

## THE ORDER FOR THE ADMINISTRATION OF THE LORD'S SUPPER, OR HOLY COMMUNION.

### NAMES.

IN the Acts of the Apostles (ii. 42, R.V.) we read of the converts on the Day of Pentecost that 'they continued steadfastly in the Apostles' teaching and fellowship, *in the breaking of bread* and the prayers'; and some have thought that we have here an outline of the service of the Holy Eucharist, the 'teaching' corresponding to the sermon, the 'fellowship' to the offertory, the 'breaking of the bread' to the partaking of the consecrated elements, and the 'prayers' to the accompanying Collect. In the Western Church both the office and the actual celebration of Holy Communion were, from a very early period, designated by the name *Missa*,\* which we have corrupted into **Mass**. This

\* The origin of the word is disputed. Some derive it from the form *Ite*, *missa est*, which was used at the dismissal of the catechumens, when so much of the office had been said as they were allowed to attend. Cf. '*Missa tempore sacrificii est quando catecumini foras mittuntur, clamante Levita, Si quis catecuminus remansit exeat foras; et inde Missa, quia sacramentis altaris interesse non possunt quia nondum regenerati sunt—The Missa at the time of the sacrifice is when the catechumens are sent out of the church, the deacon crying: "If any catechumen has remained, let him depart." Hence Missa, because they who have not yet been regenerated are not able to be present at the sacrament of the altar' (Papias, quoted by Wedgwood, 'Dictionary'). That part of the service at which the catechumens were allowed to be present was called *Missa Catechumenorum* (the Mass of the catechumens); the part in which the Holy Communion was celebrated was called *Missa fidelium* (the Mass of the faithful). There is much difference of opinion as to the exact *meaning* and *construction* of the words, *Ite, missa est*. If *missa* be a participle, some substantive like *congregatio* must be understood, and the formula will mean 'Depart; the assembly is dismissed.' The most plausible explanation of *missa* is, that it is a Low-Latin corruption of *missio*, dismissal, like *remissa* from *remissio*, *confessa* from *confessio*, *collecta* from *collectio*. In that case the meaning of the formula would be 'Depart; it is the dismissal.' 'The name "Mass" is not found in Holy Scripture, it was unknown to the first ages of the Church, and it is unmeaning and inappropriate as a name of the Sacrament to which it had accidentally attached itself' (Scudamore, 'Notitia Eucharistica,' p. 3). The earliest instance of the use of the name 'Mass' for Holy Communion occurs in St. Ambrose: By the end of the sixth century it had come into common use.*

name was retained in the First Prayer-Book of Edward VI., in which the office is entitled 'The Supper of the Lord and the Holy Communion, commonly called the Mass.' In the Second Prayer-Book the word was dropped on account of its Romish associations. The strongest argument urged in its favour is that it does not in itself connote any special theory or restricted aspect of Holy Communion, but this argument has little weight as against the objections arising out of erroneous doctrines with which the word is now inseparably associated.

The earliest name given to the Office is '**The Liturgy**,' a name often loosely applied to the Prayer-Book as a whole. In classical Greek *λειτουργία* (from *λείτος*, public, and *ἔργον* work) is applied to any public service, and more particularly to public offices or charges which the richer citizens discharged at their own expense. The cognate verb *λειτουργέω* occurs in the Septuagint Version of Deut. x. 8, where it is applied to the ministry of the Levites; and in the New Testament, where it is applied to: (1) the sacerdotal ministrations of the Temple worship (St. Luke i. 23; Heb. viii. 6, ix. 21); and (2) the ministrations of the Christian Church (Acts xiii. 2). As the Holy Eucharist was the central feature of Christian worship, we can readily understand how the name Liturgy came to be restricted to it. It is in this restricted sense we speak of the Liturgy\* of St. James, of St. Chrysostom, etc.

Other names for the Communion Service are the **Lord's Supper**, Holy Communion, the Holy Eucharist, the Blessing, the Breaking of the Bread, the Oblation, and the Mysteries. The first of these is probably derived from 1 Cor. xi. 20: 'When ye come together, therefore, into one place, this is not to eat the Lord's Supper'

\* The five chief primitive liturgies, to which all others may be primarily traced, are:

1. That of St. James, or of Jerusalem;
2. That of St. Mark, or of Alexandria;
3. That of St. Thaddæus;
4. That of St. Peter, or of Rome;
5. That of St. John, or of Ephesus.

Many of these ancient liturgies are extant. The chief differences between the Eastern Liturgies, viz., those of SS. James, Mark, Thaddæus, and John, and the Western Liturgy, viz., St. Peter's, are:

1. The Eastern contain a distinct invocation of the Holy Ghost in the consecration of the elements; the Western does not.
2. The Western and that of St. John contain a cycle of varying Collects as well as Epistles and Gospels; the Eastern do not.
3. The Liturgies of St. James, St. Mark, and St. Thaddæus have only one Preface for every day in the year.

The distinctive marks of the various Eastern Liturgies are chiefly to be found in the position of the intercession for the quick and dead. See Introduction to Neale and Littledale's valuable 'Translations of the Primitive Liturgies,' pp. xiv. xv.

(*κυριακὸν δεῖπνον*); though it is important to remark that in this passage the name is applied, not to the Sacrament of Holy Communion, but to the Agapæ or love-feasts connected with the Sacrament. It is uncertain whether the love-feast was held before or after Holy Communion; but 1 Cor. xi. 18-22 would seem to favour the opinion that it was held before it. Many persons confound the institution of the Sacrament of the Lord's Supper with 'the last supper.' The Sacrament does not appear to have been instituted until 'after supper' (St. Luke xxii. 20), 'when,' as St. Paul writes, '*He had supped*' (1 Cor. xi. 25). Bishop Westcott seems inclined to believe that Judas received in one kind only (see note before St. John xiii.). Our Prayer-Book assumes that Judas was present, and holds him up as an example of an unworthy communicant: 'Lest, after the taking of that Holy Sacrament, the devil enter into you as he entered into Judas.' St. Luke's narrative might seem to imply that Judas was present at the institution of the Sacrament, and partook of the consecrated elements (see xxii. 20, 21). But it is possible that the Evangelist in ver. 22 records words spoken by our Lord at an earlier part of the evening. Cf. St. Mark xiv. 21-25.

The name **Communion** (*κοινωνία*) was probably taken from 1 Cor. x. 16: '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 idea underlying the word is our *common* participation of the body and blood of Christ, and the communion we have one with another, with the saints departed and with the holy angels, in virtue of this communion with Christ. Cf. 'For we being many, are one bread [loaf] and one body; for we are all partakers of that one bread [loaf]' (1 Cor. x. 17). One of the great reforms effected in this Office at the Reformation was the reassertion of the social character of the Sacrament. The Church of England requires that in the public celebration of Holy Communion 'three at the least,' and that, in the administration to the sick, 'two at the least,' shall communicate with the priest.

'Eucharist' means, literally, *thanksgiving*. This name was probably given to Holy Communion with reference to the giving of thanks by our Lord when He consecrated the bread and wine. Cf. St. Luke xxii. 19, 20: 'And He took bread and gave thanks and brake it,' etc. St. Paul is supposed to refer to Holy Communion when he says to the Corinthians, 'When thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say Amen at thy giving of thanks, seeing he understandeth not what thou sayest?' (1 Cor. xiv. 16.)

'The meaning of this passage,' says Mr. Palmer, 'is obvious. "If thou shalt bless the Bread and Wine in an unknown lan-

guage, which has been given to thee by the Holy Spirit, how shall the layman say Amen . . . at the end of thy Thanksgiving (or Liturgy), seeing he understandeth not what thou sayest?"' ('Origines Liturgicæ.') Ignatius (A.D. 107), who is supposed to have been a disciple of St. John, says of certain heretics, 'They abstain from Eucharist and prayer because they confess not the Eucharist to be the flesh of our Saviour Jesus Christ.' The 'Didaché' says: 'But let no one eat of your Eucharist except those baptized in the name of the Lord.' Justin Martyr, speaking of the sacred elements, says, 'This food we call the Eucharist.' In the Latin version of Article XXVIII. 'Eucharistia' is used in two places as the equivalent to 'the Lord's Supper.' The name is peculiarly applicable to that Sacrament in which we offer our sacrifice of praise and thanksgiving for the redemption of the world.

### DIVISIONS.

There were two ancient methods of dividing the Liturgy:

1. The division prevalent in the Primitive Church was that made by the solemn dismissal of catechumens and other non-communicants soon after the reading of the Gospel and the sermon.

2. The division in the Oriental Liturgies is indicated by the terms Pro-Anaphora and Anaphora, the points of division being now the *Sursum Corda* (Lift up your hearts) with which the Anaphora begins. The Pro-Anaphora includes the old Liturgy of the Catechumens and a part of the old Liturgy of the Faithful, viz., that part which we should now call the Offertory.

The Anaphora coincides with the rest of the old 'Liturgy (or Mass) of the Faithful,' and includes Acts of Eucharist, Consecration, Intercession, and Communion.\*

Like all the other ancient Liturgies, the pre-Reformation Liturgy consisted of two chief parts, the Ordinary of the Mass corresponding to the Pro-Anaphora of the Eastern Liturgies, and the Canon of the Mass corresponding to the Anaphora.

The **Ordinary** included (1) *Veni Creator*; (2) Collect for Purity; (3) Forty-third Psalm; (4) Lesser Litany and Lord's Prayer (all these were said in the vestry, while the priest was putting on the vestments); (5) The Introit, sung on going from the vestry to the altar; (6) Confession and Absolution; (7) The Kiss of Peace; (8) The *Gloria in Excelsis*; (9) Mutual Salutation; (10) Collect for the Day; (11) Epistle and Gospel; (12) Nicene Creed;

\* I am greatly indebted to Canon Kingsbury for the information embodied in the above note on the analysis of the old liturgies.

(13) Offertory; (14) Oblation of the Elements; (15) The Versicles; (16) The Proper Preface and the *Ter Sanctus*.

The Canon included (1) A long prayer corresponding to our Prayer for the Church Militant, Consecration prayer and First Thanksgiving; (2) The Lord's Prayer; (3) The *Agnus Dei*; (4) The placing a portion of the wafer in the chalice to symbolize the union of the two natures in our Lord; (5) The prayer of humble access; (6) The actual Communion; (7) Thanksgiving; (8) Collect; (9) Washing of the sacred vessels and of the celebrant's hands; (10) Dismissal.

It will be observed that the dividing-line in the three older methods of arranging the service occurred respectively:

1. After the sermon (Primitive Church).
2. Before the *Sursum Corda* (Oriental Churches).
3. After the *Ter Sanctus* (Western Church).

The dividing-line in the English Liturgy is:

4. After the Prayer for the Church Militant (see first rubric at the end of the Communion Service).

A convenient analysis of the present service is the following:

*I. The Ante-Communion Service* (General preparation):

- (a) Lord's Prayer, Collect for Purity, Decalogue, and Versicles (enforcing the duty of self-examination and repentance).
- (b) Collects (prayer).
- (c) Epistle and Gospel (instruction).
- (d) Creed (faith) and sermon (hortatory).
- (e) Offertory and Prayer for Church Militant (charity).

*II. The Communion Service Proper:*

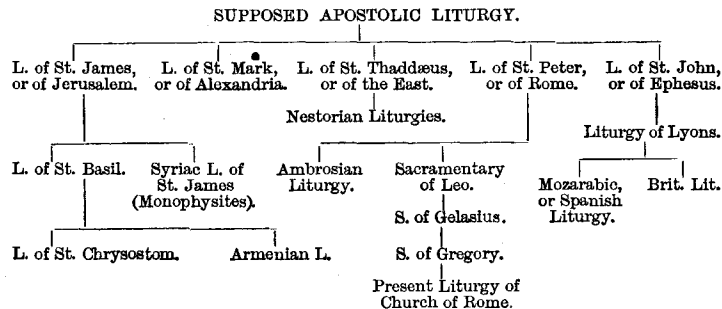
- (a) Exhortations.
- (b) Invitation.
- (c) Confession, Absolution, and Comfortable Words. } (Special preparation.)
- (d) Preface, and *Ter Sanctus*.
- (e) Prayer of Humble Access.
- (f) Prayer of Consecration.
- (g) Form of Administration.

*III. The Post-Communion:*

- (a) Lord's Prayer, the Doxology being added.
- (b) The Prayer of Oblation and alternative Thanksgiving. } Thanksgiving.
- (c) The *Gloria in Excelsis*.
- (d) The Peace and Blessing.

## PRE-REFORMATION LITURGIES.

The primitive British Liturgy was probably based upon the Liturgy of Ephesus, which was introduced at a very early date into France by missionaries from Asia Minor, and thence found its way to Britain. Its relation to other Liturgies will be best understood by the following table.\*



Augustine, A.D. 596, introduced some changes into the British Liturgy, not directly from the old Roman Liturgy, but from the Gallican Liturgy which he had found in use in the South of France. It was again revised by Osmund, Bishop of Salisbury, A.D. 1085, but remained substantially the same, with slight local peculiarities, right down to the Reformation.

Holy Communion was administered in both kinds in the English Church for some time after the Conquest. This was the usage of the primitive Church. Justin Martyr says that 'the deacons gave to every one that was present to partake of the bread, over which thanks had been offered, and of wine mixed with water, and that they carried them also to those not present.' The fear of spilling the consecrated wine led to the practice of dipping the bread into the cup, which paved the way for withholding the cup altogether. The doctrine of transubstantiation justified this innovation, because, if it were true, both the Body and Blood of Christ were present in the consecrated bread alone. The Council of Clermont (A.D. 1095) opposed the innovation, and decreed that Holy Communion should be administered in both kinds. At a still later date (A.D. 1175) the Convocation of Canterbury issued a similar injunction; and it is probable that administration in one kind did not become general in this country until the Council of Constance (A.D. 1415) imposed it

\* Based partly on Neale and Littledale's Introduction, partly on Blunt's table, 'Annotated Book of Common Prayer.'

on the whole of that part of Christendom which recognized its authority. The laity very rarely communicated, except at Easter and on their death-beds; so that the Sacrament had almost completely lost its character as a Communion. 'The Holy Eucharist,' says the Rev. J. H. Blunt, 'being both a sacrifice and a Sacrament, theologians of the Middle Ages were so intent upon the duty and necessity of the first, that they overlooked the duty and necessity of the second; and while the Mass was offered daily in most, if not in all, churches, and in some many times in the day, few, except the clergy, ever partook of it more than once or twice in the year, considering that it was sufficient for them to be present while it was being offered' (A. B. of C. P., p. 348).

### CHANGES AT THE REFORMATION.

In 1546 Henry VIII. commanded Archbishop Cranmer 'to pen a form for the alteration of the Mass into a Communion,' and in the following year a liturgy drawn up in compliance with this command was authoritatively issued. It continued in force until 1549, when a new liturgy, based upon the old Sarum Liturgy, was published in the first Prayer-Book of Edward VI.

The great changes introduced into the Communion Office between 1548 and 1662 were: (1) The service was said in English instead of in Latin; (2) it was simplified by striking out many details; (3) it restored the cup to the laity; (4) the Office was re-arranged; (5) the names of angels, saints and departed persons were omitted; (6) Ten Commandments, the offering of the alms upon the altar (1662), the Comfortable Words, the Post-Communion Thanksgiving Collect, and the Benediction were introduced (see pp. 28, 33-36, 41, 51).

The chief omissions were: (1) the use of the Psalter and variable hymns; (2) five out of the ten proper prefaces; (3) references by name to angels and saints; (4) incense and movable lights; (5) the washing of the priest's hands; (6) the prayers referring to the sacrifices of Abel, Abraham, and Melchizedech; (7) the breaking the Host and putting a particle in the chalice; (8) the saying of the *Agnus Dei* by the priest as he bowed and struck his breast; (9) the Kiss of Peace and the use of the pax, or pax-brede, an instrument made of bronze or silver, and fitted with a handle, which was passed round for the people to kiss.

The chief transpositions were: (1) the removal of the *Gloria in Excelsis* from the beginning of the service to its present position; (2) the division of the Prayer of Consecration into

three parts, viz., the Prayer for the Church Militant, the Prayer of Consecration, and the Prayer of Oblation now used in the Post-Communion Service; (3) the removal of the Lord's Prayer which formed part of the Prayer of Consecration to its present place.

The chief additions were: (1) The Ten Commandments; (2) the placing of the alms on the altar; (3) the Comfortable Words; (4) the Prayer of Humble Access; (5) the breaking of the bread during the saying of the words of institution; (6) the post-Communion Thanksgiving; (7) the Benediction.

The principles underlying these changes are thus stated by Bishop Davidson:

(i.) To restore the original idea of Communion as an essential part of the Sacramental rite.

(ii.) To provide that everything done or said should be visible and easy to be understood by all.

(iii.) To remove sternly whatever had been found by experience to lead to superstition or to a materialistic view of the Sacrament (Charge, 1899).

Up to 1548 the priests used to celebrate and communicate daily, but the people communicated only once a year, at Easter, and then apart from the celebration at which the priests communicated. The Devon rebels in their petition against the Prayer-Book of 1549 said: 'We will have the Mass in Latin as was before, and celebrated by the Priest, without any man or woman communicating with him'; and, again, 'We will have the Sacrament of the Altar, but [only] at Easter, delivered to the lay people, and then but in one kind.'

### INTRODUCTORY RUBRICS.

The first required that persons intending to communicate should signify their names to the curate at least some time the day before. The intention of this rubric was to afford the curate an opportunity of repelling any person of vicious life or otherwise unfit to communicate, in accordance with Rubric 2. In the Prayer-Books of 1549 and 1552 the notice was directed to be given 'over-night or else in the morning, afore the beginning of Matins, or immediately after.' At this period there was a considerable interval between Matins and the Holy Communion. According to Heylin (1637) the former anciently began between six and seven, the latter not till nine or ten. This practice still obtained at Winchester, Southwark, and perhaps some other places when Heylin wrote. The curate is the priest having the cure, or charge, of the souls in his district.

The *second* rubric repels from the Lord's Table *open and notorious evil livers*, and all who have done wrong to their neighbours by word or deed so that the congregation is thereby offended. In the primitive Church the highest class of penitents, the *consistentes*, were permitted to be present at Holy Communion and to share in the Eucharistic prayers, but not to communicate. The next grade were dismissed with the catechumens before the Anaphora commenced.

'*Offended*,' *i.e.*, scandalized. Cf. 'Whoso shall offend one of these little ones' (St. Matt. xviii. 6), *i.e.*, 'Whoso shall put stumbling-blocks in their way. 'It must needs be that offences come,' ver. 7. It is clear from the context that 'offences' in this verse has special reference to such 'offences' as hinder the work of God and are prejudicial to His people.

'*Advertise*,' *i.e.*, inform. To 'advertise' now means to inform in some public manner; here, and in the Bible, merely to 'inform' in any way. Cf. 'I will advertise thee what this people shall do to thy people in the latter days' (Num. xxiv. 14). See also Ruth iv. 4.

'*Naughty*,' *i.e.*, wicked. This word, which is now usually confined to the minor offences of children, was formerly employed to designate serious offences, without reference to age. Cf. 'Lay apart all filthiness and superfluity of *naughtiness*' (St. James i. 21). 'We have sinned, we have been *naughty*' (Homily, 'Of the Misery of Man,' P. ii., p. 16).

The *third* rubric repels those between whom the curate perceiveth 'malice and hatred to reign.'

'*Frowardness*,' *i.e.*, perversity, obstinacy. From Old English *framweard*, the opposite of *to-weard*.

'*The ordinary*,' any ecclesiastical superior who has jurisdiction as of course and of common right. More particularly the Bishop or the Archbishop of the diocese.

'*The canon*,' the laws of the Church.

The *fourth* rubric directs how the Lord's Table shall be vested, and the position of the priest.

'*The table*.' In 1549 the rubric ran, 'The priest standing humbly afore the midst of the altar shall say the Lord's Prayer, etc. In 1552 the present rubric was substituted. The alteration was made at the instance of Bishop Hooper. Neither the name 'Altar' nor 'Communion Table' is anywhere used in the Prayer-Book, the expressions uniformly employed being either 'the Lord's Table' or 'the Table.' The word 'altar' was abandoned, not because it is unscriptural, for it is employed in the Epistle to the Hebrews ('We have an altar,' xiii. 10), nor because it was not used in the primitive Church, for it would appear to have been almost exclusively used by the Fathers of the

first three centuries, but because of the erroneous doctrines that had come to be associated with its use. Men had been taught to believe that in Holy Communion the priest 'did offer Christ for the quick and the dead, to have remission of pain or guilt'; as though the Sacrifice of the Cross admitted of repetition; and it was felt that the employment of the word 'altar' might be construed in such a way as to seem to sanction this grave error. In a certain sense the Lord's Table is an altar. Upon it we humbly lay our offerings; before it we offer the sacrifice of praise and thanksgiving, and the reasonable, holy and lively (*i.e.*, living) sacrifice of ourselves, our souls and bodies; and upon it are consecrated the memorials of the sacrifice of our Lord. In each of these senses the word 'sacrifice' is legitimately employed. Thus in Heb. xi. 4 it is applied to the offering of the fruits of the earth by Cain; in Heb. xiii. 15 the writer exhorts his readers to 'offer the *sacrifice* of praise to God continually'; in Rom. xii. 1 St. Paul says, 'I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living *sacrifice*, holy, acceptable unto God, which is your reasonable service.' St. Chrysostom says, 'We make a *sacrifice*, or, I should rather say, a memorial of a sacrifice.' Were it not that we are so commonly enslaved by words, the question might seem too trivial for lengthy discussion. But the exclusive employment of any word that does not cover the whole truth which it designates is apt to lead to the disregard of those aspects of the truth which it does not include. The too exclusive use of the words 'altar' and 'sacrifice' undoubtedly contributed to the disregard of the fact that the sacrament is a communion as well as the efficacious memorial of a sacrifice perpetually pleaded before God. The exclusive use of 'table' and 'communion' tends to shut out the sacrificial aspects of the service. It is much to be regretted that we do not more generally allow ourselves the same freedom in the use of both words as we find in the Scriptures and in the Fathers. The 'table' is an 'altar' relatively to 'sacrifice' and 'oblation'; the 'altar' is a 'table' relatively to 'communion.' The word 'altar' was sanctioned by Convocation in 1640 in the following canon: 'We declare that this situation of the holy table doth not imply that it is, or ought to be esteemed a true and proper altar, whereon Christ is again really sacrificed; but it is and may be called an altar by us in that sense in which the primitive Church called it an altar, and in no other.' The word is also retained in the Coronation Service. In Old English the altar is often called 'God's board,' a name used in the Prayer-Book of 1549, and in the Scottish Prayer-Book, 1637.

