FOREWORD

Dear Friend,

I hope this little booklet is helpful. It is the Advent’s attempt at a commentary on our liturgy in order that the services might be more accessible for you. At the least, you will know that there is a ”method to our madness.” We don’t do the liturgy that we do because it is lovely Elizabethan English, but because of the message that it conveys. As Anglicans, we are always concerned that the substance shape the form, not the other way around. The form of the service should convey the gospel with clarity, not obscure it. The focus is, as it ever is, upon the person and work of Jesus Christ.

Worship is not something that we only do on Sundays. Worship is giving ourselves completely over to Jesus Christ. How we live our lives throughout the week is just as much worship as our Sunday gatherings. Even so, there is something special about what we do on Sundays together. It is the one time in a week when we are all able to gather as God’s family, as the earthly manifestation of the heavenly gathering, God’s Church, to sing his praises, to hear his word, and to fellowship together.

It is our hope at the Advent that this booklet will help you better understand these principles and therefore enhance your ability to engage in our services.

No doubt this book will go through several editions, but know that it was a group effort from your clergy and program staff who have written, given their input, and edited it into its current form. We realize its given insufficiency, but nonetheless feel it important to put into words what we feel so deeply in our hearts.

In Christ,

The Very Rev. Andrew C. Pearson, Jr.
Dean and Rector
INTRODUCTION

The Advent is a church with a living, daring confidence in God’s grace through the gospel of Jesus Christ. What is the gospel? It is the good news that Jesus came to do what we could never do for ourselves. Jesus died for sinners to pay the debt we could not pay, perfectly obeying the will of his Father for us (2 Cor 5:21). The gospel is that earth-shattering announcement that, because of the life and death of Christ, we are forgiven and therefore reconciled to God and to one another. We are further convinced that every last one of us desperately needs to hear this gospel again and again, as we remain sinners. We need the gospel every day.

It is our confidence in this gospel that has compelled us to produce this project—a simple commentary that helps explain why we worship the way we do. Why all the standing, sitting, and kneeling? What do the symbols and actions of our worship mean? What’s the significance of the words and ordering of our liturgy? What do the words of our prayers mean, and where do they come from? These are the kinds of questions we hope to answer in these pages.

Contained in this booklet are generic versions of our two regular Sunday morning services—Morning Prayer and Holy Communion. These are two of the principal Sunday services given to us in the Book of Common Prayer. This Prayer Book, even as we now know it and use it, dates back to some of the earliest formalized practices of the church. In 1549, these worship practices were for the first time translated into English so that English-speaking peoples could worship in their “common” tongue. This collection of services has sustained several revisions over the centuries, the most recent of which happened in the United States in 1979. The services of Morning Prayer and Holy Communion are therefore based on this revision of the Book of Common Prayer.

Our goal with this resource is not necessarily to answer every question about our gatherings. Rather, the aim of our notes is more focused: to make our worship more understandable for the sake of our being able to hear and receive the gospel more clearly. In other words, we hope to remove some of the barriers that prevent us from receiving the ministry of the word of God through the gospel in our worship (cf. Heb 4:12; John 1:1).

A central principle that drives the Prayer Book is this: the word of God births faith. Throughout all its worship services, the Book of Common Prayer time and again presents moments where the word of God is read, prayed, or preached, followed by faith-filled responses through singing, prayer, and creed. The ordering is always word, then faith. This expresses the very heart of the gospel—our faith in God is a gift of his grace borne of the word, rather than something we earn or strive for (Eph 2:8-9).

The word “liturgy” is the coming together of two ideas: “work” and “people.” Many interpret “liturgy,” therefore, as “the work of the people.” And while there is some truth to this, we believe that liturgy is more fundamentally God’s work on the people. For this reason, this resource is not primarily for our instruction, because gathered worship is not primarily an intellectual exercise. We do not worship to be educated. This resource is not primarily to help us live holier lives, because gathered worship is not primarily a vehicle for moral reform. We do not worship to become our best selves. This resource is intended to be a “hearing aid,” so that we might more clearly be able to discern God’s voice in the liturgy—his loving, tender mercies spoken for our peace and comfort. We worship to hear and receive God’s grace, manifested in the life and death of Christ on our behalf. It is our prayer for this booklet that this good news might become louder, clearer, and brighter for all who worship at the Advent.

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ON THE LITURGY OF MORNING PRAYER

Morning Prayer is a journey from earth to heaven and back. Its overall structure intends to draw us, by the word of God, to the heart of God. Its goal is to provide an intimate encounter between God and his people where we are comforted, reminded of his undying, relentless love for us, and then sent back into a world dying for that same good news. Morning Prayer was designed to overflow with Scripture. Most obvious to us are the cycles of Scripture readings and responses in the first half of the service, but maybe less discernible is the fact that even the liturgy’s prayers are bursting with quotations of and allusions to Scripture. It is estimated that almost two-thirds of the liturgies of the Book of Common Prayer are Scripture. This design by our liturgical founding fathers—the English Protestant reformers—was purposeful. They wanted to draw from the richest parts of ancient Christian liturgies and refill them with the life-giving power of the Bible.

Morning Prayer, along with Evening Prayer, was nothing short of a liturgical “overhaul” project by its architect, Thomas Cranmer. The Medieval worship tradition had become complex and cumbersome, loaded with multiple “Daily Office” worship services. Cranmer made a few significant changes. First, he condensed the Daily Offices from eight (Matins, Lauds, Prime, Vespers, Compline, Terce, Sext, and None) to two (Morning and Evening Prayer). He did not want worship to feel like labor, earning, and striving to “get” God’s grace. He wanted it to be a simple reception of “the means of grace and the hope of glory.” Second and significantly, Cranmer moved Confession and Absolution from the end of the day to the beginning of the Morning Prayer liturgy. He wanted believers to recognize that we wake up sinners in need of God’s grace, and that the only way to begin approaching God is through the merits and mediation of Jesus Christ.

Morning Prayer is a ministry of the “living and active” word of God (Heb 4:12). It is a ministry of the word in two parts—the word of God read, and the word of God preached. Understanding this structure of Morning Prayer will better help us engage and receive the work of the word on us.

We should think of Morning Prayer as a dialogue—or better, a dance—between God and his people. God leads the movements and direction; as he faithfully holds and moves us by his Spirit, we respond to his lead, mirroring and reciprocating his steps. Therefore, Morning Prayer is characterized by a purposeful back-and-forth that steadily moves us from the edge to the center of the dance floor, where the word of God is preached to us, and where we hear of Christ’s sacrificial love on our behalf.
VOLUNTARY
THE PEOPLE STAND.

HYMN IN PROCESSION

OPENING SENTENCES
I will make you as a light for the nations, that my salvation may reach to the end of the earth.
-Isaiah 49:6b

VOLUNTARY
Our Prelude music is traditionally called a "Voluntary" because it was originally an improvised piece offered (i.e. "voluntered") by the organist. The Voluntary is not a performance. Rather, it is the organist’s offering so that we might prepare our hearts to engage with God and his word as God’s family through hearing that word, both as we greet one another before the service and as we pray in preparation.

HYMN IN PROCESSION
The procession, though neither prescribed nor necessary, is at a fundamental level a way for those who are leading the worship service to enter the room. The procession can also serve as a visual cue to remind us about some of the biblical realities of gathered worship. It can help us see that as we worship, we gather with the heavenly hosts—angels, elders, white-robed martyrs, living creatures, Christians who have gone before us—who are unceasingly worshiping around God’s throne (Rev 4-5). Within the Anglican tradition, historically speaking, we recognize that processions are a relatively recent addition to gathered worship practices, having been reintroduced through prominent liturgical movements in the late nineteenth century.

OPENING SENTENCES
Before the first Book of Common Prayer, morning worship services began with prayers—our words to God. Thomas Cranmer redesigned the opening of the service so that God gets the first word. The Opening Sentences are a call to worship, a statement from Scripture, where God speaks and summons us along with all creation to magnify his glory.

LITURGICAL LEADERS

OFFICIAN
The title of the minister responsible for leading the pastoral parts of the liturgy. Traditionally, daily worship services like Morning Prayer were called "Offices," which is why the leader of the liturgy is called the "Officiant."

LECTOR
The title of the lay person (non-clergy) appointed to read the Scripture passages appointed by the Lectionary.

INTERCESSOR
The title for the one who prays the intercessory prayers (most often a minister).

CANTOR
The title for the member of the choir who leads certain portions of congregational singing (such as a Canticle) with an opening or repeated solos.

GOSPELER
The title for the member of the clergy who reads the Gospel lesson during the Holy Communion liturgy (see below, p. 32). Typically at Advent, the Gospeller is a Deacon.
CONFESSION OF SIN

Dearly beloved, we have come together in the presence of Almighty God our heavenly Father, to render thanks for the great benefits that we have received at his hands, to set forth his most worthy praise, to hear his holy Word, and to ask, for ourselves and on behalf of others, those things that are necessary for our life and our salvation. And so that we may prepare ourselves in heart and mind to worship him, let us kneel in silence, and with penitent and obedient hearts confess our sins, that we may obtain forgiveness by his infinite goodness and mercy.

THE PEOPLE KNEEL.

