

Diocese of the Rocky Mountains Customary on Liturgy

THE CENTRALITY OF WORSHIP

The most common command in all of scripture is to worship God. In fact, the very definition of the church has to do with the worshiping people of God. This is why the Bible has so much to say about worship – how we worship is important. If worship is our response to an encounter with God, then liturgy is the shape of that response. However, liturgy is not just about what “we do” but about what God does – how He meets us in worship. This is the element of mystery in our worship – and reflects the Gospel, which is not a proclamation of what we must do, but a proclamation of what God has done for us. Instead of a time in which we simply talk ‘about’ God, worship is an encounter with the living God in which we are known, healed, called, and sent out to serve in His name.

THE SHAPE OF WORSHIP

How we worship shapes what we believe and how we live. Liturgy is an important means of teaching theology – having a liturgy that is strong theologically will help form a people who are strong theologically.

The preface to the first Book of Common Prayer (1549) states that our worship must be:

- “Grounded in the Holy Scriptures” – *Holy Scripture must be the foundation of all Christian worship.*
- “Agreeable to the order of the Primitive Church” – *Tradition is to be carefully respected, especially the worship practices of the Undivided Church, as long as they do not contradict Scripture.*
- “Edifying to the people” – *The language must be understood by the congregation, and the liturgy be correspondingly relevant to them.*

The postscript to the 1549 BCP, “Of Ceremonies,” adds a fourth principle:

- “Every country should use such ceremonies as they shall think best to the setting forth of God's honor and to . . . the people's . . . perfect and godly living.” – *Liturgies do not have to be identical across nationalities and cultures, but they must also not contradict Scripture or the Creeds.*



The 1662 Book of Common Prayer presents a liturgy in continuity with the ancient catholic tradition but purged of medieval aberrations. Throughout the 1662 Liturgy we see emphasized the primacy and sufficiency of Scripture, creedal orthodoxy, and justification by grace alone through faith alone. We also find the patristic heritage, including the 3-fold ministry of bishops, presbyters, and deacons.

Generally, our liturgy has the following four-fold pattern: the gathering (which invokes the Holy Trinity and calls people to worship); the service of the Word (Scriptures, sermon, prayers, confession); service of the Table (the offertory, Eucharistic prayer, the reception, etc.); and the Sending Forth. There are also, as J.I. Packer points out, three recurring gospel themes: the acknowledgement of sin, the announcement of grace, and the response to grace by faith. Sensitive adaptations may be made in the liturgy, provided they conform to this pattern and these themes, and are understanding of the historic purposes of liturgy, and how it tends to ‘function’ in this pattern.

MAKING CHANGES TO THE LITURGY

Think of the liturgy as a human body—with a skeletal frame, covered by muscle tissues and skin. While human skeletons vary in size, the essential form and the basic scale are constant. There is relatively little variety between them. However, people look very different. Outwardly there is tremendous variation while at the level of the skeleton there is an essential uniformity. Understanding this kind of metaphor is important for successful adaptation of the liturgical rites, acknowledging that there is a balance between shaping the liturgy to our culture and the need for the liturgy to shape us.

The reasons for changes in the liturgy should reflect what the 1662 Book of Common Prayer (BCP) preface states: *“Our general aim therefore in this undertaking was, not to gratify this or that party, in any of their unreasonable demands; but to do that, which to our best understanding, we conceived might most tend to peace and unity in the Church; the procuring of reverence, and exciting of piety and devotion in the public worship of God.”* The boundaries for change, that our liturgy is consistent with the scriptures, are also given in the preface, *“it does not contain in it anything contrary to the Word of God, or to sound Doctrine, or which a godly man may not with a good conscience use and submit to.”*

Any changes to liturgy must also reflect what the “Concerning the Service of the Church” section of the 1662 BCP states, *“Nothing is ordained to be read, but the very pure Word of God, the holy Scriptures, or that which is agreeable to the same, and that in such a language and order as is most easy and plain for the understanding both of the readers and hearers.”* The latter part is not setting the bar low or shaping our worship to the lowest common denominator – but that our liturgy should not be overly complicated and hard to follow or understand.

However, these changes must be done under authority – this is to avoid what we see in

Deuteronomy 12:8, *“You are not to do as we do here today, everyone as he sees fit.”* The 1662 states, *“no one ought to take responsibility for, nor presume to appoint or alter any public or common Order in Christ's Church, unless he is lawfully called and authorized to do so.”* The 1662 also states that those who want diversity or have doubts are to take that concern to *“the Bishop of the Diocese, who by his discretion shall take order for the quieting and appeasing of the same.”*

Therefore, any significant deviation from the accepted liturgies needs approval from the bishop.

All approved liturgies may be utilized. But take some time to understand the differences, and how they may be appropriated. For example, in Elizabethan English, “Thee” and “Thou” were the familiar or intimate form of address; “You” and “Your” were the formal form of address. The liturgy of the 1662 is using the familiar or intimate form of addressing God – when we use that same language today it may convey something different than was intended in the 1662.

The penitential order of liturgy is not meant to be the regular diet of worship, but may be used for penitential seasons, like Advent and Lent, or on penitential occasions.

Anglican liturgies are meant to be taken as a whole. Simply copying and pasting from various liturgies without theological or liturgical insight will result in a liturgy void of power to connect and transform.

It is not appropriate to edit or rewrite any portion of the liturgy (*any contextualization is to be done in consultation with the bishop*). The one exception is the Prayers of the People. The life of the congregation can be reflected in forms that are written by people in your community (just remember at least to cover prayer for the church, the world, and the concerns of the local community).

The liturgy, like the Gospel, is deeply indebted to Israel's Story. The service of the word is basically the synagogue worship that Jesus would have known and practiced, and the service of the table is the Passover meal, re-cast by Jesus himself. These ancient foundations undergird our weekly worship and are vital to the life of our communities. They have opened the way for worshipers to encounter God for millennia, and will do the same for us, especially as we resist the temptation to innovate for the sake of innovation.

LEADING THE LITURGY

It's important to note that the liturgy is a drama—a reenactment of the Christ event. It should be entered into with dignity and reverence, but not in such a way that it feels distant or ‘staged’. The Celebrant should lead the community with appropriate honor, understanding that what is done in the liturgy is of eternal significance and consequence. It should be accessible, but not pedestrian. Don't apologize for leading the liturgy well or

calling worshipers to a higher place in the act of worship. That's what it is about. Jesus is present as friend and also as ascended Lord. Both aspects should be embodied. Remember—it is a celebration.

Don't rush. Enjoy the dramatic power of silence and pacing, but also don't succumb to affectation and sentiment. The liturgy creates space for the Holy Spirit to move and act. Honor that.

It's possible to lead the liturgy in such a way that it is both timeless and fresh. Prayerfully approach worship with the understanding that time is collapsed, and the worshipers gather at a place where all times (past, present and future) are held together. This is a great mystery which the leader of the liturgy can either make room for or kill.

Don't over explain. There are places where practical guidance can be offered, but if too much teaching takes place in one setting, it is not likely that worship will occur. Allow people the opportunity to experience and 'catch' what is happening without too much commentary. Classes may be offered to help people understand what is happening as greater understanding often leads to greater participation.

Remember that liturgy is a form of hospitality, enabling people from all walks of life to participate together in worship.

EPISCOPAL ROLES

The diocesan bishop, whenever present, is the celebrant and presides over the liturgy (*the bishop may choose to delegate parts of the liturgy, like a baptism or being the celebrant*). Since it is normative for the bishop to do the absolution and the blessing, if a visiting bishop is present in the congregation, it is customary to ask the visiting bishop to do the absolution and blessing.

PREACHING AND THE LECTIONARY

The proclamation of the Gospel is central to Anglican Worship (see Appendix E). The lectionary is a wonderful tool we have that ensures that our preaching covers the range of scripture. There is also an Anglican tradition of preaching through books of the Bible (see Appendix F). Churches in the Diocese are not required to preach from the lectionary, but if not using the lectionary, preaching should be through a specific book of the Bible or on a specific Biblical theme, and not random.

COMMUNION

Any baptized believer is welcome to the Lord's Table (with the exception of those who are under church discipline – the Rector is required to notify the Bishop, within fourteen days at the most, giving the reasons for refusing Communion).



The offertory is not simply a way to gather money – it is essential to worship and part of the four-fold action of the Lord’s Supper (He took, He gave thanks, He broke, and He gave) and should not be skipped in Sunday services.

Since communion is the covenant meal, infants who have been brought into the covenant community through baptism, *may* also receive communion. Parents, as the chief spiritual formers of their children, determine when they want their baptized children to receive communion.

The following prayer of Humble Access from the Kenyan Liturgy may also be used:

Father, we come to your table as your children: not presuming, but assured, not trusting in ourselves, but in your abundant grace. We hunger and thirst for righteousness and ask for our hearts to be satisfied with the body and blood of your Son, Jesus Christ, the righteous. Amen.

In the absence of a Priest, *the Bishop may authorize a Deacon* to distribute Holy Communion to the congregation from consecrated Bread and Wine. Please see Appendix A for the authorized form.

BAPTISM

Baptism, since it signifies entrance into the covenant community, is meant to be celebrated within the context of worship on Sunday or some other Holy Day. Candidates for baptism are to have sponsors who are believers and who will continue to support the candidate by prayer and encouragement in the Christian life. Parents of infants and children are to be instructed in the meaning of Baptism, and in their duties to help raise and nurture the children in the knowledge and love of the Lord.

In the absence of a bishop, a priest is the celebrant and presides at the liturgy. If a priest uses Chrism in signing the newly baptized, it must have been previously consecrated by the bishop. In the absence of a bishop or priest, the bishop may specially authorize a deacon to preside. In that case, the deacon omits the prayer for the candidates, the thanksgiving over the water, and the anointing with Chrism. These omitted portions of the rite may be administered on some subsequent occasion of public baptism at which a bishop or priest presides.

When adults are baptized when the bishop is present, the bishop will mark the newly baptized adult with oil and the sign of the Cross and lay hands upon him or her. Such persons are considered to be both baptized and confirmed. They are not to be presented for Confirmation at a subsequent time.

The following preface can be used and may be especially helpful when baptizing an

infant (from Diocese of Sydney, adapted by the Rev. Ken Robertson).

Without Christ, we are far from God and mired in sin. Through the gospel, God addresses each one of us and calls us back to himself, resulting in a profound change: a change so profound, it's called a new birth. The act of baptism is about that change.

Ordinary water is used to point to the extraordinary work of God: He cleanses us from sin, gives us a new heart to trust and serve him, and welcomes us into his family by uniting us to the Son through his death and resurrection.

