

**THE ARCHBISHOP'S EXAMINATION IN  
THEOLOGY**

**EUCCHARISTIC SACRIFICE AS MISSIONARY GIFT IN  
MISSION-SHAPED CHURCH.**

**A thesis submitted for the Degree of PhD**

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## ABSTRACT

Robert Bertram Chapman Ph.D 11<sup>th</sup> July 2014

### *Eucharistic Sacrifice as missionary gift in Mission-shaped Church.*

The thesis addresses a presumed dichotomy between the Eucharist and the conclusions of the *Mission-shaped Church* report. For many it was argued that the implication of the 'mission-shaped' focus was to make services non-eucharistic, in order to be accessible for non-church goers. Contained within this approach was a presumed sense of antagonism between what was viewed as effective 'mission-shaped' activity and the Eucharist.

The thesis questions and challenges that assumption of antagonism between *Mission-shaped Church* and the Eucharist. In particular, it develops the argument that eucharistic sacrifice is both theoretically and experientially itself mission. The thesis does this through four key areas of research and analysis:

*The theology of eucharistic sacrifice.* The thesis surveys the themes of sacrifice in the Early Church from The Didache, Ignatius of Antioch, Justin Martyr, *The Apostolic Tradition*, Origen, Cyril of Jerusalem, and Augustine of Hippo. Eucharistic sacrifice is then further examined by employing the work of two modern Roman Catholic theologians: Robert J. Daly and Matthew Levering. Against this background, an analysis of how these identified themes and varying theologies are reflected in the Church of England is undertaken by the dialectic use of six Anglican theologians: Richard Hooker and Richard Baxter, Jeremy Taylor and Eric Mascall, Kenneth Stevenson and Christopher Cocksworth. By examining the teachings of the Early Church, recent theological debates, and particularly approaches in the Church of England, the thesis argues that eucharistic sacrifice can be treated as a microcosm of the Eucharist. This enables the thesis to test theoretically whether eucharistic sacrifice can be seen as a gift to *Mission-shaped Church*.

*Gift Theory.* A re-occurring theme and word used in connection with eucharistic sacrifice is gift. The thesis engages with contemporary debates on the nature of gift in philosophy and theology. It uses Jacques Derrida, Jean-Luc Marion, Gerard Loughlin, and Louis-Marie Chauvet as a way of examining the suitability of the ubiquitous use of the term 'gift' in eucharistic sacrifice. This examination leads to a framework and tool for understanding eucharistic sacrifice that makes connections to post-modern theories, and particularly, it is claimed here, the philosophy and theology behind *Mission-shaped Church*.

*Missionary theology.* *Mission-shaped Church* explicitly employs the *missio Dei* as articulated by David J. Bosch as its missionary theology. The appropriateness of the theology is critically examined against twentieth century Anglican missionary theology and approaches, as well as other contemporary models of mission critically examined by Bevans and Schroeder. The thesis tests the *missio Dei*, and the broader conclusions of *Mission-shaped Church*, in the wider contexts of the hallmarks of post-modern and post-industrial society. The thesis also examines the significance of the *missio Dei* and *Mission-shaped Church* in the experiences and discursive understandings of worship among respondents responsible for organizing worship in different contexts.

*Experience.* The final section of the thesis is focused on experience, and the pragmatic implementation of the rationale of *Mission-shaped Church*. Key to this study is a qualitative analysis of the experience of the Eucharist and mission by twelve people informed by the report, but from varying backgrounds, churchmanships, ages, gender and their respective worshipping contexts. The analysis of these subjects indicates that in everyday experience of worship, there is no necessary dichotomy between eucharistic sacrifice and a commitment to the tenor of *Mission-shaped Church*.

## **Declaration**

No portion of the work referred to in the thesis has been submitted in support of an application for another degree or qualification of any other university or other institute of learning.

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## Introduction

Within a year of the publication of *Mission-shaped Church*<sup>1</sup> I sat in a Diocesan Liturgical Committee discussing the Diocesan instruction to make every act of worship where there were a significant number of visitors present, ‘mission-shaped’. The most conspicuous implication of this instruction was to remove the possibility of Confirmations and the Licensing of Clergy being celebrated within the Eucharist.<sup>2</sup> What followed was for some a renewed sense of missionary zeal unencumbered by liturgical shackles, and for others a sense of dissatisfaction and bewilderment. The presumption lying behind the removal of the Eucharist from these services was the sense of antagonism between what was viewed as effective ‘mission-shaped’ activity and the Eucharist. This perceived dichotomy prompted and sustained this thesis.

This study critically examines the relationship between the Eucharist and mission. It argues that eucharistic sacrifice, as a microcosm of the whole celebration of the Eucharist, does not merely aid mission but *is itself* mission. This is supported theologically by a philosophical engagement with Gift Theory and by the experience of those ministering in a ‘mission-shaped’ context.

There are four key areas of study and analysis which support the central claim of this thesis:

- The theology of eucharistic sacrifice. The thesis surveys the themes of sacrifice, and then provides an analysis of how they are reflected in the Church of England by the dialectic use of six Anglican theologians.
- Gift Theory. The thesis engages with contemporary debates on the nature of gift in philosophy and theology, as a way of examining the suitability of the ubiquitous use of the term ‘gift’ in eucharistic sacrifice. This examination provides a framework and tool for eucharistic sacrifice to connect and

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<sup>1</sup> Working Group of the Church of England’s Mission and Public Affairs Council, *Mission-Shaped Church: Church planting and fresh expressions of Church in a changing context GS 1523* (London: Church House Publishing, 2004). Throughout the thesis, whenever this 2004 report is referred to it will be cited as *Mission-shaped Church*. Whenever the general concepts that informed the report are consciously adopted by individuals or contexts then: ‘mission-shaped’ will be used. This convention will be used for: Anglican Methodist Working Party, *Fresh Expressions in the Mission of the Church: Report of an Anglican-Methodist Working Party GS1871* (London: Church House Publishing, 2012), which will be cited as *Fresh Expressions*. At all other times ‘fresh expressions’ will be used.

<sup>2</sup> There was no discussion of Ordinations as these are always celebrated within a Eucharist.

critique post-modern concerns, and the missionary theology of *Mission-shaped Church*.

- Missionary theology. The explicit missionary theology of the *missio Dei* employed by *Mission-shaped Church* and its appropriateness are addressed in relation to the experiences of those interviewed here, other contemporary models of mission, and the broader contexts of the nature of post-modern and post-industrial society.
- Experience. The original impetus for the study came from an appeal to experience, and the pragmatic implementation of the rationale of *Mission-shaped Church*. Key to this study is a direct analysis of the experience of the Eucharist by people and situations informed by the report so that the central claim of this thesis may be tested.

The thesis draws upon these four themes to make its central claim:

Eucharistic sacrifice is itself mission. This claim is in marked contrast to the prevailing assumptions of theologies on both mission and the Eucharist, and the wider anecdotal experience of practitioners in ‘mission-shaped’ contexts.

The thesis addresses these themes and claims in the following way.

Chapter 1 gives a broad analysis of the various interpretations of eucharistic sacrifice. First it surveys the key themes within eucharistic sacrifice, summarizing the writings of seven different writers and works in the first 500 years of Christianity, namely the *Didache*, Ignatius of Antioch, Justin Martyr, the *Apostolic Tradition*, Origen, Cyril of Jerusalem, and Augustine of Hippo. The second part of the chapter looks at two contrasting modern Roman Catholic theologians, Robert Daly and Matthew Levering.

This survey reveals the breadth of interpretation surrounding the understanding of eucharistic sacrifice within the Early Church and how these themes are understood today. One can observe how the interpretation narrowed over the centuries and became increasingly immanent and reductionist. This development has been challenged in recent years in contrasting ways. Both Daly and Levering wrestle with eucharistic sacrifice in a way that reinforces its relevance for today, whilst deliberately attempting to retain the integrity of broad interpretation found in the Early Church.

The survey of the Early Church provides an important summary of how eucharistic sacrifice was understood, which has direct implications for the next chapter. Traditionally, the Church of England has argued that its catholicity and authority are derived from its adherence to the teachings of the Early Church as well as to scripture and reason.<sup>3</sup> Therefore, any analysis of eucharistic sacrifice within a Church of England context and its significance to *Mission-shaped Church* must include a contribution from the authoritative base of the Early Church. The chapter's engagement with Daly and Levering is also important as it provides a contemporary interpretation that looks to address the context in which *Mission-shaped Church* seeks to engage, namely post-modern western society.

Chapter 2 examines the writings of six contrasting Anglican theologians: Richard Hooker and Richard Baxter, Jeremy Taylor and Eric Mascall, and Kenneth Stevenson and Christopher Cocksworth. The theologians are paired in order to construct a theoretical dialogue of each writer's work. The result of this dialectic analysis shows firstly that eucharistic sacrifice is a theology consistent with Anglican teaching. Secondly, it shows how various themes emerge, the key one being that of participation. These themes create a rich interpretative foundation for the application of eucharistic sacrifice within the Church of England and *Mission-shaped Church*. Finally, this analysis identifies the persistent claim that eucharistic sacrifice is a divine gift.

Chapter 3 confronts postmodernism's engagement with Gift Theory by use of the conclusions from the previous chapters' work on eucharistic sacrifice and Louis-Marie Chauvet's theory of symbolic exchange. The chapter presents Jacques Derrida's argument concerning the impossibility of a perfect gift. Using the earlier chapters' theological and philosophical work, as well as that of Chauvet and others, this chapter shows how the post-modern aporia of gift is overcome and subverted by eucharistic sacrifice. The importance of this is four-fold. First, it establishes the validity of gift as a concept in connection to eucharistic sacrifice. Secondly, it assesses the adoption of the word gift by the writers studied in this thesis. Thirdly,

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<sup>3</sup> See Thomas Cranmer's *Concerning the Service of the Church* in *The Book of Common Prayer and Administration of the Sacraments and other Rites and Ceremonies of the Church according to the use of The Church of England, 1662* (Cambridge: Cambridge University Press, 2004: repr. 2008), p. viii, where he states the desire to return to the 'godly and decent order of the ancient Fathers'. Also the *Preface to the Ordinal* p. 553, notes that the Church of England's continued use of the three-fold order is consistent with any diligent 'reading [of] holy Scripture and ancient Authors'. See also §§2.2.1; 2.3.2 of this study.

Gift Theory provides an appropriate framework for articulating wider eucharistic themes. Finally, gift, philosophically and in its creative use of the theme of participation, provides an ideal bridge between the treatment of eucharistic sacrifice in a *Mission-shaped Church* context and the *missio Dei*.

Chapter 4 examines the environment within which *Mission-shaped Church* seeks to engage, and presents the context for those interviewed in chapter 6. The chapter has two parts, the first scrutinizing the philosophical, and the second the sociological background and context. These are called the post-modern and post-industrial respectively. The post-modern assesses the impact of certain philosophical ideas that have become hallmarks which have created a language and way of interpreting the world and faith. The post-industrial identifies the sociological characteristics that directly impact the context of *Mission-shaped Church*. By clearly identifying the hallmarks that make up the context in which *Mission-shaped Church* operates, the chapter is able to show the difficulties and possibilities offered by an application of previous chapters' insights into eucharistic sacrifice and Gift Theory.

Chapter 5 is a summary and critical appraisal of the missionary theology that led to, and is found in, *Mission-shaped Church*. The first part of the chapter is a survey of Anglican Mission in the twentieth century and recent official literature on *Mission-shaped Church*. It quickly moves towards an evaluation of the missionary theology of the report, focusing in particular on the adoption of the theology of the *missio Dei*. This evaluation employs Bevans and Schroeder's systematic and comprehensive models of mission.<sup>4</sup> This process highlights the theological robustness of the use of the *missio Dei* as a model of mission for *Mission-shaped Church*. However, it is not uncritical of *Mission-shaped Church's* missionary theology, but recognizes its value with qualifications. The chapter also places the Eucharist in a missionary context, and in so doing echoes the central claim of the thesis concerning eucharistic sacrifice as mission.

Chapter 6 takes a different approach and marks a movement from theory to experience. Through a series of qualitative interviews this chapter examines in depth the perceived dichotomy between being both 'eucharistic' and 'mission-shaped'. It was the desire to explore this issue thoroughly, to 'get underneath' and evaluate the experience, that affected the choice of a qualitative method. The qualitative method used is questionnaire-assisted interviews. The interviewees were

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<sup>4</sup> Stephen B Bevans, and Roger P. Schroeder, *Constants in Context: A Theology of Mission for Mission* (Maryknoll, NY: Orbis Books, 2004)

selected across gender, churchmanship, and age. They were also chosen on the basis that they were, or would be, responsible for mission and worship, and that *Mission-shaped Church* had influenced their thinking and practice. The rationale behind this method gave a conceptual framework for examining the thesis' central claim.

The interviews had two parts. The first part contained questions that prompted reflections on the preparatory reading.<sup>5</sup> Part two was designed to identify the stories and theologies that informed how the interviewee engaged with mission and the Eucharist generally. The data relating to mission, the Eucharist and eucharistic sacrifice were then analysed, and the main observations recorded in tables and scatter diagrams.

From this analysis four key themes emerged:

1. Devotion to the Eucharist, regardless of churchmanship.
2. A movement towards an 'institutional' model/shape of the Eucharist personified by an adoption of ceremonies and rituals more typical of the catholic tradition within the Church of England.
3. The themes of eucharistic sacrifice and gift appear unimportant, or unacknowledged, in relation to the interviewees' understanding of *Mission-shaped Church*, yet should not be readily dismissed.
4. The theology of the *missio Dei* is the predominant model/theology of mission.

These four observations and reflections from the interviewees pointed to a distinct movement to the implicit and the other.<sup>6</sup> This phenomenon, coupled with the previous chapters' theoretical conclusions, provides important insights into testing the dichotomous assumptions that inspired this study, and the study's central claim.

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<sup>5</sup> Genesis 22. 1-18

<sup>6</sup> This propensity towards otherness, or the other, and the implicit, exists within all humans and is explored in Chapter 6. Iain McGilchrist, *The Master and his Emissary: The Divided Brain and the Making of the Western World* (New Haven: Yale University Press, 2010), p. 93, defines the other as:

whatever it is that exists apart from ourselves, with which it sees itself in profound relation. It is deeply attracted to, given life by, the relationship, the betweenness, that exists with this Other.

As will be shown in this study, the 'implicit' has enormous implications for the worship of the Church, but precisely defining it is hard. However, it could be described as the attraction to, or longing for truth that is experienced through metaphor, and the symbolic. It is the very opposite of the explicit and immanent. McGilchrist, pp. 179-80, teases this out further by describing the need and desire:

to get beyond what can be grasped or explicitly stated... [because] the biggest problem of explicitness... is that it returns us to what we already know.

The original impetus for this thesis came from a desire to investigate critically an assumed dichotomy that was becoming a presumed truth, and was reflected in the practice of a number of churches.

Although the creation of the dichotomy between the Eucharist and *Mission-shaped Church* was not intended, there was a strong sense that this was happening. The reason for this was two-fold: first, the mandate to remove the Eucharist, and secondly, the anecdotal experience of certain priests engaging with the implications of *Mission-shaped Church's* implementation.

The wider aim of this thesis is to demonstrate that this dichotomy is neither necessary nor beneficial. This is done by:

- i. A critical analysis of eucharistic sacrifice, Gift Theory and the missionary theology of *Mission-shaped Church*.
- ii. An examination of the experience of those ministering in a post-modern and post-industrial context.
- iii. Marrying the outcomes of the theory of i. and the practice of ii.

By adopting this approach, this study will also show how the central claim that eucharistic sacrifice is itself mission is justified both theoretically and experientially.

## Chapter 1: Eucharistic Sacrifice – Ancient and Modern

*There is no religion without sacrifice.*<sup>1</sup>

Odo Casel, *The Mystery of Christian Worship*

### 1.1: Introduction

The claim that eucharistic sacrifice is a missionary gift to *Mission-shaped Church*, because it is itself mission, begins with an examination of how eucharistic sacrifice was understood in the Early Church (§1.2). The chapter continues by analyzing how the western Church positively engages with this theme today. This more contemporary study (§§1.3 and 1.4) looks at two contrasting modern Roman Catholic theologians: Robert J. Daly and Matthew Levering. The use of Daly and Levering encapsulates how the western Church employs eucharistic sacrifice today. The chapter concludes by considering the implications of the breadth of interpretation identified for the rest of the thesis.

This breadth of interpretation that surrounds eucharistic sacrifice in the Early Church means that the first part will be, inevitably, a brief survey. However, it does identify the theological themes within eucharistic sacrifice that would be adopted and disputed later. Again, these later disputations, particularly around the Reformation and Trent, are not addressed specifically. The main arguments are cited and rehearsed by Daly and Levering, and, where relevant to the claims of this thesis, addressed. However, since the debates also form a backdrop to how the Church of England has sought to engage with this powerful, but potentially difficult, motif, they will arise in the next chapter.

This chapter will show that throughout the life of the Church there has been no one universal understanding of eucharistic sacrifice. This observation, coupled with a desire to align itself to the multiplicity of sacrificial themes encountered in the Early Church, would later provide the Church of England with a defence for its catholicity, and grounds for its claim to be a sacrificing Church.

### 1.2: Eucharistic Sacrifice in the Early Church

Christians, in light of New Testament references,<sup>2</sup> have for centuries tried to understand what it means to be both a ‘non-sacrificing’ faith in the traditional cultic sense, while at the same time being a faith that makes constant reference to

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<sup>1</sup> Odo Casel, *The Mystery of Christian Worship*, B. Neunheuser, ed., DLT, London 1962 (New York: The Crossroad Publishing Co, 1999), p. 19.

<sup>2</sup> See Romans 12. 1; Philipians 2. 17; 4. 18; I Peter 2. 5 and Hebrews 13. 15-16.

sacrifice.<sup>3</sup> These early New Testament references form the background for many of the later controversies, as the Early Church saw a movement from a ‘spiritualized’ sacrifice to a ‘liturgical’ sacrifice.<sup>4</sup> The development of this movement is now surveyed and examined.

### 1.2.1: *The Didache*

One of the earliest Christian documents is the *Didache*, dated between 50-150CE.<sup>5</sup> Given its comparatively early date, the fact that its contents are concerned with teaching converts, and it is not solely a liturgical text, means that the argument that it was the default liturgy for the wider Church has been justifiably widely disputed.<sup>6</sup> For this study it is worth noting that there is not one universal understanding of sacrifice, shown in the imprecise references found in chapter 14.1-3:

<sup>1</sup>But every Lord's day gather yourselves together, and break bread, and give thanksgiving after having confessed your transgressions, that your *sacrifice* [θυσία] may be pure. <sup>2</sup>But let no one that is at variance with his fellow come together with you, until they be reconciled, that your *sacrifice* [θυσία] may not be profaned. <sup>3</sup>For this is that which was spoken by the Lord: In every place and time offer to me a pure *sacrifice* [θυσίαν]; for I am a great King, says the Lord, and my name is wonderful among the nations.<sup>7</sup>

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<sup>3</sup> Roger Scruton, *Our Church: A Personal History of the Church of England* (London: Atlantic Books, 2012) observes how, ‘in the case of Christianity the central ritual is a sacrifice’, p. 54, and how, ‘the Anglican Church as we know it resulted from a struggle to retain Holy Communion, and to retain the sacrificial altar in the central place that it had always occupied...’ p. 51.

<sup>4</sup> E.g. Hebrews 13. 15 talks of ‘sacrifice of praise’. In this case the worshipper is exhorted to ‘offer’ this ‘sacrifice of praise’ with their lips to God. Contained within this quotation is a context and expectation that is ethical, but the language is also undoubtedly liturgical in tone. See Paul F. Bradshaw, *The Search for the Origins of Christian Worship* (Oxford: The Oxford University Press, 1992), p. 15, who notes the adoption of sacrificial language and familiar prayers from the temple which existed from the earliest times, and, like others, argues that it is from the 4<sup>th</sup> century that this language features prominently in the Eucharist. See also Robert J. Daly, *Sacrifice Unveiled: The True Meaning of Sacrifice* (London: T and T Clark, 2009), pp. 75-98, provides a very useful survey of sacrifice in the Early Church. In Clement of Alexandria and especially Origen he observes that both happily deal in Old Testament expressions surrounding sacrifice, and themes of the temple. See also pp. 93-5.