Almighty and most merciful Father;
We have erred, and strayed from thy ways like lost sheep.
We have followed too much the devices and desires of our own hearts.
We have offended against thy holy laws.
We have left undone those things which we ought to have done;
And we have done those things which we ought not to have done;
And there is no health in us.
But thou, O Lord, have mercy upon us, miserable offenders.
Spare thou those, O God, who confess their faults.
Restore thou those who are penitent;
According to thy promises declared unto mankind in Christ Jesus our Lord.
And grant, O most merciful Father, for his sake;
That we may hereafter live a godly, righteous, and sober life,
To the glory of thy holy Name. Amen.

CONFESSION OF SIN

THE CALL TO CONFESSION

As we enter into Confession, the Officiant offers words of preparation. Notice that they begin by addressing us as “Dearly Beloved.” We do not enter into Confession as distant strangers, but God assures us that we are the objects of his special affection. We are able to be honest about our sin before God because we are loved, for “perfect love casts out fear” (1 John 4:18). We also hear in the minister’s words four purposes of gathered worship—to render thanks, to praise, to hear God’s word, and to request things of the Lord in prayer.

A NOTE ON KNEELING, ALONG WITH OTHER POSTURES

Worship is as physical as it is spiritual. Throughout the service, we can engage in different postures—standing, sitting, and here kneeling—which offer us an opportunity to experience outwardly what we are feeling inwardly. The Psalms are filled with all kinds of physical postures and actions, from raising hands, to bowing the head, to lifting up shouts of praise. Sometimes in worship, especially when we are feeling distracted or disconnected, our body can help lead our soul as we allow these postures to lead and mirror the dispositions of our hearts. None of these postures are absolute or necessary, and we recognize that some brothers and sisters are physically unable to stand, kneel, or engage in other actions, or would simply prefer not to. They are ultimately only an aid, for “man looks on the outward appearance, but the Lord looks on the heart” (1 Sam 16:7). God is ultimately concerned with our true, inner disposition toward him.

THE PRAYER OF CONFESSION

Confession is our first official act of worship, our first part in the dialogue after God speaks. It is a reminder that we cannot approach God on our own merit. Isaiah knew, when he saw the Lord, that the first thing he needed to do was to cry out that he was a sinner (Isa 6:5). Perhaps the most amazing thing about this beautiful prayer of Confession is that it contains no less than fourteen quotations of or allusions to Scripture in fifteen lines. This prayer is a testimony to the Prayer Book’s power in allowing us to pray the Scriptures back to God. Moments like these help us see that even our response to God in worship is a gift. God gives us the very words we need to say to him.

The prayer of Confession is filled with quotations of or allusions to the Scriptures. These references, in the order of the prayer, are:

- Isa 53:6 (“erred, and strayed from thy ways like lost sheep”)
- Ps 119:176 (“erred, and strayed from thy ways like lost sheep”)
- 1 Pet 2:25 (“strayed…like lost sheep”)
- Prov 19:21 (“devices and desires of our own hearts”)
- Jer 38:12 (“devices and desires of our own hearts”)
- 2 Chron 28:13 (“offended against”)
- Matt 23:23 (“ought to have done…ought not to have done”)
- Ps 38:3 (“there is no health in us”)
- Luke 18:13 (“thou, O Lord, have mercy upon us”)
- Neh 13:22 (“Spare thou those, O God”)
- Rom 15:8 (“thy promises declared unto mankind”)
- 1 John 2:12 (“for his sake”)
- Tit 2:11-12 (“godly, righteous, and sober life”)
- John 14:13 (“the glory of thy holy Name”)
THE DECLARATION OF FORGIVENESS

Almighty God, the Father of our Lord Jesus Christ, who desireth not the death of a sinner, but rather that he may turn from his wickedness and live, hath given power, and commandment, to his Ministers, to declare and pronounce to his people, being penitent, the Absolution and Remission of their sins. He pardoneth and absolveth all those who truly repent, and unfeignedly believe his holy Gospel.

Wherefore let us beseech him to grant us true repentance, and his Holy Spirit, that those things may please him which we do at this present; and that the rest of our life hereafter may be pure and holy; so that at the last we may come to his eternal joy; through Jesus Christ our Lord. Amen.

THE PEOPLE STAND.

Officiant: O Lord, open thou our lips.
People: And our mouth shall show forth thy praise.
All: Glory to the Father, and to the Son, and to the Holy Spirit:
as it was in the beginning, is now, and will be for ever. Amen.

THE DECLARATION OF FORGIVENESS

In this critical moment in the worship service, we hear through the mouth of the minister God’s announcement, his verdict about our sin. On account of Christ, God finds us not guilty. As with the Confession, this Declaration contains several references to Scripture:

• Ezek 33:11 ("desires not the death of a sinner")
• John 20:22-23 ("hath given power and commandment . . . to declare and pronounce")
• Luke 24:47 ("being penitent, the absolution and remission of their sins")
• Acts 2:38 ("being penitent, the absolution and remission of their sins")
• Mark 1:14-15 ("truly repent, and unfeignedly believe his holy Gospel")
• Ezek 36:26-27 ("grant us true repentance, and his Holy Spirit")
• Luke 11:13 ("grant us true repentance, and his Holy Spirit")

WHY WE STAND

We stand at this moment to represent physically the resurrection that is granted to us in the word of forgiveness. As the word births faith in us, we are raised to new life in and through the resurrection of Jesus Christ, now ready by the power of his Spirit to praise God and journey to the heart of the Father.

"OPEN THOU OUR LIPS..."

This response is a direct quotation of the fifteenth verse of Psalm 51, one of the most well-known Psalms of confession. The Psalms were heavily utilized in the liturgies of Old Testament worship, and our response here connects us with that ancient and living Hebrew tradition of believers who saw Christ through “a veil” (2 Cor 3:12-18).
O come let us sing unto the Lord: let us heartily rejoice in the strength of our salvation.

Let us come before his presence with thanksgiving: and show ourselves glad in him with psalms.

For the Lord is a great God: and a great king above all gods.

In his hand are all the corners of the earth: and the strength of the hills is his also.

The sea is his and he made it: and his hands prepared the dry land.

O come let us worship and fall down: and kneel before the Lord our maker.

For he is the Lord our God: and we are the people of his pasture: and the sheep of his hand.

O worship the Lord in the beauty of holiness: let the whole earth stand in awe of him.

For he cometh: for he cometh to judge the earth: and with righteousness to judge the world: and the peoples with his truth.

THE PEOPLE SIT.

INVITATORY

“Invitatory” comes from what was originally called the “Invitatory Psalm,” which was often used at this moment in ancient liturgies. That Psalm was most often a combination of Psalms 95 and 96. Think of the Invitatory as an “invitation” from God to draw near to him. As the cycle of Scripture readings and responses follow this invitation, recognize that God is wooing us to his heart that he might “speak tenderly to Jerusalem, and cry to her that her warfare is ended, that her iniquity is pardoned” (Isa 40:2).

Several Psalms are used as the Invitatory. Psalm 95, which begins, “Oh come,” was originally sung in Latin with the word, “Venite.” Psalm 100, which begins, “Make a joyful noise to the Lord,” was “Jubilate Deo.” Often, the Venite or the Jubilate Deo is introduced with what is called a choral “antiphon,” a short sentence of Scripture which invites us all to join together in singing.

SCRIPTURE READINGS

Here, with the Invitatory, begins the “upward movement” from earth to heaven, through a cycle of readings and responses. There is a purposeful rhythm to this section of the liturgy: God speaks, then we respond in prayer and prayerful song; God speaks again, we respond again, and so on. The Invitatory marks God’s initiation of this dialogue, and we respond with a Psalm. We hear then from either the Old Testament or from an Epistle; then again we respond with a hymn or Canticle. Yet again, we hear from one of the Gospels, and we respond again with a song. People often note the “up-down” nature of standing and sitting during this cycle of Scripture and response. Allow the physicality of sitting to humbly receive the word, then standing to respond from the heart, to train your senses to pray as one who both listens well and responds well. Rather than worship feeling stilted, allow this section of the liturgy to flow in the rhythm of a dialogue.

THE EAGLE LECTERN

The eagle lectern is the place where our lectors read the Scripture lessons. This architectural feature is probably most common in Anglican churches. Some have said that the eagle is the only animal capable of staring into the sun, and likewise Christians are able to, through the merits of Christ and by the power of the Spirit, stare confidently and unflinchingly at God’s revelation. Others have noted that the eagle is the earthly creature that flies closest to heaven, and likewise the word of God brings us near to God’s heart. Yet others point out that the eagle travels far distances, and so the lectern additionally becomes a missionary symbol—we are to take the word of God to all the corners of the world.
A READING FROM THE EPISTLE OF ST. PAUL TO THE ROMANS.

31 What then shall we say to these things? If God is for us, who can be against us? 32 He who did not spare his own Son but gave him up for us all, how will he not also with him graciously give us all things? 33 Who shall bring any charge against God’s elect? It is God who justifies. 34 Who is to condemn? Christ Jesus is the one who died—more than that, who was raised—who is at the right hand of God, who indeed is interceding for us. 35 Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or danger, or sword? 36 As it is written, “For your sake we are being killed all the day long; we are regarded as sheep to be slaughtered.” 37 No, in all these things we are more than conquerors through him who loved us. 38 For I am sure that neither death nor life, nor angels nor rulers, nor things present nor things to come, nor powers, nor height nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord. (8:31-39)

Reader: The Word of the Lord.
People: Thanks be to God.

