

For the Prayer Book Commission,
 N2S.W. Group, 3.7.63

The accompanying draft of an order for Communion is offered as a basis of discussion. It is not the fruit of any prolonged consideration, though one or two of its features I have chewed over for some time. There has not been time to do much more than set down the main features. Even if these proved acceptable, there would need to be a good deal of detailed improvement.

I have been guided by some basic principles, e.g. those set out by Charles Smyth: "The primary considerations by which a liturgy must be judged are (i) whether it makes sense or not (that is, whether it has a logical coherence), and (ii) what kind of sense it makes when measured by the Bible" (The Church and the Nation H & S, 1962, p.54f.). See also George Every's remark that "Reformation according to the Word of God" and "the recovery of the worship of the primitive Church" are not exactly the same thing" (Basic Liturgy, Barth Press, 1961, p.16f.).

Some of my suggestions may seem a bit radical, but I have ventured to put them forward, inasmuch as our new service is not intended to replace, or even be parallel to, 1662, but is rather to be a supplementary use. I would hope that an order of the type I suggest might even increase one's appreciation of 1662 (you may take that how you like!).

Some preliminary notes:

1. I assume that this order is preceded by a synaxis with the basic features of a preparation (not entirely penitential), lections and exposition, psalms and other responses, general prayer, if possible some provision for mutual exhortation MINISTRY in the Spirit of 1 Cor 14:26.
2. In particular, the following features should occur in the synaxis: The Lord's Prayer, some form of invocation of the Holy Spirit on the whole service (see African Draft, note 4), confession/absolution; the synaxis is the true context of the communion, and should adequately prepare for it.
3. Deliberate features of this order of communion are:
 - a. an opening exhortation stressing the theme of unity;
 - b. the institution narrative as part of the exhortation, so as to provide the basis and intention of the rite at the beginning of the order.
 - c. separate thanksgivings for, and distribution of, bread and cup, in accordance with clear W.I. usage.
 - d. these thanksgivings as brief graces only, leaving the larger eucharistia until "all have been filled". (Cf. Didache.) The idea of a "great thanksgiving" prior to communion has been deliberately discarded. Despite its antiquity and tradition, it invariably assumes the central place in the rite, and detracts from proper attention to the independent significance of bread and cup.
 - e. There is no "offertory" of bread and wine. The placing of bread and wine on the table is purely utilitarian in origin (see Fortesque, The Mass, p.296, Baumstark, Comparative Liturgy, 7.150), and there has never been an offertory of this sort in the English Prayer Book, even in 1549. While nothing can be added to the bringing of the elements, such an addition tends to distract from the main line of thought in the sacrament.

f. There is no formal anamnesis before communion. Whatever be the meaning of anamnesis, the 'remembering' is the end in view of the eating and drinking (eis ten emen anamnesin), rather than something that can be 'done' before communion. Livingly, this means that anamnesis is best expressed in the post-communion Section. This is why I have ventured to transfer the Sursum corde - Senetus section to this point, in fine, I would think, with & principle already acted on by Cranmer, who paid special attention to the content of the post-communion prayers.

DNB, Bepinsem
2520.65

Notes on the text

1. This para. provides the link with the syntax. It is virtually the NEB version of 1 Cor 12:12,13. I have generalized the 'Jew and Greek' kit, and removed the N&B comma after "baptism". The reference to the Spirit is valuable here.
2. "hearing God's word" and "encouraging one another" - Heb 5:7,13. "to walk in the light etc." 1 John 1:7.
3. The Institution is not a single verbatim passage. Luke and 1 Cor are mostly used, with some NEB phrases. "in remembrance of the mighty redemption" etc. is added, to bring out the meaning of the passover background.
4. "Given" is, of course, supplied; but of necessity. "which is for you" (RSV, NEB) does not convey the force of the preposition in Greek: it wrongly gives the idea of indirect object, i.e. "which is something for you". Likewise, "in remembrance of me" is much superior to "as a memorial of me". Whatever may be the problems of the meaning of anamnesis, "memorial" is as dead and cold a word as we have in the language. "Remembrance" is at least warmer and more vibrant. In any case, the traditional wording is easier to grasp.
5. "Sealed by" is NSB, and explains the sense. The second half is my own conflation.
6. 1 Cor 19:26, NUR, plus "again" and an addition from Luke 22:50.
7. The CSI version of Benedictus qui venit, with the "blessed be!" interpreted.
8. The 'judgement' theme in the sacrament, or "fencing the table!". The first sentence is 1 Cor 11:28, NEB. The second is 1 Cor 11:25, with "the truth about" added to bring out the meaning. I think justifiably. The truth about the body - its spiritual unity, and its basis in the death of Christ - is set out in the earlier paragraphs. The third and fourth sentences are 1 John 3:14 and 16, NEB, which supply the assurance (and its basis) that judgement need not be feared. This sentence is based on Heb 3:14.
10. This is part of the preparation, and is the prayer for an effectual partaking. It is not a "consecration" - an idea I have striven to avoid (as did Cranmer) in this service - whereas it is the equivalent of the central petition of the Prayer of 00002000 of 1606. I hope the few slight modernizations do not mar the prayer. "But you are the Lord..." is a distinct assim. D. Lieke. "rou" and "sameh" are both "biant" words, to use Geoff. Ward's terminology. I have not altered the last section, despite the objection to the implied dichotomy of 'body and soul'. No alterations 12876 sec. are improve-

