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The Spiritual Architecture of the Church's Worship:

The Logic of the Lord's Supper in Cranmer's Common Prayer

By Gavin Dunbar,

Rector of Saint John's Church in Savannah.

It is an honour to be asked to give this lecture in memory of Dr. Philip Edgcumbe Hughes, one of the major voices for classical Anglicanism in the late twentieth century. I heard him speak more than once in the late 1980's, when he was one of the luminaries of the annual Atlantic Theological Conferences in Halifax, Charlottetown, and Fredericton. There he helped to shape a renewed appreciation for and understanding of the Anglican doctrine and worship, faith and order, both reformed and catholic. His superb commentaries on the Epistle to the Hebrews and the Second Epistle to the Corinthians do not only grace my shelves but are my frequent resource in studying those texts.

The Logic of the Lord's Supper

The question I want us to address the "order of the Lord's Supper or Holy Communion" as it is found chiefly in the Prayer Books of 1552, 1559, and 1662, and specially its logic or rationale. Among modern liturgists this logic has been found deficient. In my observation, however, the criticism heaped on the 1552-1662 Prayer Books rarely proceeds from a careful consideration of its rationale and logic; and I hope this paper can contribute to the better understanding of it. There is indeed a "spiritual architecture" in the Church's worship, which I hope to demonstrate to you shortly.

Triad

To that end I begin with the observation of another conservative evangelical Anglican with a sympathy for the Prayer Book and Articles, J. I. Packer, that the building block of much Prayer Book liturgy is a triad which he names "sin, grace, faith", but which could perhaps more historically be named "guilt, grace, gratitude", or "repentance, faith, charity". In one form or another this triad originates, perhaps, in Luther's reading of the Epistle to the Romans, as mediated by the 1521 *Loci Communes* of Philip Melancthon. By the mid-sixteenth century, it was a commonplace of Protestant orthodoxy¹, and it is, as one might expect, the logic of the gospel. In faith alone we grasp hold of the grace of God proclaimed in the gospel of Jesus Christ; and yet this faith is not alone; for it is necessarily preceded by repentance of sin, and is naturally followed by good works (of hope, and every virtue, but especially those of love), done in obedience to the commandments, which are the fruits of a living faith, and which testify to gratitude for this grace.

Cranmer discernibly employed this triad in his reformation of the church's traditional rites and ceremonies. And so we find it, for instance, in the structure of Morning and Evening Prayer. The service begins with repentance, in the confession of sin. It then precedes to the exercise of faith, in the proclamation of the Word of God

¹ Commenting on the similar structural triad of "guilt, grace, and gratitude" in the Heidelberg Catechism of 1562, Lyle D. Bierma traces it to Luther's reading of the Epistle to the Romans, as mediated by Melancthon's own treatise, the *Loci Communes Theologici* of 1521, for which it supplied the overall structure. He notes, however, that "By the mid-sixteenth century, the triad of law-gospel-good works or sin-faith-love had become so much a part of the common stock of Protestant theology that the threefold division of the [Heidelberg Catechism] cannot be traced with any certainty to a particular source of author." (Lyle D. Bierma et al: *An introduction to the Heidelberg Catechism: sources, history, and theology*, 2005, p. 86). In the Prayer Book liturgy, a similar triad appears (in the Catechism of 1549 and in the Baptismal rite of 1662) in the threefold baptismal vow, to renounce, believe, and obey.

written, in reading of psalms, lessons, and canticles. After the creed, it proceeds to the good work of prayer - the exercise not only of faith but also of hope and charity.

Now in the Lord's Supper, we find the same triadic structure, but repeated more than once. The first of these appears in the Ante-Communion. In the Ten Commandments we are moved to repentance. In the Epistle, Gospel, Creed, and Sermon, we are moved to faith. In the Offertory and Prayer for the Church, we are moved to good works, the offering of alms, oblations, and intercessory prayer.

After the Exhortations, a second cycle begins. In the Confession we are moved to repentance; in the Absolution and Comfortable Words to faith; and in the Sursum Corda, Preface, and Sanctus, to the good work of grateful praise.