In the Old Covenant, children were full members of God's people. The same is true in the New Covenant. Jesus said, "Let the children come to me." Peter, on Pentecost, said the promises of God are for us and for our children. When the Philippian jailer was saved, "he and all his household were baptized." The promises of God also embrace the children of God's people: their baptism is a sign to us that God's grace meets us all before we are even aware of him. We baptize children who are not able to answer for themselves on the basis of the faith of their parents and godparents, and on the understanding that they will be brought up as Christians in the fellowship of the church, of which they are full members. This doesn't negate the need for repentance and faith – we trust that God will bring the child to repentance and faith and complete their baptism. At that time, they should come to reaffirm these promises for themselves before the church.

So, let us pray to God the Father through our Lord Jesus Christ that he will grant to *insert names* what they cannot have apart from Him: that they may be born again by the Holy Spirit and be made a living member of Christ's Church.

All: Heavenly Father, we thank you that in your great love you have called us to know you and to trust you. Increase this knowledge and strengthen our faith. Grant that these children may be born again by the Holy Spirit, cleansed from all sin, and inherit your eternal kingdom, through Jesus Christ our Lord. Amen.

CONFIRMATION

The following "Preface Concerning the Confirmation Liturgy" was approved by the College of Bishops of the Anglican Church in North America on January 7, 2015:

Anglicanism requires a public and personal profession of the Faith from every adult believer in Jesus Christ. Confirmation by a bishop is its liturgical expression.

Confirmation is evident in Scripture: the Apostles prayed for, and laid their hands on those who had already been baptized (Acts 8:14-17; 19:6).



In Confirmation, God, through the bishop's prayer for daily increase in the Holy Spirit, strengthens the believer for Christian life in the service of Christ and his kingdom. Grace is God's gift, and we pray that he will pour out his Holy Spirit on those who have already been made his children by adoption and grace in Baptism.

This Apostolic laying on of hands for the empowering of the Holy Spirit is why we refer to confirmation as "Ordination of the People." Confirmation is seen as normative for the church and is a significant event in the spiritual life of the confirmand. The Apostolic laying on of hands for the empowering of the Holy Spirit also makes confirmation not just about what the confirmand confirms publicly, but also about what God is confirming in the confirmand.

Candidates for confirmation must be properly instructed in the Christian faith and life, repentant of their sins, and duly prepared to make a mature, public commitment to following Jesus Christ as their Lord and Savior.

There is no minimum or standard age for Confirmation. However, it marks a mature commitment to Christ. Young people should not be confirmed because the parents want them to be or because it is expected that all children of a certain grade will be confirmed. An appropriate level of maturity is not normally reached until high school.

Confirmation is for those who have been baptized but have never received the laying on of hands by a Bishop in historic succession for the empowering of the Holy Spirit.

Reception is for those who have been baptized and confirmed in another church in Historic Succession, (e.g. the Roman Catholic or Orthodox churches), and now wish to be received into the Anglican Communion.

Reaffirmation is for communicant members who wish to reaffirm their vows previously made at baptism and confirmation. This is a repeatable experience. Spouses of those being confirmed or received often wish to reaffirm their faith at the same time.

APPENDIX A

DEACON LED COMMUNION SERVICE

When a priest is not available, *with the bishop's permission*, a Deacon may distribute bread and wine that has already been consecrated (*In extraordinary circumstances, a lay leader may distribute bread and wine that has already been consecrated – this also requires permission from the bishop*).

The first part of the liturgy, The Ministry of the Word, is the same, with the exception that the deacon, still kneeling, will say the absolution substituting “us” for “you” and “our” for “your”.

Almighty God have mercy on us, forgive us all our sins through our Lord Jesus Christ, strengthen us in all goodness, and by the power of the Holy Spirit keep us in eternal life. Amen.

After the Offering is collected and the Doxology has been sung, the service continues (there is no blessing at the end of the service).

Deacon: The Lord be with you.
People: *And also with you. (or “and with your spirit”).*
Deacon: Lift up your hearts.
People: *We lift them up to the Lord.*
Deacon: Let us give thanks to the Lord our God.
People: *It is right to give him thanks and praise.*

The deacon continues:

Father, we thank you for your love and redemption of us through your Son our Savior Jesus Christ. We thank you that you call us to fellowship with you, and with one another, at your table.

The service may go straight to the Lord's Prayer or the deacon may say the following (with no manual actions and not touching the bread or the wine):

“A reading from 1 Corinthians 11:23-26. For I received from the Lord what I also passed on to you: The Lord Jesus, on the night he was betrayed, took bread, and when he had given thanks, he broke it and said, ‘This is my body, which is for you; do this in remembrance of me.’ In the same way, after supper he took the cup, saying, ‘This cup is the new covenant in my blood; do this, whenever you drink it, in remembrance of me.’ For whenever you eat this bread and drink this cup, you proclaim the Lord's death until he comes.”

THE LORD'S PRAYER

The deacon says

As our Savior Christ has taught us, we are bold to pray,

Deacon and people together:

Our Father, who art in heaven, hallowed be thy Name, thy kingdom come, thy will be done, on earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

or



As our Savior Christ has taught us, we now pray,

Deacon and people together:

Our Father in heaven, hallowed be your Name, your kingdom come, your will be done, on earth as it is in heaven. Give us today our daily bread. Forgive us our sins as we forgive those who sin against us. Save us from the time of trial, and deliver us from evil. For the kingdom, the power, and the glory are yours, now and forever. Amen.

THE INVITATION

The Gifts of God for the People of God. [Take them in remembrance that Christ died for you, and feed on him in your heart by faith and with thanksgiving.]

THE MINISTRATION OF COMMUNION

The bread and the cup are given with these words

The Body of Christ, the bread of Heaven. The Blood of Christ, the cup of salvation.

or with these words

The Body of Christ, broken for you. The Blood of Christ, shed for you.

POST COMMUNION PRAYER

After Communion the deacon says,

Let us pray

Deacon and People say together one of these prayers

Heavenly Father, we thank you for feeding us with the spiritual food of the most precious body and blood of your Son our Savior Jesus Christ; and for assuring us in these holy mysteries that we are living members of the body of your Son, and heirs of your eternal Kingdom. And now Father, send us out to do the work you have given us to do, to love and serve you as faithful witnesses of Christ our Lord. To him, to you, and to the Holy Spirit, be honor and glory, now and forever. Amen.

Or

Almighty and ever-living God, we thank you for feeding us, in these holy mysteries, with the spiritual food of the most precious Body and Blood of your Son our Savior Jesus Christ; and for assuring us, through this Sacrament, of your favor and goodness towards us: that we are true members of the mystical body of your Son, the blessed company of all faithful people; and are also heirs, through hope, of your everlasting kingdom. And we humbly ask you, heavenly Father, to assist us with your grace, that we may continue in that holy fellowship, and do all the good works that you have prepared for us to walk in; through Jesus Christ our Lord, to whom with you and the Holy Spirit, be all honor and glory, now and for ever. Amen.

RECESSIONAL HYMN

THE DISMISSAL

Deacon: Go in peace to love and serve the Lord. *People:* Thanks be to God!

APPENDIX B

LAY EUCHARISTIC MINISTERS

Lay Eucharistic Ministers take already consecrated bread and wine to those unable to participate in Sunday Worship. Lay Eucharistic Ministers are licensed on the parochial level, and not the diocesan level¹. Training also takes place on the parochial level (meeting minimum guidelines, below). Lay Eucharistic Ministers are under the supervision of the clergy (generally a deacon, if there is one present).

Lay Eucharistic Ministers are sent forth by the Church to connect those whom you are visiting with the larger corporate Body of Christ, not only in the local congregation, but also in the whole Communion of Saints. While *sent from* the church, this is not a visit *from the* church, but a participation *in the* Church. This is a time of prayer and worship and receiving Christ in the sacrament. Whatever is done and said during that visit *will be* Church.

Qualifications and Training

Lay Eucharistic Ministers should:

- Be faithful to growing in their relationship with God.
- Have a good understanding of the faith.
- Be active and regular members of the church
- Be confirmed (the parish may license those not confirmed if they plan to be confirmed at the next Episcopal Visit)
- Demonstrate pastoral sensitivity and an ability to listen to the Holy Spirit

Training should include the practical steps of how to set up for and conduct the service, addressing physical limitations (e.g. somebody has a hard time swallowing), how to create a sacred space in the midst of clutter and distractions, and pastoral sensitivity.

Words alone do not communicate adequately God's love for the people we are visiting: our actions and attitudes speak volumes about the comfort and hope offered in the Gospel. Some of the ways in which we communicate our Faith are very practical. For example:

- *Get on their "eye level."* If the person you are visiting is bed-bound or sitting in a low chair, don't stay standing.
- *"Be there" with the person.* Listen and wait. Give them time to express themselves, or be silent. While visits, generally, shouldn't be long (especially if they are in the hospital) there should be no sense of hurry.

¹ There is a Diocesan licensing process for laity who will administer already consecrated bread and wine to a gathering of people on a more regular basis.



- *Remind them of their ministry. Even if homebound, there is tremendous ministry in praying for others. Ask them to pray for **you** and the ministries of the Church; tell them of other specific needs so that they may intercede for family, neighbors and friends. This is not giving them something to do: it is a powerful ministry in the Church.*
- *Communicate with supervising clergy if there is a particular need or issue that you encounter. While it is not appropriate to engage in counseling or become involved in medical issues, you may hear or see things that need to be passed on (Do not discuss the person's health with others beyond the clergy).*

The Liturgy

Others present may be invited to join in the service. All baptized Christians are welcome to receive. Hosts may be broken to accommodate more than the planned number of communicants. Conduct the service in a reverent manner.

If a person desires to receive the Sacrament, but, by reason of extreme sickness or physical disability, is unable to eat the Bread, assure the person that all the benefits of Communion are received, even though the Sacrament is not received with the mouth.

The communion under special circumstances (Appendix C) should be used.



APPENDIX C

COMMUNION UNDER SPECIAL CIRCUMSTANCES

The following explanation is adapted from the Canadian Book of Common Prayer.

Justin Martyr, in one of the earliest existing accounts of the Sunday Eucharist, tells us that deacons left after the celebration to bring communion to the sick, to the imprisoned, and to those who for any reason were unable to be present at the community Eucharist. Regular reception of the Eucharist was a primary sign of the communicant's desire to remain within the Body.

When a member of the community cannot be present at public celebration of the Eucharist but wishes to receive communion, it is desirable that members of the community bring the consecrated elements to that person immediately upon completion of the Sunday celebration. The continuity between communion and community celebration is thus made clear.

