

# Theology of Eucharist

## Lent Group Session 3

by  
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HOLY  
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# Rubrics

- ▶ Rubrics outline the parameters of acceptable practice with regard to:
- ▶ Rituals
- ▶ Vestments
- ▶ Ornaments
- ▶ Method and means of distribution of the sacrament.
- ▶ The expression of these rubrics expresses the implicit Eucharist theology of the Parish/Diocese

# Rubrics

- ▶ Until the latter part of the 19th century, the "Ornaments Rubric" of the 1662 BCP inhibited much of the ceremonial.
- ▶ Priests were directed to stand at the north side/ or north end of the Altar.
- ▶ Candles on the Altar were considered forbidden,
- ▶ Wearing of a chasuble or maniple was forbidden.

# Rubrics

- ▶ As to other gestures, the 1549 BCP say:
- ▶ *“As touching kneeling, crossing, holding up of hands, knocking upon the breast, and other gestures, they may be used or left as every man's devotion serveth without blame.”*
- ▶ One may make reverence in the Nicene Creed at '**and was incarnate by the Holy Ghost of the Virgin Mary, and was made man**'.
- ▶ At the end of the Creed one may make the sign of the cross at '**And I look for the resurrection of the dead, and the life of the world to come.**'

# Rubrics – Canons 8 & 9

- ▶ **Can B 8 – speaks about the vesture of ordained & authorized ministers during service**
- ▶ **CofE does not attach any doctrinal significance to the vestures permitted by this Canon...**
- ▶ **Notwithstanding the provisions of this Canon no minister shall change the form of vesture specified in this Canon which is in use in the church or chapel in which he officiates unless he has ascertained by consultation with the PCC that such changes will be acceptable.**
- ▶ **At the Holy Communion the presiding minister shall wear either a surplice or alb with scarf or stole unless the minister has ascertained with the PCC that adopting some other form of dress will be acceptable and will benefit the mission of the Church...**
- ▶ **Where, there is a disagreement between the minister and the PCC, the minister shall refer the matter to the bishop of the diocese, whose direction shall be obeyed.**

# Rubrics – Canons 8 & 9

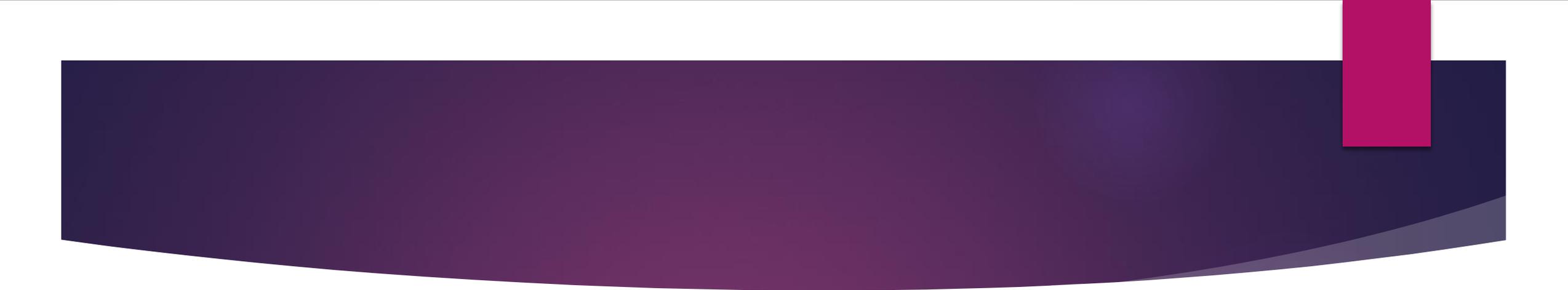
- ▶ **Can. B 9 – speaks of reverence & attention to be used in the service**
- ▶ **All persons present in the time of divine service shall audibly with the minister make the answers appointed and in due place join in such parts of the service as are appointed to be said or sung by all present.**
- ▶ **They shall give reverent attention in the time of divine service, **give due reverence to the name of the Lord Jesus** and **stand at the Creed** and the **reading of the Holy Gospel** at the Holy Communion.**
- ▶ **When the Prayers are read and Psalms and canticles are said or sung, they shall have regard to the rubrics of the service and locally established custom in the matter of posture, whether of standing, kneeling or sitting.**

