926 Order of service (following the Prayer Book of 1662 which restored the direction, originally to be found in the 1549 Order, but omitted in 1552) indicated that at this point the priest “shall then place upon the Table so much Bread and Wine as he shall think sufficient, if this have not been already done.” The direction in the 2004 Order “Bread and wine are placed upon the table” removes the option of doing this earlier.

The priest must make a rough estimate of the amount of bread and wine required for the likely number of communicants. It is best to overestimate rather than underestimate, in this way avoiding the necessity of supplementary consecration (which should be quite exceptional).

The celebrant, in preparing the bread and wine first removes the burse and takes out the linen veil (placing it neatly to the left of the corporal) and the purificator(s) (placing them neatly to the right of the corporal). The burse is laid flat in a convenient place. The coloured Veil is also removed and, slightly folded, is laid lengthwise in a convenient place (for example towards the back of the Table behind the purificators). At all times the arrangement of vessels, linens etc. should be neat and tidy - an efficient and reverent celebrant should not give the impression that things are just strewn about anywhere.

It is not unlawful, if desired, to have a "mixed" chalice, that is, for a little water to be added to the wine that is poured into the chalice. This may be done from the water cruet directly into the chalice after the bread has been put on the paten and the wine in the cup. This derives ultimately from the custom within Judaism of mixing water with wine for use at meals, especially festivals; and it was, and is, the invariable practice at the Passover. The custom

was taken over into the Christian Church and is attested by Justin Martyr and Irenaeus in the 2nd century AD, Clement of Alexandria and Cyprian in the 3rd century, and by many others; and it was the normal use in the Church (the only exception being the Armenians, at least from the 7th century). In the 1949 Prayer Book it was prescribed by the following rubric, "putting the wine into the chalice...putting thereto a little pure and clean water." The rubric was omitted in 1552. A prohibition of the custom, contained in the post-disestablishment canons, was removed in 1974.

The word "offertory" is to be taken as referring to the bread and wine as well as to the money, so this part of the service is called the "offertory" even when no collection of money is made (or when there is a "retiring" collection).

The Prayer for the Church Militant This can be made more specific to the occasion by prefixing it with biddings e.g., "Let us pray for..." and indeed thanksgivings, "Let us give thanks for ..." If there is no collection the words "alms and" are emitted. Modern usage retains the words "and oblations" as referring to the bread and wine; but it is permissible to omit these also, if desired, when there is no collection (originally "alms" and "oblations" probably referred to two different kinds of money collection). In the Republic of Ireland the paragraph entitled "R.I." is used. In Northern Ireland the paragraph entitled "N.I." is used. The word "impartially" has been substituted for the easily misunderstood "indifferently".

It will be noticed that there is a certain unreality in praying for "all Christian Kings, Princes, and Governors" since the whole phrase recalls the existence of "Christendom" presided over by various monarchies, most of which have disappeared. And even the alternative used in the Republic of Ireland, for "all Christian rulers" means that the non-Christian world leaders are not prayed for. Judicious use of biddings, as suggested above, may alleviate this problem to some extent.

The "Curates" who are prayed for are those having the Cure of Souls - Rectors, together with their "Curates Assistant" (to use the proper term).

The thankful remembrance of the departed, "And we also bless thy holy Name for all thy servants..." was added in 1662, following the example of the Scottish liturgy of 1637. It takes the place of a section found in the original prayer for "the whole state of Christ's Church" in the 1549 liturgy that was deleted in the 1552 revision,

And here we do give unto thee most high praise, and hearty thanks, for the wonderful grace and virtue, declared in all thy saints, from the beginning of the world: And chiefly in the glorious and most blessed virgin Mary, mother of thy son Jesu Christ our Lord and God, and in the holy Patriarchs, Prophets, Apostles and Martyrs, whose examples (O Lord) and steadfastness in thy faith, and keeping thy holy commandments, grant us to follow. We commend unto thy mercy (O Lord) all other thy servants, which are departed hence from us, with the sign of faith, and now do rest in the sleep of peace: Grant unto them, we beseech thee, thy mercy, and everlasting peace, and that, at the day of the general resurrection, we and all they which be of the mystical body of thy son, may altogether be set on his right hand, and hear that his most joyful voice: Come unto me, O ye that be blessed of my father, and possess the kingdom, which is prepared for you from the beginning of the world: Grant this, O father, for Jesus Christ's sake, our only mediator and advocate.

A "Note" authorized by the General Synod in relation to Holy Communion One states,

Any who do not intend to communicate may be given opportunity to withdraw either during a hymn at the Offertory or after the Prayer for the whole state of Christ's Church Militant here in earth.

The wording appears to make this optional, but the traditional reference to “those who do not intend to communicate having had opportunity to withdraw” remains prior to the Third Exhortation. It is, however, highly preferable for the entire congregation to remain in the church until the end of the service and at least to join in spiritually. Children may be brought to the communion rail for a blessing while their parents partake.

(5) The Service - Long Exhortations to Comfortable Words

The **Long Exhortations** have been removed to the end of the service, and will be dealt with below.

The **Short Exhortation** (BCP p.185),

“Ye that do truly and earnestly...” This is sometimes known as the Invitation. The germ of this "Invitation" is to be found in an Exhortation in the Medieval Church. In its present form it is first found in the Order for Communion of 1548. It was no doubt originally intended as an actual invitation, to those who were about to communicate, to leave the body of the congregation and pass into the chancel. A famous illustration which forms the frontispiece to the second edition of C. Wheatly, *A Rational Illustration of the Book of Common Prayer*, as late as 1714 shows the communicants conveniently placed in the chancel, having left their seats at some point in the service. The priest is depicted as standing at the north end, while above him there is a representation of Christ as High Priest making intercession at the celestial altar.

The Confession

The people kneel. It is no longer necessary for the Celebrant to do so. If he does it is unnecessary for him to kneel up against the Table at the north end (and his movements should not be impeded by the placing of a kneeler there). He may kneel, facing southwards a little bit out from the Table. The Assistant (if there is one) may kneel in the corresponding position at the south end. If the Assistant is situated at a kneeler up against the south end of the Table he should never put his elbows on the Table.

The Confession is based upon the form in Hermann’s Consultation, published in 1548 and drawn upon for the Order of Communion of that date.

The Absolution

Said from the center of the Table, facing the people. If the bishop is present he says the Absolution. Normally the bishop, when present, should be the Celebrant, but if he is not but is still "presiding" (from his throne) he says the absolution and the blessing. The priest or bishop saying the absolution must stand to do so.

The Absolution is based on that in the Sarum rite, with characteristic Cranmerian additions [the words from Sarum are given in italics below]

Almighty God, our heavenly Father, who of his great mercy hath promised forgiveness of sins to all them that 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.

The Comfortable Words

The use of these scriptural texts derives from Hermann’s preliminary discourse on the Lord's Supper and from his Consultation. Judging from Hermann’s comment "the penitent may desire to hear of the minister, the comfortable words of remission of sins" their role here would appear to be to reinforce the message of the absolution.

The Comfortable Words are always said in full in the BCP rite.

(6) The Service - Sursum Corda, Preface and Sanctus

It is at this point that the historic Eucharistic "canon," begins, although the arrangement in the Book of Common Prayer in the 1552-1662 tradition has been highly nontraditional (another "stream" of Anglican liturgy, for example that of the 1928 American Prayer Book and the 1954 South African Prayer Book, follows a rather different order derived from the 1549 Prayer Book through the Scottish rites of 1637 and 1764). The nontraditional sequence is indicated especially by the interpolation of the Prayer of Humble Access between the Sanctus and what from 1662 has been called again "The Prayer of Consecration", and by the removal of all that followed the Words of Institution (historically the anamnesis, the oblation, intercession and the doxology), although some portions of this in a radically modified form, survive in the post-communion. A comparison between the 1549 and 1552 Orders indicates the far-reaching character of the alterations. For a positive evaluation of the 1552-1662 tradition see Stephen Neill, "The Holy Communion in the Anglican Church", pp49-66 (esp. pp51-52) in *The Holy Communion - A Symposium*, Ed. F. Martin, SCM, 1947; also the same writer in his *Anglicanism*, fourth ed. Mowbray, Chapter III. On the other hand Dr Amand de Mendieta (a distinguished former Benedictine monk who became an Anglican and wrote a book about his spiritual journey) said, of the 1662 rite, "I found it sufficiently satisfactory - to weigh my words - in spite of its lacunas and silences, not to speak of the regrettable mutilation of the great Eucharistic prayer or Canon" (E.A. de Mendieta, *Rome and Canterbury - a Biblical and Free Catholicism*, London, 1962 p.99).

Sursum Corda - "Lift up your hearts" etc.

This is the traditional dialogue between priest and people that commences the Eucharistic canon. Together with the reply, this use, which historically is universal, is attested as early as St. Hippolytus of Rome (c.215) and St. Cyprian (252) in the West, and as St. Cyril of Jerusalem (c.350) in the East.

The second part of the dialogue ("Let us give thanks...") is equally ancient, and is witnessed to not only by those mentioned above, but also by St. John Chrysostom (c.347-407), St. Augustine of Hippo (354-430), and St. Caesarius of Arles (c.470-542). Dom Gregory Dix in his *The Shape of the Liturgy* (p.52) thought it reflected the form for grace after meals within Judaism, and so was a specific link with the Last Supper and other fellowship meals between Our Lord and the disciples.

Because the Sursum Corda marks a fresh stage in the liturgical celebration there should be a noticeable change of mood and emphasis at this point. At the words "Lift up your hearts" the Celebrant stretches out both arms wide and retains this position for "Let us give thanks unto our Lord God". He should not, however, wave his hands up and down at the words "Lift up..." He should be facing the people for this dialogue. The Celebrant's words should be known by heart at this point, so it should not be necessary for him to hold the book in his hands. "It is very meet, right... " etc is said or sung with the hands apart, and if the celebration is at the "north end" he returns for this. It is very important to remember to insert the appropriate "Proper Preface" (of Christmas, Easter etc). The word "proper" here has the sense of "variable", "appropriate to the particular occasion", as distinct from the "ordinary" parts of the service, which are fixed. The word "Preface" here comes from the Latin *praefatio*, meaning an "introduction" or "prologue" and heralds the praise which reaches its climax in the Sanctus. Historically, the title varies. In the Roman (also the Sarum) liturgy it was termed *Praefatio*, in the Mozarabic *Illatio* (= offering), in the Gothic *Immolatio*.

Sanctus.

At the words "Therefore with Angels and Archangels" the hands of the Celebrant are joined. The congregation joins in when the words "Holy, Holy, Holy" (said or sung) are reached and not before.

The inspiration for the Sanctus is clearly Scriptural (Isaiah 6:3; Revelation 4:8). Although it was not part of the Eucharistic liturgy at the earliest period (for example it is not found in Hippolytus *Apostolic Tradition* c.215 or later), it is attested in the East from the late fourth century (by St. Gregory of Nyssa and St. John Chrysostom and also St. Cyril of Jerusalem) and appears to have made its way into the Western liturgy, mainly in the fifth and sixth centuries, and ultimately became universal. The conclusion "Glory be to thee, O Lord most high" is peculiar to the Prayer Book. The ancient custom (found in the Sarum rite, and followed in the 1549 liturgy) was to append to it the Scriptural words, "Hosanna in the highest. Blessed is he who comes in the name of the Lord: Hosanna in the highest" (Luke 19:38). This is known as the *Benedictus qui venit*.

(7) The Service - Prayer of Humble Access and Prayer of Consecration

The Prayer of Humble Access

This was, historically, said by the celebrant alone, in the traditional rite, but has been made congregational in this version. It should be subdued in tone after the exaltation of the Sanctus. It is not necessary for the priest to kneel to say this, but if he does it is not necessary to kneel up against the Table.

This prayer appeared for the first time in the Order for Communion of 1548 when it occurred between the Consecration and Communion. This position was retained in 1549, but abandoned in 1552 (although it was to be found again in the Scottish liturgy of 1637). Originally it read, "Grant us therefore (gracious Lord) so to eat the flesh thy dear son Jesus Christ, and to drink his blood, in these holy mysteries..." The curious "linkage" between the body being cleansed by the body of Christ, and the soul through His blood derives from a medieval speculation expounded by St. Thomas Aquinas (c. 1225-1274).

Echoes of no less than fifteen verses or short passages of Scripture have been detected in the text of the Prayer.

The Prayer of Consecration

A "Note", authorized by the General Synod in relation to Holy Communion One says,

Before commencing the Prayer of Consecration the Priest shall arrange the Bread and Wine (so) that the Bread may be broken in the view of the people.

The requirement in the 1926 (and earlier) Prayer-Books that the priest should stand at the north side of the Table to say the Prayer of Consecration has been removed. He may, if convenient, stand behind the altar facing the people. If he does so, his assistant may stand with him, to his right.

The pall is removed from the chalice; and if the linen veil has been covering the bread set out on the paten at the Offertory, this is removed. Both are set neatly (separately) to the left of the corporal, with the pall on the "inside". If the elements are to be consecrated at the actual north end, then the paten and chalice are removed there and set upon a second corporal. Clumsy arrangements, such as having a book rest between the celebrant and the vessels, should be avoided. The vessels should not be waved about in the air. It is, however, probably better to leave them in the center, and for the celebrant to stand to the north (left) of them with the book slightly to the south (right) of them at an angle which makes it convenient for him to read. [If the "westward" position is adopted then the action is entirely in the centre facing the people.]. The prayer should be said (or sung) solemnly, but without unnecessary slowness

and ponderousness. The rubrics relating to the manual acts (BCP p.188) are to be strictly followed. Only the right hand is laid on the bread and the cup. The breaking of the bread here is symbolical - a single break is sufficient. The whole congregation should say "Amen".

In the 1549 liturgy there was no separate Prayer of Consecration, but rather an immensely long prayer after the introductory dialogue, preface, and sanctus, consisting of what would later be called the "Prayer for the Church", continuing with what later became the Prayer of Consecration, and concluding with an anamnesis (memorial before God), Prayer of Oblation, and doxology. The anamnesis (corresponding to the *unde et memores* in the Sarum rite) read,

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, the memorial which thy son hath willed us to make: having in remembrance his blessed passion, mighty resurrection, and glorious ascension, rendering unto thee most hearty thanks, for the innumerable benefits procured unto us by the same...

The conclusion of the prayer, with the climax of the oblation followed by the doxology reads,

Yet we beseech thee to accept this our bounden duty and service, and commend these our prayers and supplications, by the ministry of thy holy Angels, to be brought up into thy holy Tabernacle before the sight of thy divine majesty, not weighing our merits, but pardoning our offences, through 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 the 1552 liturgy the prayer became separate, but there were no directions about the bread and wine before it begins. The prayer itself had no title, there were no manual acts, and there was no "Amen". It seems likely that Cranmer had some concept of this prayer, the communion of the people, the Lord's prayer, and the prayer of oblation having some sort of a unity (probably the leaving out of the "anamnesis" indicates that he thought of the "memorial" as being performed by each person for themselves when making their communion - the corporate dimension was lost).

In the 1662 liturgy proposals for a restoration of the traditional "canon", put forward by Cosin and Wren in "The Durham Book", were not adopted. However, significant changes, of considerable theological significance, were made in the existing 1552/1604 rite. A rubric was prescribed (since modified in the Church of Ireland from 1878 with an explicit mention of the "north side" of the Table), which read,

When the Priest, standing before the 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...

The concept of "consecration" is here made explicit, and reinforced by the prescription of the "manual acts" (of taking the paten, breaking the bread, and laying the hand upon the bread; of taking the cup, and laying his hand upon every vessel in which there is any wine to be consecrated). The addition of the word "Amen" expressed the view, found in the Caroline Divines, that by this the people give their assent to the consecration, and so in some sense are involved in it, although consecration is a definitely "priestly" act.

The "Western" tradition that the consecration of the elements is effected by the recitation of the Words of Institution is here reaffirmed. The Eastern Church has traditionally laid more stress on the epiclesis or invocation of the Holy Spirit.

It may be noticed that by treating, for example, the breaking of the bread as a symbolic act it was overlooked that this is essentially a necessary preliminary to communion, and in fact has

to be performed in full somewhere between the consecration and the communion of the people (normally after the communion of the priest).

[A note on the "north end". In the 1549 rite the priest "turned to the Altar", that is, stood in the traditional position at the center of the Table with his back to the people for the Consecration. In 1552 the Table was to stand in the body of the church or in the chancel lengthwise and the priest stood at the "north side", which was the "long" side on the left. When in the 1630s Archbishop Laud ordered the Table to be replaced in its traditional position against the East wall, this, in effect became the "north end". This use is no longer required, a "westward" celebration, facing the people, being preferable [See the note on the relevant canon (13:3), above, p.7.]

(8) The Service - Communion of priest and people

The Celebrant must communicate - otherwise it is not a valid communion. It may be noted that the rubric is prescriptive "The ministers receive Communion". If assisting ministers have already made their communion (at an earlier service) they do not normally communicate again. However, if the second service they attend is of a special character, such as a confirmation or an ordination they may well wish to receive as an indication of spiritual fellowship with those being confirmed or ordained.

The Celebrant communicates *standing*, in front of the center of the Table (not at the north end), receiving the Bread first, and then the Cup. Under no circumstances should he kneel if he is behind the Table for a "Westward" celebration.

After the Celebrant has made his own communion he communicates his Assistant (priest, deacon, or Reader). When the Assistant has been communicated he or she is given the Cup together with a purificator.

With regard to lay assistance, Canon 35 **Readers** 2(b) states that

Subject to any regulations made by the bishop it shall be lawful for a reader...

if specially authorized, and in accordance with the rubric to the office of Holy Communion, to administer the cup.

In a Note, authorized by the General Synod with reference to Holy Communion One it states,

The bishop may authorize lay persons to assist in the administration of the Holy Communion.

This rubric does not limit lay assistance to licensed readers and it does not appear to prohibit lay administration of the bread as well as the cup.

The matter is clarified by the General Directions for Public Worship (14b), p.77 where it says,

The bishop of the diocese may permit lay persons approved by him to assist the priest in the administration of the bread and wine.

The Celebrant and Assistant turn to the people holding the paten and the chalice as a sign that they are ready to give them communion. The Celebrant then turns back to the Table while the people are coming up and breaks the Bread into small (but not excessively small) squares. The bread should not have been predivided.

It is sufficient to say one half of the Words of Administration to one communicant and the second half to the next communicant. It is not good practice to say the full words to each individual, as this hinders the flow of communicants to the Lord's Table, and also detracts from the personal nature of this ministry. Nor is it appropriate to say only part of the words of administration (the first or second half) and not the other. Administration in the Church of

Ireland is normally from north to south (the other way round is customary in most parts of the Anglican Communion), although more complex arrangements may be needed in large churches with three or four clergy or Readers administering to considerable numbers of people. The Words of Administration should be learned off by heart. The Cup should be wiped after each communicant, it being customary in the Church of Ireland to give it into the hand. It is not advisable to attempt to use two Cups at once.

If there is insufficient bread or wine, the rubric at the top of p189 should be followed carefully to provide what is needed,

If the consecrated Bread or Wine be all spent before all have communicated the Priest is to consecrate more, according to the Form prescribed above: beginning at Our Saviour Christ in the same night etc., for the blessing of the bread: and Likewise after supper, etc., for the blessing of the Cup.

When the communion has been administered the Celebrant returns to the Lord's Table, places upon it what remains of the consecrated elements, and covers them neatly with the linen veil, which goes over the pall. The Cup must be carefully wiped before this is done. It is a sign of a slovenly Celebrant if a "ring" is left on the pall.

It is not correct, liturgically, in the traditional rite, to do the "ablutions" at this point, Bishop Stephen Neill having described this as a "liturgical solecism". In the traditional form, consecration, communion and thanksgiving/self-offering are to be regarded as indissolubly linked even if separated in time.

A note on the Words of Administration In the 1549 rite the words were,

The body of our Lord Jesus Christ which was given for thee, preserve thy body and soul unto everlasting life.

The blood of our Lord Jesus Christ which was shed for thee, preserve thy body and soul unto everlasting life.

These words were derived from the Sarum rite except for "which was given for thee"/"which was shed for thee" which came from Hermann of Cologne.

During Communion, following the Sarum use, it was directed that "the clerks shall sing",

O Lamb of God that takest away the sins of the world: have mercy upon us O Lamb of God that takest away the sins of the world: have mercy upon us. O Lamb of God that takest away the sins of the world: grant us thy peace (Agnus Dei).

In 1552 the Agnus Dei during Communion disappeared, and a new form of Words of Administration appeared,

Take and eat this, in remembrance that Christ died for thee, and feed on him in thy heart, by faith, with thanksgiving.

Drink this in remembrance that Christ's blood was shed for thee, and be thankful.

In 1559 the two forms were combined and have remained conjoined in further revisions - 1604, 1662, 1878, 1926, and Holy Communion One in the *Book of Common Prayer* 2004. Taken together they may be regarded as a helpful summary of eucharistic teaching.

(9) **The Service - Lord's Prayer and Post-Communion Prayers**

The Lord's Prayer This is not to be omitted, and is said by Celebrant and people together (the Celebrant with hands joined).

The position of the Lord's Prayer after Communion is peculiar to the Prayer Book. The traditional use was immediately after the Prayer of Consecration, and this was still the case in

the 1549 rite. In 1552 and most rites derived from it, the transfer was made, perhaps with the rationale that it is especially appropriate to call on God as "Our Father" after the renewal of the worshipper's relationship with Him through Jesus Christ in the act of communion. However, this involved loss of the historical association between the Bread of Life and the "daily bread" spoken of in the Lord's Prayer. BCP Orders in the 1549 tradition (such as the Scottish, South African and American) situated the "Our Father" either at the end of the intercessions or in its historic position after the Consecration and before the Communion.

Post-Communion Prayers Either or both of these are said by the Celebrant with hands parted. These prayers are known as the Prayer of Oblation and the Prayer of Thanksgiving. As they bring out different aspects of the theology of the BCP rite it is mistaken to use one invariably and never the other. Both prayers contain echoes of a large number of Scriptural phrases. The Prayer of Thanksgiving seems to have been influenced to some extent from a prayer in Hermann's Consultation.

(10) **The Service - Gloria in Excelsis and the Blessing**

Gloria in Excelsis This is said (or preferably sung) by all, standing, although there is no longer any rubrical direction to this effect.

The Gloria in Excelsis, known among Eastern Christians as the "Greater Doxology" and the "Angelic Hymn" is a canticle composed upon the model of the canonical psalms. It appears to have been used at the morning office in the fourth century AD and is still part of the Byzantine "Orthros". An early text of it is found in the great Uncial MS of the New Testament "Alexandrinus" (from the fifth century), where it appears with the psalms.

In the West it was introduced into the Eucharistic liturgy at Rome for the Christmas celebration in the sixth century (the echo of the angelic song in the opening words providing the association - the canticle as a whole is like a catena of Scriptural imagery and phraseology), then into the service for Sundays and the feasts of martyrs if a bishop was presiding, and finally into the normal Sunday celebration no matter who the celebrant was. It occurred at the beginning of the liturgy and, up to the Reformation, continued to be used on more solemn occasions, being omitted in the penitential seasons of Advent and Lent. The traditional rite is unique in its prescribing its use at all celebrations.

In 1549 it was in its historic position at the beginning of the liturgy. Then in 1552 Cranmer "by a supreme act of liturgical genius" (according to Bishop Stephen Neill) transferred it to the end, ensuring a uniquely splendid conclusion to the act of worship. No doubt a factor influencing this change of position was that, through the insertion of the Ten Commandments, there was no place for it at the beginning of the service, and so a new position had to be found. A third "Thou that takest away the sins of the world", was added in 1552, perhaps to compensate for the deletion of the threefold Agnus Dei which up to then had been part of the celebration. There is good precedent for variation and expansion of the wording to suit particular occasions as there are several examples of this from the medieval period.

A Postcommunion Prayer may be said, a selection of which is printed after the Offertory Sentences (BCP 2004, pp194-6). These may also be said before the Blessing. There is nothing to prevent other suitable post-communions being used.

The Blessing

This is said by the bishop, if present. In general, if the bishop is present he should be the celebrant.

The blessing, which in this form is peculiar to the Anglican rite, seems intended to take the place of that anciently given after the Lord's Prayer and the Fraction of the bread, and before the Agnus Dei. The first half is derived from Phil 4:7.

(11) **The Service - Disposal of the elements and the ablutions**

Disposal of the elements

What remains of the elements must under no circumstances be treated in the same way as the unconsecrated bread and wine (which may simply be disposed of). The bread is eaten; and any remaining wine consumed by the celebrant, if necessary assisted by other clergy and (if need be) by other communicants. The relevant rubric, on p.77, states,

Any of the consecrated bread and wine remaining after the administration of the communion is to be reverently consumed.

Historically, a rubric appeared in the 1552 Prayer Book which stated, "And if any of the bread or wine remain, the curate shall have it to his own use." This may have included the consecrated elements since some of the Reformers appear to have believed that consecration did not make any real difference. It was in order firmly to exclude such a view (and practice) that a new rubric was drawn up in 1662,

And if any of the bread and wine remain unconsecrated, the Curate shall have it to his own use: but if any remain of that which was consecrated, it shall not be carried out of the Church, but the Priest, and such other of the communicants as he shall then call unto him, shall, immediately after the blessing, reverently eat and drink the same.

In the 1926 BCP (C of I), the rubric reads,

And if any remain of the Bread and Wine which was consecrated, it shall not be carried out of the Church, but the Priest, and such other of the Communicants as he shall then call unto him, shall, immediately after the Blessing, reverently eat and drink the same.

This provision is reaffirmed in a Note authorized by the General Synod in relation to Holy Communion One. As the prohibition may relate to the abuse excluded in 1662 this does not necessarily conflict with the wording of the General Directions on Public Worship, 14e At the Holy Communion (see above) which, like its prototype in the *Alternative Prayer Book*, 1984 is open to the practice of "extended communion" for those absent through sickness which goes back at least to the first half of the second century as may be seen in Justin Martyr's first Apologia (see below, p.40).

For a full treatment, including the interpretation of the rubric see W. Lockton, *The Treatment of the Remains at the Eucharist after Holy Communion and the Time of the Ablutions*, CUP, 1920.

Ablutions

Normally, "ablutions" are performed after the blessing (perhaps during the singing of a final hymn). The simplest form is for water from the water cruet to be poured successively onto the Paten and into the Cup after the consecrated Bread and Wine have been consumed. The water that has been poured onto the Paten is transferred to the Cup and is consumed by the celebrant as is the water that is then poured into the Cup. The pouring (only a small quantity is used) may be performed by the Assistant.

A more elaborate (and traditional) form of the ablutions involves the cruet of wine as well as the cruet of water. Two systems are in use:-

(1) Wine in Cup, followed by water and wine in Cup, followed by water on Paten;

(2) Water on Paten, followed by water and wine in Cup, followed by Water in Cup. This latter system is preferred by the writer, but is less common than the first system.