If a person is unable to attend a public celebration of the Eucharist for an extended period of time, it is appropriate that the Eucharist be celebrated with them, members of their family, the parish community, and friends, if possible. The sign of the Eucharist as an extension of the parish celebration, rather than as a private event, thus becomes clearer. In these cases, it would be appropriate to involve others in the readings and prayers, using the proper of the day or other appropriate material.

OPENING SENTENCES

The Church of Christ, of which we are members, has taken this bread and wine and given thanks according to the Lord's command. We now share together in the communion of his body and blood. Hear now God's word and receive his holy food from the Lord's table.

THE READING OF SCRIPTURE PASSAGES

Jesus said, "I am the living bread which came down from heaven; if anyone eats of this bread, he will live for ever; and the bread which I shall give for the life of the world is my flesh. For my flesh is food indeed, and my blood is drink indeed. Whoever eats my flesh and drinks my blood abides in me, and I in him." John 6.51, 55–56

Jesus said, "Abide in me, as I in you. As the branch cannot bear fruit by itself, unless it abides in the vine, neither can you, unless you abide in me. I am the vine, you are the branches. By this my Father is glorified, that you bear much fruit, and so prove to be my disciples. As the Father has loved me, so have I loved you; abide in my love." John 15.4-5a, 8–9

After the reading, there may be a comment on the scriptures read or a few points shared from the sermon preached at the Sunday worship.

Suitable prayers may also be offered at this time



CONFESSION

Most merciful God, we confess that we have sinned against you in thought, word, and deed, by what we have done, and by what we have left undone. We have not loved you with our whole heart; we have not loved our neighbors as ourselves. We are truly sorry and we humbly repent. For the sake of your Son Jesus Christ, have mercy on us and forgive us, that we may delight in your will, and walk in your ways, to the glory of your name. Amen.

Almighty God have mercy upon us, pardon and deliver us from all our sins, confirm and strengthen us in all goodness, and keep us in eternal life; through Jesus Christ our Lord.
Amen

THE PEACE

The Peace may then be exchanged

THE LORD'S PRAYER

As our Savior Christ has taught us, we are bold to pray,

together:

Our Father, who art in heaven, hallowed be thy Name, thy kingdom come, thy will be done, on earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

Or this form maybe used

As our Savior Christ has taught us, we now pray,

together:

Our Father in heaven, hallowed be your Name, your kingdom come, your will be done, on earth as it is in heaven. Give us today our daily bread. Forgive us our sins as we forgive those who sin against us. Save us from the time of trial, and deliver us from evil. For the kingdom, the power, and the glory are yours, now and forever. Amen.

THE DISTRIBUTION OF HOLY COMMUNION

The gifts of God for the People of God.

People: Thanks be to God.

The already consecrated sacrament is given with the following words.

The body of Christ, the bread of heaven. The blood of Christ, the cup of salvation.

A DOXOLOGY

Glory to God

All: whose power, working in us, can do infinitely more than we can ask or imagine. Glory to God from generation to generation, in the church and in Christ Jesus, for ever and ever. Amen.

DISMISSAL

Let us bless the Lord.

All: Thanks be to God.

APPENDIX D

THE ORDER FOR CONFIRMATION

Churches may use this form or the ACNA BCP 2019 Liturgy

Only a bishop may confirm, The liturgy is normally done in the context of the Eucharist beginning after the sermon and the Nicene Creed – Prayers of the People are not said when there is confirmation. The Bishop is seated in a chair centrally located.

OPENING SENTENCES

The people stand, and the Celebrant says the following, or the appointed seasonal greeting.

Bishop: The Lord will pour out his Spirit upon all flesh,

All: And your sons and daughters shall prophesy.

Bishop: Your old men shall dream dreams,

All: and your young men shall see visions.

Bishop: You shall know that the Lord is in the midst of his people,

All: that he is the Lord and there is none else.

Bishop: And it shall come to pass

All: that everyone who calls on the name of the Lord shall be saved.

The liturgy continues as directed in the Eucharist. Following the Nicene Creed, the candidates are presented.

THE PRESENTATION, EXHORTATION AND EXAMINATION

The candidates and presenters stand facing the Bishop as their presenters say

Bishop, we present *these persons* who have been baptized and properly instructed in the Christian faith that you may, through the laying on of hands, confirm them and commission them for service and witness to Christ and His Church.

The Bishop then shall say

Dearly beloved, it is essential to the Church's good order that any who wish to be confirmed must publicly confess Jesus Christ as their Lord and Savior.

The Apostles prayed for, and laid their hands on, those who had already been baptized. And this outward sign, the laying on of hands with prayer, has an inward grace, the strengthening of the gifts of the Holy Spirit.

Since this grace is God's gift, let us pray that he will pour out his Spirit on these who have already been made his children by adoption and grace, that they may be strengthened to serve the world in the fellowship of Christ's Church.

The Bishop then addresses the confirmands

Do you, in the presence of God and the Church, renew the solemn promises and vows that were made at your baptism, acknowledging that you are bound to keep them?

Answer: I do.

Do you renounce the Devil and all the spiritual forces of wickedness that rebel against God?

Answer: I renounce them.



Do you renounce the empty promises and deadly deceits of this world which corrupt and destroy the creatures of God?

Answer: I renounce them.

Do you renounce the sinful desires of the flesh that draw you from the love of God?

Answer: I renounce them.

Do you turn to Jesus Christ and confess him as your Lord and Savior?

Answer: I do.

Do you joyfully receive the Christian Faith, as revealed in the Holy Scriptures of the Old and New Testaments?

Answer: I do.

Will you obediently keep God's holy will and commandments, and walk in them all the days of your life?

Answer: I will, the Lord being my helper.

The Bishop then addresses the congregation

Do you believe *these candidates* should be confirmed and commissioned for the mission of Christ and His Church?

Answer: We do!

PRAYER AND THE LAYING ON OF HANDS

Those praying for the candidates come forward at this time. The Bishop stands and says

Let us pray

Almighty and everliving God, we ask you to strengthen *these* your *servants* for witness and ministry, through the power of your Holy Spirit. Daily increase in *them* the gift of your grace and the fruit of your Spirit; through Jesus Christ our Lord. *Amen.*

For Confirmation

Bishop lays hands on and prays for each confirmand

Strengthen, O Lord, your servant *N.* with your Holy Spirit; empower *him* for your service; and sustain *him* all the days of *his* life. *Amen.*

For Reception

Those already confirmed in a Jurisdiction of Christ's Church with the historic episcopate are received with the laying on of hands.

N., we recognize you as a member of the One, Holy, Catholic and Apostolic Church; and we receive you into the fellowship of this Communion. May God the Father, the Son and they Holy Spirit bless, preserve, and keep you. *Amen.*

For Reaffirmation

The Bishop may also accept with the laying on of hands the reaffirmation of vows by a person who has been previously confirmed or received in this Church.

The Bishop then lays hands on each:



N., may the Holy Spirit, who has begun a good work in you, direct and continually uphold you by His grace, that you may continue in the service of our Lord Jesus Christ until your life's end. *Amen.*

The Bishop then says, with all the People standing

Almighty and everlasting God, following the example of the Apostles, we have laid our hands on *these, your servants*. We humbly ask you to assure *them* of your favor and gracious goodness towards *them*. Let your fatherly hand remain upon *them*; let your Holy Spirit be with *them*; and lead *them* in the knowledge and obedience of your Word. Protect *them*, we pray, from the schemes of the devil. Defend *them* at the time of trial. Bless *them* by bringing them safely to Your Home in everlasting glory; and, make *them* strong and courageous in Jesus Christ our Lord, our mighty Savior. *Amen.*

The Peace is now exchanged

Bishop: The peace of the Lord be always with you.

All: *And also with you.*

The service continues with the offertory.

ADDITIONAL DIRECTIONS

If there is no celebration of the Holy Eucharist, the liturgy continues with the Lord's Prayer. Other appropriate prayers may be added.

The candidates may be part of the processional.

It is desirable that each candidate have one or two people who will come up and pray over them during the prayer and laying on of hands. These should be selected ahead of time and given the following instructions: The bishop will inform them when to come forward, please pray loud enough for the candidate to hear your prayers – but not loud enough for the whole church to hear your prayers, please pause in your verbal prayers when the bishop comes to pray for your candidate.

The rector will accompany the bishop in praying for each candidate (only the bishop will lay hands for the actual confirmation, reception, reaffirmation prayers).

During the prayer and laying on of hands the congregation may be led in soft worship.

3x5 cards may be made available for those in the congregation to write down specific prayers for those being confirmed, which can be given to them after the service.

The following Alternate Examination may be used.

The Bishop then addresses the confirmands



Do you, in the presence of God and the Church, renew the solemn promises and vows that were made at your baptism, acknowledging that you are bound to keep them?

Answer: I do.

Do you turn to Jesus Christ?

Answer: I turn to Jesus Christ

Do you repent of your sins?

Answer: I repent of my sins

Do you renounce Satan, his works and the evil powers of this world?

Answer: I renounce them all

Do you renounce the desires of your sinful nature and all forms of idolatry?

Answer: I renounce them all

Do you believe and trust in God the Father who made this world?

Answer: I believe and trust in Him.

Do you believe and trust in His Son, Jesus Christ, who redeemed us?

Answer: I believe and trust in Him

Do you believe and trust in His Holy Spirit who gives life to the people of God?

Answer: I believe and trust in Him

So that all may know your intention and resolve, I ask you:

Will you worship the Lord with all your heart, mind and strength?

Answer: I will with God's help.

Will you tell your neighbors about the love of Christ?

Answer: I will with God's help.

Will you support and pray for your church, bringing your gifts and talents to the work of the Kingdom of God?

Answer: I will with God's help.

Will you read your bible and pray regularly?

Answer: I will with God's help.

Will you meet with other Christians for fellowship and stir up the gifts of God that are in you?

Answer: I will with God's help.

Will you pursue justice and truth and seek reconciliation among all people?

Answer: I will with God's help.

Will you endeavor to feed the hungry, give water to the thirsty, welcome the needy, clothe the naked, visit the sick and those in prison?



Answer: I will with God's help.

Will you support and pray for the lonely, the orphans, widows and all the voiceless?

Answer: I will with God's help.

Will you be a good steward of God's creation?

Answer: I will with God's help.

Will you be alert and watchful, and firmly resist your enemy, the devil?

Answer: I will with God's help.