PSALM 121

READ RESPONSIVELY, BY HALF-VERSE.

1 I lift up my eyes to the hills.*  
From where does my help come?  
2 My help comes from the LORD,*  
who made heaven and earth.  
3 He will not let your foot be moved; *  
he who keeps you will not slumber.  
4 Behold, he who keeps Israel *  
will neither slumber nor sleep.  
5 The LORD is your keeper;*  
the LORD is your shade on your right hand.  
6 The sun shall not strike you by day,*  
nor the moon by night.  
7 The LORD will keep you from all evil;*  
he will keep your life.  
8 The LORD will keep your going out and your coming in  
from this time forth and forevermore.

Glory to the Father, and to the Son, and to the Holy Spirit:  
as it was in the beginning, is now, and will be for ever. Amen.

ON THE INTERACTION BETWEEN PSALMS AND READINGS

As one scholar has said, “One of the beauties of the Liturgy is its variety. Thus after the active devotion of Psalmody there comes a refreshing repose in listening to the Lessons. ‘He which prays,’ as Richard Hooker remarks, ‘in due course is thereby made the more attentive to hear; and he which heareth is the more earnest to pray.’” Psalms are a gift from God in that they, more than any other part of Scripture, allow the heart to speak. Further, they teach us how to pray. Allow the Psalms each week (the Invitatory and the appointed Psalm of the day) to be your prayer and heart’s cry as you prepare to hear the Scriptures read. Let the worshipful and devotional posture of the Psalms position your heart to hear God’s very voice in his word.

WHAT WE BELIEVE ABOUT THE BIBLE

The Bible is God’s very word, inspired by the Holy Spirit (1 Tim 3:16), and our full and final authority. It contains everything necessary for our salvation.” The Scriptures stand above us, and we submit ourselves to their teaching and guidance. As the Scriptures are read—both individually and corporately—and as they are preached, God’s Spirit moves powerfully among his people. We can learn to anticipate God’s powerful presence among us through his word in our gathered worship services (Ezek 2:2; Rom 10:8-14).

ON THE READING OF THE SCRIPTURES

Before the Prayer Book was written, Scripture readings in worship were much shorter, many times only consisting of a verse or two. The reforming architects of our Prayer Book desired that Scripture have a more central and prominent place in the life of the church’s worship. They therefore provided new sets of assigned readings (lectionaries) so that larger portions of the Bible would be read.

ON LISTENING TO THE SCRIPTURES

Listening to the Scriptures being read is an active act of worship. We offer the “worship of our ears,” on the edge of our seats, desperate for the word of God. Jesus, in his own moment of desperation, responded to the enemy by quoting Scripture, saying, “Man shall not live by bread alone, but by every word that comes from the mouth of God” (Matt 4:4, quoting Deut 8:3). The word of God, and especially the gospel contained therein, is the Christian’s “life support.” We listen with that level of dependence.

THE RESPONSE: “THE WORD OF THE LORD…”

We give thanks in this response because we recognize that the Scriptures are a gift to us.
A READING FROM THE GOSPEL ACCORDING TO ST. JOHN.

"Jesus said, "As Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up, that whoever believes in him may have eternal life. "For God so loved the world, that he gave his only Son, that whoever believes in him should not perish but have eternal life. 17 For God did not send his Son into the world to condemn the world, but in order that the world might be saved through him. 18Whoever believes in him is not condemned, but whoever does not believe is condemned already, because he has not believed in the name of the only Son of God." (3:14-18)

Reader: The Word of the Lord.
People: Thanks be to God.

THE PEOPLE STAND.

CANTICLE: THE FIRST SONG OF ISAIAH

Refrain
Surely, it is God who saves me; I will trust in him and not be afraid. For the

Lord is my stronghold and my sure defense, and he will be my Savior.

HYMN

A READING FROM THE GOSPELS

In some of our Communion services (unlike Morning Prayer), it is our custom at the Advent that the Gospel readings are accompanied by a special procession and a unique set of congregational responses and actions. See the Holy Communion liturgy on p. 37 for further explanation.

CANTICLE / HYMN

At this point in the service, either a Canticle or a hymn is sung. A Canticle is any song from Scripture not found in the Psalms. We sing Canticles in addition to the Psalms as yet another way to engage the Bible in worship. Even our songs of response are a gift from God's very word. God not only speaks to us, but he graciously offers to us the words to respond to him.

ON SINGING

One of the reasons we sing in worship (whether hymns, Psalms, or Canticles) is because music is God's gift to us in order to engage more fully our whole selves—particularly our heart and affections. We sing in joyful and devotional response to the word of God. Some of us are nervous to sing out because we feel we do not have a strong voice. Others of us remain quiet because we like hearing the choir or the rest of the congregation. Remember: not only does God command us to sing, even shout (e.g. Ps 33:1-3), but he gives us singing so that our hearts might be stirred to greater devotion and affection for him. Do not miss out on these powerful moments to join hearts and voices with the rest of the church in praising our Savior.
THE APOSTLES’ CREED

I believe in God, the Father almighty, maker of heaven and earth;
And in Jesus Christ his only Son our Lord;
who was conceived by the Holy Ghost,
born of the Virgin Mary,
suffered under Pontius Pilate,
was crucified, dead, and buried.
He descended into hell.
The third day he rose again from the dead.
He ascended into heaven,
And sitteth on the right hand of God the Father almighty
From thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost,
the holy catholic Church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body,
and the life everlasting. Amen.

THE APOSTLES’ CREED

The Creed is not merely something to be “recited.” We profess and proclaim it. The Creed’s positioning after the cycle of Scripture readings and responses is purposeful. It makes a theological statement about how faith comes. When we proclaim, “I believe” after hearing the word of God, we embody the fact that the word of God births faith (Rom 10:17). The Creed then becomes a statement of the “new creature” (2 Cor 5:17), the faith-filled cry of dead bones made alive (Ezek 37:1-14). We profess our faith in the Creed with that kind of power and force.

“THE LORD BE WITH YOU…”

“The Lord be with you” is a very ancient way that the people of God would greet one another (Ruth 2:4). “And with thy spirit” is also an old form of greeting used by Paul at the end of his second epistle to Timothy (2 Tim 4:22). This entire response is a way of signaling mutuality between the minister and the people; it gets everyone on the same “prayer-page.” It may even be a subtle hint that points to the priesthood of all believers: when we pray, we all pray together as one “royal priesthood” (Exod 19:6; 1 Pet 2:9).

The liturgy consistently prefaces prayer with this call, helping us realize that we pray only as the Lord is “with” us, by the power of the Spirit. This is what the Scriptures mean by “praying in the Holy Spirit” (Jude 20).

THE PEOPLE KNEEL
THE LORD’S PRAYER

PRAYER BOOK, PAGE 54

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.

SUFFRAGES

PRAYER BOOK, PAGE 55

Officiant: O Lord, show thy mercy upon us;
People:    And grant us thy salvation.
Officiant: Endue thy ministers with righteousness;
People:    And make thy chosen people joyful.
Officiant: Give peace, O Lord, in all the world;
People:    For only in thee can we live in safety.
Officiant: Lord, keep this nation under thy care.
People:    And guide us in the way of justice and truth.
Officiant: Let thy way be known upon earth;
People:    Thy saving health among all nations.
Officiant: Let not the needy, O Lord, be forgotten.
People:    Nor the hope of the poor be taken away.
Officiant: Create in us clean hearts, O God;
People:    And sustain us with thy Holy Spirit.

FROM SCRIPTURE TO PRAYER

As we leave behind the cycle of Scripture and responses, we enter into a deeper conversation with God as he draws us closer to his heart. We begin an extended time of congregational prayer, each section progressively moving us from broad prayer to intimate prayer—Lord’s Prayer, Suffrages, Collects, and Prayers of Intercession. It is the final leg in our journey to the Father before hearing from him in the sermon.

THE LORD’S PRAYER

The Lord’s Prayer (Matt 6:9-13) is a fitting way, now that the word has birthed faith in us, to begin this section of prayer. We enter the throne room now to make requests of “our Father, who art in heaven.”

SUFFRAGES

“Suffrages” is an older English way of saying “prayers and petitions.” It comes from the construction of prayer that would begin like this: “Suffer, O Lord, to….” This old word puts us in touch with one of the central realities of the Christian life—our journey of faith is one of receiving, or “suffering,” the work of the Lord in our lives. Martin Luther called this understanding of faith the vie pasiva, or “receptive life.” By connecting us to various phrases from the Psalms, the Suffrages help us to recognize this aspect of the Christian life and enter into this spiritual posture with open hands and ears as we pray our way toward the sermon.

The Suffrages are “arrow prayers,” short petitions shot up to heaven in rapid fire. Notice the range of topics we pray through in a short amount of time—salvation and mercy, prayer for ministers, peace and safety for the world, our nation, the poor and needy, sin and cleansing. In the Suffrages, we are making requests of the Father, but they are not as intimate as the later Prayers of Intercession. They serve to focus our prayers.

We recognize, again, a rhythm similar to that of the Scripture cycle—hear, respond, hear, respond. The dialogue between God and his people continues.