[An historical note. The ceremonial cleansing of the vessels, which would have continued to be practiced in connection with the 1549 rite, lapsed from 1552 onwards until revived in the nineteenth century when higher standards of reverence for the consecrated elements tended to prevail. The custom was declared lawful under the rubrics of the 1662 Prayer Book in the Lincoln judgment in the Church of England in 1890]

(12) **The Service - Procession to Vestry and Vestry Prayers**

Procession to Vestry

After the ablutions (perhaps during the closing verses of the final hymn or "processional" - which should not be called a "recessional" since one is *proceeding* whether into or out of the Church) the Celebrant and Assistant process to the Vestry. The customary order, junior first, most senior (in this case the liturgical Celebrant) last, is observed. The Celebrant may carry the vessels. When he finishes the ablutions he puts the paten on top of the chalice and places the pall on the paten. The coloured veil (sometimes known as the "chalice veil") is draped over the vessels. Used purificators will have been placed in the chalice. Other linens go into the burse which is placed on top of the chalice veil with its "opening" away from the Celebrant. To carry the vessels he holds the stem of the chalice with his left hand (under the veil) and steadies the vessels etc. with his right hand. The vessels are carried chest high to the vestry, with the "hinge" away from the celebrant. Alternatively, the vessels may be left on the Holy Table until after the service, or may be placed on the credence table.

Vestry Prayers

A traditional post-communion vestry prayer is,

O God who in this wonderful sacrament has left us a memorial of thy cross and passion; grant us so to venerate these sacred mysteries of thy body and blood that we may evermore perceive within ourselves the fruit of our redemption; through the same Jesus Christ our Lord. **Amen**

This may be followed by the traditional salutation, "The Lord be with you" and its response "And with thy spirit", and perhaps "Bless the Lord" with the response, "Thanks be to God".

The vessels should be placed reverently on a suitable table in the Vestry. For additional reasons of hygiene they should be washed again in boiling water before being put away. Any wine remaining in the flagon should be put back into the bottle and tightly corked, and the flagon should be thoroughly cleansed. The bread box should be emptied of unconsecrated bread, washed, and also put away.

NB that real wine is used, that is the fermented juice of the grape, red wine being particularly appropriate because of its symbolic import. Unfermented grape juice is possibly not invalid, (according to the medieval canonist Durandus) but is preferably avoided. Apart from the propriety of following as closely as possible the use of wine as enjoined at the Last Supper, the alcohol in genuine wine is an important safeguard against infection.

The Exhortations

The traditional Prayer Book Exhortations are printed at the end of the rite, and, if used, are inserted before the Invitation.

In the first Exhortation Holy Communion is described as "the most comfortable Sacrament of the Body and Blood of Christ", and thanksgiving is enjoined to "Almighty 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 is also considered to be

a “holy mystery”. To ensure a worthy approach self-examination is prescribed, and the ministry of absolution is provided,

And because it is requisite, that no man should come to 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 [examination of life and conduct by the rule of God’s commandments] cannot quiet his own conscience herein, but requireth further comfort or counsel, let him come to me, or to some other discreet and learned Minister of God’s Word, and open his grief; that by the ministry of God’s holy Word, he may receive the benefit of absolution, together with spiritual counsel and advice, to the quieting of his conscience, and avoiding of all scruple and doubtfulness.

The second Exhortation considers the Holy Communion under the heading of a feast to which guests are invited, and is intended to encourage those who are negligent to come to the Lord’s Table.

The third Exhortation, which refers to the “holy mysteries” reminds hearers of the danger of unworthy participation.

The Declaration on Kneeling, otherwise known as the “Black Rubric”.

This declaration was first found in the 1552 Prayer Book where it was inserted at the last moment without the authority of parliament. It was omitted in 1559. Since the 1552 Book was never authorized for use in the Church of Ireland it was not used in the C of I until 1662 when a modified version was introduced in which the words “real and essential” were omitted and replaced by “corporal” in this way suggesting that its purpose was rather to guard against transubstantiation and popular medieval ideas of eucharistic doctrine than to deny altogether Christ’s presence in the holy communion. The expression “Black Rubric” dates only from the nineteenth century when the practice of printing the Book of Common Prayer with the rubrics in red was introduced and the fact that the Declaration was really not a rubric at all was marked by printing it in black.

In the New Testament the word “body” of Christ is used in three different (although related) ways - of his *natural*, flesh-and-blood “body” which he had on earth (Luke 24:3), his *sacramental* “body” (Luke 22:19) and his *mystical* “body”, the Church (Ephesians 4:12). Confusion between the “natural” and “sacramental” gave rise to the dilemma addressed (however imperfectly) by this rubric.

In 1552 this rubric read,

Although no order can be so perfectly devised, but it may be of some, either for their ignorance and infirmity, or else of malice and obstinacy, misconstrued, depraved, and interpreted in a wrong part: and yet because brotherly charity willeth, that so much as conveniently may be, offences should be taken away: therefore we willing to do the same. Whereas it is ordained in the Book of Common Prayer, in the administration of the Lord’s Supper, that the communicants kneeling should receive the holy communion: which thing being well meant, for a signification of the humble and grateful acknowledging of the benefits of Christ, given unto the worthy receiver, and to avoid the profanation and disorder, which about the holy communion else ensure: lest yet the same kneeling might be thought or taken otherwise, we do declare that it is not meant thereby, that any adoration is done, or ought to be done, either unto the sacramental bread or wine there bodily received, or any real and essential presence there being of Christ’s natural flesh and blood. For as concerning the sacramental bread and wine, they remain still in their very natural substances, and therefore may not be adored, for that were idolatry to be abhorred of all faithful Christians. And as concerning the natural body and blood of our Saviour Christ, they are in heaven and

not here. For it is against the truth of Christ's true natural body, to be in more places than in one, at one time.

This was altered in 1662 to the form in this order,

Whereas it is ordained in this Office for the Administration of the Lord's Supper, that the communicants should receive the same kneeling; (which order is well meant, for a signification of our humble and grateful acknowledgment of the benefits of Christ therein given to all worthy receivers, and for the avoiding of such profanation and disorder in the Holy Communion as might otherwise ensue;) yet, lest the same kneeling should be any persons, either out of ignorance and infirmity, or out of malice and obstinacy, be misconstrued and depraved; It is here declared, that thereby no adoration is intended, or ought to be done, either unto the sacramental bread or wine there bodily received, or unto any corporal presence of Christ's natural flesh and blood. For the sacramental bread and wine remain still in their very natural substances, and therefore may not be adored; (for that were idolatry, to be abhorred of all faithful Christians;) and the natural body and blood of our Saviour Christ are in heaven, and not here; it being against the truth of Christ's natural body to be at one time in more places than one.

James Ussher (Archbishop of Armagh 1625-1656) in a famous sermon preached before the House of Commons in 1620 dealt with the question of "how far the real presence of the body of Christ in the Sacrament is allowed or disallowed by us". In the outward part of this "mystical action" (*Sacramentum*) he there states, the presence of the Body and Blood of Christ is "relative and symbolical"; in the inward (*Rem Sacramenti*) "real and substantial". But the Sacraments are no "bare signs": they are more than signs "even pledges and assurances of the interest which we have in the heavenly things represented by them". The elements are not changed in substance: "but in respect of the sacred use whereunto they are consecrated, such a change is now made that now they differ as much from common bread and wine, as heaven from earth." They also exhibit the heavenly things they signify, being divinely appointed "means of conveying the same unto us, and putting us in actual possession thereof". We receive not only "the benefits that flow from Christ, but the very Body and Blood of Christ, that is, Christ Himself crucified...We must have the Son before we have life". And, therefore, we must "as truly be made partakers of Him as we are of our ordinary food, if we will live by Him. As there is a giving of Him on God's part, *for unto us a Son is given*, so there must be a receiving of Him on our part, *for as many as received Him, to them gave He power to become the sons of God.*"

Bishop Henry Leslie, in dealing with opposition to kneeling at Communion in the diocese of Down and Dromore commented (1636),

Our kneeling is directed to God alone, who vouchsafes to communicate himself unto us in these elements; yet out of that gesture directed to God reverence ariseth to the elements. For as Athanasius says, "If the Jews did well to adore the Lord where the Ark and Cherubims were, shall we refuse to adore Christ where his body is present: shall we say, ...Keep thee from the Sacrament if thou wilt be worshipped?"

John Bramhall (Bishop of Derry 1634-61, Archbishop of Armagh 1661-63) distinguished between the doctrine of transubstantiation and "a true Real Presence, which no genuine son of the Church of England did ever deny". He said,

We deny not a venerable respect unto the consecrate Elements, not only as love-tokens sent us by our best Friend, but as the instruments ordained by our Saviour to convey to us the Merits of the Passion".

Dr Andrew Sall, the ex-Jesuit, who was received into the Church of Ireland in 1674, cites the Anglican formularies and Bishop Cosin's *Historia Transubstantionis Papalis* to show that Anglicans "believe and profess that Christ our Saviour is really and substantially present in the blessed Sacrament of the Eucharist, and his body and blood really and substantially received in it by the faithful". Our difference with the Church of Rome "is only regarding the *mode* of his presence". Protestants adore and reverence the "person of our Saviour, God and Man really present"; but to give the accidents the worship of *latria* "cannot with any colour of reason be excused from a formal idolatry".

Notes authorized by the General Synod for Holy Communion One

Comments on some of these have already been made above, The remaining Notes are,

The Holy Communion is the central act of worship in the Church of Ireland. It is the duty and privilege of members of the Church to communicate regularly and frequently after careful preparation.

This presupposes the regular and frequent *celebration* of Holy Communion as enjoined by Canon 13 (1) see above, p.11.

On occasions sanctioned by the Ordinary, this Office may begin with the Collect of the Day.

Such an abbreviation might be suitable for weekday celebrations of the traditional rite.

Holy Communion shall not be celebrated unless there is at least one person to communicate together with the priest.

The purpose of this is to safeguard the corporate aspect of the eucharist.

This rubric has a history. In 1549 it read, "There shall be no celebration of the Lord's Supper except there be some to communicate with the priest". In 1552 this was altered to "And there shall be no celebration of the Lord's Supper, except there be a good number to communicate with the priest, according to his discretion." And a further rubric was added, "And if there be not above twenty persons in the Parish, of discretion to receive the Communion: yet there shall be no Communion, except four, or three at the last communicate with the priest." These rubrics were reiterated in 1662 except that the first one was reworded, "except there be a convenient number to communicate with the Priest..." In the Church of Ireland from 1878 the rubric read, "And there shall be no celebration of the Lord's Supper, except there be three (or two at the least) of the people to communicate with the Priest." In the Alternative Prayer Book (1984) it stated in "Concerning the Services of the Church" 9b "Holy Communion shall not be celebrated unless there is at least one person present to communicate together with the priest."

The ultimate origins of this rubric are to be found in the desire of the Reformers to end the practise of non-communicating attendance. To this end the rubric was designed to ensure that there would be no celebration at all unless there were at least some to communicate with the priest. The effect of this in practice was to make it impossible to celebrate Holy Communion regularly since the people, being unused to frequent communion, did not attend and so the communion could not be held. By the eighteenth century some churches had communion only four times a year (including Christmas and Easter) until the combined effects of the Evangelical Revival and of the Oxford Movement led to more frequent celebrations.

If the Minister shall have knowledge or reasonable ground to believe that any person who is living in open and notorious sin intends to come to Holy Communion, so that scandal would thereby arise, the Minister shall privately admonish that person not to presume to come to the Lord's Table till the cause of offence shall have been

removed; and in every such case the Minister shall have regard to the relevant Canons.

The relevant Canons are 16:(1)-(4). Great care would need to be taken to avoid infringement upon the law of the land in applying these canons. See above, p.13.

Part 2

Celebration of the Eucharist, commentary and guidelines

[B] Modern Language Rites, entitled, “The Celebration of the Holy Communion also called The Lord’s Supper or The Eucharist”.

In the course of the history of the Prayer Book there have been a number of shifts in the title of the service, reflecting various emphases.

In the 1549 Prayer Book the title was “The Supper of the Lord and the Holy Communion, commonly called the Mass”. In 1552 this was altered to “The Order for the Administration of the Lord’s Supper or Holy Communion” This remained the title in subsequent editions of the Prayer Book including the definitive 1662 and the Irish revisions of 1878 and 1926, and is that given to the traditional rite in the Book of Common Prayer 2004 (see above p.). The title of the modern language rites inverts the order, putting “Holy Communion” as the most commonly used title first, and adding “The Eucharist” as a second alternative.

The title “Holy Communion” is derived from Scripture (1 Cor 10:16, *koinônia tou sômatos tou Christou*), the very rich word *koinônia* being variously rendered as “sharing”, “participation” and “communion” (union with). The title “Lord’s Supper” indicates the connection with the “Last Supper” and is scriptural (1 Cor. 11:20, *kuriakon deipnon*) It underlines the “meal” aspect and recalls the origins of the holy communion in the observance of the Passover by the Lord and his disciples (Mt 26:17). The word “eucharist”, meaning “thanksgiving” is derived from the Lord’s “giving of thanks” at the Last Supper (Luke 22:19) and is widely used in an ecumenical context.

(1) **Preparation** As for Rite One Eucharist (see Part Two, above).

A widely used prayer of preparation is,

 Cleanse us, O Lord, and keep us undefiled, that we may be numbered among those blessed ones who having washed their robes and made them white in the blood of the Lamb stand before your throne and serve you day and night in your heavenly Temple; through Jesus Christ our Lord. Amen.

(2) **Comparison with traditional rite**

- Use of modern English.
- Clear overall structure with five main divisions.
- Provision of introductory greeting and/or sentences.
- Corporate use of Collect for Purity. Provision for an alternative “suitable opening prayer”.
- Penitential rite to be used either following the collect for purity or after the intercession. Penitential Kyries may be used and may take the place of the confession and absolution.
- Commandments incorporated into the Penitence
- Special form of Ten Commandments with option of traditional form.
- Comfortable Words optional..
- Shorter form of confession and absolution.
- Transfer of Gloria in Excelsis to the beginning, with optional omission in Advent and Lent.
- Collects and Post-Communions related to the Revised Common Lectionary

- Extensive Ministry of the Word, entitled “Proclaiming and Receiving the Word”, with three readings, basically the same as for the traditional rite but with explicit mention of the gradual - Lesson (normally from the Old Testament), Psalm, Epistle, Gradual and Gospel followed by Sermon. The use of the Revised Common Lectionary and related lectionaries is presupposed.
- Incorporation of sermon within Ministry of the Word.
- Special version of Nicene Creed, partly from ELLC - “English Language Liturgical Consultation” (optional on weekdays and saints’ days)
- A range of options for the Prayers of the People with provision for extempore prayer
- Prayer of Humble Access at conclusion of act of Penitence where this occurs after the Intercessions.
- Provision of the Peace with the possibility of exchanging this manually.
- Three forms of the Great Thanksgiving, all (particularly the third) with an emphasis on interaction between celebrant and people.
- Restoration of a significant "Shape" of the Ministry of the Sacrament, entitled “Celebrating at the Lord’s Table” centred on the Great Thanksgiving and the Communion.
- Restoration of the unity of the Eucharistic Prayer
- Wider choice of proper prefaces for first Eucharistic Prayer. Provision of seasonal additions with the second Eucharistic Prayer.
- Explicit permission for the Benedictus qui venit after the Sanctus in the first Eucharistic Prayer.
- Simplification of Manual Acts.
- Provision for congregational participation in all three forms of the Eucharistic Prayer.
- Restoration of missing portion of the Eucharistic Prayer (after the Words of Institution) comprising anamnesis, epiclesis, doxology, and Amen in the first and second forms. A special way of achieving the same purpose in the third form.
- Lord's Prayer moved to end of Prayer of Consecration.
- Restoration of the Fraction (Breaking of Bread)
- Provision of various forms of words of administration, together with "Amen"
- Provision of the Agnus Dei to be sung after the Breaking of the Bread or during the Communion and permission for other hymns or anthems at this point.
- Provision of the Great Silence after Communion..
- A variety of Post-Communion prayers leading to a corporate act of self-offering.
- Seasonal blessings.
- Dismissal.
- Greater liturgical "flexibility" with the possibility of the use of a wide range of resource material within the eucharist.

(3) **Commentary on the Order of Service**

Position of Celebrant Although it is permissible for the first part of the service to be conducted at the Reading Desk in a different part of the church, this is, in general, undesirable, since to split the service between Reading Desk and Communion Table suggests a division between Word and Sacrament (which are in fact a unity). Moreover, it is desirable

that there should be a single celebrant of the entire rite, even if certain parts of both the Ministry of the Word and the Ministry of the Sacrament (as also the Intercession) are delegated to others.

Orientation of Celebrant It is desirable for the celebrant to face the people from behind the Table (westwards) if this can be arranged. Failing this he may celebrate at the "north end", or even face the people in front of the Table (standing towards the north). It may be questioned whether the prohibition of the "eastward" position, reflecting old controversies over the eucharistic presence and sacrifice retains any theological validity. In some churches (for example in the Lady Chapel of Armagh Cathedral) the layout is such that it is actually impossible to celebrate without having one's back to some people, and this does not present any noticeable problems.

In some churches there may be room for a small lectern/desk to be placed in close proximity to the Table (or at least in a visual relationship with it).

The document prepared by the Liturgical Advisory Committee and approved by the General Synod in 2010 on *The Use of Liturgical Space* is relevant to these considerations.

Posture of Celebrant The celebrant should stand throughout the service. There is no need for him to kneel, and it is particularly important for him not to kneel behind the Lord's Table (as this looks incongruous). However, he may sit for the Old Testament Reading and the Epistle. He should face the people when addressing the people.

The Structure of the Service

The main parts of the service are entitled:

The Gathering of God's People

Proclaiming and Receiving the Word

The Prayers of the People

Celebrating at the Lord's Table

Going out as God's People.

These were the titles suggested by the working group on "The Structure of the Eucharist" at the Inter-Anglican Liturgical Consultation meeting in Dublin 1995. See David R. Holeton (ed), *Renewing the Anglican Eucharist - Findings of the Fifth International Anglican Liturgical Consultation*, Dublin, Eire, 1995, Grove Books, 1996.

The Gathering of God's People

The Greeting

The Greeting "The Lord be with you" together with its response has been copied from the APB. "Grace to you and peace..." in the APB has been changed to "Grace, mercy and peace..." and may be regarded as the standard opening. The special greetings for Christmas and Epiphany, Easter, Ascension and Pentecost have been removed except for Easter owing to the difficulty of priming the congregation to respond to them. The Easter Greeting, when it is used, should be used throughout the Great Fifty Days (from Easter Day until Pentecost). It needs to be remembered that Easter is a season and not just a particular day.

The Greeting may be followed by a sentence of scripture and the presiding minister may introduce the liturgy of the day. Any such introduction should be brief and to the point. Those for saints' days in the publication "Exciting Holiness" may be regarded as models of what is appropriate.

The Sentences are to be found on pp78-80, and are both General and Seasonal in character. More than one may be used. "Other sentences" are permitted, and particular sentences appropriate to each Sunday or other occasion may be used.

The term "presiding minister" is used in this rite to indicate the "bishop or priest who presides", and the latter expression is used twice, at the beginning of the rite and before the Eucharistic Prayer to indicate that a person in episcopal or priest's orders is meant. In particular printings out of the order of service it would seem reasonable to use "bishop" or "priest" as appropriate. Care has been taken to preserve the word "priest" as the norm for the second order of ministry in the modern form of the ordinal as in the traditional form.

The bishop or priest who presides should do so by at the very least saying the Greeting, pronouncing the Absolution, saying the Collect, reciting the Eucharistic Prayer, performing the Breaking of the Bread (although he may be helped by the deacon or other assistant if there are many communicants) and giving the Blessing.

The Collect for Purity

This is the traditional opening prayer although a suitable alternative may be used.

In the traditional rite the Collect for Purity is said by the priest alone, but in this order it is said by priest and people as a congregational act of preparation at the beginning of the Eucharistic celebration. The celebrant joins his hands for this and other prayers said with the people.

The use of the Collect for Purity as an integral part of the rite is a distinctive feature of the Anglican service. In the Sarum liturgy it formed part of the priest's personal preparation. It appears in the Leofric MS and also in the Sacramentary of Alcuin, and is attributed to St. Gregory, Abbot of Canterbury c.780. The Latin original underlying "all desires known" was *omnis voluntas loquitur* - "to whom every wish is eloquent".

Penitence

The prayers of penitence may take place at this point or after the Intercessions. The logic behind the latter position (as used in the Alternative Prayer Book) was that it is through the reading and preaching of God's Word that one becomes more fully aware of the need for penitence. It also appears suitable to express penitence before approaching the Lord's Table (as for example in the Service for Ash Wednesdays (BCP p338f). However they do serve fittingly as an introduction to the whole act of worship, and their omission from the central portion of the service enables the Intercessions to be seen in their full significance.

The Commandments, in a form derived from that in the APB, containing both prohibitions (from the Old Testament) and positive injunctions (from the New Testament) from pp202-3 may be read (and should be read during the penitential seasons of Advent and Lent) Alternatively the Beatitudes may be read (pp223-4) or The Summary of the Law (p202). The use of the latter at the beginning of the rite is traditional in the Book of Common Prayer service. It may be noted that the use of none of these is mandatory.

The Confession is introduced "with appropriate words" of which an example given is "God so loved the world..." as in the APB *16. It would be possible to use some or all of the Comfortable Words at this point. However a wide range of introductions to Confession may be found in the Church of England's *Common Worship* pp300-29. The Absolution must be pronounced by the presiding minister. The "Silence" is significant and should not be omitted.

As an alternative to the foregoing the Penitential Kyries may be used. Suitable penitential sentences may be read (a wide selection suitable for seasonal or occasional use may be found on pp224-36) in threefold form followed by

ord, have mercy
Lord, have mercy
 Christ, have mercy
Christ, have mercy
 Lord, have mercy
Lord, have mercy

The *Kyrie eleison* (“Lord, have mercy”) originated as a response of the people to the petitions made by the deacon (this is attested in the fourth century *Apostolic Constitutions*). It is also mentioned in Egeria’s *Peregrinatio* as a response in a litany used at Vespers in Jerusalem. It appears to have been introduced into the West in the fifth century also as a response to a litany taking the place of the general intercession. Pope Gregory the Great (590-604) omitted the invocations but prescribed the Kyrie to be sung, and it appears that the “Christe eleison” formed part of a local tradition at Rome which became part of the traditional use. The ninefold Kyries are first found in Ordo - Romanus IV of the 8th-9th centuries. Elaborate musical settings for these we ultimately devised. They were to be found in the 1549 liturgy. In 1552 and subsequent BCP rites there is a form of the Kyrie - "Lord, have mercy upon us, and incline our hearts to keep this law" after each of the commandments, with a variant after the tenth (summing up the series), "Lord, have mercy upon us, and write all these thy laws in our hearts, we beseech thee."

The traditional ninefold Kyries may take one of the following forms,

Lord, have mercy (upon us)	Kyrie eleison
Lord, have mercy (upon us)	Kyrie eleison
Lord, have mercy (upon us)	Kyrie eleison.
Christ, have mercy (upon us)	Christe eleison
Christ, have mercy (upon us)	Christe eleison
Christ, have mercy (upon us)	Christe eleison
Lord, have mercy (upon us)	Kyrie eleison
Lord, have mercy (upon us)	Kyrie eleison
Lord, have mercy (upon us)	Kyrie eleison

Gloria in Excelsis This is said (or preferably sung) by priest and people together. It is permitted to omit it during the penitential seasons of Advent and Lent and on weekdays which are not holy days. The version printed here is that of the International Consultation on English Texts (ICET), with one amendment; and the translation is explained in *Prayers we have in Common* (1975). All the ICET texts were reviewed in a more recent publication by the English Language Liturgical Consultation (ELLC) in *Praying Together*, The Canterbury Press, Norwich, 1988, which also explains the text. The only amendment suggested by ELLC was in the second line, “and peace to God’s people on earth”, and this has been adopted in the 2004 edition of the Prayer Book for use in Holy Communion Two.

Hymns based on this canticle “Glory to God in highest heav’n” and “Glory in the highest to the God of heaven!” may be found in the *Church Hymnal*, Fifth Edition, 2000, no’s 692, 693.

The placing of the Gloria in Excelsis at the beginning of the service brings Church of Ireland liturgy into line with both ancient and (almost universal) modern use, and continues the use of Holy Communion 1972 and the form of the eucharist in the Alternative Prayer Book (1984).

For a brief account of its history and use in the Anglican liturgical tradition see pp27, 28 above. At the Reformation continental Reformers, including Luther and Hermann, continued to use it at the beginning of the rite, while Zwingli placed it between the Epistle and Gospel.

The Collect of the Day

It is not correct to say "collect for..." It is the collect *of* the Third Sunday of Epiphany or The First Sunday in Lent or whatever. The Collect is said with hands extended (up to the concluding words "through Jesus Christ our Lord" etc., when they are joined). During Advent and Lent it is appropriate for the Collect of the Season to be said after the Collect of the Day.

Since the choice of collects in the *Alternative Prayer Book* with its "thematic" approach was no longer appropriate when the Revised Common Lectionary is used, a set of *Collects and Postcommunion Prayers* prepared by an interprovincial consultation (drawn from the Church of England, the Church of Ireland, the Episcopal Church in Scotland, and the Church in Wales) was issued for trial use, and, as slightly modified, was approved for use by the General Synod 2001 and incorporated into the Book of Common Prayer 2004. These prayers are not directly linked to the readings but are broadly suitable to the season or occasion. They have been drawn from a wide variety of sources including the Book of Common Prayer of the Church of Ireland (1926, with additions from amendments to this in 1933 and 1962), the *Alternative Prayer Book*, a number of Prayer Books in the Anglican Communion (among them those in use in England, America, Canada, South Africa, Australia, New Zealand, and Wales) collections of liturgical material such as *The Promise of His Glory*, and *Lent, Holy Week, Easter*, and some original compositions by individuals.

The original purpose of the collect was to "collect" the petitions of the several members of the congregation into a single prayer; a modern example of this being found in the Good Friday intercessions in *Lent, Holy Week, Easter* (pp212-16). The *Oxford Dictionary of the Christian Church* defines the Collect as "The short form of prayer, constructed (with many varieties of detail) from (1) an invocation, (2) a petition, and (3) a pleading of Christ's name or an ascription of glory to God." According to the same source the writings of Pope Leo 1 show that such prayers were familiar in the middle of the fifth century. They are fully developed in the earliest Latin Sacramentaries (Leonine, Gelasian, and Gregorian). They also secured an established place in the daily offices as well as in the Eucharist. Early collects were always directed to the Father; but since the Middle Ages collects addressed to the Son have been regularly admitted to the liturgy. The Latin term is *oratio*, and also (as explained above) *collecta*.

Similarly styled prayers were also historically to be found at the Offertory (called "Secrets", probably because they were said silently), and after communion. Modern examples of such prayers (that at the offertory being called "Prayer over the Gifts") may be found in *The Book of Alternative Services of the Anglican Church of Canada*, 1985. The Post-Communions to be found on pp241-336 are prayers of the same kind.

The original sequence of bidding, silent prayer, and collect is restored in the rubric directing that the presiding minister introduces the Collect, allowing a short space for silence, and the people respond with their **Amen**.

