

# Anglican Theology of Eucharist

## Session 2

By

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HOLY  
COMMUNION



# Thirty Nine Articles

Anglican Theology is stated in the Thirty Nine Articles of the Church of England

These were agreed upon by the Archbishops and Bishops of both Provinces and the whole clergy in the Convocation holden at London in the year 1562 for the avoiding of diversities of opinions and for the establishing of consent touching true religion.

Reprinted by command of His Majesty King Charles 1 with his royal declaration prefixed thereunto.

# Thirty Nine Articles

The Thirty-nine Articles were intended to establish, in basic terms, the faith and practice of the Church of England. While not designed to be a creed or complete statement of the Christian faith, the articles explain the doctrinal position of the Church of England in relation to Roman Catholicism. The Thirty-nine Articles can be divided into eight sections based on their content.

# Thirty Nine Articles

- ▶ **Articles 1–5: The Doctrine of God:** the Holy Trinity and the incarnation of Jesus Christ.
- ▶ **Articles 6–8: Scripture and the Creeds:** These articles state that Holy Scripture contains everything necessary for salvation, so that no one can be required to believe any doctrine that cannot be proved on the basis of biblical teaching.
- ▶ The articles acknowledge the authority of the Apostles' Creed, the Nicene Creed and the Athanasian Creed because they express Scriptural teaching.
- ▶ **Articles 9–18: Sin and Salvation:** These articles discuss the doctrines of original sin and justification by faith (salvation is a gift received through faith in Christ).

# Thirty Nine Articles

- ▶ **Articles 19–21: The Church and its Authority:**
- ▶ These articles explain the nature and authority of the visible church.
- ▶ They state that the church, under Scripture, has authority over matters of faith and order. General councils of the church can only be called with the permission of the civil authority.
- ▶ **Articles 22–24: Errors to be avoided in the Church:** These articles condemn the Roman Catholic teachings on purgatory, indulgences, the use of religious images and the invocation of saints.
- ▶ In addition, the Roman Catholic practice of using Latin as a liturgical language is disapproved of in favour of the vernacular.

# Thirty Nine Articles

- ▶ **Articles 25–31: The Sacraments:** These articles explain the Church of England's sacramental theology.
- ▶ According to the articles, sacraments are signs of divine grace which God works invisibly but effectively in people's lives.
- ▶ While the Roman Catholic Church claimed seven sacraments, the articles recognise only two: baptism and the Lord's Supper.
- ▶ Regeneration (or the gift of new life), membership in the church, forgiveness of sins and adoption as children of God are all received through baptism.

# Thirty Nine Articles

- ▶ Permits infant baptism
- ▶ In the Lord's Supper, participants become partakers of the body and blood of Christ and receive the spiritual benefits of Christ's death on the cross.
- ▶ According to the articles, this partaking should not be understood in terms of the Roman Catholic doctrine of transubstantiation.
- ▶ Instead, the articles declare that there is no change in the substance of the bread and wine. Rather, participants are fed the body of Christ by the Holy Spirit and through faith.

# Thirty Nine Articles

- ▶ **Articles 32–36: The Discipline of the Church:** The articles defend the practice of clerical marriage and the church's power of excommunication.
- ▶ It states that traditions and ceremonies in the church may vary by time and place; national churches can alter or abolish traditions created by human authority.
- ▶ **Articles 37–39: Christians and Civil Society:** The articles affirm the role of the monarch as the Supreme Governor of the Church of England.
- ▶ It rejects all claims to the Pope's jurisdiction in England. It defends the state's right to use capital punishment and declares that Christians may serve in the military.
- ▶ it explains that Christians should give alms to the poor and needy. It also defends the morality of oath-taking for civic purposes.



# Thirty Nine Articles

- ▶ The Articles defended the use of a number of Catholic rituals and practices opposed by Protestants, such as:
- ▶ kissing the cross on Good Friday,
- ▶ The use of religious images was permitted but people were to be taught not to kneel before them or make offerings to them.
- ▶ Prayer to Mary, mother of Jesus, and all the other saints was permitted.

# Anglican Theology of Eucharist

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# Anglican Eucharistic theology

- ▶ Diverse in practice
- ▶ the Thirty-Nine Articles.
- ▶ Book of Common Prayer (BCP)
- ▶ The interpretation varies among churches of Anglican Communion in different traditions such as Anglo-Catholicism and Evangelical Anglicanism.