APPENDIX E

A DESCRIPTION² OF THOMAS CRANMER'S THEOLOGY OF HOLY COMMUNION AS FOUND IN *ON THE SACRAMENTS*

The Rev. Canon Matt Burnett

INTRODUCTION

And this by God's grace is mine only intent and desire, that the flock of Christ dispersed in this realm (among whom I am appointed a special pastor) may no longer lack the commodity and fruit, which springeth of this heavenly knowledge. For the more clearly it is understood, the more sweetness, fruit, comfort, and edification it bringeth to the godly receivers thereof. And to the clear understanding of this sacrament, divers things must be considered. (emphasis mine, Writings, 38)

Thomas Cranmer was compelled by external forces and impelled by personal and Holy-Spirit-initiated forces. Surely these come together as he ponders the spiritual need of the people of England (external) and his personal role as their pastor (internal). His theology of Holy Communion was not a dry, arid affair, but a matter of understanding God accurately in our intellect, as well as knowing him in our hearts, and of the union of all of us being united to all of Him resulting in personal love and joy, comfort and strength and sustenance.

This paper draws almost exclusively from the book "*Writings and Disputations of Thomas Cranmer, Archbishop of Canterbury, Martyr, 1556, Relative to the Sacrament of the Lord's Supper*. Parker Society, 1844, vol. 1), specifically Book 1 "Of The Sacrament." (OTS). There are other writings of Cranmer that express his theology of Holy Communion, but this paper is limited to describing what he wrote in OTS.

Cranmer wrote in a way both wonderful and frustrating. It is wonderful because his use of language is strong and expansive, even poetic. It is frustrating because he expresses his ideas in an interwoven and repetitive way, and in slightly different ways throughout. It can be difficult to isolate and consolidate different expressions of a single theme in a more-systematic way.

Within OTS chapters 8-16 is an 8-point section where Cranmer expresses himself "sincerely and plainly, without doubts, ambiguities, or vain questions, that the very simple and unlearned people may easily understand the same, and be edified thereby." (Writings,

² A few caveats. This is not an academic paper per se, so I do not use academic conventions of notation and other conventions. It is a description of what Cranmer says, almost exclusively, in *On The Sacraments* (OTS) as opposed to a comprehensive review of his theology of Holy Communion. OTS is itself a practical piece not for the theologians (conversation with Dr. Ashly Null, 23 April 2021) and so might be particularly well suited for a paper like this. See also Justin S. Holcomb and David A. Johnston, ed. *Christian Theologies of the Sacraments*. Chapter 4 *Thomas Cranmer* is by Dr. Ashley Null and speaks to a number of the issues in this paper.

38) These 8 points form the structure of this paper. However, while they provide a good outline of Cranmer's thought, they still need to be augmented from the rest of the text of OTS. So, the 8 points occasionally include additional information from the rest of OTS.

Points 1 and 2 describe the essential tragedy of separation from God and our subsequent redemption in our union with Christ expressed as eating and drinking him. Union with Christ is an overarching reality irrespective of Christ's establishment of Holy Communion. Point 3 goes on to explain that Christ is higher than any physical food or drink of man. Point 4 describes something of the nature and effects of sacramental union with Christ that is neither transubstantiation nor solely intellectual recalling. Points 5-7 describe how Holy Communion also creates the C/church(es), the Body of Christ, and with what effects. Point 8 is the conclusion to the paper by grounding all that has come before in the reception of the sacrament by a "true and lively faith." (Writings, 43)

Also, it is worth noting that Cranmer uses the word "sacrament" in two ways. First in the sense of the whole of the worship service within which the sacrament is given and received. Second, in the sense of the physical elements of bread and wine. (Writings, 3)

Section 1: Separation from God is Mankind's Essential Tragedy

First, that as all men of themselves be sinners, and through sin be in God's wrath, banished far away from him, condemned to hell and everlasting damnation, and none is clearly innocent, but Christ alone: so every soul inspired by God is desirous to be delivered from sin and hell, and to obtain at God's hands mercy, favour, righteousness, and everlasting salvation. (emphasis mine, Writings, 38)

There is a hunger and thirst of the soul whereby men and women know that they are sinners living apart from God and destined for hell. They know this when they encounter the Law that shows them the depths of their sinfulness and see no alternative to damnation. This sends the soul to seek comfort and remedy. This is the spiritual hunger of the soul. This hunger itself is God's largesse. The Holy Communion is an occasion of the union with God that is deliverance from damnation.

However, there are those who think that they are sufficient unto themselves, or are preoccupied by physical desires, and when they take the sacrament they will eat and drink bread and wine, and not be filled with spiritual food, but be sent away empty. Similarly, most of us would agree with Cranmer because we know by our personal interactions what Charles Taylor acknowledges in his book, *A Secular Age*³, that some people seem to be getting along very nicely with no sense of this spiritual hunger. (*Secular*, Kindle Location 111-114) For Cranmer, this tragically negates Christ's redeeming work in and for them. They are grounded upon physical food as opposed to

³ Taylor, Charles. *A Secular Age*. 1st edition. Harvard University Press, 2007. Kindle Location 111-114

spiritual food. Think of the woman at the well and his disciples, Christ is trying to show the two kinds of food, spiritual and carnal, and draw men and women to the spiritual food and encounter with Christ.

Section 2: Union with Jesus Christ in His Death and Resurrection Satisfies the Hunger Caused by Separation.

“Wherefore as here before in the first note is declared the hunger and drought of the soul, so be it now secondly to be noted, what is the meat, drink, and food of the soul.”

“... And, “I am the bread of life,” saith Christ; “he that cometh to me, shall not be hungry: and he that believeth in me, shall never be dry.” For as meat and drink do comfort the hungry body, *so doth the death of Christ’s body and the shedding of his blood comfort the soul, when she is after her sort hungry.* “... For there is no kind of meat that is comfortable to the soul, *but only the death of Christ’s blessed body*; nor no kind of drink that can quench her thirst, *but only the blood-shedding of our Saviour Christ, which was shed for her offences.* For as there is a carnal generation, and a carnal feeding and nourishment; so is there also a spiritual generation, and a spiritual feeding.” (emphasis mine, Writings, 40)

Just as physical hunger is satisfied by ordinary meat and drink, so the hunger of the soul is satisfied by Jesus Christ Himself who calls men to Himself for the spiritual comfort of eating and drinking that brings union with Christ and Life itself. (See Matthew 11.28, John 6.35, 55, 53-57; 7.37-38, and Galatians 2.20) We are physically born and then after birth we are sustained by being fed and nourished by ordinary meat and drink taken into the body physically. Similarly, after we are born again spiritually, so Christ Himself is our spiritual feeding and nourishing taken into our souls in a spiritual manner.

Section 2a: Union with Christ is Cranmer’s Highest Category in His Theology of Holy Communion

And this Christ himself teacheth us in this sixth of John, saying: “Verily, verily I say unto you, Except ye eat the flesh of the son of man, and drink his blood, you have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life, and I will raise him up at the last day. For my flesh is very meat, and my blood is very drink. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father; even so he that eateth me, shall live by me.” (Writings, 40)

It is critical to pause here and remember what Cranmer has written in other parts of OTS. Based on Cranmer’s reading of John 6.19-59, *union with Christ* is the *overarching issue, the highest category* in Cranmer’s theology of Holy Communion (HC). God is reconciled to mankind by the sacrifice of His Son. It is a reconciliation that we participate in when we are united with Christ, the profundity of which is expressed as eating his flesh

and drinking his blood. Jesus is teaching, at least, that He will have union with his followers and they with him (see also John chapters 15-18) in a way that is as spiritually personal, pervasive, comprehensive, organic, fully orbed, and life-giving as eating physical bread and wine itself. For Cranmer union with Christ is a 24-hour-a-day, active, continuous, spiritual, and living reality. The John text and this reality of continual union with Christ can be seen as the controlling text and idea for Cranmer's theology of Holy Communion.

A second critical point, following from the first - to experience union with Christ as feeding on him is a description of reality and a category of experience that should be used even if there had been no Holy Communion instituted, "And if Christ had never ordained the sacrament, yet should we have eaten his flesh, and drunken his blood, and have had thereby everlasting life; as all the faithful did before the sacrament was ordained, and do daily when they receive not the sacrament." (Writings, 25)

Commentators often tie John 6.19-59 to Holy Communion, but Cranmer did not. He made the connection between John 6.19-59 and Holy Communion, not as *the whole* of the meaning of John 6.19-59, but as a follow-on, a downstream application and future instantiation of the reality of union. Perhaps for Cranmer the exegesis of this passage parallels the other "I AM" statements in which His reality was expressed in ways that were true, but not literal.⁴

Section 3: Christ's Flesh and Blood Far Surpass Daily Bread and Wine

The third thing to be noted is this, that although our Saviour Christ resembleth his flesh and blood to meat and drink, yet he far passeth and excelleth all corporal meats and drinks. (emphasis mine, Writings, 40)

There are many particular ways that Christ's flesh and blood are superior to natural bread and wine, (Writings, 44) but His eternal nature provides an obvious difference. Bread and wine nourish life for us here and today. But Christ is eternal and perfect and so to feed on Him is to feed today on the one who began life before today and who takes us forward into Eternal Life, because of who he is.

Section 4: Our New Birth and Growth Affects Us Head and Heart, and is Instantiated in Holy Communion

Fourthly it is to be noted, that the true knowledge of these things is the true knowledge of Christ, and to teach these things is to teach Christ. *And the believing and feeling of these things is the believing and feeling of Christ in our hearts.* And the more clearly we see, understand, and believe these things, the more clearly we

⁴ I am the bread of life: 6:35, 48, 51; I am the light of the world: 8:12; 9:5; I am the door of the sheep: 10:7, 9; I am the good shepherd: 10:11, 14; I am the resurrection and the life: 11:25; I am the way, the truth, and the life: 14:6; I am the true vine: 15:1.

see and understand Christ, and have more fully our faith and comfort in him. (emphasis mine) (Writings, 41)

Cranmer obviously desired a clear, intellectual understanding, even if nuanced, of Christ. Yet, while he himself was a scholar and academic, he desired for the people of England, pastor that he was, to “know” Christ in a fully orbed, head-and-heart, intellectual-and-affective experience, to be taken into him and transformed lock, stock, and barrel.