'*In the Body of the Church*.' The rubric would seem to imply that this was to be the permanent position of the

altar, but the Injunctions of 1559 directed that 'the Holy Table be . . . set in the place where the altar stood ; and . . . saving when the Communion of the Sacrament is to be distributed, at which time the same shall be so placed in good sort within the chancel,' so as to allow, apparently, of all the communicants receiving at the same time, and then to 'be placed where it stood before.' The Archbishops and Bishops in their interpretations of the Injunctions direct that 'the table be removed out of the choir into the body of the church, before the chancel door, where either the choir seemeth to be too little, or at great feasts of receivings. And at the end of the Communion to be set up again according to the Injunctions.' This practice of shifting the position of the altar led to great irreverence, and gradually fell into disuse, and under Laud's influence the Holy Table came to be permanently placed, 'altar-wise,' *i.e.*, north and south, as distinguished from 'table-wise,' *i.e.*, east and west, against the east end of the church. In the Prayer-Book for Scotland, 1637, the rubric directs that the Holy Table 'shall stand at the uppermost part of the chancel or church.'

'*The north side.*' In the Roman Pontifical the position of the celebrant was ruled to be at the right corner of the altar, looking towards the congregation. When the Holy Table was placed longitudinally, the priest stood on the north side, but when it returned to its original position the question arose as to what the position of the celebrant should be, whether he should still continue on the north side, in spite of the Table having been turned round, or whether he should return to the original position of the celebrant. The rubric in the Scottish Prayer-Book of 1637 says, 'standing at the north side or end,' and apparently contemplated the legality of either position. There is a growing tendency to observe what is called the 'eastward' position, and this position has been authoritatively pronounced legal. The rubric before the Consecration Prayer says, '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*,' etc. The words 'before the people' imply that whichever be the position of the celebrant, the manual acts should be visible.

## I. THE ANTE-COMMUNION SERVICE.

This portion of the Service is preparatory, and is intended to promote the conditions of heart which the Catechism declares to be requisite in those who come to Holy Communion, *viz.* :

1. Self-examination and repentance (Collect for Purity, Decalogue and Responses).

2. Faith (Epistle, Gospel and Nicene Creed).

3. Charity (Offertory and Prayer for Christ's Church Militant).

The rubric in the Scottish Prayer-Book of 1637 directs the 'presbyter' to say the Lord's Prayer and the Collect for Purity 'for due preparation.'

**The Lord's Prayer.** The primitive Liturgies would seem, from the account of Justin Martyr, to have commenced with lections from Holy Scripture, but perhaps he refers to some preliminary service. In commencing with the Lord's Prayer we follow the Sarum Use, though in that Use it, together with the Collect for Purity, formed part of the priest's private preparation for the office, and was repeated 'secretly' before he went up to the altar. There is a peculiar fitness in giving this prominence to a prayer composed by that same Lord whose death we are about to commemorate, and of whose Body and Blood we are about to partake. The petition 'Give us this day our daily bread' has a special significance in connection with the 'living Bread which came down from heaven.' The whole of the introductory portion of the office must be considered as intended to prepare the intending communicant for the solemn rite in which he is about to engage. The Lord's Prayer teaches him what his real needs are, and their relative proportions, and so furnishes him with a model prayer to be borne in mind throughout the whole of the service. 'From the order of the petitions we learn the blessings which we should most covet, and from the spirituality of the greater number of them we learn how sparing, modest, and reserved should be our prayers for earthly blessings' (Dean Goulburn, 'On the Communion Office,' pp. 36, 37).

The **Introductory Collect** is sometimes called '**The Collect for Purity**,' but it would be more appropriately called '**A Prayer for the Inspiration of the Holy Spirit.**' That such was its chief intention is evident from the context in the Sarum Missal, where it follows the hymn 'Come, Holy Ghost,' and the suffrage 'Send forth Thy Spirit,' etc. It is a suitable preface to the whole service, and more especially to that self-examination to which the reading of the Ten Commandments is intended to lead. It is found in the Sacramentary of Alcuin, Abbot of Canterbury about 780, and in the manuscript Sacramentary of Leofric, Bishop of Exeter, which was written about 1050. It consists of :

1. An invocation to God, 'unto whom all hearts be open';

2. A petition that He will cleanse our hearts by His Holy Spirit, so that we may perfectly love Him and worthily magnify His Holy Name.

'*All desires known.*' Lat., 'Cui . . . omnis voluntas loquitur' ('to whom every impulse of the will speaks'). We are here reminded of the Divine Omniscience, that we may be led to see

the futility of all our attempts to 'dissemble and cloak' our sins and wickedness, and so be encouraged to make a complete confession, and obtain a complete absolution before communicating.

'*Are hid.*' Lat., *nullum latet secretum* ('no secret lies hid').

'*Inspiration.*' Lat., *infusionem*.

'*That we may perfectly love Thee, and worthily magnify Thy Holy Name.*' We are here indirectly taught that the great hindrance to our love of God and to worthy worship is the uncleanness of our hearts. We cannot worthily magnify Him without truly loving Him, and we cannot love Him while we cherish sin.

'*Perfectly,*' entirely, with an undivided heart.

'*Magnify,*' *i.e.*, tell forth His greatness. The eucharistic character of the service as a sacrifice of praise and thanksgiving is already recognized.

**The Ten Commandments.** The reading of the Decalogue in the Communion Service is peculiar to the English Church. It is said to have been adopted from the Strasburg Liturgy of Poullain, published in London in 1552; but an injunction issued in 1547 had already ordered that 'every holy day throughout the year, when they have no sermon, they shall immediately after the Gospel openly and plainly recite to their parishioners in the pulpit the *Pater Noster*, the *Credo* and the Ten Commandments in English' (Wilkins's 'Concilia,' iv. 4). The object of reading the Commandments in this place was partly to protest against the errors of the Anabaptists and other Antinomian fanatics, who carried the doctrine of justification by faith so far as to consider themselves released from the obligations of the Moral Law; but still more to furnish heads for *self-examination* to intending communicants when confession was falling into disuse. In the previous Collect we pray God, from whom no secrets are hid, to cleanse our hearts. The reading of the Commandments affords us an opportunity of co-operating with God in this purification, by examining our hearts in the light of His eternal law and praying for forgiveness of specific past offences, and for grace to avoid them in the future. Compare the language of the First Invitation: 'The way and means thereto (viz., to a worthy participation of the Holy Communion) is, first, to *examine your lives and conversations by the rule of God's Commandments*; and whereinsoever ye shall perceive yourselves to have offended, either by will, word, or deed, there to bewail your own sinfulness, and to confess yourselves to Almighty God, with full purpose of amendment of life.' 'Liturgically considered, the Decalogue is to be regarded as a Lesson from the Law, just as the Epistle and the Gospel are lessons from different parts of the New Testament' (Goulburn, p. 55). There is a second opportunity for self-examination in the Confession before the act of consecration.

The version of the Decalogue followed does not exactly correspond with that of any Bible in existence, but is nearer to that of 1611 than to any of the earlier versions. The commandments are not numbered in Holy Scripture, and a great variety of divisions have been followed, both by Jews and Christians. The Church of Rome (as did our own Church before the Reformation, and as the Lutherans do still—following St. Augustine) joins the first and second, and divides the tenth into two. The Church of England follows the division recognized by Josephus and Philo and the Greek Church.

The rubric directs the priest to *turn to the people* in reciting the Commandments. It will be observed that, as a rule, whenever the priest speaks from God to the people, he turns *towards* them, but that when he addresses God for the people, he turns *from* them. An exception is found in the Marriage Service (see the rubric after the Psalm).

**The Response,** 'Lord, have mercy upon us,' etc. (commonly called, from its first word in Greek, 'the Kyrie'), is an echo of the language of the Psalmist: 'Incline my heart unto Thy testimonies,' etc. (Ps. cxix. 36). The concluding response closely resembles the prayer which follows the Decalogue in Poullain's Liturgy: 'Lord God, Father of mercy, who hast given us the Decalogue by Thy servant Moses, to instruct us in the plain justice of Thy law; *so write it in our hearts* (dignare cordibus nostris eam ita . . . inscribere) by Thy Holy Spirit, that we may have no other pleasure or desire in **all** our life but to serve and obey Thee in all holiness and justice, through Jesus Christ Thy Son.' It is really a prayer for the fulfilment of Jer. xxxi. 33, 'I will put My law in their inward parts, and *write it in their hearts*' (*cf.* Heb. viii. 10). The Kyrie bears the same kind of relation to the Commandments as the *Gloria Patri* to the Psalms. Just as the *Gloria* converts the Jewish psalm into a Christian hymn, so the Kyrie converts the Jewish commandments into principles of Christian conduct. We pray not merely that we may outwardly conform to the law, but that our *hearts* may be inclined to keep it. Christ has taught us that to keep the law we must lay hold of the principles which underlie it, and recognize those principles, not only outwardly, but in our hearts and minds (see St. Matt. v. 21-37).

The Scottish Office of 1637 directs that the Commandments should be rehearsed distinctly, 'the people all the while kneeling, and asking God mercy for the transgression of every duty therein, either *according to the letter, or to the mystical importance of the said commandment.*'

The American Liturgy allows the omission of the Decalogue, provided it be said once on each Sunday, and also permits the

priest, after the reading of the Commandments, to read our Lord's summary of the Law: 'Thou shalt love the Lord thy God,' etc. Whenever the Decalogue is omitted the minister is required to say the Summary followed by the Lesser Litany: 'Lord, have mercy upon us,' etc. The commissioners appointed to revise the Prayer-Book in 1689 proposed that upon the great festivals the eight Beatitudes should be read after, or instead of, the Ten Commandments, the people responding, 'Lord, have mercy upon us, and make us partakers of this blessing;' and after the last, 'Lord, have mercy upon us, and endue us with all these graces, and make us partakers of the blessedness promised to them, we humbly beseech Thee.'

**Collects for the King.**—Both these Collects were composed in 1549. At present they seem superfluous here, inasmuch as the Prayer for the Church Militant, which immediately follows, contains a petition for the Sovereign; but when they were first introduced that prayer formed the introduction to the Consecration Prayer, and therefore would not be used when there was no Communion. A rubric in the Irish Prayer-Book directs that the Collects for the King may be omitted when the King has been already prayed for in any service used along with the Communion Office. The American Church uses very appropriately here the Post-Communion Collect, in which we pray that God may direct, sanctify, and govern our hearts and bodies in *the ways of His laws and the works of His Commandments*. The practice of praying for the Sovereign at Holy Communion is of great antiquity, and is in accordance with the injunction of St. Paul (1 Tim. ii. 1, 2). The first Collect is a prayer that *we* may obey the King as God's minister; the second a Collect that *he* may study to preserve the people divinely committed to his charge. In both we pray that he may seek God's honour and glory.

'*Whose kingdom is everlasting,*' etc. Cf. the opening of the Prayer for the King's Majesty. We pray to the everlasting and omnipotent King in behalf of a Sovereign, whose power is derived and limited.

'*Whose minister he is.*' 'For he is the minister of God to thee for good' (Rom. xiii. 4).

'*Considering whose authority he hath.*' 'Let every soul be subject unto the higher powers; for there is no power but of God; the powers that be are ordained of God' (Rom. xiii. 1).

'*In Thee,*' in all things that are agreeable to Thy will. Cf. 'Children, obey your parents in the Lord' (Eph. vi. 1). The preposition *in* marks the limits of our obedience and the spirit in which it should be rendered.

'*For Thee,*' for Thy sake. Cf. 'Not with eyeservice, as men-pleasers, but as the servants of Christ, doing the will of God

from the heart' (Eph. vi. 6). Christianity elevates all our duties by placing them on a religious basis. Loyalty to a Christian man is something more than a social duty: it is part of his religion.

'*We are taught,*' etc. See Proverbs xxi. 1: 'The king's heart is in the hand of the Lord, as the rivers of water; He turneth it whithersoever He will.'

'*Thy people.*' It will be observed that the first Collect relates mainly to the duties of subjects to the Sovereign; the second to the duties of the Sovereign to his subjects. The Prayer-Book recognizes the Divine rights of both.

'*Wealth,*' well-being, prosperity.

**The Collect, Epistle, and Gospel.** For the purpose of the Collect, as the connecting-link between the Eucharist and the Daily Office, whereby 'the peculiar Eucharistic memories and work of the preceding Sunday, or of a festival,' are carried on through the week, see Freeman's P. of D. S., i., pp. 367, 368.

The order of the Epistle and Gospel follows the historical order in which the sacred books were received into the service of the Church, first the Epistles, then the Gospels. It was also probably intended to pay special honour to the Gospel as containing the deeds and actual words of our Blessed Lord.

By the 24th Canon (1603) in all cathedral and collegiate churches it is directed that at Holy Communion 'the principal minister' is to use 'a decent Cope' and that he shall be assisted by 'the Gospeller and Epistler agreeably.'

The traditional practice of the Church is for the Epistle to be read from the south corner of the Holy Table (*cornu Epistolæ*), and for the Gospel to be read from the north corner (*cornu Evangelii*), and that, if the celebrant be alone, he should change his position accordingly.

In the Prayer-Book of 1549 it was directed that when the Gospel was announced the clerks and people should answer, 'Glory be to Thee, O Lord.' This was omitted in 1552. It was reintroduced into the American Prayer-Book. In the Scottish Book (1637) the people are also directed to answer at the end of the Gospel, 'Thanks be to Thee, O Lord.' The custom is of the highest antiquity, and has been traditionally observed in the English Church in spite of the absence of any authoritative rubric, the form used at the end of the Gospel being commonly 'Thanks be to Thee, O Lord, for this Thy Holy Gospel.'

The posture of the congregation at the reading of the Epistle is not prescribed. The pre-Reformation usage was for the people to sit. In many churches they now kneel, there being no rubric after the Collect directing them to rise from their knees. The Gospel is to be heard by the people standing. When there are several steps the Epistoler usually stands lower than the Gospeller.



The announcement of the Epistle and Gospel is often wrongly made. The words are not 'The Epistle is *taken*,' etc., 'The Gospel is *taken*,' but 'The Epistle is *written*,' etc., 'The Holy Gospel is *written*,' etc. The difference is not trivial. 'Taken' directs the mind to the authority of the Church exercised in making the selection, '*written*' to the authority of the Holy Scriptures to which we are going to listen.

The Nicene Creed is based upon the Creed of Cæsarea, and was drawn up at the General Council of Nicæa, A.D. 325. It is said that it was first introduced into the service by Peter the Fuller, Patriarch of Antioch, A.D. 469. It was specially directed against the errors of Arius, a presbyter of Alexandria, who denied the co-eternity and co-equality of the Son with the Father. It originally terminated with the words, 'I believe in the Holy Ghost.' The clauses with which the Creed now ends, with the exception of the words, 'and [from] the Son,' were added at the Council of Constantinople, A.D. 381, to meet the heresy of Macedonius, who denied the Divinity of the Holy Ghost. The Nicene Creed was confirmed by the Council of Ephesus, A.D. 431, and by the Council of Chalcedon, A.D. 451. It has thus a higher authority than either of the other creeds.

The words 'et Filio' or 'Filioque' (and from the Son) involving the doctrine of what is called the Double Procession of the Holy Ghost, were inserted in the Creed at the Council of Toledo, A.D. 589. They were gradually adopted by other Churches of the West, but were never admitted into the Creed by the Eastern Church. Even so late as A.D. 809 Pope Leo III. declined to sanction the interpolation, and directed that a copy of the Creed, omitting the 'Filioque' clause, should be engraved on silver plates and set up in St. Peter's. Ultimately this clause became one of the main causes of the great schism between the Eastern and the Western Churches (A.D. 1054). The Eastern Church objected to the words on two grounds: (1) That they went beyond the language of Scripture; and (2) that they were not sanctioned by a general council. The most important passages of Scripture bearing on the question are Rom. viii. 9 and 1 St. Peter i. 11, where the Holy Ghost is spoken of as 'The Spirit of Christ,' and Gal. iv. 6, where He is spoken of as 'The Spirit of His (viz., God's) Son.' The passage on which the Eastern Church mainly relies, St. John xv. 26, 'The Spirit of truth which proceedeth from the Father,' is most naturally explained as referring, not to the eternal, but to the *temporal* procession of the Holy Spirit.

The following is the original form\* of the Creed as given in Dean Stanley's 'Eastern Church,' pp. 132, 133:

\* The parts which have since been added to the text of the Creed are inserted in the notes. The parts which have been since omitted are in italics.

'We believe in one God, the Father Almighty, Maker\* of all things, both visible and invisible:

'And in one Lord, Jesus Christ, the Son of God, begotten of the Father,† *only begotten, that is to say, of the substance of the Father, God of God, Light of Light, very God of very God, begotten, not made, being of one substance with the Father, by whom all things were made, both things in heaven and things in earth*—who for us men and for our salvation came down,‡ and was made flesh,§ and was made man,|| suffered,¶ and rose again on the third day; \*\* went up into the heavens, and is to come again †† to judge the quick and dead. ††

'And in the Holy Ghost. §§

'But those that say, "*there was when He was not,*" and "*before He was begotten He was not,*" and that "*He came into existence from what was not,*" or who profess that the Son of God is of a different "*person*" or "*substance*" (*ἐρέτας ὑποστάσεως ἢ οὐσίας*), or that He is created, or changeable, or variable, are anathematized by the Catholic Church.'

'I believe.' So in the Greek liturgies, but the original, as we have seen, began in the plural, having been drawn up as the confession of faith of the whole Council. The Creed is the only part of the service, except the quoted words in the end of the *Te Deum*, in which the singular pronoun 'I' is used. The singular form makes the recitation of the Creed a personal profession of faith. 'Belief is a matter purely personal. We must believe each man for himself in the depths of his own spirit. The faith of the Church to which we belong will not save us, nor even comfort us, in our spiritual distresses: only a laying hold of Christ in the inner man of the heart can do that, and therefore we say: "I believe in one God"' (Dean Goulburn, pp. 106, 107).

'Begotten.' 'Meaning not a beginning of being, but rather a relation, the relation of Son to Father from all eternity' (Norris).

'Before all worlds.' Rather, 'before the ages,' *i.e.*, before time began, from all eternity. The Arians said that there was a time when the Son 'was not.'

\* 'Of heaven and earth.'

† 'Before all worlds.'

‡ 'From the heavens.'

§ 'Of the Holy Ghost and the Virgin Mary.' 'By the Holy Ghost of the Virgin Mary' was another Western variation.

|| 'And was crucified for us under Pontius Pilate, and.'

¶ 'And was buried.'

\*\* 'According to the Scriptures.'

†† 'With glory.'

††† 'And of His kingdom there shall be no end.'

§§ Here follow the words, 'the Lord, the giver of Life,' to the words, 'the life of the world to come. Amen.'

'*God of God.*' Omitted by the Council of Constantinople as unnecessary, but since restored to its place in the Creed through-out the Western Church.

'*Of*' is here used to translate the Greek ἐκ ('from,' 'out of'), and corresponds to the Latin *de* (Θεὸν ἐκ Θεοῦ, *Deum de Deo*). In reading it should be slightly emphasized. The construction should not be confounded with that in superlative expressions, such as 'heart of hearts,' 'book of books,' etc. Cf., 'O God the Father, of heaven' (*de cœlis*). Bishop Dowden suggests that the clause might be advantageously printed thus: 'God, of God; Light, of Light; very God, of very God.'

'*Light of Light,*' i.e., Light shining forth from Light, Christ the true Light (St. John i. 7, 8, 9) sent into the world by Him who is the Father of Lights (St. James i. 17). Cf. 'the effulgence of His glory' (Heb. i. 3, R.V.).

'*Of one Substance,*' not of a *like* Substance, but of one and the same Substance. See notes on Athanasian Creed.

'*By Whom.*' The antecedent to 'Whom' is not 'Father,' but 'Lord Jesus Christ.' The Creed is sometimes read as though the creation of the world were ascribed to the Father. The true doctrine is that our Father created the world *by or through the Son*. Cf. St. John i. 3: 'All things were made by Him, and without Him was not anything made that was made.' Col. i. 16: 'For by Him' (R.V. 'in Him') 'were all things created that are in heaven and that are in earth.'