It is appropriate for the congregation to stand from the Greeting to the Collect (inclusive).

Proclaiming and Receiving the Word

In the *Alternative Prayer Book* 1984 part of the service was known as the Ministry of the Word and that is still a useful way of referring to it.

The basic pattern of the Eucharist as consisting of Word and Sacrament can be clearly seen in Justin Martyr's *First Apology* (c.150), in which he describes the Holy Communion as celebrated on an ordinary Sunday (67:3-5)

And on the day called Sunday an assembly is held in one place of all who live in town or country; and the records of the apostles or writings of the prophets are read for as long as time allows. Then, when the reader has finished, the president in a discourse admonishes and exhorts (us) to imitate these good things. Then we all stand up together and offer prayers; and as we said before, when we have finished praying, bread and wine and water are brought up, and the president likewise offers prayers and thanksgivings to the best of his ability, and the people assent, saying the Amen; and there is a distribution, and everyone participates in (the elements) over which thanks have been given; and they are sent through the deacons to those who are absent.

At an early stage it became a binding custom throughout the Church that the final and climactic reading at the Eucharist should be from the gospel, which sheds its light on the other New Testament readings that preceded it. These other New Testament readings in turn came after "the law of Moses and the prophets and the psalms", since they are the "fulfilment" of these. The sermon or homily, for its part, says in effect: "Today this scripture has been fulfilled in your hearing". [See the Chapter "Liturgy of the Word" in A.G. Martimort Ed. *The Eucharist*, 1986, pp59f].

The number of readings has varied from time to time, as many as five readings before the Gospel being attested (among the West Syrians). Books II and VIII of the (fourth century) *Apostolic Constitutions* mention four: Law, Prophets, Epistles, and Acts. Other churches, Eastern and Western had two and the Byzantines one. In the West the tradition varied, with evidence of readings from the Old and New Testament as well as the Gospels in the Mozarabic and Gallican liturgies, but only an Epistle and Gospel in the writings of St. Augustine (although he probably counted the Responsorial Psalm as a reading as well), and at Rome.

The *Book of Common Prayer* inherited Epistles and Gospels from the medieval Church, although sometimes Old Testament passages and readings from the Acts of the Apostles were included under the heading of "The Epistle". Modern liturgical revision has restored the Old Testament reading, producing a set of three readings, including the Gospel, for Sundays and Holy Days with psalmody after the Old Testament. The readings at Holy Communion are those from the Revised Common Lectionary or from the (related) Lectionary for a Second Service. [see Appendix 4 below for fuller information].

It is presupposed that normally, at the principal Sunday service all three readings should be read, together with a psalm. If this creates difficulties in terms of the length of the service, it is sometimes possible to shorten them. The original set of readings used in the Roman lectionary (upon which the RCL is based) may serve as a rough guide as to how this may be done. A way of consolidating and shortening the proper psalm was provided at the back of the publication *Lectionaries for Trial Use*, containing the lectionaries authorized by the House of Bishops in 1995.

Comparison between the lectionary provision in the *Book of Common Prayer* 2004 and that in the *Alternative Prayer Book* (1984):

- The APB lectionary was “thematic”, not only on particular occasions such as Christmas and Easter. Every Sunday had its own particular emphasis indicated by the principal or “control” reading (marked with an asterisk) and indicated by the sub-title (for example that for Lent 3 “The King and the Kingdom: Suffering”. The Revised Common Lectionary, together with its companion lectionaries for a Second Service and a Third Service is not thematic in this sense, although appropriate readings are chosen for the Easter and Christmas cycles and other special occasions. In “Ordinary” time, outside particular seasons there is a semi-continuous reading of the Synoptic Gospels with a “year” of Matthew, followed by a “year” of Mark, followed by a “year” of Luke. In “Ordinary” time the Epistles are read, as far as possible sequentially.
- The APB lectionary was based on a two-year course, which was found in practice to give an insufficient range of biblical readings. The readings in the Revised Common Lectionary are in a three year cycle, and the lectionaries for the Second and Third services conform to this.

The First Reading

This is normally from the Old Testament. During the first “half” of the Church’s year (Advent 1 to Trinity Sunday) this relates closely to the Gospel. From Trinity 1 to Proper 29 (the Sunday between 20th and 26th November which focuses on the thought of Christ the King) there are two alternatives,

- (a) A series of paired readings in which the Old Testament and Gospel are closely related;
- (b) A series of semi continuous readings which focus attention on some of the great narratives of the Old Testament.

However, there is a tradition that during the Easter Season readings from Acts are substituted (mentioned by Augustine in the fifth century, and found in the Roman lectionary, in the Ambrosian and Hispanic rites in the West and also in the majority of churches in the East). This is provided for during the great Fifty Days with an alternative reading from the Old Testament. In the latter case the Acts reading is to be used as the Second Reading at Holy Communion.

The Old Testament reading may be read by a lay person from the congregation. The readings should normally be from the lectern. Great care should be taken to ensure that Scripture readings are read audibly, reverently, and with understanding.

The Psalm

This should not be omitted without good reason. The psalm is said or sung either between the Old Testament reading and Epistle, where it serves as reflection and response to the relevant passage in the OT or, as the Gradual, between the Epistle and Gospel. If there are only two readings it occurs between them. If the psalm is being read, it is appropriate to read it in half verses, the first half of each verse being said by the reader, the second half being said by the congregation. Historically the psalm was sung “responsorially”, with the verses being rendered by a soloist and the congregation responding with an antiphon (a verse drawn from the psalm itself sung at the beginning and end and at intervals throughout). St. Augustine spoke of “The psalm which we have just heard sung and to which we have responded in song.” He often made the psalm the subject of his homily, putting it on the same level as the reading from Paul and the Gospel. In a Cathedral-type service the psalm is sung “antiphonally”, that is verse-about from one side of the choir to the other, which is the basic reason why the stalls in the choir face each other.

It is traditional to omit the Gloria from the psalm at the eucharist. An Alleluia before the Gospel serves to bring out the doxological aspect.

On Easter Day the Easter Anthems may be substituted for the Psalm.

The Epistle

This may be read by a lay person from the congregation. It is appropriate that this reading too should be from the lectern.

If the readings are to be read by the clergy from the sanctuary the traditional custom should be followed by which the Epistle is read from the south side (from the lowest step, if there is one), and the Gospel from the north side (from the second step).

The Gradual

The name comes from the Latin "gradus", a step, deriving from the tradition of the psalm being sung by a cantor from the steps of the ambo (the ambo being the pulpit-like structure from which the Gospel was read).

Canticle, psalm, hymn, anthem or acclamation

It would be quite in order to have the Benedictus or Te Deum at this point.

The Gospel

The reading of the Gospel is the climax of the Ministry of the Word. It is not necessary to read it from the pulpit (unless there is a combined pulpit/lectern), but special solemnity is appropriate. According to the geography of the building it may be read from the north side of the Holy Table or from the lectern or from the chancel step. A "Gospel Procession", in which the Book of the Gospels is taken from the altar and carried in procession to the place it is to be read from is appropriate where this is acceptable to the people. The Gospel procession may be accompanied by lights. The responses "Glory to you, Lord Jesus Christ" and "Praise to you, Lord Jesus Christ" should, if possible, be sung.

The reading of the Gospel is traditionally the privilege and responsibility of the deacon. For this reason it is most inappropriate, when a deacon is present, for anyone else to perform this function. In the absence of a deacon the Gospel may be read by any person in holy orders, or by a licensed lay reader. The principle of "subsidiarity" should, in general, be observed, no person from a "higher" order usurping the function of a person from a "lower" order who is ready and able to perform the office. At a solemn celebration the Gospel may be sung.

The tradition of standing while the Gospel is read is a way of honouring the words of Christ himself which are heard in the reading. As there is a "real presence" of Christ in his Word as there is also in the Sacrament it is appropriate for this to be liturgically acknowledged.

Sermon

The word "sermon" is the legally and theologically correct term and "address" should not be substituted for it unless something entirely informal is to be delivered.

The sermon should normally be related to and based upon the readings of the day or one or more of them. It is desirable to have a brief (even two-minute) homily or address even at an early morning or weekday celebration of Holy Communion, although this requires careful preparation. The rationale of modern Eucharistic provision at this point is that God's Word is read and preached and then we make our (corporate) response to it in the words of the Nicene Creed.

The Nicene Creed

This is appointed to be said "at least on Sundays and the greater festivals". It is not necessary to have it on weekdays (even if these are holy days). Much creedal material is to be found elsewhere, in the Ministry of the Sacrament in all three eucharistic prayers, but especially the first and second, where, there is a rehearsal of the mighty acts of God in Christ; and this makes the Creed, strictly speaking, redundant. When the Creed is used the custom of bowing

one's head at the words "we believe in one Lord, Jesus Christ" in acknowledgement of His divinity should be observed.

The version of the Nicene Creed used here is based on that produced by the English Language Liturgical Consultation (ELLC), but with some modifications, and is a translation of the Creed said to have been adopted by the Council of Constantinople in 381 A.D. It is not the original Creed of Nicaea (325) but reflects and upholds its teaching. Its use in Eucharistic worship apparently began at Antioch under Peter the Fuller (476-88) and gradually spread through East and West, although it was not adopted at Rome until 1014. It has been widely accepted in modern times as a proposed basis of Christian unity, for example in the Lambeth Quadrilateral (1888).

The plural form "We believe", reflecting the Greek original, was restored in the Alternative Prayer Book, 1984, and is continued here, making this a confession of the Church's *corporate* faith as contrasted with the use of the Apostles' Creed with its *personal* profession "I believe" at baptism and confirmation (and in the Divine Office).

The phrase "seen and unseen" refers to "all that is" in the previous line, and applies to "heaven and earth" in line 3. It reminds us of the all-embracing nature of the created order.

The words "eternally begotten" safeguards the truth, taught by St. Athanasius, that "the Son must exist eternally alongside the Father". The explanation of this is that his generation is an eternal process.

"God from God", is the nearest the translators got to the Greek, which uses the preposition *ek* meaning "out of".

The expression "of one Being" is the closest the translators could come to the Greek philosophical term *homo-ousios* and is preferable to "substance", which tends to have materialistic connotations. The word is used here to safeguard the unity of the Godhead and was a key term in the debate against Arianism (an fourth century heresy which denied the full deity of Christ, which has been revived in some modernist writings recently)

With reference to the words "became incarnate of" the word "incarnate" means "in the flesh"; and this phrase is worded so as to safeguard the truth that Christ was both conceived and born of the Virgin Mary.

With regard to the affirmation "and was made man" the English Language Liturgical Consultation considered this phrase carefully in their review of on agreed liturgical texts in the mid-1990s, and said that they faced great difficulty in rendering the Greek *enanthropesanta*, which means, literally, "inhumaned". It does not, they say, represent a further stage in time beyond the incarnation, but spells out clearly the meaning of the incarnation. They suggested "became truly human", although they recognised that some would prefer to keep "and became man" as showing the particularity of the incarnation in the male person, Jesus. The Consultation rejects this as misrepresenting what the Creed affirms at this point. Neither the Greek *anthropos* nor the Latin *homo* carry male overtones as "man" in contemporary English normally does. However the General Synod, after some debate, preferred "and was made man" as affirming the humanity of Christ, but understood in an inclusive manner.

In the case of "suffered death" the Consultation said that the Greek *pathonta* carries the notions of both suffering and death, and so was appropriate here.

In respect of "in accordance with the Scriptures" the Consultation said that the Greek *kata tas graphas* (1 Cor 15:4) "in accordance with" was felt to be closer to the "sense than "according to". The latter might suggest that Scripture says one thing, while other authorities say

something different. The Scriptures referred to are the Old Testament, as in the appeals to Scripture in, for example, Acts 2:25-28; 13:34-35.

With regard to "is seated" this was preferred to "sits", to emphasise the permanence of Christ's position of honour.

The expression "the Lord, the giver of life" consist of two distinct phrases, both applying to the Holy Spirit. They avoid the possible misunderstanding of the older version, "The Lord and giver", which might be taken to mean "The Lord of life" and "the giver of life".

The addition to the original Creed "and the Son" is the famous (or notorious) "filioque" clause, which has been a major cause of dissension between the Eastern and Western Churches. This clause was added to the Creed in Toledo in 589, and was not accepted at Rome until after 1000. It has no ecumenical authority and has never been accepted by the Orthodox or other Eastern churches. Although it can be defended, theologically, the Lambeth Conference of 1988 recommended that "in future liturgical revisions the Niceno-Constantinopolitan Creed be printed without the Filioque clause" (Resolution 16:5d). However, the traditional western version has been retained in the 2004 edition of the Prayer Book.

With regard to "We believe in one holy..." the original Greek makes clear that the Creed expresses belief "in" the Church, as well as in God and in Christ. The Church as the "body" of Christ is, quite properly, the object of faith. The word "holy" was omitted in the earlier Book of Common Prayer version of the Creed. It has been restored here because it is part of the original.

The Prayers of the People

These intercessions may be delegated to assistant ministers or to lay members of the congregation. They must be carefully prepared; and if any of the set forms are used (pp237-9) any additions must conform to the style and approach of the fixed part of the text. All three forms are addressed to God the Father and so any interpolations must form part of the prayer. It is, therefore, inappropriate to include exhortations to the congregation, even "let us pray for..."

Dealing first with the Forms of Intercession provided:

The First Form of the Intercessions is derived from the General supplication in the First Alternative Form of Evening Prayer in the 1926 edition of the *Book of Common Prayer*, which was in turn related to a prototype litany in the Liturgy of St. John Chrysostom. Some changes from the version in the *Alternative Prayer Book* (1984) have been made.

The Second Form derives from that in the *Alternative Prayer Book* (1984) with new paragraphing beginning with a series of addresses: "Lord of your people; Lord of creation; Lord of our relationships; Lord of all healing; and Lord of eternity" and with improved wording. It is appropriate to intersperse between the paragraphs the traditional, "Lord in your mercy. **Hear our prayer.**"

The third form, which is interactive, is new to the Church of Ireland. In the context of a small intimate congregation the possibility of the people adding their own petitions is attractive. The concluding paragraph might well be said by all. Alternatively, the ending on p.206: **Merciful Father, accept these our prayers for the sake of your Son, our Saviour Jesus Christ. Amen** might be substituted for "Gracious God..."

When using these prayers it is appropriate to incorporate material from the *Anglican Cycle of Prayer* as well as local Diocesan Cycles into the intercessions. If it is desired to remember the departed more specifically in the final section they may be named in some such form as, "For

John and Mary and for the memory of all that has been true and good in their lives. May they rest in peace, and may light perpetual shine on them. We rejoicing..." [For further consideration of prayer for the departed and the position of different schools of thought within the Anglican tradition see the *Commentary on the Pastoral Offices: Burial Rites* in this series]

Helpful adaptations of the first two forms of intercession from the Alternative Prayer Book and suitable for use here are those drawn up by the Revd Clive Wylie are reproduced (by kind permission) Appendix Two (see below pp72-3).

It is appropriate for a deacon to lead the intercessions, or, in the absence of a deacon, for these to be led by another clerical assistant, or Reader, or lay persons from the congregation. Form Two lends itself to a division among a number of persons, the initial words (down to "ask in faith") being led by the deacon.

However, The Prayers of the People have been designed to be as adaptable as possible, and those planning the service are not restricted to the three fixed forms on pp237-9 or any variants on them. This is a point at which the large amount of resource material in such publications as *New Patterns for Worship* and *Times and Seasons* may be drawn upon and used. A norm is provided by reference to the following topics for prayer,

the universal Church of God

the nations of the world

the local community

those in need

remembrance of and thanksgiving for the departed

That these are not intended to be restrictive is shown by the rubric which says that when appropriate, the prayers may be more focused on one or two themes and permission for them to take the form of biddings with silence or even open prayer, where members of the congregation contribute. The latter arrangement probably works best when numbers are small and those concerned are in close proximity.

Sample versicles and responses to be used after each section are provided. Other forms may be used as appropriate. "Lord hear us", with the response "Lord graciously hear us" is regarded by many as stylistically infelicitous.

A collective way of "rounding off" the prayers, derived from the second form in the Alternative Prayer Book (1984) is provided, although "other suitable words" may be used.

An alternative way of finishing is to say the Lord's Prayer. However, this means leaving it out from its traditional position before communion where the reference to "daily bread" can be given a eucharistic significance.

[Penitence]

The question of where to have the Penitence in the eucharistic rite has been much discussed. In the *Alternative Prayer Book* (1984), following the Church of England's *Alternative Service Book* (1980) it was put in after the Intercessions and before the Peace. Not only was this felt to be appropriate as part of one's preparation for communion, but there was also the consideration that worshippers only could realize their full need for repentance after God's Word had been read and preached. It is for this reason that the 2004 edition of the Prayer Book permits the Penitence not only at the beginning of the service (in between the Collect for Purity and the Gloria in Excelsis) but, alternatively, before or after the

Intercessions. However, the practical difficulty of enabling people to follow the liturgy means these options are best confined to occasions when a full order of service is made out. It may be noted that the Service for Ash Wednesday (BCP p.338f) follows this sequence. The rubric about the Prayer of Humble Access is to prevent this (with its obvious reference to actually making one's communion) from being moved mistakenly to the front of the rite when the Penitence is used there. It is still lawful and appropriate to use it here even when the Penitence comes at the start of the service, particularly during penitential seasons. Another possible position (as in the 1548 Order for Communion and the eucharist in the 1549 Prayer Book) is immediately before Communion.

Having the Penitence at the beginning of the service means that the Intercessions are more readily made into a significant section in their own right. They are not to be understood as a mere preliminary to the section of Penitence.

The Peace

This is introduced by the Presiding Minister. Three forms are provided here, but other suitable words (for seasons and special occasions) are to be found under "Seasonal Variations" from pp224-36 and in various resource books including the Church of England's *Times and Seasons*.

At the words "The Peace of the Lord be always with you", it is appropriate for the celebrant to spread his arms wide.

Customs vary with regard to the "sign of peace" which is, however, normally a handshake (sometimes a handclasp with both hands). It may be inadvisable to insist on a physical expression of the Peace in very traditional (and inhibited) congregations: on the other hand it can be very effective with small intimate groups.

The rationale of having the Peace in this position rather than immediately before communion (as in the Roman Catholic rites) is "First make peace with your brother (or sister) and then offer your gift".

Celebrating at the Lord's Table

This title is a good indication of what happens at this part of the rite which is equal in importance to "Proclaiming and Receiving the Word". Alternative titles, useful for reference are "The Ministry of the Word" and "The Ministry of the Sacrament" (APB pp45, 53). The balance between Word and Sacrament, with pulpit and communion table being given equal prominence, is characteristic of the Anglican tradition.

[The order of the rubrics and titles seems slightly odd at this point. One would have expected the three rubrics to follow the sub-title "At the Preparation of the Table".]

At the Preparation of the Table

It is stated that the table may be prepared by a deacon or lay people (for example, by "servers"). If the paten and chalice have not already been placed on the table (before the service begins) the table may be prepared by these being brought, the corporal being taken from the burse and spread at the centre, the burse is placed (flat, not upright) at the back of the altar to the north, and the coloured veil partly folded to the south. The paten is placed in front of the chalice on the corporal; and the linen veil (which has been removed from the burse) is on the left of the corporal, with the pall, and with the purificator(s) on the right. Sufficient bread is placed on the paten, and sufficient wine is poured into the chalice (from which the pall has been removed). Alternatively, the Presiding Minister (celebrant, whether priest or bishop) arranges the chalice and paten which have been on the altar since the beginning of the service, and the bread and wine are brought to him (successively, in the

bread box and the flagon) by the deacon or Reader or other lay assistant(s). A little water may then be poured into the chalice, following the custom which still obtains at the Passover (at which the wine used is slightly diluted by water).

It is liturgically uncouth to keep a bottle of wine inside the flagon and take it out to pour the wine into the chalice. The flagon is itself the receptacle for the wine.

In some churches the bread and wine are placed on a table at the back of the church prior to the service and are brought up during the offertory hymn by lay persons. This represents the bringing of the life and work of the congregation to the Lord to be received and blessed by him. This still remains a valid concept although a warning by Archbishop Michael Ramsey against a “shallow Pelagianism” needs to be borne in mind. Some prayers are provided for use after the collection has been taken up and the bread and wine placed on the holy table. The provision of this selection does not exclude other suitable prayers being used. “How can I repay the Lord” is perhaps better used as an offertory sentence before the Preparation of the Table begins. “Lord, yours is the greatness” is perhaps best used congregationally (as in the *Alternative Prayer Book* p.53). It is important for any prayer used at the offertory not to anticipate what is said in the eucharistic prayers itself. This is the main problem with the variants of the Roman prayer “Blessed are you, Lord God of all creation” whether the key word is “offer” (Roman use), “bring” (*Alternative Service Book* 1980) or “set before” (*Common Worship*).

While the table is being prepared the collection is taken up and is received (usually in an alms dish) by the deacon or other assistant and given to the celebrant who presents it at the altar. Extravagant gestures should be avoided such as a dramatic “hoisting” of the alms dish. It is appropriate for the alms dish to be taken by the assistant and placed (if there is room) on the credence table, leaving the altar uncluttered. If it has to be placed on the holy table it is put unobtrusively and without fuss on the south side.

If an offertory hymn is sung it is appropriate for this to be specifically a Communion hymn (from no's 396-452 in the *Church Hymnal*, Fifth Edition, although some of these are more suitable for other parts of the rite, for example “Going out as God’s People”)

There is no necessity, when using either Holy Communion One or Holy Communion Two in the 2004 edition of the *Book of Common Prayer*, to stand at the “north end” of the Holy Table. It is permissible to celebrate “westward”, that is facing the people across the table, or if the table cannot conveniently be brought out from the wall, even facing the people at the north side (towards the north end) in front of the Table. If the latter position is adopted it may be possible to rest the book on the communion rail (if it is made of wood, flat, and close to the celebrant), or in a Church with a lot of space a small lectern may be placed within the sanctuary. Or the book may be held for the celebrant by an assistant. If this is done here or elsewhere in the service, the assistant faces the celebrant (preferably on a lower step) with both hands under the book and resting the top of the book against the chest.

The Taking of the Bread and Wine

The concept of a “fourfold” shape of the eucharistic action was put forward by Gregory Dix in his seminal *The Shape of the Liturgy* Dacre Press, 1945. In his view this essential structure, based on the Lord’s actions at the Last Supper, underlay the great variety of rites derived from those of the early Christian Church, and it consisted of,

The Taking of the Bread and Wine

The Blessing of the Bread and Wine (or giving thanks over them)

The Breaking of the Bread

The Giving of the Bread and Wine

Dix's identification of the "Taking" with the Offertory was questioned, and most rites distinguish between the Offertory (with this title in the *Alternative Prayer Book* - in the BCP 2004 this section is called "At the Preparation of the Table") and the "Taking". Moreover, it was pointed out that the first and the third actions were preliminary to the second and fourth, and that that the "thanking" and the "giving" were the two that mattered most. In Holy Communion 1972 there had been four distinct headings. These were modified, under the general heading of "The Ministry of the Sacrament" to two in the *Alternative Prayer Book*, 1984:

The Taking of the Bread and Wine

and the Giving of Thanks.

The Breaking of the Bread

and the Giving of the Bread and Wine.

In the 2004 edition of The Book of Common Prayer there are again four headings, as follows:

The Taking of the Bread and Wine

The Great Thanksgiving

The Breaking of the Bread

The Communion.

It is to be regretted that the connections of thought, evident in the headings in the *Alternative Prayer Book* are less in evidence, and also that the word "Giving" has disappeared. Although "Great Thanksgiving" underlines the importance of the Prayer of Thanksgiving and Consecration it is a pity that the careful use of biblical expressions in the APB at this point has been modified.

The question of what actually constitutes the "taking" is not as simple as it seems. It appears that the custom at the Passover is traditionally that the bread and the wine are held a hand's breadth above the table while the respective thanksgivings are said. However, due to the length of eucharistic prayers this is not very practicable in the Christian context, and so the "taking" becomes either a preliminary taking of the bread and wine into the hands (as in the 2004 Prayer Book) and/or a "taking" of the bread and wine into the hands, successively, during the recitation of the Words of Institution (for example, the Alternative Order in the APB). Essentially the "taking" is a gesture of identification of that which is being "consecrated by thanksgiving" (to use the term popularized by the Prayer Book Subcommittee of the Lambeth Conference of 1958). However, if there is more than one chalice or paten it is not necessary for all the vessels to be identified in this way. The tradition is that whatever is on the corporal is deemed to be included in the eucharistic consecration.

The (optional) words said at the "taking" of the bread and wine indicate the paschal mystery which lies at the heart of the eucharistic celebration.

The Great Thanksgiving

Three Eucharistic Prayers are provided. **Prayer 1** is of the Church of Ireland's own composition, being a modification of the main form of the prayer in the Ministry of the Sacrament in the *Alternative Prayer Book* of 1984, which was itself largely identical to that in the trial service "Holy Communion 1972". It lends itself particularly to seasonal modification through the use of a wide variety of Proper Prefaces. **Prayer 2** is from *An Australian Prayer Book* (1978), and is characterised by a careful adherence to the sequence of a Jewish *berekah*

of prayer of blessing and by a very full rehearsal of the mighty acts of God in Christ for us and for our salvation. **Prayer 3** is a radical modification of the Church of England's "Prayer H" (*Common Worship* pp204-5) and, unusually, addresses each Person of the Holy Trinity in turn and then "Father, Son, and Holy Spirit, Blessed Trinity", and is also highly interactive as between priest and people.

Prayer 1

One of the major achievements of liturgical revision is the restoration of the unity of the eucharistic prayer, which in this form comprises the following:

The Opening Dialogue, Salutation, Sursum Corda, and Gratias Agamus.

The Pre-Sanctus, including (where appropriate) the Proper Preface.

The Sanctus

The Post-Sanctus leading to

The Words of Institution (sometimes known as the "Institution Narrative,')

The Anamnesis ("remembrance"),

Epiclesis ("invocation") and

Doxology (word of praise, literally "word of glory").

Amen

The function of the Eucharistic Prayer is to express the meaning of the rite as a whole. For this reason it is not necessary, as has sometimes been supposed, to separate off particular parts of the significance of the Eucharist and to express these exclusively elsewhere, although this is still done with the concept of self-offering in the congregational prayer after communion, probably reflecting at this point the influence of the traditional rite, Holy Communion One (see page 189). However, it is legitimate to develop certain aspects of eucharistic understanding as appropriate to particular occasions as is done in the variable post-communions provided for Holy Communion Two (pp241-336).

The Opening Dialogue

This opening dialogue, consisting of three versicles and responses at the beginning of the Eucharistic Prayer, are found in the *Apostolic Tradition* of Hippolytus (c215 or later) the earliest complete text of a Eucharistic Prayer so far discovered. This exchange is also found in St. Cyprian (252) and in Cyril of Jerusalem (c.350) and is part of the Eucharistic heritage of the universal Church.