Section 4a: Because The New Birth and Growth Are Difficult, We Grasp Them By Faith Grounded on Sacrament Joined to Word as Established By Christ

And although our carnal generation and our carnal nourishment be known to all men by daily experience, and by our common senses; yet this our spiritual generation and our spiritual nutrition be so obscure and hid unto us, that we cannot attain to the true and perfect knowledge and feeling of them, *but only by faith, which must be grounded upon God’s most holy word and sacraments.*

And for this consideration our Saviour Christ hath not only set forth these things most plainly in his holy word, that we may hear them with our ears, but he hath also ordained one visible sacrament of spiritual regeneration in water, and another visible sacrament of spiritual nourishment in bread and wine, to the intent, that as much as is possible for man, we may see Christ with our eyes, smell him at our nose, taste him with our mouths, grope him with our hands, and perceive him with all our senses. *For as the word of God preached putteth Christ into our ears, so likewise these elements of water, bread, and wine, **joined to God’s word**, do after a sacramental manner put Christ into our eyes, mouths, hands, and all our senses.* (emphasis mine, Writings, 41)

Within that overarching reality of continual union with him, Christ has also given us a meal by which his people intentionally gather to hear his word proclaimed and to eat physical bread and drink physical wine thereby creating the occurrence of a, real-time, spiritual encounter w/the living Christ, by Faith, which is an instantiation of the ongoing and continual reality of union with Christ.

Christ is present in word and sacrament together. By his presence in his word Christ uses the speaker’s voice as an instrument by which he “worketh mightily in the hearts of the hearers.” Writings, 11) even if he is not there in the room turning the speaker into ventriloquist’s doll. So, in the sacrament he is also present and working in his people by his sacrament. (Writings, 10, 11) Word and sacrament together are used by Christ to teach us by our ears as well as by our other senses, that we are regenerate (born again) by him and continually nourished in our union with him. (Writings, 41)

Section 4b: Ordained by Christ for us eat, chew, digest and feed



And in like manner Christ ordained the sacrament of his body and blood in bread and wine, to preach unto us, ... And for this cause Christ ordained this sacrament in bread and wine (which we eat and drink, and be chief nutriments of our body), to the intent that as surely as we see ... Thus our Saviour Christ, knowing us to be in this world, as it were, but babes and weaklings in faith, hath ordained sensible signs and tokens ... So that the eating and drinking of this sacramental bread and wine is, as it were, shewing of Christ before our eyes, a smelling of him with our noses, feeling and groping of him with our hands, and an eating, chewing, digesting, and feeding upon him to our spiritual strength and perfection. (emphasis mine, Writings, 41-42)

Holy Communion was ordained by Christ to preach to us, to present Himself to our senses and to be “eating, chewing, digesting, and feeding upon him to our spiritual strength and perfection.” (Writings, 42) Ashley Null (conversation 23 April, 2021) called this “incarnate learning,” that is, the more deeply one meditates on God, and the more clearly one understands and believes in Him, the more Christ’s presence is known to and by us. Therefore, I understand this to mean, that to have Him presented to us in as many modes as we can receive will enable us to better perceive, and receive, the truth of the gospel promises and thereby deepen our experience of our union with Him.

Section 4c: Consecration, Ministration, and Reception

Related to this, Cranmer writes that it is in the specific act of consecrating, ministering, and receiving bread and wine to be a sacrament of the body of Christ that we encounter the living Christ. (see Writings, 180) Cranmer wrote that Christ ordained the sacrament in bread and wine to be “sensible signs and tokens” (Writings, 42) to sensibly and sensually draw men to him and the truth that they are fed and nourished by his body and blood. Cranmer writes, “This happens in this sacramental context of bread and wine *changed by its consecration to a new use implemented in the ministration and reception.*” (emphasis mine, Writings, 11, see also 3, 148).

Section 4d: How Christ is “really” present.

He is spiritually present and known by the results of his presence, the effects of his presence, “but my meaning is, that *the force, the grace, the virtue and benefit of Christ's body that was crucified for us, and of his blood that was shed for us, be really and effectually present* with all them that duly receive the sacraments: but all this I understand of his spiritual presence,” (Writings, 3) In addition Christ is really present in the sense of the Scriptures that speak to Christ’s presence amongst those who are two or three gathered. Alternately, He is not corporally present, i.e., localized in or bound by any physical thing except his own human body that is in heaven at the father’s right hand. (Writings, 47) Neither is he absent, i.e., only remembered or imagined in our minds. (Writings, 11-12). Union with Christ is “really,” spiritually known in the Holy Communion, and not corporally, thereby eliminating the possibility of Christ given as a sacrifice every time the



Mass is performed, (Writings, 13) as well any possibility that he can be “reserved.” (Writings, 58, 64)

Cranmer lops off the two illegitimate ends of the topic. Christ is not localized in the bread and wine, Neither are the bread and wine mere memory joggers of His sacrifice. Better than both options, He is united to us and us to Him with the effects of that union being brought to bear upon us.

He describes this with soaring language (Writings, 369), “... that, lifting up our minds, we should look up to the blood of Christ with our faith, should touch him with our mind, and receive him with our inward man; and that, being like eagles in this life, we should fly up into heaven in our hearts, where that Lamb is resident at the right hand of his Father, which taketh away the sins of the world; by whose stripes we are made whole; by whose passion we are filled at his table ; and whose blood we receiving out of his holy side, do live forever; being made the guests of Christ, having him dwelling in us through the grace of his true nature, and through the virtue and efficacy of his whole passion ; being no less assured and certified that we are fed spiritually unto eternal life by Christ s flesh crucified, and by his blood shed, the true food of our minds, than that our bodies be fed with meat and drink in this life: and hereof this said mystical bread on the table of Christ, and the mystical wine, being administered and received after the institution of Christ, be to us a memorial, a pledge, a token, a sacrament, and a seal.”

Section 4e: Full union with Christ and The Triune God

In addition, Cranmer describes Christ’s and His people’s mutual indwelling, “... but he saith as well that we dwell in him, as that he dwelleth in us;) and when I have also declared that Cyril’s meaning was this, that as the vine and branches be both of one nature, so the Son of God, taking unto him our human nature, and making us partakers of his divine nature, giving unto us immortality and everlasting life, *doth so dwell naturally and corporally in us, and maketh us to dwell naturally and corporally in him; ...*” (emphasis mine, Writings, 169)

As Cranmer discusses Cyril of Alexandria’s effect on his understanding of union with Christ, he notes that the union does not include corporeal elements such as bread and wine but is a full, and corporal, union with Christ, “... that we be united together and with Christ, not only in will, but also in nature, and be made one, not only in consent of godly religion, *but also that Christ, taking our corporal nature upon him, hath made us partakers of his godly nature, knitting us together with him unto his Father and to his holy Spirit.*” (emphasis mine, Writings, 169)

Section 5: Union with Christ Draws His People Into Himself (Centripetal)

For like as bread is made of a great number of grains of corn, ground, baken, and so joined together, that thereof is made one loaf; and an infinite number of grapes



be pressed together in one vessel, and thereof is made wine; *likewise is the whole multitude of true Christian people spiritually joined, first to Christ, and then among themselves together in one faith, one baptism, one Holy Spirit, one knot and bond of love.* (emphasis mine, Writings, 42)

Union with Christ creates the C/church(es), the Body of Christ. It is beautiful. There is a centripetal movement of all Believers into Christ. Bread and wine are ordained as the sacraments in part because Christ and his many people become one by his sacrifice as bread is multiple grains ground and baked into one loaf, and wine is multiple grapes crushed into one drink. A new whole is created, a whole greater than the sum of the parts. Christ's people are "spiritually joined, first to Christ, and then among themselves together in one faith, one baptism, one Holy Spirit, one knot and bond of love." (Writings, 42)

Section 6: Union with Christ Gives Himself to His People (Centrifugal)

And as one loaf is given among many men, so that every one is partaker of the same loaf; and likewise one cup of wine is distributed unto many persons, whereof every one is partaker; *even so our Saviour Christ (whose flesh and blood be represented by the mystical bread and wine in the Lord's supper) doth give himself unto all his true members, spiritually to feed them, nourish them, and to give them continual life by him.* (emphasis mine, Writings, 42, see also 16)

As there is a centripetal movement of all into the "mystical body of Christ." (Writings, 42) there is also a centrifugal movement from Christ to His Body. In that outward movement, as the one loaf and one cup are distributed to everyone so now Christ "doth give himself unto all his true members, spiritually to feed them, nourish them, and to give them continual life by him." (Writings, 42) At the same time, the "wicked," which are not part of "Christ's mystical body" cannot feed on him and do not receive the benefits. (Writings, 42)

Section 7: Union with Christ Creates Loving Fellowship

For we see by daily experience, that eating and drinking together maketh friends, and continueth friendship: much more then ought the table of Christ to move us so to do. Wild beasts and birds be made gentle by giving them meat and drink: why then should not Christian men wax meek and gentle with this heavenly meat of Christ? Hereunto we be stirred and moved, as well by the bread and wine in this holy supper, as by the words of holy scripture recited in the same. (emphasis mine, Writings, 43)

As we take the sacrament so should we also love one another and care for one another and treat one another well, "...also be at peace with one another, making and continuing friendship, being meek and humble before one another, casting aside all "envy,



hatred, and malice.” (Writings, 43) And this especially as we remember that Christ gave his life for his enemies. We can see from daily life how a meal together promotes friendship. So, we should all be “stirred and moved” (Writings, 43) towards friendship as we come bound together by the words of Scripture and the “holy supper.” (Writings, 43)

Section 8: Conclusion: Union is Given by Christ and Received by “lively faith.”

And, also this, “Which thing when we *feel in our hearts at the receiving of the Lord’s supper, what thing can be more joyful, more pleasant, or more comfortable unto us?*” (Writings, 44)

In conclusion, the eighth and final point in many ways references all or most of the germane points above with the essential, additional emphasis that it is all received by a “lively faith.” Cranmer’s words are too good not to be read in full

“The eighth thing that is to be noted is, that this *spiritual meat* of Christ’s body and blood is *not received in the mouth, and digested in the stomach*, (as corporal meats and drinks commonly be,) but it is *received with a pure heart and a sincere faith*. And the true eating and drinking of the said body and blood of Christ is, with a *constant and lively faith* to believe, that Christ gave his body, and shed his blood *upon the cross* for us, and that he *doth so join and incorporate himself to us*, that he is our head, and we his members, and flesh of his flesh, and bone of his bones, having him dwelling in us, and we in him. And *herein standeth the whole effect and, of this sacrament*. And *this faith God worketh inwardly in our hearts by his holy Spirit*, and confirmeth the same *outwardly to our ears by hearing of his word*, and *to our other senses by eating and drinking of the sacramental bread and wine in his holy supper.*”

What thing then can be more comfortable to us, than to eat this meat, and drink this drink whereby Christ certifieth us, that we be spiritually, and truly, fed and nourished by him, and that we dwell in him, and he in us. Can this be shewed unto us more plainly, than when he saith himself, “He that eateth me shall live by me?” (emphasis mine, Writings, 43)



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APPENDIX F

DISTINCTIVE ELEMENTS OF ANGLICAN PREACHING

THE RT. REV. KEN ROSS AND THE REV. DR. SHANE COPELAND

Our liturgy takes us on a journey. The sermon, as part of that, takes us on a journey as well – it is not simply a talk that has 3 points and an application. To understand the journey, we will look at the context of preaching, the content of preaching, and the character of preaching.