# Rubrics

- ▶ **Other occasions during Eucharis for making the sign of the cross may be:**
- ▶ at 'In the name of the Father'
- ▶ at the absolution
- ▶ at the end of the Gloria in Excelsis Deo (Glory be to God on high)
- ▶ at the announcement of the Holy Gospel
- ▶ at the Benedictus 'Blessed is he who comes in the name of the Lord.'
- ▶ at the consecration of the bread and wine. (once for each kind).  
immediately before receiving. (once for each kind).  
at the blessing.

# Rubrics

- ▶ **Other customs include:**
- ▶ Bowing towards the Altar when entering and leaving church
- ▶ Turning East at the Creed.
- ▶ In the CofE non are requirements apart from that mentioned in Canon B9.
- ▶ Some of these are down to individual conscience and churchmanship & may vary from place to place. They are pious customs & not requirements.



# Church Traditions

# Low church

- ▶ In some parishes, the president stands at the north-side of the holy table during the service, in accordance with some interpretations of the rubrics of the 1662 BCP.
- ▶ The ceremonial is kept at a minimum, according to the rubrics of historical Prayer Books.
- ▶ The service is more often termed 'Holy Communion' than 'The Eucharist'.
- ▶ The priest is typically attired simply in a cassock, surplice, and a black scarf. This is a priest's "choir habit" as worn at a service of the word, but may also be worn as eucharistic vestments as was commonly done in earlier years.

# Low church

- ▶ The altar is referred to as "Lord's table", the "holy table", or the "table".
- ▶ Candles are either absent or two in number.
- ▶ The celebration of Holy Communion may be weekly or monthly.
- ▶ The unconsumed bread & wine are eaten by the priest and other ministers.
- ▶ The remaining bread and wine are not reserved in a tabernacle or Aumbry.

# Broad Church / Central Churchmanship

- ▶ Rituals are slightly more elaborated
- ▶ The Eucharist is likely to be similar to a contemporary Roman Catholic Mass.
- ▶ Priests is generally vested in an alb and stole and in many instances, a chasuble.
- ▶ The chalice and paten may be initially concealed by a burse and ornamental veil.
- ▶ Candles will almost always be present on the altar.
- ▶ The Eucharist is celebrated every Sunday, or most Sundays and some weekdays.
- ▶ The sacrament is often reserved in an aumbry/tabernacle or consumed.
- ▶ Sacrament may not be revered as such, but people may bow when passing the aumbry

# Anglo-Catholic

- ▶ Anglo-Catholic worship involves further elaboration.
- ▶ The priest will often be joined by a Deacon/ a Reader.
- ▶ All dressed up in historic Eucharistic vestments specific to their office: (chasuble, dalmatic etc).
- ▶ The Reader will always wear cassock, surplice and blue scarf as laid down by canon.
- ▶ In many churches the altar will be fixed against the "east wall" and the ministers will celebrate Mass facing the tabernacle, i.e.,
- ▶ the ministers and the congregation will all be facing the same direction.
- ▶ The altar is often adorned with six candles.