'*And was incarnate by the Holy Ghost of the Virgin Mary.*' Here our version follows the Latin, 'incarnatus est *de* Spiritu Sancto *ex* Maria Virgine.' A literal translation of the Greek would be 'Incarnate of the Holy Ghost and of Mary the Virgin.' There is no change of preposition as in the English version.

'*Whose kingdom shall have no end.*' This clause was omitted in the Prayer-Book of 1549, as not being an integral part of the original Creed, the Reformers having been probably influenced by the Greek text published by R. Stephens in 1544, from which it is also omitted. Our Reformers appear to have followed the text accepted by the Third Council at Toledo, A.D. 589. The omitted clause was restored in 1552.

'*The Lord and Giver of Life.*' Not the Lord of Life and the Giver of Life, but 'the Lord and the Life-giver.' (τὸ Κύριον καὶ τὸ ζωοποιόν, *Dominum et Vivificantem*). Cf. St. John vi. 63: 'It is the Spirit that *quickeneth.*' The version printed in 1530 in 'Our Lady's Mirror,' gives here 'lorde and quykner.' A comma should have been inserted after 'Lord,' and the definite article before 'Giver.' A comma has been inserted in both the Irish Prayer-Book and the American Prayer-Book. The words 'The Lord' assert the Divinity of the Holy Spirit. Cf., 'Now

the Lord is the Spirit, and where the Spirit of the Lord is there is liberty' (2 Cor. iii. 17, R.V.).

'*From the Father.*' The same preposition is used in the original as is translated in previous clauses '*of*' (ἐκ τοῦ Πατρὸς).

'*And from the Son.*' The teaching of the Church would seem to be that the Holy Spirit proceeds from the Father, as the fount of Godhead, through the Son. The Filioque clause was added to the Creed irregularly; it never obtained the formal consent of the Catholic Church, and though the truth which it expresses is beyond dispute, its insertion in the Creed has been regretted by many divines of unquestionable orthodoxy. The same words occur in the Litany.

'*Who spake by the prophets.*' See 2 St. Peter i. 21. The 'prophets' referred to include those of the New Testament as well as those of the Old. See Acts xxi. 10, 11; 1 Cor. xii. 10. 'This recognition of inspiration as one of His chief offices until the Canon of Scripture was closed is most important. Since that date His chief office in the economy of grace, as the Creed further indicates, has been to sustain the Church and her ministry, and give efficacy to her Sacraments. At the end of this dispensation His office will be to quicken once more our bodies in the general resurrection, even as He quickened Christ's Body. "If the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you" (Rom. viii. 11).—Norris. For the connection between the clauses of the last section of the Creed see notes on the Apostles' Creed in the Catechism.

'*One Catholic.*' The Greek and the Latin read 'one holy Catholic.' The omission of 'holy' has been erroneously assumed to be inadvertent. Bishop Dowden has shown that in edition after edition of the Acts of the Ancient Councils the word 'holy' was uniformly omitted. The version of 1530 quoted above reads, 'I byleue on holy comon and apostly chirche.' Our version, like the Latin text, also omits the preposition '*in*' (ἐἰς) which in the original precedes this clause.

The use of the accusative in the Latin text ('*et unam sanctam catholicam et apostolicam ecclesiam*') shows that the meaning contemplated by the Latin translator was, 'I believe that there is one holy, Catholic and Apostolic Church.' The difference between these forms of expression is not trivial. To believe the Church is to accept its teaching as true; to believe that there is only one holy, Catholic and Apostolic Church is to accept it as God's appointed channel of salvation. This was Cranmer's view of the passage. See Bishop Dowden, p. 108.

## RUBRICS AFTER THE NICENE CREED.

*Notice of the Communion.* This notice is independent of the exhortations which follow the prayer for the Church Militant, and are to be used 'after the Sermon or Homily ended.' In modern Prayer-Books since 1805 the clause 'and the Banns of Matrimony published,' which should follow the word 'Communion,' is improperly omitted. The Act 26 George II. (1753), allows the banns to be read, if there be no Morning Service in the church, after the Second Lesson at Evening Service, but it does not alter the old rubric. The alteration was made to meet the needs of parish churches where there is not a regular Morning Service. The proper place for reading the banns is set forth in the rubric before the Marriage Service, which says, 'First the banns of all that are to be married together must be published in the Church . . . immediately before the Sentences for the Offertory.' The rubric as it stands in modern Prayer-Books has been altered by the printers without authority.

'*Briefs.*' These are letters patent from the Sovereign authorizing collections for various charitable purposes, such as the building and repairing of churches, the relief of sufferers after public calamities, etc.

'*Citations.*' A citation is defined as 'a judicial act, whereby the defendant by authority of the judge (the plaintiff requesting it) is commanded to appear to enter into suit, at a certain day, in a place where justice is administered' (Phillimore, 'Ecl. Law').

'*Excommunications.*' These were sentences censuring notorious offenders. They are directed by Canon LXV. to be pronounced on those who obstinately refuse to frequent Divine service established by public authority, and on those 'who for notorious contumacy, or other notable crimes, stand lawfully excommunicate.'

'*One of the Homilies\* already set forth.*' The First Book of Homilies was printed in 1547, and is ascribed to the pens of Cranmer, Ridley, and Latimer. The Second Book was published in 1563, and was mainly the work of Bishop Jewel. It will be observed that the sermon or homily forms an essential part of the Communion Service, whereas it is only an adjunct to Evening Prayer. The sermon was originally intended to be an exposition of the foregoing Epistle and Gospel. Cf. Neh. viii. 8: 'So they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading.' In mediæval English the sermon is often called the 'postil,' which title is said to have

\* *Homily.* From the Greek *ὁμιλία*, a discourse between two or more persons. In ecclesiastical language, an address founded on Holy Scripture.

been applied to it because it came after the reading of the Scriptures, '*post illa verba.*'

The 55th Canon directs that the preacher shall, before all sermons, lectures and homilies, move the people to join with him in prayer. The form which is given as a model to be used for this purpose is commonly called the Bidding Prayer.\* It is really not a prayer, but an invitation to prayer.

In the early Liturgies a kiss of charity preceded the Offertory. It was probably suggested by what our Lord said on the duty of being reconciled to those we have injured before we offer our gift at the altar.

## THE OFFERTORY.†

*Offertorium, Antiphona ad Offertorium, Cantus Offertorii, and Offerenda,* were various names given to the anthem that was

\* *Bidding Prayer.* 'Ye shall pray for Christ's holy Catholic Church, that is, for the whole congregation of Christian people dispersed throughout the whole world, and especially for the Churches of England, Scotland, and Ireland; and herein I require you most especially to pray for the King's most excellent majesty, our Sovereign Lord James, King of England, Scotland, France, and Ireland, Defender of the Faith, and Supreme Governor in these his realms, and all other his dominions and countries, over all persons, in all causes, as well ecclesiastical as temporal. Ye shall also pray for our gracious Queen Anne, the noble Prince Henry, and the rest of the King and Queen's royal issue. Ye shall also pray for the ministers of God's holy word and sacraments, as well Archbishops and Bishops, as other pastors and curates. Ye shall also pray for the King's most honourable Council, and for all the nobility and magistrates of this realm, that all and every of these in their several callings may serve truly and painfully to the glory of God, and the edifying and well-governing of His people, remembering the account that they must make. Also ye shall pray for the whole commons of this realm, that they may live in the true faith and fear of God, in humble obedience to the King, and brotherly charity one to another. Finally, let us praise God for all those which are departed out of this life in the faith of Christ, and pray unto God that we may have grace to direct our lives after their good example, that, this life ended, we may be made partakers with them of the glorious resurrection in the life everlasting.' Then follows the Lord's Prayer.

† In the Sarum Use an anthem called the Offertorium was sung during the collection of the offerings of the people. It is to this Chaucer alludes in his description of the Pardoner:

'Wel coude he rede a lessoun or a storie,  
But alderbest he song an *Offertorie*;  
For well he wiste, whan that song was songe,  
He moste preche, and wel affyle his tonge  
To winne silver, as he ful wel coude;  
Therefore he song so meriely and loud.'

In the Homily against Peril of Idolatry, Part III., we find another reference to the singing of the offertory: 'And while we offer (that we should not be weary, or repent us of our cost), the music and minstrelsy goeth merrily all the offertory time.' This is, of course said satirically of the practice which prevailed before the Reformation.

sung, while the oblations were received. In St. Augustine's time hymns from the Book of Psalms were sung in the church at Carthage before the Oblation, and again when that which was offered was distributed to the people. The latter hymn was called *Communio* (see Smith's 'Dictionary of Christian Antiquities,' *sub voce*). The intention of the Oblation at this point in the service is to afford us an opportunity of showing our faith by deeds of love. First we *give* of our substance, then we *pray*, then we *forgive* (see First Exhortation). The custom of making a collection on the first day of the week for 'pious and charitable uses' is probably coeval with the foundation of the Church. St. Paul writes to the Corinthians: 'Upon the first day of the week let every one of you lay by him in store, as God hath prospered him' (1 Cor. xvi. 2), the immediate object of this collection being the relief of the poor saints at Jerusalem. There is no evidence, however, that the alms of the faithful were laid upon the altar before the eleventh century. In our own Church there was no direction for so doing until 1662, when the practice was borrowed from the Scottish Liturgy of 1637. The earliest offerings at Holy Communion would appear to have been such as were needed for the service of the altar, as bread and wine, and for the maintenance of the Church and the clergy. Justin Martyr says that after the kiss 'bread and a cup of water and wine is brought to the President of the brethren.' Similarly a chalice mixed beforehand was prescribed in the Sarum Missal. The Roman practice is to mix the chalice at the altar. A four-fold division was made of the offerings: one being devoted to the poor, one to the Bishop, one to the maintenance of the Church and its ornaments, and the fourth to the clergy. In the Prayer-Book of 1549, the people are directed to come and offer unto the poor men's box, and to make their accustomed offerings to the curate. In 1552 the rubric ran: 'Then shall the churchwardens, or some other by them appointed, gather the devotion of the people, and put the same into the poor men's box: and upon the offering-days appointed, every man and woman shall pay to the curate the due and accustomed offerings.' The offering-days referred to were Christmas Day, Easter Day, Whitsunday, and the feast of the dedication of the parish church. By an Act passed in 1536, Midsummer and Michaelmas were substituted for the two latter days. The Offertory Sentences may be thus classified:

1-4. Passages from the Sermon on the Mount, setting forth the duty of (a) doing good works to the glory of God, (b) laying up treasure in heaven, (c) doing to others as we would be done by, (d) obeying Christ in deed as well as word.

5. The example of Zacchæus, whether we understand his words

as a statement of what he was in the habit of doing, or as a pious resolution as to what he meant to do.

6-10. Passages from Corinthians and Galatians setting forth the duty of the laity to support their clergy.

11-20. The duty and blessedness of almsgiving.

The version of the Sentences does not exactly agree with the Great Bible, and, like that of the Comfortable Words, was probably an independent version made by Cranmer himself. In the Scottish Prayer-Book (1637) we find the following additional Offertory Sentences: Gen. iv. 3; Exod. xxv. 2; Deut. xvi. 16; 1 Chron. xxix. 10-17 (abridged); Ps. xcvi. 8; St. Mark xii. 41-44. The American Prayer-Book contains the following Sentences: Acts xx. 35; Exod. xxv. 2; Deut. xvi. 16, 17; 1 Chron. xxix. 11; 1 Chron. xxix. 14.

Christian charity is shown not only in giving of our means to the service of God and man, but also in prayer for our fellow-men. Hence the Offertory is followed by the Prayer for the Church Militant.

### RUBRICS.

(1) '*Other devotions*,' other offerings devoted or dedicated to the service of God. This rubric is borrowed from the Scottish Prayer-Book (1637).

'*Reverently . . . humbly*.' These words clearly indicate the solemnity with which the Church intends the offerings should be received and laid upon the altar. '*Humbly*' primarily means on the ground; and in many churches it is customary for the clergy to kneel on 'presenting and placing' the alms. The laying of the alms on the altar is an acknowledgment, like the first-fruits under the Law, that all we have is God's.

(2) '*When there is a Communion*.' It is clear from these words that there should be a collection whether there be a communion or not. This rubric was added in 1662, and was derived from the same source. The rubric in the Prayer-Book of 1549 is given on p. 36. It was omitted in the book of 1552, which contains no directions at all with regard to the placing of the bread and wine on the altar.

'*The priest shall then place*.' The practice of placing the bread and wine on the altar before the service is directly opposed to this rubric. The elements are to be formally laid upon the altar with the alms as an oblation to God (See Note on Oblation, below). Up to this point the elements are to be kept on a side-table or shelf, usually called a credence,\* or credence-table.

\* 'The word *credence* appears to be derived from the Italian *credenzare*, to taste meats and drink before they were offered to be enjoyed by another—an ancient Court practice which was performed by the cup-bearers and

The Prayer for the whole State of Christ's Church Militant here in Earth,\* *i.e.*, for the whole body of the Church, for 'all estates of men in God's Holy Church.' The word 'whole' is not here used in the sense of 'healthy,' but in the sense of universal. There is a rubric in the Sarum Missal prefixed to the Collects for Good Friday which designates the first 'Pro *universali* statu Ecclesiæ.' In Hermann's 'Consultation' there are two corresponding alternative prayers 'for all states of men and necessities of the Church.' The invitation to the prayer seems to be based upon the title of a prayer for the living and the departed in a Book of Hours, dated 1531, 'A general and devout prayer for the good state of our mother the Church Militant here in earth.' The word 'state' is used in the sense of 'estate.' Cf. 'the three *estates* of the realm,' *viz.*, the clergy, the peers and the commonalty. This prayer is in accordance with St. Paul's injunction to Timothy that 'supplications, prayers, intercessions, and giving of thanks be made for all men' (1 Tim. ii. 1). In the Prayer-Book of 1549 it formed part of the Consecration Prayer. It was thrown back to its present position in 1552, when the commendation of the congregation present was shortened into its present form. Originally the commendation ran: 'And especially we commend unto Thy merciful goodness this congregation which is here assembled in Thy name to celebrate the commemoration of the most glorious death of Thy Son.' For other alterations see below.

It may be analyzed as follows:

1. Preamble referring to 1 Tim. ii. 1.
2. Oblation of alms and other devotions, and of the elements.
3. Intercessions for:
  - (a) The Catholic Church;
  - (b) All Christian Kings and those in authority;
  - (c) The clergy;
  - (d) All God's people.
4. Commemoration of the faithful departed.

In the Scottish Prayer-Book (1637) occur the following words, which were to be omitted when there was no Communion: 'And we commend especially unto Thy merciful goodness the congregation which is here assembled in Thy name to celebrate the commemoration of the most precious death and sacrifice of Thy Son and our Saviour Jesus Christ.' After the words 'or any other adversity' occur the following words: 'And we also bless Thy holy name for all those Thy servants who, having finished their course in faith, do now rest

carvers, who for this reason were also called in German *credenzzer*. Hence also the *credenz-teller*—credence-plate, on which cupbearers *credenced* the wine, and, in general, a plate on which a person offers anything to another; *credenz-tisch*, credence-table, a sideboard, an artificial cupboard with a table for the purpose of arranging in order and keeping the drinking apparatus therein' (Hook's 'Church Dictionary').

\* Called in the first of the final rubrics 'The General Prayer.'

from their labours. And we yield unto Thee most high praise and hearty thanks for the wonderful grace and virtue declared in all Thy saints, who have been the choice vessels of Thy grace, and the lights of the world in their several generations, most humbly beseeching Thee that we may have grace to follow the example of their steadfastness in Thy faith, and obedience to Thy holy commandments, that at the day of the general resurrection, we and all they which are of the mystical body of Thy Son, may be set on His right hand and hear that His most joyful voice, "Come, ye blessed of My Father; inherit the kingdom prepared for you from the foundation of the world." Grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate. Amen.'

'*Militant here in earth.*' These words were added at the suggestion of Bucer to limit the application of the prayer to the living, and to show that prayer for the dead was intentionally excluded. In the Prayer-Book of 1549 the commemoration of the saints departed ran as follows: '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 Jesus 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,\* etc. In 1552 these

\* Calvin in a letter to the Protector Somerset denounced this prayer for the dead, though he admitted that it was a primitive custom, and that the words used do 'not imply any approbation of the Popish Purgatory.' Bucer also advocated the giving up of prayers for the dead. The practice of praying for the departed in the primitive Church would seem to have been universal, and finds a place in all our ancient liturgies (see p. 11). Cf. 'And remember all those that sleep in the hope of the resurrection to eternal life [*here he commemorates whom he will*], and give them rest where the light of Thy countenance shines upon them' ('Lit. of St. Chrysostom'). It will be observed that the petition is confined to a simple entreaty that God will remember the faithful departed and give them rest. By degrees prayers for the departed were made to include petitions for the pardon of their sins, until at last such prayers came to be regarded as absolutely necessary to obtain for all Christians perfect pardon and peace. 'Justification through a living and working faith in Christ was thus obscured, and in place of it men were taught to trust to the prayers which should be offered for them after death. With these instances before us, there can be little wonder that our reformers felt it necessary to sweep away the whole system of such prayers for the departed, in order to lead men to know that this life is the time to gain pardon and salvation through Christ, and that the paying for such prayers to be said after their death could not take the place of personal repentance and faith' (Burbidge, p. 253). Our Church nowhere condemns *private* prayers for the dead.

words were struck out, not because at the time the Church wished to discourage prayers for the dead, but on account of the various errors and superstitions that had gathered round the belief in Purgatory (see notes on Art. XXII.). In 1662 the present reference to the departed was added. The words 'here in earth' are omitted in the American Prayer-Book.

'*And oblations.*' These words were inserted in 1662 at the same time as the words directing that the priest 'shall then place upon the table so much bread and wine as he shall think sufficient.' There can be little doubt, therefore, that 'oblations' refers to the bread and wine, here formally offered, though not yet consecrated, as an oblation to God. Some think that 'oblations' refers to those 'other devotions of the people' mentioned in the rubric. In the early Church a part of the oblation of the people consisted, from the first, of bread and wine, and it was out of these oblations that the sacramental bread and wine were taken. The bread was presented in a white linen cloth called *fanon*, and was received in a vessel or cloth called *offeritorium*. The wine was brought in vases and poured into a large chalice. The bread and wine were regarded, in the first instance, as a *thankoffering*. The Scottish Liturgy of 1637 directs the deacon or one of the churchwardens to 'receive the devotions of the people there present in a bason provided for that purpose. And when all have offered he shall reverently bring the said bason, with the *oblations* therein, and deliver it to the Presbyter, who shall humbly present it before the Lord, and set it upon the Holy Table. And the Presbyter shall then *offer up* and place the bread and wine prepared for the Sacrament upon the Lord's Table, that it may be ready for that service.' In this rubric the word *oblations* is applied to the offerings generally. The words 'offer up' show that the elements were to be treated as an oblation also. Saneroft endeavoured to get the words 'offer up' inserted in the rubric in 1662, but was not successful, the introduction of the word 'oblations' into the prayer and the side-note being probably considered sufficient to show the intention of the Church. In defence of the view that 'oblations' refers to the offerings for the poor, it is urged that *alms* for the poor are *oblations* to God for their use. Cf. Acts x. 4, St. Matt. xxv. 40. That the words are not equivalent is clear from the side-note, 'If there be no *alms* or *oblations*.' 'Oblations' is a generic word. All *alms* are *oblations* if offered in a religious spirit, but all *oblations* are not *alms*. Treating of the sacrificial aspects of the whole service of Holy Communion, Dean Goulburn says: 'The sum and substance of what has been said is, that *alms*, prayer, praise, self-surrender, are all spoken of as sacrifices in the New Testament; and inasmuch as these religious exercises all

find a place in the Holy Communion, and all culminate there, the act which embraces all these in itself must be sacrificial.' ('On the Communion Office,' p. 129.)

'*The universal Church,*' i.e., the Catholic Church. Cf. 'The Holy Church throughout all the world' (*Te Deum*); 'Thy Holy Church universal' (Lit.).

'*To save and defend,*' i.e., to save in dangers, and defend from dangers.

'*Indifferently,*' impartially, without respect of persons, without making any difference between those who come before them. The American Prayer-Book has substituted 'impartially.' Latimer says, 'I did nothing else but monish all judges *indifferently* to do right' ('Remains,' p. 330).

'*Doctrine,*' teaching. Cf. 'He said unto them in His *doctrine*' (St. Mark iv. 2).

'*Lively,*' living. Cf. 'Mine enemies are *lively*' (Ps. xxxviii. 19). ('Mine enemies live,' Prayer-Book version.) 'Ye also, as *lively* stones' (1 St. Pet. ii. 5). 'Have a *lively* and steadfast faith,' etc. (Exhortation).

'*Rightly and duly,*' rightly as regards the form of celebration, duly as occasion requires. Cf. 'Inasmuch that to such as *rightly, worthily,* and with faith receive the same.' Lat., 'Atque adeo *rite, digne,* et cum fide,' etc. (Art. XXVIII.) '*Rightly*' is constantly used in the Prayer-Book and Articles to denote conformity to 'Christ's ordinance in all those things that of necessity are requisite to the same.' See Arts. XIX. and XXV. It is sometimes used of the priest who officiates, sometimes of the recipient. In both cases it implies conformity with the institution of Christ and the prescribed order of the Church.

'*Holiness and righteousness.*' See note on p. 146. 'Holiness' refers to our duty towards God, 'righteousness' to our duty towards man.