Here, in the 1552/1662 order, yet a third cycle begins. In the American Prayer Books since 1789 we have re-arranged the rite somewhat; but in 1552/1662 the cycle begins anew immediately after the Sanctus with the Prayer of Humble Access, as the exercise of repentance. It is then followed, with the exercise of faith, in what is the first half of our present Prayer of consecration, and the delivery of the elements to the communicants. It concludes after communion with the exercise of grateful self-offering, in the Lord's Prayer, one of two prayers after Communion, and the Gloria in excelsis. A blessing to dismiss the congregation brings the service to a close.

Spiral

This triadic structure is easy enough to discern. The question is, its meaning and significance. What exactly is being accomplished by running through this order three times over? Having begun with a conservative evangelical Anglican I will now turn to a

liberal catholic Anglican who is in some respects unusually sympathetic to the English reformers, Rowan Williams². He observes that Cranmer does not lay out his ideas in the linear fashion (such as that often found in recent liturgies), but is content to revisit themes already touched on. The result, as Williams points out, is not mere repetition, but a kind of *spiral* (not unknown in other literature, such as the Gospel of John). As you move through the rite, you revisit the same or similar ideas, but from a different angle, in a different context, recapitulating what has already been said but also revealing something new. The effect on the worshipper of this cyclical spiral motion is profound. Each return to the idea reinforces it, while at the same time allowing it to be expanded and deepened.

Ascent

Where then does this spiral lead? To the *triad* observed by Packer and the *spiral* observed by Williams we turn to the Prayer Book's chief architect, Thomas Cranmer for the third element, which is that of *ascent* into heavenly places. In his defence of his eucharistic doctrine before Mary's inquisitors, he declared that “being like eagles in this life, we should fly up into heaven in our hearts, where that Lamb is resident at the right hand of his Father, which taketh away the sins of the world; by whose stripes we are made whole; by whose passion we are filled at his table; and whose blood we receiving out of his holy side, do live for ever...”³. The end of the spiral ascent is participation in the once-for-all sacrifice of Christ, and communion with the most holy and blessed

² In his sermon on the 450th anniversary of Cranmer's martyrdom, Tuesday 21 March 2006 given at the invitation of the Prayer Book Society, at St Mary the Virgin, Oxford. The full text may be found at: <http://www.archbishopofcanterbury.org/353>

³ From the “Disputations at Oxford” in *Writings and Disputations of Thomas Cranmer...relative to the Lord Supper, edited for the Parker Society by the Rev. John Edmund Cox, M. A. ...* [The Works of Thomas Cranmer. Volume 1] 1844, p. 398.

Trinity; and as we move through the liturgy we ascend from the earthly to the heavenly, from the visible to the invisible, from ourselves in our own falling short of true community with God and man to that sacrifice in which our alienation is overcome and our communion in holiness with the triune God is secured. The spiral ascent of the eagle in repentance, faith, and love, has an end that is endless, in glorifying and enjoying the triune God.

A helpful image, as we explore the Lord's Supper in some detail, is that of a traditional Anglican church building, of a kind still common and well-known, either medieval itself, as in so many English parish churches, or shaped by that medieval legacy here in the church buildings of the 19th and 20th centuries. There is a steeple or tower, with a porch below. Through the west door we enter into a large space, the nave, reserved to the congregation. A step or barrier of some kind leads into a structurally distinct chancel. The nearer part of the chancel is occupied by stalls, and is called the choir; the farther part, nearest the altar or Lord's table itself, is called the sanctuary. The building draws our attention, and directs our movement in stages towards the altar at the east end, and there is a similar movement in stages in Cranmer's Lord's Supper.

The Porch: Preparatory Prayers

A steeple directs our minds from earth to heaven; the porch underneath allows us to gather our thoughts before entering, and this what we find in the opening prayers of preparation, the Lord's Prayer and the Collect for Purity. It is one of the marks of Cranmer's liturgy that he likes to begin from the Lord's Prayer. In this way he signals that the Church's worship takes its beginning not from itself but from Christ, and his

teaching. It is only through Christ that we have access to the Father in prayer, and it is in obedience to his teaching that we learn how to pray. In doing so, we make our own the priorities of the Son, namely the Father's glory and goodness. As the Son is entirely oriented in heart and mind to the Father, so his disciples must be also, in devotion to his glory, and in dependence upon his grace.