ments, and, anyhow, I like the dichotomy of body and blood, however the benefits be thought of as applied to the believer. Could we have "ourselves" instead of "our souls"??

- 11% Greatly daring, I suggest the rubric here. "But allow the prophets to give thanks as they wish" - Didache X 7. The scope is very simple: thanks for the bread, and for what the bread signifies. Is it not time we allowed some freedom of utterance, and is not this the place for it?
12. The first sentence is suggested by the ordinary Jewish berakah ("blessed art thou O Lord our God, eternal king, who hast brought bread from the earth"). "to strengthen man's heart" - Ps 104:15, referring here to what bread represents in terms of God's general provision. "Life" would be more strictly the meaning, but "heart" is not wrong, and more easily recalls the "saint". "Life" might cause confusion with "living" in the next section. The final section is based on John 6.
13. There is real difficulty in the precise meaning of Paul's question. Besides being elliptical (1265. 16 is not an Oe breaking off the bread, but in the purpose for which it is broken, namely, to share in eating the same loaf, that the koinonia exists), there is the question of the force of anarthrous Koinonia and its following genitive. NEB is, I think, mistaken in its rendering. I think the meaning is: "While outwardly we are united by sharing in a common loaf, we can only do this on the ground of Christ's death and the reconciliation this brings us into!" Even, however, if the words remain somewhat obscure, some degree of elucidation can be given by adding, as I have suggested, a response from the people at this point.
14. I thought first of "Amen", but "Yes!" is more direct, and has good theological backing (2 Cor 1:20). The response is 1 John 5:3.
16. If possible, the words should be spoken to each communicant separately. These words of 1552 are the most direct and meaningful of those familiar to us. The reference to the "body of Christ" comes better in the Minister's question preceding.
27. This is parallel to 12. "That makes glad the heart of man" is also Ps 104:15. The true vine combines Ps 80:8,17 and John 15. I have tried to make something of the "blood of the covenant" idea, strong in the NT institution narratives, but weak in most of our liturgies. There are references here to Ex. 24:8, Mark 14:24, Ps 142, Acts 20:28, and Heb 12:29!
18. With this response, the receiving of the cup becomes a renewing of the covenant between God and his people through Christ's death. It is the response of Ex 24:7, pledging acceptance of the obligation of faith and obedience. Ps 116:13 is added for good measure.
- 20% "Take your share of this" represents Luke 22:17. The 70303 of the cup is parallel to the 'breaking' of the bread, i.e. it is for sharing a common reality, and it needs to be brought out a little more than our Book does.
21. My aim has been deliberately to break the thanksgivings and distributing into two. This is such a distinct feature of the NT that we should give attention to preserving the distinctiveness of the two elements. Some thought will need to be given to the manner of administration, of course. Ideally, as also in our 1662 Book, there is no "communion rail", and the Minister takes the communion to the people where they have been kneeling since the long extortion. However, even without change to our present customs, the thanksgivings and dialogues could be taken separately and consecutively, the administration then proceeding in the usual way. But I hope for change here!