'*Comfort and succour.*' *Comfort* those who are 'in trouble or sorrow'; *succour* those who are in 'need, sickness, or any other adversity.'

'*In Thy Faith,*' i.e., 'In the true faith of Thy Holy Name' (Burial Service).

'*That with them.*' Cf. 'That we, with all those that are departed in the true faith of Thy Holy Name' (Burial Service).

Here, if there is no Communion, the Service closes with one or more of the Post-Communion Collects and the Blessing (see rubrics at the end of the Service). There is no authority for saying only the latter half of the Blessing when there is no Communion.

## II. THE COMMUNION SERVICE PROPER.

**Exhortations to Holy Communion.** These are peculiar to the English Church. They were inserted with a view to instructing the people in the meaning of Holy Communion, exhorting those who were negligent, and directing the penitent, the impenitent and the doubtful. **The first** is substantially the same as one in the Prayer-Book of 1549, introduced by the rubric: 'And if upon the Sunday or Holy-day the people be negligent to come to the Communion; then shall the Priest earnestly exhort his parishioners to dispose themselves to the receiving of the Holy Communion more diligently, saying these or like words unto them.' In 1552 this exhortation was altered (see below), and placed after what is now the Second Exhortation, with the following introductory rubric: 'And sometime shall be said this also, at the discretion of the Curate.' In 1662 the exhortation was altered to its present form. It sets forth the great peril of unworthy reception. It may be thus analyzed:

1. Notice of day of celebration.
2. Duty of joining in the Holy Eucharist.
3. Blessedness of worthy, and danger of unworthy, reception.
4. Preparation for Holy Communion.
  - (a) Self-examination.
  - (b) Repentance and confession to God.
  - (c) Reparation of injuries done to neighbours.
  - (d) Forgiveness of injuries.
5. Warning against unworthy reception by example of Judas.\*
6. Recommendation to those who cannot quiet their own conscience to open their grief to a minister and receive the benefit of absolution, together with ghostly counsel and advice.

When the Mass was converted into a Communion there was a danger lest many should approach the altar without due preparation, and this exhortation would seem to have been specially intended to meet this danger.

'*Religiously and devoutly.*' 'Religiously' as regards the outward observance of the Sacrament; 'devoutly' as regards the inward grace. With this use of 'religiously' compare the cognate words in St. James i. 26, 27, which also refer to externals.

\* It is now generally agreed that Judas, after taking the sop containing a portion of the Paschal Lamb, went out and did not take part of the Lord's Supper. Some suppose that he received the bread but not the cup. There was some interval between the blessing of the bread and of the cup. St. Matthew and St. Mark say that our Lord took the bread as they were eating. St. Luke and St. Paul say that He took the cup 'after supper,' 'when He had supped.' In the Order of the Communion of 1548 the unrepentant sinner is urged to withdraw 'lest after the taking of this most blessed bread the devil enter into him as he did into Judas.'

'*Divine and comfortable a thing.*' 'Divine' in bringing us into communion with God; 'comfortable' in its power to strengthen and console.

'*Worthily,*' with a becoming sense of its great dignity, discerning the spiritual presence of the Lord's Body.

'*Unworthily,*' profanely, lightly, without due regard to the significance of the act. Cf. 1 Cor. xi. 27: 'Whosoever shall eat this bread, and drink this cup of the Lord, unworthily (*ἀναξίως*), shall be guilty of the Body and Blood of the Lord.' Dean Alford says, 'The death of the Lord was brought about by the breaking of His Body and shedding His Blood: this death we proclaim in the ordinance by the bread broken, the wine poured out, of which we partake; whoever, therefore, shall *either* eat the bread or drink the cup of the Lord unworthily shall be guilty of the body and blood of the Lord; i.e., "crimini et pœnæ corporis et sanguinis Christi violati obnoxius erit" (Meyer). Such an one proclaims the death of Christ, and yet *in an unworthy spirit*—with no regard to that death as *his* atonement, or a proof of Christ's love: he proclaims that death as *an indifferent person*; he therefore *partakes of the guilt of it.*' In a certain sense we can never be *worthy* to partake of so great a blessing as that conveyed to us in Holy Communion.

The 'worthiness' in the exhortation does not relate to moral desert, but to the spirit of reverence with which we should approach the Lord's Table. 'The greater our sense of unworthiness, the more truly fit are we to receive it. The more dissatisfied with ourselves we are, the more we hunger and thirst after more holiness than we have yet attained to, the more nourishing and strengthening shall we find this heavenly food' (Norris). We come to Holy Communion to be made *more* worthy. Cf. '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,' etc. (Prayer of Humble Access). Our plea is not our worth, but God's mercy, and it is only when we trust in that mercy that we become worthy and meet partakers of the Holy Mysteries.

'*My duty is to exhort you in the mean season to consider.*' The words 'in the mean season' are to be connected not with 'exhort,' but with 'consider.' For the Prayer-Book use of adverbs and adverbial clauses before the verb, see note on Prayer of St. Chrysostom (p. 187).

'*The dignity,*' i.e., the solemn nature of that blessed Sacrament in which we 'spiritually eat the Flesh of Christ and drink His Blood.'

'*Mystery.*' This word is used in ecclesiastical language as the

equivalent of Sacrament. It denotes that subjective aspect of Holy Communion which is presented to the mind when we contemplate the union of the outward sign and the inward grace, the 'living spirit and lifeless matter.'

'*The great peril*' (1 Cor. xi. 29). 'Unworthily' is said to be an interpolation in this verse; but, whether it be so or not, the verse clearly points out the danger of that reception in which there is no discernment, *i.e.*, appreciation, of the Lord's Body. The word rendered 'damnation' should be rendered 'judgment' or 'condemnation.' See R.V.

'*The marriage-garment*,' viz., 'holiness, without which no man shall see the Lord'; the preparation described in the last answer of the Catechism. Cf. St. Matt. xxii. 11-13.

'*Conversations*,' mode of life. Cf. 'To him that ordereth his conversation right' (Ps. l. 23), 'Lot vexed with the filthy conversation of the wicked' (2 Pet. ii. 7). See also 1 St. Pet. iii. 2.

'*The rule*,' the standard (see note on the Decalogue).

'*Damnation*,' present condemnation, the Divine displeasure under which the unrepentant lie.

'*Herein*,' viz., in regard to any matters wherein he perceives himself to have offended.

'*Further comfort or counsel*,' viz., to remove 'all scruple and doubtfulness.'

'*Let him come*.' Private confession is recommended in such a case, but it is not made compulsory. The Church of England does not say that the sin-burdened soul should *not* confess to a priest, nor that it *must* confess; but she invites it to confess in certain cases.

The decree of the Fourth Lateran Council (1215) ran as follows: 'Every one of the faithful of either sex, after he has come to years of discretion, shall privately confess his or her sins faithfully at least once a year to his or her own Priest.' This decree was confirmed by the Council of Trent in 1551 in a decree which says that 'no one conscious of mortal sin, although he may seem contrite to himself, ought to come to the Holy Eucharist without first making sacramental confession.' The exhortation in the Prayer-Book of 1549 reads: 'And if there be any of you whose conscience is troubled and grieved in anything, lacking comfort or counsel, let him come to me or to some other discreet and learned Priest, taught in the Law of God, and confess and open his sin and grief secretly, that he may receive such ghostly counsel, advice, and comfort that his conscience may be relieved, and that of us (as of the ministers of God and of the Church) he may receive comfort and absolution, to the satisfaction of his mind, and avoiding of all scruple and doubtfulness; requiring such as shall be satisfied with a general confession not to be offended with them that do use, to their further satisfying, the auricular and secret confession to the Priest: nor those also which think needful or convenient, for the quieting of their own consciences, particularly to open their sins to the Priest, to be offended with them that are satisfied with their humble confession to God, and the general confession to the Church. But in all things to follow and keep the rule of charity; and every man to be satisfied with his own conscience, not judging other men's minds or consciences,

whereas he hath no warrant of God's Word to the same.' In the Prayer-Book of 1552 the reference to those who use 'auricular and secret confession' disappeared. The word 'confess' was struck out, and the expression 'open his grief' took the place of 'confess and open his grief secretly.' Instead of the words 'that of us as of the ministers of God and of the Church he may receive comfort and absolution' the following words were introduced: 'that by the ministry of God's Word he may receive comfort and the benefit of absolution.' In the Visitation of the Sick (1549) we read: 'Here shall the sick person make a special confession if he feel his conscience troubled with any weighty matter. After which confession the Priest shall absolve him after this form; and the same form of absolution shall be used in all private confessions.' In 1552 the words 'and the same form,' etc., were struck out, and the words 'after this form,' in the previous sentence, were altered to 'after this sort.' One of the Canons of 1603 prohibits any clergyman from revealing 'to any person whatsoever any crime or offence so committed to his trust and secrecy (except they be such crimes as by the laws of this realm his own life may be called into question for concealing the same) under pain of irregularity.'

'*Discreet*,' *i.e.*, possessed of judgment and discernment, accustomed to deal with cases of conscience.

'*Open*,' declare, unbosom.

'*His grief*,' that which grieves him and disturbs his conscience.

'*Ministry of God's holy Word*,' *i.e.*, (1) The application to the soul's disease of 'the wholesome medicines of God's Word.' (2) 'The benefit of Absolution,' in accordance with the power and commandment given to the ministers of God, as set forth in His Word.

'*The benefit*,' viz., the authoritative declaration of God's forgiveness of the penitent sinner, and the assurance which that declaration from the mouth of God's appointed minister gives.

'*Ghostly*,' spiritual. The 'benefit of Absolution' removes the fears that have grown out of past sins now confessed and repented of; the 'ghostly counsel and advice' supplies the directions and warnings that are needed to prevent their recurrence.

'*Avoiding*,' removal. Fr. *vider*, to make empty. Cf. 'It is the office of godly magistrates to avoid images and idols out of churches and temples' ('Homily against Idolatry,' Part III.).

The Second Exhortation is largely based on 1 Cor. x. and xi., and is to be used when the minister 'shall see the people negligent to come to the Holy Communion.' It was probably composed by Peter Martyr.

#### ANALYSIS.

1. Notice of Holy Communion.
2. Invitation given 'in God's behalf.'
3. Argument from discourtesy in refusing, without cause, an invitation to a social gathering.
4. Shallow and feigned excuses not accepted of God.



5. Warning from the punishment of those who refused the feast in the Gospel.

6. Exhortation to Holy Communion (a) in the name of God, (b) in Christ's behalf, (c) as we love our own salvation.

7. The duty of commemorating the death of Christ, and the danger of neglecting Holy Communion.

8. Promise that the prayers of the priest shall be offered up for those who have been negligent, but desire to return to their duty.

'*In God's behalf*,' i.e., 'as though God did beseech you by us.' Note the accumulation of phrases expressing the ambassadorial character in which the priest speaks: 'in the name of God,' 'in Christ's behalf,' 'according to mine office.'

'*Decked*,' covered. But not to the exclusion of the secondary meaning of *ornamented*. Old English *theccan*, to cover, to roof. Cf. deck (subst.), thatch. Cognate with Latin *tego*.

'*Moved*,' distressed.

'*The feast in the Gospel*' (St. Luke xiv. 16-25). This is not the same parable as is referred to in the previous exhortation. There the point dwelt on is the reproof of the man who came to the marriage supper not having a wedding garment; here the frivolous excuses of the guests who had been invited.

'*According to mine office*,' in the discharge of the duties that belong to my office.

'*How great injury ye do unto God*,' viz., by denying Him the obedience which He rightfully demands, and by rejecting His gracious invitation. The word 'injury' has here something of the meaning of the Latin 'injuria,' an *insult*, an *affront*. So 'injurious' formerly meant insolent. See 1 Tim. i. 13; Eccles. viii. 11.

'*Ye separate from your brethren*,' thereby breaking the bond of Christian love and unity which Holy Communion, as one of the ordinances and privileges of the communion of saints, was intended to promote.

This Exhortation originally contained the following rebuke of those who were present at Holy Communion but did not themselves communicate: 'And whereas ye offend God so sore in refusing this holy banquet, I admonish, exhort, and beseech you that unto this unkindness ye will not add any more. Which thing ye shall do, if ye stand by as gazers and lookers on them that do communicate, and be no partakers of the same yourselves. For what thing can this be accounted else, than a further contempt and unkindness unto God? Truly, it is a great unthankfulness to say, Nay, when ye be called; but the fault is much greater when men stand by, and yet will neither eat nor drink this Holy Communion with other. I pray you, what can

this be else but even to have the mysteries of Christ in derision? It is said unto all, 'Take ye and eat;' 'Take and drink ye all of this;' 'Do this in remembrance of Me.' With what face, then, or with what countenance, shall ye hear these words? What will this be else but a neglecting, a despising and mocking of the Testament of Christ? Wherefore, rather than you should do so, depart you hence, and give place to them that be godly disposed. But when you depart, I beseech you ponder with yourselves from whom you depart. Ye depart from the Lord's Table, ye depart from your brethren, and from the banquet of most heavenly food.'

The Third Exhortation is to be used 'at the time of the celebration of the Communion, the Communicants being conveniently \* placed for the receiving of the Holy Sacrament.' It is really an 'instruction' or preparation for Holy Communion, based on 1 Cor. x. and xi.

#### ANALYSIS.

1. Duty of self-examination.
2. Benefit of worthy, and danger of unworthy, reception.
3. Exhortation to self-judgment, repentance, and faith.
4. Duty of thanksgiving for the redemption of the world by the death and passion of Christ.
5. Institution and purpose of Holy Communion.
6. Doxology.

'*Try*,' put to the proof. 'Let a man examine himself *and so* let him eat' (1 Cor. xi. 28).

'*Lively*,' living. (See p. 361.) So, below, 'a *lively* and steadfast faith.'

'*We spiritually*,' etc. (1 Cor. x. 16, 17): '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? For we being many are one bread and one body; for we are all partakers of that one bread.'

'*Unworthily*,' as the Corinthians did whom the Apostle is censuring. (See 1 Cor. xi.)

'*Guilty of*,' i.e., in respect of. We offer an indignity to the

\* The rubric in the First Prayer-Book was: 'Then so many as shall be partakers of the Holy Communion shall tarry still in the quire, or in some convenient place nigh the quire; the men on the one side and the women on the other side. All other (that mind not to receive the said Holy Communion) shall depart out of the quire except the ministers and clerks.' The 'ministers' and 'clerks' would seem to mean here the assistant clergy and choristers. Bishop Cosin was of opinion that our present rubric was intended to invite those who are going to communicate to come into the choir. 'At the Church of St. Mary-the-Virgin, Oxford, where the choir is very deep and long, it is always customary for the communicants to take their places in it' (Baird, 'The Inheritance of Our Fathers,' p. 192).

Body and Blood of Christ, and share thereby in the guilt of those who originally put Him to death. We, as it were, crucify Him afresh. The American Prayer-Book omits the whole of the clause beginning, 'For then we are guilty.' The Irish Prayer-Book reads, 'For then we are guilty of the Body and Blood of Christ our Saviour; we eat and drink judgment to ourselves, not considering the Lord's Body,' and omits the rest.

'*Damnation*,' i.e., condemnation, judgment. The context shows that the 'judgment' contemplated is temporal punishments, such as are enumerated, not eternal condemnation.

'*Considering*,' discerning (*μη διακρίνον*). The meaning of the word in the original is to make a difference between one thing and another. The Corinthians made no difference between the Lord's Supper and an ordinary social feast. They did not with the eye of faith see in the bread and wine the Body and Blood of the Lord.

'*Plague*,' scourge. 1 Cor. xi. 30: 'For this cause many are weak and sickly among you, and many sleep,' i.e., sleep in death. These are the indications of that judgment or 'damnation' which has been referred to.

'*Judge therefore yourselves*.' 1 Cor. xi. 31, 32: 'For if we would judge ourselves we should not be judged; but when we are judged we are chastened of the Lord, that we should not be condemned with the world.' It is clear from this passage that the 'damnation' referred to in verse 29 cannot refer to eternal condemnation. The Divine judgments in this life are intended to save us from everlasting condemnation.

'*Repent you*.' This verb is used reflectively in Old English. Cf. 'For the Lord shall judge His people and repent Himself' (Deut. xxxii. 36).

'*The innumerable benefits*.' They are variously spoken of in the Prayer-Book as the strengthening and refreshing of our souls, the dwelling of us in Christ and of Christ in us, our being one with Christ and Christ being one with us, the cleansing of body and soul, the assurance of God's favour and goodness towards us, and of our heirship, through hope, of His everlasting kingdom.

'*Instituted and ordained*,' founded and enjoined. The twofold object of the institution of Holy Communion—(1) as a pledge of Christ's love; (2) as a continual remembrance of His death—should be marked. It is a pledge of His love, inasmuch as in it He again gives Himself to us, as on the Cross He gave Himself for us.

The **Invitation** is taken from the Order of Communion of 1548, and was doubtless intended to be a signal for those who intended to communicate to enter the chancel. The rubric ran: 'Here' (i.e., after the exhortation, 'If any man here be an open blas-

phemer,' etc.) 'the priest shall pause awhile to see if any man will withdraw himself . . . and after a little pause the priest shall say: "You that do truly,"' etc.

'*Love and charity*.' These words take the place of the kiss of peace which was formerly given here. It is mentioned four times by St. Paul and once by St. Peter. At first promiscuous, it was at a later period restricted to persons of the same sex.

'*Draw near with faith*,' i.e., with full confidence in God's love and mercy. The words are intended to reassure those who might be disheartened by the warning language of the previous exhortation.

The qualifications for 'drawing near' are stated to be (1) repentance, (2) love, (3) purpose of obedience, (4) faith.

**Rubric.** '*Minded*,' have it in mind, intend. Cf. 'Joseph . . . was minded to put her away privily' (St. Matt. i. 19).

**The General Confession.** In the primitive Church, at this point in the service, the priest confessed his sins in silence; so did the people. In the mediæval English Church the priest and people confessed aloud. The following form of confession was used: 'Also ye shall knell adown apon yowr kneys, seyng after me, y cry God mercy, and our lady seynt mary, and all the holy company of hevyn, and my gostelyche fadyr, of all the trespasse of syn that y have don in thowte, word, other [or] yn dede, fro the tyme that y was bore [born] yn to this tyme; that ys to say in Pryde, Envy, Wrethe, Slowthe, Covetyse, Gloteny, and Lechery. The v. commawndements, dyuerse tymys y broke. The werks of mercy note y fullyllyd. My v. wyttys mysse spend [mis-spent],' etc. (Harleian MS. 2383, quoted by Blunt). The rubric in the Order of Communion (1548) ran: 'Then shall a general confession be made in the name of all those that are minded to receive the Holy Communion, either by one of them, or else by one of the ministers, or by the priest himself. So it continued till 1662. The Puritans objected to this practice, and requested that the confession should be made by the minister only. They also complained that the terms of the confession were too general, and did not contain sufficient reference to original sin. The confession in Hermann's 'Consultation,' from which our own is partly derived, contained the following clause: 'We acknowledge and we lament that we were conceived and born in sins, and that therefore we be prone to all evils'; and it was probably some such language as this the Puritans wished to see introduced into the confession. The Bishops replied: 'It is an evil custom, springing from false doctrine, to use expressions which may lead people to think that original sin is not forgiven in holy Baptism: yet original sin is clearly acknowledged in confessing that the desires of our hearts render us miserable in

following them.' The form of confession here used is the same as that which is enjoined in the 'Forms of Prayer to be used at Sea' when there is 'imminent danger.' It was taken from 'the Order of Communion' (1548), and was probably composed by Cranmer.

'Sins and wickedness.' 'Sins' include all violations of God's law. 'Wickedness' is the corrupt state of heart in which sins originate and to which they lead.

'Grievously,' under aggravated circumstances, inasmuch as we have sinned not merely through inadvertence, but deliberately in thought, word and deed.

'By thought, word and deed.' This phrase occurs in the Sarum Use: 'The priest, turning to the altar: "I confess to God, to the blessed Mary, to all Saints"; turning to the choir: "and to you; I have sinned exceedingly in *thought, word and deed*, by my own fault" ("Cogitatione, locutione, et opere: mea culpa"). "I beseech Holy Mary, and all the Saints of God," turning to the choir, "and you to pray for me," etc. 'This confession to the saints,' says Burbidge, 'was a novelty introduced apparently about A.D. 1085.' He also says that this confession 'appears to be the first introduction into the Western Liturgy of direct prayer to the saints' (p. 92).

**The Absolution**, with the exception of the clause beginning 'Who of His great mercy,' is almost a literal rendering of the Absolution in the Sarum Use. It will be observed that the form is precatory, and that it is directly addressed to the communicants. The indicative form, 'I absolve thee,' which occurs in the Order for the Visitation of the Sick, is of comparatively recent introduction,\* though none the less commendable on that account in the circumstances in which its use is prescribed. St. Paul says to the Corinthians: 'To whom ye forgive anything, I forgive also; for if I forgave anything, to whom I forgave it, for your sakes *for gave I it in the person of Christ*'

\* Bingham says: 'If it be inquired, when the use of the indicative form of absolution first began to be used in the Church, that is, the form, "I absolve thee," instead of the deprecatory form, "Christ absolve thee," Morinus has fully proved that there was no use of it till the twelfth or thirteenth century, not long before the time of Thomas Aquinas, who was one of the first that wrote in defence of it, and our own learned Bishop Usher has clearly proved the novelty of it from Aquinas himself. For he says there was a learned man in his time who found fault with the indicative form of absolution then used by the Priest, "I absolve thee from all thy sins," and would have it to be delivered only by way of deprecation; alleging that this was not only the opinion of Gulielmus Antissiodorensis, Gulielmus Parisiensis, and Hugo Cardinalis, but also that *thirty years were scarce passed since all did use this form only, "Absolutionem et remissionem tribuat tibi Omnipotens Deus"* ("Almighty God give thee remission and forgiveness").'—'Antiquities,' vii., p. 198, Oxford edition of 1855.