# Anglican Theology of Eucharist – 39 Articles

- ▶ Article XXVIII provides the foundational Anglican doctrinal statement on Eucharist *T*
- ▶ *he supper of the Lord is not only a sign of the love that Christians ought to have among themselves, one to another, but rather it is a sacrament of our redemption by Christ's death: insomuch that to such as rightly, worthily, and with faith receive the same, the bread which we break is a partaking of the body of Christ, and likewise the cup of blessing is a partaking of the blood of Christ.*
- ▶ This view was seen as a “**receptionist**” theology. That is, we believe that God uses the sacraments to convey grace only to those who receive them by faith.
- ▶ This also affirms that **to take the bread is to partake of the body of Christ and to drink the cup is to partake of the blood of Christ.**

# Anglican Eucharistic theology

- ▶ Anglican Eucharistic theologies mainly affirm the real presence of Christ in the Eucharist
- ▶ though Evangelical Anglicans believe that this is a Pneumatic Presence, while those of an Anglo-Catholic churchmanship believe this is a corporeal presence.
- ▶ **Pneumatic presence** : meaning those who receive the form or sign of the body and blood (bread and wine) in faith, receive also the spiritual body and blood of Christ

# Anglican Eucharistic theology

## ▶ Denial of Transubstantiation

- ▶ Article 28 states: *Transubstantiation (or the change of the substance of bread and wine) in the Supper of the Lord, cannot be proved by Holy Writ, but is repugnant to the plain words of Scripture, overthroweth the nature of a Sacrament, and hath given occasion to many superstitions.*
- ▶ *The body of Christ is given, taken, and eaten in the Supper, only after an heavenly and spiritual manner. And the mean whereby the body of Christ is received and eaten in the Supper is Faith.*
- ▶ *The Sacrament of the Lord's Supper was not by Christ's ordinance:*
- ▶ *reserved, carried about, lifted up, or worshipped.*

# Anglican Eucharistic theology

- ▶ *Those who receive the form or sign without faith, or for those who are wicked, Christ is not present spiritually and they consume only the physical signs of this holy presence, which further adds to their wickedness – in accordance with Article XXIX.*
- ▶ *In the latter interpretation, there exists the corporeal presence of Christ in the Eucharist, although the precise manner of how that presence is made manifest is a mystery of faith.*

# Anglican Eucharistic theology

- ▶ **For the vast majority of Anglicans:**
- ▶ The Eucharist is the central act of gathered worship
- ▶ The Eucharist constitutes the renewal of the Body of Christ as the Church through the reception of the Body of Christ as the Blessed Sacrament, his spiritual body and blood.
- ▶ In Eucharist Christ is both encountered and incorporated (they "partake" of him).
- ▶ The Eucharistic action looks back as a memorial of Christ's sacrifice, forward as a foretaste of the heavenly banquet and to the present as an incarnation of Christ in the lives of the community and of individual believers.



# Varieties of Eucharistic theology

- ▶ **Theological movements that influenced Anglicanism Theology:**
- ▶ **Thomas Cranmer**: believed in Receptionism and Virtualism.
- ▶ **Richard Hooker**: Combination of Receptionism and Real Presence
- ▶ He insisted that "the sacrament is a true and a real participation of Christ, who thereby imparteth himself even in his whole entire Person as a Mystical Head".
- ▶ Brushes aside transubstantiation and consubstantiation and urges people to meditate in silence and less to dispute the manner 'how'.
- ▶ **Oxford Movement - 19th-century**
- ▶ Gave the Eucharist a more prominent place and upheld belief in the real presence of Christ in the sacrament.

# Varieties of Eucharistic theology

- ▶ **Corporeal presence:**
- ▶ Anglo-Catholics as well as some high-churches hold to a belief in the corporeal presence of Christ in the Eucharist, but maintain that the details of how Christ is made present remain a mystery of faith, a view also held by the Orthodox Church, Lutheran Church, and Methodist Church.