THE CONTEXT OF PREACHING – WORD AND SACRAMENT

The original vision of the English Reformers was that preaching leads to the Table. In the 1662 BCP, the one place where a sermon is appointed is in the Service of Holy Communion. This is not the case with Morning and Evening Prayer. When one considers that the Eucharistic Lectionary covers every Sunday of the year, this lays out a practice of weekly Preaching and Communion. One distinctive of evangelical Anglican preaching should be the proper, perceptible, and profound connection between the gospel proclaimed and the gospel experienced in Holy Communion.

Article 19 connects preaching and the table: the order is important. In Anglicanism, Word and Sacrament are held together with a unique tension. For Cranmer, you would not come to the table without a proclamation of the Word, without a sermon. There was a primacy of the proclamation of the Word – it is seen as the essential part, without which you could not go forward (this is distinct from the Anglo-Catholic understanding that the table, or altar, is the central and essential part).

And yet the liturgy builds towards the table, it builds towards this experience of the Gospel, the experience of being participants of the wedding supper of the Lamb. In Colorado there are 53 14'ers (14,000 ft peaks) and some people try to climb all of them. There are 2 mountains that illustrate this – Democrat and Lincoln. The only way to summit Lincoln is to summit Democrat first, you can't bypass Democrat and just summit Lincoln. This is a picture of what Anglican Worship was designed to be – there are two peaks: Word and Table – we ascend both, but we can't ascend to the Table without first ascending the Word.

Anglican worship is that there is a focus on the gospel through the Word and through the Table, and they work together. The right preaching of the gospel in corporate worship should naturally lead to its application in the celebration of the Table – the gospel proclaimed shapes us to enter into the gospel experienced at the Table in a more profound way. That connection is always there – and sometimes it is helpful for the preacher to make the connection between what is happening in the gospel in the sermon and what is happening at the Table. That can be in the sermon itself, or it can be a simple sentence right before the *Sursum Corda*, or right before the invitation.

Cranmer was still unable to change people's behavior from annually receiving only the bread to weekly partaking of both the bread and wine. The Church of England eventually settled for Morning Prayer with preaching and monthly Holy Communion for centuries. The Oxford Movement in the mid-19th Century reconnected Cranmer's Prayer Book vision. Unfortunately, the other non-Anglican doctrines and practices that they promoted made Evangelicals also oppose weekly Communion. The bitterness of those battles entrenched both sides in their practices. The reality of Anglican Evangelicalism today, is that in the places where expository preaching is most valued and practiced, the Table has largely been disconnected from the Word. Most Anglican Evangelicals outside of North America offer the Lord's Supper only once a month in their main service. In North America, we have the opposite problem. Even in many churches that would define themselves as Anglican Evangelical, solid, expository preaching is absent with a prime emphasis on the Table.

The distinctive of Anglican evangelical preaching lies in bringing together of Word and Table as laid out in the Book of Common Prayer – this is the journey we are to take each week. It is connecting deep, expository preaching that offers Christ to us and leads us to the Table where Christ is offered to us in the Sacrament. The Preaching of the Word and the Lord's Supper are powerful means of grace that are intended to go together.

THE CONTENT OF PREACHING

THE IMPORTANCE OF SCRIPTURE

The English reformers, and Cranmer in particular, had a high view of scripture. He packed the liturgy with scripture and his goal in the daily offices was to have as much scripture as possible being read every day. The goal was for people to be soaked in the word of God so that it informed their imaginations and shaped their desires. We have to remember that the English Reformers are before the Age of Enlightenment, before a Cartesian understanding of reason where reason was supreme, autonomous, and a rule unto itself. Cranmer's goal was not information transfer: life is not just a puzzle where if you got enough information, you could fit all the pieces together and have mastery. You can't educate somebody into being a New Creation. Transformation comes through the Word of God being applied into our lives by the Spirit of God.

We see a high view of scripture in the 39 articles.

Article 6. Of the Sufficiency of the Holy Scriptures for Salvation.

Holy Scripture containeth all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the Faith, or be thought requisite or necessary to salvation.

Article 20 also states that it is not lawful for the Church to prescribe anything that is contrary to God's written word, or to expound one passage of scripture in such a way that

it disagrees with another. The church is the keeper or guardian of scripture, but still under scripture's authority.

It follows, then, that there is a high view of preaching in the 39 Articles:

Article 19. Of the Church

The visible Church of Christ is a congregation of faithful men, in which the pure Word of God is preached, and the Sacraments be duly ministered according to Christ's ordinance, in all those things that of necessity are requisite to the same.

Article 23. Of Ministering in the Congregation

It is not lawful for any man to take upon him the office of public preaching, or ministering the Sacraments in the Congregation, before he be lawfully called, and sent to execute the same . . .

So preaching was to be faithful to the text – rise out of the text – which was not common at the time of the Reformation. Medieval preaching, when it happened, tended to not come from scripture, but from Peter Lombard's Sentences written in the middle of the 12th century. It was not a systematic theology, as that category didn't really exist yet, but was a precursor to systematic theology. In the Homily on Scripture, Cranmer writes that the words of Holy Scripture have power to convert through God's promise, and to be effectual through God's assistance. Cranmer wrote his books of homilies simply because so few clergy were trained in how to understand and handle scripture – and the proclamation of the Word of God was central.

THE GOSPEL

Again and again in the English Reformers, you find an emphasis on the gospel. Each sermon is shaped by the gospel and is to be a presentation of the gospel. If the gospel is left out, then we can end up preaching moralism – try harder to be good. There is no good news in “try harder to be good.” It is all too easy to end up preaching sermons that are like “The Little Engine that Could” where we exhort people to be better and do better. We are not to preach obligation, but invitation.

Gospel is not a way of life, or a code of ethics, or a systematic theology (though it rightly anchors, is the foundation, for these things). The good news is not a proclamation of what we are to do – it is a proclamation of what God has accomplished for our salvation through Jesus in order to restore us and eventually to destroy all results of sin in the New Creation. There is an individual aspect – our salvation, and a corporate aspect – the new heavens and the new earth. This is a work of grace. Paul writes in Ephesians 2:8-9, “*For it is by grace you have been saved, through faith--and this is not from yourselves, it is the gift of God – not by works, so that no one can boast.*” We are saved by grace, by what He has done for us – and even our faith is not our own, not something we stir up from ourselves: even our faith is a gift from God.

There is a difference between what the Gospel is and what the Gospel produces. These are never to be confused or separated. The Gospel is the proclamation of what God has done through Jesus for our restoration and the restoration of all things. The Gospel produces in us a love for neighbor, a concern for the poor, a desire for holiness. But the gospel is not “love your neighbor” or “help the poor” or “be holy.” If we confuse, we end up in legalism and works righteousness. If we separate, we end up hypocrites and our faith is dead. When we call people to holiness in their lives, there are two pieces that need to be clear. The first is that our actions are a response to what God has done, is doing, and will do in our lives. We don’t act to get God to love and affirm us: we act out of His love and affirmation – and the assurance that the good work He has begun, He will finish. Secondly, we have to say at some point, that we are powerless to do this – this can’t be done in our strength. It is His grace that saves us, and it is His grace that sanctifies us – the Holy Spirit working in us. That doesn’t mean “let go and let God,” we are involved in this work. Paul holds these two together well in Colossians 1:28-29, “*He is the one we proclaim, admonishing and teaching everyone with all wisdom, so that we may present everyone fully mature in Christ.*”²⁹ *To this end I strenuously contend with all the energy Christ so powerfully works in me.*”

Packer says, “[*The preacher*] will never let his exposition of anything in Scripture get detached from, and so appear as unrelated to, Calvary’s cross and the redemption that was wrought there; and in this way he will sustain a Christ-centered, cross-oriented preaching ministry year in and year out, with evangelistic as well as a pastoral thrust.”

At the cross we find that we are more sinful than we ever imagined. We may convince ourselves that we are pretty good people, not perfect, by any means, but basically good people. We tend to have a sliding scale of righteousness and we think we can move up or down by doing good or bad things. We also tend to have two categories of sin – acceptable sins and unacceptable sins. I may gossip or slander, but I didn’t kill anybody. The standard is to never sin or never want to in order to be righteous. But at the cross we find that we are, as it says in Ephesians 2:3, by nature objects of wrath. We are dead in our sins (Eph 2:1) unable to rescue ourselves.

At the cross we find that we are more loved than we ever hoped for. 1 John 3:1, “*See what great love the Father has lavished on us, that we should be called children of God! And that is what we are!*” We are lavished with His love – that word conveys extravagance, to the point of seeming wasteful. God loves us not because we are lovable (earn it), but because He is love. We are made new creations, children of God, coheirs with Christ, sons and daughters of the King of kings, and His delight. There is a restoration of the image of God and our identity and worth are grounded in His work on the cross. All our sins are forgiven, which is why Paul can say in Romans 8:1 that there is no condemnation for those who are in Christ Jesus.

At the cross we find that we are more glorious than we can comprehend. He does not love us because we are lovely, but He does love us to make us lovely. Paul writes in 2 Corinthians 5:21, “*God made him who had no sin to be sin for us, so that in him we might become the righteousness of God.*” Our identity is no longer sin and shame, but the



righteousness of God. We are not pardoned criminals who have somehow escaped the punishment but are still defined by our sins. We go from being enemies of God to being children of God, sons and daughters of the King of Kings. This is the truth found in 2 Corinthians 3:18, “*And we all, who with unveiled faces reflect the Lord's glory, are being transformed into his image with ever-increasing glory, which comes from the Lord, who is the Spirit.*” If Jesus has rescued you, there is nothing ordinary about you.