We recognize these prayers as comprised nearly completely of Scripture quotation, reminding us again that our worship is a gifted response, where the Psalms become our prayers.

Many of the Suffrages are single lines taken from the Psalms. Those references, in order, are:

- 85:7 (“O Lord, show thy mercy upon us, and grant us thy salvation”)
- 132:9 (“Endue thy ministers with righteousness, and make thy chosen people joyful”)
- 122:7 (“Give peace, O Lord, in all the world”)
- 4:8 (“For only in thee can we live in safety”)
- 25:9-10 (“Guide us in the way of justice and truth”)
- 67:2 (“Let thy way be known upon earth, thy saving health among all nations”)
- 9:18 (“Let not the needy, O Lord, be forgotten, nor the hope of the poor be taken away”)
- 51:10-11 (“Create in us clean hearts, O God, and sustain us with thy Holy Spirit”)
THE COLLECT OF THE DAY

O Almighty God, who alone canst order the unruly wills and affections of sinful men: Grant unto thy people, that they may love the thing which thou commandest, and desire that which thou dost promise; that so, among the sundry and manifold changes of the world, our hearts may surely there be fixed, where true joys are to be found; through Jesus Christ our Lord. Amen.

THE COLLECTS

PRAYER BOOK, PAGES 56-57

THE COLLECT OF THE DAY

A "collect" is a short, compact prayer that does two things. First, in Morning Prayer, it collects (gathers up) the prayers of the people in preparation for intercessory prayers to follow. Second, it collects (brings together) the pieces of our hearts as we prepare to focus our most intimate prayers in communion with the Father.

"The Collect of the Day" is a collect chosen from a compilation provided in the Prayer Book. A different collect is provided for every Sunday of the year, often relating either to the Lectionary readings or to the specific day of the church calendar year.

Collects typically follow this brief structure:

• Invocation ("O Almighty God")
• Acknowledgement ("who alone canst order…")
• Petition ("Grant unto thy people…")
• Aspiration ("that so…our hearts may surely…")
• Pleading ("through Jesus Christ…")

THE COLLECTS

These collects are chosen from a set of seven provided in the Prayer Book (pp. 56-57). Thomas Cranmer wrote many of the most beloved collects still in use today. Two of them were consistently used at this point in his 1552 Morning Prayer liturgy. Their gospel-centered character is why we choose to use them frequently at the Advent:

"A COLLECT FOR PEACE"

O God, who art the author of peace and lover of concord, in knowledge of whom standeth our eternal life, whose service is perfect freedom: Defend us, thy humble servants, in all assaults of our enemies; that we, surely trusting in thy defense, may not fear the power of any adversaries; through the might of Jesus Christ our Lord. Amen.

"A COLLECT FOR GRACE"

O Lord, our heavenly Father, almighty and everlasting God, who hast safely brought us to the beginning of this day: Defend us in the same with thy mighty power; and grant that this day we fall into no sin, neither run into any kind of danger; but that we, being ordered by thy governance, may do always what is righteous in thy sight; through Jesus Christ our Lord. Amen.
Almighty God, Father of all mercies, we thine unworthy servants do give thee most humble and hearty thanks for all thy goodness and loving-kindness to us and to all men. We bless thee for our creation, preservation, and all the blessings of this life; but above all for thine inestimable love in the redemption of the world by our Lord Jesus Christ; for the means of grace, and for the hope of glory. And, we beseech thee, give us that due sense of all thy mercies, that our hearts may be unfeignedly thankful; and that we show forth thy praise, not only with our lips, but in our lives, by giving up our selves to thy service, and by walking before thee in holiness and righteousness all our days; through Jesus Christ our Lord, to whom, with thee and the Holy Spirit, be all honor and glory, world without end. Amen.

The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. Amen.

We enter here into our most personal and heartfelt prayers, where we relay our concerns from our heart to God's. These Prayers of Intercession are not the prayers of the minister. They are our prayers. This is why, in some services, we utilize the refrain, "Lord in thy mercy / Hear our prayer." The topic of these prayers generally move from global to local. At the end of our prayers, we lift up the significant life events of our local parish—births, baptisms, marriages, and deaths—believing these moments to be integral parts of our life together. These prayers are not intended as a "bulletin board" for church news but rather a prayerful response to the joys and needs of our church family. They are a chance for us to "Rejoice with those who rejoice, weep with those who weep" (Rom 12:15).
HYMN

THE SERMON

AT THE OFFERTORY, ANTHEM  John Ireland

Many waters cannot quench Love, 
neither can the floods drown it. 
Love is strong as death.
Greater Love hath no man than this, 
that a man lay down his life for his friends.
Who His own Self bare our sins in His own Body on the tree, 
that we, being dead to sins, should live unto righteousness.
Ye are washed, ye are sanctified, ye are justified, 
in the Name of the Lord Jesus;
Ye are a chosen generation, a royal priesthood, a holy nation, 
That ye should shew forth the praises of Him
Who hath called you out of darkness, into His marvelous light.
I beseech you, brethren, by the mercies of God, 
that ye present your bodies, a living sacrifice, 
holy, acceptable unto God, which is your reasonable service.

-Song of Solomon 8:6,7; John 15:13; 1 Peter 2:24;
1 Corinthians 6:11; 1 Peter 2:9; Romans 12:1

THEDOXOLOGY

Old 100th

Praise God, from whom all blessings flow; praise him, all creatures here below; 
praise him above, ye heavenly host: praise Father, Son, and Holy Ghost. Amen.

THE PEOPLE KNEEL.

HYMN

The hymn before the sermon is often chosen to help prepare the heart for the word preached. It is a moment for us to position ourselves in a spirit of receptivity, with open hands, open ears, open hearts.

THE SERMON

God chooses ordinary, broken mouthpieces—fallen human preachers—to do his miraculous work of displaying the glory of his Son through the power of the Spirit. Preaching is a supernatural, earth-altering event. To echo the General Thanksgiving prayer, it is a “means of grace” where God strengthens and blesses his people. A preacher’s job is to declare, from the Scriptures, the word which diagnoses and delivers sinners. Every sermon should preach the law to us in a way that searches our hearts and exposes us for who we really are—sinners incapable of saving ourselves. But in that posture, we should also hear from the sermon the freeing word of the gospel—that Jesus Christ lived and died for the salvation and freedom of unworthy sinners.

AT THE OFFERTORY, ANTHEM

The location of the Offertory, after the sermon, is purposeful. Just as the Creed (faith) follows the Scripture readings (word), so the faith-filled act of offering ourselves to God follows the ministry of the word in preaching. We are able to offer ourselves to God because he has given himself to us in his Son, the word made flesh.

Most often, the choir sings an anthem during the Offertory. We should not see this as a passive moment where we get to be “entertained” by our musicians. The choir is not performing but rather giving a musical offering to the Lord, and we participate in this offering as we listen and pray alongside the choir. We also see the Offertory as an active moment where we re-commit and re-give ourselves to God. As we place our money in the alms basin (the offering plate), and as we listen to the anthem, it is our chance to say, “Jesus, in response to your great love for me, take all of me.”

THE DOXOLOGY

“Doxology” comes from two terms which mean “glory” and “word.” It is a chance to offer to God a “glorifying word” in thanksgiving for all his provision. We recognize that our money is but a token of our whole lives, all of which are blessings and gifts from God. Notice that our offering is collected by the ushers, and then given to the acolytes, who take the collected offerings to the very front of the church, at the table. It is a symbol of the unity of the church being “gathered up” and offered as “living sacrifices” to God (Rom 12:1).
CLOSING PRAYERS AND THE BLESSING

THE PEOPLE STAND.

HYMN IN PROCESSION

THE DISMISSAL

Let us go forth in the name of Christ.
Thanks be to God.

IF YOU DESIRE, KNEEL FOR A MOMENT OF SILENT PRAYER.

VOLUNTARY

CLOSING PRAYERS AND THE BLESSING

The ministers have the discretion to select from a wide variety of prayers, often from pp. 834-835 in the Prayer Book. We often use this prayer to conclude, because of its focus on the word of God and on the heart (p. 834):

Grant, we beseech thee, Almighty God, that the words which we have heard this day with our outward ears, may, through thy grace, be so grafted inwardly in our hearts, that they may bring forth in us the fruit of good living, to the honor and praise of thy Name, through Jesus Christ our Lord. Amen.

After prayer, we are blessed with a final blessing (also known as a benediction). It is a reminder that, just as God gets the first word in worship in the opening sentences, he also gets the last. We are sustained, from beginning to end, by the word of God. And we end worship with a reminder that we rest in God's favor through Jesus Christ. Because Christ was cursed for us (Gal 3:13), all we receive in turn is the Father's blessing.

THE DISMISSAL

Just as Isaiah, upon receiving God's gracious word, said, "Here am I; send me" (Isa 6:8), so we end our service by being sent out into the world. We go to be a people on mission, as those loved by the Lord, sent out to love and serve others "in the name of Christ" in our vocations, rejoicing in the power of the Spirit (Rom 15:13). Our final "Thanks be to God" acknowledges that even our ability to be ambassadors of the gospel comes to us as a gift.
ON THE LITURGY OF HOLY COMMUNION

When Christian corporate worship began to take formal shape in the second and third centuries, earliest records reveal a two-part structure to the gathering of the people of God. Many have called this structure “The Liturgy of the Word” and “The Liturgy of the Upper Room,” the latter referring to the place where Jesus instituted the Lord’s Supper the night before his crucifixion (Matt 26:17-30). The first half of the service was dedicated to prayers, singing, and reading and preaching the Scriptures (not unlike the structure of Morning Prayer). The second half centered around Communion. Part of the reason for the two-part structure is that after the Liturgy of the Word, people who were not yet believers were dismissed before Communion.