<sup>5</sup> Oscar Cullmann, *Early Christian Worship*, trans. by A. Stewart Todd and James B. Torrance (London: SCM Press, 1954), p. 19, argues that the *Didache* is pre-Pauline hence the emphasis on a community meal rather than the later focus on the passion and death of Christ experienced in the bread and wine. In regard to the dating he is at one with more recent scholarship which argues for a date even earlier than Matthew’s gospel. See also Daly, p. 76, and Aaron Milavec, *The Didache: Text, Translation, Analysis, and Commentary* (Collegeville: The Liturgical Press, 2003), pp. 111-4 who ‘favors (sic) a mid-first century date...’ Thomas O’ Loughlin, *The Didache: A Window on the Earliest Christians* (London: SPCK 2010), pp. 24-27, after citing the various arguments, is ‘adamant’ about the first century date, but ‘less concerned’ whether it is pre or post 70CE.

<sup>6</sup> See Paul F. Bradshaw, *Eucharistic Origins* (London: SPCK, 2004), Chapter 2 who gives an excellent summary of the debates surrounding the *Didache*’s ‘Eucharist’.

<sup>7</sup> ‘The Didache’, *Ante-Nicene Fathers*, ed. by Alexander Roberts, James Donaldson, and A. Cleveland Coxe, trans. by M.B. Riddle, rev. by Kevin Knight, 7  
<<http://www.newadvent.org/fathers/0714.htm>> [accessed 8 April 2013] Emphasis and Greek mine. See also Bradshaw, *Eucharistic Origins*, p. 25.

There is debate concerning whether chapter 14 is contemporary with other chapters within the *Didache*, especially as it returns to the themes covered in chapters 9-10, possibly suggesting it was inserted later. Although the Eucharist as a general theme is shared, chapter 14 does have some noticeable differences, not least regarding the use of sacrifice.<sup>8</sup> Whatever the lack of precision within chapter 14, we can confidently observe that the *Didache* contains the earliest explicit use of sacrifice within a liturgical text. This leads Milavec to assert, ‘...the Eucharist was here regarded as a holy sacrifice...’<sup>9</sup>

The *Didache* also uses the key text from Malachi 1.11 as its rationale. This text is widely used in writings on the sacrificial element of the Eucharist, but in this instance its use coincides with chapter 14’s focus on confession and reconciliation towards God and neighbour.<sup>10</sup> As Bradshaw says, ‘its function [here] is to stress the moral purity required of those who offer worship, thus linking it implicitly to the sacrificial offering of the believer’s life.’<sup>11</sup>

For Daly, the inclusion of the Malachi text shows the author’s focus on the Eucharist and particularly the place of sacrifice within it.<sup>12</sup> Both Daly and Bradshaw agree that its use points to a spiritualized, ethical use of sacrifice rather than the later interpretation.

### 1.2.2: Ignatius of Antioch

It is believed that Ignatius, who died in 107CE, wrote seven letters referring to the Eucharist. The most obvious theology to emerge from them is his belief in the eucharistic presence of Christ:

Take care, therefore, to have one Eucharist, for there is one *flesh* of our Lord Jesus Christ and one cup of union in his blood; one altar, as [there is] one bishop, with presbytery and deacons, my fellow-servants; so that whatever you do, you do according to God.<sup>13</sup>

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<sup>8</sup> Bradshaw, *Eucharistic Origins*, pp. 40, notes how Chapter 14 of the *Didache* addresses, somewhat surprisingly given its early date, themes of confession and reconciliation as a precondition to worship. Bradshaw, pp. 40-1, also observes how this appears to be ‘the earliest text explicitly to describe an act of Christian worship as a sacrifice’, as well as using Malachi 1. 11 in ‘relation to it’. Daly, p. 76, is even more convinced of the Eucharist’s sacrificial credentials within the *Didache*, as is Milavec, p. 77.

<sup>9</sup> Milavec, p. 112.

<sup>10</sup> See O’Loughlin, p. 98.

<sup>11</sup> Bradshaw, *Eucharistic Origins*, p. 41.

<sup>12</sup> Daly, p. 76.

<sup>13</sup> Bradshaw, *Eucharistic Origins*, p. 87 from Ignatius’ Letter to Philadelphia, 4. Emphasis mine. cf. James O’ Connor, *The Hidden Manna: A Theology of the Eucharist* (San Francisco: Ignatius Press, 2005), p. 17 who capitalizes ‘Flesh’.

What is interesting at this early stage is the use of words such as the more ‘Johannine’ ‘flesh’ (σάρξ) rather than the ‘Pauline’ body (σῶμα) and altar in a eucharistic context. The mere use of the word ‘altar’ (Θυσιαστήριον)<sup>14</sup> has led O’Connor and others to insist that Ignatius has a strong theology of the Eucharist as a sacrifice.<sup>15</sup> Bradshaw, amongst others, argues that his sacrificial references relate more to his impending martyrdom rather than the Eucharist.<sup>16</sup> The argument centres around the word ‘altar’.<sup>17</sup> Is the ‘altar’ a physical one on which the Eucharist is offered or a metaphorical one relating to his martyrdom? Daly argues that if the implicit ‘Eucharistic Christmysticism’ is removed then the texts border on the

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<sup>14</sup> Ignatius’ letters to: Philadelphia, 4, Ephesians, 5 and Tralles 7 all use the word: Θυσιαστήριον. ‘Altar of sacrifice’ is how O’ Connor, p. 17 translates Ephesians, 5 and Tralles 7. Maxwell Staniford, ed. and trans., *The Apostolic Fathers: Early Christian Writings* (London: Penguin, 1968; repr. 1987), p. 94, uses ‘altar of sacrifice’, and similar phrases such as: ‘sanctuary’ (‘literally ‘place of sacrifice’) pp. 62; 80; 82. However, Ignatius, ‘Epistle to the Ephesians’, *Ante-Nicene Fathers*, ed. by Alexander Roberts, James Donaldson, and A. Cleveland Coxe, trans. by Alexander Roberts and James Donaldson, rev. by Kevin Knight, 1 <<http://www.newadvent.org/fathers/0104.htm>> [accessed 8 April 2013] and, Ignatius, ‘Epistle to the Trallians’, *Ante-Nicene Fathers*, ed. by Alexander Roberts, James Donaldson, and A. Cleveland Coxe, trans. by Alexander Roberts and James Donaldson, rev. by Kevin Knight, 1 <<http://www.newadvent.org/fathers/0106.htm>> [accessed 8 April 2013] both translate it simply as ‘altar’. Thus, Staniford’s: ‘altar of sacrifice’ is rather tautologous, as an ‘altar’ is visibly the place of sacrifice. Θυσιαστήριον is clearly a specific place of sacrifice, that is even more localized than a sanctuary.

<sup>15</sup> O’ Connor, p. 17, brackets this with the *Didache* as ‘technical sacrificial language for the [eucharistic] Mystery’.

<sup>16</sup> See also Daly, p. 76, ‘...Ignatius seems to be thinking, more narrowly, just of martyrdom’. Rowan Williams, *Eucharistic Sacrifice: The Roots of a Metaphor* (Nottingham: Grove Books, 1982), p. 19, also argues that, ‘there is no need to take ‘altar’ here as meaning the eucharistic table itself...’

<sup>17</sup> See Bradshaw, *Eucharistic Origins*, p. 87, and Ignatius, ‘Letter to the Ephesians’, 5 <<http://www.ccel.org/ccel/schaff/anf01.v.ii.v.html>> [accessed 10 April 2010]

For if I, in this brief space of time, have enjoyed such fellowship with your bishop - I mean not of a mere human, but of a spiritual nature - how much more do I reckon you happy, who so depend on him as the Church does on the Lord Jesus, and the Lord does on God and His Father, that so all things may agree in unity! Let no man deceive himself: if any one be not within the altar, he is deprived of the bread of God. For if the prayer of one or two possesses such power that Christ stands in the midst of them, how much more will the prayer of the bishop and of the whole Church, ascending up in harmony to God, prevail for the granting of all their petitions in Christ! He, therefore, that separates himself from such, and does not meet in the society where sacrifices (*Literally, “in the assembly of sacrifices.”*) are offered, and with “the Church of the first-born whose names are written in heaven,” is a wolf in sheep’s clothing, while he presents a mild outward appearance. Do ye, beloved, be careful to be subject to the bishop, and the presbyters and the deacons.

Ignatius, ‘Letter to the Trallians’, 7 <<http://www.ccel.org/ccel/schaff/anf01.v.iv.vii.html>> [accessed 10 April 2010]

Be on your guard, therefore, against such persons. And this will be the case with you if you are not puffed up, and continue in intimate union with Jesus Christ our God, and the bishop, and the enactments of the apostles. He that is within the altar is pure, but he that is without is not pure; that is, he who does anything apart from the bishop, and presbytery, and deacons, such a man is not pure in his conscience....

masochistic.<sup>18</sup> Church history is, of course, littered with examples of mystic saints who border on the masochistic, but whether a eucharistic context for altar here can be removed entirely is debatable. Also, quite why a rigid either/or answer has to be sustained is not easy to say, even accepting Ignatius' preoccupation with martyrdom, given the fluidity of the use of sacrifice and altar at this time. Furthermore, it is impossible to read these, and other, texts in a completely neutral way (postmodernism makes sure of that), but Ignatius does seem to be referring to a physical altar around which the people of God gather. However, there is also a clear ethical implication in these letters to the Ephesians and Trallians. These instructions are not dissimilar to the intention of the 'Kiss of Peace' within the Liturgy of the Eucharist; namely that we should be reconciled and in fellowship with those with whom we break bread.<sup>19</sup>

In conclusion, although the altar is placed within the setting of the Eucharist in Ignatius' texts, developing these sentences to suggest a 'theology' of eucharistic sacrifice is unsustainable. However, Ignatius' deployment of many rich images point to a church preoccupied with sacrifice in one form or another.

### 1.2.3: Justin Martyr

Justin Martyr wrote his First Apology around 150CE, and many believe it contains the oldest description of a eucharistic shape.<sup>20</sup> However, it is his *Dialogue*

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<sup>18</sup> Daly, p. 76.

<sup>19</sup> Matthew 5. 23-24:

So when you are offering your gift at the altar, if you remember that your brother or sister has something against you, leave your gift there before the altar and go; first be reconciled to your brother or sister, and then come and offer your gift. (NRSV)

<sup>20</sup> Bradshaw, *Eucharistic Origins*, pp. 61-4, gives an excellent summary analysis of the liturgical 'shape' of Justin's *Apology*. However, Bradshaw, argues that, along with other early liturgies, they were not 'common' to all churches of the period. This point amplified by Buchanan in, *Justin Martyr on Baptism and Eucharist*, trans., and commentary by Colin Buchanan (Norwich: SCM Press/Canterbury Press/Joint Liturgical Studies, 2007), p. 9, who, because of the lack of commonality, calls for a 'total abstinence' from reading later practices back into Justin. However, in light of chapter 4 of this thesis, how neutral Buchanan's forceful position on sacrifice is must be questioned. His own unease at the connection between the Eucharist and any sense of offering sacrifice, means that the neutrality of his 'reading back' must be tempered by other writers. Buchanan, *Justin Martyr*, p. 29, insists that the only, 'sacrifices the New Testament expects believers to offer are the responsive giving of themselves, giving of praise and thanks...and giving of goods to others'. This concern around the adoption of eucharistic sacrifice is present in earlier work, Colin Buchanan, *The End of the Offertory: An Anglican Study* (Nottingham: Grove Books, 1978), p. 5, where he insists that the Eucharist as a sacrifice is not hinted at in the New Testament, and the later institutionalization of it is highly questionable given its 'wholly unreflect[ive]' and 'metaphorical' use in the second and third century. He reinforces this, *Justin Martyr*, p. 43, by stating that the debatable sacrificial passages within Justin are Justin 'misquoting' of Malachi 1. 11-12. He continues to assert that the use of 'pure sacrifice', has more to do with Justin's aversion to incense rather than a desire to make a theological statement about the Eucharist and sacrifice. Cf. Daly, p. 77, who states Justin is the first writer 'to treat sacrifice as a theological question'.

with Trypho which deals with the theme of sacrifice. The work addresses a number of criticisms from outside the Church aimed at Christians and their alleged lack of civil involvement. This was, apparently, personified by, and manifest in, Christian worship.<sup>21</sup> Accordingly, when Justin makes reference to the Eucharist he is aware of those allegations, and addresses them with reference to sacrifice.<sup>22</sup>

Justin's treatment of the theme of sacrifice in the Eucharist is interesting as it is so wide-ranging.<sup>23</sup> What can be reasonably concluded is that liturgical structure and content do much to remove the accusation of 'atheism'<sup>24</sup> levelled at the early Christians, as well as consolidating the theme of the 'unbloody sacrifice'. Importantly, he also makes the connection between what happens on the altar at the Eucharist and the events at Calvary, whilst retaining the ethical spiritualized aspect:<sup>25</sup>

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<sup>21</sup> See Williams, *Eucharistic Sacrifice*, pp. 7-10.

<sup>22</sup> See Justin Martyr, 'Dialogue with Trypho', *Ante-Nicene Fathers*, ed. by Alexander Roberts, James Donaldson, and A. Cleveland Coxe, trans. by Alexander Roberts and James Donaldson, rev. by Kevin Knight, 1.109-24 <<http://www.newadvent.org/fathers/01288.htm>> [accessed 10 April 2010] Dialogue 116:

we are the true high priestly race of God, as even God Himself bears witness, saying that in every place among the Gentiles sacrifices are presented to Him well-pleasing and pure. Now God receives sacrifices from no one, except through His priests.

And Dialogue 117:

Accordingly, God, anticipating all the sacrifices which we offer through this name, and which Jesus the Christ enjoined us to offer, i.e., in the Eucharist of the bread and the cup, and which are presented by Christians in all places throughout the world, bears witness that they are well-pleasing to Him.

See also Justin Martyr, 'Dialogue with Trypho', *Ante-Nicene Fathers*, ed. by Alexander Roberts, James Donaldson, and A. Cleveland Coxe, trans. by Alexander Roberts and James Donaldson, rev. by Kevin Knight, 1.31-47 <<http://www.newadvent.org/fathers/01283.htm>> [accessed 10 April 2010] Dialogue 40, and Dialogue 41:

And the offering of fine flour, sirs, which was prescribed to be presented on behalf of those purified from leprosy, was a type of the bread of the Eucharist, the celebration of which our Lord Jesus Christ prescribed, in remembrance of the suffering which He endured... God speaks by the mouth of Malachi [1. 10-12]... [So] He then speaks of those Gentiles, namely us, who in every place offer sacrifices to Him, i.e., the bread of the Eucharist, and also the cup of the Eucharist...

<sup>23</sup> This breadth has led to varying interpretations from all wings of the Church with each party citing Justin in support. This situation was replicated during the Reformation/Counter Reformation with Augustine's teaching, and, as will be shown in the next chapter, within the Anglican Church with Richard Hooker and Jeremy Taylor.

<sup>24</sup> Tertullian, like Justin, sought to avoid the charge of atheism and indifference to the civic society: 'We therefore sacrifice for the emperor's safety, but to our God and his, and after the manner God has enjoined, in simple prayer. For God, Creator of the universe, has no need of odours or of blood.' Tertullian, 'To Scapula', *Ante-Nicene Fathers*, ed. by Alexander Roberts, James Donaldson, and A. Cleveland Coxe, rev. by Kevin Knight, trans. by S. Thelwall 3.2 <<http://www.newadvent.org/fathers/0305.htm>> [accessed 10 April 2010]. Origen, 'Contra Celsus', *Ante-Nicene Fathers*, ed. by Alexander Roberts, James Donaldson, and A. Cleveland Coxe, rev. by Kevin Knight, trans. by Frederick Crombie, 4.8 <<http://www.newadvent.org/fathers/04168.htm>> [accessed 10 April 2010] chapters 19, 20, 57 and 74, offers the same defence against atheism.

<sup>25</sup> See Daly, p. 78, and, to a greater extent, *Justin Martyr on Baptism and Eucharist*, trans. by Buchanan, pp. 27-9 who vehemently insists on the spiritual nature of the sacrifice shared by the priesthood of all believers.

And the offering of fine flour, sirs, which was prescribed to be presented on behalf of those purified from leprosy, was a type of the bread of the Eucharist, the celebration of which our Lord Jesus Christ prescribed, in remembrance of the suffering which He endured on behalf of those who are purified in soul from all iniquity...<sup>26</sup>

Justin's *Dialogue* is concerned with addressing the charge of atheism aimed at Christian worship. He states that a sacrifice *is* offered,<sup>27</sup> and that it is done in a manner consistent with any other contemporary worship deemed acceptable. This worship leads to a 'good', 'upright', and hence 'civic' life.

Moving forward to the 3<sup>rd</sup> and 4<sup>th</sup> century, the themes found in Justin are developed. This is particularly true of the 'spiritualized' ethical language where the worshipper is being married to Christ the great high priest, and his sacrifice on the cross.<sup>28</sup>

#### 1.2.4: *The Apostolic Tradition*

The *Apostolic Tradition* has been hugely influential in liturgical studies, and forms the basis of 'Eucharistic Prayer B' in *Common Worship*. Significant debates around the date and authorship surround the *Apostolic Tradition*. Although traditionally attributed to Hippolytus,<sup>29</sup> and confidently supported, and dated (Rome, 220CE<sup>30</sup>) by Dix, there is now no scholarly consensus to back this up. Bradshaw refuses to cite this as an independent source because the 'provenances and dates of its contents are so much in doubt'.<sup>31</sup> Undoubtedly, it has had a continual impact on studies concerning early eucharistic thought, and its references to sacrifice are relevant to this study.

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<sup>26</sup> Justin, 'Dialogue 41' <<http://www.newadvent.org/fathers/01283.htm>> [accessed 18 June 2013]

<sup>27</sup> Daly, p. 78, asserts that when Justin stresses the phrase 'Sacrifices which we offer' he is referring to a 'concrete, familiar action'.

<sup>28</sup> See Romans 8. 36 and Galatians 2. 20

<sup>29</sup> See Colin Buchanan, *Anglican Eucharistic Liturgy 1975-1985* (Nottingham: Grove Books, 1985), p. 19, 'Hippolytus-the author of the *Apostolic Tradition*', and Cuming, *Hippolytus: A Text for Students*, (Nottingham: Grove Books, 1976), p. 4 accepts, on the basis of cross-referenced texts and archaeological evidence that Hippolytus is the author of *Ap. Trad.* This is assumed also in Ronald C. D. Jasper, and Geoffrey J. Cuming, *Prayers of the Eucharist: Early and Reformed* (Collegeville: The Liturgical Press, 1987), pp. 31-3. Cf. Bradshaw, 'Other Acts of Worship' in *Essays on Hippolytus* ed. by Cuming, (Nottingham: Grove Books, 1978), p. 61, does question the Hippolytus attribution due to the differing endings found in *Ap. Trad.* His suspicions are confirmed in a much fuller treatment in Paul F. Bradshaw, Maxwell E. Johnson, and L. Edward Phillips, *The Apostolic Tradition: A Commentary* (Minneapolis, MN: Fortress, 2002), p. xi, and esp. pp. 2-6.

<sup>30</sup> Dom Gregory Dix, *The Treatise on The Apostolic Tradition of St Hippolytus of Rome* (London: SPCK, 1937), p. xi: 'the *Apostolic Tradition*, was put out at Rome by the anti-Pope martyr St Hippolytus in the second decade of the third century'. Later Dix, p. xxxvii, proffers c215CE as an approximate date, and this supported by G. D. Kilpatrick, *Remaking the Liturgy* (London: Fontana Books, 1967), p. 25.

<sup>31</sup> See Bradshaw, *Eucharistic Origins*, pp. 135-6. However, in an earlier work, *Early Christian Worship*, he does give it individual attention whilst stressing the questions surrounding it.

In the *Apostolic Tradition* we find explicit reference to ‘priests’, the eucharistic gifts as ‘oblation’<sup>32</sup> and the bishop presiding at the Eucharist.

However, as Bouyer notes, the two key developments within the *Apostolic Tradition* are:

- i) The translating of the Jewish ‘memorial’ into the Greek ‘anamnesis’, which led to sacrificial formulas, and the oblation of the “pledge of salvation” of which we are a part, and
- ii) The epiclesis, whose insertion into the text of the *Apostolic Tradition* is done for a reason. This reason, Bouyer suggests, is as a defence, liturgically, against subordinationism.<sup>33</sup>

Although Bouyer is correct in his observations, the *Apostolic Tradition* is still a long way off an overtly western or Tridentine sacrificial Eucharist.