# Anglo-Catholic

- ▶ Incense and Sanctus bells are often used
- ▶ Anglo-Catholics place an emphasis on frequent communion, ideally daily.
- ▶ The unconsumed elements are reserved in a Tabernacle or Aumbry.
- ▶ Reserved sacrament is often used for Communion to the sick/housebound.
- ▶ Anglo-Catholics will often genuflect or bow when passing in front of the Aumbry.
- ▶ Many Anglo-Catholics practice Adoration and Benediction of the Blessed Sacrament

Rubrics

# **Administration of the Sacrament of Eucharist**

# Administration

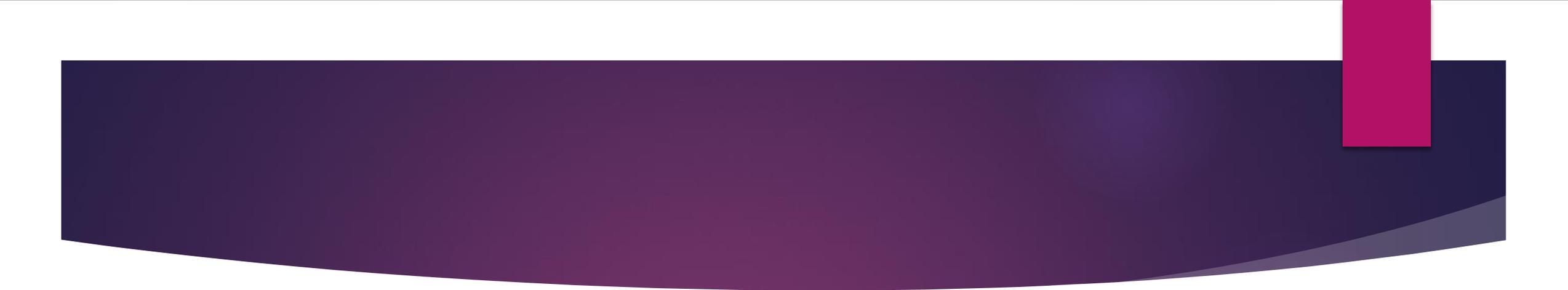
- ▶ While the matter is always bread and wine, there is some variation.
- ▶ The bread may be individual wafers/actual loaf from which pieces are torn off & distributed.
- ▶ Wine is typically red, but may be white. In some traditions Ribena/ Grape juice is offered.
- ▶ It is acceptable and valid to receive the sacrament in one kind, i.e., the bread only.
- ▶ The manner of administration varies. Many parishes retain the use of an altar rail

# Administration

- ▶ Some churches use individual cups and individual wafers or pieces of bread to be consumed simultaneously by the whole congregation.
- ▶ Those who administer the sacrament must be licensed by the bishop.
- ▶ Traditionally, priests and deacons were the only ministers authorised to administer; however, many provinces now permit the licensing of lay ministrants.

# Administration

- ▶ The question of who may receive communion likewise varies.
- ▶ In historic Anglican practice, the altar was "fenced" from those whose manner of living was considered to be unrepentantly sinful. Priests, on occasion, refused to admit to communion those whom they knew to be actively engaged in notoriously sinful behaviour,
- ▶ Most Anglican provinces now allow all baptised Christians to receive communion.
- ▶ In many churches Communion is given to the baptised and confirmed only.
- ▶ In others – Communion before Confirmation is allowed
- ▶ Those who are ineligible or do not wish to receive are encouraged to come for a blessing.



**Reservation,  
consumption,  
disposal**

# Reservation, consumption, disposal

- ▶ **A rubric about the Holy Communion in 1662 BCP states:**
- ▶ ... if any remain of that which was consecrated, it shall not be carried out of the Church, but the Priest, and such other of the Communicants as he shall then call unto him, shall, immediately after the Blessing, reverently eat and drink the same.

