

LEARNING FOR LIFE JULY 2011

THE LORD'S SUPPER

1. What do the texts say?

A Passover meal

Bread

Remembrance

A Covenant meal

Wine

Blood

Alan Stibbs: blood shed... is a witness to physical death not an evidence of spiritual survival

Alan Stibbs: the phrase 'the blood of Christ' is, like the word 'cross', only a more vivid expression for the death of Christ in its redemptive significance. It connotes the sacrificial death of Christ and all its remedial issues.

A significant meal – corporate, verbal, serious

2. What do the texts mean?

What is a Passover meal? Exodus 12 / 13

Remembrance (Deuteronomy 6:20; 16:3)

What is a Covenant meal? Exodus 24

Stibbs: its one exclusive reference is to the one, unique, atoning sacrifice once offered by Christ alone to secure remission of sins for us... its one declared purpose is to remind believers in Christ of his redeeming death for them, and to convey to those who worthily receive present assurance and enjoyment of its endless benefits.

1662: He 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...

3. **What it is not**

Not 'mere' memorialism

Not a 'transfusion'

Not transubstantiation

Council of Trent 1562: *In this divine sacrifice which is celebrated in the mass, that same Christ is contained and sacrificed in an unbloody manner, who once offered himself in a bloody manner on the altar of the cross ... the victim is one and the same, the same now offering by the ministry of the priests, who then offered himself on the cross, the manner alone of offering being different.*

Not an 'offering'

Either of Christ:

Lambeth 1958: *(Christ's earthly sacrifice) though it cannot be repeated, is not merely a past fact; it is not only an event in history but the revelation of eternal truth ... thus it can be continually offered*

Or of Christians:

Lambeth 1958: *we ourselves, incorporate in the mystical body of Christ, are the sacrifice we offer. Christ with us offers us in himself to God.*

Rowan Williams: *our being 'offered' in and by Christ, is the basic fact of the Eucharist*

Not a Eucharist – 'thanksgiving'

4. **Our practice**

Liturgy

Man-ward, not God-ward - key changes 1949 / 1952; 1928; ASB; Common Worship

Language

Choreography

Article 28 *the Sacrament of the Lord's Supper was not by Christ's ordinance reserved carried about, lifted up, or worshipped*

Dress

Attitude

¶ Eucharistic Prayers for use in Order One

Proper Prefaces are to be found on pages 294 and 300–329.

Prayer A

*If an extended Preface (pages 294 and 300–329) is used,
it replaces all words between the opening dialogue and the Sanctus.*

The Lord be with you *(or)* The Lord is here.

All and also with you. His Spirit is with us.

Lift up your hearts.

All We lift them to the Lord.

Let us give thanks to the Lord our God.

All It is right to give thanks and praise.

It is indeed right,
it is our duty and our joy,
at all times and in all places
to give you thanks and praise,
holy Father, heavenly King,
almighty and eternal God,
through Jesus Christ your Son our Lord.

The following may be omitted if a short Proper Preface is used

For he is your living Word;
through him you have created all things from the beginning,
and formed us in your own image.

[All To you be glory and praise for ever.]

Through him you have freed us from the slavery of sin,
giving him to be born of a woman and to die upon the cross;
you raised him from the dead
and exalted him to your right hand on high.

[All To you be glory and praise for ever.]

Through him you have sent upon us
your holy and life-giving Spirit,
and made us a people for your own possession.

[All To you be glory and praise for ever.]

Short Proper Preface, when appropriate

Therefore with angels and archangels,
and with all the company of heaven,
we proclaim your great and glorious name,
for ever praising you and *saying:*

**All Holy, holy, holy Lord,
God of power and might,
heaven and earth are full of your glory.
Hosanna in the highest.
[Blessed is he who comes in the name of the Lord.
Hosanna in the highest.]**

*Accept our praises, heavenly Father,
through your Son our Saviour Jesus Christ,
and as we follow his example and obey his command,
grant that by the power of your Holy Spirit
these gifts of bread and wine
may be to us his body and his blood;*

who, in the same night that he was betrayed,
took bread and gave you thanks;
he broke 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.

[All To you be glory and praise for ever.]

In the same way, after supper
he took the cup and gave you thanks;
he gave it to them, saying:
Drink this, all of you;
this is my blood of the new covenant,
which is shed for you and for many for the forgiveness of sins.
Do this, as often as you drink it,
in remembrance of me.