**Anglicans hold a variety of sacramental theologies based on various traditions.**

# Varieties of Eucharistic theology

- ▶ Low-church - Anglicans reject belief in a corporeal presence of Christ in the Eucharist but believe in **Pneumatic presence** - "spiritual real presence"
- ▶ They also reject any belief in the reservation and adoration of the sacrament.
- ▶ Reservation was eliminated in practice by the rubric at the end of the 1662 Communion service which ordered the reverent consumption of any consecrated bread and wine immediately after the blessing.
- ▶ Low-church parishes and ministers tend to celebrate the Eucharist less frequently (e.g., monthly) and prefer the terms "Holy Communion" or "Lord's Supper".

# Varieties of Eucharistic theology

- ▶ **Receptionism** - a term not found before 1867.
- ▶ According to this view, although the bread and wine remain unchanged, but through the worthy reception of the sacrament the communicant receives the body and blood of Christ.
- ▶ It remained "the dominant theological position in the Church of England until the Oxford Movement in the early 19<sup>th</sup> C, with varying degrees of emphasis".
- ▶ Cranmer wrote on the Eucharist in his treatise *On the True and Catholic Doctrine of the Lord's Supper* ... that Christians truly receive Christ's "self-same" Body and Blood at Communion – but in "an heavenly and spiritual manner".

# Varieties of Eucharistic theology

- ▶ **Consubstantiation** - Originated out of the Lollardy movement in England,
- ▶ In this doctrine, the bread and wine do not disappear at the consecration, but the Body and Blood become present without diminishing them.
- ▶ The 19th-century Anglo-Catholic divine Edward Bouverie Pusey (a leader of the Oxford Movement) argued strongly for the idea of consubstantiation.
- ▶ He stated "the true flesh and true blood of Christ are in the true bread and wine", in such a way that "whatsoever motion or action the bread" and wine have, the body and blood "of Christ also" have "the same"; and that "the substances in both cases" are "so mingled—that they should constitute some one thing".



# Different Rite

# Shape of the rite

- ▶ The Eucharist liturgy is defined in the authorised prayer books of the Church of England.
- ▶ The Eucharistic rites follow one or other of two main sources:
- ▶ First English Prayer Book of 1549 or the Second of 1552 which, with minor modifications, became the 1662 Book (BCP) which is still today the official and legal reference-point for the Church of England.
- ▶ The author of both rites was Thomas Cranmer, who maintained that there was no theological difference between the two
- ▶ but was forced to make its reformed theology more obvious when conservative clergy hostile to the English Reformation took advantage of loopholes in the 1549 prayer book to make the new liturgy as much like the old Latin Mass as possible, including elevating the Eucharist.



# The Liturgy of Sacrament (1552–1662 style)

- ▶ The priest prepares the table.
- ▶ Invitation to examine oneself, confession, absolution, comfortable words.
- ▶ The Sursum Corda
- ▶ preface,
- ▶ the sanctus
- ▶ Prayer of Humble Access
- ▶ Words of Institution
- ▶ The distribution of the elements,
- ▶ the Lord's Prayer, concluding prayer of thanksgiving,
- ▶ the Gloria in Excelsis Deo and the blessing.

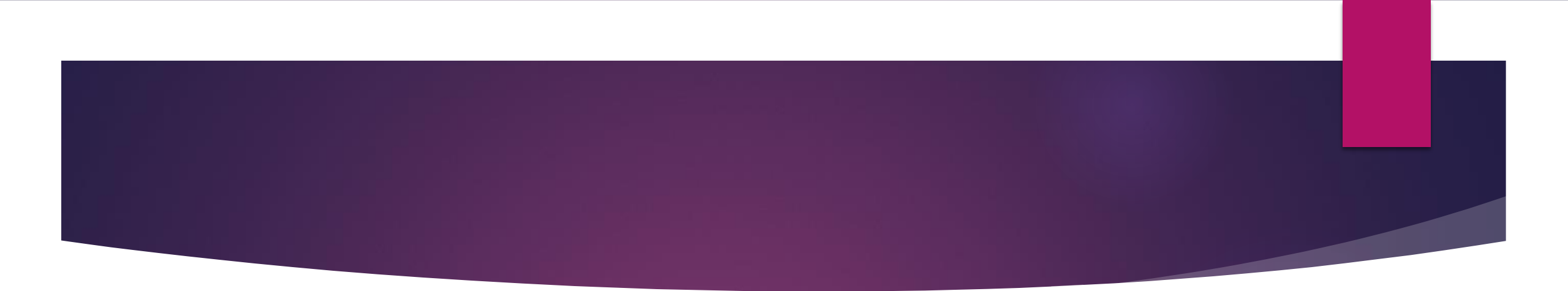
## 20<sup>th</sup> Century Eucharistic Theology/Liturgy

- ▶ In the 20th C the Eucharist in the Church of England has undergone a number of significant changes
- ▶ In most churches the BCP 1662 is no longer used for many services.