The Lord's Prayer is followed by another ancient text, the Collect for Purity, a kind of *epiclesis* or invocation of the Spirit "to cleanse the thoughts of our hearts...that we may perfectly love thee and worthily magnify thy holy name". If the Word of God in the Lord's Prayer sets out the hallowing of the Father's Name as the chief end of worship, in the Collect for Purity we seek the purifying grace of the Spirit as the chief means by which we may 'love' and 'magnify' the name of God in accordance with his Word⁴.

These preparatory prayers set before us the essential nature of worship, its end and its means. The worship of God is not the means to some other end but the end in itself. As the Westminster Catechism so memorably put it, "man's chief end is to glorify God and to enjoy him for ever", and every other end is good only as it subserves this chief end. The primary orientation of the community at worship is Godward. The preparatory prayers also indicate that the means by which this end is attained, namely God's Word and Spirit. Only as we begin from God, in his Word and Spirit, can we attain to him. The Church's worship is thus a divine work: it is the triune God knowing

⁴ Purity of heart, as Kierkegaard famously defined it, "is to will one thing" – the one pure and perfect good, which is God. The intellectualist language of "thoughts" in this ancient collect is scriptural, of course (Genesis 6:5; Luke 2:35; Hebrews 4:12), but also a legacy of the Desert Fathers as transmitted by the writings of Evagrius and Cassian about the "thoughts" (*logismoi*) of the heart.

himself, and loving himself, through the Church⁵. Everything in worship is subordinated to this movement of spirit, of mind and will, through God toward God. The governing “shape of the liturgy” is not an external action but the spiritual logic of the communion, the conditions of human participation in the divine life.

The Nave - the Ante-Communion

From the porch we proceed to the nave; and from the preparatory prayers we pass to the Ante-Communion: the first of three triads of repentance, faith, and works, in the first great division of the Lord’s Supper. It runs from the Ten Commandments to the Prayer for the Church. For the sake of time, my treatment of this first cycle will be summary. What is critical to grasp is that the emphasis in this first cycle is on the activity of Word and Spirit in the outward and visible community of the Church which is, as the bidding formerly said, “militant here on earth”. This community is centered on the preaching of the Word of God. The Word of God appears first in the rehearsal of the moral Law setting forth the requirements of community with God and neighbour, whose rehearsal exposes our shortcomings in this regard, which moves us to repentance. The Word of God appears, second, in the Gospel, setting forth the redemptive and reconciling work of Christ, which moves us to faith. The Word of God appears third in the specific injunctions of Scripture moving us to loving service of our neighbour in the obedient offering of alms, oblations, and prayers for the Church, and then in the Prayer itself.

It is in this prayer for the whole state of Christ's Church militant here on earth that the emphasis on the outward and visible community of the Church centered on the preaching of the Word is given full expression. In a certain way, this prayer is a

⁵ a theme to which the service returns in the Blessing which concludes it.

statement of the mission of Christian church and society. It begins with a noble petition for the catholic church's "truth, unity, and concord": that "all they that do confess thy holy Name may agree in the truth of thy holy Word, and live in unity, and godly love". The primary unity of the Church is a spiritual unity, it is constituted by truth and charity.

After the doctrine of the catholic Church's spiritual unity presented in the first paragraph of the Prayer for the Church, the middle paragraphs address the institutional structures through which this unity is realized – in the calling of the Christian prince and magistrate to "administer justice...to the maintenance of thy true religion and virtue"⁶, in the ministry of the Christian pastor, to set "forth thy true and lively word" and "rightly and duly administer thy holy Sacraments"⁷; and in the ministry of the people, that "with meek heart and due reverence [to] hear and receive thy holy word, truly serving thee in holiness and righteousness all the days of their life"⁸. A society whose alienation from God and neighbour has been exposed by the Law is moved by the preaching of the gospel and the faith it stirs to work and seek in hope to be a true spiritual community visible in the ordered structures of Christian church and society. There is at the end of the Ante-Communion a certain completeness; and in fact the rubrics permit the service to be concluded at this point, if there be no communicants. Yet the hope given such large expression in the Prayer for the church seeks a ground beyond itself, and so we move on, from the nave to the chancel, or rather, to the nearer part of the chancel, which is the choir⁹.