What is observable at this stage is that elements such as anamnesis and epiclesis begin to become embedded and are ready to be developed. However, these two elements are not directly connected to the theme of sacrifice, although importantly, Daly does correctly detect a connection between Christology and soteriology within the sacrificial language of the *Apostolic Tradition*:

Hippolytus is obviously very much at home with the by now traditional idea of the sacrifice of Christ. But he also adds to this traditional view by combining incarnational Christology and soteriology with the gift idea of sacrifice in such a way as to produce a new moment in the development of the idea of Christ’s sacrifice i.e. the eternal Word of God became human in order to be able to rise again to heaven and there offer to the eternal Father not only

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<sup>32</sup> See Bradshaw, Johnson, and Phillips, *The Apostolic Tradition*, pp. 38-9, Eucharistic Prayer 4.2, (Latin, Shaïdic, Arabic, Ethiopic, Canons of Hippolytus) which speak of ‘offerings’ or ‘oblations’. The *Apostolic Constitutions* 8.5.9-10 is even more explicit, p. 39, referring to, ‘present[ing] the sacrifice on the hands of the one that is ordained’. *Testamentum Domini*, p. 39, states, ‘Let the bishop then place his hand on those loaves that have been set on the altar’. These quotes from those sources which contain extracts of *Ap. Trad.*, when combined with the offering of the bread and cup towards the end of the Eucharistic Prayer (Latin, *Apostolic Constitutions*, *Testamentum Domini*), Bradshaw, Johnson, and Phillips, *The Apostolic Tradition*, pp. 40-1, mark a movement, p. 46, ‘from praise through offering to petition’. This connection, and the echoes of Justin (Dialogue 41.3), is not lost on Bradshaw, Johnson, and Phillips. See §1.2.3 and particularly Buchanan’s reluctance to draw similar conclusions. This adoption of Old Testament motifs of offering language is also found in the slightly earlier work of Irenaeus, ‘Against Heresies’, *Ante-Nicene Fathers*, ed. by Alexander Roberts, James Donaldson, and A. Cleveland Coxe, trans. by Alexander Roberts and William Rambaut, rev. by Kevin Knight, 1.4.17.5 <<http://www.newadvent.org/fathers/0103417.htm>> [accessed 10 April 2010]:

... the cup likewise, which is part of that creation to which we belong, He confessed to be His blood, and taught the new oblation of the new covenant; which the Church receiving from the apostles, offers to God throughout all the world, to Him who gives us as the means of subsistence the first-fruits of His own gifts in the New Testament.

<sup>33</sup> Louis Bouyer, *Eucharist: Theology and Spirituality of the Eucharistic Prayer* (Notre Dame, IN: University of Notre Dame, 1968), p. 184. See also Bradshaw, Johnson, and Phillips, *The Apostolic Tradition*, pp. 37-42 for a discussion concerning the valid inclusion of the epiclesis found in Latin, Ethiopic, *Apostolic Constitutions* and less overtly in *Testamentum Domini* (no reference is made in Sahidic, Arabic or *Canons of Hippolytus*). See also Dix, *The Apostolic Tradition*, iv. 12 and 13. pp. 8-9.

his flesh, his own humanity, but also humanity itself. This offering to the Father, implying a theme of divinization, enables us also to share what the Father has granted to the Son.<sup>34</sup>

### 1.2.5: Origen<sup>35</sup>

Although Origen's writings make very few references to sacrifice in the Eucharist, his style and insights have left a lasting impact on the theology and spirituality of the Church.<sup>36</sup> This led Daly to observe that Origen's reflections on sacrifice mark the 'high point in the spiritualization of sacrifice'.<sup>37</sup> Origen, like that other great Alexandrian Father Clement, used Old Testament images of sacrifice to describe Jesus. For Origen, Jesus is the one offering the sacrifice and paschal Lamb; both priest and victim who pleads before God the Father.<sup>38</sup> This spiritualized and heavenly intercession understanding of the Eucharist comes through very strongly later in the work of Jeremy Taylor.<sup>39</sup> This theme is also extended to include the baptized, and thus their ethical life. It is this ethical focus, bound up in the life of the Christian rather than the Eucharist, that forms the foundation of Origen's

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<sup>34</sup> Daly, p. 82. See also Paul F. Bradshaw, *Early Christian Worship* (London: SPCK, 1996), p. 49 who also highlights the stronger Christological nature of the Apostolic Tradition compared to other prayers.

<sup>35</sup> Daly, pp. 93-4 acknowledges both Clement of Alexandria and Origen have a strong 'spiritualized' view of sacrifice. However, for Daly, it is Origen who stresses the place of sacrifice within the life as well as the worship of the believer. Thus, there is an ethical dimension to this sacrifice, and this sacrifice is seen outside the context of the Eucharist. Yet he also notes that both writers 'spiritualized' view is tempered by reference to Christ and the body of Christ. However, the trinitarian emphasis of sacrifice, Daly observes in Origen's pneumatology, is somewhat lacking. This is probably more due to the time of writing i.e. before the formation of the later credal statements concerning the Holy Spirit.

<sup>36</sup> Origen and Clement from the Alexandrian Tradition developed thinking on sacrifice, and Daly summarizes this by quoting part of a typical passage from Clement:

The altar, then, that is with us here, the terrestrial one, is the congregation of those who devote themselves to prayers, having as it were one common voice and one mind...

Now breathing together (σύνπνοια) is properly said of the Church. For the sacrifice of the Church is the word breathing as incense from holy souls, the sacrifice and the whole mind being at the same time unveiled to God.

Clement, 'Stromata', *Ante-Nicene Fathers*, ed by Alexander Roberts, James Donaldson, and A. Cleveland Coxe, trans. by William Wilson, 7.6 <<http://www.newadvent.org/fathers/02107.htm>> [accessed 16 April 2010]

<sup>37</sup> Daly, p. 93.

<sup>38</sup> See Origen, *Origen: Spirit and Fire: A Thematic Anthology of His Writings*, ed. by Hans Urs von Balthasar, trans. by Robert J. Daly (Edinburgh: T and T Clark, 1984), p. 288-9. Also, Daly, pp. 93-4 and, Origen *Contra Celsus Book 8* Chapters 22, 34 <<http://www.newadvent.org/fathers/04168.htm>> [accessed 10 April 2010]

<sup>39</sup> See §§2.3.1-2.3.3 of this study.

understanding of sacrifice.<sup>40</sup>

### 1.2.6: Cyril of Jerusalem

With Cyril of Jerusalem we go forward over a century to a Church in a sociologically different place, thanks largely to Constantine. Christianity is now the established religion of the empire. It has moved a very long way from the underground faith seeking to justify its worship against charges of atheism. Inevitably such a movement affected the way worship was experienced, and also how it was articulated theologically. The visual and ritual changes of this development were symbolized and enabled by purpose-built churches.

The *Mystagogical Catecheses* attributed to Cyril of Jerusalem were addressed to neophytes and was didactic in nature. There is considerable debate surrounding the authorship, content and context of these ‘lectures’.<sup>41</sup> Yet most significantly for this study is the observation that by the end of the fourth century there is the use of sacrificial language in relation to the Eucharist in the Eastern Church:

Then, after the spiritual sacrifice [the Eucharistic Prayer], the bloodless service, is completed, over that sacrifice of propitiation we entreat God for the common peace of the Churches, for the welfare of the world; for kings; for soldiers and allies; for the sick; for the afflicted; and, in a word, for all who stand in need of succour we all pray and offer this sacrifice.<sup>42</sup>

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<sup>40</sup> See Daly, p. 94. See Jeremy Morris, ‘Building Community’, in Julie Gittoes, Brutus Green and James Heard, ed., *Generous Ecclesiology: Church, World and the Kingdom of God* (London: SCM Press, 2013), p. 60 who, reflecting on the Anglo-Catholic Congress in 1923, says, ‘it was... a tradition of community action, in which the Eucharist could serve as a powerful metaphor for building up the fellowship of the whole Christian community, as well as a means by which it could be sustained.’ Julie Gittoes ‘Where is the Kingdom?’ in *Generous Ecclesiology*, pp. 107 & 112, stresses the ethical aspect of the Eucharist as a place of connection that prompts holiness.

<sup>41</sup> This work has been traditionally attributed to Cyril of Jerusalem although some manuscripts from one source attribute them to his successor John II. Edward Yarnold, *The Awe-Inspiring Rites of Initiation* (Edinburgh: T and T Clark, 1994), pp. 69-70 cites those who have engaged with the arguments concerning authorship. He, like this study, chooses to retain the convention of attributing the authorship to Cyril of Jerusalem, but Juliette Day, *The Baptismal Liturgy of Jerusalem: Fourth and Fifth Century Evidence from Palestine, Syria and Egypt* (Aldershot: Ashgate Publishing Ltd, 2007), pp. 12-23 comprehensively examines the evidence regarding authorship, but does not give a definitive answer. After analysing the manuscripts, other contemporaneous works, and the theology she concludes that: ‘As a working hypothesis we will accept the 380s as the earliest possible date of *MC* [*Mystagogical Catechesis*], and 415 as the latest’, Day, p. 23. See also Jasper and Cuming *Prayers of the Eucharist: Early and Reformed*, p. 82 (350-387), G. J. Cuming, ‘The Anaphora of St. Mark: A Study of Development’ in *Essays on Early Eastern Eucharistic Prayers*, ed. by Paul F. Bradshaw (Collegeville: The Liturgical Press, 1997), pp. 57-72 (p. 60) (‘second half of the fourth century’), and Bradshaw, *Eucharistic Origins*, p. 147 (‘second half of the fourth century’).

<sup>42</sup> Cyril of Jerusalem, ‘Lecture 23 On the Mysteries 5’ 8  
<<http://www.ccel.org/ccel/schaff/npnf207.ii.xxvii.html>> [accessed 10 April 2013]

Contained within this teaching were four elements that relate to the themes of this study and modern concerns:<sup>43</sup>

1. The issue of the use of sacrificial language within, and in reference to, the Eucharist.
2. The relation of a commemorative rite to historical events, and future glory:<sup>44</sup>

Then we commemorate also those who have fallen asleep before us, ... and in a word of all who in past years have fallen asleep among us, believing that it will be a very great benefit to the souls, for whom the supplication is put up, while that holy and most awful sacrifice is set forth.<sup>45</sup>

3. The inclusion of moral concerns,<sup>46</sup> and
4. The relation of faith discourse to Neoplatonism. That is, seeking to understand how the symbols used in worship participate in the reality they symbolize:

Trust not the judgment to thy bodily palate no, but to faith unfaltering; for they who taste are bidden to taste, not bread and wine, but the anti-typical Body and Blood of Christ.<sup>47</sup>

Although all four aspects would continue to feature in discussions on the theology of the eucharistic sacrifice, Cyril's teachings show how the language of sacrifice has become interwoven within teachings on the Eucharist. The fourth element above has arguably proved to be the most theologically vexed, but also provided the Church with the opportunity to explore the richness of the issues. Power, a Roman Catholic, highlights these issues around sacrifice that would also preoccupy Anglicans and others:

Communion with Christ in his human nature is also communion with his sacrifice, both in the effects of the shedding of his blood and in its worshipful reality. It is bringing this out that we find a tendency to see the rites as a mimesis of the historical events of passion, entombment, and rising, coupled however with a representation of heavenly intercession and second coming. The inclusion of the last two images shows as well as anything else what is

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<sup>43</sup> Power, *The Eucharistic Mystery*, (1992), pp. 146-51.

<sup>44</sup> Jasper and Cuming, p. 85. Catechesis 4 'The Body and Blood of Christ 5 'Under the new covenant there is heavenly bread and a cup of salvation, sanctifying soul and body...'

<sup>45</sup> *Mystagogical Catechesis* 5.9 <<http://www.ccel.org/ccel/schaff/npnf207.ii.xxvii.html>> [accessed 10.4.13]

<sup>46</sup> cf. *Mystagogical Catechesis* 5.8 <<http://www.ccel.org/ccel/schaff/npnf207.ii.xxvii.html>> [accessed 10.4.13]

<sup>47</sup> *Mystagogical Catechesis* 5.20 <http://www.ccel.org/ccel/schaff/npnf207.ii.xxvii.html> accessed 10.4.13

intended by the commemoration of the historical events. We are warned not to take figuratively representational language too literally.<sup>48</sup>

### 1.2.7: Augustine

As the *Mystagogical Catecheses* suggests the development of sacrificial language in the Eastern Church, Augustine, writing a little later, shows how the language of sacrifice within the Eucharist was widely assumed in the West. Augustine is hugely significant to western theology, particularly with regard to eucharistic sacrifice, as he was constantly invoked as a significant authority by all sides of the debate during the Reformation and Counter-Reformation. Hence, his teachings on eucharistic sacrifice are just as divisive as they are edifying. Daly argues that Augustine gives us a 'systematic treatment of sacrifice' which incorporates 'Paul's threefold scheme – sacrifice of Christ, temple themes and Christian sacrificial activity'.<sup>49</sup> However, based on the on-going debates surrounding what exactly Augustine means by sacrifice, and given his wide-ranging language, the suggestion that Augustine employed such a systematic approach must be treated cautiously. Another significant problem concerns Augustine's failure to address the theme of sacrifice directly in connection to a particular liturgical eucharistic text.<sup>50</sup> Yet, when Augustine recalls his mother in his *Confessions* and elsewhere, he undoubtedly sees the Eucharist in terms of sacrifice.<sup>51</sup> Consequently, any conclusions on Augustine's theology of sacrifice within the Eucharist must be made against a wider context rather than examining individual texts in isolation. This is particularly true of his theology of the Body of Christ. As Power says, 'It is in the context of his teaching on the Eucharist as the Sacrament of the Body that his teaching on sacrifice is comprehensible'.<sup>52</sup>

Like those who came before him Augustine also sees prayer as a sacrifice, but one which is offered by the priest on behalf of the people. He develops this key

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<sup>48</sup> David N. Power, *The Eucharistic Mystery: Revitalizing the Tradition* (Dublin: Gill and Macmillan, 1992), p. 150.

<sup>49</sup> See Daly, pp. 95-6 who also observes that these themes are shared by Clement and Origen.

<sup>50</sup> Power, *The Eucharistic Mystery*, p. 151.

<sup>51</sup> Augustine, *The Confessions of St. Augustine*, trans. by Edward B. Pusey, 1953 edn (London: J. M. Dent and Sons Ltd, 1907), Bk IX, 36 [XIII] p. 202, '... but [I] desired only to have her name commemorated at Thy Altar, which she had served without intermission of one day: whence she knew that holy sacrifice to be dispensed...'. See also Augustine, *City of God*, 17.5 <<http://www.ccel.org/ccel/schaff/npnf102.iv.XVII.5.html>> [accessed 30 April 2010], 'To eat bread, which is in the New Testament the sacrifice of the Christians'. A similar translation is given by Henry Bettenson in Augustine, *City of God*, (London: Penguin, 1984) p. 728. Whereas Daly, p. 97, translates '*Manducare panem, quod est in nouo testamento sacrificium Christianorum*' as 'To eat the bread, which in the New Testament is the sacrifice of **Christ**.' (Emphasis mine).

<sup>52</sup> Power, *The Eucharistic Mystery*, p. 153.

theme of unity with the Body of Christ in heaven as well as on earth whereby communion is both heavenly, and fraternal, with those gathered around the altar.<sup>53</sup> For Augustine, 'holy communion' extends to the communion of saints, offered as a universal sacrifice by Christ both great High Priest and victim.<sup>54</sup> Although the victim aspect was a focus of Origen, Augustine differs from Origen's strongly ethical dimension by irrevocably connecting this aspect specifically to the Eucharist of the gathered community, the whole body of Christ. As Power says,

This is again to accentuate the sacrifice of the whole body through the mediation of Christ, so that sacramental signification and sacrificial reality coincide.<sup>55</sup>

Like Augustine's predecessors, a more spiritualized reading is rendered as he sees the offering of a sacrifice of praise sanctified by God as an authentic expression of sacrifice.

Returning to the theology of the Body, Augustine argues that the bread symbolizes the Church at prayer, and, significantly, being one in Christ who is risen, ascended, seated and offering high priestly intercession in heaven having completed his work of sacrificial redemption on earth at Calvary.<sup>56</sup>

This focus on the Church being *the* Body of Christ is central, and provides a vital qualification to a later sole pre-occupation with the paschal mystery being made present. De Lubac<sup>57</sup> and the second Vatican Council recognized this focus was lost during the Reformation and Counter-Reformation and needed to be recovered. Also, seeing the Church as the Body of Christ has an obvious ethical dimension,<sup>58</sup> which is something that would resonate with earlier writers.

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<sup>53</sup> Roger Scruton, *The Face of God* (London: Continuum, 2012), p. 20, reflects this aspect of communion with one another: 'The communion is the real presence of God among us, and it is from such acts of participation that we come to see who God is and how he relates to us. It is through the communion that we come face to face with God.'

<sup>54</sup> Augustine, *Confessions*, Bk X, 69 [XLIII], p. 248. 'For us to Thee both Victor and Victim, and therefore Victor, because the Victim; for us to Thee Priest and Sacrifice, and therefore Priest because the Sacrifice...'

<sup>55</sup> Power, *The Eucharistic Mystery*, p. 154. cf. Bk 10.19.

<sup>56</sup> This is in contrast to Origen who argues that this sacrificial redemption is completed in/on-going in heaven.

<sup>57</sup> Henri De Lubac, *Catholicism: Christ and the Common Destiny of Man*, trans. by Lancelot C Sheppard and Sr Elizabeth Englund OCD, (San Francisco: Ignatius Press, 1988), p. 99 argues that over time the Church lost the connectedness between the physical body of Christ and the Mystical Body. Thus de Lubac, in light of Augustine, attempts to restore the balance of emphasis on where the body of Christ is located and experienced (cf. de Lubac, *Catholicism*, p. 101). This redressing has implications for sacrifice, as it did for Augustine, as the sacrifice is not restricted to the elements on the altar but also the life of the Church. Again, unity is stressed as the Church offers itself as a sacrifice. See also de Lubac, *Catholicism*, pp. 102-3.

<sup>58</sup> See also Augustine, *City of God*, Bk 10.6., pp. 379-80.

Augustine's most sophisticated analysis occurs in his work *City of God*. Here he draws a distinction between Christian sacrifice and Roman sacrifice, in contrast to Justin who argued for the legitimacy of Christian sacrifice in terms of Roman worship. Augustine, writing in a different social and political context, can now afford to distance himself from the traditional Roman cultic sacrifice.

Despite his insistence that the Church, the new temple, is the Body of Christ, the sacrifice of Christ at Calvary is not ignored. This had profound implications for the thinking of the Reformers who attempted to distance their theology from Rome by citing Augustine. In *City of God*, Augustine makes a near approximation to what is seen later in Trent as he connects the sacrifice of the Church with that of Christ our Priest at Calvary.<sup>59</sup> This connection, sacramentally made present by the Eucharist, unites the Church to Christ's body and blood through the sacrifice of Christ willingly surrendered to the Father. The effect of this is to return to the theme of the Church as the Body of Christ. In summary the communicants become what they eat.<sup>60</sup>

Running through all this is the Platonic golden thread of participation; the communicant is united to Christ and the Church. Yet for Augustine, Christian sacrifice is not just a heavenly activity, but one firmly grounded in acts of love and mercy, personified by Christ on the cross:

This is the sacrifice of Christians: we, being many, are one body in Christ.  
And this also is the sacrifice which the Church continually celebrates in the

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<sup>59</sup> See Augustine, *City of God*, Bk 10. 20, p. 401:

... he is both the priest, himself making the offering, and the oblation. This is the reality and he intended the daily sacrifice of the Church to be the sacramental symbol of this; for the Church, being the body of which he is the head, learns to offer itself through him. This is the true sacrifice, and the sacrifices of the saints in earlier times were many different symbols of it. This one sacrifice was prefigured by many rites, just as many words are used to refer to one thing to emphasize a point without inducing boredom. This was the supreme sacrifice, and the true sacrifice, and all the false sacrifices yielded place to it.