(a) Salutation

Either "The Lord is here" with its response or "The Lord be with you" with its response. The latter is more traditional - see Holy Communion One, where the response is "and with thy spirit", "The Lord is here" having come in with the Church of England form Series 3 (1973). The salutation is said, facing the people, at the centre of the sanctuary and the celebrant parts his hands as he says it.

(b) Sursum Corda "Lift up your hearts".

This is said with the hands extended, as is also the other ancient exhortation, *Gratias agamus* "Let us give thanks to the Lord our God".

(c) Gratias agamus.

The second part of the dialogue ("Let us give thanks...") is very ancient, and is witnessed to not only by those mentioned above, but also by St. John Chrysostom (c.347-407), St.

Augustine of Hippo (354-430), and St. Caesarius of Arles (c.470-542). Dom Gregory Dix in his *The Shape of the Liturgy* (p.52) thought it reflected the form for grace after meals within Judaism, and so was a specific link with the Last Supper and other fellowship meals between Our Lord and the disciples.

Pre-Sanctus

This section serves here as a link between the exhortation to “give thanks to the Lord our God” and the angelic song the Sanctus. On occasions when a Proper Preface is not used, it is brief (compare with the relevant part of **Prayer 2**) and uses words clearly reflecting the tradition embodied in Holy Communion One (p.186).

With regard to the Proper Preface, the word “Proper” is used for the appropriate and relevant variable parts of the liturgy, in this case the “Preface”. The word “Preface” comes from the Latin *praefatio* meaning “introduction”, and appears to carry the sense here of the beginning of a “proclamation”, reflecting a liturgical tradition of having a rehearsal of the mighty acts of God in Christ at this point in the Eucharist. Taking the two words together, the “Proper Preface” gives the particular grounds for expressing our praise and thanksgiving to God on the particular occasion of the celebration. A wide range of Proper Prefaces suitable for use with **Prayer 1** is provided among the “Seasonal Variations” on pp224-36 of the 2004 edition of the Book of Common Prayer.

Additional proper prefaces, suitable for use with **Prayer 1** may be found in the Church of England’s publication *Common Worship: Times and Seasons* and also in the earlier *Enriching the Christian Year*.

At the Preface the hands of the celebrant remain extended until the words “And so with all your people”, when they are joined, and they remain joined until the end of the Sanctus.

Sanctus

This ancient hymn of adoration, derived from Isaiah 6:3 and Rev 4:8 has a long history in the Eucharistic liturgy although it does not appear to have been part of the early anaphora (for example it is not to be found in the *Apostolic Tradition of Hippolytus* c.215, or later). Robert Cabié in *The Eucharist* ed. A.G. Martimort pp94,95 suggests that this was probably because the Christian prayer of thanksgiving originated in the Jewish liturgy for meals, which did not have the Sanctus. The Sanctus was used instead in the liturgy of the synagogue, when the Shema Israel in the morning office was preceded by a blessing (Yotser) for light and creation, in the course of which the Sanctus was recited. It may have been from this latter source that the composers of the anaphoras took it. It is attested in the East as early as the third quarter of the fourth century, while in Egypt the prayer of Serapion was built around it. When the Latin Fathers of this same period commented on the passage in Isaiah, they made no reference to its liturgical use. On the other hand, a short treatise on the Holy Spirit that was written in northern Italy around 400 says that the entire congregation joins the priest in singing this acclamation during Mass “in all the eastern Churches and in some western Churches”. Was Rome among the latter? Perhaps, since in this period of anti-Arian conflict the text of Isaiah was given a Trinitarian interpretation. Thus in 484 a profession of faith by African bishops says: “... adoring and glorifying the Most Holy Trinity, as we do during the mysteries when we say Holy...” In Gaul the song of the Seraphim was first introduced in festal Masses, and the Council of Vaison in 529 prescribed its use in every Mass. Nevertheless, as late as the fifth and sixth centuries, even in the East, there were anaphoras that omitted it.

At an early stage an acclamation taken from the gospel was added to the passage from Isaiah, except in the Egyptian and Ethiopian liturgies: “Blessed is he who comes in the name of the Lord! Hosanna in the highest [heavens]” (Mt 21:9, see Ps 117;26 LXX Vg). This addition,

known as the “Benedictus qui venit” was retained in a slightly altered form in the 1549 BCP liturgy, but omitted in 1552. Most modern Anglican liturgies have restored it, at least as an option. In the *Alternative Prayer Book*, 1984 it appeared as a Communion Anthem (APB pp56, 62). *Irish Church Praise* included it as an option for use with the Sanctus (Hymn 134), and this same version appeared in the Fifth Edition of the *Church Hymnal*, 2000 (Hymn 714). It may be added not only where it explicitly appears (as in **Prayer 1**), but, as required, in **Prayer 2** (where it is equally suitable) or even **Prayer 3** (which, however, appears complete without it - it is not included in the Church of England’s Prayer H, which was the underlying model).

The Sanctus is said or (preferably) sung by celebrant and people.

The Post-Sanctus (From "Blessed are you, Father...).

This is said with hands extended, up to the words "until he comes again", when they are joined.

This highly significant passage reflects the recovery of the biblical concept that consecration is effected by thanksgiving (1 Tim, 4:4,5). The Eucharistic Prayer (as its name suggests - "Eucharist" comes from *eucharisteo* to give thanks and derives from the Lord's "giving of thanks" at the Last Supper" - Luke 22:19) is, properly speaking, a prayer of thanksgiving, and this is recognised in **Prayers 1-3**. Thanks is given, following ancient precedent, for creation as well as redemption.

The once-for-all character of the sacrifice of our Lord Jesus Christ on Calvary is firmly asserted: and the sacramental celebration of this is seen (as in Holy Communion One) as a "perpetual memory”.

This section has been modified from the version in the *Alternative Prayer Book*, 1984, as follows

Blessed are you, Father,
the creator and sustainer of all things;
you made man in your own image,
and more wonderfully restored him
when you freed him from the slavery of sin;
for in your love and mercy
you gave your only Son Jesus Christ to
become man
and suffer death on the cross to redeem us;
he made there...

Blessed are you, Father,
the creator and sustainer of all things;
you made us in your own image,
male and female you created us;
even when we turned away from you,
you never ceased to care for us,
but in your love and mercy you freed us from
the slavery of sin,
giving your only begotten Son to become man
and suffer death on the cross to redeem us;
he made there...

Inclusive language emendations from the 1984 text comprise "us" for "man” in the third, fourth and fifth lines. However the word "man" is retained in the phrase "to become man" so as to avoid any suggestion that the doctrine of the incarnation is being altered.

The phrase “and more wonderfully restored him" in the APB text reflected the language of an ancient prayer currently found on as Collect Two of the First Sunday of Christmas (BCP p.247), which reads,

Almighty God, who wonderfully created us in your own image and yet more wonderfully restored us in your Son Jesus Christ: Grant that, as he came to share our human nature, so we may be partakers of his divine glory; who is alive and reigns with you and the Holy Spirit, one God, now and for ever.

The contrast between the "wonderfully" and the "more wonderfully" seemed somehow to have got lost in the process of composition of this prayer in the *Alternative Prayer Book*; and

it was decided to go for a different approach. The echo of Genesis 1:27 is underlined by the addition of “male and female you created us”. Liberation from the slavery of sin is set more firmly in the context of God’s ceaseless care for those whom he brought into being. The unique status of Jesus Christ as God’s only Son is strengthened by the insertion of the word “begotten”.

The Words of Institution

The Dominical Words (which are at the heart of the consecration) are said solemnly but not excessively slowly. Manual acts are not prescribed here, a “taking” having already occurred before the prayer and the “breaking” being prescribed immediately before the communion. If some indicative acts are desired during the Institution Narrative the following are appropriate: The priest takes the paten into his hands (or if wafers are used, he takes the priest’s wafer into his hands) prior to “On the night that he was betrayed...” He takes the chalice into his hands prior to “In the same way, after supper...” The manual acts are to be regarded as an indicative gesture, but are not to be deemed as essential to the consecration (they do not appear at all in the ASB, although this does not preclude celebrants in the Church of England from using them).

The sign of the cross may be made over the bread and the cup at the words “with this bread and this cup” (or the hands of the priest may be extended, palms up, towards the elements on the corporal).

Traditionally, in Western theology, the Words of Institution were regarded as the means by which the consecration was effected; and this concept is perpetuated, for example in the Holy Communion One provision for supplementary consecration (BCP p.189).

In the Eastern Church the consecration was regarded as having been accomplished by the *epiclesis* (invocation) of the Holy Spirit, although this did not exclude a role for the Words of Institution.

As mentioned above, the concept of "consecration by thanksgiving" which is biblical, has come to the fore in modern liturgical theology, and was commended by the Lambeth 1958 Sub-Committee on Prayer Book Revision (Report 2:85).

These various approaches are not necessarily mutually exclusive. However, the emphasis in Holy Communion Two appears to be on the latter idea, although the Words of Institution serve as a focal point of the consecration. The invocation of the Holy Spirit in **Prayers 1 and 2** is a "Communion" epiclesis and not a "Consecration" epiclesis - it is not intended to have a consecratory effect. For **Prayer 3** see below.

Anamnesis

The **anamnesis** is the "memory" paragraph (from the Greek of Luke 22:19, 1 Cor 11: 24, 25 - *anamnesis* = "remembrance"). It is the point at which the liturgy expresses what is understood by the dominical command to "do this in remembrance of me", and so is theologically highly significant. For more information see the writer's B.D. thesis *The meaning and role of the anamnesis in the Anglican liturgical tradition* (TCD, 1979); and for an exploration of the theology of the APB Eucharist in its two forms see his Ph.D. thesis *The theological implications of recent liturgical revision in the Church of Ireland* (O.U., 1987) especially Chapter Five [3](2) & annotation. This is still relevant to a consideration of the theology of Holy Communion Two in the 2004 edition of the Book of Common Prayer.

The basic understanding of Holy Communion reflected in **Prayer 1** is the same as that expressed in the Revised Catechism which was approved by the House of Bishops for use in the Church of Ireland for a period of experimental use and is currently issued for use in a pastoral context..

Q.50 What is Holy Communion?

Holy Communion is the Sacrament in which, according to Christ's command, we make continual remembrance of him, his passion, death, and resurrection, until his coming again, and in which we thankfully receive the benefits of his sacrifice.

It is, therefore, called the Eucharist, the Church's sacrifice of praise and thanksgiving, and also the Lord's supper, the meal of fellowship which unites us to Christ and to the whole Church.

It may be seen that Holy Communion is seen here as a liturgical act in which we remember before God in thanksgiving and petition the once-for-all sacrifice of our Lord and Saviour Jesus Christ.

There are no Acclamations between the Words of Institution and the anamnesis in **Prayer 1**. Instead, the prayer is made more interactive by making the essential part of the anamnesis itself congregational: **we remember his passion and death, we celebrate his resurrection and ascension, and we look for the coming of his kingdom.**

Epiclesis

The Epiclesis is a prayer for the communicants (a "communion" epiclesis) that as they partake, through the power of the Holy Spirit, they may be made one and may be enabled to partake of the Lord's body and blood so that he may dwell in them and they in him. The underlying teaching is, once again, similar to that in the Revised Catechism,

Q.51 What is the outward and visible sign in Holy Communion?

The outward and visible sign in Holy Communion is bread and wine given and received as the Lord commanded.

Q.52 What is the inward and spiritual gift in Holy Communion?

The inward and spiritual gift in Holy Communion is the Body and Blood of Christ, truly and indeed given by him and received by the faithful.

Q.53 What is meant by receiving the Body and Blood of Christ?

Receiving the Body and Blood of Christ means receiving the life of Christ himself, who was crucified and rose again, and is now alive for evermore.

Doxology

The Doxology is the traditional conclusion to the Eucharistic Prayer. Following Western practice it is Trinitarian but stresses the Son's mediatorial role. The "little elevation" of the bread and the cup at this point follows ancient tradition (it is mentioned in *Ordo Romanus Primus* c.700 A.D.) and is not unlawful (see above p.8). The concluding part of this has been set in bold print to make the prayer as a whole more interactive (see under "anamnesis" above).

Amen

The Amen signifies the assent of the whole congregation to the whole liturgical act of commemoration and is an essential part of the people's liturgy. Restoration of this, the great Amen, was a significant achievement of the 1662 revision of the Book of Common Prayer Holy Communion and is found in all modern (as in all ancient) liturgies. It is first mentioned, historically, in Justin Martyr's *First Apology* (c. 150) where it says,

When (the President) has finished the prayers and the thanksgiving, all the people present give their assent by saying, "Amen". Amen is Hebrew for "So be it".

The prayer from the anamnesis to the doxology is said by the celebrant with the hands parted. During the doxology the bread and the cup are raised either successively or together. If a priest's wafer is used this is held over the cup as both are raised.

Prayer 2

A feature of modern liturgical revision is the provision of alternative forms of the Eucharistic Prayer. For example in *The Book of Alternative Services of the Anglican Church of Canada* 1985 there are six such alternatives. Eucharistic theology is so rich that no one prayer can do justice to all that the Eucharist means. **Prayer 2** is from *An Australian Prayer Book*, 1978 pp145-152, and appeared in the *Alternative Prayer Book* 1984 as part of a complete alternative "Order". In the 2004 edition of the Book of Common Prayer it is designed to fit into the common order of Holy Communion Two. It is regrettable that it has not hitherto been more widely used in the Church of Ireland, for it has a number of outstanding features. Theologically, if the key scriptural word in Prayer 1 is **remember** ("we remember his passion and death" in the carefully crafted wording of the anamnesis with the triple use of verbs, "remember", "celebrate", "look for") here the key scriptural word, echoing 1 Cor 11:26, is **proclaim** ("we proclaim his perfect sacrifice made once for all upon the cross"). See below p.56.

The rehearsal of the mighty acts of God in Christ is given particularly full expression in the Pre-Sanctus, especially when this is used with the seasonal additions provided (see below p.55).

The Eucharistic **Prayer 2** follows very closely the form of the Jewish *berakah* or prayer of adoration, blessing God, such as would have been used by Jesus at the Last Supper when he "gave thanks"/"blessed" (see Mark 14:22, Luke 22:17). The *berakah* prayer commonly had four parts: an invitation, a statement of motives, recounting in thanksgiving the great deeds of God; petitions; and a hymn or doxology. These can be clearly seen in the sequence of thought in the prayer.

The structure of the prayer may be analysed as follows:

Invitation:

- (1) Greeting
- (2) Sursum Corda
- (3) Gratias agamus

Statement of motives, recounting in thanksgiving the great deeds of God:

- (1) Pre-Sanctus, expanded by
- (2) Seasonal additions, leading to
- (3) Sanctus

Petitions

- (1) Post-Sanctus
- (2) The Institution Narrative ("Words of Institution")
- (3) Anamnesis
- (4) Acclamations
- (5) Epiclesis

Hymn or Doxology

- (1) Doxology with Amen.

It may be noted that the whole prayer is eucharistic and doxological, setting of “glory and honour, thanks and praise” at the beginning, and “songs of never-ending praise” leading to “**blessing and honour and glory and power**” at the end.

Invitation. For the “Invitation”, see under “Opening Dialogue” in **Prayer 1** (above).

Statement of motives, recounting in thanksgivings, the great deeds of God

(1) **Pre-Sanctus** The very lengthy preface is trinitarian in pattern with a very rich and full Christology, enriched by indented seasonal additions in an appropriate manner. The whole sequence constitutes a rehearsal of the mighty acts of God in Christ, giving proper attention to the respective work and coinherence of the three persons of the Holy Trinity. The proper prefaces printed on pp224f are not used with this order as they do not “fit”. This section remains as in *An Australian Prayer Book*, 1978. A more recent revision of the Australian Prayer Book shortens the prayer considerably and provides a complete “pre-Sanctus” for each of the seasons, in this way economising in words but missing the scope and majesty of the prayer as a whole.

(2) **Seasonal Additions** The prayer was printed in the Australian Prayer Book of 1978 in two versions, one with and the other without the seasonal additions, but only the version without was printed in the *Alternative Prayer Book*, 1984. As these constitute a theologically significant way of focussing attention on various aspects of the christological mystery their inclusion in the 2004 addition of the *Book of Common Prayer* enriches **Prayer 2** for the Church of Ireland.

The hands of the celebrant are joined from “Therefore with angels and archangels...” until the end of the Sanctus.

(3) **The Sanctus** As with **Prayer 1** the words of the Benedictus qui venit may be appended to the Sanctus, “Blessed is he who comes in the name of the Lord. Hosanna in the Highest”.

There is no provision for any change of posture by the communicants after the Sanctus. Members of the congregation may either kneel or (preferably) stand throughout the Eucharistic Prayer. The celebrant stands throughout as do his assistants. The celebrant stands to celebrate and stands to communicate. He should not kneel at any point in the eucharistic celebration when *Holy Communion Two* is used.

Petitions

(1) **Post-Sanctus** Said either with hands extended or with palms outstretched towards the elements at the words “these gifts of your creation, this bread and this wine”. For stylistic reasons the word “in” should not be overemphasized.

This section could be termed “petition for communion”, and its theology seems close to that of the similar petition in Holy Communion One, although it remedies the defect of the absence in the Prayer of Consecration in that rite of any reference to the Holy Spirit. The reference to “these gifts of your creation” tie in with the teaching of St. Irenaeus (second century) who saw the eucharist as having to do with the “first-fruits” of the created order. The word “fellowship” recalls the untranslatable word *koinonia* in 1 Corinthians 10:16 which is variously rendered as “sharing”, “fellowship”, and “communion” (see the words used at the Breaking of the Bread, p.218) and refers to the special quality of our common life as Christians. The word “obedience” indicates the command to “do this” as recorded in the Institution Narrative which follows, “remembrance” carries all the rich significance of the Greek word *anamnesis* probably representing an underlying word with the root z k r in Hebrew, *lezikkaron* - for the remembrance of - a liturgical act of remembrance by which that

which is remembered becomes a present reality for those who perform the act so that "they are as if there".

(2) **The Words of Institution** The wording is slightly different here from that in **Prayer 1**. It might well have been sensible to have standardized it for the first two eucharistic prayers, the third following a rather different line of approach. As with **Prayer 1**, no rubrics for manual acts are included at this point. However, those in the *Alternative Prayer Book*, 1984, are still appropriate. Prior to the words "who on the night he was betrayed..." the rubric read, "He takes the bread into his hands and says" and prior to the words "After supper, he took the cup..." the rubric read, "He takes the cup into his hands and says." Properly, there should be a paragraph break after "his body and blood" and "do this in remembrance of me". If there are several patens and chalices following ancient practice all that is on the corporal may be deemed to be included within the scope of the consecration.

(3) **Anamnesis** This paragraph, beginning "Father, with this bread and this cup..." is critical to the understanding of the rite since the function of the anamnesis is to attempt to put into words what the church understands is the significance of "doing this in remembrance of him". Because the meaning of the eucharist is so profound the anamnesis in each eucharistic prayer may focus attention on a particular aspect of this significance. If the key word in **Prayer 1** is "remember", as in "we remember his passion and death" (cf. Luke 22:19), the key word in **Prayer 2** is the equally biblical "proclaim" as in "we proclaim his perfect sacrifice" (cf 1 Cor. 11:26).

(4) **Acclamations** "Christ has died" etc. The purpose of these is to make the prayer more interactive as between celebrant and congregation. In the 2004 edition of the Book of Common Prayer they have been moved from their previous position after the Words of Institution so that the congregation affirms in this way what has just been said by the Presiding Minister. It is regrettable that widely-used alternatives are not included, although the present wording has the merit of simplicity. They are appropriately sung rather than said.

(5) **Epiclesis** The word "epiclesis" literally means "calling upon", and is used of the invocation of the Holy Spirit upon the worshippers (a "communion" epiclesis) or upon the elements (a "consecratory" epiclesis). Here the use is very general, asking that the worshippers may be renewed by the Holy Spirit, united in the body of Christ (the Church), and brought with all God's people (living and departed) into the joy of the eternal kingdom. Given that the petition is within the context of the eucharistic prayer it would appear to be implied that the "renewal" is linked with participation (it having already been indicated, above, that the "eating and drinking" is "in the fellowship of the Holy Spirit").

Doxology with Amen.

It is customary, in the conclusion of the eucharistic prayer, to indicate the mediatorial work of Christ and also the relationship of the three persons of the Holy Trinity, Father, Son, and Holy Spirit, and for this to lead into a final word of praise (doxology) to which the people respond by saying or singing "Amen." The doxology here is congregational in character and may be sung by all present. It is also in the form of a "blessing" of God, rounding off the character of this particular prayer in a manner which recalls the Jewish *berechah* or prayer of blessing. While this is being said or sung the bread and wine may be raised in the "little elevation" (not to be confused with the medieval "elevation of the host" which took place at the conclusion of each section of the Words of Institution) . Since this is the prayer of the Church and not merely of the Presiding Minister, the "Amen" is highly significant. St. Jerome said (in the fourth century) that it was like thunder in the Church.

Prayer 3

Prayer 3 is highly unusual in being addressed to each person of the Holy Trinity in turn - normally a eucharistic prayer is addressed to the Father but with appropriate emphasis on the work of the Son and that of the Holy Spirit the prayer as a whole concluding with the Trinitarian doxology (see **Prayer 1** and **Prayer 2**). It is also highly interactive, even more so than **Prayer 1** and **Prayer 2** being constructed as an ongoing dialogue between priest and people. Another very unusual feature is that the Sanctus comes at the end of the prayer and, together with the concluding words with the threefold Amen constitutes the doxology. Although there is a kind of movement of thought in **Prayer 1** and **Prayer 2** that proceeds from the Father to the Son to the Holy Spirit, in **Prayer 3** the Trinitarian concept is highlighted, not only in the manner in which each person of the Trinity is addressed in turn, as mentioned above, but also in the way in which the whole concluding paragraph is addressed to "Father, Son, and Holy Spirit - Blessed Trinity".

The prayer had its origin in the complicated process by which the Church of England moved on, eucharistically, from the provision in the *Alternative Service Book 1980* to *Common Worship 2000* a process described by Bishop Colin Buchanan in his *Common Worship, Eucharistic Prayer H: (in Order One) An Unauthorized Account* in *Ushaw Library Bulletin* and *Liturgical Review*, no 13, September 2000. He explains the history of the developing interaction between celebrant and people from the time of the publication of the Liturgy of the Church of South India (1950) onwards including various unofficial proposals. The matter was taken up by the Church of England's Revision Committee which reported in 1999 that there had been a "wide range of comment on the need for increased congregational participation on what is otherwise perceived as a 'presidential monologue'." The Committee realized that the concern for congregational participation had three aspects; there was a significant number of people for whom any congregational intervention other than the opening dialogue and the Sanctus was unwelcome; there were those asking for regular intervention by congregational acclamation (as a repeated memorable phrase so that there was no need for texts to be closely followed); and there were those who wished to see significant sections of the prayer, even whole paragraphs, presented for corporate recitation so that the congregational speaking would 'carry forward' the sense and content of the prayer. The Committee was opposed to making radical changes in the prayers already prepared for the Church of England but was willing to provide a wholly new prayer in the desired form, and this emerged as what is now Prayer H in the Church of England's *Common Worship*. The Church of Ireland's Liturgical Advisory Committee used Prayer H as its starting point and then improved it out of all recognition, turning a rather uninspired text into one of the great prayers of the 2004 edition of the Book of Common Prayer. Not only was the prayer verbally enhanced but the principle of addressing the three persons of the Holy Trinity in turn altered its ethos and the expression of worship of the whole Blessed Trinity provided a particularly felicitous way in to the Sanctus, placed at the end of the prayer. The words added after the Sanctus gave the prayer a particularly powerful termination in a threefold Amen. The Liturgical Advisory Committee also took care not to overdo the interactive element, turning a draft version of "You came to meet us in your Son...where we might feast with you" back into a presidential section.

If the key biblical word at the heart of eucharistic prayer 1 is **remember** (see above p.57), and that of eucharistic prayer 2 is **proclaim** one can make a case that in eucharistic prayer the key phrase is **thanks and praise**. Both words are biblical, "thanks" from the Greek word *eucharisteo* meaning "to give thanks", used in the four versions of the institution narrative: Matthew (26:27) Mark (14:23) Luke (22:19) and 1 Cor (11:23), "praise" from the Greek

word *eulogeo* used in the reference to the Lord's Supper in 1 Cor 10:16 meaning "bless" or "praise".

The plan of the prayer is,

The Opening Dialogue, Salutation, Sursum Corda, and Gratias Agamus.

Address to the Father, what God in Christ has done for us.

Address to the Son, Words of Institution with responses, followed by Acclamations.

Address to the Holy Spirit, what the effect is.

Address to the Holy Trinity, leading to the Sanctus.

The Threefold Amen.

The Opening Dialogue

(1) Salutation

(2) Sursum Corda

(3) Gratias Agamus

See above, as for **Prayer 1** and **Prayer 2**

Address to the Father

Prayer 3 is brief compared to **Prayer 1** and **Prayer 2** and there is no provision for seasonal variation - there are neither Proper Prefaces nor Seasonal Additions. However, the material contained in it is rich in biblical allusion. For example, there is a clear hint at the parable of the Prodigal Son in this section (which is about the father's love - the real theme of the parable itself). The reference to the "table" links the Lord's Supper which we celebrate to the eschatological banquet at the end of time. The phrase "he opened wide his arms upon the cross" is not only vivid in itself but also recalls the early eucharistic prayer attributed to Hippolytus (c.215 A.D.). It is also helpful to have "love" mentioned as the motivation of the perfect sacrifice.

Address to the Son, Words of Institution, with responses, leading to acclamations.

This part of the prayer incorporates the Institution Narrative (with appropriate responses) and what in other rites we would call the acclamations. The responses affirm the Johannine truths about Jesus as the bread of life (6:35) and the true vine (15:1). The acclamations are the nearest thing in this eucharistic prayer to the anamnesis in **Prayer 1** and **Prayer 2**. By celebrating the eucharist in this manner we praise the Lord Jesus Christ to whom we are able to say, "**Dying, you destroyed our death, rising, you restored our life; Lord Jesus, come in glory.**" There are echoes here of the scriptural truths contained in the Easter Anthems (BCP pp120,121, drawing on 1 Cor 5:7,8; Romans 6:9-11; 1 Cor 15:20-22).

Address to the Holy Spirit, and the effect of this.

It is not possible to categorize this in a limiting sense as a "communion" or a "consecratory" epiclesis (see above). The Holy Spirit is invoked upon the worshippers so that the bread and wine may be to them the body and blood of our Saviour Jesus Christ, in other words that they may have the same nature and significance as the bread and wine at the Last Supper had for the first disciples of Jesus (Matthew 26:26-28; Mark 14:22-24; Luke 22:14-20; 1 Cor 11:23-26). In the context of the celebration of the Passover the words of Jesus may be taken as statements of theological significance with ontological implications. In other words what the elements *are*, following consecration, is determined by the meaning they have for the

worshippers, the function they perform, and the purpose they serve. They are, for the worshippers, therefore, what they are designated, the "body" and "blood" of Jesus, after the manner of a sacrament.

Address to the Holy Trinity, leading to the Sanctus.