⁶ which corresponds to the rehearsal of the Law

⁷ which corresponds to the preaching of the Gospel

⁸ which, together with the prayers for those in need, corresponds to the offering of alms and oblations.

⁹ Aldershaw and others provide evidence that the communicants in fact did move from nave to chancel, perhaps at this point in the liturgy, and knelt around the Holy Table (in the pre-Laudian arrangement of chancels) or before it (after Laud), and this movement into the chancel well before the delivery of communion persisted well into the 19th century.

The Choir - the church invisible

To move us to this next stage of our ascent, the liturgy provides the Exhortations - homiletic addresses moving the faithful to present themselves to receive the Sacrament, and to do so after due preparation. They introduce the second cycle, which runs from the Confession to the Sanctus. In this second cycle - what corresponds, as I have said, to the choir, our attention turns inward and upwards, from the visible church to the invisible, from the earthly to the heavenly.

This turn inward and upward is sometimes read as a turn away from the neighbour's just claims on our love into morbid and guilty self-preoccupation. In the new liturgies of the later 20th century, the insertion of the exchange of Peace and the Offertory after the Confession and Absolution can be read as a rather brutally disruptive attempt to correct this perceived deficiency. I think it a complete misreading of the Prayer Book's inward turn¹⁰. The exhortations which introduce this section make clear that the exercise of repentance requires reconciliation with neighbour, "being ready to make restitution and satisfaction, according to the uttermost of your powers, for all injuries and wrongs done by you to any other". We are to be "in love and charity with your neighbours".

The turn inwards therefore is not a turn *away* from the neighbour, but a confrontation of the grave disorder of the soul at the root of our estrangement from the neighbour, namely, our estrangement from God, and our offences against his divine

¹⁰ If the peace must be exchanged, let it be either before the service, or at its end (when the Peace has been declared, and the exchange of greetings is customary), or if it must be within the service, perhaps after the Prayer for the Church (in which unity, peace and concord has been prayed for) and before the Exhortations/Invitation.

Majesty. In this confrontation we acknowledge the greatness of our need, our utter dependence upon divine mercy, if we are to be forgiven and please him in newness of life, "to the honour and glory of thy Name" - a small reminder that even here or rather precisely here Cranmer does not allow us to lose sight of our final goal. The confession of sin removes every prop for our self-righteousness, complacency, and pride, so that we may cling by faith to the mercy of God and to the promise of forgiveness to those who repent, pronounced in the Absolution, and through his mercy come to glorify his Name in the praises of the preface and sanctus.

In the Comfortable Words we see the very ground and basis of the loosing which the Absolution authoritatively declares: the authority of "Christ Jesus", which is the authority of God's mercy and love. The one who "came into the world to save sinners"; "Jesus Christ the righteous", is now in the heavenly places as our "advocate with the Father", and the "propitiation for our sins". The principal moments of the Son's coming forth from and return to the Father indicated in the comfortable words, are specifically spelled out in the "proper prefaces", special thanksgivings for principle feasts of the gospel, as we now approach more closely the mystery of our redemption, transacted at the Cross. These special thanksgivings situate the cross within the frame of incarnation and nativity, resurrection, exaltation, bestowal of the Spirit, the coming forth and return of the Father's Son and Spirit, the persons of the Trinity.

We are stirred to thanksgiving, because in Absolution and Comfortable Words we have been loosed from the "intolerable" burden, the burden "to heavy for me to bear". So loosed we soar heavenwards - lifting up our hearts in the good works of thankful love and praise to the most holy God. Like singers in the choir, we engage in this good work of

gratitude "with angels and archangels, and with all the company of heaven"¹¹. We have moved therefore from considering the church in its outward, visible, earthly aspect, ordered by the Law, the Gospel, and the organizational structures of prince and pastor, to the church in its invisible and heavenly aspect, as the society of sinners justified and accounted righteous by faith in Christ, and in that respect, therefore, already in the heavenly community (Ephesians 2:6; Colossians 3:1-3; 1 John 3:1-3). For the church is a community both visible and invisible, already in heaven, and yet also on earth; *simul justus et peccator*, perfectly justified, and yet still in process of sanctification, our salvation both fully accomplished for us and yet to be realized in us.