<sup>60</sup> See Augustine, 'Tractate 26, John 6. 41-59', para 18 *Nicene and Post-Nicene Fathers, First Series*, ed. by Philip Schaff, trans. by John Gibb rev. by Kevin Knight, 7

<<http://www.newadvent.org/fathers/1701026.htm>> [accessed 11 April 2010]:

"He that eats my flesh, and drinks my blood, dwells in me, and I in him." This it is, therefore, for a man to eat that meat and to drink that drink, to dwell in Christ, and to have Christ dwelling in him. Consequently, he that dwells not in Christ, and in whom Christ dwells not, doubtless neither eats His flesh [spiritually] nor drinks His blood [although he may press the sacrament of the body and blood of Christ carnally and visibly with his teeth], but rather does he eat and drink the sacrament of so great a thing to his own judgment, because he, being unclean, has presumed to come to the sacraments of Christ, which no man takes worthily except he that is pure: of such it is said, "*Blessed are the pure in heart, for they shall see God.*"

sacrament of the altar, known to the faithful, in which she teaches that she herself is offered in the offering she makes to God.<sup>61</sup>

What is significant in Augustine is the movement that sees the sacrificial activity described above beginning to become focused around the altar, and hence the Eucharist. It is this theological connection between sacrifice and the Eucharist, within the body of Christ (the Church), that deepens, and forms the basis of later debates.

What may be concluded is summarized in Daly's perceptive summary of this movement in the Western Church:

... Augustine, [has] in a way that became more or less normative for most of Christianity in the West, made a strong point of including earthly as well as heavenly members as citizens in God's city, and who, precisely in their role of being here-and-now earthly members of Christ's body, become one with him in being both the priests and the victims, those who offer and who are offered in the liturgy that is their Christian lives. Through all devolutions and misunderstandings that have plagued so much of subsequent Christian thinking on atonement and sacrifice, this central Christian insight, though often pushed into the background, was never totally lost.<sup>62</sup>

### **1.3: Robert J. Daly's articulation of sacrifice**

It has already been stated that the writings of the Early Church had a profound impact on the debates of the Reformation and Counter-Reformation. This study will now explore eucharistic sacrifice as examined by two contemporary Roman Catholic writers: Robert J. Daly and Matthew Levering. Both theologians deal skilfully with the enormous amount of material on eucharistic sacrifice, and are convinced of its relevance within the life of the Church and Eucharist despite approaching the theme from very different places. Daly seeks to continue in the spirit of Vatican II, whereas Levering looks to the spirit of an earlier age, Trent. This thesis will focus on Daly, as Levering goes over similar ground, albeit reaching a different conclusion or, more accurately, 'framework', within which sacrifice operates. Also, Daly's surveys give a more comprehensive analysis of the history and place of sacrifice within the life of the Church. Common to both, however, is the theme of participation. A key difference is that Levering offers a more powerful critique and answer to postmodernism, and in so doing addresses the aporia of Gift.<sup>63</sup> Another important factor in their engagement with eucharistic sacrifice is

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<sup>61</sup> Augustine, *City of God*, Bk 10.6. <<http://www.ccel.org/ccel/schaff/npnf102.iv.X.6.htm>> [accessed 11 April 2010]

<sup>62</sup> Daly, p. 97.

<sup>63</sup> See chapter 3 of this study.

that many of the themes within sacrifice echo a number of missionary themes in chapter 5, and especially the *missio Dei*.

Daly begins *Sacrifice Unveiled* by describing how he understands the nature of his task. The purpose of the ‘unveiling’ is to expose the mistaken ideas that surround the word sacrifice, and describe what it really is.<sup>64</sup> Daly does this by articulating his central thesis that Christian sacrifice, especially understood within the context of the Eucharist, is above all, Trinitarian:

For if we are correct, as this book will claim, in seeing the essence of Christian sacrifice as our participation, through the Spirit, in the transcendently free and self-giving love of the Father and the Son, and if Christian sacrifice is our inchoative, but already real, entering into the fullness of totally free, self giving, loving personal life of God, then it is obvious that the common understanding of ‘sacrifice’ with all its negative baggage... does more to veil than it does to reveal this reality.<sup>65</sup>

Daly offers different understandings of sacrifice, but argues, like Levering, that Christian sacrifice has its roots in Ancient Israel and its Law.<sup>66</sup> Consequently, the emphasis on the place of God within the sacrifice as the one who institutes and decides how the sacrifice is acceptably offered, is ever present. He also notes the connectedness of sacrifice with themes of atonement, reconciliation and communion with God.<sup>67</sup>

Daly examines the development of references to sacrifice within the Eucharist through Church history. This culminates in his adoption of the phrase, *the offering of the sacrifice of the Mass*. This development resulted in the Church being inexorably bound to the concept of the connectedness of the sacrifice of Christ at Calvary to the sacrifice of the Mass.<sup>68</sup> This bond became one of the main points of dispute during the Reformation and Counter-Reformation. However, Daly

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<sup>64</sup> See Daly, p. xiii.

<sup>65</sup> Daly, p. 1.

<sup>66</sup> See also Laurence Paul Hemming, *Worship as a Revelation: The Past, Present and Future of Catholic Liturgy* (London: Burns and Oates, 2008), p. xi: ‘The sacred liturgy is undergirded by nothing other than God’s own historical self-disclosure: and this means in the history of Israel, and of the Church’. Margaret Barker, *Temple Themes in Christian Worship* (London: Continuum, 2003), esp. pp. 173-180. Cobham, ‘The Sacrifice of the New Covenant’ in A. G. Hebert, ed., *The Parish Communion* (London: SPCK, 1937; repr. 1939), p. 43. ‘... the sacrificial language of the New Testament can only be understood in the light of the sacrificial practices of the Old’. A. Michael Ramsey, *The Gospel and the Catholic Church* (London: Longmans, 1936), p. 113. Dix, Dom Gregory, *The Shape of Liturgy* (Westminster: Dacre Press, 1943), p. 273.

<sup>67</sup> See Daly, pp. 2-3.

<sup>68</sup> See Daly, p. 4. Even in recent times this line has been re-emphasized by the Roman Catholic Church. The Theological-Historical Commission for the Great Jubilee of 2000, *The Eucharist: Gift of Divine Life* (New York: The Crossroad Publishing Co., 1999), p. 90: ‘In the Eucharistic sacrifice, the victim is the same as in the sacrifice of the cross’.

observes, both sides were so busy trying to win that they lost the spirit of what sacrifice was meant to be about, and committed:

[the] same methodological mistake of not looking first to the Trinitarian Christ-event to ask what it was that the early Christians were groping to express when they began to refer to the death of Christ and the Eucharist in sacrificial terms.<sup>69</sup>

He thus concludes his introduction by saying, ‘sacrifice is a word laden with anything but happy connotations and implications’.<sup>70</sup> This was a long way from the idea of the ‘mutually self-giving event that takes places [sic] between persons’.<sup>71</sup>

It is that event between persons that forms the uniquely Christian understanding of sacrifice. The persons involved are, Daly argues, the persons of the Trinity and the persons in the Church. It is this movement, participation and dynamic that is at the heart of his thesis, and to which he frequently returns:

It begins, in a kind of first ‘movement’, not with us but with the self-offering of God the Father in the gift of the Son. It continues, in a second ‘movement’, in the self-offering ‘response’ of the Son, in his humanity and in the power of the Holy Spirit, to the Father and for us. And continues further in the third ‘movement’ – and only then does it begin to become Christian sacrifice – when we, in human actions that are empowered by mutually self-giving, mutually self-communicating personal relationship that is the life of the Blessed Trinity.<sup>72</sup>

So the doctrine of the Trinity is key to Daly’s thesis, and he examines in some detail the connection between sacrifice and the Trinity which we will now assess.

Daly begins by reflecting on the methodology of studying sacrifice and observes that Christian sacrifice is studied on the same terms as other religious

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<sup>69</sup> Daly, p. 4.

<sup>70</sup> Daly, p. 4.

<sup>71</sup> *Ibid.*, p. 5.

<sup>72</sup> *Ibid.*, p. 5.

understandings of sacrifice.<sup>73</sup> This, he argues, is ‘fundamentally flawed’.<sup>74</sup> First, it is flawed because the paschal mystery removed the need for ‘traditional’ forms of sacrifice, so comparing Calvary to other material sacrifices is a flawed comparison. Second, such comparisons fail to recognize the uniquely trinitarian participation which is at the heart of Christian sacrifice.

The uniqueness of the second element, will be considered in chapter 3. The unique nature of trinitarian participation within Christian sacrifice powerfully subverts the concerns of postmodernism surrounding the ‘economy’ of sacrifice and, hence, gift. However, given the trinitarian emphasis of sacrifice within the Eucharist Daly notes the limitations of biblical proofs. Like the doctrine of the Trinity itself, there is a period of maturing and theological exploration, so ideas in this area were not widely formed until the late 4<sup>th</sup> century. Developing the doctrinal comparison with the Trinity, and the implications of this ‘maturing’ in the teaching of the Church, means that the process of exploration will continue into eternity.

Quoting the liturgical theologian Edward J. Kilmartin, the sense of the sacrifice and the eternal are alluded to:

... Christian sacrifice is a profoundly personal, eschatological, and trinitarian event, an event in which we Christians, in the power of the same Spirit that was in Jesus, and in *our* concrete humanity, begin to do in this world what will be able to do completely only in the next.<sup>75</sup>

This maturing also acknowledges the limitations of language when attempting to describe the dynamic of Eucharistic sacrifice. This aspect is highlighted by Daly, and inevitably has implications for post-modern concerns around language and Gift Theory examined elsewhere. Daly is at pains to remove

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<sup>73</sup> E. O. James, *Sacrifice and Sacrament* (London: Thames and Hudson, 1962), personifies this approach by looking for common factors in sacrifice across religions in light of anthropology and archaeology.

<sup>74</sup> Daly, p. 6. See also Gordon W. Lathrop, *Holy Things: A Liturgical Theology* (Minneapolis: Fortress Press, 1998), p. 140, who observes that Christian worship, especially the Eucharist is not a sacrifice in the conventional sense. There is no victim, bloodied and killed on the altar in the sight of the worshippers. Hence, ‘... the surprise of the use of sacrificial language for what is no sacrifice’. Like Daly he notes any attempt to ‘fit’ a cultic model of sacrifice is bound for theological disaster. However, his solution, unlike Daly and, as will be shown Levering, is to find refuge in the ‘spiritualization’ of sacrifice. As he says, ‘Sacrifice is used metaphorically when applied to the death of Christ or to the Christian assembly’. p. 142. Power, *The Eucharistic Mystery*, p. 114, also observes the limitations of traditional cultic language around sacrifice, and like Lathrop, talks about sacrifice as metaphor preferring a ‘spiritualized’ interpretation. When reflecting on Basil and John Chrysostom, p. 140, he says, ‘the Eucharistic action itself is called reasonable and bloodless service’ hence emphasizing the spiritual.

<sup>75</sup> Daly, p. 8. Emphasis his.

from Christian sacrifice negative connotations such as concepts of loss, objectivity, economy, victim, deprivation and reciprocity.<sup>76</sup>

Daly highlights three key elements of sacrifice:

i) *The self-offering of the Father.* Sacrifice is the initiative of God not humankind and begins with the self-offering of the Father in the gift of his Son.<sup>77</sup> The key is that this is mutual self-offering between both Father and Son, two co-equal persons of the Godhead. There can be no diminishing or adding to, and so any indebtedness is avoided. Thus the integrity of the gift is maintained. As Daly says,

At its core, then, true sacrifice, absent the negative implication of a 'loss of self', is *self-offering / self-gift* – in the Father and in the Son, and in us. In theological terms, we are attempting to say something about the central, core event of the economic Trinity, the action of the triune God outside of God i.e. in our human world of existence.<sup>78</sup>

ii) *The self-offering 'response' of the Son.* At the heart of Daly's thesis is his insistence that the whole of the historic Jesus should be identified with his sacrifice and not simply the cross. He wishes to free the self-offering response of Jesus, and thus sacrifice from ideas of a victim destroyed at the hands of human authorities.<sup>79</sup> Like others before him, Daly 'squares the sacrifice circle' by moving beyond an 'object' nailed to the cross to seeing the historic Jesus in an eschatological context.<sup>80</sup> However this subtle re-emphasis marks a distancing from Levering. For Levering and Daly, the efficacy of the cross spans history, and transforms time and space. However, for Levering, this eschatological understanding of the cross in which the Church participates is the very reason to retain the sacrificial emphasis firmly on Calvary, and not shift it elsewhere, even if that location is the Trinity.<sup>81</sup>

iii) *The self-offering of Believers.* Daly argues that eucharistic worship is more than the priest sacrificing; it is the work of the whole people of God, hence all are celebrants. So the people of God are more than mere recipients of the sacrificial

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<sup>76</sup> See Daly, p. 9.

<sup>77</sup> Ibid., p. 10.

<sup>78</sup> Ibid., p.11. Whether such a strongly participatory understanding is possible when Daly uses such a dualistic phrase such as 'our human world of existence' is 'outside of God' is highly debatable. Given Daly's desire to avoid such dualistic theories of the atonement in connection to sacrifice in favour of what he calls a 'transcendent incarnational mystery of the atonement', perhaps this was either a lapse of language or clumsy exaggeration.

<sup>79</sup> See also §§2.3.4 and 2.3.5 of this study.

<sup>80</sup> See also Daly, p. 12.

<sup>81</sup> Matthew Levering, *Sacrifice and Community: Jewish Offering and Christian Eucharist* (Oxford: Blackwell Publishing, 2005), pp. 93-4.

action of God, they are partakers of the mutual, loving, giving and communicating of the persons of the Trinity, with all the company of heaven. Thus, believers respond spiritually, and are also formed by this participation. He also rightly observes that the liturgy helps in this formation, and that the theology of the sacrifice of the Mass finds its articulation in Liturgy, and especially the Eucharistic Prayer, which Louis Bouyer called the ‘core’<sup>82</sup> of the Eucharist.

Having restated his claim that authentic Christian sacrifice is experienced within the life of the Trinity, Daly identifies three questions:<sup>83</sup>

- i) *‘Who is doing what?’* Daly, in line with Roman Catholic teaching, answers that the ‘primary ritual agent’ is the ‘liturgical assembly’.<sup>84</sup>
- ii) *‘Who is saying what?’* The liturgical assembly recalls the paschal mystery and through word, ritual and action re-emphasizes the unity and participation of this worshipping community with God:

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<sup>82</sup> Bouyer, *Eucharist*, p. 2.

<sup>83</sup> Daly, p. 15. cf. Risto Saarinen, *God and the Gift: An Ecumenical Theology of Giving* (Collegeville: Liturgical Press, 2005), p. 81, after Augustine, identifies four elements/questions which must be present for something to be considered a sacrifice. They are:

- to whom it is offered, (God)
- by whom it is offered (Priest)
- what it is that is offered (Bread and Wine) and
- for whom it is offered

These four elements remained the ‘standard’ tool for establishing and assessing an act as sacrifice. These elements may seem a million miles away from modern examples, but there is one common element, that is, sacrifice benefits another for whose sake the act is done.

However, even Augustine’s elements are not the last word as Aquinas (*ST II q 85 a3 ad 3*) notes that although he uses this fourfold mode (*ST III q22 a3 ad 1*) he distinguishes between offering and sacrifice. In both offering and sacrifice the receiver is God, but sacrifices are offerings to which something ‘sacred’ happens to the gift. Hence, for Aquinas a sacrifice is an offering in which the gift is transformed in some way. A sacrifice, then, has to be offered to God, and this distinguishes it from a donation.

However, what is essential is the giving of gifts. A sacrifice is a gift offered to God for another benefit. In this way Aquinas sees the Eucharist as a sacrifice as well as a sacrament (*ST III q79 a5*).

<sup>84</sup> Daly, p. 15. See Austin Flannery, ed., ‘Lumen Gentium 21<sup>st</sup> November 1964 Chapter 2 The people of God No 28’, *Vatican Council II Volume 1: The Conciliar and Post Conciliar Documents New Revised Edition* (New York: Costello Publishing Co. Inc., 1998), pp. 384-5:

On the level of their own [priestly] ministry sharing in the unique office of Christ, the mediator (1 Tim 2:5), they [as a priest] announce to all the word of God. However, it is in the eucharistic cult or in the eucharistic assembly of the faithful (*synaxis*) that they exercise in a supreme degree their sacred functions; there, acting in the person of Christ...

See also Flannery ed., ‘Eucharistiae Participationem 27<sup>th</sup> April 1973 No 8’, *Vatican Council II Vol 1*, p. 235:

The Eucharistic Prayer is of its nature ‘the culmination of the entire celebration’... [Its purpose is that] ‘the entire congregation of the faithful should unite with Christ in confessing the wonderful works of God and in offering sacrifice’.

cf. Flannery ed., ‘On Holy Communion and the Worship of the Eucharistic Mystery outside of Mass S.C.D.W., Eucharistiae Sacramentum 21<sup>st</sup> June 1973 No 6’, *Vatican Council II Vol 1*, p. 243: ‘Christ is present in Church, the gathered assembly...’

It can hardly be overemphasised that the transformation of bread and wine is not the primary focus... the primary focus, indeed the very purpose of the transformation of the bread and wine, is the transformation of the assembly.<sup>85</sup>

iii) *What is taking place?* The previous two questions find their articulation in this question. This third question also has profound implications for what follows in this thesis so will be examined in a little more detail.

Daly identifies three aspects. First, the interconnectedness and mutual participation of the Church/Christ relationship. The second aspect begins at baptism and, hence, the incorporation into Christ, and thus the divine life. This relationship is then articulated within the Eucharist as he says, 'The Eucharistic celebration involves both eternity and time; it is a conjoined divine/human operation'.<sup>86</sup> This leads to the aspect of participation resulting in the on-going transformation of the eucharistic people into the body of Christ. This third aspect is highly significant to Daly's thesis and the missionary aspect of this thesis.<sup>87</sup> As Daly says, *'The whole purpose is the eschatological transformation of the participants.'*<sup>88</sup> In order to describe what is happening and avoid eucharistic theological pitfalls, Daly looks to Odo Casel's 'mystery theology'.<sup>89</sup> Despite the merits of Casel, Daly is unconvinced by the idea of the 'miraculously' making present of Calvary, arguing that another approach is more justifiable in light of scripture, the Early Fathers, and Aquinas. He states that it is the eucharistic community that is represented liturgically to the sacrifice of Christ. Hence it is the faithful who are made present to the sacrifice of Christ, rather than Christ's sacrifice being made present to the faithful. This perspective, Daly argues, has much more in its favour because it is not reliant on a miraculous uniting of the past with the present. Daly says the divine action is

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<sup>85</sup> Daly, p. 18.

<sup>86</sup> Daly, p. 19.

<sup>87</sup> See chapter 5 of this thesis.

<sup>88</sup> Daly, p. 20. Emphasis his.

<sup>89</sup> Casel's (b. 1886) most famous work *The Mystery of Christian Worship* was a hugely influential reflection on the sacraments. This series of essays was revolutionary in its time and transformed the way the sacraments were understood. Its thoughts can be perceived in the sacramental theology of the Liturgical Movement and Vatican II, as well as other encyclicals since its publication in the early 1930s.

Casel's thesis was simple, and although he argued that it was true to the teaching of his Church it was initially profoundly at odds with much sacramental theology of his day, and is still debated today. Casel argued that it was not simply the fruits or effects of redemption that were present in the sacraments, but the whole redeeming acts themselves; the paschal mystery that is made present. Therefore, in the liturgy the **whole** Church participates in the saving acts of God in Christ Jesus. It is the presence of this mystery, the very life of God, in which the Church as a living organism participates. His vision removed the objectifying anthropocentric focus of the liturgy and neo-Scholastic categories and embraced a contemplative transcendent vision of divine Mystery, where the worshipper sacramentally meets God who is holy, immortal and invisible, and the saving Christ, the Word made flesh. See Casel, p. 38.

'located' within the eucharistic community, ensuring that nothing is perceived to be done to God.<sup>90</sup> The idea of a redefining participation with the eucharistic sacrifice as the worshipper being made present to it, rather than it being made present to the worshipper has much to commend it. However, is the worshipper being made present to Christ's sacrifice any less 'miraculous' than Christ's sacrifice being made present to the faithful? Also, Daly's argument is too dependent on the belief and experience of the worshipper rather than the action of God. Hence, contrary to what Daly insists, it is the worshipper who still potentially becomes the object and makes God's presence subject to their experience.<sup>91</sup> This is perhaps overstating Daly's position, which is 'eschatological' in scope, but the lack of objectivity, and the 'coming' or being made present of Christ's sacrifice, does confine the gift of sacrifice to the economies of relationship. Such a reading, as will be shown later,<sup>92</sup> has enormous implications in light of Gift Theory.