# Reservation, Consumption, Disposal

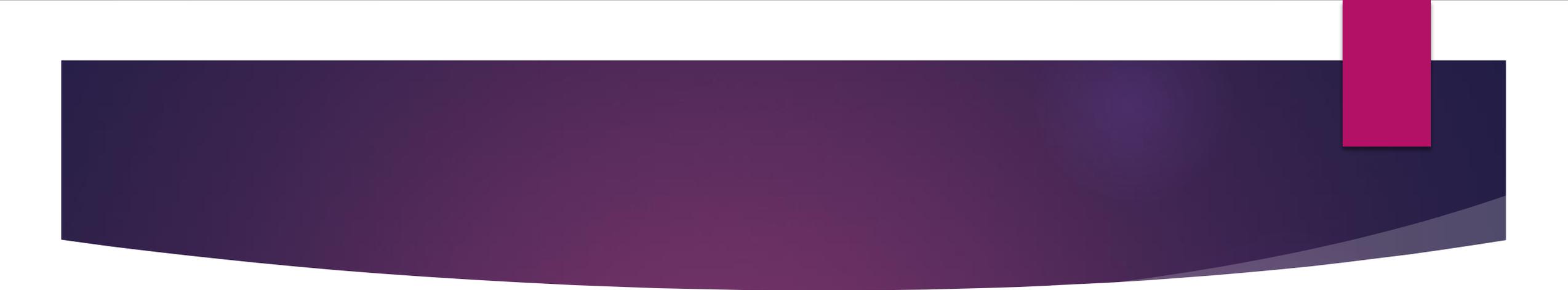
- ▶ Most dioceses today permit churches to reserve the sacrament. In these churches, reverent consumption or disposal is often practiced.
- ▶ When disposed, the elements may be finely broken/poured over the earth or placed down a "piscina" in the sacristy, a sink with a pipe that leads underground to a pit or into the earth. What is done with the remaining elements is often reflective of churchmanship.
- ▶ Where reservation is permissible the sacrament is placed in an aumbry.
- ▶ Anglo-Catholic parishes believing in the corporeal presence make use of a tabernacle, which is associated various acts of reverence and adoration.

# Anglican Theology of Eucharist

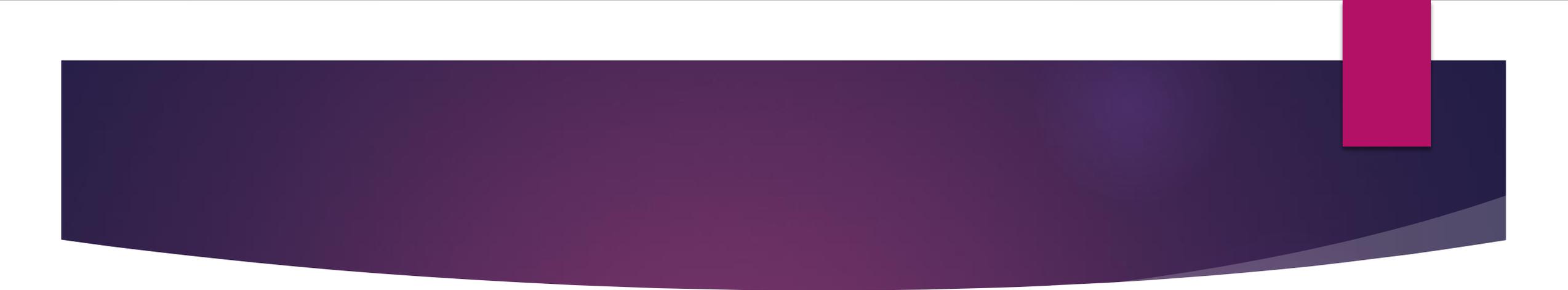
## Session 2

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# The Order of Holy Communion (The Eucharist)



- ▶ **1 - The Gathering**

- ▶ The Greeting
- ▶ Prayers of penitence
- ▶ Gloria in Excelsis
- ▶ The Collect

- ▶ **2 – The Liturgy of the Word**

- ▶ Readings
- ▶ Sermon
- ▶ The Creed
- ▶ Prayers of Intercession

- ▶ **3 - The Liturgy of the Sacrament**

- ▶ The Peace
- ▶ Preparation of the Table
- ▶ The offertory
- ▶ The Eucharistic Prayer
- ▶ The Lord's Prayer
- ▶ Breaking of the Bread
- ▶ Giving of Communion
- ▶ Prayer after Communion

- ▶ **4 – The Dismissal**

- ▶ The Blessing
- ▶ The Sending Out

# The Gathering

- ▶ **Entrance song**
- ▶ People come together from different places, cultures, ages.
- ▶ Entrance hymn unites us all to sing with one voice, as a family of God.
- ▶ The hymn highlights the festive character of the celebration
- ▶ Some attribute the incorporation of the entrance hymn to Pope Celestine I (422-431). Although the exact date is unknown, it certainly already existed in the 5th century.

