

**THE DOCTRINE OF THE CHURCH
OF ENGLAND ON THE HOLY
COMMUNION: RESTATED AS A
GUIDE AT THE PRESENT TIME**

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The doctrine of the Church of England on the Holy Communion: restated as a guide at the present time by F. Meyrick & Edward Harold Browne

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BY THE REV. CANON

F. MEYRICK, M.A.

SOMETIME FELLOW AND TUTOR OF TRINITY COLLEGE, OXFORD

WITH A PREFACE BY THE RIGHT REV.

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PREFACE TO THE FOURTH EDITION

THE present edition is issued at a moment when controversy is very rife on the subject-matter of the book. I think it an advantage, rather than otherwise that the book was not composed in the midst of an abnormal excitement, but at a time when it was easier to make a calm review and restatement of the Doctrine of the Church of England on the Holy Communion. I trust that such a review and restatement may have a tranquillizing effect, by showing what is the Church of England's real teaching—distinct on the one side from the so-called Zuinglian view, which does not adequately recognize the Holy Communion as a means of conveying grace, and, on the other side, from the Roman view, which confounds the Memorial with the thing commemorated, and looks for the Presence of Christ in the inanimate offering of homage made to God out of His creatures rather than in His faithful people. The formula expressive of the Church of England's doctrine is the Spiritual Presence, which (1)

recognises Christ's Presence in or through the ordinance, and (2) denies a presence in the elements—teaching that the bread and wine, symbolizing the Body and Blood, must be received with faith in order to serve as a means of conveying grace—and that so received they do convey grace—to the soul, as it lovingly recalls the Sacrifice of the death of Christ and the benefits flowing from the Body broken and the Blood poured out upon the Cross. The Church of Rome teaches that the elements are Christ; the Lutheran Church, that they contain Christ; the Anglican Church, that they are a Divinely appointed means, which, if properly used, enable the faithful Christian to receive Christ in his soul, and there feed upon Him. Hooker's teaching has been too much obscured of late by manuals borrowed from or based upon Roman originals, which teach doctrines compatible only with the tenets of Transubstantiation and the Sacrifice of the Mass, and leading up to them by logical sequence. Hooker represents the "Popish construction" of the words "This is my body" to be, "This is itself and before participation the very true and natural substance of my Body by force of that Deity which with the words of consecration abolisheth the substance of bread and substituteth in the place thereof my Body;" the "Lutheran's interpretation" to be, "This is in itself before participation really and truly the natural substance of my Body by reason of the co-existence which my omnipotent Body hath with the sanctified element of bread;" the remaining, or Anglican, ex-

position to be, "This hallowed food, through concurrence of Divine power, is in verity and truth, unto faithful receivers, *instrumentally a cause of* that mystical *participation*, whereby as I make myself wholly theirs, so I give them in hand an actual possession of all such saving grace as my sacrificed Body can yield and as their souls do presently need; this is to them and in them my Body." He makes the Anglican position still clearer by the following words, never to be forgotten or made light of by English Churchmen, "The Real Presence of Christ's most blessed Body and Blood is not to be sought for in the Sacrament, but in the worthy receiver of the Sacrament. . . . I see not which way it should be gathered by the words of Christ *when* and *where* the bread is His Body or the cup His Blood, *but only* in the very heart and soul of him that receiveth them." It should not be forgotten that the three points which, more than others, distinguish Roman from Anglican teaching, are: the doctrine of Justification, the doctrine and practice of Mariolatry, and the doctrine of the Sacrifice of the Mass involving that of Transubstantiation.

F. MEYRICK.

BLICKLING RECTORY,
December 14, 1898.