Yet, Daly does observe the impact of his thesis on postmodernism. His stress on the transformation of the worshipper addresses a key post-modern concern surrounding meaning: 'A Eucharist without transformation of participants is a Eucharist without meaning; and in postmodernity, where there is no meaning there is no reality.'<sup>93</sup>

Later Daly returns to the 'critical importance'<sup>94</sup> of this eschatological understanding where human beings are conjoined with the on-going self-offering of the Father and the Son and so transformed. This transformation, as the concept of eschatological implies, is an on-going event/activity of a eucharistic life participating in/with the Godhead. This eucharistic life finds its culmination on the 'Last Day'.

This reflection on the eschatological understanding of the Christ event within the Eucharist ends Daly's 'initial presentation' of a trinitarian understanding, and, therefore, Christian understanding of sacrifice which is the 'heart' of his book.<sup>95</sup>

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<sup>90</sup> Daly, p. 21: 'Christ is not changed, God is not changed, *we* are changed'. Emphasis his.

<sup>91</sup> See also Edward Schillebeeckx (1914-2009), *The Eucharist*, 7<sup>th</sup> imp (London: Burns and Oates, 1968), exploring how Christ's presence in the Eucharist is experienced, experiences a similar dilemma as he seeks to hold together the idea that: 'Christ's real presence in the Eucharist is, of course, *really* an offer of grace, independent of the individual's faith', p. 143, alongside the view that, 'the eucharistic bread only implies a presence as an offer, emanating from the Lord in his assembled community', p. 120.

<sup>92</sup> See chapter 3 of this thesis.

<sup>93</sup> Daly, p. 22.

<sup>94</sup> Daly, p. 22.

<sup>95</sup> *Ibid.*, p. 23.

Daly, justly, acknowledges that this understanding presents ‘pastoral challenges’<sup>96</sup> which may be best met by avoiding the word sacrifice altogether because of the negative associations in most people’s minds. This concern is raised in chapter 6 of this study, and is covered in the conclusion. However, Daly shows a way forward by pointing to our glimpses of ‘genuine human happiness’ when we have experienced ‘totally loving, totally self-giving love’.<sup>97</sup> It is those moments, however fleeting, ‘which evolve in our heart and create a longing for such moments that can only be realized in God the Father, Son and Holy Spirit’.<sup>98</sup> Daly says of this trinitarian love-centred sacrifice: ‘Pastorally, this would seem to be an obvious starting point from which preaching and teaching about sacrifice could take off’.<sup>99</sup>

It is here that the ‘unveiling’ can take place. By using the term ‘unveiling’ there must be a veil, and something in need of unveiling. This veil, to use Daly’s metaphor, has been woven over centuries and obscured the way the Greco-Roman and Semitic-Hebrew world understood sacrifice. Daly cites six elements to sacrifice that generally existed in that world,<sup>100</sup> the most important of which was that, ‘*No significance is attached to the death of the animal. Its death, in itself, affects nothing*’.<sup>101</sup> Daly argues that it is ignorance of this element that has led to much veiling, and theological confusion concerning what is happening in Christian trinitarian sacrifice. Daly examines this theological veiling historically, and observes how the understanding of the element of sacrifice within the Eucharist moved from imprecise spiritual language of the Early Church<sup>102</sup> to proclamation, dogmas, anathematizing and, if not creeds, then statements which would later form denominational differences. This formalizing process is, he notes, shared by Trinitarian theology which also became enshrined and ‘institutionalized’ as much as it was earlier ‘spiritualized’.

Daly looks at the theology of sacrifice in the writings of the Fathers, and notes the wisdom of this approach which reveals ‘important continuities between past and the present’.<sup>103</sup> Chapter 2 of this study shows how Anglicans such as Hooker and Taylor looked to the Early Fathers for theological guidance. This

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<sup>96</sup> Ibid., p. 23.

<sup>97</sup> Ibid., p. 23. Herbert describes this divine imperative in, ‘Love bade me welcome...’, George Herbert, *The Temple: A Priest to the Temple* (London: J. M. Dent and Sons Ltd., 1908; repr. 1927), p. 199.

<sup>98</sup> Daly, p. 23. Augustine, also, famously, spoke of this compulsion and longing in his *Confessions*, p. 1, ‘for Thou madest us for Thyself, and our heart is restless, until it repose in Thee’.

<sup>99</sup> Daly, p. 23.

<sup>100</sup> See also Daly, p. 26.

<sup>101</sup> Ibid., p. 26. Emphasis his.

<sup>102</sup> See §1.2 of this thesis.

<sup>103</sup> Daly, p. 75.

theological unity with the Early Church would then form a central claim of legitimacy for Anglican catholicity.

In Part 2 Daly looks at atonement and sacrifice. He notes that throughout Christian ‘theological history’, both doctrines have suffered the same fate of ‘misunderstanding’.<sup>104</sup> Hence, his solution is the same; make atonement, like sacrifice, ‘fully Trinitarian and fully incarnational’.<sup>105</sup> As Daly says, ‘... problems with atonement generally also end up being problems with sacrifice. Sacrifice, along with atonement, is commonly perceived as an instance of divine violence’.<sup>106</sup> For a solution to this problem Daly looks to Anselm, Abelard, Aquinas and, finally, Julian of Norwich, in whom Daly finds an approach to the atonement that is both incarnational and trinitarian.<sup>107</sup>

Returning to sacrifice, within the dogma of the Sacrifice of Mass, Daly compares the ICEL’s Eucharistic Prayer 1 with the Latin.<sup>108</sup> He then looks at various other Eucharistic Prayers, but especially *Sharar*.<sup>109</sup> However, because of the difficulty of applying universal principles to regional liturgies, why Daly pays such close attention to *Sharar* is not clear. This difficulty is illustrated by his observation that *Sharar* is ‘aggressively... sacrificial’,<sup>110</sup> thus suggesting it has exceptional traits. Yet, it is worth noting that the language of propitiatory sacrifice is later expressed in the Documents of Vatican II as well as the *Canon Missae* of the Roman Rite.<sup>111</sup>

He then looks at a number of Eucharistic Prayers from various Churches and denominations, and logs the occurrences of blatantly sacrificial language of ‘offer’ and ‘sacrifice’ culminating in the disputes of the Reformation: ‘Sacrifice, and

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<sup>104</sup> Daly, p. 100.

<sup>105</sup> Ibid., p. 100.

<sup>106</sup> Ibid., p. 106.

<sup>107</sup> cf. Ibid., pp. 116-8.

<sup>108</sup> cf. Ibid., pp. 118-24.

<sup>109</sup> *Sharar* means to ‘confirm’ or ‘strengthen’ and is the first word of the prayer in the pre-anaphora of *Sharar* or *The Third Anaphora of St. Peter*. As a liturgy it bears a close relationship in origin and Semitic emphasis to the later Post-Chaldean anaphora of *S.S. Addai and Mari*. This is noticeable by the absence of a Trinitarian focus which was, arguably, later addressed by Post-Chaldean redactors. See Stephen B. Wilson, ‘The Anaphora of the Apostles Addai and Mari’, in *Essays on Early Eastern Eucharistic Prayers*, pp. 19-37 (p. 22). What is unusual is that the object of the prayer is mainly Christ: ‘We make the memorial of *your* Passion, Lord as *you* taught us... Likewise over the cup, Lord, *you* praised, glorified and said... We adore *you* only begotten of the Father’, Jasper and Cuming, p. 49, emphasis mine. See also Jasper and Cuming, pp. 45-51, for text from the Offertory to the Elevation/Invitation to Communion.

<sup>110</sup> Daly, p. 132. See *The Sharar* in Jasper and Cuming, pp. 48-50.

<sup>111</sup> See Flannery ed., ‘Instruction on the Worship of the Eucharistic Mystery S.C.R., Eucharisticum mysterium, 25<sup>th</sup> May 1967’ *Vatican Council II Vol 1*, and ‘General Instruction on the Roman Missal S.C.D.W., Cenam paschalem 26<sup>th</sup> March 1970 Chapter 2 Structure, Component Elements and Parts of the Mass. 1. The Structure of the Mass as a Whole No 7: ‘For in the celebration of the Mass whereby the sacrifice of the Cross is perpetuated...’ p. 163, and also No 48. p. 174.

most specifically the ‘sacrifice of the Mass’ was one of the most neuralgic points... in the Reformation’.<sup>112</sup>

Daly surveys the issues around the Reformation and Counter-Reformation, but always through the lens of the Trinitarian sacrifice. He observes that the Council of Trent reaffirmed, in reaction to Luther, the real presence, and real change of the substance of the bread and wine. Trent also restated that the Mass was a ‘proper sacrifice’,<sup>113</sup> but, critically, especially in light of the Anglican response in chapter 2, Trent did *not* precisely define what was meant by the word sacrifice. As Power, who, like Daly, shares the theology and ethos of Vatican II, observes, ‘no common explanation... had been found or embraced’.<sup>114</sup> Power also observes that because of Trent’s treatment of the sacrifice of the Mass as a propitiatory sacrifice, this later had huge implications on the way the Church and its priests (*in persona Christi*) were understood.<sup>115</sup>

Power observes that ‘sacrifice’ was, at that time and for some time to come, inextricably bound up with Calvary, and not the Trinity.<sup>116</sup> He also notes this connection made between the altar and cross, arguing that this was aided by a specific, and persistent, use of the word *anamnesis*.<sup>117</sup> Looking back at Trent the inescapable fact is that the focus of the Eucharist and Eucharistic Prayer is firmly rooted/nailed to the cross of Christ,<sup>118</sup> the Cross and Mass differing ‘from one another only in the *modus essendi*... as befits the relation of image to that which it represents’.<sup>119</sup> Power does question the weight of evidence in support of the phrase ‘the tradition of the Church, as evidenced for example in its liturgies...’, but concedes that for the Council of Trent, the Eucharist is an efficacious representation that relates to Calvary.<sup>120</sup> He summarizes the dogma contained in Trent as the means by which, ‘the church [has] the sacramental means to unite itself in faith with the mystery of the cross’.<sup>121</sup> Power later reflects on this connection between eucharistic sacrifice and the cross, and claims it does not deny other

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<sup>112</sup> Daly, p. 141. See David N. Power, *The Sacrifice We Offer: The Tridentine Dogma and its Reinterpretation* (Edinburgh: T and T Clark, 1987), who gives a good survey of the issues around the Eucharist at the Reformation and Counter Reformation.

<sup>113</sup> Daly, p. 149. See Power, *The Sacrifice we Offer*, pp. 63 and 89-90.

<sup>114</sup> See Ibid., pp. 148-9 and 159, and Power, *The Sacrifice we Offer*, p. 93.

<sup>115</sup> Power, *The Sacrifice we Offer*, p. xiii.

<sup>116</sup> See Ibid., pp. 56-64.

<sup>117</sup> See Ibid., pp. 7-11.

<sup>118</sup> See Ibid., pp. 22; 25; 56; 69-76 83; 89; 93; 130.

<sup>119</sup> Ibid., p. 71.

<sup>120</sup> Ibid., p. 10, referring to ARCIC, ‘Elucidation (1979)’, *The Final Report: Windsor September 1981* (London: SPCK and Catholic Truth Society, 1982), p. 20 n. 5.

<sup>121</sup> Power, *The Sacrifice we Offer*, p. 146.

concepts. Like Daly, he stresses the role of transformation in sacrifice that affects the whole of life, 'social order' and theology, so liturgy becomes a '*theologia prima*'.<sup>122</sup> However, Power struggles to stretch Trent too much, as the climate in which Trent was writing sought to narrow and define the theology of eucharistic sacrifice, not broaden it. Trent's univocal approach and the equally narrow concerns of the Reformers left a lasting mark on this theology, and remained an issue during Vatican II.<sup>123</sup> Ecumenical writing in the twentieth century engaged with this issue, and the well-rehearsed arguments around this theme were visited afresh by such as Masure, Vonier, Bouyer, Schillebeeckx, Jeremias, Casel, de Lubac, Congar, Mascal, Hebert, and Dix. They were concerned with the idea of the destruction of the victim. The key argument revolved around how a priest (*in persona Christi*) at the altar can be a part of the once-for-all sacrifice of Calvary.

The issues surrounding the connection between sacrifice and Calvary also created a heightened Christological focus, which Daly argues further divorces eucharistic sacrifice from the Trinity, observing that the implications are ecumenical as well as theological. He notes that this myopic concentration on Calvary and the action of Christ alone meant that 'the source and summit, the centre and foundation of all that the Church is and is supposed to be',<sup>124</sup> became a theological battleground. This focus was heightened by the emerging science of the Enlightenment and eventually the anthropology of the 20<sup>th</sup> century. This approach reinforced a definition of sacrifice based on the need for the destruction of the victim,<sup>125</sup> a misunderstanding that was fed by other academic disciplines, which

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<sup>122</sup> See Power, *The Sacrifice we Offer*, p. 146, and also Lathrop, p. 5 'it [Liturgy] says an authentic thing about God and our world'.

<sup>123</sup> This can be seen in Flannery ed., 'Instruction on the Worship of the Eucharistic Mystery S.C.R., Eucharisticum mysterium, 25<sup>th</sup> May 1967', *Vatican Council II Vol 1*, p. 103:

The celebration of the Eucharist which takes place at Mass is the action not only of Christ, but also of the Church. For in it Christ perpetuates in an unbloody manner the sacrifice offered on the cross, offering himself to the Father for the world's salvation through the ministry of priests. The Church, the spouse and minister of Christ, performs together with him the role of priest and victim, offers him to the Father and at the same time makes a total offering of herself together with him.

This view is also seen in Flannery ed., 'General Instruction on the Roman Missal S.C.D.W., Cenam paschalem 26<sup>th</sup> March 1970 No. 2.' *Vatican Council II Vol 1*, p. 155, and Flannery ed., 'Chapter 2 Structure, Component Elements and Parts of the Mass. 1. The Structure of the Mass as a Whole No7.' *Vatican Council II Vol 1*, p. 163, and Flannery ed., 'The Liturgy of the Eucharist No 48.' *Vatican Council II Vol 1*, p. 174.

<sup>124</sup> Daly, p. 157. See also, Flannery ed., 'Instruction on the Worship of the Eucharistic Mystery S.C.R., Eucharisticum mysterium, 25<sup>th</sup> May 1967', *Vatican Council II Vol 1*, pp. 104 and 362, Flannery ed., '6. The Mystery of the Eucharist as the Center of the Entire Life of the Church', *Vatican Council II Vol 1*, pp. 106-7, Flannery ed., 'The Mystery of the Eucharist as the Focal Point of the Local Church', *Vatican Council II Vol 1*, p. 107, and John Paul II, *Ecclesia de Eucharistia: Encyclical Letter on the Eucharist in its relationship to the Church* (Vatican City: Libreria Editrice Vaticana, 2003), p. 39.

<sup>125</sup> Daly, p. 167.

sought to articulate and equate Christian sacrifice with other cultic practices. Hence the Church's misdirected engagement with eucharistic sacrifice, and modernity's constant quest for progress in truth and science led to sacrifice being misunderstood and caricatured.

Daly's contention is that the re-focusing of eucharistic sacrifice within the life of the Trinity, and away from Christ's death on a cross, is the only way to address post-modern concerns, and ecumenical disputes, and reclaim the theological integrity of sacrifice as a motif for the Eucharist. Against the background of Daly's thesis one may justifiably wonder why Levering wants to return eucharistic sacrifice to Calvary and Israel. The next section examines what may initially be dismissed as a reactionary approach.

#### **1.4: Matthew Levering's articulation of sacrifice: a response to Daly**

Levering's thesis, like Daly's, stresses the connection between the Christian understanding of sacrifice within the Eucharist and Ancient Israel. For him this is foundational, and must be at the heart of any Christian interpretation of sacrifice, a 'necessary union, for Israel and for the Church, of the cultic act of sacrifice and communion in the divine life of wisdom and love'.<sup>126</sup>

Early on Levering states his claim that the role of the Eucharist, like the intention of Jewish sacrificial practices, is to unite the community in God. Levering's primary source is Aquinas, in contrast to Daly and Power's broader source material. Looking to Aquinas he argues that the Eucharist as sacrifice creates communion with Christ:<sup>127</sup>

the perfection of the *imago dei* (deification) accords with the mode of restoration of the *imago dei*... [hence] the character of the Eucharist as communion *in and* through sacrifice thus shapes all aspects of Eucharistic theology...<sup>128</sup>

Running through Levering's thesis, as with Daly, is the element of participation. Levering sees this in light of Augustine, the Early Church Fathers and especially Aquinas. His engagement with the reality of participation confronts him with issues surrounding the spanning of time. He asks how can the past be participated in, and thus affect and offer a glimpse of the future:

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<sup>126</sup> Levering, p. 1.

<sup>127</sup> cf. Levering, p. 2.

<sup>128</sup> Ibid., p. 2.

the patristic-medieval understanding of time as participation in divine eternity, rather than as a mere linear continuum, requires at once affirming that Christ fulfils Israel (rejecting models that envision one covenant for Jews, another for the Gentiles) and affirming... that God's covenants with Israel have never been revoked.<sup>129</sup>

Thus, for Levering, we participate in this reality because it is a covenant which was made possible, and efficacious because it was 'cruciform'.<sup>130</sup> It is here that he departs from Daly. For Levering, by using the language of a new covenant, which is bound up in the person of Jesus and his sacrifice, this inevitably points to the cross. Although, importantly, Levering does not neglect or reject the role of the Trinity in Christian sacrifice.<sup>131</sup> After Aquinas, he stresses the role of the Holy Spirit as key in enabling participation. So, for Levering, it is the central connection, the continuity between the old and new covenant which is key in understanding Christian sacrifice. Despite the difficulties perceived by Daly and Power in re-focusing Christian sacrifice back onto the cross, Levering is happy to distance himself from Power explicitly and Daly implicitly.<sup>132</sup> For Levering, again looking to Aquinas, the Eucharist '*radically fulfils... but does not negate* the Jewish pattern of communion with God and neighbor in and through expiatory sacrifice'.<sup>133</sup> This means that the Christ-event did not so much 'trump' or replace an Old Testament view of sacrifice, but rather radically fulfils its aims. Thus, eucharistic sacrifice creates a 'new Jerusalem'. Hence for Levering, rather than looking for ways to avoid the 'problem' of Calvary when discussing the offering of the sacrifice of the Mass, Calvary should be embraced: 'The Eucharistic body of Christ cannot be isolated from the ecclesial Body of Christ, since the latter is our cruciform sharing in the former'.<sup>134</sup> Levering's insistence on this point is at odds with Daly's historical analysis. Daly argues that a theological momentum, brought about by historical, philosophical and ecclesiological events and movements, resulted in the connecting of the offering of the sacrifice of the Mass with Calvary. However, one must question whether Daly's insistence that this inevitable, inextricable link between the cross and eucharistic sacrifice was wrong simply because it was disproportionate. It

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<sup>129</sup> Ibid., p.6.

<sup>130</sup> See also Ibid., pp. 1; 6; 7; 27; 48.

<sup>131</sup> Ibid., p. 2, and also pp. 27-8, '...Union with Jesus Christ in the sacramental-sacrificial liturgy of the Eucharist is both a sharing in Christ's sacrificial fulfillment of Torah and Temple and a contemplative participation in the trinitarian life of the divine Word'.

<sup>132</sup> Ibid., pp. 8-9. He says later that, 'mainstream academic 20<sup>th</sup> century Catholic Eucharistic theology distanced itself from the Jewish (and Catholic) mode of communion in and through sacrifice.' p. 25

<sup>133</sup> Ibid., p.11 Emphasis his, and p. 48. Hemming, *Worship as a Revelation*, p. 2, adopts a very similar position and desire to stress the 'saving' nature of the Eucharist that 'make[s] us fit for heaven'.

<sup>134</sup> Levering, p. 98.

is clear, as shown above,<sup>135</sup> that even from the time of Justin Martyr this cruciform link was a strong theme, although one among many. It is also a theme which continued into Vatican II and beyond.<sup>136</sup> Vatican II did not offer new approaches to sacrifice within the Eucharist, but revisited more ancient images and motifs. No longer was the sacrifice an objective thing done by the priest alone as an agent of the gathered assembly, but the action of Christ. However, even this redressing of the sacrificial balance does not remove the cross. On the contrary, at the Eucharist the action of Christ is remembered as it is continuously brought into the present through bread and wine. As John Paul II later said:

... the bread and wine presented at the altar and accompanied by the devotion and the spiritual sacrifices of the participants are finally consecrated, so as to become *truly, really and substantially* Christ's own body that is given up and his blood that is shed. Thus, by virtue of the consecration, the species of the bread and wine re-present in a sacramental unbloody manner the bloody propitiatory Sacrifice offered by him on the Cross to his Father for the salvation of the world.<sup>137</sup>

Levering is not alone in his focus on the cruciform nature of eucharistic sacrifice. Other theologians and official documents have adopted his approach and main conclusions, which raises questions about Daly's criticism of their methodology as he is equally culpable of using selective sources. For example, he seems to adopt unquestioningly the definitions of the Ecumenical Councils with

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<sup>135</sup> See §1.2.3 of this thesis.