The Sanctuary - the Sacrifice of Christ

Thus we complete the second stage of our ascent to communion with the triune God. As we have ascended through the visible church to the invisible, from earth to heaven, from the nave to the choir. Now we move "further up and farther in", to the part of the chancel next the Lord's table or altar, which is called the Sanctuary. Now we ascend to the very ground of this heavenly and invisible community of forgiven sinners, in the sacrifice of Christ.

This cycle begins right after the Sanctus with the Prayer of Humble Access. (In the 1928 Prayer Book, as in other 20th century revisions, this has been moved to a place

¹¹ In the Platonism of ancient Christianity, the development of the theme of angelic worship in the Preface presumably reflects an understanding of faith's ascent from things corporeal to things incorporeal and intelligible, on its way to the supreme Good. It is striking that this perspective is not abandoned by Protestant reformers like Cranmer and Calvin, who will refer to worship as entering into the presence of God and the holy angels (e.g. *Institutes* III.iv.11: "in every sacred assembly we stand before the sight of our God and the angels").

closer to the delivery of the elements¹².) The dominant accent, signaled by two clauses, is penitence: “we do not presume”, “we are not worthy”. But the third sentence moves us towards the second moment of faith: “But thou art the same Lord, whose property is always to have mercy”. And faith makes us bold to hope and pray: “so to eat the flesh of thy dear Son Jesus Christ, and to drink his blood, that our sinful bodies may be made clean by his body, and our souls washed through his most precious blood, and that we may dwell in him, and he in us”. We have been called and invited to the Table of the Lord, the banquet of reconciliation and fellowship in his Kingdom, and for food and drink we look to Christ himself. “Being like eagles in this life, we ... fly up into heaven in our hearts, where that Lamb is resident at the right hand of his Father, which taketh away the sins of the world; by whose stripes we are made whole; by whose passion we are filled at his table; and whose blood we receiving out of his holy side, do live for ever....”

[Digression

The usual mutilation of the Prayer of Humble Access in late twentieth century rites appears to follow a footnote of Dix (*The Shape of the Liturgy*, 1945, pp 611 *n1*), in which he notes the same theme in Thomas Aquinas, and dismisses it as a ‘medieval speculation’. Yet in that passage of the *Summa* (III. Q. 74. Art 1) Thomas was quoting the commentary of a 4th century exegete (whom Thomas knew as Ambrose but who has been known since Erasmus under the name of Ambrosiaster) on a passage of Leviticus: “As

¹² Its replacement to its place in 1789 and 1892 would be much desired. The pattern then would be: Prayer of Humble Access (repentance); Prayer of Consecration and Lord's Prayer (faith and charity); Agnus Dei (repentance); Delivery of elements (faith); post-communion prayers (charity). In effect a fourth cycle would be introduced, but the triadic order would be maintained.

Ambrose says on 1 Cor. xi.20, this sacrament *avails for the defence of soul and body*; and therefore Christ's body is offered under the species of bread *for the health of the body, and the blood* under the species of wine *for the health of the soul*, according to Leviticus xvii.14: *The life of all flesh is in the blood*". The "medieval speculation" turns out to be both patristic and scriptural! Cranmer is here a more authentic transmitter of the faith and worship of the early church than his 20th century critics. And it is past high time for this mutilation to be reversed.]

Sacrifice

The word "Table" has alerted us to the banquet we approach: the vivid language of eating the body and drinking the blood of Christ indicates that we approach a sacrificial banquet, the feast which follows the offering, and in which the offered victim is consumed by the worshippers, who thereby receive the benefits of the sacrifice.

Cranmer's rite is sometimes taken to task – or timidly defended - for its concentration on the motif of sacrifice, and modern eucharistic rites accordingly boast in the "richness" of the themes and images they employ. Yet Cranmer's emphasis on sacrifice (for which there is ample precedent in the Roman Canon, the Latin fathers, and Athanasius) is not arbitrary. One may speak of the atonement as a victory over the powers of evil; but that describes the relation of God and Satan; or as a model of humility, patience, charity, and other virtues: but that describes the relation of Christ to men. It is sacrifice – the offering of the incarnate Son to the Father – which concerns the relation of man to God, and accounts for the communion and fellowship of man with *God*. The motifs of victory and moral example find expression elsewhere in the Prayer

Book¹³: it is sacrifice that matters here, because it is communion with God which is sought, and it is sacrifice, and sacrifice alone, that unites us in communion with God. As Augustine said, “The true sacrifice is done in every work which is designed to unite us to God in a holy fellowship, every act, that is, which is directed to that final Good which makes possible our true felicity”¹⁴.