The word "person" as in "One God, Three Persons" does not mean an individual, otherwise the Christian religion would be guilty of tritheism. Rather it is intended to indicate that the one God proclaimed in the scriptures and of whom the Nicene Creed speaks exists eternally in three modes of Being, the Father, the Son, and the Holy Spirit. Having addressed each person of the Trinity separately, **Prayer 3** then indicates their indivisibility in words of worship addressed to the Father, Son, and Holy Spirit, Blessed Trinity, by the worshippers along with "the whole Church throughout the world". The offering of worship is described as "this sacrifice of thanks and praise", referring in particular to the eucharistic prayer itself as it comes to what is to be understood as both its termination and climax.

With regard to the Sanctus, see above as for **Prayer 1** and **Prayer 2**. Its position in **Prayer 3** reflects the view of the liturgical scholars E.C. Ratcliff and A. Couratin that this was a likely feature of second century eucharists.

The threefold Amen

The "gift beyond words" is not specified, but may be taken to be the Lord Jesus Christ himself of which the sacrament is the effectual sign.

The threefold Amen is intended to be particularly emphatic, whether said or sung, and sets the seal of the priest and people on the prayer which has been (interactively) offered.

No manual acts are specified. As in **Prayer 1** and **Prayer 2** it is appropriate to take the bread and wine (respectively) in the hands for the two paragraphs of the institution narrative. A gesture of indication (the sign of the cross over the elements, or hands outstretched towards them, or the right hand extended towards them) would seem appropriate with "may this bread and wine be to us..."

The hands should be open for the prayer as a whole and then closed for "for ever praising you and saying..."

The bread and the cup are appropriately raised during the final sentence "Thanks be to you, our God..."

The Lord's Prayer

At this point the common text of Holy Communion Two resumes. This contrasts with the *Alternative Prayer Book* 1984 where there were two separate Orders for Communion

The use of the Lord's Prayer before Communion is attested from the late fourth century onwards, for example in St. John Chrysostom, St. Cyril of Jerusalem, and St. Ambrose. Early Western custom (in the Ambrosian, Mozarabic, African and Roman rites) favoured a position between the fraction (breaking of the bread) and communion. However, Eastern custom preferred a position between the Eucharistic Prayer and the fraction. Gregory the Great (590-604) is now regarded as being responsible for changing its position in the Roman rite to conform to Eastern practice, and this tradition gradually became universal.

In Holy Communion Two the Lord's Prayer is said before Communion if it has not been said at the conclusion of the Intercessions. Having it here, as printed, underlines its suitability as preparation for communion, since the "daily" (*epiousion*) bread may be taken, in this context, to refer to the sacrament, and also has an eschatological significance as in J. Jeremias's translation, "Give us Today the Bread of the Morrow" or "Give us Tomorrow's Bread

Today". There is no provision in Holy Communion Two to have the Lord's Prayer after Communion as in Holy Communion One, as this is a peculiarity of Prayer Books of the 1552-1662 tradition. The Scottish Liturgies of 1637, 1764, and 1929 all had it after the Prayer of Consecration and before the Fraction; and so did the American Liturgy of 1929 and the South African Liturgy of 1954 (all usages of the versions of the Book of Common Prayer in the Provinces concerned). This is a change from "The Ministry of the Sacrament: Alternative Order" in the *Alternative Prayer Book* 1984 which permitted the Lord's Prayer in the 1552-1662 position.

The Lord's Prayer (which is said by the Presiding Minister) may be in the modern or in the (modified) traditional form. The introductory words differ so as to furnish a clue as to which is being used on any particular occasion.

The Breaking of the Bread

This is not simply a symbolic "breaking", but is a practical separation of the bread into squares for the Communion. As far as possible all the bread should be broken at this point for the purpose of distribution; and, to facilitate this it is indicated that the presiding minister may be assisted by the deacon (or, presumably, one fulfilling the deacon's role in the absence of the deacon). But the action also has theological significance as indicated by the quotation from 1 Cor 10:16,17 by which this action is accompanied. The earliest title for the Holy Communion appears to have been "The breaking of bread" (Acts 2:42).

The Communion

Invitation

The 2004 edition of the Book of Common Prayer provides three options. The first is derived from the Words of Administration in Holy Communion One and is the same as that in the *Alternative Prayer Book*, 1984 with the exception of the addition of the words "with faith" to "Draw near.." The second, "The gifts of God for the people of God", is derived from the liturgy of the Eastern Orthodox church and is also found in the Church of England's *Common Worship*, the term "the gifts" clearly referring to the sacrament. The third combines a reference to Jesus as the Lamb of God who has taken away the sins of the world with a reference to the feast upon the sacrifice - "Happy are those who are called to his supper". The response "Lord I am not worthy to receive you" is derived from the words of the centurion to Jesus and recalls the miracle of healing performed on the occasion of their meeting. The reference to healing recalls what is also in the traditional Words of Administration that Holy Communion is for the benefit of "body and soul" and brings wholeness to those who receive in faith.

Administration

It is traditionally regarded as essential to the validity of the sacrament for the celebrant invariably to communicate. This he normally does first. The assistant (if there is one) then receives, preferably standing, and then is given the chalice (and a purificator). If several people are administering communion it is in order for lay persons (including licenced lay readers) authorized by the bishop to administer the bread as well as the cup as need arises (General Directions for Public Worship, 14(b), BCP p.77. See above, p.11). Where there are very large numbers of communicants and administration in the sanctuary alone is likely to take an inordinately long time it is in order to have distribution points elsewhere in the Church, at which the paten and chalice are held by clergy and authorized assistants, standing, and there is no reason why the people may not receive from them, standing. In such case it is probably better for the people to walk first to the person holding the bread and then to the person with the cup rather than for those distributing communion to move around.

Three forms of Words of Administration are provided in the 2004 edition of the Book of Common Prayer. The first is a slightly modernised version of that in Holy Communion One. It is probably better not to use this with the first form of the invitation which uses essentially the same form of words. It is customary to say the first half of the words (e.g. "The body of our Lord Jesus Christ...") to one communicant and the second half (e.g. "Take and eat this...") to the next. Bishop Stephen Neill maintained that the two, taken together, constituted a perfect summary of eucharistic theology, and this would appear to be the case at least so far as the act of communion is concerned.

The second form (from the *Alternative Prayer Book* 1984) is shorter and indicates the purpose of receiving the Lord's sacramental body and blood - to "keep" the communicant in the eternal life entered upon when he or she began their spiritual journey at baptism.

The third form focuses attention on the nature of the sacramental gift in words derived both from scripture and from the first form of the administration, "The body of Christ given for you". "The blood of Christ shed for you".

The Words of Administration should be spoken quietly, and each communicant should say "Amen" after the words are spoken and before receiving (the wording of the rubric is confusing at this point). When a small intimate group of communicants is involved it is appropriate to communicate people by name, "John, the body of Christ keep you in eternal life", "Mary, the blood of Christ keep you in eternal life". The chalice must be wiped after each communicant and at the end of the communion. A "ring" should not appear on the underside of the pall when it is replaced.

It is customary, in the Church of Ireland, for the celebrant to begin to administer from the north end of the rail and to move southwards. Elsewhere in the Anglican Communion administration is normally from the south.

When all have communicated the pall is put on the chalice, and both vessels are covered with the linen veil until the ablutions. If, however, the ablutions are to be performed immediately after communion this is unnecessary.

Communion Anthem

The Agnus Dei, "Lamb of God" has been used at Communion since the seventh century A.D., having originally been introduced as a *confractorium* - an anthem sung during the Fraction where large numbers were involved. Originally "Lamb of God, you take away the sin of the world, have mercy on us" was sung for as long as the breaking of the bread continued. Two forms, the second being the more traditional, are given here. The rubric, strangely, permits it to be sung "after" the Breaking of the Bread, possibly to allow for the text from 1 Cor 10 to be said; but there is no reason why it may not commence while the Fraction continues.

Other hymns or anthems may be sung or the organ played quietly during the communion of the people.

The Great Silence

A rubric in the *Alternative Prayer Book* 1984 said, "A period of silence may be kept", but this was largely disregarded. However, the working group on the Structure of the Eucharist at the Fifth International Anglican Liturgical Consultation (1995) listed silence after communion in category 1 (indispensable); and in Holy Communion Two it has been made an integral part of the structure of the service and a significant period section of it. The presiding minister and other ministers should *sit down* and, together with the people, observe absolute silence for reflection for a significant period. Attention should also be paid to General Directions for Worship 9 (BCP p76) where it says, "The Great Silence is prescribed in Holy Communion

Two. Periods of silence may be kept as indicated and at any other point in services at the discretion of the presiding minister." In Holy Communion Two silence is also indicated after the invitation to confession (BCP p.202), and is suitable after the readings. Silence is also indicated as an option within the Prayers of the People ("Prayers...may be in silence with biddings").

Going out as God's People

A hymn may be sung here or before the Dismissal. It is desirable that the Dismissal should be the final part of the service as there is an incongruity in telling people to "go" and then keeping them back for another hymn. If there is to be a processional hymn at least the "Go in peace..." should not be said until choir and clergy have proceeded to the back of the Church.

For the same reason the consumption of the elements that remain should take place after communion (preferably during the hymn) and the ablutions may be performed at the same time. The relevant rubric in "General Directions for Public Worship", 14e is not time-specific, "Any of the consecrated bread and wine remaining after the administration of the communion is to be reverently consumed".

[Communion by Extension

At the time of writing the House of Bishops has (following the example of the Church of England) made provision for Holy Communion to be brought from the celebration of the sacrament in church to parishioners at home or in hospital who are unable to be present in church. This is not intended to detract from the normal custom of private celebrations for those who are sick or bedridden. However, it enables a specific link to be made with the worshipping community of which the person is a part and it may be administered by a lay person who has appropriate permission from the bishop. The complete form and the explanatory comments that go with it may be found in Appendix 6 (below p.79).

With regard to the **Ablutions**, a minimal form is for water to be poured on the paten and then into the chalice. A more elaborate arrangement is for cruets of both wine and water to be available, and brought to the celebrant by the assistant. Either of the following procedures is suitable,

- (1) Wine into chalice, wine and water into chalice, water onto paten.
- (2) Water onto paten, wine and water into chalice, water into chalice.

The practice of doing the ablutions underlines the sacred character of the sacramental species and their remains and distinguishes them absolutely from bread and wine which have not been consecrated.

Prayer after Communion

The 2004 edition of the Book of Common Prayer (pp241-336) provides a set of Post-Communion prayers for use with Holy Communion Two. These, for the most part refer back specifically to the eucharistic gifts, although there are some exceptions. A wide range of supplementary material may be found in the Church of England's *Common Worship: Times and Seasons*.

Alternatively, the prayer "Father of all...", composed by Dr David Frost, may be used, and is particularly suitable during the Easter season. The prayer not only makes mention of the paschal mystery but there is also an echo of the Parable of the Prodigal Son.

The fixed and invariable prayer, "Almighty God, we thank you for feeding us..." has a triple focus:

Thanksgiving for Communion,
Self-Offering,
The Mission of the Church.

At one level it represents a survival of an attitude more in keeping with the rationale of Holy Communion One which allows self-offering only after Communion, whereas the eucharistic prayer itself is in principle sufficiently comprehensive to permit all aspects of eucharistic theology to be expressed, however briefly, within it. But this prayer has proved popular since its introduction and its final sentence leads naturally into the Dismissal.

Dismissal

The Blessing

A seasonal blessing is used if there is one (BCP pp224-36). Solemn blessings for great occasions are provided in the Church of England's publications *Enriching the Christian Year* and *Times and Seasons*.

Words of Dismissal

These are invariable, except for the Easter Season. A deacon, if he or she is present may say these words, or a person fulfilling this role in the absence of a deacon.

Additional Notes on the Celebration

(1) Blessing children at the rail.

In many churches it is now customary to bless children who are brought to the communion rail with their parents at the time of communion. No official form is prescribed for this. It is suggested that this should be reasonably substantial, for instance, "The Lord bless you and keep you in eternal life" rather than, merely, "The Lord bless you", and that the right hand of the celebrant be laid on the child's head for an appreciable period of time. Any appearance of "patting" the child's head should be avoided - the act of blessing is not trivial.

It is only necessary to bless the child once. There is no need for the person administering the chalice to repeat the action of blessing performed while the bread is being administered.

(2) Concelebration.

No rubrical provision is made for this. It is suggested that if it is desired for several priests present to be associated with the celebrant in the consecratory act this could be done in one of the following ways (assuming a "westward" celebration):-

At the Offertory the concelebrating clergy take their positions on either side of the principal celebrant (in a semi-circle if there is a large number, but being careful not to obscure the view of the congregation). During the Eucharistic Prayer the concelebrants stand with hands raised in a gesture of prayerful identification with the act of consecration but without vocal participation.

At the Offertory the concelebrating clergy take their positions as above, and join in vocally (preferably reciting from memory) from "Blessed are you, Father ..." in **Prayer 1** and "Merciful Father..." in **Prayer 2**. Hands should be joined for "who on the night..." and "After supper..." and extended again for "Therefore Father ..." in **Prayer 1** and "Father, with this bread and this cup..." in **Prayer 2**. In **Prayer 3** the concelebrants should say whatever is said by the Presiding Minister from "Father, Lord of all creation" to the end of the prayer. The concelebrants should speak in a low voice.

More elaborate ways of concelebrating are also possible.

(3) **Supplementary Consecration**

Directions for use "When the Consecrated Elements are insufficient" are to be found on p.240.

These provide:

If either or both of the consecrated elements are insufficient, the priest adds further bread or wine, silently, or using the following words:

Father, having given thanks over the bread and the cup
according to the institution of your Son Jesus Christ,
who said, Take, eat, this is my body.

and/or

Drink this, this is my blood.

We pray that this bread/wine also may be to us his body/blood,
to be received in remembrance of him.

These directions are significant in that the concept of "consecration" is clearly affirmed through thanksgiving over the elements with the use of the dominical words. The words "may be to us" have a long history and are not to be taken as implying a reductionist theology. In the Roman liturgy the form appears *ut nobis corpus et sanguis fiat dilectissimi Filii tui Domini nostri Jesu Christi* (that they may become to us the Body and Blood of your most beloved Son Our Lord Jesus Christ). Nor is there any theological difference between supplementary consecration using the words or when it is performed in silence. In both cases the concept is defined by the words which are printed. There is precedent from the early church for additional consecration in silence, the principle being that the thanksgiving which has already been said is being extended to the additional bread and wine. The addition of further bread and wine is performed by the Presiding Minister who should do this in a manner reflecting the solemnity of the act.

APPENDIX 1
PROPER OFFERTORY SENTENCES

Advent

Rejoice, rejoice, daughter of Zion: see, your King is coming to you. Zech. 9:9.

Christmas

You know the grace of our Lord Jesus Christ: he was rich, yet for your sake he became poor, so that through his poverty you might become rich. 2 Cor. 8:9

Epiphany

Let your light shine before others, so that they may see your good works and give glory to your Father in heaven. Mt 5:16.

Lent

I implore you by God's mercy to offer yourselves to him, a living, holy and acceptable sacrifice. Ram. 12:1

Passiontide

Live in love, as Christ loved you, and gave himself up for you, a perfect offering and sacrifice to God. Eph. 5:2

Easter

Christ has been raised from the dead, the first fruits of those who have fallen asleep. 1 Cor 15:20.

Rogation Days

The one who sows sparingly will also reap sparingly, and the one who sows bountifully will also reap bountifully. 2 Cor 9:6,7.

Ascension

We see Jesus, who for a short while was made lower than the angels, crowned now with glory and honour. Heb. 2:9.

Pentecost

God has put his seal on us and given us the pledge of his Spirit in our hearts. 2 Cor 1:22.

Trinity

Now to the eternal King, immortal, invisible, the only God, be honour and glory for ever and ever. 1 Tim. 1:17

Saints' Days

All your works shall give thanks to you, O Lord, and all your faithful shall bless you. Ps 145:10.

Embertide and Missionary Offerings

But how are they to call on one in whom they have not believed? And how are they to believe in one of whom they have never heard? And how are they to hear without someone to proclaim him? And how are they to proclaim him unless they are sent? Rom. 10:14

The harvest is plentiful, but the labourers are few; pray therefore the Lord of the harvest to send out labourers into his harvest. Luke 10:2

Charitable Offerings

Truly I tell you, just as you did it to one of the least of these who are members of my family, you did it to me. Matthew 25:40

So then, as we have an opportunity, let us work for the good of all, and especially for those of the family of faith. Gal 6:10

How does God's love abide in anyone who has the world's goods and sees a brother or sister in need and yet refuses help? 1 John 3:17.

APPENDIX 2

INTERCESSIONS AT THE EUCHARIST

The following forms were devised by Revd Clive Wylie, and are used with permission,

The First Form

As we celebrate the Holy Eucharist to the glory of God, and in thanksgiving for his mercies, let us pray for his Church in Christ Jesus and for all people according to their needs,

Almighty God, our heavenly Father, you promised through your Son Jesus Christ to hear the prayers of those who ask in faith;

Through Christ our Mediator, who has opened for us a new and living way into your presence;

We pray for your church in all the world... for this diocese and for...our bishop, for...

Grant that we and all who confess your name, may be united in your truth, live together in your love, and reveal your glory in the world.

(May we all attain to the measure of the stature of the fullness of Christ, who fills all in all.)

Lord, in your mercy

hear our prayer.

Through Christ our King, to whom all authority in heaven and on earth has been given;

We pray for the nations of the world... for this country and for (N.I.) Elizabeth our Queen, (R.I.) our President, for all in authority and for the communities in which we live and work;

Guide the people of this land and of all the nations in the ways of justice and of peace, that we may honour one another and serve the common good.

(Grant that at the name of Jesus every knee shall bow and every tongue confess that He is Lord, to your praise and glory)

Lord, in your mercy

hear our prayer.

Through Christ our great High Priest, who ever presents to you the world in all its need;

We pray for the sick ... the poor ... and those in trouble...(and for ...)

Save and comfort all who suffer, that they may hold to you through good and ill, and trust in your unfailing love.

(Bless and heal, fulfilling the promise of our crucified and victorious Lord to be with us always, to the very close of the age)

Lord, in your mercy

hear our prayer.

Through Christ the firstfruits of your new creation, who has gone to prepare a place for us at your right hand;

We bless your holy name for all your servants who have died in the peace of Christ, (for... both those who have confessed the faith and those whose faith is known to you alone), may they rest in peace, and may perpetual light shine upon them.

We rejoice in the faithful witness of your people in every age, and pray that we may share with them the joys of your eternal kingdom.

Merciful Father, accept these our prayers for the sake of your Son our Saviour Jesus Christ. Amen.

The Second Form

In the power of the Spirit and in union with Christ, let us pray to the Father.

Govern and direct your holy Church, O Lord our God; fill it with love and truth; and grant it that unity which is your will.

Enlighten your ministers with knowledge and understanding, that by their teaching and their lives they may proclaim your word.

Give your people grace to hear and receive your word, and bring forth the fruit of the Spirit.

Bring into the way of truth all who have erred and are deceived.

Strengthen those who stand; comfort and help the faint-hearted; raise up the fallen; and finally beat down Satan under our feet.

Guide the leaders of the nations into the ways of peace and justice.

Guard and strengthen your servant Elizabeth our Queen, that she may put her trust in you, and seek your honour and glory.

Endue the High Court of Parliament and all Ministers of the Crown with wisdom and understanding.

Bless those who administer the law, that they may uphold justice, honesty, and truth.

Give us the will to use the resources of the earth to your glory, and for the good of all.

Bless and keep all your people.

Help and comfort the lonely, the bereaved, and the oppressed.

Keep in safety those who travel, and all who are in danger.

Heal the sick in body and mind, and provide for the homeless, the hungry, and the destitute.

Show your pity on prisoners and refugees, and all who are in trouble.

Forgive our enemies, persecutors, and slanderers, and turn their hearts.

Hear us as we remember those who have died in the peace of Christ, both those who have confessed the faith and those whose faith is known to you alone, and grant us with them a share in your eternal kingdom.

Father, you hear those who pray in the name of your Son: grant that what we have asked in faith we may obtain according to your will; through Jesus Christ our Lord. **Amen.**

In Holy Communion Two in the 2004 edition of the Book of Common Prayer the form of the Intercessions is left to local discretion although certain guidelines are provided to which the suggestions above conform. Three official forms are to be found on pp237-9

APPENDIX 3

LITURGICAL VESTURE

The liturgical canons of the Church of Ireland had their last substantial revision in 1974. At that time permission was given for a stole to be worn in place of the scarf and hood. An ill-judged attempt to gain permission for the use of the chasuble (taken in isolation) was at a later stage defeated in Synod.

The comparable Church of England regulations are in some ways more comprehensive than those of the Church of Ireland and explicitly permit the use of the traditional eucharistic vestments. Given that the most significant of these, the stole, is permitted, there can be no logical reason for not allowing the full set.

The Church of England Canon B8 states,

1. At Morning and Evening Prayer the minister shall wear a cassock, a surplice, and a scarf: and for the Occasional Offices a cassock and a surplice with scarf or stole.
2. At the Holy Communion the celebrant, as also the gospeller and the epistoler, if any, shall wear with the cassock either a surplice with scarf or stole, or a surplice or alb with stole and cope, or an alb with the customary vestments.
3. On any appropriate occasion a cope may be worn at the discretion of the minister.
4. When a scarf is worn, the minister may also wear the hood of his degree.

APPENDIX 4

THE REVISED COMMON LECTIONARY

After a period of experimental use (from 1995) the General Synod passed legislation authorizing the Revised Common Lectionary (and two related lectionaries) for use in the Book of Common Prayer 2004. Apart from the permitted use of the old BCP Epistles and Gospels where the traditional rite is used, this has taken the place of previous lectionaries including the "thematic" lectionary in the Alternative Prayer Book.

The Revised Common Lectionary (1992) was produced by the Consultation on Common Texts, an international body with a membership drawn from the Roman Catholic, Anglican, Presbyterian, Methodist, Lutheran, and other churches. It is based on the Roman Lectionary for Mass of 1969 which devised a three-year scheme of readings for Sundays, festivals, and other special occasions, modified in a manner which makes it suitable for ecumenical use. Included with it are courses of readings for a Second Service and for a Third Service prepared by the Church of England Liturgical Commission to supplement the RCL provision. This augmented version of the RCL was produced by an Interprovincial Consultation representing the Church of England, the Church of Ireland, the Church in Wales and the Scottish Episcopal Church.

The two key principles of the Revised Common Lectionary are (1) the spreading of the Sunday readings over three years instead of having a two-year cycle as in the current ASB/APB "thematic" lectionary, and (2) the concept of a continuous reading (lectio continua) as far as is consistent with the retention of the seasons and special events of the Church's Year. The effect is that of providing a much larger selection of readings for the principal service on Sundays and of substituting for the "themes" of the ASB/APB a scheme of reading in which the passages relate not so much to each other as to what has gone before on the previous Sunday and will follow on the Sunday to come.

THE LECTIONARY FOR THE PRINCIPAL SERVICE (RCL)

(1) THE OLD TESTAMENT READING

During the first "half" of the Church's year (Advent 1 to Trinity Sunday) this relates closely to the Gospel. From Trinity 1 to Proper 29 (the Sunday between 20th-26th November which focuses on the thought of Christ the King) there are two alternatives,

- (a) A series of paired readings in which the Old Testament and Gospel are closely related;
- (b) A series of semicontinuous readings which focus attention on some of the great narratives of the Old Testament.

During the Easter season the RCL provides for the replacement of the Old Testament reading by passages from Acts. However, Old Testament readings are provided as alternatives.

Note that where readings from the Apocrypha are provided alternative readings from the canonical Scriptures have also been supplied. The position of the Church of Ireland on the Apocrypha is to be found in Article 6,

And the other Books ... the Church doth read **for example of life and instruction of manners**; but yet doth it not apply them **to establish any doctrine**.

(2) THE PSALM

The psalm is intended as a response to the first reading and a meditation on it, and should therefore be included. It may be noticed that this represents a rather restrictive view of the role of psalmody in the liturgy. Paul Bradshaw in his essay "From Word to Action: The

Changing Role of Psalmody in Early Christian" pp21-37 in *Like a Two-edged Sword - the Word of God in Liturgy and History*, ed. Martin Dudley, the Canterbury Press, Norwich 1995, identifies six usages namely Psalms as prophecy, Psalms as the summary of scripture, Psalms as hymns, Psalms as praise, Psalms as penance, and Psalm as intercession. If the lesson to which the psalm relates is not read then it might be appropriate to omit the psalm and to have a canticle instead (between the Epistle and Gospel). A comprehensive and scholarly exposition of the spirituality of the psalms from a Christian perspective may be found in Margaret M. Daly-Denton, *Psalm-Shaped Prayerfulness – A Guide to the Christian Reception of the Psalms*, the Columba Press, 2010 with a foreword by Wilfrid J. Harrington OP.

(3) THE EPISTLE

The Epistle is not directly related to the Old Testament reading or to the Gospel. It is, however, appropriate to the season or special occasion. During the Sundays of the year that are not tied directly to special seasons (i.e. those described as "Proper 11" etc.) readings are taken sequentially from particular letters.

(4) THE GOSPEL

The three-year cycle enables there to be concentration on a particular synoptic gospel each year in the biblical order, Matthew, Mark, and Luke. John is used during the major seasons, the so-called "festal" days of the year.

The Gospels for the Sundays of Lent relate to the Easter proclamation and are to be understood as having to do with the joy of Easter rather than Lenten penitence. This ties in with the ancient perception of every Sunday being a little Easter. On the Sunday before Easter, which is both Palm Sunday and Passion Sunday (compare APB pp438, 442) there is provision both for the Entry into Jerusalem and the Passion to be commemorated (see the arrangement in *Lent, Holy Week, Easter*).

COLLECTS AND POSTCOMMUNION PRAYERS

Since the choice of collects in the Alternative Prayer Book with its "thematic" approach is no longer appropriate when the Revised Common Lectionary is used, a set of *Collects and Postcommunion Prayers* prepared by an interprovincial consultation (drawn from the Church of England, the Church of Ireland, the Episcopal Church in Scotland, and the Church in Wales) was produced for use with the new lectionary. These are not directly linked to the readings but are broadly suitable to the season or occasion. These have been drawn from a wide variety of sources including the Book of Common Prayer of the Church of Ireland (1926, 1933), the APB, a number of Prayer Books in the Anglican Communion including those in use in America, Canada, South Africa, Australia, New Zealand, and Wales, *Celebrating Common Prayer*, and collections of liturgical material such as *The Promise of His Glory* and *Lent, Holy Week, Easter*. For the 2004 edition of the Book of Common Prayer they have been correlated with the traditional language collects so that there is consistency when the RCL is used, whether with the traditional language rites or the modern rites.

APPENDIX 5

ASSISTING AT HOLY COMMUNION

Definition: "Assisting at Holy Communion" includes here specific functions of Deacons, Diocesan and Parish Readers, and other forms of assistance (for example "serving") that may in principle be performed by lay persons in general. It is recognised that there is a wide variety of legitimate custom (which may vary according to the tradition of the parish and the layout of the church). The liturgical assistant *par excellence* is the **deacon**, and where there is a deacon in the parish he or she should be given their proper ministry as a matter of course, the reading of the Gospel and the administration of the cup being the most important functions.