The Book of Common Prayer has preserved this layout in keeping with the ancient structure of Christian liturgy. In the sixteenth century, many reformers across Europe were concerned with how convoluted this ancient service had become throughout the medieval era. They wanted to return to gathered worship’s simplicity. The reformers went back to early sources, studying the liturgical outlook of the church fathers. However, this was not their only aim in editing the liturgy of medieval Christianity. The reformers were convinced that the service needed to be purged of its heavy emphasis on works righteousness—essentially trying to make oneself worthy and acceptable to God in order to receive his blessings (including the sacrament) in corporate worship. Especially for Thomas Cranmer, the doctrine of justification by faith alone (sola fide) became the criterion for liturgical reform. We see Cranmer’s focus on justification in everything from the positioning of the Offertory to the placement and wording of the prayers surrounding Communion. For Cranmer and the other reformers, the structure of the Holy Communion service spoke just as loudly as its content, and both needed to be brought into conformity with the good news that we are justified by faith alone through grace alone in Christ alone, and not through any merit of our own.

The Book of Common Prayer, therefore, was originally developed to create a context for the clarity of the gospel in gathered worship. So we also at the Advent, because of our living, daring confidence in this gospel, seek the clarity of the gospel’s voice in our liturgy. Since the time of the Protestant Reformation, the Prayer Book has endured several significant revisions, the net effect of which moved the Book of Common Prayer away from its clear, gospel-centered voice. The Communion liturgy was especially subject to revisions which would mute the voice of the good news, or place competing voices around it. The Advent has therefore chosen to engage portions of the earlier Prayer Books in our Communion liturgy (particularly those of 1552 and 1662), precisely because we believe those versions offer a clearer and more consistent gospel message.

It is our hope with the following notes that we all might be able to hear of Christ’s love for us more clearly, savoring every gracious word of comfort and hope given to us in prayer, song, Scripture, preaching, and sacrament.
VOLUNTARY

THE PEOPLE STAND.

HYMN IN PROCESSION

THE WORD OF GOD

PRAYER BOOK, PAGE 323

Officiant:  Blessed be God: Father, Son, and Holy Spirit.

People:  And blessed be his kingdom, now and for ever. Amen.

Almighty God, unto whom all hearts are open, all desires known, and from whom no secrets are hid. Cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy holy Name, through Christ our Lord. Amen.

THE SUMMARY OF THE LAW

Hear what our Lord Jesus Christ saith: Thou shalt love the Lord thy God with all thy heart and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it: Thou shalt love thy neighbor as thyself. On these two commandments hang all the Law and the Prophets.

Officiant:  Lord, have mercy upon us.

People:  Christ, have mercy upon us.

Officiant:  Lord, have mercy upon us.

VOLUNTARY AND HYMN IN PROCESSION

For an explanation of the Voluntary and the Hymn in Procession, see the Morning Prayer liturgy, p. 7.

THE WORD OF GOD

“BLESSED BE GOD…”

Taking its cue from 2 Cor 1:3, this is typically called the “opening acclamation,” and it connects us with the worship tradition of the Eastern church, which has for centuries opened the Communion service by blessing God. It is a powerful testimony that the “one holy catholic and Apostolic church” shares a special unity around the word and table. “Because there is one bread, we who are many are one body” (1 Cor 10:17). By naming God as “Father, Son, and Holy Spirit,” we are reminded at the outset that Christian liturgy is a Trinitarian liturgy in which our one God in three Persons is actively ministering to us.

“ALMIGHTY GOD, unto whom all hearts are open…”

This has traditionally been called the “Collect for Purity.” Prior to the Book of Common Prayer, this collect was said privately by the priest, inaudible to the congregation. Thomas Cranmer made this a public prayer, and when he translated it into English, he augmented its wording to be the powerful prayer we now know today. It acknowledges, right at the beginning of worship, that “the word of God is living and active” (Heb 4:12), reaching off the page, taking hold of our heart.

This collect is filled with biblical allusion, providing another example of how our liturgy is soaked in Scripture. The passages undergirding this prayer are, in order:

• Matt 6:6 (“from whom no secrets are hid”)
• Ps 139:1-6 (“all desires known”)
• Heb 4:12-14 (“all hearts are open…from whom no secrets are hid”)
• John 16:8, 13 (“cleanse…by the inspiration of thy Holy Spirit”)
• Rom 8:26-27 (“the thoughts of our hearts by the inspiration of thy Holy Spirit”)

THE SUMMARY OF THE LAW

The Prayer Book allows for two options at this point in the Communion liturgy: (1) the Summary of the law (as here; cf. Matt 22:37-40); or (2) the recitation of the Decalogue (the Ten Commandments, cf. Exod 20:1-17; Deut 5:6-21). It is helpful for us to engage both, which is why we say the Decalogue especially in penitential seasons like Lent.

Engaging the law in worship is largely a unique contribution of the Protestant reformers, because of their understanding of the Bible’s theology. God’s word is expressed to us in two ways: law and gospel. For the gospel to be heard clearly, it must be preceded by the clear and devastating “first word” of the law. “Law and gospel” is therefore a shorthand for how the word of God works on us. We find this word dynamically at work all throughout the liturgy.

“LORD, HAVE MERCY…”

“Lord, have mercy upon us” (Kyrie eleison in Greek) is our only proper response to the law. Rather than “We can do it!”, here we have an acknowledgement that the law renders us hopeless apart from God’s mercy.
GLORIA (11:00 A.M. ONLY)

THE COLLECT OF THE DAY

Officiant: The Lord be with you.
People: And with thy spirit.

Officiant: Let us pray.

THE PEOPLE KNEEL.

Blessed Lord, who hast caused all holy Scriptures to be written for our learning: Grant that we may in such wise hear them, read, mark, learn, and inwardly digest them, that, by patience and comfort of thy holy Word, we may embrace and ever hold fast the blessed hope of everlasting life, which thou hast given us in our Savior Jesus Christ; who livest and reignest with thee and the Holy Spirit, one God, for ever and ever. Amen.

THE PEOPLE SIT.

A READING FROM THE BOOK OF ISAIAH.

Comfort, comfort my people, says your God. 2Speak tenderly to Jerusalem, and cry to her that her warfare is ended, that her iniquity is pardoned, that she has received from the LORD's hand double for all her sins. 3A voice cries: “In the wilderness prepare the way of the LORD; make straight in the desert a highway for our God. 4Every valley shall be lifted up, and every mountain and hill be made low; the uneven ground shall become level, and the rough places a plain. 5And the glory of the LORD shall be revealed, and all flesh shall see it together, for the mouth of the LORD has spoken.” 6A voice says, “Cry!” And I said, “What shall I cry?” All flesh is grass, and all its beauty is like the flower of the field. 7The grass withers, the flower fades when the breath of the LORD blows on it; surely the people are grass. 8The grass withers, the flower fades, but the word of our God will stand forever. (40:1-8)

Reader: The Word of the Lord.
People: Thanks be to God.

THE PEOPLE STAND.

GLORIA

For many years, it has been our custom at the Advent at our 11:00am service to sing the “Gloria” at this point in our liturgy. It can be an opportunity, after feeling our unworthiness in the light of the weighty glory of the law of God, to marvel at God and his perfections. It is that shocking moment where the brilliance of God is blindingly on display.

A significant historical note: Thomas Cranmer initially placed the Gloria at the end of the Communion liturgy (rather than in the beginning, as it is here) to emphasize two things: first, that our sacrificial praise springs from our response to God’s first coming in grace to us (God’s love for sinners, communicated at the table); second, that God’s provision of his Son is so complete that there is nothing left for us to do but simply glorify him. The Gloria remained in this location throughout all subsequent Prayer Book revisions, until it was moved to its present position in 1979.

THE COLLECT OF THE DAY

For an explanation of the response (“The Lord be with you”) and collects, see the Morning Prayer liturgy, pp. 19 and 23.

A READING FROM THE OLD TESTAMENT / EPISTLES

Similar to Morning Prayer, we begin a Scripture cycle of hearing and responding. See the explanatory notes on p. 13 and following.
THE HOLY GOSPEL OF OUR LORD JESUS CHRIST ACCORDING TO ST. LUKE.

People:  Glory be to thee, O Lord.

16 Jesus came to Nazareth, where he had been brought up. And as was his custom, he went to the synagogue on the Sabbath day, and he stood up to read. 17 And the scroll of the prophet Isaiah was given to him. He unrolled the scroll and found the place where it was written, 18 “The Spirit of the Lord is upon me, because he has anointed me to proclaim good news to the poor. He has sent me to proclaim liberty to the captives and recovering of sight to the blind, to set at liberty those who are oppressed,

19 to proclaim the year of the Lord’s favor.”

20 And he rolled up the scroll and gave it back to the attendant and sat down. And the eyes of all in the synagogue were fixed on him. 21 And he began to say to them, “Today this Scripture has been fulfilled in your hearing.” (4:16-21)


People:  Praise be to thee, O Christ.