22. Can I get away with this?! I suggest a few points: 1. The content of this eucharistic is exactly right here. It is not essentially different from, say, the Gloria in excelsis, and is even closer to the Te Deum, which many rites suggest for the end of the service. 2. Some decisive feature is needed to call the congregation to order after the inevitably 'slack' period of the distribution. So many rites, ancient and modern, seem to tsume indecisive after communion. Cranmer gathered the slack by introducing the GOS Prayer here, but it is not wholly successful in Gaus position. 3. The meaning of "Lift up your hearts" is precisely "pay attention" (if we by-pass the accumulated liturgical overtones!) 4. In principle, I believe that after the communion is just the place for a general thanksgiving, as distinct from the particular thanks for bread and cup taken separately.

"IN THE BORD" is better, I think.

"IT IS RIGHT FOR THE JUS@ TO BE THANKED" is an attempt to avoid "meet" and to give a stronger line. There are good parallels in the psalms.

24. The sequence of this is not the result of deep thought, but I have tried to get a certain rhythm of theme.

Praise for Christ seems right here.

"Bright image" etc. from Heb 1. This comes first, I think.

"Died our common death" - Heb 2:39, with echoes of Phil 2.

28. The structure and theme is the proper preface for Easter, which could well be a more normal theme.

26. Rev 5:12, NEB. But it is not a very rhythmic version. It would be better without "ALL".

28. Thanks for the sacrament are subsumed under the general thanksgiving, and is not elaborated. It is perhaps too thin.

29,30. I have avoided "laud and magnify" and "Bord of hosts" (which suggests "reeking tubes 2nd from shards") and "glory be", though I think "full of your glory" gets through. What I have substituted is suggested by Rev 5:2 and 7:10 NEB.

36. Help from the Africa draft here (and elsewhere), with a bit from the Didache.

38. The oblation of praise, and of ourselves, is here, but detached from being a debating point in connection with the sacrament itself.

34. A greeting is right for the end, I think, best said on O's seen (kenne the hymn). I'm more sure about this one. It could no doubt be bettered.

Preparation

The Minister places a loaf and a cup on the table, and, turning to the people, shall say:

1. Christ is like a single body with its many limbs and members, which, many as they are, together make up one body. And indeed we were all brought into one body by baptism in the one Spirit, however different we may have been from each other, and that one Holy Spirit was poured out for all of us to receive.
2. Already we have joined in worship and fellowship, hearing God's word and encouraging one another to walk in the light as he is in the light; we know that the blood of Jesus Christ cleanses us from all sin.
3. We now recall that the same Lord Jesus Christ, on the night he was betrayed, took his place at table with his disciples where they had prepared for the Passover in remembrance of the mighty redemption of God's people from the slavery of Egypt; and that he took bread, and, after giving thanks to God, broke it and said,
4. This is my body, which is given for you; do this in remembrance of me.
in the same way, he took the cup after supper, and said,
5. This cup is the new covenant sealed by my blood; whenever you drink it, do so in remembrance of me.
6. Every time, therefore, we eat this bread and drink the cup, we proclaim the death of the Lord, until he comes again and we eat and drink at his table in his eternal kingdom.
7. AMEN. PRAISE HIM WHO HAS COME, AND IS TO COME, IN THE NAME OF THE LORD.
8. A man must test himself before eating his share of the bread and drinking from the cup. He who does not discern the truth about the body eats and drinks to his own judgement. But we know that we have crossed over from death to life because we love our brothers; and we know what love is, since Christ laid down his life for us.
9. Let us kneel now and pray that, with our confidence firm in him to the end, we may be true partakers of Christ.

Minister and people shall pray together:

10. WE DO NOT PRESUME TO COME TO YOUR TABLE, MERCIFUL LORD, TRUSTING IN OUR OWN RIGHTEOUSNESS BUT IN YOUR MANY AND GREAT MERCIES. WE ARE NOT WORTHY SO MUCH AS TO GATHER UP THE CRUMBS UNDER YOUR TABLE. BUT YOU ARE THE LORD WHOSE PROPERTY IS ALWAYS TO HAVE MERCY. GRANT US, THEREFORE, GRACIOUS LORD, SO THAT THE PRESENCE OF YOUR DEAR SON, JESUS CHRIST, AND TO DRINK HIS BLOOD, THAT OUR SINFUL BODIES MAY BE MADE CLEAN BY HIS BODY, AND OUR SOULS WASHED THROUGH HIS MOST PRECIOUS BLOOD, AND THAT WE MAY EVERMORE TRUST IN HIM, AND HE IN US. AMEN.