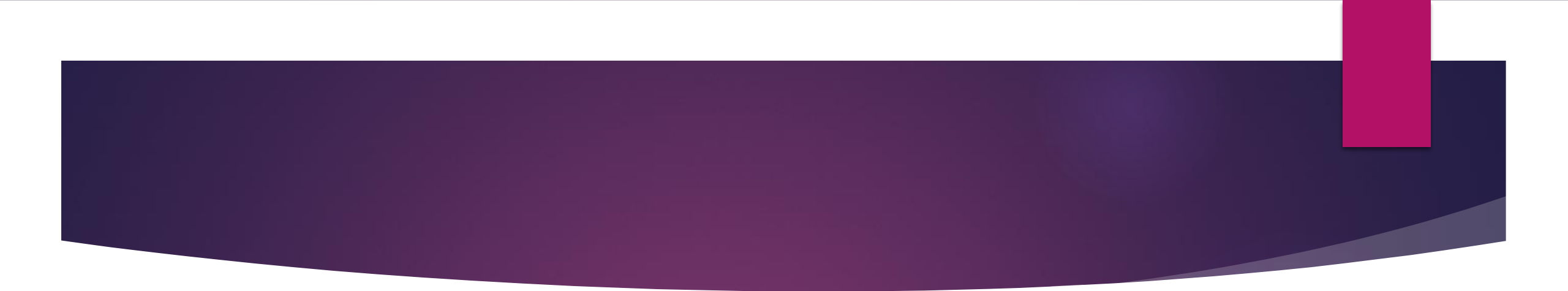
▶ **Alternative Services Series 1, 2, and 3**

- ▶ In 1955 the church set up the Liturgical Commission and ten years later the Church Assembly passed the Prayer Book (Alternative and Other Services) Measure 1965.
- ▶ A series of books followed, most becoming authorised for use in 1966 or 1967:
- ▶ **Series 1** (formally "Alternative Services Series 1") communion book scarcely different from the 1928 book.
- ▶ **Series 2**, issued at the same time on following pattern:
- ▶ Offertory, consecration, fraction, communion. This was a pattern which was to be widely influential in countries which had used the BCP.

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- ▶ **Series 3** - It was also published as a collection of individual booklets for different services,
  - ▶ 1973 - Holy Communion
  - ▶ 1977 – Marriage
  - ▶ The baptism service, allowing more responses from the godparents and being considerably less wordy than the BCP, became popular.

# Alternative Service Book

- ▶ The ***Alternative Service Book 1980 (ASB)*** was the first complete prayer book produced by the Church of England since 1662.
- ▶ Its name derives from the fact that it was proposed not as a replacement for the 1662 *Book of Common Prayer* (BCP) but merely as an alternative to it.
- ▶ In practice, it was so popular that the various printers had to produce several editions.

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- ▶ The Alternative Service Book 1980 (ASB) had two communion services –
  - ▶ Rite A and Rite B.
  - ▶ Rite A was based on the Series 3 communion service and the majority of the volume was written in contemporary language in recognition that English over the centuries since the BCP was produced had changed in meaning and usage.