Cantor, then all repeat Alleluias.

THE GOSPEL READING AND PROCESSION

For some of our Communion services, the reading from the Gospels is set apart by “alleluias” (except during the penitential seasons of Advent and Lent) and a procession with sung responses, where the Bible is in closer physical proximity to the people, away from the lectern and out among the congregation.

In the fairly recent history of the Advent, some of our services have established this custom of setting apart the Gospel reading in the Communion liturgy. We may choose to highlight the Gospels in such a manner because those books of the Bible represent the revelation of Jesus’ life, death, and resurrection in the Scriptures. The Gospels are the record of Christ’s incarnation, work, and ministry on earth before ascending to the Father. The Gospel reading happens in the chancel, closer to the people, which can offer us a picture of Christ’s incarnation. He is Emmanuel, “God with us.”

Article VI of the Thirty-nine Articles (“Of the Sufficiency of the Holy Scriptures”), 11 reminds us that the Scriptures of the Old and New Testaments all share equal weight and authority, displaying Christ and salvation from Genesis to Revelation. There is no “canon within the canon.” We believe that the Scriptures proclaim Christ in their entirety (not just in the Gospels) and are the whole counsel of God. Therefore, we recognize a tension in our practice of highlighting the Gospel reading in some of our worship services, because, depending on the week and the Lectionary assignments, we sometimes hear the gospel more clearly in the Old Testament and Epistle readings (e.g. Isa 53:1-6, or Rom 5:1-11), and we sometimes actually hear the law in the Gospel readings (e.g. Matt 5:48). Even as our practice around the Gospel readings symbolically highlights the light and freedom of the gospel, we must take care to listen to what the word is actually saying and doing to us in the moment of hearing.
I believe in one God, the Father Almighty,
maker of heaven and earth,
and of all things visible and invisible;

And in one Lord Jesus Christ,
the only-begotten Son of God,
begotten of his Father before all worlds,
God of God, Light of Light,
very God of very God,
begotten, not made,
being of one substance with the Father;
by whom all things were made;
who for us men and for our salvation
came down from heaven,
and was incarnate by the Holy Ghost of the Virgin Mary,
and was made man;
and was crucified also for us under Pontius Pilate;
he suffered and was buried;
and the third day he rose again according to the Scriptures,
and ascended into heaven,
and sitteth on the right hand of the Father;
and he shall come again, with glory,
to judge both the quick and the dead; whose kingdom shall have no end.

And I believe in the Holy Ghost the Lord, and Giver of Life,
who proceedeth from the Father and the Son;
who with the Father and the Son together is worshipped and glorified;
who spake by the Prophets.
And I believe one holy catholic and Apostolic Church;
I acknowledge one Baptism for the remission of sins;
And I look for the resurrection of the dead,
And the life of the world to come. Amen.
THE PRAYERS OF THE PEOPLE

Let us pray for the whole state of Christ's Church and the world.

THE PEOPLE KNEEL. AT "LORD IN THY MERCY," THE PEOPLE RESPOND, "HEAR OUR PRAYER."

CONFESSION OF SIN

Let us humbly confess our sins unto Almighty God.

Almighty God,
Father of our Lord Jesus Christ,
make of all things, judge of all men:
We acknowledge and bewail our manifold sins and wickedness,
which we from time to time most grievously have committed,
by thought, word, and deed, against thy divine Majesty,
provoking most justly thy wrath and indignation against us.
We do earnestly repent, and are heartily sorry for these our misdoings;
the remembrance of them is grievous unto us, the burden of them is intolerable.
Have mercy upon us, have mercy upon us, most merciful Father;
for thy Son our Lord Jesus Christ's sake,
forgive us all that is past;
and grant that we may ever hereafter serve and please thee in newness of life,
to the honor and glory of thy Name, through Jesus Christ our Lord. Amen.

DECLARATION OF FORGIVENESS

Almighty God, our heavenly Father, who of his great mercy hath promised forgiveness of sins
to all those who with hearty repentance and true faith turn unto him, have mercy upon you,
pardon and deliver you from all your sins, confirm and strengthen you in all goodness, and
bring you to everlasting life; through Jesus Christ our Lord. Amen.
THE COMFORTABLE WORDS

Hear the Word of God to all who truly turn to him:

Come unto me, all ye that travail and are heavy laden, and I will refresh you.

-Matthew 11:28

God so loved the world, that he gave his only-begotten Son, to the end that all that believe in him should not perish, but have everlasting life.

-John 3:16

This is a true saying, and worthy of all men to be received, that Christ Jesus came into the world to save sinners.

-1 Timothy 1:15

If any man sin, we have an Advocate with the Father, Jesus Christ the righteous, and he is the propitiation for our sins.

-1 John 2:1-2

THE PEACE

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

People: And with thy spirit.

THE WELCOME AND BLESSING OF THE CHILDREN

THE PEOPLE STAND.

HYMN

CHILDREN IN KINDERGARTEN THROUGH THIRD GRADE DEPART FOR SUNDAY SCHOOL DURING THE SINGING OF THIS HYMN.

THE SERMON

These words of comfort and strength (this is what "comfortable" meant to the original hearers) were not part of the Communion liturgy prior to the Reformation. Why were they added to this moment of worship? Clues are given by the fact that two of these verses appear as key texts in the conversion testimonies of two significant individuals connected to Cranmer. Katherine Parr, the sixth wife of Henry VIII, cites Matthew 11:28 as the verse that made the gospel come alive to her heart. Likewise, Thomas Bilney (very likely known to Cranmer personally and an early martyr) credits 1 Timothy 1:15 as opening his eyes to the good news of Jesus. Cranmer wanted these verses, along with the two others, to be a powerful moment where the gospel causes the heart to come alive. We experience these words as a tender extension of the Declaration of Forgiveness—God’s loving and restorative embrace after declaring his forgiveness in Christ.

The Comfortable Words are significant not only in their content but in their order. They offer a progression of thought and experience with God. The first comfortable word begins with human longing, at the point of our experience—weary, burdened, looking for rest. The second answers with divine longing—alongside our cry, God’s heart is to love, come, and save. The third circles back to our experience, revealing salvation from the human point of view—at the root of our burdened weariness is our sin, for which Jesus comes to reckon. The fourth word reveals salvation from the divine point of view—God’s advocacy, mediation, sacrifice.

THE PEACE

John 14:26-27 records Jesus’ caring words to his disciples: “But the Helper, the Holy Spirit, whom the Father will send in my name, he will teach you all things and bring to your remembrance all that I have said to you. Peace I leave with you; my peace I give to you.” The Peace rightly punctuates confession and forgiveness by declaring the very words Christ spoke when he promised that his Holy Spirit would be present with his people. The “peace of the Lord,” in this sense, is the very Spirit of Christ, given to all through the forgiveness of sins. The fruit of the gospel is the peace of the soul (Rom 5:1).

THE WELCOME AND BLESSING OF THE CHILDREN

For an explanation of the Welcome, see the Morning Prayer liturgy, p. 25.

HYMN

As with Morning Prayer, the hymn before the sermon is intended to prepare our hearts actively to receive the word of God preached to us.

SERMON

For an explanation of the Sermon, see the Morning Prayer liturgy, p. 27.
O for a closer walk with God,
A calm and heavenly frame;
A light to shine upon the road
That leads me to the Lamb!

Return, O holy Dove, Return!
Sweet messenger of rest;
I hate the sins that made thee mourn,
And drove thee from my breast.

So shall my walk be close with God,
Calm and serene my frame;
So purer light shall mark the road
That leads me to the Lamb.

—William Cowper

THE OFFERTORY

The position of the Offertory is extremely significant for understanding how offering functions in the Communion liturgy, and strikes at the heart of the gospel. Importantly, the Offertory is properly seen as the end of the Liturgy of the Word, rather than the beginning of the Liturgy of the Upper Room. This is easily confused because the Offertory falls between the Sermon and the Communion liturgy proper, but the difference between whether it is viewed as the end of the first half or the beginning of the second half of the service is not merely semantics or splitting hairs about headings and section divisions.

If we see the Offertory as the beginning of the Liturgy of the Upper Room, we are effectively “giving in order to get,” which is the opposite of the gospel—God’s giving of himself to sinners in Jesus Christ. If we see the Offertory as the ending of the Liturgy of the Word, we understand our offering to be a response to the grace already given to us in the word preached in the sermon. The Offertory is not a “paying in” in order to receive the grace of the table, but it is a grateful human response to divine, gracious love.

“All things come of thee…”

The end of the Offertory, as we stand and sing, can be a moment to present and offer our whole selves to God, in response to his great grace to us. We are in effect saying, “Here am I, take all of me.” Biblically speaking, the true offering in gathered worship—and in life—is not our money. As with the Doxology in Morning Prayer, we offer our very lives as “living sacrifices,” where the whole world becomes the altar upon which we, in response to the gospel, lay ourselves down (Rom 12:1). The text of this sung response, a direct quotation of 1 Chronicles 29:14, is an acknowledgement that even our money comes from God. Everything we offer back to God (including our lives) has already been gifted to us by God’s hand.