(2 Cor. ii. 10). He is referring to a case of excommunication (see 1 Cor. v. 13).

'Pardon and deliver.' 'Pardon' your past sins; 'deliver' you from their guilt and power.

'Confirm and strengthen.' 'Confirm' whatever, by God's grace, is already good in you and 'strengthen' you to advance in goodness.

**The Comfortable Words** were suggested by the five 'Gospels' as they are called in Hermann's Consultation. They are peculiar to the English Liturgy, and were evidently intended to confirm the faith of any who might have some lingering doubt, even after the absolution just pronounced, with regard to their forgiveness, by an appeal to the words of Christ and His Apostles. The words of Christ direct our minds to *God*, those of the Apostles to our *Saviour and Intercessor*. The version followed is not that of Tyndal or that of Cranmer, and would seem to have been made direct from the original Scriptures.

1. Christ's own invitation to the weary.
2. The Father's love.
3. An assurance from one who called himself the chief of sinners that Christ came into the world to save sinners.
4. An assurance that in Christ we have at once a propitiation for our sins and an ever-living Advocate to plead it.

'*Travail*,' labour.

'*Heavy laden*,' viz., with the burden of sin and sorrow.

'*Propitiation*.' The pagan use of this word implied that God could be satisfied for some offence by an act of compensation; the New Testament use denotes the satisfaction of the law of holiness, and the reconciliation thereby of God and man, by the Sacrifice of the Cross. Cranmer's version gives, 'and He it is that obteyneth grace for oure synnes.\*' 'By an inherent necessity of

\* Cf. Keble's verses:

'And doubt we yet? thou call'st again;  
A lower still, a sweeter strain;  
A voice from Mercy's inmost shrine,  
The very breath of Love Divine.

'Whispering it says to each apart,  
"Come unto Me, thou trembling heart;"  
And we must hope, so sweet the tone,  
The precious words are all our own.

'This, of true Penitents the chief,  
To the lost spirit brings relief,  
Lifting on high th' adored name:—  
"Sinners to save, Christ Jesus came."

'That, dearest of Thy bosom friends,  
Into the wavering heart descends,—  
"What? fallen again? yet cheerful rise,  
Thine Intercessor never dies."

( 'Holy Communion,' *Christian Year*.)

His nature God *cannot* forgive without a satisfaction of the law of holiness; when the law of holiness is satisfied, "He is faithful and just to forgive us" (Norris, 'Rud. of Theol.,' p. 52).

**The Anaphora, or Canon.** Here begins that portion of the Liturgy called in the Eastern Church the Anaphora, or 'lifting up,' and in the Western Church the Canon of the Mass (see p. 337). It is the most ancient portion of the service.

**Sursum Corda, 'Lift up your hearts.'** The versicles that follow are found word for word in all the ancient liturgies. St. Cyril of Jerusalem, writing in the fourth century, says, 'After this the priest cries aloud, "Lift up your hearts." For truly ought we in that awful hour to have our hearts on high with God, and not below, thinking on earth and earthly things. The priest then in effect bids all in that hour abandon all worldly thoughts or household cares, and to have their heart in heaven with the merciful God.' The connection between the *Sursum Corda* and the previous part of the service is well pointed out by Dean Goulburn: 'The heart cannot be lifted up to join the heavenly choir in praise, unless it have first been relieved of its burden of guilt. This burden should be lifted off from it by the Absolution, which Christ's ambassador has just pronounced in His name, and by the comfortable sentences of Holy Scripture, which are so admirably calculated to undo the shackles which still hold it down to the earth' ('Comm. Office,' p. 228). It is the Saviour Himself who bids us 'Come'; it is He who is pleading, as our Advocate, His propitiation for our sins.

The Thanksgiving consists of two parts—the Preface and the *Ter Sanctus*.

**The Preface.** In the ancient liturgies the preface is only the introduction to the Eucharistia, properly so-called, which was a long thanksgiving to God for all the mercies of Creation, providence, and Redemption, and from which the whole service probably took its name.

'*O Lord, Holy Father.*' The original runs, 'Domine sancte, Pater omnipotens, æterne Deus' ('Holy Lord, Almighty Father, Eternal God'). The word 'holy,' it will be observed, was connected with 'Lord,' and 'Almighty' with 'Father.'

**The Ter Sanctus** (Thrice Holy), or, as it is more properly called, The Triumphal Hymn, is based upon Isaiah vi. 3, and Rev. iv. 8. The Trisagion, sometimes confounded with the *Ter Sanctus*, was a distinct hymn. It ran, 'Holy God, Holy and Mighty, Holy and Immortal, have mercy on us,' and would appear to have suggested the words in the Preface to the *Ter Sanctus*. Cf. 'O Lord, Holy Father, Almighty, Everlasting God.' In the Prayer-Book of 1549 the words 'Holy, Holy, Holy' were followed by the rubric, 'This the clerks shall also sing.' This rubric was

omitted in 1552, but the *Ter Sanctus* continued to be printed as a separate paragraph up to 1604. In the Revised American Prayer-Book a marginal direction is inserted opposite the words, 'Holy, Holy, Holy,' viz., 'Priest and People,' and the first part, 'Therefore,' etc., is directed to be said or sung by the priest. The Preface formerly concluded with the words: 'Hosanna in the highest, blessed is he that cometh in the name of the Lord, Glory to Thee, O Lord, in the highest.' This was omitted in 1552, probably because it was not part of the hymn of the angels.

'*With angels.*' In this solemn act of adoration and thanksgiving the Church militant joins with the angelic choirs. The ancient belief that angels are always present at the celebration of Holy Communion\* probably grew out of the use of the angelic hymn. But see 1 Cor. xi. 10, Eccles. v. 4-6. St. Chrysostom says: 'Hear me, and know that the angels are everywhere, but chiefly in the house of God they attend upon their King, where all is filled with their incorporeal powers.' Alcuin has preserved a beautiful story of the Venerable Bede. 'I know,' said the saint, 'that the angels visit the canonical hours and gatherings of the brethren. What if they find me not there among the brethren? Will they not say, "Where is Bede? Why does he not come with the brethren to the prescribed prayers?"'

'*And with all the company,*' i.e., the various orders of the celestial hierarchy. Dionysius of the Areopagite groups the angels in nine choirs, viz., Seraphim, Cherubim, Thrones, Dominations, Virtues, Powers, Princedoms, Archangels and Angels. The Sarum Use gives: 'Cum thronis et dominationibus cumque omni militia cœlestis exercitus.' 'Company' is used in the *Te Deum* to translate 'chorus.' Cf. 'And to an innumerable company of angels' (Heb. xii. 22).

'*Laud and magnify,*' i.e., praise and extol.

**Proper Prefaces.** Of these there were ten in the old Roman and English Missals. We have retained only the five used on the great festivals of Christmas, Easter, Ascension, Whitsunday and Trinity. The five omitted were for the Epiphany and octave, Ash Wednesday, Feasts of the Apostles and Evangelists, the two festivals of Holy Cross, and every festival of the Blessed Virgin except the Purification, when the Christmas Preface was used. The Proper Prefaces are intended to give prominence to the special doctrines commemorated at these holy seasons. Thus, in the Preface for Christmas Day we confess our belief in the incarnation of our Lord, who, 'by the operation of the

\* Similarly the idea of the angelic presence was connected with Holy Baptism, and the water of Baptism was thought to receive its regenerating power through the agency of the angels. This notion probably originated in St. John v. 4. The form of an angel was sculptured on most of the old baptistries.

Holy Ghost, was made very man of the substance of the Virgin Mary, His mother, and that without spot of sin'; in that for Easter Day we commemorate His glorious resurrection, whereby He 'restored to us everlasting life'; in that for Ascension Day we, after declaring that He 'manifestly'—*i.e.*, 'by many infallible proofs'—appeared to all His Apostles, and *in their sight* ascended up into heaven, pray that we may ascend thither also; in that for Whitsunday we commemorate the fulfilment of our Lord's promise in the outpouring of the Holy Spirit upon the Apostles for the evangelization of the world, 'whereby we have been brought out of darkness and error into the clear light and true knowledge of' God and His Son; in that for Trinity Sunday we declare our belief in the Unity in Trinity and Trinity in Unity, the Unity of *Substance*, the Trinity of *Persons*. The first three Proper Prefaces are to be used for the octave following the feast; the fourth for six days after, Trinity Sunday falling upon the seventh day after Whitsunday, and having a Proper Preface of its own. The prolongation of the festivals is in accordance with the practice of the Jews, who observed their greater festivals for seven days, and one—*viz.*, the feast of tabernacles—for eight days (Lev. xxiii. 36).

In the American Church the following addition is made to the Proper Preface for Trinity Sunday:

'¶ Or else this may be said, the words [Holy Father] being retained in the introductory address:

'For the precious death and merits of Thy Son Jesus Christ our Lord, and for the sending to us of the Holy Ghost, the Comforter; who are One with Thee in Thy eternal Godhead. Therefore with angels,' etc.

In the Sarum Use the Proper Preface was used on all the Sundays after Trinity up to Advent Sunday.

1. '*The operation of the Holy Ghost.*' Cf. St. Luke i. 35: 'The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee.'

'*Very man,*' *i.e.*, true man, a man in all respects, a 'perfect man.'

2. '*The very Paschal Lamb,*' *i.e.*, the true Lamb of God, of which the Passover lamb was the type.

3. '*Manifestly appeared.*' Cf. Acts i. 3: 'To whom also He showed Himself alive after His passion by many infallible proofs, being seen of them,' etc.

4. '*Lighting,*' *i.e.*, alighting. Cf. Acts ii. 3: 'Sat upon each.' So in the *Te Deum* we say: 'Let Thy mercy *lighten* upon us.'

'*Constantly,*' *i.e.*, without wavering, unflinchingly. Cf. 'But she *constantly* affirmed that it was even so' (Acts xii. 15). See Collect for St. John Baptist's Day.

5. '*Not one only Person, but three Persons in one Substance.*' The Latin reads: 'Non in unius singularitate Personæ, sed in unius Trinitate Substantiæ' ('Not in the singularity of one Person, but in the Trinity of one Substance'). As this Preface is addressed to the three Persons of the Holy Trinity, the words 'Holy Father' in the introduction to the Preface are on this day omitted.

**The Prayer of Humble Access** appears first in the Order of Communion of 1548, where it immediately follows the Comfortable Words. It is to be said by the priest kneeling, 'in the name of all them that shall receive the Communion.' In the Books of 1548 and 1549 the Invitation, the Confession, Absolution, Comfortable Words, and the Prayer of Humble Access stand between the Prayer of Consecration and the actual Communion. The Prayer of Humble Access occupies a similar place in the Scottish Liturgy of 1637, and is so called from the rubric in that Liturgy: 'Then shall the Presbyter, kneeling down at God's board, say in the name of all them that shall communicate this *Collect of humble access* to the Holy Communion.' It consists of:

1. A declaration of our own unworthiness to approach the Lord's table and of our exclusive trust, in coming to it, in God's mercy.

2. A prayer that we may *so* eat the flesh and drink the blood of Christ that we may derive the full benefits of Holy Communion.

'*To gather up the crumbs.*' Words recalling the language of the Syro-Phœnician woman (St. Matt. xv. 27), whose humility and faith were rewarded by the concession of all she had desired in her heart. She would have been content with the crumbs which fell from the table of the children. Christ permitted her to take her place, as it were, at the table with the children themselves.

'*But Thou art the same Lord,*' *viz.*, as Thou hast ever revealed Thyself to be. The connection is: 'We are not worthy to gather up the crumbs under Thy table—Thy smallest blessings—but Thou, of Thy mercy, hast permitted us to eat the flesh and drink the blood of Thy dear Son.'

'*Property,*' distinguishing characteristic. Lat. *proprius*, one's own.

'*So to eat,*' in such a spirit. These important words imply what is taught in our twenty-ninth Article, that the benefit of Holy Communion depends on the spirit in which we communicate. 'The wicked and such as be void of a lively [*i.e.*, living] faith' are in no wise 'partakers of Christ, but, rather, to their condemnation do eat and drink the sign, or Sacrament, of so great a thing.' We pray here, therefore, for all that is necessary to a

worthy reception of the Sacrament. The use here made of our Lord's discourse in St. John vi. shows that our Church adopts the view that in this discourse He was looking forward to the institution of Holy Communion.

'*Bodies . . . souls.*' The distinction between the cleansing of our bodies and the washing of our souls should not be pressed too far. Body and soul make one man. At the same time, we should not forget that we sin in body and soul, and that the sins of the body are the greatest hindrance to the sanctification of the soul. Cf. the words of delivery, 'Preserve thy body and soul,' etc. The Bible teaches us that the body may be a *holy sacrifice* (Rom. xii. 1), that it may be *sanctified*, even as the soul is (1 Thess. v. 23), that it will be *quicken*ed hereafter by the Holy Spirit (Rom. viii. 11), and that it will be finally '*changed*' by the Lord Jesus Christ, who will fashion it *like unto His glorious body* (Phil. iii. 21). The resurrection of the body is directly connected with participation in His Body and Blood in St. John vi. 54: 'Whoso eateth My flesh and drinketh My blood hath eternal life, and I will raise him up at the last day.'

The Puritans at the Savoy Conference objected to this clause in the Prayer of Humble Access, on the ground that it seemed to ascribe a greater efficacy to the blood than to the body of Christ, and would have altered it to 'that our sinful souls and bodies may be cleansed through His precious body and blood.' The Bishops in reply refer to the words of our Lord: 'This is My blood which is shed for you and for many, for the remission of sins,' observing that He saith not this as explicitly of the body. They might have urged Lev. xvii. 11, 'For the life of the flesh is in the blood; and I have given it to you upon the altar to make an atonement for your souls; for it is the blood that maketh an atonement for the soul.' (R.V. 'that maketh atonement by reason of the life.') Cf. 1 St. John i. 7.

**Rubric.** Added in 1662:

'*Before the Table.*' The rubric at the beginning of the Order of 1549 directs the priest to stand 'humbly afore the midst of the altar,' *i.e.*, looking eastward. At the invitation to pray for the whole state of Christ's Church he was to turn to the people. Then he was to turn to the altar to say the Prayer of Consecration, of which in this Order the Prayer for the Church Militant formed the introduction.

'*Before the people,*' *i.e.*, in presence of the people (*coram populo*).

**The Prayer of Consecration** consists of:

1. An introduction, setting forth the completeness and sufficiency of the one sacrifice of Christ upon the cross, and the Divine institution of the Sacrament of Holy Communion to make a perpetual memorial of it.

2. A prayer that we may receive the inward grace with the outward sign of the Sacrament.

3. The words of Institution.

'*There,*' *viz.*, on the cross. This word should be carefully noted.

'*One oblation . . . once offered.*' The sacrifice of Christ, unlike the sacrifices under the Law, needs no repetition (see Heb. x.).

'*A full, perfect, and sufficient sacrifice, oblation and satisfaction.*' The distribution of the epithets should be observed. 'Full' belongs to 'satisfaction,' 'perfect' to 'oblation,' and 'sufficient' to 'sacrifice.' Christ's one offering of Himself was:

1. A sufficient sacrifice as regards the needs of man;

2. A perfect oblation as regards Christ's own sinlessness and merits;

3. A full satisfaction as regards God, whom we have offended, and the vindication of the law, which we have broken.

'*Satisfaction,*' *viz.*, of Divine justice. The Divine law says, 'The soul that sinneth it shall die.' The sacrifice of Christ satisfied this requirement by His taking our sins upon Him and dying in our stead. 'God's law of holiness required that there should be a death unto sin (Gen. ii. 17), ere there could be a restoration to favour. This law was fulfilled by the sacrifice of Christ, inasmuch as all died in Him, and in Him took a new beginning of life' (Norris, '*Rudiments of Theology,*' p. 177).

'*For the sins of the whole world.*' Cf. St. John i. 29; iii. 16, 17.

'*His precious death.*' Precious both in the *price* paid for our redemption, and in the *rich results* of His sacrifice.

'*Perpetual memory.*' Though the one sacrifice cannot be repeated, there must be a *perpetual* commemoration of it.

'*Creatures,*' *i.e.*, created things. Cf. 'The first creature of God . . . was the light' (Bacon). In the form of 1549 the following invocation of the Holy Spirit\* was introduced after the words

\* In the Eastern Church there is a distinct invocation (called the Epiklesis) of the Holy Spirit, without which the consecration of the elements is not considered complete. In the Liturgy of St. James it is as follows: 'Have mercy on us, O God, according to Thy great goodness, and send upon us, and upon these proposed gifts, Thy most Holy Ghost (*he bends his head*) the Lord and Lifegiving; sharer of the throne and of the kingdom with Thee, God and Father, and Thine only-begotten Son, con-substantial and co-eternal, Who spake in the Law, and the Prophets, and Thy New Testament, Who descended in the form of a dove on our Lord Jesus Christ in the river Jordan, and rested on Him, Who descended upon Thy holy Apostles in the likeness of fiery tongues in the upper room of the holy and glorious Sion, at the day of Pentecost: send down the same most Holy Ghost, Lord, upon us, and upon these holy and proposed gifts, (*he raises himself and saith aloud*) that, coming upon them with His holy and good and glorious presence, He may hallow and make this bread the holy Body of Thy Christ.

'*People:* Amen.

'coming again : ' 'Hear us (O merciful Father), we beseech Thee ; and with Thy Holy Spirit and word\* vouchsafe to bless and sanctify these Thy gifts and creatures of bread and wine, that they may be unto us the Body and Blood of Thy most dearly beloved Son Jesus Christ.' This invocation is inserted (with some alterations) in the Scottish Liturgy of 1637, and in the American Prayer-Book, but the latter omits the words 'that they may be unto us,' etc. The present Scottish Office reads 'that they may become the Body,' etc. The Scottish Prayer-Book of 1637 places the invocation in the early part of the Prayer of Consecration, but the revised Communion Office of 1764 transfers the invocation to the latter part of that prayer, and asks God 'to bless and sanctify' the 'bread and wine that they may become,' etc., after the consecration has taken place. The Sarum Use reads, 'ut nobis corpus et sanguis fiat (may be made or become) dilectissimi Filii Tui,' etc.

**The Manual Acts.** These consist in the priest's (1) taking the bread with his hands, (2) breaking it, (3) laying his hand on all the bread, (4) taking the cup into his hands, (5) laying his hand on every vessel in which there is any wine to be consecrated. 'It is peculiar to this celebration,' says Bishop Cosin, 'that the death of our Lord is commemorated therein, not by bare words, as in other prayers, but by certain sacred symbols, signs, and

'Priest : And this cup the precious Blood of Thy Christ.

'People : Amen.

'Priest (rising up, in a low voice) : That they may be to those that partake of them for remission of sins, and for eternal life, for sanctification of souls and bodies, for bringing forth good works, for the confirmation of Thy Holy Catholic Church, which Thou hast founded upon the rock of faith, that the gates of hell may not prevail against it ; freeing it from all heresy and scandals, and from them that work wickedness, and preserving it till the consummation of all things' (Neale and Littledale's 'Translations of the Primitive Liturgies,' pp. 51, 52).

It is probable that we owe the invocation of the Holy Spirit in the Prayer-Book of 1549 to Cranmer's recent study of the Eastern Liturgies, of which another trace is found in the Prayer of St. Chrysostom. There is no such invocation in the Roman and early English Missals, but there are instances in the Mozarabic Missal (printed A.D. 1500), with which it is almost certain that Cranmer was acquainted.

\* 'Thy word' here probably refers to the words of institution, which have always been regarded as an essential feature in the celebration. Bishop Dowden quotes in illustration of this application, 'Do you not see how much the words of Irenæus by you alleged make against yourself? These be his words after your citation, "When the Chalice mixed and the bread broken receive the word of God, it is made Eucharistia"' (Cranmer's 'Answer to Gardiner'). The American Prayer-Book reads, 'bless and sanctify with Thy Word and Holy Spirit,' printing 'Word' with a capital. Bishop Dowden thinks that Gardiner and Cranmer were wrong, and that 'Word' refers to the Divine Logos

Sacraments, which are, according to S. Austin, a sort of "visible words."

'He brake it,' prophetically symbolizing the sufferings on the cross. Cf. 'This is My body, which is broken for you' (1 Cor. xi. 24). 'The bread which we break, is it not the communion of the body of Christ?' (1 Cor. x. 16.) The Sacrament is called the 'breaking of bread' in Acts ii. 42-46, and xx. 7.

Here it may be convenient to give the four Scripture narratives of the institution of Holy Communion.

## ST. MATTHEW XXVI.

And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat ; this is My Body. And He took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it ; for this is My Blood of the New Testament, which is shed for many for the remission of sins.

## ST. MARK XIV.

And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat ; this is My Body. And He took the cup, and when He had given thanks, He gave it to them ; and they all drank of it. And He said unto them, This is My Blood of the New Testament, which is shed for many.