Accordingly, in the second moment of the cycle, our faith is directed to the mercy of God, active in the willing sacrifice of Christ. This *anamnesis* or memorial of the Father’s mercy, the Son’s sacrifice, and his institution of the Sacrament, leads (in 1552/1662) into a prayer for real partaking his Body and Blood, and all the benefits of his sacrifice, by means of faithful reception of the elements. (In 1789 American Prayer Book this "invocation" was moved to its present, Byzantine, position, in accord with the Scottish Episcopalian liturgy). The Institution narrative follows, concluding with Christ’s own words of command, “do this”. It is one of the most distinctive features of the 1552/1662 rite, that the delivery of the elements follows immediately upon the words of institution. Our “amen” is to receive the elements in the faith which hears, believes, and obeys the words of Christ, “This is my body...., This is my Blood...., Do this, in remembrance of me”. The form of delivery combines a declaration of the gift of Christ’s Body and Blood, with an injunction to eat and drink the elements in remembrance of his death, and to feed on him in their hearts by faith with thanksgiving. The rite has long been matter for dichotomizing debates about the mode of Christ’s presence either real or symbolic, either objective or subjective: but the Prayer Book’s doctrine transcends such

¹³ Thus for example the theme of victory in the Collect for Easter; moral example in the Collect for Palm Sunday.

¹⁴ *The City of God*, x.6.

polarities. It is that Christ is indeed truly present, in all the spiritual power and efficacy of his sacrifice, but he is present only for faith.

The note of gratitude sounded in the form of delivery (“and be thankful”) leads into the third moment of the triad, that of the Church’s own self-offering in the sacrifice of praise and thanksgiving. This begins, in Cranmer’s characteristic way, with the Lord’s Prayer, as the first expression of grateful love, of devotion and dependence, of those who are able to approach God as Father through the Son’s death (Hebrews 10:19). Next follows a choice of prayers, in the complementary language of sacrifice and gratitude. In one prayer we offer “our sacrifice of praise and thanksgiving”, which entails the offering of “ourselves, our souls and bodies, to be a reasonable, holy, and lively sacrifice”. In the other we acknowledge more fully what benefits we have received - the assurance of God’s favour towards us, of our incorporation into Christ’s mystical body, and of our inheritance of his everlasting kingdom. We also pray for grace to continue in this “holy fellowship” and in “good works”, which is the content of the self-offering of our lives.

The form of the service distinguishes the sacrifice of Christ and of his Church – one a sacrifice propitiatory for us, the other a sacrifice eucharistic in him¹⁵. It also unites them: for it is by the virtue of Christ’s sacrifice, as members of “very members incorporate of his mystical Body”, that we also offer ourselves. The Church is caught up by its appropriation of Christ’s sacrifice into his own return to the Father.

It has been said that the modern eucharistic prayers are more fully Trinitarian than Cranmer’s narrow focus on Christ and the cross, on account of their rehearsal of the

¹⁵ See Cranmer, *Works and Disputations*, (Parker Society, 1844) Vol. 1, p. 346.

history of salvation in terms of the ‘economic’ Trinity¹⁶ – the Father’s work in creation, the Son’s in redemption, the Holy Ghost’s in sanctification. Yet if Cranmer’s focus is narrow, it is also deeper: he has perceived that the sacrifice of Christ and his Church is the point where the economic Trinity, God’s work in creation and salvation, is integrated into the life of the ‘immanent’ Trinity, the life of God himself, the Father, the Son, and the Holy Ghost. The eucharistic memorial of Christ’s sacrifice is administered precisely so that the faithful, united in Christ’s mystical Body to the return of the Son to the Father in the perfect obedience of his love, may be caught up in the very life of the Trinity.