<sup>136</sup> See Flannery ed. 'Instruction on the Worship of the Eucharistic Mystery S.C.R., Eucharisticum mysterium, 25<sup>th</sup> May 1967', *Vatican Council II Vol 1*, p. 102:

...the Mass, the Lord's Supper, is at the same time and inseparably:  
a sacrifice in which the sacrifice of the cross is perpetuated; a memorial of the death and resurrection of the Lord... a sacred banquet in which, through the communion of the Body and Blood of the Lord, the People of God share the benefits of the Paschal Sacrifice...

Also, John Paul II *Ecclesia de Eucharistia*, pp. 17 and 67. Here John Paul II makes the connection between the sacrifice and life of the trinity. This was an echo of an earlier argument by John Paul II, Austin Flannery, ed., 'On the Mystery and Worship of the Eucharist II Dominicae cenae 24<sup>th</sup> February 1980', *Vatican Council II Volume 2: More Post Conciliar Documents New Revised Edition* (New York, Costello Publishing Co. Inc., 1998), No 8, p. 74.

However, Kevin W. Irwin, *Models of the Eucharist* (New York: Paulist Press, 2005), p. 227, argues that Vatican II was ambivalent in its approach to traditional eucharistic doctrine but with regard to eucharistic sacrifice says, 'the council's teaching laconic and focused.' He moves on to observe the connection between Christ's memorial of his passion and resurrection with the sacrifice of the Eucharist within the *Catechism*. See also Irwin, *Models of the Eucharist*, p. 229.

Yet, later reports from Roman Catholic bishops tend to maintain the link between the cross and the eucharistic sacrifice. See Catholic Bishops' Conferences of England and Wales, Ireland and Scotland, *One Bread, One Body: A teaching document on the Eucharist in the life of the Church, and the establishment of general norms on sacramental sharing* (London: Catholic Truth Society, 1998), No 29 p. 22. However, later, under the theme of 'a living sacrifice of praise', the trinitarian aspect of sacrifice is highlighted (No 34 p. 25), along with supporting references to ARCIC Elucidation 1979 No 5 (n71 p. 25).

<sup>137</sup> Flannery ed., 'On the Mystery and Worship of the Eucharist John Paul II Dominicae cenae 24<sup>th</sup> February 1980 No 9', *Vatican Council II Vol 2*, p. 76.

regard to the Trinity, even though there existed differing views.<sup>138</sup> Thus the fact that Levering is also selective in choosing to use Aquinas with regard to the Conciliar documents, given their foundational status, can hardly be cause for methodological complaint. There is also a question mark over Daly's desire to right theological wrongs, or more accurately re-focus sacrificial theology. Daly wishes to redress the *erroneous* cruciform emphasis in order to stress the uniquely Christian trinitarian theme of sacrifice. However, the desire to re-focus on a uniquely Christian sacrificial theme is also clearly seen in Levering. The placing of the cross in relation to sacrifice is also uniquely Christian. Ultimately, neither argument necessarily excludes the other, something alluded to by both writers. This dilemma is illustrated by Daly's cover picture which shows the classic trinitarian image of the Holy Spirit placed between the Father holding the cross-beam and Christ crucified,<sup>139</sup> and Levering's reflections on expiatory sacrifice. Levering is determined to show the covenantal link between the cross and eucharistic sacrifice which enables participation by and in the body of Christ. Thus, what this determination ultimately maintains is the connection between Jewish offering and covenant, and the Eucharist as communion with God through sacrifice.

Daly argues that this determination leads the Church to places many would rather not revisit. First it returns the Church to violence, something which Daly would, after René Girard, wish to distance himself from.<sup>140</sup> Girard developed a theory that the sacrifice of the Cross 'unveils'<sup>141</sup> what has been going on since the earliest of times and within every culture. For Girard, central to all cultures is the metaphor of the scapegoat. This metaphor is realized in violent rituals intent on orientating the community to a specific object and on bringing peace to the community. Developing this through the experience of Christ on the cross, Girard and Daly argue that this reveals not a violent atoning sacrifice to satisfy an offended God, but rather an action that reveals divine grace and neutralizes violence. For Daly and Girard, it is Jesus as the perfect revelation of God whom we should imitate, thus fulfilling our desire for mimesis. However, Daly's employment of Girard as a way of critiquing cruciform sacrifice is not without its problems. Daly

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<sup>138</sup> For example Daly reflecting on Origen's underdeveloped pneumatology: 'Origen was writing a full century before the Church, especially through the early ecumenical councils, began to articulate with any consistency its doctrine of the triune God', p. 95.

<sup>139</sup> Daly, Fritzlärer Gnadenstuhl, Dom St Peter Fritzlärer, Basilika minor, Germany.

<sup>140</sup> Daly, pp. 202-22.

<sup>141</sup> Ibid., p. 220.

himself suspects these problems due to criticisms of Girard's work,<sup>142</sup> but citing Girard highlights another recurring issue when adopting Levering's thesis. This issue, raised when re-focusing on the covenantal place of the cross, is the theologically and linguistically difficult area of 'expiatory sacrifice'.

Levering examines this issue of the Eucharist as an expiatory sacrifice in light of Aquinas and others, and sees something other than an embarrassingly divisive term from the past. Levering sees the cross, of course, but he also sees Trinitarian charity in its fullness. Importantly, the sacrifice of the cross also transcends and subverts time and space, and so opens for us the opportunity that expiatory sacrifice can become an expression of redemption *and* Trinity, instead of a theologically embarrassing term. By removing the objective locus of Calvary and the desire to 'pin-point' a time and place, many of the ecumenical and theological barriers are removed.<sup>143</sup> So the Eucharist becomes not simply an event re-enacted, but our participation in the life and action of a saving God.<sup>144</sup>

So for Levering the sacramental mode of being makes it possible to participate in the life of God: 'The sacramental sign makes possible our full participation in Christ's sacrificial self-offering to the Father in the Holy Spirit'.<sup>145</sup> This trinitarian theme continues: 'The end or goal of the Eucharist is the consummation of our intimate union with a person, Jesus Christ, in the glory of trinitarian communion'.<sup>146</sup>

Significant for both writers, despite their differences, is the place of gift within their work. Daly looked at gift in connection to the Eucharist at the

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<sup>142</sup> Ibid., p. 219.

<sup>143</sup> See Hemming, *Worship as a Revelation*, p. 25 as he attempts to 'remove barriers', as a reaction to the rationalism of the 20<sup>th</sup> century:

The liturgy... is not, however 'rational' in that sense that what it says is a means of calculation and prediction for man. Quite the reverse, the liturgy constantly changes and surprises us; it disturbs the rational, predictable, order of things in order to open the understanding still more widely to the things of God.

<sup>144</sup> Levering, pp. 93-4.

<sup>145</sup> Levering, p. 165. Hemming, *Worship as a Revelation*, pp. 32-3 describes 'participation' as follows: *Actuosa participatio* is not a description of what we must be *doing*, but a synonym for our life in the Spirit, the means by which we are drawn (and so 'done to'), and so we are placed *into* the life of the Divine Trinity, the life we are made present to and made able to share by the enacted work of the liturgical rites (a work of Christ's)... Participation understood like this is quite difficult, requiring much more than just *doing* or *saying* or *singing*. It requires 'seeing into', and even behind, what is done and said and sung, and so understanding its sacred meaning.

Emphasis his.

<sup>146</sup> Levering, p. 167.

beginning of his book, whereas Levering addresses it at the end.<sup>147</sup> Levering examines the idea of gift within the sacrificial aspect of the Eucharist.<sup>148</sup> Taking again Aquinas as a launch-pad, he notes how the Eucharist offers opportunity for expression in response to the divine gift of love. Levering also uses Catherine Pickstock,<sup>149</sup> who focuses on the character of gift in the sacrament of the Eucharist, within a trinitarian context: ‘...there is no action outside gift... no Eucharistic ‘communion’ can be imagined that is not sacrificial’.<sup>150</sup>

Levering observes that within the Eucharist and eucharistic community there is a genuine flow and exchange of gift, making the elements of sacrifice, Eucharist and gift inseparable.<sup>151</sup>

In conclusion Levering stresses that participation within the Eucharist is ‘necessarily cruciform’,<sup>152</sup> and he is explicitly critical of Daly’s attempts to remove this potentially ‘negative’ aspect in order to stress the positive aspect of participation within the Trinity.<sup>153</sup>

For Levering the sacrifice of the cross, and consequently the Mass as well, does not have negative connotations because of the context of costly atonement. This is something so overtly positive that the Church should move beyond a natural unease with the Cross/Eucharist combination and be reminded that on the cross is self-giving love, and on the paten and in the chalice the means by which sinners ascend to the heights of divine love. Thus, as Christ is lifted on to the cross, so the Church is lifted to the heights of that blood-stained throne in order to participate in the divine love. This happens within a Church full of sinners by virtue of his body and blood in bread and wine. As Levering says, ‘the sacrifice of the Eucharist is a ‘school’ of charity; it builds the Church by enabling us to enact

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<sup>147</sup> See Power, *The Eucharistic Mystery*, p. 140, who observes that around the time of the Nicea the place of sacrifice within the Eucharist was being emphasized. However, this was also taking place in a context where there was an evolution in the language of sacrifice, offering and gift:

In general, one can say that from what was primarily the language of gift and offering (*prophora, oblatio*) the prayers [in the Eucharist] turned to a language more attuned to cultic service (*latreia, cultus, obsequium*) and even more particularly towards the specific language of sacrificial ritual (*thusia, sacrificium, hostia*).

Later, p. 141, he emphasizes the lack of uniformity in the language of sacrifice within the Eucharist.

<sup>148</sup> Levering, pp. 176-7.

<sup>149</sup> Catherine Pickstock, *After Writing: On the Liturgical Consummation of Philosophy* (Oxford: Blackwell Publishing, 1998), p. 244. Also, Chapter 6 esp. §6.6.3 of this thesis.

<sup>150</sup> Levering, p. 178.

<sup>151</sup> Levering, p. 177.

<sup>152</sup> *Ibid.*, p. 194.

<sup>153</sup> *Ibid.*, p. 195. See also Daly, pp. 4 and 9.

Christ's sacrifice with him'.<sup>154</sup>

His final reflection summarizes this hope and his earlier themes:

In and through Christ's sacrifice, we are incorporated into the communion of the new Jerusalem, the fulfilment of the cruciform desire of Israel. In and through Christ's sacrifice, we are enabled sacramentally to turn from self-centred "[gazing] at one another" to contemplating together, in a cruciform communion that accomplishes our deification, the risen life of the Lord.<sup>155</sup>

## 1.5: Conclusions

This chapter shows the wide-ranging way in which eucharistic sacrifice can be understood. The use of it as a motif, based on the writings above, demonstrates how quickly sacrifice was adopted within the celebration of the Eucharist. The way the motif was adopted varied. Sacrifice was seen as a way of establishing the legitimacy of Christian worship against charges of atheism. It became an important metaphor and symbol of the transformed life of the believer, as a member of the body of Christ. Eucharistic sacrifice was also a way of communicating the profoundly spiritual aspect of the Eucharist as the offering of the prayers of the people joined to the on-going heavenly intercession of Jesus Christ. This focus on the sacrifice of Christ as High Priest was both new and ancient, as the person of Jesus placed within Old Testament language, metaphors and images of sacrifice.

Over time this motif became formulaic, immanent and reductionist. The richness of the metaphor, and its meaning, narrowed as it became a term and theology that had the precision to adjudicate on catholicity. This unhappy state, or veiling, was not helped by the disciplines of the Enlightenment and modernity, and continued well into the 20<sup>th</sup> century. It was then that theologians began to re-engage with one another in a more positive and ecumenical way.<sup>156</sup> The resulting scholarship provided ways and a language which could potentially transform the theology of eucharistic sacrifice from a polemical tool of division into a catalyst for a shared understanding of the Eucharist. That grand vision may not have been fully realized, but it did at least provide a way of re-engaging with the richness of that motif.

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<sup>154</sup> Levering, p. 199.

<sup>155</sup> Levering, p. 201.

<sup>156</sup> ARCIC, 'Eucharistic Doctrine (Windsor 1971)', *The Final Report*, p. 16 §12, and ARCIC, 'Elucidation (Salisbury 1979)', *The Final Report*, p. 24 §10, which after examining eucharistic doctrine of the Anglican and Roman Catholic communion referred to 'substantial agreement'.

Against that background both Daly and Levering grapple with the role and place of sacrifice within the celebration of the Eucharist. For both Daly and Levering, Christian sacrifice within the Eucharist remains an essential motif as it subverts the definitions and limitations of modernity. In spite of their differences, Daly and Levering desire the same thing; to restore the centrality of sacrifice within the Eucharist. They contrast one another in their explanation of how and what sacrifice is expressing and making real. Simplistically, for Daly, Christian sacrifice is all about the Trinity, and for Levering it is the cross. Both are ‘products’ of two differing Roman Catholic ‘schools’: Daly, influenced by Vatican II, and Levering a part of an increasing group of theologians who are critical of the perceived rationalism of the liturgical reforms of the 20<sup>th</sup> century. However, both wish to reclaim something of the reality of the sacrifice of the Eucharist as an act of participation in a post-modern age. This participation reveals to us the nature of God as Trinity and charity, and points to the God who shares in the human and divine. So it not only tells the story of divine love, made perfect on the cross, but asks the believer to enter it. As Montoya observes, “The Eucharistic feasting is participation in and performance of (within a complex dimension of space and time) divine caritas”.<sup>157</sup>

One may legitimately ask why sacrifice within the Eucharist is more valid than any other motif. The answer surely lies in the richness described above, which means it can be viewed as a microcosm of the whole Eucharist. Eucharistic sacrifice articulates the action of God in life generally, and within the Church particularly. The narratives that surround the motif tell of healing, reconciliation, death, communion and participation within the sacrificial life of God. I Corinthians 11. 23-26 encourages liturgical *anamnesis* of an historical event and divine action, made sacramentally present in the eucharistic celebration, so uniting the Church with Christ, and this is the gift and fruit of sacrifice. The story, with all resonances of *Passover*, becomes a narrative between the worshipper and God. This micro-

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<sup>157</sup> Angel F. Méndez Montoya, *The Theology of Food: Eating and the Eucharist* (Chichester: Wiley-Blackwell, 2009), p. 156. Rowan Williams also in his, ‘Address to the Fresh Expressions National Pilgrimage, Coventry Cathedral, December 2008’ in S. Croft, and I. Mobsby, ed., *Ancient Faith, Future Mission: Fresh Expressions in the Sacramental Tradition* (Norwich: Canterbury Press, 2009), p. 5, says,

We have... a story, a drama to show you, and if you live inside it, letting your own life be lit up and shown to you afresh by it, you may find that it begins to mould your story and give you a new sense of what’s possible. Here’s the story of how the maker of everything became part of the world he’d made – letting go of his mystery and otherness to be one of us, so that we might find our way into the mystery and otherness of his love...

See also William T. Cavanaugh, *Torture and Eucharist* (Oxford: Blackwell Publishing, 1998), pp. 234-5.

narrative exceeds the immanence of the meta-narratives viewed so suspiciously by post-modernists. It also points to the implicit, something beyond utility and functionalism; all vital elements of chapter 6. The implicit nature of eucharistic sacrifice also reveals, as chapter 3 will show, that this is the perfect gift.

However, *precisely* defining this gift and what is happening is impossible, and falls well outside the tradition of the Early Church. Yet this impossibility is not merely Derridean *différance*,<sup>158</sup> that is something other but always deferred. Its impossibility lies in the need to avoid the explicit, while sacramentally experiencing the gift. We have seen this avoidance of the explicit in the Early Church Fathers, and the wisdom of this is present in Daly and Levering. Both point to participation within the divine life and mission of God. It is this aspect of participation, as will be seen in the next chapter, that resonates with the experience and theology of Anglican writers.

At this stage, the thesis shows that eucharistic sacrifice is understood by writers as a gift, a means of participation within the life of the Trinity and saving action of God on the cross. It is importantly, also, a multifaceted, but central motif for articulating divine action within the Eucharist. How this central theme, with its lack of precision, is negotiated by a number of Anglican writers, will now be examined.

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<sup>158</sup> See §4.2.7 of this thesis.

## Chapter 2: A survey of writings on Eucharistic Sacrifice within the Church of England

### 2.1: Introduction

Chapter 1 concluded with a tension; eucharistic sacrifice is a central theme of the Eucharist but defining it is an almost impossible challenge. However, it is a tension that the Anglican Church has attempted to negotiate.

In response to the Papal Bull of Leo XIII *Apostolicae Curae*, the Archbishops of Canterbury and York declared that ‘we [the Anglican Church] truly teach the doctrine of Eucharistic sacrifice and do not believe it to be a ‘nude commemoration of the Sacrifice of the Cross’.<sup>1</sup> This affirmation stands before an enormous backdrop of Anglican eucharistic theology, which itself stands within a broad ecclesiastical context, as Crockett summarizes:

Anglicanism never developed a doctrine of the Eucharist bearing the distinctive stamp either of a single great Reformer or of a common confessional agreement...<sup>2</sup>

However, there are certain writers from the ‘cradle’ of Anglicanism who have had an enormous impact on the theology and spirituality of the Church of England. Foremost is Richard Hooker (§2.3.1),<sup>3</sup> who, despite the almost complete absence of sacrifice, does, through his treatment of his central theme of participation, offer key insights into how eucharistic sacrifice may be engaged with in a post-modern missionary context. Participation runs through much Anglican theology and provides a framework within which eucharistic sacrifice can be examined and applied. Ultimately, this means that participation which readily embraces the idea of unity within the work and mission of the triune God (*missio Dei*), can potentially overcome the perceived theological dichotomy between

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<sup>1</sup> Archbishops of Canterbury and York, *Saeplus Officio: Answer of the Archbishops of England to the Apostolic Letter of Pope Leo XIII*, §11 (1897) <<http://anglicanhistory.org/orders/saeplus.pdf>> [accessed 10 February 2014] §XI.

<sup>2</sup> William R. Crockett, ‘Holy Communion’ in *The Study of Anglicanism* ed. by Stephen Sykes, John Booty, and Jonathan Knight, rev. edn (London: SPCK/Fortress Press, 1998), pp. 308-321 (p. 309). cf. A. G. Hebert, *Liturgy and Society: The Function of the Church in the Modern World* (London: Faber and Faber Ltd., 1961), p. 175, refers to the period of Hooker, Andrewes and Laud as the, ‘classical period of Anglican theology’. Interestingly, Horton Davies, *Worship and Theology in England from Andrewes to Baxter and Fox, 1603-1690* (Princeton: Princeton University Press, 1975), p. 337, groups these three together as the personification of ‘high-church or Catholic Anglicans’ of the period.

<sup>3</sup> John Macquarrie, *Stubborn Theological Questions* (London: SCM Press, 2003), p. 63, refers to Hooker as the, ‘first great theologian of the Church of England... resisted the attraction of the fashionable continental theologians of his day, and gave due weight to thinkers of an earlier time, including St Thomas [Aquinas].’ However, Christopher J. Cocksworth, *Evangelical Eucharistic Thought in the Church of England* (Cambridge: Cambridge University Press, 2002), pp. 33; 37; n. 1 p. 231 does question whether Hooker is ‘typical’ of his day.

mission and eucharistic sacrifice. Among subsequent writers, Jeremy Taylor (§§2.3.1-2.3.3) offers another approach that addresses other perceived dichotomies in this area. He extols Calvinistic definitions of eucharistic reception and presence, whilst affirming a theology of eucharistic sacrifice that would be anathema to many continental Reformers. This tension is also, to a lesser extent, reconciled by the staunch Presbyterian Richard Baxter (§2.2.2). Because of Baxter's ecclesiology this study will examine him alongside Hooker, who has a markedly different view of the Church, its order and its structure. The chapter will also review contrasting writers who address eucharistic sacrifice from similar starting points by considering Taylor (§§2.3.1-2.3.3) with Mascall (§§2.3.4-2.3.5). Despite being centuries apart, both examine eucharistic sacrifice in light of Aquinas.<sup>4</sup>

Following this pairing, the chapter will finally examine two more recent Anglican theologians, Kenneth Stevenson and Christopher Cocksworth (§2.4). Both examine eucharistic sacrifice from a position that consciously seeks to apply eucharistic theology practically to the mission and ministry of the Church of England.