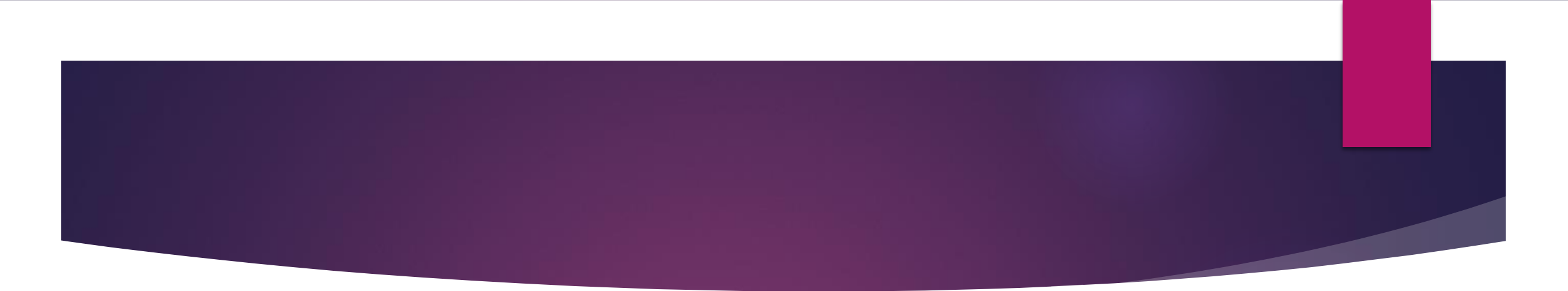


▶ **The order for Rite A is as follows:**

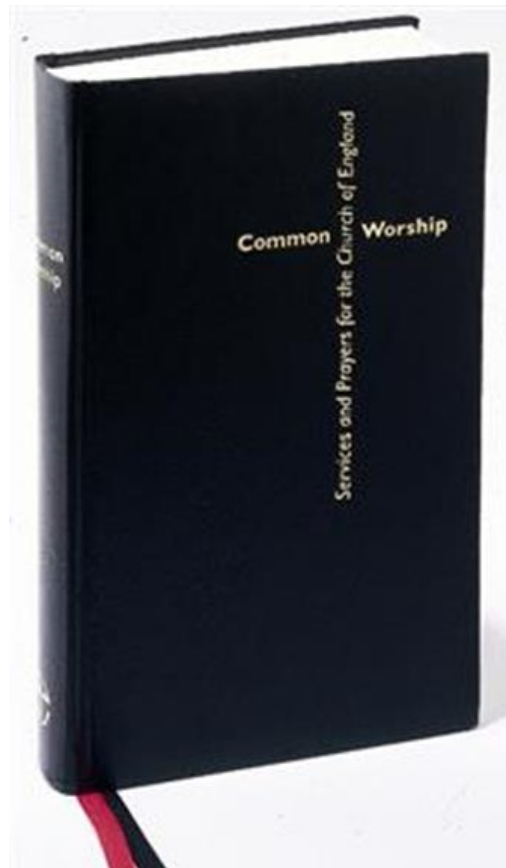
- ▶ The preparation: a greeting, the collect of purity and the penitential rite.
- ▶ Kyrie Eleison or Gloria in Excelsis depending on the season.
- ▶ Ministry of the Word: scriptural readings, a psalm (often not used), sermon and creed.
- ▶ Prayers of intercession and an alternative place for the penitential rite if needed.
- ▶ Sharing of The peace
- ▶ Ministry of the Sacrament including the offertory and the use of one of four Eucharistic prayers to consecrate the bread and wine. The shape of which were as outlined above including prayer 4 which was version of the BCP prayer in modern English.
- ▶ The provision for the use of hymns and other sacred music

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- ▶ Rite B was based on Series 1 in as far as it was based on the shape of the BCP service and was in traditional language.



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- ▶ There was also an order of service for parishes who wished to have a service in modern English but still keep the shape of that found in the BCP.
  - ▶ This prayer book proved to be successful with it being taken up by the majority of parishes with rite A being the most popular of the two.
  - ▶ Seasonal material was produced.
  - ▶ Firstly in 1986 - on Lent, Holy Week and Easter which was followed in 1992 by *The Promise of His Glory* which contained a series of material for use between All Saints and Candlemas.

# Common Worship



# Common Worship

- ▶ **Common Worship** - authorised by the General Synod of the Church of England and launched on the first Sunday of Advent in 2000.
- ▶ It represents the most recent stage of development of the Liturgical Movement within the Church and is the successor to the *Alternative Service Book (ASB)* of 1980.
- ▶ Like the ASB, it is an alternative to the 1662 *Book of Common Prayer (BCP)*, which remains officially the normative liturgy of the Church of England.

# Common Worship

- ▶ It has been published as a series of books, rather than a single volume, offering a wider choice of forms of worship than any of its predecessors.
- ▶ ***Common Worship: Pastoral Services***
- ▶ ***Common Worship: Daily Prayer***
- ▶ ***Common Worship: Christian Initiation***
- ▶ ***Common Worship: Ordination Services***
- ▶ ***Common Worship: Times and Seasons***
- ▶ ***Common Worship: Festivals***

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