That is why the relocation of the *Gloria in Excelsis* from its pre-Reformation position (before the Collect) is a master-stroke of liturgical craft. Not only is this position psychologically appropriate, as the point of greatest joy in the service, but it also dramatizes the end that we have attained in sacrifice - both of glory to God in the highest, and his peace and good will to men on earth. The entire motion of the liturgy is one of return to God, through the going forth and return of his Word and Spirit, through the Church’s preaching of the word and the ministry of the sacrament, in the visible church, in the invisible church, in and through the sacrifice of the Incarnate Son. Word and Spirit go forth and return, and in their return they bring us with them. Nothing is left behind: earth is caught up into heaven, and man into God; and so the “heart in pilgrimage” has attained its end. “Thou hast made us for thyself, O Lord, and our hearts are restless until they find their rest in thee”¹⁷. Man attains his end in God, and the congregation may therefore be dismissed with an authoritative declaration of God’s peace, whereby we are

¹⁶ The “economic” Trinity is God in his threefold activity outside himself in creation, redemption, and sanctification. It is distinguished from the “immanent” (or “theological”) Trinity, which refers to the distinction of the three persons within the Godhead.

¹⁷ Augustine, *Confessions* 1.1

kept “in the knowledge and love of God”. It is all God, God’s knowing and loving the glory of his own infinite goodness through his Word and Spirit, through his Church, so that we may rest in him also, and know that peace which passeth all understanding.

Mission

There is no question that the recovery of the Church's mission is of vital importance in our time. Yet much talk about the church's mission in making the world a better place through our outreach and evangelism is frankly rather Pelagian. God has done his bit and now we do ours. This duality runs throughout the liturgy, so that it is never very clear whether the worship of God is the end, or simply the means to making the world a better place. In the latter case worship becomes a kind of pep-rally, a consciousness-raising exercise, to be judged by its relevance to our plans for improving the world.

The 1662 Prayer Book does not fall into that trap. Our thankfulness includes a prayer for grace to "do all such good works as thou hast prepared for us to walk in" – an allusion to Ephesians 2:10. What we do in the world, in the service of God and our neighbour, the gospel and the church, is what we are given to do by God - and that is both a gift to be received and a claim on our obedience. We may wish to high-light the missional and missionary aspect of the church more than Cranmer found necessary in his day¹⁸ - yet his work supplies the frame in which such missional emphasis finds its proper place.

¹⁸ as for instance the added clause in the 1962 Prayer for the church, "prosper, we pray thee, all those who proclaim the gospel of thy kingdom among the nations".

Our good works, including those of mission, evangelism, outreach, and service, find their place in the return of the world through the sacrifice of Christ to its end in the worship of God. The mission of the Church is found not in the conversion of Godhead into flesh, but in the taking up of manhood into God. The relevance of the Church and its liturgy is in the final analysis its relevance to God; and it shall only be genuinely useful to the world when it refers all things to their end in God.

No doubt the world needs much saving and renewing, yet it is doubtful that the church can accomplish much toward that end if it is not itself clearly turned toward God in the sacrifice of praise. It is the great merit of the 1662 Prayer Book that it so clearly teaches us to do so - if only we would learn. May we learn to be like eagles in this life, to "fly up into heaven in our hearts, where that Lamb is resident at the right hand of his Father, which taketh away the sins of the world; by whose stripes we are made whole; by whose passion we are filled at his table; and whose blood we receiving out of his holy side, do live for ever."

ANALYSIS OF THE LORD'S SUPPER (1552, 1559, 1662)

I THE PORCH: PREPARATORY PRAYERS - *God's glory our end, his Word and Spirit our means*

Lord's Prayer
"Collect for Purity"

II THE NAVE: ANTE-COMMUNION - *the visible, earthly Church*

Repentance Decalogue and responses ("Lord, have mercy upon us....")
Collect for the King
Collect of Day

Faith Epistle lesson
Gospel lesson
Nicene Creed
Sermon

Charity Sentences & collection of alms and offerings
Prayer for "the whole state of Christ's Church militant here on earth"

III THE CHOIR: PREPARATION FOR COMMUNION – *the invisible, heavenly Church*

At the Chancel step: Three Exhortations, Invitation

Repentance Confession of Sin

Faith Absolution, Comfortable Words

Charity Sursum Corda, Preface, *Sanctus*

IV THE SANCTUARY: COMMUNION - *the Sacrifice of Christ and his Church*

Repentance "Prayer of Humble Access"

Faith "Prayer of Consecration"
Delivery of sacrament (Communion proper)

Charity Lord's Prayer, one of two post-Communion Prayers
Gloria in excelsis

V DISMISSAL OF CONGREGATION

The declaration of the Peace and the Blessing of God.