### 2.2.1: Richard Hooker

Richard Hooker was born around 1554 and is chiefly remembered as an apologist of the Elizabethan Settlement, articulated in his highly influential work *Of the Laws of Ecclesiastical Polity*. He died in 1600.

Like Jeremy Taylor, Hooker invokes the 'ancient Fathers',<sup>5</sup> and especially John Chrysostom.<sup>6</sup> However, unlike Taylor, who defended the catholic identity of the Church of England,<sup>7</sup> Hooker sought to defend the reforming identity of the

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<sup>4</sup> Macquarrie, *Stubborn Theological Questions*, in his chapter on Mascall, notes that Mascall, like Hooker before him, was enriched by Aquinas without feeling the need to 'conform his theology to fit in with Thomism' p. 49 and p. 63. Eric L. Mascall, *Saraband: The Memoirs of E. L. Mascall* (Leominster: Gracewing, 1992), p. 125, said of himself,

Though I did not fully recognize it at the time, it was the writing of *He Who Is* that was to bring me back into the academic world. It did me no good, however, in higher ecclesiastical circles, for it got me the reputation of being a 'Thomist'.

Adrian Hastings, *A History of English Christianity 1920-2000*, 4<sup>th</sup> edn (London: SCM Press, 2001), pp. 298; 446, makes similar observations.

<sup>5</sup> Richard Hooker, 'Of the Laws of Ecclesiastical Polity', in *The Works of that Learned and Judicious Divine Mr Richard Hooker*, arr. by John Keble, 5<sup>th</sup> edn, 3 vols (Oxford: Oxford University Press, 1865) Bk V:XXV.2. vol. 2, p. 119. Colin Buchanan, *The Savoy Conference Revisited: The proceedings taken from the Grand Debate of 1661 and the works of Richard Baxter* (Cambridge: Grove Books, 2002), p. 24 where the Bishops in response to the Presbyterians argue that consistency with the 'Primitive Church' is the 'golden rule' to be observed.

<sup>6</sup> Hooker, 'Sermon V.6' in *The Works*, arr. by Keble, vol. 3, p. 665, also cites Augustine frequently along with St Hilary, who appears in his other works.

<sup>7</sup> Davies, *Worship and Theology in England from Andrewes to Baxter and Fox*, p. 146.

Church of England from censorious Reformers who believed: 'It [the Church of England] hath in their eye too great affinity with the form of the church of Rome...';<sup>8</sup> and so were 'swerve[ing] from the word of God'.<sup>9</sup> His response was 'typically' Anglican and is replicated by Taylor. Hooker appealed to scripture, reason and tradition. Bravely, given the climate of the time, he does not dismiss Rome in contemptuous terms,<sup>10</sup> but he acknowledges its merit where its practices and doctrines 'keepeth that which is ancients and better'.<sup>11</sup> In fact he goes further and critiques the Reformer's myopic focus on 'the word':

The Church of Rome hath rightly also considered, that public prayer is a duty entire in itself, a duty requisite to be performed much oftener than sermons can possibly be made.<sup>12</sup>

Hooker also addresses other criticisms made by other Reformers concerning dress and gestures, again by citing the ancient Fathers and scripture. Throughout *Laws* there is a strongly Platonic and Augustinian paradigm,<sup>13</sup> an approach seen throughout the history of Anglican theology.<sup>14</sup>

Chapter 56 of Hooker's fifth book is key to understanding his eucharistic theology, and how it is intimately bound up in his continued treatment of participation.<sup>15</sup> Hooker develops this, his 'favourite and fundamental theme for the

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<sup>8</sup> Hooker, *Laws*, Bk V: XXVII.1. vol. 2, pp. 124-6. John E. Booty, 'Richard Hooker', in *The Spirit of Anglicanism*, ed. by William J. Wolf (Edinburgh: T and T Clark, 1979), pp. 1-45 (p. 9) also observes Hooker's desire to address the concerns of the Puritans.

<sup>9</sup> Hooker, *Laws*, Bk V: XXVII.1. vol. 2, pp. 124-6.

<sup>10</sup> This is was in contrast to other reformers such as Martin Luther, *Selections from his Writings*, John Dillenberger, ed. (New York: Anchor Books, 1962), who often referred to Rome as 'Babylon' as in *The Babylonian Captivity of the Church* and a 'dictatorship', pp. 262; 264; 265. Roman Catholics generally were also dismissed as, 'fair-speaking toadies of the pope', p. 261. Hooker generally resists this in his work, as Stephen Neil, *Anglicanism*, 3<sup>rd</sup> edn (Harmondsworth: Penguin Books, 1965), p. 123, observes. However, Hooker, Keble, arr., 5<sup>th</sup> edn, vol. 1, p. 61, does, in response to Mr. Travers' allegations in 1585, use the term 'Babylon' metaphorically when talking about 'popish superstition'. He also uses the word in *Laws*, Bk IV:X.3, when quoting Jeremiah (51.9) during a discussion on the ceremonial practices of old. The theme re-occurs later See Keble, arr., 'Sermon II. 10', *The Works*, vol. 3, p. 496.

<sup>11</sup> Hooker, *Laws*, Bk V:XXVIII.1. vol. 2, p. 127.

<sup>12</sup> Hooker, *Laws*, Bk V:XXVIII.3. vol. 2, p. 128. However, Hooker, *Laws*, Bk IV.VIII.2. vol. 1, p. 443, was not uncritical supporter of the Pope.

<sup>13</sup> 'Preface' in *The Works*, arr. by Keble, vol. 1, p. xcii. Booty, in Wolf ed., *The Spirit of Anglicanism*, p. 3, also observes the influence of Aquinas as well.

<sup>14</sup> See A. M. Allchin, 'Anglican Spirituality', in *The Study of Anglicanism*, ed. by Sykes, Booty, and Knight, p. 358.

<sup>15</sup> Hooker, *Laws*, Bk V:LVI.1. vol 2. pp. 245-6. John E. Booty, 'Standard Divines', in *The Study of Anglicanism*, ed. by Sykes, Booty, and Knight, p. 177, states the significance of the theme of participation. Booty in *The Spirit of Anglicanism*, ed. by Wolf p. 17, also reflects this focus, Chapter 56 of Book V begins with the definition of a key word. The word *participation* was seemingly first brought to prominence for Hooker in connection with S. Paul's discussion of the Lord's Supper in I Corinthians 10 and that which he understood to be a liturgical statement in John 6.

sacraments',<sup>16</sup> at some length, and concludes that the church incorporated in Christ becomes the *corpus mysticum*<sup>17</sup> that 'frameth out of the very flesh, the very wounded and bleeding side of the Son of Man'.<sup>18</sup>

Also running through Hooker's and Andrewes'<sup>19</sup> understanding of participation is the closely connected idea of deification. Booty properly says that Hooker:

Steered a course between participation as complete union or deification (*theosis*) and as mere kinship (*sungeneia*)... Hooker was aware of erroneous and dangerous definitions which tended toward the obliteration of personal identity in a mystical union or, quite the opposite, a casual, passing relationship.<sup>20</sup>

Hooker envisages the Church and society as a liturgical polis which resonates with his Platonic approach.<sup>21</sup> Having articulated his understanding of Church, the context in which union with Christ and participation in the Trinity happens,<sup>22</sup> Hooker moves on to the sacramental life of the Church. As the Church is the framework for the liturgical polis, he begins his investigation into the sacraments with another broadside at those Reformers who deemed the Church of England too Roman, as well as giving a hint as to the role of the sacraments in his life:

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<sup>16</sup> Kenneth Stevenson, *Covenant of Grace Renewed: A vision of the Eucharist in the seventeenth Century* (London: DLT, 1994), p. 26, also p. 63. Booty, in *The Spirit of Anglicanism*, ed. by Wolf, p. 12 makes the same point: 'the sacraments are treated as means toward participation in Christ'. And later, p. 31, 'sacraments are means of participation in Christ. Hooker is most forceful here'. See also pp. 17; 42-3.

<sup>17</sup> Hooker, *Laws*, Bk V:LVI.7. vol. 2, p. 249.

<sup>18</sup> Hooker, *Laws*, Bk V:LVI.7. vol. 2, p. 250.

<sup>19</sup> Lancelot Andrewes, 'Participating in Christ', in *Loves Redeeming Work: The Anglican Quest for Holiness*, compiled by Geoffrey Rowell, Kenneth Stevenson, Rowan Williams, (Oxford: Oxford University Press, 2001), p. 114:

Now 'the bread which we break, is it not the partaking of the body, of the flesh, of Jesus Christ?' (1 Cor 10.16) It is surely, and by it and by nothing more are we made partakers of this blessed union (Heb 2.14)... He taking our flesh, and we receiving His Spirit; by His flesh which He took of us receiving His Spirit which He imparteth to us; that, as He by ours became *consors humana natura*, so we by His might become *consortes Divina natura*, 'partakers of the Divine nature' (2 Pet 1.4)... No union so knitteth as it.

<sup>20</sup> Booty, in *The Spirit of Anglicanism*, ed. by Wolf, pp. 17-8. He continues, p. 19: 'Participation thus means both union and distinction in the Godhead and between Christ and the Christian'. See also Stevenson, *Covenant of Grace Renewed*, esp. p. 26, as he shares many of Booty's observations and the use of the word deification.

<sup>21</sup> Hooker, *Laws*, Bk V:LVI.8. vol. 2, p. 251. This theology is also shared by Pickstock, as seen in §6.6.3 of this thesis. Also, Rowan Williams, 'Richard Hooker (c1554-1600): The Laws of Ecclesiastical Polity Revisited', *The Richard Hooker Lecture The Temple Church London* (26 October 2005) <<http://www.archbishopofcanterbury.org/987>> [accessed 7 February 2010]:

the fundamental motor of his thought remains his theology of Christ's Body – that society, the model of every true and functioning society, in which we are constantly learning how to receive at each other's hands and to become ourselves in God's sight, through the crosses and resurrections of 'sociable' existence.

<sup>22</sup> Stevenson, *Covenant of Grace Renewed*, p. 26.

It greatly offendeth, that some, when they labour to shew the use of the holy Sacraments, assign unto them no end but only *to teach* the mind, by other senses, that which the Word doth teach by hearing.<sup>23</sup>

For Hooker the sacraments are more than aids to teaching the faithful; they are gifts from God:

Sacraments serve as the instruments of God to that end and purpose... For we take not baptism nor the Eucharist for bare *resemblances* or memorials of things absent, neither for *naked signs* and testimonies assuring us of grace received before, but (as they are indeed and in verity) for means effectual whereby God when we take the sacraments delivereth into our hands that grace available unto eternal life, which grace the sacraments represent or signify.<sup>24</sup>

Hooker stresses this point, directly contradicting the accusations of the Roman Catholic Church. He emphatically states that, 'they [the Roman Catholic Church] pretend that to sacraments we ascribe no efficacy, but make them bare signs of instruction or admonition; which is utterly false'.<sup>25</sup> This explanatory statement is interesting because in many ways Hooker's language is that of Aquinas, particularly in connection to inward grace and gift.<sup>26</sup> The latter is the first element in Hooker's sacramental theology, especially the concept and source of the gift.<sup>27</sup> Again, in the language of participation, Hooker insists that Christ as God is the source of the divine gift of participation experienced and enabled by the sacraments, even an 'angel in Heaven could not have said to man as our Lord did'.<sup>28</sup> This gift is received at baptism and continues to be experienced in the Eucharist<sup>29</sup> saying, '...in the Eucharist we so receive the gift of God'.<sup>30</sup> However, the recipient of this divine gift is not passive. Like Taylor later, Hooker believes that faith is crucial in receiving

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<sup>23</sup> Hooker, *Laws*, Bk V:LVII.1. vol. 2, p. 255. Emphasis his.

<sup>24</sup> Hooker, *Laws*, Bk V:LVII.5. vol. 2, p. 258. Emphasis his. See also, Bk V: LX.1. vol. 2, pp. 264-5, and *Appendix 1.14* in *The Works*, arr. by Keble, vol. 2, pp. 550-1, when Hooker says, that Christ is the author, that a work of grace will be effected in the receiver, that the visible sign is such that it connects that grace with Christ's death, and finally that they are present in scripture.

<sup>25</sup> *Appendix 1. 18* in *The Works*, arr. by Keble, vol. 2, p. 554.

<sup>26</sup> Crockett, in *The Study of Anglicanism*, ed. by Sykes, Booty, and Knight, pp. 310; 312-3, and similar reflections by Neil, *Anglicanism*, p. 124.

<sup>27</sup> Louis Weil, 'The Gospel in Anglicanism', in *The Study of Anglicanism*, ed. by Sykes, Booty, and Knight, eds., p. 78, re-iterates the divine initiative in sacraments: 'Every sacramental action is first of all an expression of God's initiative...'

<sup>28</sup> Hooker, *Laws*, Bk V:LXXVII.1. vol 2, p. 455.

<sup>29</sup> See Hooker, *Laws*, Bk V:LXXVII.1. vol. 2, pp. 455-6.

<sup>30</sup> *Ibid.*, Bk V:LXVII.1. vol. 2, p. 348. See *Ibid.*, Bk V:L.2. vol. 2, p. 219, where the 'sacred and secret gift' of God is also referred to.

a *fuller* experience of this life in Christ, and also like Taylor seems reluctant to become involved in controversies surrounding the Real Presence. He states that there is ‘general agreement’<sup>31</sup> that we participate in the mystery of Christ’s life through the Eucharist. The differences emerge when the subject of ‘*where* Christ is’<sup>32</sup> arises.

Also, like Taylor, Hooker wishes to stress the devotional aspect of the Eucharist which he regards as a better use of personal and ecclesiastical time and energy, as well as something that aids the believer.<sup>33</sup> He urges his readers to ‘give themselves to meditate with silence what we have by the sacrament, and less to dispute of the manner how’.<sup>34</sup> Again it is the participatory nature of the Eucharist that is key,<sup>35</sup> affirmed by deification, and the unity between the mystical and historical body of Christ.<sup>36</sup> Like St Paul and Augustine before him and others such as Pickstock<sup>37</sup> after, his thesis can be summarized as ‘you are what you eat’. It is this theological and sacramental truth which is key, because it underlines the element of participation. As he says, ‘this sacrament is a true and real participation of Christ’.<sup>38</sup> Consequently, the doctrine of the real presence is, to Hooker, an unnecessary doctrinal ‘red herring’. This is also true of his approach to the doctrine of transubstantiation which Hooker mentions in his footnotes to Book V:LXVII.6. Transubstantiation is dismissed as a waste of devotional and intellectual time because it is simply untrue. Yet in Book VI:VI.11 Hooker acknowledges the need

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<sup>31</sup> Ibid., Bk V:LXVII.2. vol. 2, p. 349.

<sup>32</sup> Ibid., Bk V:LXVII.2. vol. 2, p. 349. Emphasis his.

<sup>33</sup> Ibid., Bk V:LXXIII.8. vol. 2, pp. 433-4, where Hooker commends the practice of Roman Catholics receiving the Eucharist within a Marriage Service. Something he regards as lacking in the Church of England.

<sup>34</sup> Ibid., Bk V:LXVII.3. vol. 2, p. 350. However, Hooker does go to some length in discussing the nature of Christ’s presence by comparing Baptism and the Eucharist. Hooker, Ibid., Bk V:LXVII.6. vol. 2, p. 353, argues that the efficacy of the sacrament of baptism is unaffected by the lack of ‘presence’ in the water so asks why such a presence is necessary in the Eucharist. See also, Booty, in *The Spirit of Anglicanism*, ed. by Wolf, p. 31, and Crockett in *The Study of Anglicanism*, ed. by Sykes, Booty, and Knight, p. 309-10. The simple answer is that Christ himself claimed that the bread and wine were his body and blood, a claim not made about the waters of baptism. Eric L. Mascall, *Christ, the Christian and the Church* (London: Longmans, 1946), insists on the contrast between Baptism and the Eucharist. This is developed in §2.3.4 of this thesis.

<sup>35</sup> See Hooker, *Laws*, Bk V:LXVII.5. vol. 2, p. 352.

<sup>36</sup> Hooker, *Laws*, Bk V:LXXVII.2. vol. 2, p. 349. See also ‘Sermon VI.10’ in *The Works*, arr. by Keble, vol. 3, p. 686,

Blessed and praise for ever and ever be his name... [who] hath instituted in his Church a spiritual supper, and an holy communion to be celebrated often,... and this supper is received as a seal unto us... that his Christ is as truly united to me, and I to him... that he dwelleth in me verily as the elements of bread and wine abide within me.

<sup>37</sup> See §6.6.3 of this thesis.

<sup>38</sup> Hooker, *Laws*, Bk V:LXVII.7. vol. 2, p. 354. See also C. W. Dugmore, *Eucharistic Doctrine in England from Hooker to Waterland* (London: SPCK, 1942), p. 19, who states that for Hooker ‘the fundamental truth [is] that there is in the sacrament a real participation in the body and blood of Christ’.

and role of the Holy Spirit in effecting a change and grace in sacraments:

‘Sacraments... work nothing till they be blessed and sanctified of God’.<sup>39</sup> Yet still he insists that presence is a ‘matter of faith’ with ‘grace given to change lives, not material elements’<sup>40</sup> and sacraments are an instrument of God through which his grace is given.<sup>41</sup>

Returning to the main body of the text, he addresses participation again. Here he marshals the works of Irenaeus, Cyprian, Cyril of Jerusalem and Pope Leo,<sup>42</sup> observing that this participation takes place through the sacraments by grace. Participation is also key to Hooker’s understanding of sacrifice.

Hooker’s *Laws* makes very little reference to sacrifice except in one important section on priesthood, but elements come out in his sermons and his understanding of participation. Keble summarizes Hooker’s understanding of sacrifice identified in his sermons in the following way:

For although he [Hooker] disclaims the existence of any sacrifice, properly so called, in the ritual of the Church, it is clear enough that this expression must be restrained to expiatory sacrifices.<sup>43</sup> Take the *sacrifice* in its other senses, for eucharistical or penitential homage, and it is very plain that Hooker’s own account, prayers, tithes, festival days, church ceremonies, are so many sacrifices, truly and properly so called.<sup>44</sup>

In light of the Christian understanding of sacrifice set out in this thesis in the work of Daly, and more especially Levering, Keble’s analysis of Hooker seems to be understated. Keble, like many before and since, gets caught up in the chronology of the ‘once for all’ nature of Christ’s ‘expiatory sacrifice’ on the cross. However, the sacramental understanding discussed in chapter 1 shows how it is not only possible, but an essential aspect of the Eucharist that we participate in that cruciform sacrifice. This element of participation, so central to Hooker’s theology, allows us to conclude that the logical progression of his participatory theology will lead us to the cross as surely as it leads us to other aspects of the divine life.

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<sup>39</sup> Hooker, *Laws*, Bk VI:VI.11. vol. 3, p. 95.

<sup>40</sup> Booty, in *The Study of Anglicanism*, ed. by Sykes, Booty, and Knight, p. 180. Weil, in *The Study of Anglicanism*, ed. by Sykes, Booty, and Knight, p. 72, observes ‘the strong emphasis which Hooker places upon the sacrament as outward signs of God’s justifying grace’. As does Dugmore, p. 18.

<sup>41</sup> Crockett, in *The Study of Anglicanism*, ed. by Sykes, Booty, and Knight, p. 310, summarizes this: Hooker is drawing a distinction in here between theology and faith. At the level of faith, all that is necessary is that we believe that the body and the blood of Christ are received in the Eucharist by means of the sacramental signs. At the level of theology, it is legitimate to speculate about the manner of the presence, as long as it does not endanger piety.

<sup>42</sup> Hooker, *Laws*, Bk V:LXVII.11. vol. 2, pp. 356-9.

<sup>43</sup> See also ‘Sermon 2.11’, in *The Works*, arr. by Keble, vol. 3, p. 497.

<sup>44</sup> ‘Preface’, in *The Works*, arr. by Keble, vol. 1, p. xcix.