## ST. LUKE XXII.

And He took bread, and gave thanks, and brake it, and gave unto them, saying, This is My Body which is given for you : this do in remembrance of Me. Likewise also the cup after supper, saying, This cup is the New Testament in My Blood, which is shed for you.

## ST. PAUL (1 COR. XI).

The Lord Jesus, the same night in which He was betrayed, took bread ; and when He had given thanks He brake it, and said, Take, eat : this is My Body which is broken for you ; this do in remembrance of Me. After the same manner also He took the cup when He had supped, saying, This cup is the New Testament in My Blood. This do ye as oft as ye drink it, in remembrance of Me.

It will be observed that the narratives of St. Matthew and St. Mark are almost identical. That of St. Luke closely resembles St. Paul's, and was probably derived from that Apostle, who had received from the Lord Himself a special revelation of the history of the institution\* (see 1 Cor. xi. 23). 'For I have received of the Lord that which also I delivered unto you, that the Lord Jesus,' etc. The distinctive features in the narratives of St. Luke and St. Paul are :

1. The mention of the giving of 'thanks' in connection with the bread. St. Matthew and St. Mark say that our Lord 'blessed' it. The meaning is probably the same.
2. The words which follow 'My Body,' viz., 'which is given for you' (St. Luke), 'which is broken for you' (St. Paul).
3. The injunction, 'this do in remembrance of Me,' quoted by St. Luke in reference to the bread only ; by St. Paul in reference to the bread and the cup.
4. The marking of the time when the cup was taken : 'After supper' (St. Luke), 'when He had supped' (St. Paul).

\* Westcott and Hort say that St. Luke's account of the Last Supper is an interpolation from St. Paul's account in 1 Cor. (see 'Introduction to Greek Testament,' Appendix, p. 64).

5. The expression, 'the New Testament *in My Blood*,' used by both.

'*In remembrance.*' Not merely as a reminder to yourselves, but more especially as a solemn commemoration of My sacrifice before God. Cf. 1 Cor. xi. 24 : *τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν* ('Do this for a commemoration of Me'). The Greek word 'anamnesis,' translated 'remembrance,' occurs twice in the Septuagint version of the Old Testament, viz., in Lev. xxiv. 7, and Numb. x. 10; also in the titles of Psalms 37 and 69 (38 and 70), and four times in the New Testament, viz., St. Luke xxii. 19; 1 Cor. xi. 24, 25; and Heb. x. 3, and in all these passages denotes a solemn memorial *before God*, not a mere commemoration *before men*. In Holy Communion we plead anew the merits of Christ's sacrifice.

The words actually used by our Lord have been thus pieced together by Bishop John Wordsworth: 'TAKE EAT (Matt.), THIS IS MY BODY (Matt., Mark, Luke, 1 Cor.), WHICH IS GIVEN (om. Cor.) FOR YOU. DO THIS IN REMEMBRANCE OF ME (Luke, Cor.), and likewise the cup after supper, and gave thanks and gave it to them, saying, DRINK YE ALL OF IT (Matt.), FOR THIS IS MY BLOOD OF THE COVENANT (Matt., Mark), *or*, THIS CUP IS THE NEW COVENANT IN MY BLOOD (Luke, Cor.), WHICH IS SHED FOR MANY (Matt., *περί*, Mark, *ὑπέρ*), *or*, WHICH IS SHED FOR YOU (Luke), FOR REMISSION OF SINS (Matt.). DO THIS, AS OFT AS YE DRINK IT, IN REMEMBRANCE OF ME' (Cor.).—'Holy Communion,' p. 32.\*

'*Drink ye all of this.*' Note the word 'all.' It is extraordinary that, in spite of this emphatic word, which is used of the cup alone, the Church of Rome should have denied the cup to the laity. Cf. 'Drink ye all of it' (St. Matt. xxvi. 27); 'they all drank of it' (St. Mark xiv. 23); 'Except ye eat the flesh of the Son of man, and *drink His blood*, ye have no life in you' (St. John vi. 53); 'As often as ye eat this bread and *drink this cup*' (1 Cor. xi. 26). 'Let a man examine himself, and so let him eat of that bread and *drink of that cup*' (verse 28).

'*For many.*' The ransom was offered for *all* (1 Tim. ii. 6), but it is not all, it is only the *many*, who will allow themselves to be ransomed.

There is no mediation-ending to this prayer, the words of Institution just used being equivalent to a mediation-ending. The pleading of Christ's atonement in *act* takes the place of the mediation in *words* (see Goulburn's Collects, i. 105).

'*Amen.*' The people repeat this Amen with the priest. This

\* The Bishop follows the Greek text adopted by the translators of the Revised Version.

is in accordance with primitive usage. Justin Martyr says, 'When he [viz., the priest] has made an end of both of the prayers and the thanksgiving, the people answer "Amen."' It has been already remarked that some suppose reference is made to the same practice in 1 Cor. xiv. 16: 'When thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say "Amen" at thy giving of thanks?' The share of the people in this most solemn prayer is recognized throughout. Cf. 'Hear us,' 'Grant that *we*,' etc.

**Rubric.**—The minister is first to receive the Communion in both kinds himself; then to deliver it 'in like manner,' *i.e.*, in both kinds, to the officiating clergy who are present; then to the people, 'also in order, *into their hands*, all meekly kneeling.' There is no express direction as to the posture of the priest in receiving, and a proposal for making this clear in 1662 was deliberately rejected. It would seem, therefore, that the Church desired to leave the posture to the discretion of the celebrant. Nor is there any form provided for the priest to use when he himself receives.

'*To the Bishops*,' etc. The object of this is stated in the rubric of 1552 to be 'that they may help the chief minister.'

'*Into their hands.*' In St. Cyril's time the practice was to receive the consecrated bread in the crossed hands. He says: 'Making thy left hand a throne for the right, which is about to receive a King, hollow thy palm, and so receive the Body of Christ, saying thereafter the Amen.' About the beginning of the seventh century the custom of putting the bread into the mouth of the communicant was introduced, the reason assigned for the change being that by putting it into the mouth there was less risk of any crumb of the consecrated element falling to the ground. This custom was enforced by the Council of Rome in A.D. 895, which declared that 'the Eucharist is not to be placed in the hands of any layman or woman, but only in the mouth.' It was retained in the Liturgy of 1549, to prevent the practice of conveying the bread away secretly, and 'diversely abusing it to superstition and wickedness.' The primitive custom was restored in the Liturgy of 1552. The holding forth the hand to receive or take the consecrated elements significantly symbolizes the act of faith by which the Body and Blood of Christ are verily and indeed '*taken and received by the faithful in the Lord's Supper.*' The communicant puts forth the hand of faith to signify that he *actively takes*, and not merely passively receives.

'*All meekly kneeling*,' in token of our adoration of Him whose sacrifice we commemorate, and of our personal unworthiness to participate in this solemn ordinance. The Primitive Church appears to have received the Communion standing, following,



perhaps, the practice of the Jews in the celebration of the Passover. This is still the practice in the Oriental Churches. The Pope is said to receive sitting when he celebrates at great functions; but some say he only seems to sit. The Declaration at the end of the Communion Service affirms that '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' (see Note on the so-called 'Black Rubric').

'*To any one.*' It is clear from this, as also from the use of the singular pronoun, that the words were to be said to *each one* separately. Canon XXI. says distinctly, 'Likewise the minister shall deliver both the bread and the wine to every communicant *severally.*'

**The Words of Delivery.**—The most ancient formulæ used on delivering the elements were 'The Body of Christ,' 'The Blood of Christ,' to each of which the communicant replied 'Amen.' In the time of Gregory the Great (A.D. 590) the form used was, 'The Body of our Lord Jesus Christ preserve thy soul,' the communicant answering 'Amen.' In the eighth century the words 'unto everlasting life' were added. In the Order of Communion of 1548 the form used was, 'The Body of our Lord Jesus Christ, which was given for thee, preserve thy *body* unto everlasting life.' 'The Blood . . . preserve thy *soul,*' etc. In 1549 the words 'thy *body and soul*' were used in both cases. In 1552 these forms were omitted altogether, and the second part of the present form was substituted: '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 the Liturgy of 1559 the sentences prescribed in the Prayer-Books of 1549 and 1552 were combined in the form in which they are now used.\* It will be

\* In the Liturgy of St. Mark the Priest says: 'The Holy Body,' 'The precious Blood of our Lord and God and Saviour.' In the Liturgy of St. James there are no words of delivery. The Deacon says, 'With the fear of God, and faith and love, draw near.' The people reply, 'Blessed be he that cometh in the name of the Lord.' Then follows the Communion. The Liturgy of St. Clement gives the following directions: 'After this, let the Bishop receive; then the Presbyters, and Deacons, and Sub-deacons, and Readers, and Singers, and Ascetics; and of the women, the Deaconesses, Virgins, and Widows. Afterwards the Children, and then all the People in order with fear and reverence, without tumult or noise. And the Bishop shall give the oblation, saying, *The Body of Christ.* And let him that receives say, *Amen.* And the Deacon shall hold the cup, and when he gives it, let him say, *The Blood of Christ, the cup of life.* And let him that drinks say, *Amen.*' In the Liturgy of Saint Chrysostom the directions are, 'They who are to communicate draw near with all reverence, and hold their arms crossed on their breast; and the Priest, as he distributes the mysteries to each, saith: "N. the servant of God is made partaker of the pure and holy

observed that the Prayer-Book of 1549 lays stress on the *Divine* side of the Holy Sacrament, the Prayer-Book of 1552 on the *human* side. The present form presents both sides. The Scottish Prayer-Book (1637) restored the form of 1549, and the communion was directed to say 'Amen' after the words of delivery.

**The Cup.**—The Romish practice of withholding the cup from the laity is comparatively recent, dating from the Council of Constance, A.D. 1415.

In the Prayer-Book of 1549 it is directed that the clerks should sing, 'in the Communion time,' the *Agnus Dei* ('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'). 'Beginning so soon as the priest doth receive the Holy Communion: and when the Communion is ended, then shall the clerks sing the Post-Communion.' This was the name given to twenty-two sentences from the New Testament, one of which was always to be said or sung. Then followed the mutual salutations and the thanksgiving. These directions were struck out in 1552. The *Agnus Dei* is still often sung in our churches. The American Liturgy allows 'a hymn' to be sung after the Prayer of Consecration.

**Rubrics.**—The first rubric, directing a second consecration, if necessary, was added in 1662. There was a similar rubric in 1548 (see p. 28). The second directs that what remains of the consecrated elements shall be 'reverently' covered with a fair linen cloth. This cloth is called in the Eastern Church the veil; in the Roman Church the corporal (Lat., *corpus*, a body).

The Church does not require the recitation of the whole prayer, but only of the words of institution applicable to the additional element to be consecrated. The Scottish Prayer-Book (1637) says, 'And to the end there may be little left, he that officiates is required to consecrate with the least; and then, if there be want, the words of consecration may be repeated again, over more, either bread or wine; the Presbyter beginning at these words in the Prayer of Consecration: "Our Saviour in the night," etc.'

Body and Blood of our Lord and God and Saviour Jesus Christ, for the remission of his sins, and life everlasting." This Liturgy directs that warm water should be poured into the chalice after consecration, a rite of which St. Germanus gives the following explanation: 'As blood and warm water flowed both of them from the side of Christ, thus hot water poured into the chalice at the time of consecration gives a full type of the mystery to those who draw that holy liquid from the chalice, as from the life-giving side of our Lord' (Quoted in Neale and Littledale's 'Primitive Liturgies,' p. 120).

### III. THE POST-COMMUNION SERVICE

The Lord's Prayer is here introduced eucharistically, and accordingly concludes with the doxology. In it we glorify God for the great privilege to which we have just been admitted, and pray for a continuance of that spiritual food which we daily need. In the Prayer-Book of 1549 the Lord's Prayer preceded the act of Communion, and was said by the priest alone up to the clause 'But deliver us from evil,' which was said by the people. It was inserted here in 1552. In all existing ancient liturgies, except the Clementine, the Lord's Prayer is used at the end of the Prayer of Consecration as its culminating point (see Bishop John Wordsworth's 'Holy Communion,' pp. 83, 153, 154).

The rubric says that the Lord's Prayer is to be repeated by 'the people' after 'the Priest.' This means that it is not to be repeated at the same time with him, but, sentence by sentence, after the priest has said it.

The Prayer of Oblation was in 1549, as it is now in the Scottish Liturgy (see above), the conclusion of the Prayer of Consecration. Its leading thought is the dedication of ourselves to God. It is called in the Scottish Prayer-Book of 1637 the 'Memorial or Prayer of Oblation.' It opened with the words '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. And we entirely desire,' etc. The transposition of the Prayer of Oblation has been reasonably regretted by many liturgical scholars. Originally, the great memorial sacrifice was immediately connected with the eucharistic sacrifice of praise and thanksgiving, and with the dedicating of ourselves as a living sacrifice. Now they are divorced. Some expressions in the Prayer of Oblation are taken from the corresponding part of the Roman canon, e.g., 'that all we, who are partakers,' etc. ('Ut quotquot ex hac altaris participatione sacro-sanctum Filii Tui corpus et sanguinem sumpserimus, omni benedictione celesti et gratiâ repleamur'), and again, 'Not weighing our merits,' etc. ('Non aestimator meriti sed veniæ largitor'). In the Prayer of Oblation we show our gratitude by the dedication of our souls and bodies, now newly-cleansed from sin, to the service of God; in the Thanksgiving which follows, by praying that we may continue faithful members of that mystical Body into which we

have been incorporated, and of whose holy fellowship we have just had such blessed experience.

#### Analysis :

1. Prayer that our sacrifice of praise and thanksgiving may be received.

2. Prayer that we may obtain the full benefit of Christ's Passion.

3. Dedication of ourselves, body and soul, to God's service.

4. Prayer that our offering may be accepted in spite of our unworthiness.

5. Doxology.

'Entirely,' with no reserve (*ex animo*).

'Our sacrifice of praise and thanksgiving,' i.e., the Holy Eucharist itself. Cf. Hos. xiv. 2; Heb. xiii. 15. The reference is not to the *Ter Sanctus* which goes before, or to the Thanksgiving and *Gloria in Excelsis* which follow, but to the whole service. The Eucharist is pre-eminently a great thanksgiving for the greatest of all God's mercies. 'Our unbloody sacrifice of the Church is none other than the sacrifice of praise and thanksgiving—than a commemoration, a showing forth, and a sacramental representation of that one only bloody Sacrifice offered up once for all' (Bishop Ridley's Works, pp. 210, 211).

'The merits and death.' Not a hendiadys for *meritorious death*. The whole of our Lord's incarnate life was a meritorious sacrifice of His own will.

'All other benefits.' Spoken of in the third exhortation as 'innumerable.'

'His passion.' Not merely what is commonly called His 'Passion,' but the whole of His sufferings, including 'the suffering of death' (Heb. ii. 9).

'Here we offer,' etc. Cf. Rom. xii. 1: 'I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.'

'Our souls and bodies.' For they are both His. St. Paul says to the Corinthians, 'Ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's' (1 Cor. vi. 20). This passage of the thanksgiving should be connected with the petitions for the cleansing of our souls and bodies in the Prayer of Humble Access, and with the prayer for the preservation of our souls and bodies in the Words of Delivery.

'Reasonable,' rational, as opposed to the involuntary sacrifices of the Law. The dedication of ourselves to God is a sacrifice partaking, in its degree, of the nature of Christ's sacrifice. We also say, 'Lo, I come to do Thy will, O God.' See Heb. x. 9, where this aspect of our Lord's sacrifice is contrasted with the

involuntary character of the Mosaic offerings. The living sacrifice which we offer is not an expiatory sacrifice, but the thankoffering of a life dedicated to the service of God. Christ's sacrifice, once offered, was the only sacrifice of expiation. Our sacrifice is the offering of spirit, soul and body, dedicated to God (see Rom. xii. 1).

'*Lively*,' i.e., living.

'*Fulfilled*.' Lit., 'filled to the full.' Cf. 'Blessid ben thei that hungren and thristen rigtwisnesse; for thei schuln ben *fulfillid*' (St. Matt. v. 6, Wiclif's version). 'God shall give unto thee continual rest, and shall *fulfill* thy soul with brightness' (Articles of 1536).

Here it may be remarked that the American Prayer of Consecration concludes with 'the Oblation,' in which the 'holy gifts' are offered to God, 'the Invocation' praying that God would 'bless and sanctify with His Word and Holy Spirit' the consecrated elements, and, finally, the Prayer of Oblation.

The Thanksgiving was composed in 1552, and is partly derived from Hermann's 'Consultation.' Many have wished to see both the Prayer of Oblation and the Thanksgiving prescribed, and the present Archbishop of York has sanctioned the use of both. A better course would be to restore the Prayer of Oblation (for such it is, rather than a thanksgiving) to its proper place.

#### Analysis :

Leading idea, incorporation.

1. Thanksgiving for :

- (a) 'The Spiritual Food' conveyed to the soul in Holy Communion.
- (b) The assurance afforded thereby of
  - (i.) God's favour ;
  - (ii.) our incorporation in Christ's mystical body (St. John vi. 56) ;
  - (iii.) our eternal inheritance (St. John vi. 47).

2. Prayer for Divine grace that we may continue in that holy fellowship of the Church into which we have been admitted.

'*Duly*,' i.e., with the faith and repentance necessary to a right reception. In the Prayer for the Church Militant 'duly' is used of those who administer the Holy Sacraments.

'*Thereby*,' viz., by vouchsafing to feed us with the spiritual food of Christ's body and blood, etc.

'*Very*,' real, in no mere metaphorical sense. Cf. 'Art thou my very son Esau ?'

'*Mystical*,' spiritual. Cf. 'Sanctify this water to the *mystical* washing away of sin' (Office for Baptism). Baptism admits us into the mystical body of Christ, which is the blessed company of all faithful believers ; Holy Communion is the great bond of

union which consciously knits us together in Christ, and in which we claim and cement our membership. St. Paul says to the Corinthians, 'The bread which we break, is it not the Communion of the body of Christ? For we being many are one bread and one body; for we are all partakers of that one bread' (1 Cor. x. 16, 17). As the bread, or loaf, which is broken is one, so is the body of Christ, the Church, one; and united in Him we are members one of another (see Rom. xii. 4, 5).

'*That holy fellowship*,' viz., which is involved in our incorporation in Christ's mystical body, and of which Holy Communion itself is the most conspicuous, but not the only, illustration.

**Gloria in Excelsis.**—So called from the opening words of the Latin Version. In the Eastern Church, in which it unquestionably originated, and which alone could have produced its fervid outburst of praise and adoration, it is known as 'The Angelical Hymn,' and 'The Great Doxology.' Dr. Gibson puts its date at not later than the fourth century, and says that it may well be two or three centuries earlier. It was anciently sung as a morning hymn, and does not appear to have been at first a Eucharistic hymn.\*

It is found in various forms. The germ of it is, of course, the words of St. Luke ii. 14. The 'Codex Alexandrinus' in the British Museum (fifth century) contains the hymn in Greek, which was unquestionably the language in which it was written. It is remarkable that, while the Alexandrine text reads, 'to men of good will,' the morning hymn appended to the MS. reads as in the A.V. Symmachus, Bishop of Rome, A.D. 500, directed that the *Gloria* should be used on every Sunday and holy day at the commencement of the Liturgy. Before the Reformation it was sung at the beginning of the service, before the Collect for the day, and so continued in the Prayer-Book of 1549. It was removed to its present position in 1552 to swell the praise and thanksgiving which characterize the conclusion of the service in the Second Prayer-Book. In the American Prayer-Book it is allowed to be used instead of the *Gloria Patri*, at the end of the whole portion, or selection, of psalms for the day at matins and evensong. In the Pre-Reformation Church it was said on Sundays and festivals only, and not at all in Advent, or from Septuagesima to Easter.

The words, 'Thou that takest away the sins of the world, have mercy upon us,' were added in 1552. Mr. Scudamore suggested that the triple address was intended to compensate for

\* It is entitled 'A Morning Hymn' in Chatfield's 'Songs and Hymns of the Greek Christian Poets,' where the remainder of the hymn will be found. It is still used as a Morning Hymn in the Eastern Church, and has no place in the Holy Eucharist.

the loss of the triple repetition, 'That takest away the sins of the world,' in the old *Agnus Dei*. The triple repetition does not occur in the version attached to the 'Codex Alexandrinus.' The practice of singing a hymn at this part of the service is probably based on the example of our Lord and the Apostles, who sang a hymn (probably part of Hallel, Pss. cxiii.-cxviii.) after the Last Supper.

The *Gloria in Excelsis*, like the *Te Deum*, is a hymn, a creed, and a prayer. In its Greek form the hymn is addressed to each person of the Holy Trinity. The second paragraph is a prayer for mercy, addressed to the Lord Jesus Christ, and dwells on

1. His nature as the only begotten Son of God;
2. His atonement as the Lamb of God;
3. His majesty as sitting at the right hand of God.

First we appeal to Him as the appointed Lamb of God who suffered upon the altar-cross, then as the risen King of Glory, who is able to save to the uttermost them that come unto God by Him.

The third paragraph is a doxology to the Holy Trinity.

The word 'God' has been inserted before 'Father' in the clause 'Thou that sittest,' etc., and the word 'Jesus' has been omitted before 'Christ' in the last clause.

There is no direction as to the posture of the congregation during the saying or singing of the *Gloria*. The ordinary attitude of praise is that of standing. It has been suggested that we should kneel when the *Gloria* is said, and stand when it is sung; but this distinction is not very satisfactory.