[All To you be glory and praise for ever.]

Therefore, heavenly Father,
we remember his offering of himself
made once for all upon the cross;
we proclaim his mighty resurrection and glorious ascension;
we look for the coming of your kingdom,
and with this bread and this cup
we make the memorial of Christ your Son our Lord.

One of these four acclamations is used

[Great is the mystery of faith:]

**All Christ has died:
Christ is risen:
Christ will come again.**

(or)

[Praise to you, Lord Jesus:]

**All Dying you destroyed our death,
rising you restored our life:
Lord Jesus, come in glory.**

(or)

[Christ is the bread of life:]

**All When we eat this bread and drink this cup,
we proclaim your death, Lord Jesus,
until you come in glory.**

(or)

[Jesus Christ is Lord:]

**All Lord, by your cross and resurrection
you have set us free.
You are the Saviour of the world.**

Accept through him, our great high priest,
this our sacrifice of thanks and praise,
and as we eat and drink these holy gifts
in the presence of your divine majesty,
renew us by your Spirit,
inspire us with your love
and unite us in the body of your Son,
Jesus Christ our Lord.

[All To you be glory and praise for ever.]

Through him, and with him, and in him,
in the unity of the Holy Spirit,
with all who stand before you in earth and heaven,
we worship you, Father almighty,
in songs of everlasting praise:

**All Blessing and honour and glory and power
be yours for ever and ever.
Amen.**

*The service continues with the Lord's Prayer on page 178.
186 Holy Communion Order One: Eucharistic Prayer A 187*

Matthew 26:17

Now on the first day of [Unleavened Bread](#) the disciples came to Jesus, saying, "Where will you have us prepare for you to eat [the Passover](#)?"

Matthew 26:26-29

Now as they were eating,

Mark 14:12

And on the first day of [Unleavened Bread](#), when they sacrificed the [Passover lamb](#), his disciples said to him, "Where will you have us go and prepare for you to eat [the Passover](#)?"

Mark 14:22-25

And as they were eating,

Luke 22:7

Then came the day of [Unleavened Bread](#), on which the [Passover lamb](#) had to be sacrificed.

Luke 22:14-20

And when the hour came, he reclined at table, and the apostles with him.
¹⁵And he said to them, "I have earnestly desired to eat this [Passover](#) with you before I suffer.
¹⁶For I tell you I will not eat it until it is fulfilled in the kingdom of God."
¹⁷And he took a cup, and when he had given thanks he said, "Take this, and divide it among yourselves.
¹⁸For I tell you that from now on I will not drink of the fruit of the vine until the kingdom of God comes." ¹⁹

1 Corinthians 11:23-28

<p>Jesus took bread, and after blessing it broke it and gave it to the disciples, and said,</p> <p>"Take, eat; this is my body."</p> <p>²⁷And he took a cup, and when he had given thanks he gave it to them, saying,</p> <p>"Drink of it, all of you, ²⁸for this is my blood of the covenant, which is poured out for many for the forgiveness of sins.</p> <p>²⁹I tell you I will not drink again of this fruit of the vine until that day when I drink it new with you in my Father's kingdom."</p>	<p>he took bread, and after blessing it broke it and gave it to them, and said,</p> <p>"Take; this is my body."</p> <p>²³And he took a cup, and when he had given thanks he gave it to them, and they all drank of it.</p> <p>²⁴And he said to them, "This is my blood of the covenant, which is poured out for many.</p> <p>²⁵Truly, I say to you, I will not drink again of the fruit of the vine until that day when I drink it new in the kingdom of God."</p>	<p>And he took bread, and when he had given thanks, he broke it and gave it to them, saying,</p> <p>"This is my body, which is given for you. Do this in remembrance of me."</p> <p>²⁰And likewise the cup after they had eaten,</p> <p>saying, "This cup that is poured out for you is the new covenant in my blood.</p>	<p>For I received from the Lord what I also delivered to you, that the Lord Jesus on the night when he was betrayed</p> <p>took bread, ²⁴and when he had given thanks, he broke it, and said,</p> <p>"This is my body which is for you. Do this in remembrance of me."</p> <p>²⁵In the same way also he took the cup, after supper, saying,</p> <p>"This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me."</p> <p>²⁶For as often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes.</p> <p>Whoever, therefore, eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty concerning the body and blood of the Lord. ²⁸ Let a person examine himself, then, and so eat of the bread and drink of the cup ...</p>
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