# The Gathering

- ▶ **Procession:** Symbolizes the Christian journey through life to the heavenly courts.
- ▶ **Crucifix** - symbolizes that Jesus is our “leader to salvation” (Heb 2:10).
- ▶ **The Bow** - as an act of homage to the place of sacrifice & to the table of the Lord.
- ▶ **The Kissing of the Altar** - is a kiss of greeting and homage.
- ▶ **Sign of the Cross** – the priest greets the congregation by making the sign of the Cross - a gesture that dates back to the 1<sup>st</sup> century of Christianity & summarises the belief in the Trinity.
- ▶ **The Greeting:** “The Lord be with you. “And also with” signifies that the priest stands there in the person of Christ by the power of the Holy Spirit.
- ▶ Or “The grace of Our Lord Jesus Christ, and the Love of God, and the fellowship/Communion of the Holy Spirit be with you all.” 2 Corinthians 13:13.
- ▶ **Incensation** - symbolises honour, purification and sanctification.

# Prayer of penitence

- ▶ In the Didache, (composed towards the end of the 1<sup>st</sup> century), is written:
- ▶ “Gathered together on the Lord’s day, break bread and give thanks, after having confessed your sins, so that your sacrifice may be pure.”

# The Penitential Rite

- ▶ We acknowledge our sinfulness and ask God's forgiveness.
- ▶ **Kyrie Eleison** - This can happen through the Kyrie — “Lord have mercy; Christ have mercy; Lord have mercy.” — an ancient penitential prayer with a petition for each of the Three Persons of the Trinity.
- ▶ **the Confiteor**: Latin for “I confess,” which calls us to admit that we are all sinners.
- ▶ Sometimes, some people would strike their chest 3 times during penitential rite
- ▶ **This come from Luke 18: 13** - *But the tax-collector, standing far off, would not even look up to heaven, but was beating his breast and saying, “God, be merciful to me, a sinner!”*

# The Penitential Rite

Almighty God, our heavenly Father,  
we have sinned **against you**  
and **against our neighbour**  
**in thought and word and deed,**  
**through negligence, through weakness,**  
**through our own deliberate fault.**

We are truly sorry  
and repent of all our sins.  
For the sake of your Son Jesus Christ,  
who died for us,  
forgive us all that is past  
and grant that we may serve you in  
newness of life  
to the glory of your name. Amen.

Most merciful God,  
Father of our Lord Jesus Christ,  
we confess that **we have sinned**  
**in thought, word and deed.**  
**We have not loved you with our whole heart.**  
**We have not loved our neighbours as**  
**ourselves.**

In your mercy forgive what we have been,  
help us to amend what we are,  
and direct what we shall be;  
that we may do justly,  
love mercy,  
and walk humbly with you, our God.  
Amen.

# BCP - Confession

**ALMIGHTY God,**

**Father of our Lord Jesus Christ, Maker of all things, Judge of all men: We acknowledge and bewail our manifold sins and wickedness, Which we from time to time most grievously have committed, By**