[1] PREPARATION FOR THE SERVICE. The Assistant (clerical or lay) should arrive in good time; and unless there is some local arrangement, for example with the sexton, he (or she) may help by preparing the sanctuary for the celebration. If the Church is equipped with **frontals** the appropriate one should be put on the Communion Table (Holy Table or Altar). Every church should at least have a **runner**, preferably in the colour appropriate to the occasion or season; over this is placed the "**fair linen cloth**", (see Guidelines from the House of Bishops, below), which, when properly made comes down to within a few inches of the floor at either end of the altar. This is, in effect, the "tablecloth" for the Lord's Supper. It must always be clean and should be uncreased. In the centre is placed a large linen square called the **corporal**, the name deriving from the Latin *corpus* "body" (because the sacramental body is placed on it during the celebration). It is not desirable for this to be partly draped over the front of the altar. On the centre of this is placed the chalice (cup) with the **paten** (plate) on top of it. If the paten is not made in such a way that it fits on top of the chalice it may be placed in front of it. Over the top of the chalice is placed a linen square called the **pall**. In many places it is the custom to place the linen **purificator** (handkerchief for wiping the chalice) folded lengthwise and laid across the mouth of the chalice between the chalice and the paten. However this is not really necessary, and it is just as convenient to keep it in the **burse** (see below), if there is one, or to put it to the right of the corporal, if there is not. If there is a **burse** and **veil**, that is a coloured square pocket ("burse" = "purse") and a coloured veil, the veil is placed over chalice and paten, and is given a "shape" by the pall. The **burse**, which holds another square piece of linen known as the **linen veil** (used to cover the vessels between the end of the communion and the blessing) and several additional purificators (sometimes paper purificators are used) is placed on top of the **chalice veil** with its opening towards the back of the altar. There is normally a small side table known as the **credence** on the right-hand side of the sanctuary. On this is placed the **flagon** with a considerable amount of wine (more than is likely to be actually needed for the celebration, to be on the safe side), a bread box, usually made of silver, and two cruets, containing wine and water respectively. If there is only one cruet it contains water. The credence should be covered with a linen cloth of its own on which these vessels sit.

The books for use at the celebration should also be put out. If the altar is free-standing the Book of Common Prayer should be placed on the "south" side to the celebrant's left, with the book open at the appropriate place for the commencement of the service, and with ribbons in those other parts of the service which will have to be found during the celebration (for example, psalm, proper preface, collect and post-communion). Unless there is to be a processional hymn (in which case the celebrant may wish to carry his hymn-book), a full music hymn-book should be placed on the altar. If the altar is not free-standing and there cannot be a "westward" celebration (facing the people) the celebrant's book will be placed at the north end facing south, perhaps on a bookrest. If the assistant is to be at the south end of the Holy Table his Prayer Book should be ready there together with a hymn-book. The

assistant should note that when he is at the south end he should *never, ever* place his elbows on the Communion Table. Hymns numbers and that of the psalm should be put up on the hymn-board(s) if this has not already been done.

Prior to the commencement of the service, the assistant should help preserve an atmosphere of quiet and reverence in the vestry. If Psalm 43 is used as an act of preparation it may be read antiphonally between the celebrant and assistant.

[2] ENTRANCE PROCESSION The celebrant comes last even if it is the curate who is celebrating and the rector of the parish who is assisting. However, it is in order for two clergy to walk in side by side, the celebrant on the left and the assistant on the right. It is, in particular, the deacon's privilege to be to the right of the celebrant throughout the rite, and at the entrance he should be there rather than in front of any visiting clergy. A licensed Reader walks in front of the clergy. It is customary, when the sanctuary step is reached for the assistant to stand to one side and allow the celebrant to enter first. There may be a slight bow from the celebrant, to which the assistant responds.

If it is customary to bow to the altar this is done on first entering the sanctuary and at the end of the celebration. It is not necessary to bow when crossing from one side of the sanctuary to the other during the service.

[3] THE MINISTRY OF THE WORD. On Sundays and festivals this may involve three readings, although if the 1926 Epistles and Gospels are used there is not normally provision for the Old Testament. A licensed Reader (Parish or Diocesan) may read the Old Testament and Epistle, and may also read the Gospel if there is no deacon. If a deacon is present it is his or her special privilege to read the Gospel, and this function should not be usurped by the celebrant (whether or not he happens to be the rector of the parish). Conventionally the Epistle in Holy Communion One is read from the south side, from the lowest step, if there is one, and the Gospel from the north side on a higher step, and there seems no reason why this can not be done when Holy Communion Two is used. Where there are three readings the Old Testament and Epistle may be read from the south side, but it is also highly appropriate for the Old Testament and Epistle to be read from the lectern, and the Gospel (depending on the geography of the Church) from the lectern, from the chancel step, or perhaps even from the pulpit. A "Gospel procession" may be appropriate in some churches. Essentially everything that is done at this part of the service should be of such a character as to underline the dignity and importance of the Bible as God's Word to us.

[4] THE INTERCESSIONS In Holy Communion One the Prayer for the Church Militant is traditionally said by the celebrant, but the word "Minister" may allow this to be done by a deacon or even by a lay minister such as a Reader. In Holy Communion Two it is clearly stated that the Intercessions may be read by a deacon or lay person, or may be in silence with biddings, or may be in the form of open prayer, where members of the congregation contribute." Depending on the geography of the particular church they may be led from the prayer-desk, from the lectern, from a position in the sanctuary, or from any other appropriate place. When adding petitions, it is important to retain the *prayer* form. Since intercessions are addressed to God the Father it is inappropriate to say (to the congregation) "let us pray for..." although it is in order to use the form "we pray for..." Collect forms should not be interpolated into these prayers. Samples of appropriate forms of intercession may be found on pp237-9 of the Prayer Book. Other suitable prayer forms may be found in such collections as *The Promise of His Glory, Lent, Holy Week, Easter, Enriching the Church's Year, and Patterns for Worship*, and in *Common Worship: Times and Seasons*.

[5] THE CONFESSION It is appropriate for this to be led by the assistant in both Holy Communion One and Holy Communion Two.

[6] THE PREPARATION OF THE TABLE In Holy Communion One this precedes the Prayer for the Church Militant. In the Holy Communion Two it takes place after the Peace and before the Great Thanksgiving. The taking up of the collection at this point is much less important than the preparation of the bread and wine (which is of the essence of this part of the service, sometimes called the "Offertory" - BCP p.183, cf. APB, 1984, p.53). The assistant may "serve" by bringing the bread and wine from the credence to the Holy Table. These should be brought *separately*. The bread box should be opened (and if its lid is detachable it should be taken off) and it is brought by the assistant to the celebrant who takes as much bread as he thinks will be needed for the purpose of communion and place this on the paten. Then the assistant brings over the flagon (or if there is a very small number of communicants the cruet of wine instead). Some celebrants prefer the assistant to pour and indicate when this is to stop by slightly raising the cup. Others prefer to take the flagon into their own hands. It is in accordance with ancient custom (and biblical precedent at the Passover) to add a little water to the wine, which is what is meant by references to the "mixed" chalice. It is customary for the celebrant to bow slightly to the assistant at the conclusion of the preparation of the bread and wine.

However, as explicitly mentioned in Holy Communion Two (BCP p.208) and not prohibited in Holy Communion One (BCP p.183) the table may be prepared by a deacon or lay people. One possibility is for the chalice and paten not to be on the altar at all, but for these to be brought from the credence table. Where there is a deacon it is appropriate for him or her to be fully involved.

[7] THE ADMINISTRATION OF THE CUP The cup may be administered by an assistant priest, a deacon (if a deacon is present this is specifically part of his or her ministry), a licenced lay reader or any named lay persons who have been approved by the bishop to perform this function. Although the relevant canon only mentions the cup, the General Directions for Public Worship (BCP p.77, 14b) allow lay persons to administer both bread and cup. It would, in all circumstances, be appropriate for the bishop or priest who presides to administer the bread. In informal "house" celebrations it may be helpful for communicants to administer to one another. The celebrant normally communicates himself first (no celebration of Holy Communion is valid unless the priest communicates), and then gives communion to the assistant. The assistant should not receive communion, awkwardly at the north end, reaching over the top of the altar, but should come out and either stand or kneel (preferably stand) as convenient. The assistant receives the cup and stands with the celebrant facing the people. Administration from north to south is customary in the Church of Ireland, although the opposite appears to be the case in most parts of the Anglican world. With Holy Communion One it is customary to use the first half of the words of administration to one communicant "The blood of Christ ..." and the second half to the next "Drink this..." The saying of the words to people in "railleurs" or anything else that hinders the flow of the administration is liturgically unsatisfactory and should be strongly discouraged. In Holy Communion Two either the modernised traditional form (with the word "you" etc) is used or else one or other of the shortened forms. With Holy Communion Two it is expected that each communicant responds "Amen". The chalice should be held in the right hand and steadied with the left hand under the base, and should be wiped after each communicant has received (the purificator being held in the left hand). It is not at all a satisfactory practice to try to administer two cups at once. In large churches where there are large numbers of communicants communion may be administered from distribution points with both communicants and those administering to them remaining standing. At the General Synod

service (for example as held in Armagh Cathedral in May 2004) this enables many hundreds of people to be communicated in quite a short time.

[8] THE ABLUTIONS These may be performed immediately after all have communicated or after the blessing. There are various ways of doing this. The assistant brings over the cruet(s) when the celebrant finishes consuming what remains of the consecrated elements. Traditionally, a little wine is poured into the chalice, then water and a little wine, and then finally a small amount of water is poured on to the paten. However, an alternative, and perhaps better way is to put water on the paten, wine and water in the chalice, and then water in the chalice. If only one cruet is used, just water is poured, in whichever order the celebrant prefers. The assistant should ascertain when the ablutions are to be performed and how prior to the service.

If the altar is freestanding and the celebrant faces the people during the service, he may come round to the front for the ablutions if he wishes, or these may be done at the credence. If there is a deacon he or she may be encouraged to perform the ablutions either at the holy table or at the credence.

[9] THE DISMISSAL

The blessing is pronounced by the presiding bishop or priest. However, it is appropriate for a deacon or reader to say the final words "Go in peace..." etc.

APPENDIX 6

HOLY COMMUNION BY EXTENSION (FOR THOSE UNABLE TO BE PRESENT AT THE PUBLIC CELEBRATION)

Approved by The House of Bishops and authorized in the Church of Ireland as from 28 February 2007 for a period of seven years.

While this rite is primarily intended for use with those who are sick, it may on occasion be used with individuals who for a reasonable cause cannot be present at a public celebration of the Holy Communion.

When a member of the community cannot be present at the parish Holy Communion but wishes to receive the Sacrament, it is desirable that the priest, deacon or appropriately trained authorized representative of the community bring the consecrated elements to that person immediately upon completion of the celebration in the church. The continuity between communion and community celebration is thus made clear.

If, however, a person is unable to attend a public celebration for an extended period of time, it is appropriate that the Holy Communion be celebrated with them, members of their family, the parish community, and friends, if possible. In these cases it would be appropriate to involve others in the readings and prayers, using the proper of the day and other appropriate material.

This service may be conducted by a priest, a deacon or lay person authorized by the diocesan bishop.

This form is intended for use with those who for reasonable cause cannot be present at a public celebration of the Holy Communion.

THE GREETING

The minister says

The Lord be with you

and also with you.

These or similar words may be used:

Brother/sister in Christ,
God calls us to faithful service
by the proclamation of the word,
and sustains us with the sacrament
of the body and blood of Christ.

Let us now call upon God in prayer
hear his word proclaimed,
and receive this holy food from the Lord's table.

THE COLLECT
of the day or a similar prayer.

Proclaiming and Receiving the Word

A passage from the Gospel appropriate to the day or occasion, or one of the following passages is read:

God so loved the world that he gave his only Son, so that everyone who believes in him may not perish, but may have eternal life. John 3.16

Jesus said, "I am the bread of life; whoever comes to me will never be hungry, and whoever believes in me will never be thirsty." John 6.35

Jesus said, "I am the living bread that came down from heaven; whoever eats of this bread will live forever; and the bread that I will give for the life of the world is my flesh. For my flesh is true food and my blood is true drink. Those who eat my flesh and drink my blood abide in me, and I in them." John 6.51, 55-56

Jesus said, "Abide in me, as I abide in you. Just as the branch cannot bear fruit by itself unless it abides in the vine, neither can you unless you abide in me. I am the vine, you are the branches. My father is glorified by this, that you bear much fruit, and become my disciples.

As the Father has loved me, so I have loved you; abide in my love." John 15.4-5a, 8-9

PENITENCE

Invitation to confession

If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he who is faithful and just will forgive us our sins, and cleanse us from all unrighteousness. 1 John 1: 8,9

**Almighty God, our heavenly Father,
we have sinned in thought and word and deed,
and in what we have left undone.
We are truly sorry, and we humbly repent.
For the sake of your Son, Jesus Christ,
have mercy on us and forgive us,
that we may walk in newness of life
to the glory of your name. Amen.**

Almighty God,
who forgives all who truly repent,
have mercy on you,
pardon and deliver you from all your sins,
confirm and strengthen you in all goodness,
and keep you in eternal life;
through Jesus Christ our Lord. **Amen.**

A deacon or lay person using the preceding form substitutes *us* for *you* and *our* for *your*.

The Prayer of Humble Access may be said:

**We do not presume to come to this your table,
merciful Lord,
trusting in our own righteousness
but in your manifold and great mercies.
We are not worthy so much as to gather up the crumbs under your table.
But you are the same Lord,
whose nature is always to have mercy.
Grant us, therefore, gracious Lord,
so to eat the flesh of your 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.**

THE LORD'S PRAYER

As our Saviour Christ has taught us, so we pray

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

**Give us today our daily bread.
Forgive us our sins
as we forgive those who sin against us.**

**Lead us not into temptation
but deliver us from evil.
For the kingdom, the power, and the glory are yours
now and for ever. Amen.**

or

As our Saviour Christ has 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, the power, and the glory
for ever and ever. Amen.**

The minister says

The Church of God, of which we are members,
has taken bread and wine
and given thanks over them
according to our Lord's command.
I now bring these holy gifts
that you may share in the communion of his body and blood.
**We being many are one body
for we all share in the one bread.**

The minister who gives the bread and wine says

The body of Christ given for you.
The blood of Christ shed for you.

And the communicant replies **Amen.**

Silence is kept.

It may be appropriate to pray for the needs of those present.
The following thanksgiving or another suitable prayer is said:

**Almighty God,
we thank you for feeding us
with the spiritual food
of the body and blood of your Son Jesus Christ.
Through him we offer you our souls and bodies
to be a living sacrifice.
Send us out in the power of your Spirit
to live and work to your praise and glory. Amen.**

THE BLESSING

A priest may say a blessing such as:

The peace of God,
which passes 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 Spirit,
be upon you and remain with you always. **Amen.**

When a priest is not present all may say together:

The grace of our Lord Jesus Christ,
and the love of God, and the fellowship of the Holy Spirit,
be with us all evermore. **Amen.** 2 Corinthians 13: 14

Any of the consecrated bread and wine remaining after the administration of the communion is to be reverently consumed.

Guidelines for Clergy and for Lay Eucharistic Ministers

The provision for Holy Communion by Extension allows people who are unable to attend the parish celebration (either Sunday or weekday), to feel part of the greater community of believers who have gathered at the Lord's Table together. The communion should be administered only by the clergy or by authorized lay Eucharistic ministers.

Any lay person administering the Sacrament by extension shall be authorized by the diocesan bishop to carry out this ministry and shall have undertaken training. The precise nature of the training would be decided by the diocesan bishop in conjunction with the parochial clergy, but it would need to include discussion regarding the nature and understanding of the Sacrament of Holy Communion as the Church of Ireland has received it, without detracting from the mystery of the Sacrament and the diversity of devotional opinion which the faithful may hold. Practical training in the administration of the Sacrament would also be necessary.

In addition, the pastoral implications arising from Holy Communion which has been brought from the parish Eucharist, (as opposed to a 'private' celebration with the priest and person)

will need to be addressed. Due preparation of the wider community must ensure that this ministry is understood to be an extension of worship and not a social visit.

When the Sacrament should be brought from the Parish Celebration

It is most appropriate that the Sacrament be administered as soon as is practically possible after the celebration of the Eucharist in the church. The time lapsed between the service in the church and the reception in the home/hospital is to be made as short as possible, so that the connection between the celebration and the administration of the Sacrament is clear. The presiding minister may wish to send out lay Eucharistic ministers to administer Holy Communion by extension during the course of the liturgy. The most appropriate point for this would be immediately after the Great Silence. In such cases the communicant in the home may have a sense of sharing in the same service as the community worshipping in the church.

Arrangements shall be made with the parishioner(s) before-hand so that they may prepare themselves in advance to receive communion, preferably by reading to themselves some of the liturgy actually being used in the church. The exact time of communion by extension should, as far as possible, be consistent week by week or month by month.

Persons who should receive this ministry

- 1 Those who are ill, at home.
- 2 Those who are in hospital. This would include patients unable to attend a service in a hospital chapel but who would desire to receive communion in the ward immediately after such a service.
3. Those who are housebound or confined to nursing or residential care.

The desire of a communicant to have a 'full' celebration of the Eucharist should always be respected.

General guidelines

At the actual celebration of the Eucharist, only sufficient of the consecrated elements as is necessary for communion by extension should remain; otherwise, what is left should be consumed as normal. This will demand some planning before-hand by the presiding minister.

At the time of bringing the Sacrament by extension, the elements should be carried in a dignified and reverent manner, for example in a private communion set or a bread box/pyx and a small flagon which should be placed in a small cloth bag or pouch.

At the time of the communion, the elements should be placed on a corporal, on an appropriate surface (i.e. a small table). It may be appropriate also (where custom allows), to place a small cross and/or candle in view of the person(s) to receive communion.

At the conclusion of the rite, the Eucharistic minister must consume all the remaining consecrated elements and cleanse the vessels with water.

Only the rite of Holy Communion by Extension provided by the Church of Ireland should be used.

Necessary vessels and materials for Holy Communion by Extension

- 1 Bread box]
- 2 Small flagon for consecrated wine] from a
- 3 Small flagon for water] private communion set
- 4 Small chalice & paten]
- 5 Corporal & purificator
- 6 Small Cross & candle (where appropriate)
- 7 Bible
- 8 Prayer Book(s) or Holy Communion by Extension card(s)
- 9 stole (where customary for the priest or deacon)

APPENDIX SEVEN
A EUCHARISTIC PRAYER

WHICH MAY BE USED WHEN A SIGNIFICANT NUMBER OF CHILDREN IS PRESENT

This eucharistic prayer contains echoes of the tradition of teaching within the family at the Passover. Therefore it is appropriate that the questions be asked by a child and the answers given by someone senior in their discipleship.

The Lord is here.

His Spirit is with us.

or

The Lord be with you

and also with you.

Lift up your hearts.

We lift them to the Lord.

Let us give thanks to the Lord our God.

It is right to give our thanks and praise.

Q. WHY DO WE GIVE OUR THANKS AND PRAISE?

A. **GOD IS LOVE AND HE DOES WONDERFUL THINGS.**

Lord of all life,
you created the universe
where all things reflect your glory.
You give us this great and beautiful earth
to discover and to cherish.

One of the following or another short preface may be used.

You give us the starry sky above,
the sun and the moon
and everything that gives us light.

or

You give us the fish in the sea,
the birds of the air, all the animals
and every plant and tree.

or

You give us love that lasts for ever
in your Son Jesus Christ,
and in him you bring us close to you.

or

In times of sadness

You give us your love,
and, even when we are unhappy,
you wipe away our tears
and fill us with your peace.

or

In times of celebration

You give us happy times
and things to celebrate;
In these we see your kingdom
and taste a feast for all to share.

You made us all
to love and to serve you;
and so we join with the angels
to sing your praise:
**Holy, holy, holy Lord
God of power and might,
heaven and earth are full of your glory.
Hosanna in the highest!**

**Blessed is he who comes in the name of the Lord.
Hosanna in the highest!**

We thank you, loving Father,
because you sent Jesus, your Son,
to be born and to live among us.
He gave his life for us on the cross
and shows us the way to live.

Q. WHY DO WE SHARE THIS BREAD AND WINE?
A. **THEY SHOW THE LOVE OF JESUS FOR US.**

On the night before he died
Jesus took bread.
He gave thanks, broke it,
and shared it with his disciples.
This is my body, he said,
given for you.
Do this to remember me.

After they had eaten,
he took the cup of wine,
gave thanks, and shared it with his disciples.
This is my blood, he said,
poured out for you and for all people
to save them from their sins.
Do this to remember me.

Father, send your Holy Spirit,
that this bread and this wine
may be to us the body and blood
of your only Son our Saviour Jesus Christ,
and change us more and more
to be like him.

**Make us joyful as we celebrate
his death for us on the cross
and his rising from the dead;
and share these gifts
which strengthen us to follow him.**

Q. HOW DO WE FOLLOW JESUS CHRIST?

A. **BY LOVING GOD AND OUR NEIGHBOUR.**

Help us to love all people
and to work together for that day
when all the needs of the world are met,
suffering is ended,
and the whole of creation
is gathered into your loving arms.

**With all your saints
we give you glory
through Jesus Christ,
in the strength of the Spirit
for ever and ever. Amen.**

In a letter send out to the clergy of the Church of Ireland on 17th March 2011 by the Revd Gerald Field, Hon. Secretary of the Liturgical Advisory Committee the following points were made:

This eucharistic prayer is the culmination of a lengthy process by the Liturgical Advisory Committee, in response to a request to provide a prayer that can be used where children comprise a significant part of the congregation. The House of Bishops had approved the use of the prayer for a period of seven years.

In considering examples from across the Anglican Communion, the Committee felt such a prayer worked best where a child (or children) was involved in the offering of the prayer. Consequently, the rubric in italics explained the reasoning behind the form used [above], and a suggested way of offering the prayer. As always local custom and liturgical space would determine where best to position those involved, such that they would complement the worship offered to God by all present, rather than be a distraction.

*The Committee was also very clear in its understanding that this prayer was not intended to be used regularly Sunday by Sunday as a “fourth” prayer under the heading of **The Great Thanksgiving** in Holy Communion Two. It had been prepared for use only where “a significant number of children is present”.*

In offering this prayer for use in congregations of the Church of Ireland the LAC hoped that it would enable children more readily to engaged with this element of the Eucharistic Celebration in a way that was both inclusive and made the prayer more easily understood. It the prayer was used any feedback that might be offered would be valued.

EUCCHARISTIC DOCTRINE
FROM SERMONS ON THE EUCHARIST PREACHED IN TWO
CATHEDRALS (ARMAGH AND ST PATRICK'S DUBLIN)
[EDITED AND ABBREVIATED]

EUCCHARISTIC TITLES [PROLOGUE]

"What's in a name?" we say. But names are important, because they signify the underlying reality of what is named. And so, I am going to speak this morning about the titles or names we give to the Holy Communion, particularly those to be found at the beginning of the Holy Communion service. Each of these titles or names is biblical. Each of them teaches us something about the nature of the service as it is understood in the Church of Ireland, as part of the Church universal. Each of them has something to say to us as we take part in the Holy Communion this morning.

Now where do we find these titles or names? Well, let us look at the top of p.201 of the 2004 edition of the Prayer Book, and we will find "The celebration of *The Holy Communion* also called *The Lord's Supper* or *The Eucharist*." Let us take each of these terms in turn and look at their scriptural roots and see what they have to teach us about the nature of this service, which means so much to us.

"Communion" means "union with" and it is an attempt to render a virtually untranslatable word in the Greek Testament. That word is the Greek *koinonia* and one gets the gist of it if one speaks about "sharing" or "participation". And so, in the authorized version of the Bible in 1 Corinthians 10:16 it says, "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ". The New International Version has "participation" at this point, and the Revised Standard Version, the new RSV and the Jerusalem Bible all have "sharing". What this means is that the Holy Communion service has to do with something which brings us into union with Christ and also unites us one to another. We are sharing, we are participating in the sacrament of his body and blood, we are the beneficiaries of his once for all sacrifice by which we are reconciled to God and also to our fellow worshippers.

The service in which we are participating is also called *The Lord's Supper*. It is a fellowship-meal and recalls the fellowship our Lord Jesus Christ had with his disciples during the course of his earthly ministry. Especially, and above all, it recalls the Passover he shared with the Twelve in the Upper Room on the night before he died. When we use the term "Lord's Supper" it inevitably recalls for us the thought of the "Last Supper". In the vestry of the little suburban church I grew up in, All Saints' Blackrock, in the Diocese of Dublin, over the case where the linens were kept there was a print of Leonardo da Vinci's famous picture of the Last Supper. Always, when my rector, that saint of God Harry Dobbs came into the vestry and said the vestry prayer after the Communion service he faced that picture, and it made in a way a connection between what had just happened in the church and what had taken place in the Upper Room when the Lord took bread, gave thanks over it and gave it to his disciples saying "Take, eat, this is my body which is given for you; do this in remembrance of me. And, in the same way, after supper he took the cup, and when he had given thanks he gave it to them saying, Drink this, all of you, for this is my blood of the new covenant which is shed for you and for many for the forgiveness of sins. Do this, as often as you drink it, in remembrance of me".

So Holy Communion means sharing in the effectual signs of the mystery of what God has done for us in Christ on Calvary's cross and in the power of the Holy Spirit. It also means taking part in a sacred feast that links what we are doing here and now with what the Lord

Jesus Christ did with his disciples in the Upper before he died. It has also to do with *thanksgiving*. And that is what the word *Eucharist* signifies, it comes from the Greek word *eucharisteo* meaning "to give thanks". For some reason Church of Ireland people seem to fight shy of this word, but I think it's a lovely word, and it is certainly scriptural for did not the Lord "give thanks" over the bread and wine at the Last Supper? This giving thanks was a "grace" before and after the meal, but it was more than a "grace" in that there was at the Passover commemoration of all that God had done for his people from the Exodus onwards and thanks was given for this; and thanksgiving led on to supplication that the Lord would continue to meet the needs of the people and to answer their prayers. In a similar way today when we have Holy Communion, at the heart of the service is the great prayer of thanksgiving and consecration or Eucharistic Prayer as it is known. In this prayer we recall what God has done for us in creation, and in salvation, and we look for the consummation of his whole purpose for humanity at the end of time. At the heart of this is our recollection, of all that he has done for us in and through our Lord Jesus Christ, for "we remember his passion and death", "we celebrate his resurrection and ascension", and "we look for the coming of his kingdom". The prayer as a whole is focused upon the Institution Narrative, as it is called, or the Words of Institution, reminding us of what Jesus said and did when he founded the Holy Communion in the first place.

"What's in a name"? I hope I have said enough this morning to indicate the importance of the names for the Holy Communion, of which those in the Book of Common Prayer are only a sample, many other terms being used, for example, in the Bible the "breaking of bread", and in the Eastern Orthodox Church "The Liturgy" and "The Holy Mysteries". Because the Holy Communion is so great an ordinance one name alone does not suffice, but each name throws some light on its significance, for us here in this Cathedral Church this morning and throughout the whole of Christendom.

