

THE CHURCH OF ENGLAND DOCTRINE ON THE SACRAMENT OF THE LORD'S SUPPER

Church Association Tract 116

RUBRICAL DECLARATION AT THE END OF THE COMMUNION SERVICE OF THE CHURCH OF ENGLAND.

“Whereas it is ordained in this Office for the Administration of the Lord's Supper, that the Communicants should receive the same kneeling; (which order is well meant, for a signification of our humble and grateful acknowledgement of the benefits of Christ therein given to all worthy Receivers, and for the avoiding of such profanation and disorder in the holy Communion, as might otherwise ensue;) yet, lest the same kneeling should by any persons, either out of ignorance and infirmity, or out of malice and obstinacy, be misconstrued and depraved; It is hereby declared, that thereby no adoration is intended, or ought to be done, either unto the Sacramental Bread or Wine there bodily received, or unto any Corporal Presence of Christ's natural Flesh and Blood. For the Sacramental Bread and Wine remain still in their very natural substances, and therefore may not be adored; (for that were Idolatry, to be abhorred of all faithful Christians;) and the natural Body and Blood of our Saviour Christ are in Heaven, and not here; it being against the truth of Christ's natural Body to be 'at one time in more places than one.’”

ARTICLES OF RELIGION.

ARTICLE XXVIII.— *Of the Lord's Supper.*

The Supper of the Lord is not only a sign of the love that Christians ought to have among themselves one to another; but rather is a Sacrament of our Redemption by Christ's death: insomuch that to such as rightly, worthily, and with faith, receive the same, the Bread which we break is a partaking of the Body of Christ; and likewise the Cup of Blessing is a partaking of the Blood of Christ.

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.

ARTICLE XXXI.— *Of the one Oblation of Christ finished upon the Cross.*

The Offering of Christ once made is 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.

THE CHURCH CATECHISM.

Question. Why was the Sacrament of the Lord's Supper ordained?

Answer. For the continual remembrance of the sacrifice of the death of Christ, and of the benefits which we receive thereby.

THE TWENTY-SEVENTH HOMILY.

"But, before all other things, this we must be sure of especially, that this supper be in such wise done and ministered, as our Lord and Saviour did, and commanded to be done; as his holy apostles used it; and the good fathers in the primitive church frequented it. For, as that worthy man St. Ambrose saith, "he is unworthy of the Lord, that otherwise doth celebrate that mystery than it was delivered by him. Neither can he be devout, that otherwise doth presume than it was given by the author." We must then take heed, lest, of the memory, it be made a sacrifice; lest, of a communion, it be made a private eating; lest, of two parts, we have but one; lest, applying it for the dead, we lose the fruit that be alive. Let us rather in these matters follow the advice of Cyprian in the like cases, that is, "cleave fast to the first beginning, hold fast the Lord's tradition, do that in the Lord's commemoration which he himself did, he himself commanded, and his apostles confirmed."—*Homily on the worthy receiving and reverent esteeming of the Sacrament of the body and blood of Christ*, p. 414.