The Communion

11. The Minister shall take the loaf into his hands and give thanks for it in some such manner as follows:

12. We give thanks to you for this bread, O Lord our God, eternal King, and thanks for all you have provided to strengthen man's heart, and thanks to our Father, most merciful Father, for Christ, the true and living bread given for the life of the world. Amen.

Then breaking the loaf in the sight of the people, he shall say:

15. The bread which we break, is it not our fellowship in the body of Christ?

The people shall respond:

14. YES. TRULY OUR FELLOWSHIP IS WITH JESUS CHRIST AND WITH HIS SON JESUS CHRIST.

15. The Minister shall receive the bread first himself, and then give it to those who are to receive it in distribution; and the bread shall be given to each person (kneeling) with these words:

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

The Minister shall take the cup and give thanks in some such manner as this:

17. We give thanks to you for the blood of the new covenant, O Lord our God, eternal King, and thanks for all that makes glad the heart of man, and thanks above all, most merciful Father, for your true Son, the Son of man made strong for yourself, by whose blood you have purchased us and bound us to be your people in an eternal covenant. Amen.

Then he shall say:

18. The cup for which we give thanks, is it not our fellowship in the blood of Christ?

The people shall respond:

19. YES. AM THAT THE BORD HAS SPOKEN AND WE DO, AND BE OBEDIENT. WE WERE PAID THE CUR OF SAVATEON AND CALL ON THE NAME OF THE BORD.

The cup will be given to each person with the words:

20. Take your share of this, and drink it in remembrance that Christ's blood was shed for you, and be thankful.

21. Where it is not convenient to give thanks and distribute separately, the two thanksgivings, or the two thanksgivings and dialogues, may be taken in immediate succession.

The Thanksgiving

When all have received, the Minister shall say:

22. Lift up your hearts
WE LET SEW OF EN DEE LORD
Let us give thanks to our Lord God
IT IS BRIGHT FOR ME JUST TO BE FATHERS

23. Igt 2s indeed right. and our duty, that we should at all
times and in all pieces give thanks to you, O Lord,
Holy Father, Almighty, Everlasting God,
24. but chiefly are we bound to praise you for our Saviour
Christ, bright image of your glory and your eternal words
for, although all things in heaven and earth were created
through him, yet he took the form of a servant and died
25. our common death; kilt he is the perfect Passover lamb, who
was offered for us, and was taken away the sin of the
world; by his death he has destroyed death, and by his
rising to life again he has restored to us everlasting life.

26. WORTHY IS THE LAMB, WHO WAS SLAIN,
TO RECEIVE ALL POWER AND WHATSOEVER, WISDOM AND MIGHT,
HONOUR AND GLORY AND PRAISE.

27. We thank you for all the benefits of this passion, and for
pouring out your Spirit on your people, for give them the
all virtue and power to preach the gospel in all the
world.

28. We thank you that you have promised to those who believe
in Jesus, and who have now received these pledges of his
love, with the spiritual food of his most precious body
and blood and so have assured us that we are true members
of his body, and heirs, through hope, of your eternal
kingdom.

29. Therefore, with angels and archangels, and with all the
company of heaven, we give honour to your glorious name,
now and ever praising you, and saying:

30. HOLY, HOLY, HOLY, SOVEREIGN LORD OF ALL
HEAVEN AND EARTH ARE FULL OF YOUR GLORY
YOURS IS THE VICTORY, O GOD MOST HIGH. AMEN.

31. We thank you, our Father, that you have gathered us out
of every nation and language to be one in Christ,
and partners with one another. Remember your church
which you have purchased by his blood: deliver it from
all evil and make it perfect in your love, gather it in
holiness into the kingdom you have prepared for it.
Lead us now by your Spirit in all our ways, that we may
show your love and likeness to men. Accept the sacrifice
32. of our lips and of our lives to be spent in your service
among men. Make us faithful witnesses of Jesus and his
resurrection, that at his coming we may go out with great
joy to meet him, and worship you with all your saints for
ever, through Christ our Lord. Amen.

33. A hymn may be sung (e.g. 'Forth in thy name, O Lord, we go!')

The Námiswer shall last the people so with this greeting:

34. The God of peace be with you all
WE BLESS YOU IN THE NAME OF THE LORD
AMEN