A. EXTRACTS FROM FOUR SERMONS ON THE BIBLICAL WORDS "REMEMBRANCE" "COMMUNION", "PROCLAMATION" AND "THANKSGIVING"

1. REMEMBRANCE

St. Luke's Gospel 22:19 "Do this in remembrance of me..."

"Remembrance". This word occurs in just two of the four biblical accounts of the founding of the Holy Communion by Jesus at the Last Supper. We find it in St. Luke's Gospel, and also in 1 Corinthians. It is not in either Matthew or Mark. May I just remind you what St. Luke says. I am assuming here that despite some textual problems, the whole of what I am reading to you is part of the authentic Gospel, as Luke wrote it:

And when the hour came, he sat at table, and the apostles with him. And he said to them, "I have earnestly desired to eat this passover with you before I suffer; for I tell you I shall not eat it until it is fulfilled in the kingdom of God." And he took a cup, and when he had given thanks he said, "Take this, and divide it among yourselves; for I tell you that from now on I shall not drink of the fruit of the vine until the kingdom of God comes". And he took the bread and when he had given thanks he broke it and gave it to them, saying, "This is my body which is given for you. Do this in remembrance of me." And likewise the cup after supper, saying, "This cup which is poured out for you is the new covenant in my blood."

From this passage we learn several things. First, that the Holy Communion was instituted at the Lord's Last Supper with his disciples before He died, and that this was the Passover. Second, that Jesus himself did not eat the Supper, but rather made a vow of abstinence not to receive it until God's purpose for Him and in Him should be fulfilled. So whatever He gave

to the disciples or communicated to them during the meal was a gift from Him to them - it was not something which He himself shared in. And we also learn that He assumed that whatever He did during this particular Passover would go on, bearing the special significance that He was giving to His own symbolic acts. "This is my Body." "This cup is the new covenant in my Blood." "Do this in remembrance of me." Now what precisely were the disciples to "do", and what did it mean to do it "in remembrance of" Him? This is a more difficult question to answer than appears on the surface from those apparently simple words in St. Luke's Gospel. For the Passover was an immensely long and complicated ceremony, including questions, blessings, a rehearsal of history, and the consumption of a Lamb. Were the disciples to "do" all this in remembrance of Jesus? Were they to include the washing of the hands, the bitter herbs, the salt water, the fruit, and the Lamb itself which had been offered in sacrifice at the Temple in Jerusalem? Or were there certain essential things to be retained whilst others could be discarded? How often were the disciples to "do" this - once a year, annually, just as the Passover itself was and is performed to this day? Or more often, perhaps whenever the disciples met to have fellowship together and to "break bread"?

The answer seems to have been that the disciples retained as essential only those elements of the Passover which had been given special significance by Jesus - and ultimately discarded the rest - although for some time the "breaking of bread" or what we would call "Holy Communion" occurred within the context of a common meal. Only gradually were the vital actions with the bread and wine separated from this meal of fellowship and developed into a liturgy, a service; and that liturgy, that service, was based on what Jesus had done when he took the bread, the unleavened bread that was used at every Passover and gave it a new meaning, which referred it to Him, and when he took the cup of wine, one of the four cups that would have been used at every Passover and gave it a new meaning which referred it to Him. When the Jews took the unleavened bread it reminded them of the time when they had been slaves in Egypt. When they had left that country they left in such haste, and they were so anxious to get away from Pharaoh they did not put leaven in their bread, and there was no time for the bread to rise. Ever afterwards, when they ate the unleavened Bread at Passover, they felt as if they were still there, they were reliving those times, they were going through that same experience which their ancestors had gone through, of deliverance from slavery and of the journey through the desert and on to the Promised Land. "This is the Bread of Affliction", they were told, "Which our forefathers ate in the land of Egypt: all who are hungry, let them come in and eat: all who are needy, let them come in and share with us the Passover: Now we are here: next year may we be in the land of Israel! Now we are slaves: next year may we be free men." This is what the unleavened bread of the Passover still means to Jews; and the very words I have read, the form of which developed over the centuries, reflects their bitter experience of continued exile over a long period, from *Eretz Yisrael*, the land of Israel. However, the Lord Jesus Christ gave to that unleavened bread on the night before He died, a new meaning, a new significance that would be remembered by His followers. Just as others then interpreted the various parts of the rite so that they came to understand these more deeply as symbols representing significant truths, so did Jesus for His followers in a decisive, in a unique manner. "This is my body which is given for you" He said, "do this in remembrance of me." This stands for me. This stands for me giving myself for you. This stands for me giving myself to you. Do this to remember me. Whether the bread used in the Christian Eucharist is unleavened or not is of comparatively little significance, and different parts of the Church have different traditions in the kind of the bread they use. What matters now is that it effectually represents Christ. And this remarkable new meaning was in a sense reinforced when after Supper Jesus took the Cup, the third Cup of wine over which thanks was given to God the Creator and Sustainer of the universe who was also the Saviour of Israel. "This cup", He said, "which is poured out for you is the new

covenant in my blood." The cup of wine was to signify his blood poured out in sacrifice for the sins of all humanity. It would stand for the new relationship, the new agreement, the new testament or covenant made between God and man through Jesus Christ and his once-for-all sacrifice. It was to be a permanent reminder of the life of Jesus given for us, shared with us.

And so, just as the Old Testament believer came to the annual celebration of the Passover and in a sense re-lived the experience of deliverance from slavery in Egypt, so the disciple of Christ comes to the Lord's Table to commemorate a still greater deliverance. Through Jesus Christ we have been delivered from the slavery of sin. When we come to the Lord's Table, when we "do" what Our Saviour Christ has commanded us, when we take the bread and give thanks over it, and it is shared among the communicants, so we "remember" Him and His sacrifice. We remember the death of Jesus in such a manner that we "re-live" it and it becomes a living reality for us. We "recall" it so powerfully that it is as if we were there in the Upper Room when He spoke of his forthcoming sacrifice, and at the foot of the Cross when He made it. When we come to Communion, when we celebrate the memorial of His Passion, "we are as if there." We become, as it were, witnesses of that great act of self-giving, that "one oblation of himself once offered" which the Prayer Book rite speaks of. And by making our communion, through faith in Christ we become in a sense participants in that great once-for-all offering.

Did you ever think why it was that the early Christians dispensed with the Passover Lamb when they had their Communion services, as we would now call them, when they ate the Lord's Supper? Partly, of course, it must have had something to do with the fact that from the beginning they "remembered" the death of Jesus whenever they met together for their meal of fellowship - and so they could not have had the Passover Lamb which was tied to ceremonies that occurred just once a year, annually. And in any case after the destruction of Jerusalem by the Romans in A.D. 70 sacrifices ceased and the Lamb could no longer be eaten. But there is a more fundamental reason, namely that there was no need any more for believers to have a lamb offered in sacrifice and then eaten at home by the worshippers. For the Lord Jesus Christ was their Passover, He was for Christian believers the Passover Lamb. He had been slain for them, once for all and once only when He gave his life for them on Calvary; and those who "remembered" Him at Communion received Him in their hearts by faith with thanksgiving through the sacrament of His Body broken, and His Blood outpoured. And this is what still happens when we as church members celebrate the Holy Communion, and do what He commanded us "in remembrance of Him." This act of "remembrance", so-called, is a dynamic act that recalls us to Calvary and enables us to receive all the benefits of Christ's sacrifice. To "remember" Jesus, then, is to experience his presence and to know that He died for us. So "do this in remembrance of Him".

2. COMMUNION

1 Cor 10:16,17 "The cup of blessing which we bless, is it not a participation in the blood of Christ? The bread which we break, is it not a participation in the body of Christ? Because there is one bread, we who are many are one body, for we all partake of the same loaf."

This is the reading in the Revised Standard Version. What do other versions say? The Authorized/King James and the Revised both have "communion". "The cup of blessing which we bless, is it not a communion in the blood of Christ" etc., and this is also the rendering of the Jerusalem Bible. And the New English Bible speaks of a "means of sharing" the body and blood of Christ. All of this goes back to a word used in the Greek original, which like certain other New Testaments words is really so rich and varied in its associations as to be virtually untranslatable. *koinonia*, the Greek original does not have an exact equivalent in any other languages, it is rather one of those words that acquires a special significance in

Christian usage, rather like *abba*, Father, or *agape*, love. But we will not go far wrong if we think of it in terms of participation, and sharing, and of communion, "union with". It also carries implications of fellowship, even of partnership.

The word *koinonia* appears no less than nineteen times in the Greek New Testament. But what we are concerned with today is its meaning according to its use in the tenth chapter of 1 Corinthians. Let us examine this for a few minutes and see what light this throws on our understanding of the communion service.

It is, perhaps, fortunate, that among the early churches founded as a result of the missionary journeys recorded in the Acts of the Apostles there was one which seems to have had more than its fair share of troubles and difficulties. Because the Church in the city of Corinth in Greece, although it is described as "not lacking in any spiritual gift" was not lacking in misunderstandings either. It was necessary for the sacred writer to put together a lengthy letter, probably written from Ephesus, and to send this to the Church at Corinth to clarify the disputed matters. And that is how 1st Corinthians originated. It was a letter explaining all sorts of things, and in an incidental kind of way, as part of the canon of Scripture it now throws light for us on the way in which the first followers of Jesus understood his words and his deeds.

One of the questions at issue in the Church at Corinth was that of meat that had been offered in sacrifice to the pagan gods. Were Christians allowed to eat this or not? If they bought meat in the market-place from pagan butchers were they to enquire had it first been sacrificed as part of a non-Christian religious ceremony? If a non-Christian neighbour invited them to dinner, were they to eat meat if they knew for sure that it had been offered in worship to a non-Christian deity? This issue may seem to be an incredibly remote one to those who are living in the twentieth century -very nearly the twenty-first century. But we have to remember that to share in the meat offered in sacrifice was in effect to be united to the god who had been worshipped in that sacrifice. And so for Christians even the most apparently innocuous social occasions could quite easily involve them in the sin of idolatry.

And so, in this passage we get a reminder of what to the sacred writer was the true significance of participation in the Lord's Supper. There is no mention of meat here, for, as I explained last Sunday, for the earliest Christians, as indeed for all believers, the Lord Jesus Christ is Himself the Paschal Lamb. But he explains instead the true meaning, following our Lord's own teaching, of the bread and the cup. "The cup of blessing which we bless, is it not a participation in the blood of Christ? The bread which we break, is it not a participation in the body of Christ? Because there is one bread, we who are many are one body, for we all partake of the same loaf." Those who receive Communion are having fellowship with Jesus Christ. This meal, this sharing, this participation, unites us with Him. It makes us one with Him. And it unites us one with another.

Now, if this is so, if participation in communion unites those who take part in it with the Lord Jesus Christ Himself, who was crucified, who offered His life as a sacrifice, whose blood was shed for us, whose body hung on the cross for us, if, sacramentally, we share in that which was offered, how can believers have fellowship even by implication with demons and false gods? "You cannot" it says, "drink the cup of the Lord and the cup of demons. You cannot partake of the table of the Lord and the table of demons. Shall we provoke the Lord to jealousy? Are we stronger than he?"

Perhaps now we can begin to see the relevance and importance of this passage both to our understanding of the Lord's Supper and to our practice of Christian living. May I underline the very emphatic language used in Scripture. The bread and wine that are used at

Communion are no mere tokens. They are effectual signs, that is, they truly represent and communicate, they convey that which they stand for. And what they stand for is no less than the life of Jesus, given for us, offered for us. We do well to remember this when we come to the Lord's Table and receive the sacrament of His Body and His Blood. We are sharing in His Body, sharing in His Blood. And we are doing so in a manner which involves us in the closest possible relationship with one another. We are saying, "We belong to You, Lord, and to You, Lord, only." And we are saying that we belong to one another. Anything which in practice is a contradiction of this is a violation of the sacrament.

And this brings me to the other point mentioned, our practice of Christian living. The relationship established with Jesus Christ through the Cup of blessing and the Bread that we break is an exclusive one - and it admits us to a certain fellowship with other believers which is also special. So there is no room for any other relationships or practices which are in any sense incompatible with our sharing in Christ's sacrifice. For "the cup of blessing which we bless, is it not a participation in the blood of Christ? The bread which we break, is it not a participation in the body of Christ?" That is what we are here for - to have communion and fellowship with Christ Jesus. That relationship must remain unsullied, undefiled.

3. PROCLAMATION

1 Cor 11:26 "For as often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes."

How fortunate it was that the Church in Corinth, probably around about the spring of 55 A.D., got itself into such a muddle that somebody had to write to the local congregation and explain what it should believe, how it should organize its affairs, and the manner in which it should worship! To this apparent accident, and the preservation of the letter, we owe the only clear references to the Lord's Supper in the New Testament outside the Gospels and Acts.

A previous sermon focused attention upon the meaning of the Lord's Supper as participation, sharing, communion, fellowship, in the sacramental Body and Blood of Jesus, arising out of a discussion in this very same letter. Now in the eleventh chapter we come to a passage in which Paul the Apostle, the founder of the Church at Corinth, recalls his friends to a true understanding of what they are doing when they come together for their time of fellowship, which at this time still involved an actual meal. The problem seems to have been that their attention was so taken up with what they were eating and drinking that they were in some danger of forgetting why they were doing all this and in whose memory this meal was being held. Scenes of disorder, described at the beginning of the chapter, go some distance to explain the reason why the essential ingredients of the Eucharist or Holy Communion were eventually separated from the more general table-fellowship and became a liturgy or service on their own. For it appears that it was the custom for each person to bring his or her own food, just like a modern picnic, and relations between some of the participants were so bad that those who were poor and did not have enough food to eat with them simply went hungry. Others were so greedy that they sat down immediately and ate all their rations without waiting for the rest or sharing in the fellowship. And, worst of all, there were some who may have actually got drunk. It was to such kind of folk, not to devout communicants that those very severe words of the apostle are addressed later on in the chapter when he says whoever eats the bread or drinks the cup in an "unworthy manner" will be guilty of profanation of the sacrament of the body and blood of Christ. There is no doubt that he was quite horrified that such a thing should happen, just as we would be. "What!", he says, "Do you not have houses to eat and drink in? Or do you despise the church of God and humiliate those who have nothing? What shall I say to you? Shall I commend you in this? No, I will not."

And then, in the most solemn words, he reminds them of their heritage. "For I received from the Lord what I also delivered to you, that the Lord Jesus on the night when he was betrayed, took bread, and when he had given thanks, he broke it, and said, 'This is my body, which is for you. Do this in remembrance of me.' In the same way also the cup, after supper, saying, 'This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me.' For as often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes."

We should note first his stress on the authenticity of what he is saying. He is not passing on to them, he is not reminding them, of something that came to him just by hearsay, rather he "received it from the Lord." The words used in the Greek here, *paralambano* and *paradidomi* are technical terms used for the careful and accurate transmission of a tradition. He is not saying that he received this directly by revelation from Jesus. Rather, he received it from those who could verify what had actually happened on the night before Jesus died. We need to remember that in his letter to the Galatians he recalls how on one occasion he had gone up to Jerusalem to see Peter, and had remained with him fifteen days, and this was not the only time he met Peter. According to Acts he went up to Jerusalem on more than one occasion and took part in discussions with the original church leaders. It is, I would suggest, quite inconceivable that he would have been mistaken in such a matter. He got the details of the Supper and the command of Jesus about it from those who knew what they were talking about. He was well acquainted with at least one of those who had actually been there. And so as we examine this passage we may be confident that we are standing upon the absolute bedrock of scriptural historicity and truth.

We may note, second, the emphasis upon the once-for-all sacrifice of Jesus. The very words, "on the night when he was betrayed" immediately relate the founding of the Holy Communion to that night of tragedy when one of the Lord's closest followers turned against him and set in motion the sequence of events which was to culminate on the morrow in His suffering and death. The bread and the wine are effectually to represent Christ's sacrifice. "Body" and "blood" are in this context terms related to the offering of sacrifice. In the sacrificial system "body" and "blood" are separated when the victim is slain for the purpose of offering. The bread and wine of the Eucharist, consecrated separately as Christ's "body" and "blood" stand for His death. His body is "for us" that is, it has been offered on our behalf. The cup stands for the new covenant, the new agreement or relationship, made possible only through the shedding of the blood of Jesus, which was also "for us".

We may note, third, the command of Jesus, "Do this in remembrance of me." We have already thought about this to some extent a few weeks ago when I preached on the word remembrance. What we need to consider this morning is that this word is used in a very strong sense. It does not mean just thinking of something or somebody who lived in the past. The Greek word used here *anamnesis* has the sense of a liturgical act which in a real way has the effect of making present that which is being commemorated. When we "remember" Jesus He, who died and has risen, becomes present to us. And his once-for-all sacrifice is no longer merely an historical event but a great act of deliverance whose power and efficacy is undiminished and will remain utterly sufficient even for all eternity. How do we "remember" Jesus? How do we commemorate his once-for-all sacrifice upon Calvary's cross so that we are "as if there"? Well, as I have already suggested, by performing the liturgical act which Our Lord Jesus Christ commanded us to continue. Whenever in Christ's name we take the bread, give thanks over it, break it, and consume it we are performing that act of commemoration which enables the death of Jesus to be effectually remembered. Whenever we take the cup, give thanks over it, and drink what is in it, we ratify the new covenant. But there is more to it even than that. "For as often..." it says in this vitally important passage,

"For as often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes." A ritual act does not speak of itself, it needs words, interpretation. And so the solemn Passover, within which the Holy Communion was first celebrated, contains a rehearsal of God's mighty acts of deliverance. To this day when the Jews keep this, one of their greatest of holy days, the youngest person present asks, "Why is this night different from all other nights?" And this is a signal for the retelling of the whole story of the Exodus. In a similar way when we celebrate the Holy Communion we not only perform the ceremony, but we interpret it, we proclaim what God in Christ has done for us. We tell the whole world about it, or at least those who are prepared to come and listen.

The word translated here as "proclaim" (the AV has "shew") is a tremendous word, *kataggello*, and it has the sense not just of announcing something but of an announcement or proclamation made with authority. In classical Greek it is used of proclaiming war or announcing a festival. In the papyri contemporary with the New Testament it is used of a widow making an official pronouncement regarding the appointment of a representative to look after her interests in consequence of her husband's death. It is used of the announcement of an emperor's accession to the throne. Always the word carries with it weight and authority.

It is a word that is associated particularly with preaching in the New Testament, for the disciples proclaimed with authority the truth about Jesus. They proclaimed the word of God. They proclaimed Christ. They proclaimed through Jesus the resurrection of the dead. They proclaim the Messiahship of Jesus. They proclaimed that the way was open to the God whom people had ever sought but never found. They proclaimed a Gospel. And at the heart of that Gospel is the death of Christ, which is shewn forth, announced, heralded, whenever the Eucharist is celebrated. "For as often as you eat this bread and drink the cup, you proclaim the Lord's death, until he comes."

4. THANKSGIVING (MAUNDY THURSDAY)

St. Mark 14:23 "And when He had given thanks..."

On the Thursday of Holy Week, Maundy Thursday, we think especially of the night before Jesus died, the night on which the Last Supper was held, the night when the Holy Communion was instituted and the command was given, "This do in remembrance of me". "Remembrance" was the theme of our first address; "Communion" of our second, and "Proclamation" of our third on Sunday night last. This morning we are going to think about "Thanksgiving", remembering that our Lord "gave thanks" at the Last Supper. One of the titles for the Holy Communion is the "Eucharist", which is simply the Greek word meaning "thanksgiving", and, when we use it this reminds us that thanksgiving lies at the heart of what we do when we come together to have communion.

This is something that was well brought out in the earliest description of the Holy Communion that we know of outside the pages of the New Testament. It comes from the pen of a second century writer known as Justin Martyr. Justin, who is writing to the Emperor to commend the Christian religion, explains what happens when members of the Church meet weekly for worship, and this is what he says,

"And on the day which is called the day of the sun (Sunday) there is an assembly of all who live in the towns or in the country; and the memoirs of the Apostles or the writings of the prophets are read, as long as time permits. Then the reader ceases, and the president speaks, admonishing us and exhorting us to imitate these excellent examples. Then we arise all together and offer prayers; and, when we have concluded our prayer, bread is brought and wine and water, and the president in like manner offers up prayers and thanksgivings with all his might; and the people assent with Amen; and there is the distribution and partaking by all

of the Eucharistic elements; and to them that are not present they are sent by the hand of the deacons. And they that are prosperous and wish to do so give what they will, each after his choice..."

Well, that is only an extract. Elsewhere he describes the ceremony of baptism; and referring again to the Holy Communion he mentions the exchange of the Peace; and he tells us a little bit more about the prayer offered up by the president, what we would call the "celebrant".

And he takes (the bread and the cup of wine and water) and offers up praise and glory to the Father of all things, through the name of his Son and of the Holy Spirit, and gives thanks at length that we are deemed worthy of these things at his hand.

Describing the Church's faith in the Holy Communion, he has this to say,

This food is called with us the Eucharist, and of it none is allowed to partake but he that believes that our teachings are true, and has been washed with the washing for the remission of sins and unto regeneration, and who so lives as Christ directed. For we do not receive them as ordinary food or ordinary drink; but as by the word of God, Jesus Christ our Saviour took flesh and blood for our salvation, so also, we are taught, the food blessed by the prayer of the word which we received from him, by which, through its transformation, our blood and flesh are nourished, this food is the flesh and blood of Jesus who was made flesh. For the apostles in the memoirs made by them, which are called Gospels, have thus narrated that the command was given; that Jesus took bread, gave thanks, and said, "This do in remembrance of me; this is my body." And he took the cup likewise and said, "This is my blood", and gave it to them alone...

There is much that we around nineteen centuries later can identify with in this description. We too come together to Church on Sundays (and occasionally on other days as well), and the first part of our service of Holy Communion consists of the reading and preaching of God's Word. We call this the "Ministry of the Word" and it reaches a climax when the Gospel is read. We follow this with prayer too, called the "intercessions" or "prayers of the church". And then, at the offertory, the bread and wine to be used for communion are prepared for their purpose, a little water is added to the wine, and the celebrant, that is the person in priest's order who presides over the celebration says the great prayer of thanksgiving and consecration by means of which the bread and wine are set apart for their special meaning and purpose. We too receive these, not as ordinary bread and wine but as having the significance of Christ's Body and Blood, representing the life of Christ himself who died and is risen.

I was rereading, in preparation for this address, the prayers that are said within Judaism today when the Passover is celebrated. No doubt they have been elaborated in various ways since biblical times, but they probably give us the gist of what would have been said in the time of Jesus. And it is quite clear that the thanksgiving over the bread and the cup are an outpouring of thanksgiving for all that God has done for his people. In a similar way, in the Christian Church the Eucharistic Prayer, as it is called gives thanks for a whole series of events from the creation onwards although it is centered upon the cross of Calvary. And just as in the Passover the thanksgiving that is offered for all that God has done in the past turns into petition for their present needs, so in this, the greatest of prayers in the Christian liturgy we go from thanksgiving to supplication and end with what is known as doxology, the giving of glory to God the Father, through Jesus Christ his only Son our Lord, and in the power of the Holy Spirit.

There is, then, a sense in which the Holy Communion is a great service of thanksgiving, in which we remember all that God has done for us in Christ and give thanks for it. And that is certainly what we do in a particular way when we actually make our communion. For are we not urged to "Draw near and receive the body of our Lord Jesus Christ which he gave for you, and his blood which he shed for you. Remember that he died for you, and feed on him in your hearts by faith with thanksgiving"?

B. PRESENCE AND SACRIFICE (FROM SEVERAL SERMONS)

1. HARVEST

There is something particularly appropriate in thanking God for the harvest in the context of a celebration of the Holy Communion. This was clearly perceived in the early Church where there was the custom, at communion, not only of consecrating the bread and wine, which were of the essence of the rite, but also of blessing the offerings of the faithful, including, for example, oil, and cheese and olives. It is very much in the same spirit that we bring to the Church at harvest time whatever we deem appropriate - in my own country parishes one is likely to see apples, grapes, wheat and so on, and of course flowers which are always arranged beautifully.

One of the early fathers who was particularly interested in the relationship between the Holy Communion and the Harvest was a man called Irenaeus. He lived between 130 and 200 A.D. and was Bishop of Lyons. Whether or not he met a martyr's death is uncertain. He wrote a careful and full explanation of the faith and order of the church and the significance of its liturgy. He thought deeply about the eucharist and considered that the bread and wine which are brought before God and over which thanksgiving is offered represent a fulfilment of the biblical principle of bringing the first-fruits of the harvest before Him to show that they are recognized as His gift. And so he says,

Again, giving directions to His disciples to offer to God the first-fruits of His own created things - not as if He stood in need of them, but that they might be themselves neither unfruitful nor ungrateful - Jesus Himself took that created thing, bread, and gave thanks, and said, 'This is my Body.' And the cup likewise, which is part of that creation to which we belong, He confessed to be His blood, and taught the new oblation of the new covenant; which the Church, receiving from the apostles, offers to God throughout all the world, to Him who gives us as the means of subsistence the first-fruits of His own gifts in the New Testament.

It may be seen from this that if we follow Irenaeus, every celebration of the Holy Communion is like a mini-harvest. How appropriate it is then, that on the occasion of the Harvest Thanksgiving the Holy Eucharist should be offered.

But, if the thanksgiving which we offer for the fruits of the earth is significant as representing our recognition of God as the creator and the giver of all good things, even more significant must be the thanksgiving said over the bread and wine at the Eucharist. The very word "Eucharist" itself comes from a Greek word meaning "thanksgiving" and this shows how central this concept is to our understanding of what happens at the Holy Communion. It has a consecratory effect, for does it not say in 1 Timothy 4:4 that "everything created by God is good, and nothing is to be rejected if it is receiving with thanksgiving; for then it is consecrated by the word of God and prayer"? That which is consecrated at the Holy Communion is received not as bread and wine only, but as the sacrament of the Lord's Body and Blood.

Not long ago, I was trying to tease out in an inter-church context how we in our Church of Ireland tradition understand the manner in which the bread and wine at Communion are

deemed to become the Lord's Body and Blood. I pointed out, in an article for Search magazine, that one can determine what something *is* by referring to its physical characteristics - size, shape, texture, colour, taste and so on; the significance it has for those who behold or use it; its role or function; and the purpose it serves. It would, I suppose be common ground that there is no change whatsoever in the observable physical properties of the elements at the Eucharist; but there *is* a change in the significance they have for worshippers, they do have a new role, and they do serve a new purpose. In that sense they *are* different, so that, following consecration they are to be regarded as Christ's sacramental Body and Blood. And so, when we come to Communion, by our use of the first-fruits of the created order we are acknowledging our dependence on God the creator, and by receiving bread and wine that by virtue of their consecration have been given their special sacramental significance we receive spiritual nourishment as by faith and with thanksgiving we feed on Christ.

(2) FOOD AND DRINK

John 6:53 The words of Jesus, "Truly, truly, I say to you, unless you eat the flesh of the Son of man, and drink his blood you have no life in you; he who eats my flesh and drinks my blood has eternal life, and I will raise him up at the last day."