Preaching the Gospel reveals our need, His provision, and our identity in Christ. It anchors us in the truth that more is gained in the resurrection than is lost in the fall. We suffer from spiritual Alzheimer’s – we need to Gospel again and again. We are not to give tips and techniques; we are not to reduce the Gospel to just another tool to help you be happy and successful in life. William Tyndale said the Gospel “*makes a man's heart glad and makes him sing, dance, and leap for joy.*” He goes on to say that the Gospel “*Is joyful tidings and, as some say, a good message declared by the apostles throughout all the world of Christ, the right David, who has fought with sin, with death, and the devil, and has overcome them. By this all men who were in bondage to sin, wounded with death and overcome by the devil are, without their own merit or deserving, loosed, justified, restored to life and saved. They are brought to liberty, and reconciled to the favor of God, and set at one with Him again.*”

THE CHARACTER OF PREACHING

THE SERMON IS NOT A BIBLE STUDY NOR IS IT A TED TALK.

Preaching was more than just a plain exposition of scripture. Once you have completed the exegetical work, you have done your homework – you don’t preach your homework. Once we do all the exegetical work, you have the raw material for a sermon – now comes the harder piece of wrestling with the Holy Spirit to know what God has to say out of those scriptures to a particular people in a particular place at a particular time. J.I. Packer talks about being faithful to the text and sensitive to the people. There is to be a prophetic edge to preaching, not just coming up with what you can say, but what you must say. This is not from analyzing the latest information about demographics from Gallup or Barna, this comes through the Holy Spirit.

Ashley Null, noted Cranmer expert, writes, “*Cranmer believed every presentation of a message had to be tailored to the needs of its specific audience . . . Cranmer taught that the Church’s presentation of the gospel had to evolve and change as the society it addressed did. Cranmer held that the gospel message had to be unchanging, but its presentation equally had to be constantly adapting.*” What Null writes we see in Cranmer’s preface to the Book of Common Prayer – that it was to be locally adapted: the liturgy not only had to make sense, it had to “fit” the people. The same is true of the preaching of God’s timeless word – it is coming to time-bound people. This keeps us from simply giving motivational and entertaining talks or bible-studies – we are taking people on a journey. For a journey, you need to know the destination – but you also need to know the starting place, you have to begin where people are.



The role of the preacher is also key. Hugh Latimer, in his “Sermon on the Plough,” wrote, “*The preaching of the gospel is one of God’s ploughworks, and the preacher is one of God’s ploughmen.*” The life of the preacher is important. When the sermon is divorced from the life of the preacher, it can appear to be merely propaganda. This isn’t limiting God’s sovereignty, He can work through His word when we are not living in the Gospel well, but it speaks to the truth that we are to receive and be shaped by the Gospel.

Preaching is “incarnational” – Phillips Brooks, an Episcopal bishop in the late 1800’s talks about preaching as truth mediated through personality. The sum of all *truth* is Christ and His truth does not stand in indifference to his person, but comes through the person. When you do your exegetical work, what grabs you in this – where do you wrestle? What truths do you not believe – act on – where do you need God in this? There is a difference between preaching “my stuff” and preaching His Word through me. This is not making the sermon about me or focused on me, this is trusting that the Holy Spirit is at work in you – that what He is zinging you about is what the congregation needs to hear.

The doctrine of means was recovered in the reformation – that God does His work through us. Dr. Llyod-Jones writes, in *Preaching and Preachers*, that preaching “. . . *is theology coming thru a man who is on fire. A true understanding and experience of the Truth must lead to this. I say again that a man who can speak about these things dispassionately has no right whatsoever to be in a pulpit; and should never be allowed to enter into one.*”

DIVINE WOOING – ALLUREMENT

This journey of Word and Sacrament is meant to allure us, it is meant to draw us in. But that is true for the sermon itself, as well. Richard Taverner in 1540 wrote, “*Besides the preaching of the Gospel, Christ gave nothing in commission unto his disciples . . . So ye see that infidels ought not violently to be drawn to our faith, but lovingly invited and allured.*” The English Reformers saw preaching as divine wooing – how God allures us to himself. They understood that encountering God’s unconditional divine love is what brings transformation, not fear of punishment. Again, this was in contrast to the medieval church where the dominant picture was of Jesus as judge on the day of doom, and people were being sent to the miseries of hell. If there is not this alluring, then we miss what Paul commends in 2 Timothy 4:2, “*Preach the word; be prepared in season and out of season; correct, rebuke and encourage-- with great patience and careful instruction.*”

Richard Sibbes, an Anglican theologian born in the 1500’s, wrote that “*it is not sufficient to preach Christ*” merely by teaching people the doctrines of the Bible; rather, “*there must be an alluring of them, for to preach is to woo*” (Works 5:505). Sibbes also compares the preacher to a friend of the Bridegroom, who seeks to win the soul to marry Christ. On the one hand, marriage must be entered with eyes wide open, based on a factual knowledge of the other person. So the friend of the Bridegroom makes known to the woman both her desperate need and her heavenly Suitor’s riches and nobility (Works 5:514). On the other



hand, this is not just an intellectual matter, so the preacher must “entreat for a marriage,” employing all his abilities and powers to woo a bride for Christ (Works 5:506).

The reformers were looking for more than an ability to articulate truths, they were looking for a deeper knowledge in the heart – this indwelling grace of God that was to come through preaching. Preaching does more than inform, it is much more experiential and is meant to draw us closer to Christ. It includes doctrinal teaching but the purpose isn’t to learn doctrine, it is to have the imaginations and desires and thus our wills changed. Melancthon wrote, “*What the heart desires, the will chooses, and the mind justifies.*” What we desire shapes our actions significantly – and so our hearts, our desires, need to be allured to Christ.

This is why preaching is expository, but also prophetic and incarnational. Prophetic in that out of the scriptures there is hearing what God is saying to a particular people at a particular time. Incarnational in that where the text grabs you – either with a truth you need to hear and know more fully or a truth you want to gloss over – that is probably where you need to go. And yet we need to guard against being reactionary. Living in a culture that sees Christianity as irrelevant and lives far outside Biblical norms can lead us to think that our job is to be harsh, to be bearers of hard news. We can end up preaching to the choir. There is hard news that needs to be said, but it is overshadowed by the Good news. There is a standing firm on our positions, but we might need to evaluate and change our postures.

The primary words for proclamation in the New Testament (Kerusso, Euangelizo, Martureo) imply a personal investment in the proclamation, an authority in the proclamation, and the proclamation itself creating the reality it proclaims. The Gospel message originates in a person – Jesus, and proclamation flows through a person. The Gospel message breaks in from outside of us and is true regardless of the response.

John Stott quote wrote, “When a man of God stands before the people of God with the Word of God in his hand and the Spirit of God in his heart, you have a unique opportunity for communication. I fully agree with Martyn Lloyd-Jones that the decadent periods in the history of the church have always been those periods marked by preaching in decline. That is a negative statement. The positive counterpart is that churches grow to maturity when the Word of God is faithfully and sensitively expounded to them. If it is true that a human being cannot live by bread only, but by every word which proceeds out of the mouth of God, then it also is true of churches. Churches live, grow, and thrive in response to the Word of God. I have seen congregations come alive by the faithful and systematic unfolding of the Word of God.”



APPENDIX G

VERSE BY VERSE PREACHING IN THE ANGLICAN TRADITION

THE REV. DR. SHANE COPELAND

In the week between Christmas and New Years of 1772, the Reverend John Newton sat in his study in Olney, England preparing his sermon for New Year's Day. He had chosen 1 Chronicles 17 as his passage to preach. This chapter tells when King David proposed to build a temple for God. While God told him, "no," He entered into a covenant with David promising that David's son would rule as king forever. Newton was undone when he read David's response to God in verse 16, "Who am I, O LORD God...that you have brought me thus far?" He could not help but think of his own life, his own "wretched" past as a slave trader. He was moved in that moment to write "Amazing Grace," probably the most sung hymn in the world since that day.

Now I could write a lot about "Amazing Grace," but this article is not about the hymn; rather, how Newton drew inspiration from the Scripture passage HE CHOSE to preach. Newton was a minister in the Church of England, an Anglican. So, while on the secular calendar, January 1 is New Year's Day, on the Church calendar, it is the Feast of the Circumcision of Christ. The 1662 Book of Common Prayer that Newton used appoints two Scriptures for this feast day: Romans 4:8-14 and Luke 2:15-21. He did not preach from these lectionary passages; rather, walking in a long line of Anglican ministers, he chose a different passage to exposit.

It is important to acknowledge that from the 16th Century Reformation, there have been two approaches to preaching in Anglicanism. They have existed side by side, and at best, have complemented each other. One is preaching from the appointed passages from the lectionary. The other is preaching verse by verse through books of the Bible, or lengthy passages, that the minister prayerfully chooses. Both of these approaches can (and should, if done right) fall under the overall umbrella of expository preaching. While another whole article can be written on this, in essence, expository preaching seeks to draw out of the passage the meaning and application that God intends, rather than reading a meaning into it.

The Reformers did not invent verse by verse preaching as Church Fathers like John Chrysostom and Augustine laid that foundation. Archbishop Thomas Cranmer, who put the prayer book and lectionary together, at the same time, wrote The Book of Homilies that ministers were to read...as their sermons. Which is to say that at the founding of the Church of England, most ministers were not preaching from the lectionary, but reading topical, Scripture based homilies. The evangelical/reformed expression of Anglicanism has most practiced and developed this rich tradition of verse by verse preaching.

This is the tradition that Newton was in. He was majorly influenced by the two great

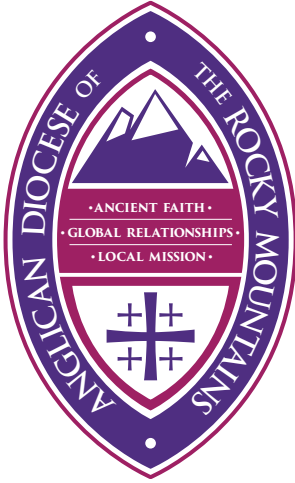


ANGLICAN DIOCESE
OF THE
ROCKY MOUNTAINS

Anglican preachers of the Great Awakening: George Whitfield and John Wesley. This lineage continued through Charles Simeon and J.C. Ryle in the 19th Century. The mid-20th century birthed a deep and broad renewal in verse by verse preaching. London, England alone produced three contemporary men: Martin Lloyd-Jones, John Stott and Dick Lucas. Two of these men were Anglicans: Stott and Lucas. Stott was the rector of All Souls Langham Place and Lucas the rector of St. Helen's Bishopsgate (not far from Newton's own London parish: St. Mary Woolnoth). These men not only had fruitful preaching ministries, but both committed to training preachers for the future. This fruit is still being born today through [the Langham Partnership](#) and [Proclamation Trust](#).

There can be great benefit from preaching the lectionary. There can also be great benefit from preaching through books of the Bible. Both of these methods have a solid history in Anglicanism. At the end of the day, whatever method is used, Christ must be at the center of all our preaching.