All things come of thee, O Lord, and of thine own have we giv-en thee. A - men.
THE GREAT THANKSGIVING

THE PEOPLE KNEEL OR SIT, AS THE OFFICIANT CONTINUES WITH THE EUCHARISTIC PRAYER.
All glory be to thee, Almighty God, our heavenly Father, for that thou, of thy tender mercy, didst give thine only Son Jesus Christ to suffer death upon the cross for our redemption; who made there, by his one oblation of himself once offered, a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world, and did institute, and in his holy Gospel command us to continue, a perpetual memory of that his precious death and sacrifice, until his coming again: Hear us, O merciful Father, we most humbly beseech thee; and grant that we receiving these thy creatures of bread and wine, according to thy Son our Savior Jesus Christ's holy institution, in remembrance of his death and passion, may be partakers of his most blessed Body and Blood.

For in the night in which he was betrayed, he took bread, and when he had given thanks, he brake it, and gave it to his disciples, saying, "Take, eat, this is my Body, which is given for you. Do this in remembrance of me.”

Likewise, after supper, he took the cup; and when he had given thanks, he gave it to them, saying, "Drink ye all of this; for this is my Blood of the New Testament, which is shed for you. Do this in remembrance of me.” Amen.

The Eucharistic Prayer

Those of us familiar with the 1928 and 1979 Prayer Books will notice something different about this section of prayer in our liturgy. For the sake of the clarity of the gospel, the Advent uses earlier revisions of the Book of Common Prayer (1552 and 1662). Two sections of the Eucharistic Prayer, absent in 1552/1662, were later added to the liturgy.

The first section of prayer is commonly called the “Prayer of Consecration,” or epiclesis. In it, the elements of bread and wine are consecrated (i.e., set aside for specific use). Some understandably confuse this moment as the point in time in which bread and wine turn into the flesh and blood of Christ. This confusion has led to the practice of the veneration, or adoration, of the elements, and we believe all this to be a distraction from what the table actually exists to accomplish—namely, that we, more than the elements, are ultimately consecrated and blessed as we feed on Christ spiritually by faith, not physically with our mouths.

The second section of prayer not present in the early Prayer Books is called the “Prayer of Oblation.” (The complete text of this prayer can be found on p. 55.) In this prayer, we pray to offer ourselves to God (“oblation” is an older word for “offering”). Much like the rationale above for why the Oblation must be seen as the end of the Liturgy of the Word, the 1552/1662 Prayer Books place this particular prayer after the people had received the elements. This was in order to highlight that our giving of ourselves was in gratitude for God's kindness, not further to merit God's pleasure and grace. "Satisfaction," in particular, was a loaded word in Cranmer's day, for it was the term associated with the works believers needed to do after salvation to remain in God's good graces in the event of sin. In essence, this prayer says, “Christ’s satisfaction was good enough.”

The beauty of this Communion prayer is found in its doctrinal clarity and devotional power. It aims to be as clear as possible about Christ’s sacrifice in relation to the table. But it also causes us to slow down, to ruminate. The layering of words serve as “speed bumps” to offer us greater opportunity to consider the significance of Christ’s sacrifice:

• “Who made there”—“There” is a critical word which distinguishes where Christ’s sacrifice was made. It was made there, at the cross, not here, at the table.

• “One oblation”—The action of the table is not a re-sacrificing or even a re-presentation of the sacrifice of Christ. On the cross, Christ made his one offering (which is what “oblation” means).

• “Full, perfect, sufficient…sacrifice, oblation, and satisfaction”—Cranmer is laboring, with these series of words, to help us grasp the significance of the cross. We do not need to offer anything further to merit God’s pleasure and grace. “Satisfaction,” in particular, was a loaded word in Cranmer’s day, for it was the term associated with the works believers needed to do after salvation to remain in God’s good graces in the event of sin. In essence, this prayer says, “Christ’s satisfaction was good enough.”

• “Partakers of his most precious body and blood”—Our liturgy does not shy away from the tension presented in the Scriptural language. It insists, with Scripture, “unless you eat the flesh of the Son of Man and drink his blood, you have no life in you” (John 6:53; see also 1 Cor 10:16). How does this happen? The Prayer Book’s answer is consistent: “by faith.”

As with so many other prayers throughout the liturgy, the Eucharistic Prayer is filled with references to Scripture: Hebrews 10:10-14; 1 John 2:2; Mark 14:22-25; Matthew 26:26-29; Luke 22:14-20; John 6:53; 1 Corinthians 10:16; 1 Corinthians 11:23-26.
And now, as our Savior Christ hath taught us, we are bold to say,

**THE LORD’S PRAYER**

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.

**THE PRAYER OF HUMBLE ACCESS**

We do not presume to come to this thy Table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy Table. But thou art the same Lord whose property is always to have mercy. Grant us therefore, gracious Lord, so to eat the flesh of thy dear Son Jesus Christ, and to drink his blood, that we may evermore dwell in him and he in us. Amen.

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

**THE PEOPLE SIT.**

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**THE LORD’S PRAYER**

The Lord’s Prayer, in this position in the liturgy, signals special meaning for the phrase, “Give us this day our daily bread.” It reminds us that Christ is the true “bread of life . . . the living bread that came down from heaven” (John 6:35, 48, 51). When we pray the Lord’s Prayer here, we are humbly saying, “Give us Jesus.”

**THE PRAYER OF HUMBLE ACCESS**

This prayer, both in its original position after the Sanctus and its position here, serves as a final moment of confession: we are able to see ourselves in proper relationship to God before receiving the grace of the table. “We are not worthy so much as to gather up the crumbs under thy table” is a particularly powerful line, taken from the lips of the Canaanite woman who humbly begged for Christ’s mercy and healing. Jesus’ response was to marvel at her faith and grant her requests (Matt 15:21-28). As said earlier, “eat the flesh” and “drink his blood” allow us to remain in the faithful tension of the mystery of the sacrament declared in Scripture (John 6:45). Once again, how are we eating and drinking the body and blood of Christ? The next section answers: “by faith, with thanksgiving.”

“THE GIFTS OF GOD...”

This final phrase is a wonderful moment in the liturgy, added by the revisers of the 1979 Prayer Book. This statement reminds us that grace is a “gift,” not earned. It emphasizes that these gifts are “for the People of God.” In this moment and in what follows, do not miss hearing the two key words: “for you.” They are spoken directly from God to you.

**ON RECEIVING THE SACRAMENT**

The words spoken earlier by the minister, quoting Paul in 1 Corinthians 11:23-26 (“On the night he was betrayed…”), are traditionally called the “words of institution.” Here, where we actually partake of the bread and the wine, is the moment called “reception.” The vision of the original Prayer Books was to shorten the distance, as much as possible, between institution and reception in order to emphasize the connection between the two. Prayer Book commentator, Marion Hatchett, explains why: “The 1552 revision moved the act of receiving communion to a place immediately after the institution narrative in an effort to make it the climax of the rite, replacing a piety based on adoration of the elevated Sacrament with a piety based on receiving the Sacrament.” This “piety based on receiving the Sacrament” is another way of saying “a piety based on the gospel.” The distance between institution and reception is purposefully short to emphasize the gospel’s gifted nature: once Christ offers himself to us (institution), there are no more actions, efforts, or merits necessary to receive that grace (reception).
THE COMMUNION OF THE PEOPLE

INTERCESSORY PRAYER IS AVAILABLE IN THE REAR OF THE NAVE.

All baptized believers in the Lord Jesus Christ are warmly invited to receive Communion either at the rail or at one of the stations. You may receive both the bread and the wine. If you prefer not to receive the wine, simply cross your arms across your chest after receiving the bread. If you wish to receive the wine, you may do so either by drinking from the cup or by dipping the bread in the small intinction vessel inside the cup. If in either instance, the chalice bearer will help direct you. (If you have not been baptized, but would like to be, please see one of the ministers following the service.)

ANTHEM

Percy Whitlock

Here, O my Lord, I see Thee face to face;
Here faith can touch and handle things unseen;
Here would I grasp with firmer hands Thy grace;
And all my weariness upon Thee lean.

Here would I feed upon the Bread of God;
Here drink with Thee the Royal wine of Heav'n;
Here would I lay aside each earthly load,
And taste afresh the calm of sin forgiv'n.

-Horatius Bonar

HYMN

All baptized believers in the Lord Jesus Christ are warmly invited to receive Communion either at the rail or at one of the stations. You may receive both the bread and the wine. If you prefer not to receive the wine, simply cross your arms across your chest after receiving the bread. If you wish to receive the wine, you may do so either by drinking from the cup or by dipping the bread in the small intinction vessel inside the cup. In either instance, the chalice bearer will help direct you. (If you have not been baptized, but would like to be, please see one of the ministers following the service.)

THE COMMUNION OF THE PEOPLE

Hear the words being spoken to you as you receive the bread and wine:

“The Body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life. Take and eat this in remembrance that Christ died for thee, and feed on him in thy heart by faith, with thanksgiving.”

“The Blood of our Lord Jesus Christ, which was shed for thee, preserve thy body and soul unto everlasting life. Drink this in remembrance that Christ’s Blood was shed for thee, and be thankful.”

Hear “for thee” as God’s very word from his heart to yours.