One of the great mysteries about St. John's Gospel is that, although it devotes no less than five chapters to the Last Supper there is no mention of the Holy Communion in it. This stands in sharp contrast to the tradition in Matthew, Mark, and Luke, and also found in 1st Corinthians in which the founding of the Holy Communion is the principal thing recorded. And yet, here we have the Lord's discourse on himself as the bread of life, following closely upon the Johannine version of the Feeding of the Five Thousand in which we find language extremely reminiscent of the Eucharist about "eating the flesh" and "drinking the blood". The significance of all this has been debated for centuries and presumably will go on being discussed. One possible explanation is that we have here words attributed to Jesus which are to some extent derived from the early Christian church's experience of participating in the Holy Communion. By linking these to the story of the Feeding of the Five Thousand St. John is setting them in a broader context so that they refer not only to the significance of taking part in the Lord's Supper (as we still do in church) but to the life of faith which is one in which, spiritually speaking, we feed on Christ. The language used is quite stark, "eating flesh" and "drinking blood", and there are those who find the whole concept deeply revolting. Well, it would be if the words were to be taken literally. But what this passage seems to be about is the way in which in and through Jesus Christ there is an immediacy about the presence of God in our lives. As the hymn puts it "*Here, O my Lord, I see thee face to face; here faith can touch and handle things unseen; here would I grasp with firmer hand thy grace; and all my weariness upon thee lean. Here would I feed upon the Bread of God; here drink with thee the royal Wine of heaven; here would I lay aside each earthly load; here taste afresh the calm of sin forgiven.*" A God who is distant and remote would be no good to us. We need a God who comes close to us and whose presence we can recognize. In the Person of His Son Jesus Christ, "The Word became flesh", God became incarnate, and dwelt in the midst of his people. Although we can no longer see him, following his ascension, he is still present with us in the Person of His Son, in a general way through faith since it is only when we respond to him in trust and love that we can experience his presence, and, more specifically when we come to the Lord's Table and receive the bread and wine which, by virtue of their consecration are his sacramental body and blood.

The nature of the eucharistic presence is something which, sadly, has been a cause of division among Christians. Perhaps we should try to realize that we are dealing here with what is a

mystery in the proper sense, meaning a truth so profound that we can never fully express it. But yet we do have to use words, as Jesus himself did when he tried to convey what his presence meant to the circle of his original disciples, and, in the discourse which we have been reading, does this in terms of a spiritual feeding using the imagery of eating and drinking as when he says “For my flesh is food indeed, and my blood is drink indeed.” We need to remember that “flesh and blood” indicate a person and in using this very stark language Jesus is indicating his real presence. Theologians have taken up this language in their attempt to express what the Holy Communion signifies in the life of the Church. One such theologian was a man called Thomas Aquinas who lived about seven hundred years ago. He was a person of deep devotion who put some of this thought into great hymns of which there are several in our hymn-book. We do not necessarily have to agree with every word of his theology to see how he goes to the very heart of the matter, drawing on the words of Our Lord and Saviour Jesus Christ. *Adoro te devote* it says in the original Latin of one of those hymns “I adore you with devotion”, *latens Deitas*, “hidden Deity”, and in our English translation we have it, “Thee we adore”.

Thee we adore, O hidden Saviour, thee,
who in thy sacrament dost deign to be;
both flesh and spirit at thy presence fail,
yet here thy presence we devoutly hail.

What we see outwardly is the eucharistic bread, real bread. What this bread signifies in the eucharistic context, namely the body of Christ, is inwardly represented, so that the Christ who is hidden from our eyes in nonetheless really present to those who have faith.

O blest memorial of our dying Lord,
who living Bread to men doth here afford!
O may our souls for ever feed on thee,
and thou, O Christ, for ever precious be.

“Do this” said Jesus, “in remembrance of me”, and by means of this remembrance I will be present with you, and, by faith, with thanksgiving you will be able to feed on me.

Fountain of goodness, Jesu, Lord and God,
cleans us, unclean, with thy most cleansing Blood;
increase our faith and love, that we may know
the hope and peace which from thy presence flow.

The Lord who is present with us is the One who brings us remission of our sins and inward peace. He is the Lamb of God, who takes away the sins of the world.

And then, in the last verse there is that wonderful thought that the Christ whom we now see only behind a veil, so to speak, will one day be encountered face to face. Just as the physical presence of Jesus was withdrawn when he ascended into heaven so one day there will no longer be any need of the sacrament for what it stands for will be fully accessible. And so we read,

O Christ, whom now beneath a veil we see,
may what we thirst for soon our portion be,
to gaze on thee unveiled, and see thy face,
the vision of thy glory and thy grace. **Amen.**

(3) THE HEAVENLY ALTAR

Psalm 50:14 "Let thanksgiving be your sacrifice to God, and fulfil the vows that you make to the Most High."

At the beginning of Charles Wheatly's *A Rational Illustration of the Book of Common Prayer of the Church of England*, published in 1722, there is a famous frontispiece. It shows an eighteenth century congregation, wigs and all, kneeling on the floor of the chancel in response to the invitation to "draw near". In the sanctuary stands a clergyman in scarf, surplice, and academic hood and on the Holy Table are two patens with bread on them, two chalices, two flagons and a book. He is evidently saying the Prayer of Consecration as he is laying his hand on the Bread. But above him in a cloud surrounded by angels, stands the figure of Christ, a priest after the order of Melchizedek, our great High Priest, with his hands raised in supplication, and in front of Him, the heavenly altar. This is a clear expression of a concept found among the Caroline Divines and their successors to the effect that what the Church does on earth mirrors what is going on eternally in heaven. This was not in any way intended to take away from the biblical truth that what the Lord accomplished upon the cross of Calvary was done once for all. But it takes up the equally biblical idea that the risen and ascended Lord ever lives to intercede for us and this can only be upon the basis of his once for all sacrifice.

What is at stake here is the doctrine of the *Eucharistic Sacrifice*, the view that at every celebration of the Holy Communion there is, in some sense a sacrifice. This was much emphasized by classical Anglicans in the seventeenth century. Interest in it was revived by the Oxford Movement in the nineteenth century. And it features significantly in modern liturgical reflection and especially in inter-church conversations especially those between the Anglican and Roman Catholic communions.

John Bramhall, later Archbishop of Armagh from 1661-1663, at the Restoration - we still use his Chair at ordinations and consecrations in the Cathedral in Armagh - once had this to say,

We acknowledge an Eucharistical Sacrifice of praise and thanksgiving; a commemorative Sacrifice or memorial of the Sacrifice of the Cross; a representative Sacrifice, or a representation of the Passion of Christ before the eyes of His Heavenly Father; an impetrative Sacrifice or an impetration of the fruit and benefit of His Passion by way of real prayer; and lastly, an applicative Sacrifice, or an application of His Merits unto our souls.

One could explain this by saying that when we perform the liturgical act in response to the command of Jesus we are by means of this remembering before the Father the once for all sacrifice of the Son. This we do in thanksgiving and supplication, giving thanks for what God in Christ had done for us and asking for the benefits which come from this unique offering. Such a concept draws together thoughts of praise and thanksgiving, commemoration, representation, supplication, and indeed, application.

Another bishop, Jeremy Taylor, who preached at what was arguably the greatest service ever held in St. Patrick's Cathedral, Dublin, namely the consecration of twelve bishops in 1661 (when episcopacy was restored to the Church of Ireland after the Commonwealth) held a rich doctrine of the Eucharistic Sacrifice. Specifically on the heavenly altar, in his book, *The Worthy Communicant* he had this to say,

The church being the image of heaven, the priest the minister of Christ; the holy table being the copy of the celestial altar, and the eternal sacrifice of the lamb slain from the beginning of the world being the same; it bleeds no more after the finishing of it

on the cross, but it is wonderfully represented in heaven, and graciously represented here; by Christ's action there, by his commandment here.

Here

There is a sense in which past, present, and future meet in the Eucharistic celebration, the future being represented by the consideration that as often as we do this we proclaim the Lord's death until he comes. And, in turn, past, present, and future are brought into a new relationship with eternity.

C. PRIEST AND VICTIM

Hebrews 9:11,12. "But when Christ appeared as a high priest of the good things that have come, then through the greater and more perfect tent (not made with hands, that is, not of this creation) he entered once for all into the Holy Place, taking not the blood of goats and calves but his own blood, thus securing an eternal redemption."

I am old enough to have been in the first great St. Patrick's Day pilgrimage to Saul and Downpatrick pioneered by that very far-sighted and courageous bishop, Frederick Julian Mitchell, of blessed memory. We stayed at Murlough House, and on St. Patrick's Day worshipped first at Saul, where St. Patrick had his first Church, and then went to Downpatrick for a great service of thanksgiving, packed with people from every corner of Ireland including those who came in the "Kerry bus".

I have never forgotten the very simple Communion service according to the Prayer Book in the little memorial Church at Saul, built as it is with rough stones and with the Celtic tower beside it. As we went to the Communion rail the choir, situated at the back of the Church, sang softly that lovely hymn from the Bangor Antiphony (no 222 in the Church Hymnal) "Draw nigh and take the Body of the Lord, and drink by faith the blood for you outpoured." This hymn is a great affirmation, as well as an irresistible invitation, and speaks of both the Real Presence of Christ and of that once for all sacrifice of which the Eucharist is the effectual sign in which Christ is both the Priest and Victim. "Saved by his Body" it says, "hallowed by his Blood, with souls refreshed we render thanks to God." "Salvation's Giver, Christ the only Son, by his dear Cross and Blood the victory won." "Offered was he for greatest and for least, Himself the Victim and himself the Priest." And so on. This is one of the many great hymns of the early Church translated by the Victorian priest of the Church of England, J.M. Neale.

The thought of Christ as both Priest and Victim, which is derived from the language of Hebrews, is embedded in eucharistic reflection. It was not new when it appeared in the Bangor Antiphony from which that hymn has been drawn. It is found, for example, quite explicitly in a hymn on the crucifixion from the third century Christian writer, St. Ephrem of Syria, and it ties together the thought of the cross of Christ, the Upper Room, and the Christian eucharist.

Blessed are you, O Upper Room, so small
In comparison to the entirety of creation,
Yet what took place in you
Now fills all creation - which is even too small for it.
Blessed is your abode, for in it was broken
That bread which issues from the blessed Wheat Sheaf,
And in you was trodden out
The Cluster of Grapes that came from Mary
To become the Cup of Salvation.

Blessed are you, O Upper Room,
No one has ever seen
Nor ever shall see, what you beheld;
Our Lord became at once
True Altar, Priest, Bread, and Cup of Salvation.
In his own person he could fulfil all these roles,
None other was capable of this:
Whole Offering and Lamb, Sacrifice and Sacrificer,
Priest and the One destined to be consumed.

One of the greatest of all Christian theologians, Augustine, who lived in the fourth and fifth centuries A.D. had this to say,

Wherefore the true mediator, being in the form of a servant, made mediator between God and man, the man Christ Jesus, taking sacrifices with his Father, as God, yet in the servile form chose rather to be one than to take any, lest some hereby should gather that one might sacrifice unto creatures. By this is He the priest, offering, and offerer.

There is an explicit reference to Christ as the great high priest in Holy Communion Two in the Prayer Book of 2004. For example in the second eucharistic prayer, in a passage referring to the work of Christ, it says,

In obedience to your will your Son our Saviour offered himself as a perfect sacrifice, and died on the cross for our redemption. Through him you have freed us from the slavery of sin and reconciled us to yourself, our God and Father.

He is our great high priest whom you raised from death and exalted to your right hand on high where he ever lives to intercede for us

When the new Church Hymnal appeared, one scanned with interest the section in which the eucharistic hymns occur. One of the great hymns for use at the Lord's Table is that which begins, "Alleluia, sing to Jesus", and one notes with interest that a verse which was missing from the 1960 edition has now been restored. It affirms explicitly the teaching derived from Hebrews, found in the teaching of the early Church, and expressed in various liturgies, including, at least implicitly, our own Alternative Prayer Book and forms a climax to a fine song of praise.

Alleluia! King eternal,
thee the Lord of lords we own;
alleluia! Born of Mary,
earth thy footstool, heaven thy throne;
thou within the veil hast entered,
robed in flesh our great high priest;
here proclaimed as priest and victim
in the eucharistic feast.

For "when Christ appeared as a high priest of the good things that have come, then through the greater and more perfect tent (not made with hands, that is, not of this creation) he entered once for all into the Holy Place, taking not the blood of goats and calves but his own blood, thus securing an eternal redemption."

D. THE EUCHARIST AND TIME

1 Cor 11:26 "As often as you eat this bread and drink this cup..."

I wonder have you ever noticed the curious way in which at the Holy Communion we seem to be looking, so to speak, in two different directions at once? In the Prayer of Consecration in Holy Communion One we say, referring to Jesus, that he instituted, and in his holy Gospel commanded us to continue, a perpetual memory of that his precious death, until his coming again." Keeping a "perpetual memory" involves looking back to the foundation of the Holy Communion at the Passover observed by Jesus and his disciples in the Upper Room on the night before He died. Doing this "until his coming again", on the other hand, looks forward, looks forward to the ultimate future, to the consummation of everything, to the end of time. And what comes between past and future? Obviously the present - and the three tenses, past, present and future come together in the various modern forms of the eucharistic prayer. Expressing how the Church understands its fulfilment of the dominical command to "do this in remembrance of me" we say, for example, in the Prayer One "Therefore, Father, with this bread and this cup we do as Christ your Son commanded: we remember his passion and death, we celebrate his resurrection and ascension, and we look for the coming his kingdom. The word "remember" or "recall" refers to the past, "celebrate" relates to the present, and "look for" anticipates in expectancy the fulfilment of our deepest desires and longings when God's kingdom comes and his will shall be done on earth as it is in heaven.

So there is a sense in which the Holy Communion looks back, and there is also a sense in which it looks forward, and there is also a sense in which what we are doing in the present brings it all together in one single act of commemoration and anticipation. As it says in our text from 1 Corinthians 11:26, "For as often as you eat this bread and drink this cup" (something we do in the present) "we proclaim the Lord's death" (something that happened in the past) "until he comes" (in the ultimate future).

All of this would appear to be very true to the spirit of what must have happened at the Last Supper, assuming that it was, as the Synoptic Gospels say, the observance of the Passover. It is not entirely clear how much of the Passover ceremony as it is currently observed goes back as far as New Testament times; but it is, of course far more ancient than that in its essentials, and it is likely that the prayers of the Passover authentically represent the basic ideas that were there in the celebration right from the beginning, and with which Our Lord and his disciples would have been thoroughly familiar. At the heart of the ceremony lies memory, especially in the recitation of what is known as the *Haggadah*. Following ancient tradition, the youngest present asks four questions, beginning with "Wherein is this night different from all other nights?" And the answer given is, "We were Pharaoh's bondmen in Egypt: and the Lord our God brought us out therefrom with a mighty hand and an outstretched arm." The Passover is concerned especially with the commemoration of that mighty act of deliverance by which the Children of Israel were brought out from slavery in Egypt and ultimately were enabled to enter the Promised Land. But there is also a looking to the future, a particularly poignant emphasis during those long centuries when the Jews were excluded from their own homeland and expressed the longing "Next year in Jerusalem."! And the psalms of praise, the *Hallel*, sung at the end of the celebration are traditionally understood as looking to the future, to the day of redemption which ends all enslavement for ever, to the Messianic redemption.

And so, in our Christian Eucharist, we are on solid ground indeed in our looking to the past in thanksgiving for the once for all act of grace by which Our Lord Jesus Christ, on Calvary's cross delivered us and all humanity from sin and death. If the deliverance of the Children of Israel from slavery in Egypt was a great and wonderful act of God, this only anticipates that still greater act by which salvation has become available to every human being. At the same

time we know that what we, as Christians experience of God's grace here and now is but a foretaste of what the Lord has ultimately in store for us the fulfilment represented by the concept of the coming of the Kingdom, and so there is a valid and proper looking forward, to the ultimate arrival "when He comes". And in the meantime the past can in a manner of speaking be brought into the present, and the future can be anticipated in what we are able to do right here. For it is "as often as we eat this bread and drink the cup that we proclaim the Lord's death until he comes."

E. ADMISSION TO COMMUNION [1]

Acts 2:42 "And they continued steadfastly in the apostles' doctrine and fellowship, the breaking of bread, and the prayers."

It must, first, be said, in all fairness that it is in order for churches to make rules about admission to communion, even if these need to be reviewed from time to time. A rubric in the Order for Confirmation in Christian Initiation One states,

And there shall none be admitted to the Holy Communion, until such time as he be confirmed, or be ready and desirous to be confirmed.

Every Church of Ireland clergyman knows that neither this nor the previous form of it has been enforced for a long time and that unconfirmed people who have come from other Protestant traditions and have married members of the Church of Ireland have long been admitted to communion without any questions being asked. Adult confirmation is offered in the Church, but it is not made a precondition of admission to communion. And in recent years, as a result of improvements in inter-church relations it has become commonplace for members of different churches not only to attend one another's celebrations of communion, but also to receive communion. Away back in 1969 the General Synod of the Church of Ireland allowed for this development by adopting the recommendations contained in two resolutions contained in the Report of the Lambeth Conference of 1968:-

Admission of Non-Anglicans to Holy Communion.

The Conference recommends that, in order to meet special pastoral needs of God's people, under the direction of the bishop, Christians duly baptized in the name of the Holy Trinity and qualified to receive Holy Communion in their own churches may be welcomed at the Lord's table in the Anglican Communion.

Anglicans Communicating in other than Anglican Churches

The Conference recommends that, while it is the general practice of the Church that Anglican communicants receive the Holy Communion at the hands of ordained Ministers of their own Church or of Churches in communion therewith, nevertheless under the general direction of the bishop, to meet special pastoral need, such communicants be free to attend the Eucharist in other Churches holding the apostolic faith as contained in the Scriptures and summarized in the Apostles' and Nicene Creeds, and as conscience dictates to receive the sacrament, when they know they are welcome to do so.

Those resolutions, passed so many years ago, provide the basis upon which the practice has evolved when members or other churches are likely to be present, of specifically inviting them, if they desire to do so to communicate at the Church of Ireland's eucharistic celebration and it also underlines the fact that members of the Church of Ireland, who communicate on occasions in other churches are not being disloyal to the Church of Ireland in doing so.

Within the context of the recent discussion it is, I believe, important for us to emphasize the soundness of our own eucharistic teaching and practice, which conforms to holy scripture.

In the teaching of the Church of Ireland sacraments are "effectual signs of grace" which not only represent but also convey that which they signify. There are two parts to a sacrament, the "outward and visible sign" and the "inward and spiritual grace given unto us as a means whereby we receive the same, and a pledge to assure us thereof." Older members of the congregation will no doubt remember those words from the Book of Common Prayer catechism. In the Holy Communion the outward and visible sign is bread and wine as used as part of the Passover ritual at the Last Supper. The significance this has is that given to it by Jesus himself, namely that of the "Body and Blood of Christ, which are verily and indeed (in other words, *really and truly*) taken and received by the faithful in the Lord's Supper." The manner of reception is not carnal or gross but "heavenly and spiritual", and the means by which the gift is received is faith. In the Revised Catechism, authorized by the House of Bishops for use in the Church of Ireland there is an additional question and answer intended to clarify what is meant by "receiving the Body and Blood of Christ". Receiving the Body and Blood of Christ means receiving the life of Christ himself, who was crucified and rose again, and is now alive for evermore. Insofar as those who receive in faith are receiving the life of Christ himself there is clearly a "real presence" of Christ in the midst of His people in the eucharist, of which the effectual sign is the sacrament. The benefits of reception are defined as the strengthening of our union with Christ and his Church, the forgiveness of our sins, and the nourishing of ourselves for eternal life.

With regard to the relationship between the Holy Communion and Calvary, the Church of Ireland, in line with biblical and reformed teaching, is concerned to emphasize the "once for all" character of what was accomplished by Jesus, who "made there" (that is, on the cross) "by his one oblation of himself once offered, a full, perfect, and sufficient sacrifice oblation and satisfaction, for the sins of the whole world". What happened, once for all, on Calvary's cross, cannot be supplemented and certainly not repeated. However, following the command of Jesus to "do this in remembrance of me", which, in the biblical context meant a liturgical act of memorial, we do by means of our celebration of the eucharist remember before God in thanksgiving and supplication the sacrifice once made. As the Revised Catechism puts it, "Holy Communion is the sacrament in which, according to Christ's command, we make continual remembrance of him, his passion, death, and resurrection, until his coming again, and in which we thankfully receive the benefits of his sacrifice. It is, therefore, called the Eucharist, the Church's sacrifice of praise and thanksgiving, and also the Lord's Supper, the meal of fellowship which unites us to Christ and to the whole Church."

E. ADMISSION TO COMMUNION [2]

1 Cor 10:17 "Because there is one bread, we who are many are one body, for we all partake of the one bread."

It is hard for these words not to sound ironical at a time when divisions between the churches as to the terms of admission to communion have come to the fore once again. I have hesitated before trying to say something about this today because words don't seem to be very effective in bridging this divide. One almost gets the impression of churches inhabiting parallel universes instead of sharing in the life of the one Body. And there is, in the end, only one church, as we affirm every time we say the Nicene Creed when without any ambiguity we say "We believe in one holy catholic and apostolic church".

This is, however, a divided Church, and there are serious theological differences in spite of all the efforts of ecumenists (and I count myself one).

I think the very first thing I would like to say in relation to the present impasse is that the theological differences must be taken seriously. There is, I think, a rather frivolous attitude

which says (and I notice this particularly coming down to the Irish Republic from Northern Ireland). "Oh, we are all one now. Nobody cares what anyone is." Now clearly that is in some ways an improvement on the ecclesiastical cold war that characterized inter-church relations prior to Vatican 2 and that I remember only too well growing up in the 1940s and 1950s in Dublin. But I feel that the differences between the churches were (and are) about real issues and that ecumenical progress comes about through facing these issues and working through them, and not through pretending that they are not there, or, if they are, they do not matter.

Eucharistic doctrine is, of course, a key area, and attention continues to be focussed on the related issues of the eucharistic *presence* and *sacrifice*. Historic formularies of the different churches reflect the difficulties although the Church of Ireland by resolution of Synod has carefully distanced itself from controversial language in the articles of religion which could cause hurt and offence to other Christians. Part of the problem is that we don't always define carefully enough what we actually mean. For example, when we speak of the "body" of Christ as in "This is my body", do we not need to remember that the term, depending on its context has several distinct, though related meanings in the New Testament? There was Our Lord's physical, flesh and bones body that he had on earth and which hung on the cross. There was Our Lord's mystical body, the Church. And there was Our Lord's sacramental body at the Last Supper and in the Eucharist. I suspect many of the problems in eucharistic theology come from confusion between these terms.

With regard to the *eucharistic sacrifice*, that the eucharist is a sacrifice appears to have been the tradition and teaching of the church from the earliest days and to be implied in the language used by Our Lord at the Last Supper. But the relationship between the once for all sacrifice of Christ on Calvary's cross and the repeated celebrations of the eucharist is a difficult one. If it is true that there is a certain *identity* between the eucharist and Calvary in that there is the same Priest (namely Christ himself) and the same Victim (namely Christ himself) at both of them, there is also a *difference* since, however strong our concept of memorial is there is clearly a distinction between an original event and our "remembrance" of it. But the Christian religion is full of these paradoxes, as when we affirm that the Lord Jesus Christ is both God and Man and when we say that there is one God in Three Persons. What we need is a balanced approach and there is good precedent for this in both our traditions. I find a good working definition of what happens in the eucharist is that we perform it as a "remembering before God in thanksgiving and supplication the once for all sacrifice of Our Lord and Saviour Jesus Christ in the power of the Holy Spirit". The "before God" implies that what we are doing is in some sense sacrificial.

Another vexed issue relates to the *theology of orders*, a four centuries-old disagreement which has produced arguments that have at times been complex and abstruse. On the one hand it has been asserted that Anglican clergy cannot be real priests since ordinals from 1550 onwards¹ eliminated any reference to the power of offering sacrifice, and there is therefore a defect not only in the form necessary for a valid ordination but also in the intention to produce real priests. On the other hand it has been pointed out that the Preface to the Prayer Book Ordinal declares it to be the intention to continue the historic orders of bishops, priests and deacons in the Church. I wish more attention had been paid to what the Ordinal is rather than what it isn't. I think I will nail my colours to the mast here and say that it is quite evident that the concept of ministry contained in the Book of Common Prayer ordinal is *biblical*; and I simply cannot see how a form of ordination which conforms to scripture can be regarded as incapable of communicating the grace of orders according to the mind and purpose of Our Lord Jesus Christ.

All of this, I think, puts the question of admission to communion in proper perspective. If a church with a scriptural and hence necessarily valid ministry celebrates a eucharist which expresses and conveys a biblical view of presence and sacrifice and invites fellow Christians to come (if they wish) to the Lord's Table, it is hard to believe that in so doing it is committing an offence. For, as it says in scripture, "Because there is one bread, we who are many are one body, for we all partake of the one bread."

¹It may, however, be noted, that in the Ordination Services Two, in the 2004 edition of the Book of Common Prayer, p.570, there is a reference in the alternative ordination prayer to priests as those who, together with the people "offer spiritual sacrifices acceptable in your sight, and celebrate the sacraments of the new covenant".

THE COMMAND [EPILOGUE]

Luke 22:19 "This do in remembrance of me. This do..."

Was ever another command so obeyed? For century after century, spreading slowly to every continent and country and among every race on earth, this action has been done, in every conceivable human circumstance, for every conceivable human need from infancy and before it to extreme old age and after it, from the pinnacles of earthly greatness to the refuge of fugitives in the caves and dens of the earth. Men have found no better thing than this to do for kings at their crowning and for criminals going to the scaffold; for armies in triumph or for a bride and bridegroom in a little country church; for the proclamation of a dogma or for a good crop of wheat; for the wisdom of Parliament of a mighty nation or for a sick old woman afraid to die; for a schoolboy sitting an examination or for Columbus setting out to discover America; for the famine of whole provinces or for the soul of a dead lover; in thankfulness because my father did not die of pneumonia; for a village headman much tempted to return to fetish because the yams had failed; because the Turk was at the gates of Vienna; for the repentance of Margaret; for the settlement of a strike; for son for a barren woman; for Captain so-and-so, wounded and prisoner of war; while the lions roared in the nearby amphitheater; on the beach at Dunkirk; while the hiss of scythes in the thick June grass came faint through the windows of the church; tremulously, by an old monk on the fiftieth anniversary of his vows; furtively, by an exiled bishop who had hewn timber all day in a prison camp near Murmansk; gorgeously, for the canonization of St. Joan of Arc - one could fill many pages with the reasons why people have done this, and not tell a hundredth part of them. And best of all, week by week and month by month, on a hundred thousand successive Sundays, faithfully, unflinchingly, across all the parishes of Christendom, the pastors have done this just to make the *plebs sancta Dei* - the holy common people of God.

[From Gregory Dix *The Shape of the Liturgy*, Dacre Press 1945]