ANALYSIS OF THE LORD'S SUPPER (1928)

I, II, III – AS 1662

IV THE SANCTUARY: COMMUNION - *the Sacrifice of Christ and his Church*

Faith & Charity “Prayer of Consecration”
Lord’s Prayer,

Repentance “Prayer of Humble Access”
Faith Delivery of sacrament (Communion proper)

Charity post-Communion Prayers
Gloria in excelsis

V – AS 1662

After each of which Prefaces shall immediately be sung or said,

HEREFORE with Angels and Archangels, and with all the company of Heaven, we laud and magnify thy glorious Name; evermore praising thee, and saying, Holy, holy, holy, Lord God of hosts, heaven and earth are full of thy glory: Glory be to thee, O Lord most High. *Amen.*

Then shall the Priest, kneeling down at the Lord's Table, say in the name of all them that shall receive the Communion this Prayer following.

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

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.

ALmighty God, our heavenly Father, who of thy tender mercy didst give thine only Son Jesus Christ to suffer death upon the Cross for our redemption; who made there (by his one oblation of himself once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world; and did institute, and in his holy Gospel command us to continue, a perpetual memory of that his precious death, until his coming again; Hear us, O merciful Father, we most humbly beseech thee; and grant that we receiving these thy creatures of bread and wine, according to thy Son our Saviour Jesus Christ's holy institution, in remembrance of his death and passion, may be partakers of his most blessed Body and Blood: who, in the same night that he was betrayed, (a) took Bread; and, when he had given thanks, (b) he brake it, and gave it to his disciples, saying, Take, eat, (c) this is my Body which is given for you: Do this in remembrance of me. Likewise after supper he (d) took the Cup; and, when he had given thanks, he gave it to them, saying, Drink ye all of this; for this (e) is my Blood of the New Testament, which is shed for you and for many for the remission of sins: Do this, as oft as ye shall drink it, in remembrance of me. *Amen.*

(a) Here the Priest is to take the Paten unto his hands: (b) And here to break the Bread: (c) And here to lay his hand upon all the Bread. (d) Here he is to take the Cup into his hand: (e) And here to lay his hand upon every vessel (be it Chalice or Flagon) in which there is any Wine to be consecrated.

Then shall the Minister first receive the Communion in both kinds himself, and then proceed to deliver the same to the Bishops, Priests, and Deacons, in like manner, (if any be present,) and after that to the people also in order, into their hands, all meekly kneeling. And, when he delivereth the Bread to any one, he shall say,

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

And the Minister that delivereth the Cup to any one shall say,

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

If the consecrated Bread or Wine be all spent before all have communicated, the Priest is to consecrate more cording to the Form before prescribed: Beginning at [Our Saviour Christ in the same night, &c.] for the blessing of the Bread ; and at [Likewise after Supper, &c.] for the blessing of the Cup.

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

Then shall the Priest say the Lord's Prayer, the people repeating after him every Petition.

OUR Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done, in earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that 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.

After shall be said as followeth.

OLORD and heavenly Father, we thy humble servants entirely desire thy fatherly goodness mercifully to accept this our sacrifice of praise and thanksgiving; most humbly beseeching thee to grant, that by the merits and death of thy Son Jesus Christ, and through faith in his blood, we and all thy whole Church may obtain remission of our sins, and all other benefits of his passion. And here we offer and present unto thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and lively sacrifice unto thee; humbly beseeching thee, that all we, who are partakers of this holy Communion, may be fulfilled with thy grace and heavenly benediction. And although we be unworthy, through our manifold sins, to offer unto thee any sacrifice, yet we beseech thee to accept this our bounden duty and service; not weighing our merits, but pardoning our offences, through Jesus Christ our Lord; by whom, and with whom, in the unity of the Holy Ghost, all honour and glory be unto thee, O Father Almighty, world without end. *Amen.*

Or this.

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

Then shall be said or sung,

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

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

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

Then the Priest (or Bishop if he be present) shall let them depart with this Blessing.

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