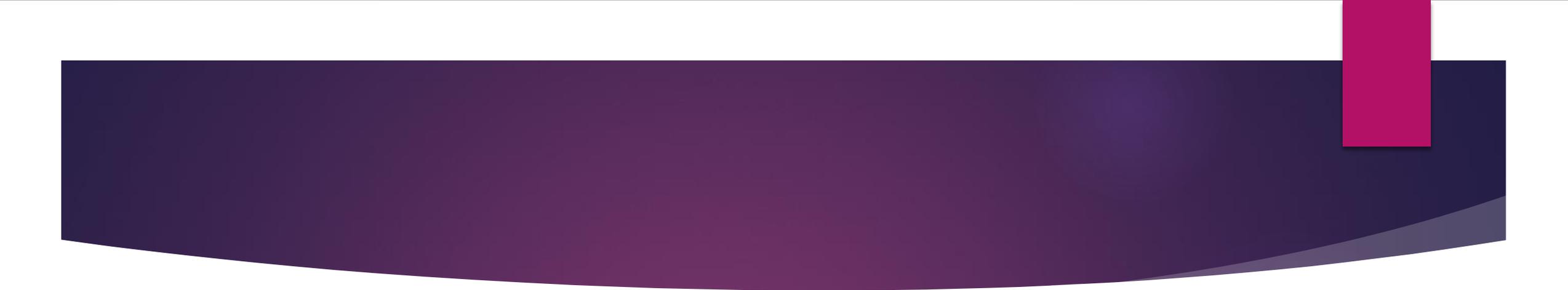
**thought, word, and deed,**

**Against thy Divine Majesty, Provoking most justly thy wrath and indignation against us.**

**We do earnestly repent, And are heartily sorry for these our misdoings;**

**The remembrance of them is grievous unto us; The burden of them is intolerable.**

**Have mercy upon us, Have mercy upon us, most merciful Father; For thy Son our Lord Jesus Christ's sake, Forgive us all that is past; And grant that we may ever hereafter Serve and please thee In newness of life, To the honour and glory of thy Name; Through Jesus Christ our Lord. Amen.**



Almighty and most merciful Father, we have wandered and strayed from your ways like lost sheep.

We have followed too much the devices and desires of our own hearts.

We have offended against your holy laws.

We have left undone those things that we ought to have done;

and we have done those things that we ought not to have done; and there is no health in us.

But you, O Lord, have mercy upon us sinners. Spare those who confess their faults.

Restore those who are penitent, according to your promises declared to mankind in Christ Jesus our Lord.

And grant, O most merciful Father, for his sake, that we may live a disciplined, righteous and godly life, to the glory of your holy name. Amen.

# Absolution

- ▶ The Absolution is pronounced
- ▶ General absolution, where the whole congregation gathered at a service are granted absolution for sins without prior individual confession to a priest.

# Gloria - has been part of Church's liturgy since A.D. 128

Glory to God in the highest,  
and peace to his people on earth.  
Lord God, heavenly King, almighty God and Father,  
we worship you, we give you thanks,  
we praise you for your glory.  
Lord Jesus Christ, only Son of the Father,  
Lord God, Lamb of God,  
you take away the sin of the world:  
have mercy on us;  
you are seated at the right hand of the Father:  
receive our prayer. For you alone are the Holy One,  
you alone are the Lord, you alone are the Most High,  
Jesus Christ, with the Holy Spirit, in the glory of God  
the Father. Amen.

**'Glory to God in the highest heaven, and  
on earth peace among those whom he  
favours! (Lk 2:13-14 -**

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**'Great and amazing are your deeds,  
Lord God the Almighty! Just and true are  
your ways, King of the nations!<sup>[b]</sup>  
Lord, who will not fear and glorify your  
name? **For you alone are holy.** All nations  
will come and worship before you, for your  
judgements have been revealed.'** Rev 15: 4

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**'Here is the Lamb of God who takes away  
the sin of the world! Jn 1: 29**

# Collect

- ▶ It is the prayer - that gathers the petitions of all.
- ▶ The priest invites the whole community to pray by presenting to God the petitions that the Church raises to Heaven as a Congregation.
- ▶ "If two of you agree on earth to ask for something, you will get it from my Father who is in Heaven." *Mt 18:19-20.*