Communion is a time to remember God’s great love for you in Christ. It is a time to look back—to return to the cross and remember the costly love, the precious blood, the courage, the strength, the compassion of our Savior. It is also a time to look forward—to gaze ahead to when Christ will come again, when we will feast with him on the other side of all of life’s pain and difficulties. It is a token of God’s promise. He is reminding us that his word is true. He will not abandon us; he will not let us go.

HYMN

We encourage all to take this opportunity, before, during, and after receiving Holy Communion, to open your hymnals and sing, as well as pray and meditate. It is a wonderful time to lay your concerns and cares before God. “Cast all your anxieties on him, because he cares for you” (1 Pet 5:7).
THE POST-COMMUNION PRAYER

Let us pray.

Almighty and everliving God, we most heartily thank thee for that thou dost feed us, in these holy mysteries, with the spiritual food of the most precious Body and Blood of thy Son our Savior Jesus Christ; and dost assure us thereby of thy favor and goodness towards us; and that we are very members incorporate in the mystical body of thy Son, the blessed company of all faithful people; and are also heirs, through hope, of thy everlasting kingdom. And we humbly beseech thee, O heavenly Father, so to assist us with thy grace, that we may continue in that holy fellowship, and do all such good works as thou hast prepared for us to walk in; through Jesus Christ our Lord, to whom with thee and the Holy Ghost, be all honor and glory, world without end. Amen.

THE BLESSING

THE PEOPLE STAND.

HYMN IN PROCESSION

THE DISMISSAL

Let us go forth in the name of Christ.
Thanks be to God.

IF YOU DESIRE, KNEEL FOR A MOMENT OF SILENT PRAYER.

VOLUNTARY

THE POST-COMMUNION PRAYER

This prayer is full of all the comforts afforded by the gospel. Our thanksgiving is offered “heartily.” We see, from the beginning of the communion liturgy (with the Collect for Purity) to the end, God’s aim is at the heart:

• “Dost assure us of thy favor and goodness”—This phrase reminds us that Communion is meant to reiterate to us just how much God loves us. In a sense, Communion is the place where God renews his “wedding vows” to us (Rev 19:9).

• “Very members incorporate in the mystical body of thy Son”—Here we have another powerful phrase which exists to remind us that, in Holy Communion, it is not the bread and wine that are transformed into the body of Christ, but we—the church.

• “Heirs, through hope, of thy everlasting kingdom”—This statement helps us look ahead and understand that our end is secure. On that final day, we will be justified before God. The kingdom is ours.

• “That we may continue…”—These words help us see that the table has a trajectory. It tells us that we are loved so that we might be freed to love others, to “do such good works as thou hast prepared for us to walk in” (see Eph 2:10), always assisted (upheld) by grace.

As noted above, the following “Prayer of Oblation” is utilized in place of the Post-Communion Prayer during Advent and Lent. The power of this prayer is how it puts into practice the principles we find in Romans 12:1: “I appeal to you therefore, brothers, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship.” It is our chance, in response to grace, to give our lives over to God as a complete “sacrifice of praise” (Heb 13:15):

O Lord and heavenly Father, we thy humble servants entirely desire thy fatherly goodness mercifully to accept this our sacrifice of praise and thanksgiving; most humbly beseeching thee to grant, that by the merits and death of thy Son Jesus Christ, and through faith in his blood, we and all thy whole Church may obtain remission of our sins, and all other benefits of his passion. And here we offer and present unto thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and living sacrifice unto thee; humbly beseeching thee, that all we, who are partakers of this holy Communion, may be fulfilled with thy grace and heavenly benediction. And although we be unworthy, through our manifold sins, to offer unto thee any sacrifice, yet we beseech thee to accept this our bounden duty and service; not weighing our merits, but pardoning our offences, through Jesus Christ our Lord; by whom, and with whom, in the unity of the Holy Ghost, all honor and glory be unto thee, O Father Almighty, world without end. Amen.

THE BLESSING

For an explanation of the blessing, see the Morning Prayer liturgy, p. 29.

THE DISMISSAL

For an explanation of the dismissal, see the Morning Prayer liturgy, p. 29.
ENDNOTES

1 See Massey Hamilton Shepherd, The Oxford American Prayer Book Commentary (New York: Oxford, 1950), 5-6; and Marion J. Hatchett, Commentary on the American Prayer Book (New York: HarperCollins, 1979), 101. Note that with these and other Scripture references, it is especially helpful to read them in the King James Version, as its language would have been closer to the version of the English Bible that Thomas Cranmer utilized.

2 See Shepherd, Commentary, 6-7.


4 Article VI: “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. In the name of the Holy Scripture we do understand those canonical Books of the Old and New Testament, of whose authority was never any doubt in the Church.” (See also Article VII.)

5 See Neil and Willoughby, Tutorial, 103.

6 See Hatchett, Commentary, 124.

7 We highly recommend studying the original collects as a means of enriching your devotional life. A great resource (available in our bookstore) is C. Frederick Barbee and Paul F. M. Zahl, The Collects of Thomas Cranmer (Grand Rapids: Eerdmans, 1998).

8 See Hatchett, Commentary, 130.

9 See Shepherd, Commentary, 20.

10 See Shepherd, Commentary, 67-69.

11 See note 4, above. The Thirty-Nine Articles of Religion are a confessional statement developed in the sixteenth century, which outlines what the Church of England (and therefore the Anglican tradition) understands the Bible to say on certain key aspects of theology, worship, and practice. They can be found in the Prayer Book, pp. 867-876.

12 Article VIII: “The Nicene Creed, and that which is commonly called the Apostles’ Creed, ought to be received and believed: for they may be proved by most certain warrants of Holy Scripture.”


14 Both Katharine Parr and Thomas Bilney have written moving, emotional accounts of their conversion. For Parr’s testimony, see Paul F. M. Zahl, Five Women of the English Reformation (Grand Rapids: Eerdmans, 2001), 41-55.

15 This is a summary of the powerful insights in the booklet by Ashley Null, Divine Allurement: Cranmer’s Comfortable Words (London: The Latimer Trust, 2014).

16 As Null expressed: “The ultimate expression of Cranmer’s vision of God’s gracious love inspiring grateful human love was the 1552 Holy Communion service. In what he intended to be the central act of English worship, Cranmer wove together his great themes of free justification, on-going repentance, communal fellowship, and godly living and placed them in a setting which clarified God’s incomprehensible sacrificial love for the unworthy as their sole source…Now, human gratitude clearly flowed from divine grace” (Ashley Null, Thomas Cranmer’s Doctrine of Repentance: Renewing the Power to Love [New York: Oxford, 2007], 26).

17 Article XVIII: “Transubstantiation (or the change of the substance of Bread and Wine) in the Supper of the Lord, cannot be proved by Holy Writ; but is repugnant to the plain words of Scripture, overthroweth the nature of a Sacrament, and hath given occasion to many superstitions. The Body of Christ is given, taken, and eaten, in the Supper, only after an heavenly and spiritual manner. And the mean whereby the Body of Christ is received and eaten in the Supper, is Faith. The Sacrament of the Lord’s Supper was not by Christ’s ordinance reserved, carried about, lifted up, or worshipped.”

18 Article XXV: “The Sacraments are not ordained of Christ to be gazed upon, or to be carried about, but that we should duly use them.” Article XXVIII: “The Sacrament of the Lord’s Supper was not by Christ’s ordinance reserved, carried about, lifted up, or worshipped.”

19 Liturgical scholar Colin Buchanan points out that the 1552 liturgy effectively moved the climactic moment of the Communion liturgy from the consecration of the elements in the epiclesis (the medieval emphasis) to the consecration of the people in reception. See Colin Buchanan, What Did Cranmer Think He Was Doing?, 2d ed. (Bramcote: Grove Books, 1982).

20 Article XXI: “Albeit that Good Works, which are the fruits of Faith, and follow after Justification, cannot put away our sins, and endure the severity of God’s judgment; yet are they pleasing and acceptable to God in Christ, and do spring out necessarily of a true and lively Faith; inasmuch that by them a lively Faith may be as evidently known as a tree discerned by the fruit.”

21 For the understanding of the words of institution being consecratory in the historic Western tradition (Ambrose, Aquinas) and in Reformation rites, see Gordon Jeanes, Signs of God’s Promise: Thomas Cranmer’s Sacramental Theology in the Book of Common Prayer (London: T&T Clark, 2008), 103-110.

22 Article XXXI: “The Offering of Christ once made in that perfect redemption, propitiation, and satisfaction, for all the sins of the whole world, both original and actual; and there is none other satisfaction for sin, but that alone. Wherefore the sacrifices of Masses, in the which it was commonly said, that the Priest did offer Christ for the quick and the dead, to have remission of pain or guilt, were blasphemous fables, and dangerous deceits.”

23 Article XI: “We are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ by Faith, and not for our own works or deservings. Wherefore, that we are justified by Faith only, is a most wholesome Doctrine, and very full of comfort.”

24 Article XXVIII: “The Body of Christ is given, taken, and eaten, in the Supper, only after an heavenly and spiritual manner. And the mean whereby the Body of Christ is received and eaten in the Supper, is Faith.”

25 Hatchett, Commentary, 368.

26 Ashley Null: “The sacramental miracle [of Cranmer’s Prayer Book] was not changing material elements but drawing human hearts to the divine, not increasing personal righteousness but strengthening the communicants’ right-willedness” (Doctrine, 242).