'On high' (*ἐν ὑψίστοις*). 'In the highest' (St. Luke ii. 14). So in the Scottish Communion Office. An appeal is here made to the inhabitants of the highest heavens to join with us in glorifying God. In the offertory we communicate of our goods with our poorer brethren. In the Prayer for the Church Militant we are brought into communion with all God's people here below, with all who are in trouble, sorrow, need, sickness, or any other adversity, and with the saints departed. Here and in the *Ter Sanctus* we enter into communion with the angels.

'Good will towards men.' The Latin version is 'pax hominibus bonæ voluntatis' (peace to men of good will), a reading adopted by Keble in his hymn for Christmas Day:

'And love towards men of love—salvation and release.'

Cf. R. V.

The true meaning of the angelic hymn as uttered would seem to be, Let there be glory in the highest, for God has sent peace upon earth and shown His good will toward men. An amplified version of the *Gloria in Excelsis* in 'The Mirror of our Lady,'

reads: 'And peace in erthe to men of good wylle.' Cranmer's Bible gives: 'Peace on the earth, and unto men a good will.' Both forms of the *Gloria* in the 'Apostolic Constitutions' read 'good will towards men.'

'We bless Thee,' viz., by declaring Thy goodness. The version in the Apostolic Constitutions inserts before this clause: 'We hymn Thee.'

'We give thanks to Thee for Thy great glory.' We ordinarily thank God for the mercies that He has bestowed upon us, but here we thank Him for what He *is*—for those glorious attributes out of which all His mercies proceed. The reading in the Bangor Antiphonary (seventh century) runs: 'We give thanks to Thee for Thy great pity.' It is possible that the 'great glory' refers to the manifestation of the Father's glory in the Incarnation of the Son. Cf. 'And we beheld His glory, the glory as of the only begotten of the Father' (see also St. John xiii. 31). In one of the versions contained in the Apostolic Constitutions the words run: 'We praise Thee, we sing to Thee, we bless Thee, we glorify Thee, we worship Thee, through the great High-Priest; Thee the true God, the One Unbegotten, alone unapproachable, for Thy great glory,' etc. (quoted by Burbidge, pp. 36, 37).

'Have mercy.' It is noteworthy that this section of the hymn is a prayer addressed to Christ. All the previous prayers 'have been addressed to the Father because before Him we were pleading in Eucharistic act the death of His Son. . . . Now that the Church has been allowed once more to "show" that death before the Father, she turns in reverent love to that only-begotten Son through whose flesh has been opened the "new and living way" into the innermost sanctuary of Divine worship' (Baird).

'Takest.' Note the tense. Our Lord's high-priestly work is still going on. Cf. St. John i. 29: 'Behold the Lamb of God which taketh away the sin of the world.'

'Thou only art holy.' Taken from Rev. xv. 4. Our High-Priest was 'holy, harmless, undefiled, separate from sinners' (Heb. vii. 26).

'Thou only art the Lord,' i.e., the Lord Jehovah, the Lord of all things in heaven and in earth.

'Art most high in the glory,' sharing it as co-equal and co-eternal with the Father.

The **Blessing** consists of two parts: (1) the Peace; (2) the Blessing proper. The first clause, taken from Phil. iv. 7, was taken in 'The Order of Communion' of 1548; the conclusion, taken from Hermann's 'Consultation,' or from some of our old English Offices, was added in 1549.

'Keep,' i.e., guard as a sentry. See Revised Version of Phil. iv. 7. The meaning is not preserve, but protect, guard. Cf. 'He that

keepeth thee will not slumber; behold He that keepeth Israel,' etc. (Ps. cxxi. 3, 4, A. V.).

'*Passeth,*' surpasseth. Cf. Eph. iii. 19, 'To know the love of Christ, which passeth knowledge.'\*

'*Hearts and minds in the knowledge and love.*' As the mind is the seat of knowledge, so the heart is the seat of love.

Collects to be said (1) after the offertory when there is no Communion; (2) optionally, 'as occasion shall serve,' after the collects of Morning or Evening Prayer, Communion or Litany, 'by the discretion of the minister.' In the Prayer-Book of 1549 the rubric before the concluding collects ended 'every such day one.' In 1552 the rest of the rubric was added, except that 'Morning and Evening Prayer' has been changed to 'Morning or Evening Prayer.' This rubric says that the Collects are to be used 'after the Offertory, when there is no Communion,' and seems to be at variance with the first rubric at the end of the Communion Service, which says that when there is no Communion one or more of the Collects shall be said after the *Prayer for the Church Militant*. The explanation of this discrepancy given by Shepherd is probably correct: 'The first part of the former [rubric] stands as it did in Edward's First Book, when the Prayer for Christ's Church Militant was said only at the Communion [after the *Ter Sanctus*]. But that Prayer being transposed in Edward's Second Book, and appointed to be said on Sundays and Holydays when there is no Communion, the words of the former rubric should have been not "after the Offertory," but "after the Prayer for the whole state of Christ's Church Militant here on Earth"; except the revisers considered such prayers as a part of the Offertory.' There can be little doubt, we think, that the Prayer for Christ's Church, in which the alms and oblations are offered and presented, was regarded as part of the Offertory. The Rev. H. T. Armfield says that according to the use of Sarum, an odd number of collects is always to be said at Mass (except in the Octave of Christmas), and that there are never more than seven collects at Mass, because God only appointed seven petitions in the Lord's Prayer. He thinks that the 'occasion' when one of the concluding collects is to be used is probably when the assigned collects of the day would, if not supplemented by one or more of these Occasional Collects, violate the ancient requirements of the odd and even numbers.

1. *For Assistance in the Vicissitudes of Life.* From the *Missa pro iter agentibus* (for persons on a journey).

\* Bishop Lightfoot's explanation of Phil. iv. 7, gives a wholly different turn to it. He paraphrases the passage: 'By your prayer and your supplication make you every want known to Him. If you do this, then the peace of God, far more effective than any forethought or contrivance of man, will keep watch over your hearts and your thoughts in Christ Jesus.'

'*Assist.*' Lat. *adesto* ('Stand by us').

'*Supplications and prayers.*' Prayer is a general form for all petitions addressed to God. Supplications are of a more special character and denote some definite requests.

'*Among all the changes and chances of this mortal life.*' The original is more specific, being made to apply to the particular journey about to be entered upon ('inter omnes viæ et vitæ hujus varietates,' 'amid all the changes of the way and of this life').

2. *For the Preservation of our Souls and Bodies.* From the Sacramentary of Gregory. This collect stands in the Sarum Psalter as the last collect for Prime. It was inserted in the Confirmation Service in 1662, and should be used at the First Communion of the newly-confirmed.

'*Hearts.*' Here used for our spiritual affections.

'*We may be preserved in body and soul.*' Lat., 'sani et salvi esse mereamur' ('that by Thy help we may attain to health and salvation'). *Health* for the body and *salvation* for the soul.

3. *For a Blessing on what we have heard.* Composed in 1549.

4. *For God's Continual Help.* From the Sacramentary of Gregory, where it occurs as a prayer to be said on the Ember Saturday in Lent. It also stands in the Sarum Missal as the last prayer in the Canon of the Mass, and is appointed to be said by the priest when taking off his vestments in the sacristy. Its connection with the rite of Ordination is preserved by its employment in each of the three Ordination Services and its connection with Holy Communion by its employment here.

'*Prevent,*' go before. Cf. 'Lord, we pray Thee that Thy grace may always *prevent* and follow us' (Collect for the Seventeenth Sunday after Trinity). The original is: 'et aspirando præveni et adjuvando prosequere' ('prosper our actions by breathing upon us, and follow us with Thy help'). The reference is to our Lord's breathing upon the Apostles before He said, 'Receive ye the Holy Ghost' (St. John xx. 22). We need the grace of God to go before us, so that we may have a good will, and to work with us when we have that good will (see Art. X.).

'*Begun, continued, and ended in Thee.*' 'Ut cuncta nostra operatio et a Te semper incipiat, et per Te cepta finiatur' ('that every work of ours may ever begin from Thee, and being begun, may through Thee be ended').

The Irish Prayer-Book adds two other Collects, one being a commemoration of the departed adapted from the Burial Office, and the other for the clergy, adapted from one in the Ordination Service.

5. *For Compassion upon our Infirmities as displayed in our Imperfect Prayers.* Composed in 1549. Styled by Dean Comber, 'A Prayer to supply the defects of our other devotions.'

'Our ignorance in asking.' Our ignorance is shown positively in asking for that which is not expedient, negatively in not asking for that which we most need.

6. *For a Merciful Answer to our Prayers.* Composed in 1549.

**The Final Rubrics.**—These were inserted in 1552, but underwent some important alterations in 1662.

1. '*Upon the Sundays and other Holy-days.*' The words 'Sundays and other' were added in 1662. The rubrics in 1549 directed that on Wednesdays and Fridays the priest should say 'all things at the altar (appointed to be said at the celebration of the Lord's Supper) until after the offertory.' The same order was to 'be used all other days, whensoever the people be customably assembled to pray in the church, and none disposed to communicate with the priest.' The rubric in 1552 was altered to, 'Upon the holy-days, if there be no Communion,' etc.

'*If there be no Communion.*' The service thus curtailed corresponds in some respects to the *Missa Sicca*, or Dry Mass, of the Middle Ages, in which a priest who had already celebrated on the same day, and could not, in consequence, celebrate again, merely read the Epistle and Gospel, said the Lord's Prayer, and gave the Benediction.

2. '*A convenient number.*' The next rubric defines 'convenient' by the words: 'except four (or three at the least).' The intention of this rubric was to exclude the solitary masses of the Church of Rome. On this point all our Prayer-Books have insisted. The Prayer-Book of 1549 says: 'There shall be no celebration of the Lord's Supper except there be some to communicate with the priest'; that of 1552: 'Except there be a good number,' 'four or three at the least'; the Scottish Liturgy of 1637, 'a sufficient number.'

3. '*Of discretion to receive,*' *i.e.*, who have reached years of discretion and been confirmed.

'*Three at the least.*' The number was probably fixed as a security against the abuse of the Holy Sacrament, and, perhaps, with reference to the 'two or three' mentioned by our Lord (St. Matt. xviii. 20). In the Office for the Communion of the Sick the minimum number of persons who are to communicate with the sick person is fixed at two.

4. '*Collegiate Churches.*' Such as Westminster Abbey, Windsor, etc., where there is a college of clergy.

'*Every Sunday at the least.*' This seems to imply that daily Communion was contemplated in such churches.

5. '*It shall suffice.*' The rubric would seem to imply here that unleavened bread, which was unquestionably the bread used by our Lord (there being no other bread available at the feast of the Passover), should be used as a rule, though ordinary leavened

bread might be used. Cf. 'But if they certify that the child is weak, it shall suffice to pour water upon it' (Rubric in Office for Public Baptism of Infants). Immersion was to be the rule, but affusion is sufficient. On the other hand, it should not be forgotten that no mention has been made of unleavened bread. The Scottish Liturgy of 1637 says: 'though it be lawful to have wafer bread.'

'*Such as is usual to be eaten,*' *i.e.*, ordinary leavened bread. In 1549 unleavened bread, 'round as it was afore, but without all manner of print, and something more larger and thicker than it was, so that it may be aptly divided in divers pieces,' was prescribed. The present rubric was inserted in 1552. The Elizabethan Injunctions seem to contemplate the use of wafer bread. The Eastern Church uses leavened bread. The Western Church from an early period has used unleavened cakes or wafers. Nothing is said about the wine. The primitive custom was to mix a little water with it, to symbolize the mingled blood and water that flowed out of our Saviour's side. This rite was enjoined in the Liturgy of 1548 and in the Prayer-Book of 1549. It was omitted in the Prayer-Book of 1552. It has been pronounced legal so long as it is not performed ceremonially, *i.e.*, so long as the water is not placed in the chalice at the altar. The symbolic significance of the water and the wine is, of course, partially lost when the mixing is not performed in the sight of the people. Bishop John Wordsworth says: 'Our practice, when the mixed chalice is used, should be to prepare it in the Vestry, or at the Credence, or elsewhere, before the service begins, and to leave it in one or other of these places, so that it may be presented as ordered by the rubric after the alms have been placed on the Holy Table' ('The Holy Communion,' pp. 289, 290).

6. '*It shall not be carried out.*' This part of the rubric was added in 1662. In the primitive Church, as we learn from Justin Martyr, the Holy Eucharist was sent to the sick and absent. Distant Churches would appear to have sent it to one another in token of Christian love. Scudamore says: 'It is certain, from a large array of clear and irrefragable testimonies, that both elements were generally reserved and both carried to the sick for many centuries.' The subject is further considered on p. 398.

7. '*Three times in the year,*' *viz.*, Christmas, Easter, and Whitsuntide. In the primitive Church it was customary to communicate daily. In 813 the third Council of Tours ordained that the laity should 'communicate, if not more frequently, at least thrice in the year.' In England, the Council held at Eansham (early part of eleventh century) decreed: 'Let everyone who will understand his own need also prepare himself to go to housel at least

thrice in the year, so as it is requisite for him.' The fourth Lateran Council in 1215 makes only the Easter Communion obligatory. In defence of this minimum it came to be urged that, the Church being one body, the laity communicated when the priest communicated. The Council of Trent expressed itself in favour of the communication of the laity at every celebration, but was careful not to condemn the solitary communion of the priest. In 1549 a rubric was framed, providing for weekly communion, but the people were not *required* to communicate more than once a year.

'*All ecclesiastical duties.*' Easter offerings were due at the rate of twopence for each person, but were often made considerably larger.

The Order in Council, commonly, but erroneously, called **The Black Rubric**, explains the intention of the rubric which prescribes that communicants should receive the Holy Communion kneeling. It will be observed that it is not printed as a rubric. A declaration on the same subject in the Prayer-Book of 1552, drawn up and added by the sole authority of the Royal Council, affirmed that no adoration was 'done or ought to be done, either unto the sacramental bread or wine there bodily received, or unto any *real and essential* presence there being of Christ's natural Flesh and Blood.' This Declaration was omitted in the Prayer-Book of Elizabeth (1559), but was most diligently published and impressed upon the people by some of the Bishops (Procter, p. 60, note). The Puritans in 1661 asked that the declaration should be reinserted. The Bishops replied: 'This rubric is not in the Liturgy of Queen Elizabeth nor confirmed by law; nor is there any great need of restoring it, the world being now in more danger of profanation than of idolatry. Besides, the sense of it is declared sufficiently in the Twenty-eighth Article of the Church of England.' It is significant that the Church refused to restore the 'Black Rubric' until the words that seemed to deny the Real Presence were removed. The present declaration, in which the word '*corporal*' has been substituted for 'real and essential,' was added in 1662. The intention of this alteration would seem to be to exclude the doctrine of transubstantiation, but, at the same time, to avoid throwing any doubt upon the doctrine of the Real Presence. Bishop Andrewes, in his answer to Bellarmine, says, 'Præsentiam credimus non minus quam vos *veram*; de modo præsentiae nil temere definimus' ('We believe the Presence, no less than you, to be a true Presence, but we define nothing rashly concerning the mode of the Presence'). '*Real*,' as applied to the presence of Christ in the Sacrament, is not used in the sense of *corporal*, but in the sense of true, genuine, and is clearly opposed to *figurative*. 'Real' denotes that which is existent, as opposed to that which is non-existent. It is highly un-

fortunate that the phrase *Real Presence* has been loosely employed as synonymous with *Corporal Presence*. The doctrine of the Church of England on the subject of the Lord's Supper is set forth in Article XXVIII., in which it is stated that 'the Body of Christ is given, taken, and eaten in the Supper only after an heavenly and spiritual manner.' Bishop Geste of Rochester, who wrote the Article, says, in a letter to Cecil, that by the adverb 'only' he did not intend to 'exclude the presence of Christ's Body from the Sacrament, but only the grossness and sensibleness in the receiving thereof.' Bishop Overall, who wrote the part of the Church Catechism which relates to the Sacraments, says that the Body and Blood are taken and received 'sacramentally, spiritually, and really, but not corporally; not in a bodily, gross, earthly way, but in a mystical, celestial, and spiritual way.'

Bishop Thirlwall objected to the Declaration on the ground that it makes the question of Christ's presence turn on a purely metaphysical proposition as to the nature of *body*. 'The real objection to transubstantiation,' he says, 'is not that it is bad philosophy, but that it is philosophy; not that it is impossible, but that it is destitute and incapable of proof' (Charge, 1866, Appendix B).

Here it may be convenient to notice the chief views that have been entertained with regard to the Holy Eucharist.

1. *Transubstantiation*, or the change at the moment of consecration of the substances of bread and wine into those of Christ's body and blood, the accidents,\* or sensible qualities of the former, remaining, or becoming inherent in the new substance.

2. *Consubstantiation*, the view held by the Lutherans, who imagined the two substances to be united in the sacramental elements, so that they might be termed bread and wine, or the body and blood, with equal propriety.

3. *The Zuinglian view*. Rejecting every notion of a real presence, and divesting the institution of all its mystery, Zuinglius, the great Swiss Reformer, saw only figurative symbols in the elements which Christ has appointed to be received in commemoration of His death.

\* The theory of transubstantiation as held by the Church of Rome can only be understood by reference to the philosophical terminology of the schoolmen. The Body and Blood of Christ, according to that theory, take the place of the 'substance' of the Bread and Wine, although the 'species,' as it is called, *i.e.*, the appearance of the bread and wine, remains unchanged. This view assumes that the 'substance' of a thing can be separated from its 'accidents' and 'properties,' which are cognizable by the senses. As a matter of fact, we know nothing of the 'substance' of anything except as the sum-total of its properties. It is inconceivable that the 'substance' has any existence apart from its collective properties.

4. *Bucer's view.* Bucer (see p. 40) did not acknowledge a local presence of Christ's body and blood in the elements after consecration—so far concurring with Zuinglius; while he contended that they were really and without figure received by the worthy communicant through faith, so as to preserve the belief of a mysterious union and of what was sometimes called a real presence.

The language of the Catechism, 'The Body and Blood of Christ, which are verily and indeed *taken and received*'; and the words of administration in the Communion Service, '*The Body,*' etc., '*The Blood,*' etc., and the language of Article XXVIII, '*The Body of Christ is given, taken,*' show conclusively that the Anglican reformers believed in an objective spiritual presence. This doctrine does not involve either transubstantiation or consubstantiation. The benefit of Holy Communion depends on the faith of the communicant. It is not, perhaps, sufficiently borne in mind that the Holy Sacrament is a mystery, and that a mystery from its very nature does not admit of complete statement in language. It is enough for us to know that Christ gives us Himself in the Sacrament, without our defining too closely *how* (see Notes on the Catechism).

**Non-Communicating Attendance.**—In the First Prayer-Book of Edward VI. it was enjoined that those that mind not to receive the Holy Communion 'shall depart out of the choir,' whence it has been argued that they were not necessarily to leave the church. This direction was struck out of the Second Prayer-Book, and was not re-introduced in later revisions, but it would appear that, before the final revision in 1662, non-communicating attendance had practically ceased. Bishop Cosin says, in a tract for the information of foreigners on the doctrine and practice of the Church of England, that after the Prayer for the Church Militant, 'those who do not intend to communicate are dismissed.' Bishop Wren writes: 'To stand by, as gazers and lookers-on, is now wholly out of use in all parishes. And the not-communicants generally do use to depart without bidding.' In the account of the consecration of Jesus Chapel, Southampton, by Bishop Andrewes, we read that before the celebration of Holy Communion began, '*finitis precationibus istis \* \* populus universus non communicaturus dimittitur, et porta clauditur*' ('these prayers ended \* \* the whole of the people who are not going to communicate are dismissed and the door is shut'). John Johnson, the author of '*The Unbloody Sacrifice,*' writes: 'In some cases it seems pretty clear that the ancients were of opinion that the application of the merits of Christ's death might be made by virtue of the Oblation only, without eating and drinking the Eucharistical Body and Blood, as, for instance, to those who by banishment, imprisonment for Christ's sake, or other violent means, were debarred from the privilege of actual communion. . . . In the ninth century, when the primitive ardour and purity of the Church was very much eclipsed, the people grew more backward and cold in the duty of communicating; these same Priests presumed to make the Oblation without any distribution or communion, and yet even then it was not allowed or approved; nay, they who did it were censured in divers Councils held in France and Germany. I only speak of the efficacy of the Oblation in behalf of such as were detained from the Communion by some involuntary and invincible obstacle; and am so far from having any good opinion of the solitary Masses among the Papists that I am fully persuaded that in the primitive Church the Oblation and Communion were inseparable.'

For other authorities as to post-Reformation practice, see the Bishop of Winchester's Charge, 1899.

If we go to the practice of antiquity we find Dionysius, whose writings are assigned to the end of the fifth century, saying:

'And so the bishop (Pontifex), when he has finished the holy prayer at the divine altar, first censures it, and then makes a circuit of the whole sanctuary. Then returning again to the divine altar, he begins the melody of the Psalms, all grades of the ecclesiastical order joining with him in the singing. Then follows in order the reading of the Holy Scriptures by the ministers. Afterwards the catechumens, and with them the energumens [*i.e.*, those possessed with evil spirits] and the penitents are put out of the sanctuary, *and those alone who are worthy to behold and receive remain within*' ('*manent autem intus soli qui divina spectare merentur atque percipere*'). This passage is the more interesting because of the great value attached by Cranmer to the sacramental teaching of Dionysius. See Burbidge, pp. 184, 185.