APPENDIX H



DIOCESE OF THE ROCKY MOUNTAINS
THE ANGLICAN CHURCH IN NORTH AMERICA

1662 Principles and the DRM Diocesan Subscription

The Rt. Rev. Kenneth Ross

A diocesan subscription has the intent of shaping our common life. Signing a subscription is affirming what is defining for our belief and practice. In our subscription, we affirm:

I uphold The Book of Common Prayer as set forth by the Church of England in 1662, together with the Ordinal attached to the same, as setting out the theological, liturgical, and ministry principles that are the standard for Anglican doctrine and worship.

Our subscription does not say that one must use the 1662 Book of Common Prayer, but that we are to uphold the principles of the 1662 Book of Common Prayer (recognizing that we don't live in 17th century England). In our worship, we are to have contextually sensitive dependence on the Reformation Anglican principles of the 1662.

In this paper, *some* of these principles will be drawn out – as well as the challenges we face in our day in translating these principles into our culture. The reality is that theological principles are also liturgical principles and ministry principles. These are not distinct categories, but they bleed into one another. This paper, in order to be brief, will not address these areas in depth but is meant to be a catalyst for thought and practice.

Theological Principles

One of the driving principles in the 1552 and the 1662 Prayer Books is our need to be saved because of our sin – and God's gracious provision of salvation through Jesus to meet our need. This amazing grace is what produces thanksgiving and worship. The goal was to convert people through the Gospel, which was declared audibly in word and visibly in the sacraments.

In the Holy Communion Service, there is an acknowledgement of sin in the Prayer for Purity and also in the reading of the Law with the response, "Lord have mercy upon us...." The sermon would be a proclamation of the gospel, through which the Holy Spirit might also reveal areas of sin previously unrecognized. This proclamation is why confession followed the sermon – that we would not simply confess that we are sinners in principle but be able to confess our actual sins. Hypothetical sins mean we have a hypothetical savior should we, hypothetically, need one.

The liturgical order shows the expectation that the gospel of grace was proclaimed in the sermon.



After the confession, the absolution and comfortable words were to assure us of God’s grace and love and restoration. While we need to know our sin, we are not to wallow in our sin – we are to soak in God’s grace and love. The only right response to God’s amazing grace was praise and thanksgiving that we are invited into fellowship with God – so we come to the table, not trusting in our own righteousness, but in God’s manifold and great mercies.

In the liturgies, any suggestion that our works or efforts contribute to our salvation were removed. These are reformation liturgies, rooted in the truth that we are justified by grace alone. The focus is on our complete need and God’s even more complete provision. While the liturgies assume the pursuit of a holy life, there is no sense that we are saved by grace but sustained by sweat.

To pull out of the Medieval system of superstition and works, any suggestion of transubstantiation, purgatory, praying to saints, and a eucharistic sacrifice were removed. This means that practices like the Sanctus Bells were also removed (as they marked the time when the “magic” happened, and the bread and wine became the physical body and blood of Jesus – which “overthrew the nature of a sacrament”). Also removed were stone altars – replaced with wooden tables – which were brought into the midst of the congregation for Holy Communion, and the elevation and adoration of the sacrament at the moment of consecration was removed. While there was an epiclesis in the 1549 Book of Common Prayer (Cranmer’s first attempt at having a liturgy that demonstrated Reformation theology), it was removed from the 1552 and its revision in 1662 as it might be interpreted as endorsing the doctrine of transubstantiation.¹

Liturgical Principles

The most stunning principle in reformed catholic worship, which we take for granted, is that worship is to be common – that is communal. The worship was in English so that all could be engaged. We are all meant to participate in the worship – and liturgy is a means of participation.

Secondly, worship was to be simple, and therefore accessible. Along with the worship being in English, rather than mysterious words that nobody understood, another problem with many medieval liturgies was that they were very elaborate – and in that the Word of God was overshadowed. Simplicity, and therefore accessibility, meant that some practices of medieval worship were left out because they were either superstitious or taught something against scripture.

Thirdly, worship was to be edifying. Again, worship in a language people understood was necessary for edification. The reading of scripture was also key to the worship being edifying. In the course of a year, the Old Testament would be read through once, the New Testament would be read through three times, and the Psalms would be read through several times. Much of the text of the liturgy was drawn from scripture itself.

¹ *The epiclesis doesn’t necessarily endorse transubstantiation. Peter Martyr, a Reformed Theologian who was a friend of Cranmer, in his Oxford lectures on 1 Corinthians makes the point that the work of the Holy Spirit is essential for the bread and wine to move from being “common” to being effectual sacraments. Calvin, in Institutes 4.14.9, emphasizes the necessity of the Holy Spirit in the sacraments being efficacious. However, in some contexts, having an epiclesis is seen as a statement of support for transubstantiation, not just something that could be misunderstood to support transubstantiation.*

Fourthly, the reformers kept an appreciation for antiquity and remained cautious about anything “newfangled.” Ancient forms of worship were, when possible, to be retained – recognizing that some need to be “purified” of Medieval deformations. Things that were good and helpful were retained, though sometimes with a new meaning, if they show forth the glory of Jesus and the grace of the Gospel.

Fifth, there was a desire for worship to be carried out in good order, and under authority.

Sixth, the structure of actions of the Eucharistic Prayer (with removing the elevation, procession, and reservation of the sacraments) makes the focal point the reception of the bread and wine, which immediately follows the words of institution in the 1552 and 1662. The focal point was not on a ritual action by the priest, but on the action of receiving the sacrament by faith.

Ministry Principles

Reformed Anglican worship assumes that the primary work of the pastor is the proclamation of the gospel, not presiding at the table. It was a medieval aberration that made presiding at the table the primary call of those ordained as priests.

The Word of God is the primary means through which grace is offered, not through an ontologically changed priest who has special powers.

Everything we do teaches. The decisions made in the 1662 about what vestments to wear, where to stand, and what actions we do at the table were decisions made with an awareness that our actions communicate as loudly as our words. While we are to be attentive to the aesthetics of our worship, there needs to be care that our liturgical choices reflect our theological positions. Some actions have historical meaning attached to them (like Sanctus bells) that may be known by some who are joining you in worship (whether you ascribe the same historical meaning or not). Some actions, like making the sign of the cross over the elements at an epiclesis, may communicate something other than what you intend to communicate. We should not do things simply because we have seen others do them. There is a need to think through what our choices in worship teach².

Enculturating Principles

The preface to the Book of Common Prayer states that liturgies are to be contextualized to the local culture so that the gospel is proclaimed well. This means that our liturgies may need to be contextualized in order to hold well the principles stated above.

The first thing to be aware of is how language has changed. In Elizabethan English, they used many words to say what we might say in a few words. “Forgive us our manifold sins which we, from time to time, have most grievously committed” is a lot of words to say, “Forgive us our sins.” While there can be a precision of meaning with more words – our sins are grievous – there can

² Context is important – in some places wearing a tab collar would signify that you hold Anglo-Catholic theology, while in other places it is simply used because of climate or ease. Likewise, in some places, the use of liturgically colored stoles would communicate that you are high church or Anglo-Catholic, while in other places it is seen as acceptable or even normative for Reformational Anglicans.

also be unintended obfuscation: “from time to time” can imply that we sin occasionally. Secondly, in Elizabethan English, “thee” and “thou” were the familiar form (how you would speak to a friend), “you” and “your” were formal (how you would speak to a superior). When we use “thee” and “thou” to communicate God’s majesty, we need to know that it was actually used to convey God’s intimacy with us.

The second thing to be aware of is that Cranmer was pushing hard against a superstitious worldview where magic happened as an ontologically changed priest said the magic words and the bread and wine physically became the body and blood of Christ so that Jesus could be sacrificed again (and the grace produced belonged to the church to dispense as the church saw fit – indulgences). Cranmer wanted to pull people out of Medieval superstition and into Biblical truth; therefore, anything that could be taken as a magical action was removed. We, however, live with an Enlightenment-shaped world view, where there is *nothing* supernatural – the material world is all that there is. In our day, we need to communicate that there is a spiritual world and that something is actually happening beyond what we can see and measure; there is a sense of wonder that needs to be inculcated.

The third thing to be aware of is that the 1552 and its 1662 revision was written against the backdrop of legalism and works-based righteousness. The message that needed to be hammered home is that we are not saved by works, but by grace. We are not good enough to earn salvation and can never be good enough to earn salvation – it is a free gift of grace. The Medieval system was based on works, and so the reformed liturgies were written to make sure that there was nothing that could imply that we can be good enough or earn God’s love. We, however, live in a therapeutic world where the intent of the 1662 to communicate that our salvation is purely a gift can be misunderstood as saying, “You are worthless scum.” What was intended to take us to our knees in thanksgiving and wonder can, in a therapeutic world, produce self-loathing and a pressure to perform. We need to know and acknowledge our sins and our need for a rescue, but we have to be aware of the different culture the 1662 was written for.

Application

We have a rich heritage to draw on as we engage in worship. We can walk in the rhythms of worship that have shaped faithful followers of Jesus over the centuries. We adapt these rhythms, as needed, for our time and culture – but those adaptations are all about making the gospel clear and accessible in our day.

Since our experience of worship shapes us, we need to be intentional that our biblical and theological principles shape our worship. In a materialist and nominalist world, one might use the epiclesis while making the sign of the cross over the elements to convey that there is a reality that is deeper than the material world, that more is going on than what we can observe, and that the Lord’s Supper is an effectual sign of God’s grace and goodwill towards us. However, one would also need to take care to anchor this ritual action in the Anglican understanding of true presence instead of the Roman Catholic understanding of real presence (transubstantiation), and to communicate that this is not the presbyter making the bread and wine holy through some magical power he is imbued with at ordination.



Some clergy cross themselves at the words in the Sanctus, “Blessed is he who comes in the name of the Lord.” Many do it because they have seen it done. This practice is originally rooted either in thinking that this blessing refers to the priest who comes in the name of the Lord and we cross ourselves when we are blessed (when it is actually about Jesus who is the one who comes in the name of the Lord) or as marking the transition, in a Roman Catholic understanding, to the consecration prayer where Jesus physically comes in the bread and the wine (transubstantiation). What does this action teach? Doing something simply because we have seen it done, not knowing why, at best is teaching empty ritual.

Know why you do what you do – and think about what your choices teach those who are joining you in worship (which might be very different from what you intend to teach). There is a need for wonder and mystery in a materialistic world that is marked by boredom and excess, and we must take care that we don’t obscure the central gospel truths by our choices.