Quitting authority, and considering the question on other grounds, it may be remarked:

1. That non-communicating attendance does not, and can not, take the place of Communion as a means of grace.

2. That, while the Anglican Liturgy is a service primarily intended for communicants, there are large parts of it in which non-communicants may profitably share, such as the ante-Communion, the Confession and Absolution, the pleading of the sacrifice of Christ, and the songs of praise and thanksgiving.

3. That non-communicating attendance may be fittingly permitted in certain cases, as in the case of candidates preparing for Confirmation and their first Communion, and in the case of children accompanying their parents.

4. That non-communicants find opportunity in the course of the service for private devotions under the most solemn and favourable circumstances, and at the same time may unite their prayers with those of the communicants in pleading the sacrifice of Christ before the Father.

5. That while adoration, prayer and praise are not Holy Communion, the opportunity which Holy Communion affords for such devotions is not lightly to be refused to worshippers who for various reasons do not draw near the Holy Table.

The following quotation from a well-known Presbyterian divine will not seem out of place here:

'It is well known that the feeling of the ancient Church did not allow her to go on to the celebration of the Eucharist till the heathen, and even the catechumens, had been sent out. The principle is to be found in our Lord's words in St. Matt. vii. 6. Where the ancient liturgies are used, the deacon still bids the catechumens depart, and it is generally allowed that the Mass has its name from a proclamation of the kind—in the Latin rite *ite missa est*. The Mass followed that dismissal. *Our children in Scotland remain in Church during the celebration of the Supper, because they are not strangers. Those also are not strangers who, though they may not communicate on the special occasion, do communicate on other occasions, or at other hours.*'—Milligan's '*The Ascension of our Lord,*' p. 304.

**The Mixed Chalice.**—There can be little doubt that the wine which our Lord used at the institution of the Holy Eucharist was mixed with water. It was the ordinary, but not invariable, custom of the Jews to mingle their wine with water. In the Mishna we read: 'They do not bless the wine before water is poured into it. So says Rabbi Eliezer. But the wise men say it may be blessed.' The practice of the early Christian Church would seem to have been identical with that of the Jews. Justin Martyr (100-164) and Irenaeus (202) both speak of the mixed cup in connection with the Eucharist, and all the ancient Liturgies either contain a direction for mixing the wine or else



allude to it in the Canon. In the Greek Church the cup is mixed before the service by the Deacon at the Credence Table, and generally in a side chapel. 'The custom of the Sarum High Mass,' says Bishop John Wordsworth, 'was for the Sub-deacon to mix the Chalice between the Epistle and Gospel, and apparently not at the Altar. When presented ceremonially to the Priest it was certainly already mixed.' The custom of the Sarum Low Mass was apparently to bring the elements, already prepared (in the vestry), and place them on the Altar at the beginning of the service' ('Holy Communion,' p. 289). The practice of the modern Romish Church is to mix the cup at the altar. The Lincoln Judgment affirmed the legality of the mixed Chalice, but pronounced the ceremonial of mixing at the altar illegal. The symbolical meaning of the mixing is variously explained. Some see in it a commemoration of the water and blood which issued from our Lord's side. St. Cyprian says: 'We see that by the water the people are to be understood; but by the wine the blood of Christ is set forth. But when the water is mixed with the wine in the cup, Christ is united to His people.'

**Reservation.**—During the first four centuries of the Christian era the consecrated elements (especially the bread) were widely used outside the Church where the Holy Eucharist was celebrated. It was part of the deacon's office to carry the bread and wine to such of the faithful as, owing to sickness or other sufficient causes, could not be present (see p. 7). At a later period they were conveyed to the sick at the hands even of the laity, though not without strong protests on the part of bishops and councils. In the African churches, especially in times of persecution, monastics and hermits were allowed to take with them the consecrated bread, and keep it for private communion. Clergy about to travel carried the Holy Eucharist with them, probably in the form of bread that had been dipped in the chalice and dried. In the Eastern Church the consecrated bread, having been first steeped in the wine, is reserved for the sick and dying in a box called the pyx, which is placed on or behind the altar. In the Western Church the pyx, which often took the form of a dove, was placed on or over the altar for purposes of adoration, as in the Romish service now called Benediction. In the Prayer-Book of 1549 provision was made for reservation for the sick (see p. 36). This provision was omitted in 1552, but restored in the Latin Prayer-Book of 1560. The rubric at the end of the present Scottish Communion Office says: 'According to the universal custom of the Church of Scotland the priest may reserve so much of the consecrated gifts as may be required for the Communion of the Sick, and others who could not be present at the celebration in church.' Many Churchmen are in favour of reviving the practice of reservation for the sick on the grounds that 'in populous places, especially in times of pestilence, it is often extremely difficult to supply the wants of the sick and dying without it' (Scudamore, 'N. E.,' p. 1017), and that the surroundings of the poor do not always allow of a seemly consecration in the sick-room. The reservation condemned in Art. XXVIII. would appear to be reservation for purposes of adoration.

#### APPENDIX TO COMMUNION OFFICE.

CANON MISSÆ [CANON OF THE MASS] ACCORDING TO THE USE OF SARUM.

Thee, therefore, most merciful Father, we humbly pray and beseech through Jesus Christ, Thy Son, our Lord,

[Here the priest, rising, shall kiss the

PRAYER OF CONSECRATION ACCORDING TO THE PRAYER-BOOK OF 1549.

Almighty and everliving God, which by Thy holy Apostle hast taught us to make prayers and supplications, and to give thanks for all men; we humbly beseech Thee most-mercifully to receive these our prayers,

*Altar on the right side of the sacrifice, saying]*

that Thou wouldest accept and bless these ✠ gifts, these ✠ offerings, these ✠ holy, unspotted sacrifices,

[And having made the sign of the cross over the Chalice, he shall lift up his hands, saying thus:]

which in the first place we offer Thee for Thy holy Catholic Church, which mayest Thou vouchsafe to keep in peace, to protect, unite and rule it in all the world, together with Thy servant our Pope N., and our Bishop N., [that is only for our own Bishop] and our King N., as also all orthodox believers and professors of the Catholic and Apostolic faith.

[Here he shall pray in his thoughts for the living.]

[Commemoration of the Living.]

**Remember, Lord,** Thy servants and handmaidens N. and N. and all here present, whose faith and devotion are known to Thee, for whom we offer to Thee or who offer to Thee this sacrifice of praise, for themselves and all their friends, for the redemption of their souls, for the hope of their salvation and safety, and who now pay their vows to Thee, the eternal, living and true God.

**Communicating with and honouring** in the first place the memory of the glorious and ever Virgin Mary, mother of our Lord and God Jesus Christ; as also of Thy blessed Apostles and Martyrs, Peter, Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon and Thaddeus; Linus, Cletus, Clement, Sixtus, Cornelius, Cyprian, Laurence, Grisogonus, John and Paul, Cosmas and Damian, and all Thy Saints; by whose merits and prayers grant that in all things we may be defended by the help of Thy

which we offer unto Thy Divine Majesty, beseeching Thee to inspire continually the universal Church with the spirit of truth, unity and concord; and grant that all they that do confess Thy holy Name may agree in the truth of Thy holy Word and live in unity and godly love. Specially we beseech Thee to save and defend Thy servant Edward our King, that under him we may be godly and quietly governed. And grant unto his whole Council, and to all that be put in authority under him, that they may truly and indifferently minister justice, to the punishment of wickedness and vice, and to the maintenance of God's true religion and virtue. Give grace (O heavenly Father) to all Bishops, Pastors and Curates, that they may both by their life and doctrine set forth Thy true and lively Word, and rightly and duly administer Thy holy Sacraments. And to all Thy people give Thy heavenly grace, that with meek heart and due reverence they may hear and receive Thy holy Word, truly serving Thee in holiness and righteousness all the days of their life. And we most humbly beseech Thee of Thy goodness (O Lord) to comfort and succour all them which in this transitory life be in trouble, sorrow, need, sickness, or any other adversity. And especially we commend unto Thy merciful goodness this congregation which is here assembled in Thy name to celebrate the commemoration of the most glorious death of Thy Son.

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 de-

protection. Through the same Christ our Lord. Amen.

[Here the priest shall regard the Host with great reverence, saying:]

**This Oblation** therefore of our service, and also of Thy whole family, we beseech Thee, O Lord, graciously to accept; and to dispose our days in Thy peace, and bid us be delivered from eternal condemnation and be numbered in the flock of Thine elect. Through Christ our Lord. Amen.

[Here again he shall regard the Host, saying:]

**Which Oblation** do Thou, O God Almighty, vouchsafe in all respects to bless, approve, ratify, and accept; that it may be unto us the Body and Blood of Thy most beloved Son, Jesus Christ our Lord.

[Here the priest shall raise and join his hands, and afterwards wipe his fingers and lift up the Host, saying:]

**Who the day before** He suffered took bread into His holy and venerable hands and, with His eyes lifted up towards heaven,

[Here he shall raise his eyes.]

giving thanks to Thee, God, His Father Almighty,

[Here he shall incline himself, and afterwards rise a little, saying:]

He blessed it, brake it,

[Here he shall touch the Host, saying:]

and gave it to His disciples, saying,

parted hence from us, with the sign of faith; and now do rest in the sleep of peace; and 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.

O God, heavenly Father, which of Thy tender mercy didst give Thine only Son Jesu Christ to suffer death upon the cross for our redemption, Who made there (by His one Oblation 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 celebrate, a perpetual memory of that His precious death, until His coming again: Hear us (O merciful Father), we beseech Thee; and with Thy Holy Spirit and word vouchsafe to bless and sanctify these Thy gifts and creatures of bread and wine, that they may be unto us the body and blood of Thy most dearly beloved Son Jesus Christ,\*

Who in the same night that He was betrayed took bread, and when He had blessed and given thanks,

[Here the priest must take the bread into his hands.]

He brake 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. Likewise after supper He took the cup,

[Here the priest shall take the cup into his hands.]

and when He had given thanks He

\* It will be observed that there is no Epiclesis (invocation of the Holy Spirit) in the Sarum Canon of the Mass.

Take and eat ye all of this. For this is My Body.

[And these words ought to be uttered with one breath and one effort, with no pause between them. After these words the priest shall incline himself to the Host, and afterwards elevate it above his forehead, that it may be seen by the people; and he shall reverently replace it before the Chalice, making the sign of the cross with it. And then he shall uncover the Chalice, and hold it between his hands, not separating the thumb from the forefinger, except only when he makes the benedictions, saying:]

In like manner, after He had supped, taking also this excellent Chalice into His holy and venerable hands, likewise giving thanks to Thee,

[Here he shall incline himself, saying:]

He blessed and gave it to His disciples, saying, Take and drink ye all of it.

[Here the priest shall elevate the Chalice for a little while, saying:]

For this is the Chalice of My Blood of the new and eternal testament, the mystery of faith, which shall be poured out for you and for many for the remission of sins.

[Here he shall elevate the Chalice up to his breast or above his head, saying:]

As often as ye do these things, ye shall do them in remembrance of Me.

[Here he shall replace the Chalice and raise his arms in the manner of a cross, with his fingers joined, as far as the words 'of Thy gifts.']

**Wherefore also, O Lord, we, Thy servants and Thy holy people, mindful of the so blessed passion of the same Thy Son, Christ our Lord God, and also of His resurrection from the dead and of His glorious ascension into heaven, offer to Thy excellent Majesty of Thy gifts and bounties a pure host, a holy host, an unspotted host, the holy bread of**

gave it to them, saying: Drink ye all of this, for this is My Blood of the New Testament, which is shed for you and for many, for remission of sins: Do this as oft as you shall drink it, in remembrance of Me.

[These words before rehearsed are to be said, turning still to the Altar, without any elevation, or showing the Sacrament to the people.]

Wherefore, O Lord and heavenly Father, according to the institution of Thy dearly beloved Son, our Saviour Jesu 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

eternal life and the cup of everlasting salvation.

**Upon which vouchsafe** to look with a favourable and serene countenance and to accept them, as Thou didst vouchsafe to accept the gifts of Thy righteous servant Abel, and the sacrifice of our patriarch Abraham, and that which Thy High Priest Melchisedech offered to Thee, a holy sacrifice and unspotted victim.

*[Here the priest, with inclined body and crossed hands (Hereford rubric, 'with crossed arms'), shall say:]*

**We humbly beseech** Thee, Almighty God, bid these things to be borne by the hands of Thy holy angel to Thine altar on high, in the sight of Thy divine Majesty, that as many as

*[Here rising, he shall kiss the Altar on the right of the sacrifice, saying:]*

shall have partaken from this Altar of the most sacred Body and Blood of Thy Son, may be filled with every

*[Here he shall sign himself on his face, saying:]*

heavenly grace and blessing, through the same Christ our Lord. Amen.

*[Here he shall pray for the dead.]*

**Remember also**, O Lord, the souls of Thy servants and handmaidens N. and N., who are gone before us with the sign of faith, and rest in the sleep of peace. To them, O Lord, and to all who rest in Christ we pray Thee to grant a place of refreshment, of light and of peace. Through the same Christ our Lord, Amen.

*[Here he shall smite his breast once, saying:]*

**Also to us sinners** Thy servants, trusting in the multitude of Thy

and glorious ascension, rendering unto Thee most hearty thanks for the innumerable benefits procured unto us by the same, entirely desiring 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) ourself, our souls and bodies, to be a reasonable, holy, and lively sacrifice unto Thee: humbly beseeching Thee that whosoever shall be partakers of this Holy Communion may worthily receive the most precious body and blood of Thy Son Jesus Christ, and be fulfilled with Thy grace and heavenly benediction, and made one body with Thy Son, Jesu Christ, that He may dwell in them and they in Him. 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, and command 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.

mercies, vouchsafe to grant some part and fellowship with Thy holy Apostles and Martyrs, with John, Stephen, Matthias, Barnabas, Ignatius, Alexander, Marcellinus, Peter, Felicitas, Perpetua, Agatha, Lucy, Agnes, Cæcilia, Anastasia, and with all Thy saints, into whose company we beseech Thee to admit us, not weighing our merits but pardoning our offences. Through Christ our Lord, through whom, O Lord, Thou dost always create,

*[Here the priest shall sign the Chalice thrice, saying:]*

sanctify, quicken, bless and bestow upon us all these good things.

*[Here the priest shall uncover the Chalice and make the sign of the cross with the Host five times. . . .]*

Through Him and with Him, and in Him, is to Thee, God the Father Almighty, in the unity of the Holy Ghost, all honour and glory.

*[Here the priest shall cover the Chalice and hold his hands above the Altar while the Pater Noster is said, saying:]*

For ever and ever. Amen.

Let us pray. Instructed by Thy saving precepts and following Thy Divine directions, we dare to say, 'Our Father,' etc.

Let us pray. As our Saviour Christ hath commanded and taught us, we are bold to say, 'Our Father,' etc.

#### APPENDIX ON FASTING COMMUNION.

On May 5, 1893, the following Report on Fasting Communion was adopted by the Upper House of the Convocation of the Province of Canterbury, *nemine contradicente*:

1. That in the Apostolic age the Holy Communion was administered in connection with the gathering together of Christians to share in an appointed evening meal.

2. That the practice of communicating in the early morning appears to have arisen about the close of the first century, probably in order to secure a safer as well as a more reverent celebration, and, by the time of St. Cyprian, to have become so fully established that it was regarded not only as preferable, but as the proper practice, and as commemorative of the Lord's resurrection.

3. That the practice of communicating in the early morning, together with the common association of fasting with prayer, led to the practice of communicating only when fasting, and that fasting reception of the Communion became the regular and recognized usage of the Church before the end of the fourth century.

4. That from the close of the fourth century this regular and recognized usage was formulated in rules for the clergy in canons of local and provincial councils.

5. That fasting reception of the Communion was the prescribed rule of the Church of England during the Anglo-Saxon period, and continued to be so to the time of the Reformation.

6. That these strict rules were nevertheless subject to relaxation in cases of sickness or other necessity.

7. That at the Reformation the Church of England, in accordance with the principle of liberty laid down in Article XXXIV., ceased to require the Communion to be received fasting, though the practice was observed by many as a reverent and ancient custom, and as such is commended by several of her eminent writers and divines down to the present time.

8. That, regard being had to the practice of the Apostolic Church in this matter, to teach that it is a sin to communicate otherwise than fasting is contrary to the teaching and spirit of the Church of England.

On May 4, 1899, the following Report was unanimously adopted by the Upper House of the Convocation of the Province of York:

Our attention has been called to the teaching of various Manuals of Instruction and Devotion which are widely circulated among members of our Church, and to special pastoral directions, in which Fasting Reception is made one of the things 'required of them who come to the Lord's Supper,' though it is not included in the requirements set out in the Catechism, and nowhere enjoined in the Prayer-Book, or in any authoritative document of our Church.

We are very far from desiring to lessen in any degree the devout reverence with which the Sacrament of Holy Communion ought to be approached, or to discourage Fasting Reception where it is found to provide a salutary self-discipline. We readily acknowledge that a custom which has prevailed from early times throughout the Church generally till the sixteenth century, and which has been advocated as helpful to the spiritual life by many teachers of our own Church, is always likely to find wide acceptance among us. At the same time to describe Reception without fasting as a sin\* is wholly unwarranted by the teaching of Holy Scripture, and is therefore inconsistent with the Ordination vow.

We further hold that there are grave reasons both from the history of the custom and from its essential character against making the practice of Fasting Reception one of obligation.

1. The circumstances of the Institution of the Holy Eucharist exclude the thought that taking food shortly before disqualifies for Reception. The same conclusion follows from St. Paul's treatment of this Sacrament in 1 Cor. xi. Nor is the obligation of Fasting Reception supported by any authority of Scripture, or by any Apostolic ordinance. The conjecture of Augustine that it was one of the points which St. Paul 'set in order' (1 Cor. xi. 34) rests on no historical foundation.

The custom of Fasting Reception would naturally arise when the service was transferred from a late hour in the evening (according to our reckoning) to an early hour in the morning. The cause of this change is not recorded. It may have been made in the Gentile churches, in which the Jewish reckoning of time was superseded by the Roman, in order to place the service at the beginning of the Roman day, as the institution had been at the beginning of the Jewish day. But not to insist on any special explanation of the origin of the change, it is enough to observe that there is no reason for

\* See the Report on Fasting Communion adopted by the Upper House of the Convocation of Canterbury, May 5, 1893, which is given *in extenso* above (Clause 8).

supposing that it was made in order to secure a fast from the beginning of the day to the time of Communion.

When the custom of Fasting Reception was once established, even in a limited range, it was likely to spread owing to the general tendency of the Oriental mind towards ascetic practices.\* But the adoption of the custom was ultimately accompanied by serious evils. Infrequent Reception and non-communicating attendance, which cannot be wholly dissociated from Fasting Communion, came to be general; and these customs find no support in the teaching and practice of the Primitive Church.

2. Fasting, again, is a means to an end, and not an end in itself. It is valuable or not according as it fulfils the proposed object. It may be employed to obtain for the communicant the fullest command over his powers of attention and devotion. But it is evident that the fitness of fasting for obtaining this result depends in a large degree upon climate, domestic habits, age, and the like; and exhaustion, as we all know, is itself in most cases fatal to spiritual self-command. And more than this, while the spontaneous combination of prayer and fasting corresponds with a spiritual instinct, it is contrary to the tenor of Apostolic teaching, and indeed of the teaching of the Lord Himself,† to make the observance of a period of material abstinence a necessary condition of participating in the highest spiritual service of the Church. The inherent discordance between the custom of Fasting Reception and its object becomes still more obvious if fasting is made obligatory from a fixed hour, when it is remembered that the duration of the fast and its physical effects will necessarily vary in individual cases, and are practically indeterminate. Nor can it be overlooked that the different conditions of town and country parishes introduce serious difficulties in the uniform application of any such rule. It may be added that so far as Fasting Reception is advocated on the ground of reverence for the Sacrament, the arguments have a wider range. They may be used with equal, and some will think with greater, force in favour of fasting after Reception.

Such considerations show that Fasting Reception is one of those matters of ecclesiastical discipline which every 'particular or national Church hath authority to ordain, change, and abolish' with a view to the spiritual health of its members. And that the English Church since the Reformation has ceased to require fasting before Holy Communion, leaving the matter to individual liberty, appears to be clear from the fact that there is no direction upon the subject in those passages of the Prayer-Book in which the requisites of individual preparation are plainly specified, nor in any of our authoritative documents. If it be urged that there was no need to prescribe the observance in 1549, the same cannot be said of 1662.‡ In other words, our Church has virtually applied to this matter the principle of St. Paul's teaching on a similar question: 'Let not him that eateth set at nought him that eateth not; and let not him that eateth not judge him that eateth, for God hath received him. . . . Let each man be fully assured in his own mind' (Rom. xiv. 3, 5, R. V.).

\* Consider, e.g., the interpolation of the word 'fasting' in later editions of the New Testament. In 1 Cor. vii. 5 'fasting' is certainly not a part of the original text. In St. Mark ix. 29 it is probably an interpolation, while the whole verse, St. Matt. xvii. 21, is probably an interpolation based upon the later reading of St. Mark ix. 29.

† See, e.g., St. Mark vii. 15: 'There is nothing from without a man, that, entering into him can defile him: but the things which come out of him, those are they that defile the man.'

‡ Compare the first Rubric of the Service for Baptism of those of Riper Years, in which fasting is recommended (1662).