Participation, in the terms defined in chapter 1, reveals the Eucharist in distinctly sacrificial terms. As Hooker says in *Laws* the presbyter, ‘raiseth men from earth and bringeth God himself down from heaven, by blessing visible elements it maketh them invisible grace’.<sup>45</sup> The presbyter performs a divine function that is given authority and instituted by God himself.<sup>46</sup> Hooker unquestionably sees clergy as being ontologically equipped for the ‘distinct order’.<sup>47</sup>

They which have once received this power may not think to put it off and on like a cloak as the weather serveth,... but let them know which put their hands unto this plough, that once consecrated unto God they are made his peculiar inheritance for ever.<sup>48</sup>

This could, of course, be read as a purely functional job that requires perseverance to complete.<sup>49</sup> First, however, such a reading makes light of Hooker’s insistence on the ‘spiritual power’ given in order to execute the ‘affairs of God’.<sup>50</sup> As Cocksworth observes, both Hooker and John Jewel ‘reclaimed the concept of consecration’.<sup>51</sup> This was always more than bare symbolism. Second, and perhaps more significantly, such a functional reading is at complete odds with the centrality of participation. Hooker talks constantly about the unity of the mystical body of the Church with Christ and deification. Therefore, to divorce ordination from the divine life when all other areas are incorporated into it is inconceivable. Thus, there must be, at some level, a sharing in the priesthood of Christ.

However, this logic which leads us to a sacrificing priesthood has been vigorously dismissed by other writers. Nigel Atkinson<sup>52</sup> insists that Hooker does **not** advocate priesthood at all. He argues this on the basis of the absence of the episcopacy as the *esse* of the Church, the redundant nature of sacrifice within

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<sup>45</sup> Hooker, *Laws*, Bk V:LXXVII.1. vol. 2, p. 456.

<sup>46</sup> Hooker, *Laws*, Bk V:LXXVII.1. vol. 2, pp. 455-6.

<sup>47</sup> Ibid., Bk V:LXXVII.2. vol. 2, p. 456. Emphasis his.

<sup>48</sup> Ibid., Bk V:LXXVII.3. vol. 2, p. 457.

<sup>49</sup> Hooker, Ibid., Bk V:LXXX.6. vol 2, p. 503, refers to ‘presbyters and deacons not [being ordained]... unto places but unto functions’. However, he, Ibid., Bk V:LXXX.6. vol 2, p. 503, does describe ordination as being ‘severed and sanctified to be employed in his service’. Sanctification is more than a functional thing. He, Ibid., Bk V:LXXVII.2.n74. vol 2, p. 456, uses ‘sanctification’ in connection with ordination by citing Tertullian. Thus, it may be concluded that Hooker in this part of his *Laws* seems more concerned with the practicalities of office than the theology of ordination.

<sup>50</sup> Ibid., Bk V:LXXVII.2. vol. 2, p. 456.

<sup>51</sup> Cocksworth, *Evangelical Eucharistic Thought in the Church of England*, p. 36.

<sup>52</sup> Nigel Atkinson, *Richard Hooker and the Authority of Scripture, Tradition and Reason* (Vancouver: Regent College Publishing, 2005), is attempting to reclaim Hooker for evangelicals, and to debunk the high church and Catholic Anglican Hooker. cf. Davis, *Worship and Theology in England*, p. 97, ‘The founder of the Anglo-Catholic tradition in theology was Hooker...’

Christian worship, and his preference for the use of the term ‘presbyter’.<sup>53</sup> He summarizes his position as follows:

Hooker’s preference for the term presbyter is based on his understanding that ‘sacrifice is now no part of the Church ministerie’[Bk V:LXXVIII.2]. In his discussions on the Eucharist Hooker repudiated the classical Thomist definition of the Mass sacrifice, preferring instead to argue that ‘the reall presence of Christes most blessed bodie and blood is not therefore to be sought for in the sacrament, but in the worthie receiver of the sacrament’ [Bk V:LXVII.6].<sup>54</sup>

Atkinson’s thesis aims to rescue Hooker from the ‘*via media*’ and reclaim him as an evangelical and at one with continental Reformers. However, Hooker plainly sees Christ as a priest, the ‘high priest... ever after the order of Melchisedec’.<sup>55</sup> Therefore, if he is the *high* priest it can be assumed that there exists another priesthood or the use of high is tautologous. It is the nature of the ‘other’ priesthood which must be considered. Is this priesthood referring to all the baptized, as Atkinson would argue, or to those ordained to the order of priests?

Atkinson correctly notes Hooker’s preference for the word ‘presbyter’ rather than priest.<sup>56</sup> However, he erroneously puts this down to Hooker’s reforming credentials and desire to remove any connotation of sacrifice. Hooker’s motives are much more pragmatic and come from his desire not to lose his Presbyterian/Puritan readership, saying, ‘I would not willingly offend their ears to whom the name of Priesthood is odious’.<sup>57</sup> Thus, Hooker seems very aware of how he is seen by others representing a different ecclesiastical position to his. Nowhere does he say that the ‘name of Priesthood is odious’ to him. In light of this and Hooker’s nuanced thinking, three observations must be made. First, Hooker is writing his *Laws* as shown above, in part to argue that the Church of England is reformed against accusations of popery. Therefore, why use terms which would perpetuate that caricature? Second, and closely linked, is his desire to set forth a work which can unify various ecclesiological sections within the Church of England and provide a vision for the whole Church. He thus employs a policy of consideration, affirmation and least offence. This is somewhat similar to St Paul’s advice on the eating of meat sacrificed to ‘other gods’.<sup>58</sup> Finally in Hooker the footnotes are key.

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<sup>53</sup> Atkinson, pp. 73-4.

<sup>54</sup> Atkinson, p. 74.

<sup>55</sup> Hooker, *Laws*, Bk V:LXXVII.12. vol. 2, p. 465.

<sup>56</sup> Hooker, *Laws*, Bk V:LXXVIII.2. vol 2, p.469: ‘I rather term the one sort Presbyters than Priests’.

<sup>57</sup> *Ibid.*, Bk V:LXXVIII.2. vol. 2, p. 469.

<sup>58</sup> I Corinthians 8. 4-13

Detailing his preference for the term Presbyters over Priests, he observes the common usage of the term priest, which creates more problems than it solves:

Priest... in our tongue doth signify both by the papists' judgement in respect of their abominable mass, and also by protestants in respect of the beasts which were offered in the law, a sacrificing office, which the minister off the Gospel neither doth nor can execute; it is manifest that it cannot be without great offence so used'.<sup>59</sup>

This footnote continues with a quote to illustrate the unhelpful nature of the word 'Priest' in Protestant eyes due to its Levitical overtones. Hooker's next footnote<sup>60</sup> to 'Priesthood is odious' (q.v.) includes quotes from others in the uncompromising polemical language of the day. Judging by the main text that follows, it could be reasonably argued that the footnote seems to be there to illustrate the odious nature of the word in *some* people's eyes. However, Hooker himself does not seem to subscribe to this, he merely uses it to stress his concerns about not causing offence.<sup>61</sup> When Hooker does address sacrifice within priesthood directly, he is evidently talking about Jewish Temple practice rather than the theology of sacrifice articulated in chapter 1 of this thesis.<sup>62</sup> So he justifiably says, 'sacrifice is now no part of the church ministry'<sup>63</sup> thus removing the need for the title priest. However, because of that distinction he is compelled to add:

The Fathers of the Church of Christ with like security of speech call usually the ministry of the Gospel *Priesthood* in regard of that which the Gospel hath *proportionable* to the ancient sacrifices, namely the Communion of the blessed Body and Blood of Christ, although it have properly now no sacrifice.<sup>64</sup>

Hooker eventually argues that Presbyter is 'more fit'<sup>65</sup> as it describes the function of the clergy and is more consonant with Scripture. He goes on to endorse the three-fold ministry of bishops, presbyters and deacons, but interestingly makes no comment concerning the *Book of Common Prayer's* service for the 'Ordering of Priests'!

Therefore, when considering his view on sacrifice we are left putting together disparate strands. In simple terms he seems unhappy with the concept of

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<sup>59</sup> Hooker, *Laws*, Bk V:LXXVIII.2.n7. vol 2, p. 469.

<sup>60</sup> Hooker, *Laws*, Bk V:LXXVIII.2.n8. vol 2, pp. 469-70.

<sup>61</sup> Ibid., Bk V:LXXVIII.2. vol. 2, p. 469.

<sup>62</sup> Esp. §1.4 in this thesis.

<sup>63</sup> Hooker, *Laws*, Bk V:LXXVIII.2. vol 2, p. 471.

<sup>64</sup> Hooker, *Laws*, Bk V:LXXVIII.2. vol. 2, pp. 471-2. Emphasis his.

<sup>65</sup> Ibid., Bk V:LXXVIII.3. vol. 2, p. 472.

sacrifice, equating it with the practices of the Temple and the immolation of a victim on an altar i.e. the very thing he suspects Rome of perpetuating. Yet at other times he describes the Eucharist in terms that must be deemed sacrificial. Hooker's theology is firmly based on the pre-modern, yet his reading is incredibly modern, broad and nuanced, so much so that he appears to contradict himself at times.<sup>66</sup> In the same chapter, he is both independent and historic, reasoned and mystical. It is no wonder that Stevenson describes, 'Hooker,'s [eucharistic] theology [as] an astonishing and impressive tight-rope walk'.<sup>67</sup> Hooker's lack of systematic analysis of sacrifice makes conclusions about sacrifice all the more difficult.<sup>68</sup> However, as previously noted, participation imbues everything, so that must tacitly include eucharistic sacrifice within the terms described in chapter 1 of this study. Therefore, participation should be the primary focus for any conclusions, as Thornton, who shares Hooker's analysis of participation in Christ through the Eucharist says,

What he [the communicant] participates in at Holy Communion is not merely the life of the community, regarded as human fellowship. He participates jointly with his fellow-communicants in the life of Christ, as that is imparted to the Church.

Now the life of Christ is essentially sacrificial. That life in which we are joint-partakers in the life which was offered once and for all upon Calvary.<sup>69</sup>

We also participate in the life of God because in Hooker's language sacraments convey what they signify.<sup>70</sup> Therefore, if the sacrament of the Eucharist signifies Christ's sacrifice, then that is what is conveyed. In a paper of the House of Bishops of the Church of England in 2001 they 'affirm' 'the sacramental identification of the Eucharist with the one full and sufficient sacrifice of Christ'.<sup>71</sup> The paper goes on to affirm the Anglican Church's understanding of a sacrament as an "instrumental sign' in the context of faith, of divine grace'.<sup>72</sup> To support this

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<sup>66</sup> For example, compare, *Ibid.*, V:LXVII.6. vol. 2, p. 352: 'the real presence of Christ's most blessed body and blood... in the worthy receiver', with, *Ibid.*, V:LXVII.11. vol. 2, pp. 357-8: 'Christ... by his own divine power consecrated elements changeth them and maketh them that unto us which otherwise they could not be'.

<sup>67</sup> Stevenson, *Covenant of Grace Renewed*, p. 30.

<sup>68</sup> Stevenson, *Covenant of Grace Renewed*, p. 33: 'over one area he [Hooker,] is virtually silent – sacrifice'. See also, Dugmore, p. 20, '[Hooker] assigned small importance to the sacrificial aspect of the Eucharist'.

<sup>69</sup> L. S. Thornton, *The Common Life in the Body of Christ* (Westminster: Dacre Press, 1942), p. 328. See also §§2.3.4; 2.3.5 of this thesis.

<sup>70</sup> See Reginald H. Fuller, 'Scripture' in *A Study of Anglicanism*, ed. by Sykes, Booty, and Knight, esp. p. 88.

<sup>71</sup> The House of Bishops of the Church of England, *The Eucharist Sacrament of Unity: An occasional paper of the House of Bishops of the Church of England* GS Misc 632 (London: Church House Publishing, 2001), No 23.

<sup>72</sup> The House of Bishops of the Church of England, *The Eucharist Sacrament of Unity*, No 25.

assertion they quote Hooker's *Laws* Bk V:LX.1 and LVII.5. It is the role of sacrament as making present that also connects Hooker to sacrifice and more recent Church Statements.<sup>73</sup>

Although Hooker's theology is more a tightrope than *via media* it does give us, through his use of participation, a way of considering eucharistic sacrifice in particularly Anglican terms that resonate with more recent eucharistic theology cited in this study.<sup>74</sup> Wolf captures this essence:

Hooker's gift to Anglicanism, as one who highly respected reason, was the reminder that, if God is God and the Holy Communion a means of participation in Christ, we cannot know in the sense that we want to know or dominate that which is nothing less than God's grace.<sup>75</sup>

### 2.2.2: Richard Baxter

Richard Baxter (1615-1691) is one of the most celebrated puritans of the Church of England. He was a central figure in the discussions between the Presbyterians and Bishops at the Savoy Conference. It was he who proposed an alternative liturgy to the Book of Common Prayer along the lines of the Westminster Directory and combatively fought for the Presbyterians to get their exceptions adopted. However, this 'dyed-in-the-wool' puritan, who refused the bishopric of Hereford and would eventually leave the Church of England, was also subtle, surprising, and pastoral in his writings. Like Hooker, Baxter's thinking was nuanced and this reflected his eucharistic practice. As Stevenson observes, Baxter was 'open about baptism but tough about who should be admitted to the Lord's Supper'.<sup>76</sup>

Significantly for this study, Baxter left details of the Eucharists he celebrated. Quoting from a letter in 1657 three key elements of his eucharistic theology are cited.

1. Consecration. The setting apart of bread and wine and separate

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<sup>73</sup> Crockett, in *The Study of Anglicanism*, ed. by Sykes, Booty, and Knight, p. 317:

The Anglican Roman Catholic Agreed Statement tackles both the issues of real presence and eucharistic sacrifice, in language which is reminiscent of Hooker, the statement acknowledges the goal of the Eucharist as 'communion with Christ' which 'presupposes his true presence'... The document uses the notion of the eucharistic memorial as the key to understanding the relationship between Christ's sacrifice and the Eucharist... Through the eucharistic memorial the sacrifice of the cross is made sacramentally present, in order that we may participate in its redemptive reality in the present.

<sup>74</sup> See §6.6.3 of this thesis, for an Anglican perspective, §§1.3; 1.4, for an ecumenical one.

<sup>75</sup> Wolf, in *The Spirit of Anglicanism*, ed. by Wolf, p. 45.

<sup>76</sup> Stevenson, *Covenant of Grace Renewed*, p.128. See also, Richard Baxter, *The Reformed Pastor* (Edinburgh: The Banner of Truth Trust, 1862; repr. 1979), §2 pt1 Art 1.6, p. 178.

- prayers over bread and cup.
2. Commemoration of the sufferings of Christ therein.
  3. Communion. All receiving in both kinds.

These elements are also present in his 1661 *The Reformation of the Liturgy* presented to the Savoy Conference. This was, as mentioned above, an **alternative** to the *Prayer Book* **not** a replacement, and also aimed to provide scriptural alternatives. It was heavily influenced by his experience in Kidderminster and his writings in the *Directory*, which the thesis will look at in more detail below. The resultant 1661 liturgy was in fact very similar to 1645 *Westminster Directory* which was *the* authorized liturgy during the Commonwealth.

In 1661, as in 1645, the Eucharistic rite was to come at the end of the normal Sunday service, and contained the three elements already cited as being key to the celebration. Thus, the bread and wine were brought to the minister to be set apart for the specific function of holy communion.<sup>77</sup> Within this was the explicit claim, insisted upon by the Presbyterians, that the bread and the wine are of joint and equal status. Their sensitivity to this was borne out in one of the ‘Particular Exceptions’ they raised in connection to the 1604 Prayer Book.<sup>78</sup>

Interesting and overt in Baxter’s Liturgy<sup>79</sup> is the very strongly trinitarian aspect of his Consecration and Commemoration sections, what Jasper and Cuming call Baxter’s ‘Canon’<sup>80</sup> where all 3 persons of the trinity are addressed and prayed to:

1. A prayer to the Father, recalling God’s desire for us to be reconciled ‘with his most precious blood’<sup>81</sup> and that the gifts set apart may be ‘sacramentally the body and blood of thy Son Jesus Christ’. Then followed by the Institution narrative from I Corinthians 11, and a declaration that the bread and wine is ‘now no common bread and wine’<sup>82</sup> but are sacramentally the body and blood of Christ.

2. Then a prayer addressed to the Son who ‘hast instituted this holy Sacrament’.<sup>83</sup> Thus, the Eucharist is in intention if not in words a gift from God. It is a gift because it is not a human ordinance to placate or bribe God with, but a gift divinely instituted. It is within this gift that Christ pleads his sacrifice through ‘thine

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<sup>77</sup> The significance of this action, or ritual, within, *The Westminster Directory being a Directory for the Publique Worship of God in the Three Kingdomes 1645*, intro. by Ian Breward (Bramcote: Grove Books, 1980), p. 22, produces a prayer that is is very similar to a *prayer over the gifts*.

<sup>78</sup> See ‘Particular Exception No 30’ in *The Savoy Conference Revisited 1661*, ed. by Buchanan, p. 24.

<sup>79</sup> There is little doubt among scholars that the Presbyterian liturgy was the work of Baxter.

<sup>80</sup> Jasper and Cuming, p. 271.

<sup>81</sup> Jasper and Cuming, p. 273.

<sup>82</sup> *Ibid.*, p. 274.

<sup>83</sup> *Ibid.*, p. 274.

heavenly intercession'.<sup>84</sup> The fraction includes the words, 'The body of Christ was broken for us, and offered once for all to sanctify us: behold the sacrificed Lamb of God that taketh away the sins of the world'.<sup>85</sup> However, also within this section there is, because of the equality of the bread and wine, the important inclusion of the pouring of the wine: a symbolic libation representing Christ's sacrifice at Calvary.

3. Finally there is a prayer to the Holy Spirit for spiritual nourishment and to 'shed abroad the love of God'.<sup>86</sup> Thus, we have the incorporation of an ethical dimension within the Eucharist; a connection made by the Early Fathers to sacrifice. There then follows a prayer before the 'people's communion' administered as per the *Westminster Directory*.<sup>87</sup> So once again there is the connection between 'sacrifice and intercession'.<sup>88</sup>

Therefore, although the liturgy presented at the Savoy Conference made no overt reference to eucharistic sacrifice, and neither did the subsequent 'Exceptions' raised by the Presbyterians to the Bishops, the silence does not necessarily mean that the eucharistic sacrifice motif was absent. The various elements, and wider theology within, show there are sacrificial themes to this Eucharist. Baxter, as seen in his *Liturgy*, seems to have no problem in the use of sacrificial language within the context of the Eucharist. He refers to Christ's passion verbally and symbolically by the use, and insistence, of both bread and wine to stress the real sacrifice and effects of the cross. He also, like Taylor, explicitly refers to the heavenly intercession of Christ.

However, Baxter's *Reformation of the Liturgy* presented to the Conference had very little impact. It is almost universally believed that the near complete rejection of his *Reformation of the Liturgy* was largely due to Baxter himself, as Boshier says Baxter's:

temperament was always at war with his ideals; [his] insatiable love of argument and a passion for self-justification led this peace-maker to become the most prolific and tiresome controversialist of his day.<sup>89</sup>

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<sup>84</sup> Ibid., p. 274.

<sup>85</sup> Ibid., p. 274.

<sup>86</sup> Ibid., p. 275.

<sup>87</sup> *The Westminster Directory 1645*, (1980), p. 23.

<sup>88</sup> Jasper and Cuming, p. 276.

<sup>89</sup> Robert S. Boshier, *The Making of the Restoration Settlement: The Influence of the Laudians 1649-62* (Westminster: Dacre Press, 1951), p. 119. See also p. 229.

However, Cuming and Jasper suggest it was also ‘too much ahead of its time’,<sup>90</sup> something borne out by the presence of his theological concerns in future liturgies.<sup>91</sup>

His legacy goes beyond Anglicanism, largely due to his huge output of work, in devotional and practical theology. His *A Christian Directory or A Sum of Practical Theology* is his *Summa*, and is a classic Puritan text underpinned by ‘three grids: [the] grid of doctrine, that of duty, and that of promise’ all within a context which believed that ‘every family should be a mini-church’.<sup>92</sup> Part 2 *Christian Economics* chapter 24 contains his reflections and theology of the Eucharist. Here again we find the language of sacrifice interwoven in his reflections. The chapter<sup>93</sup> begins by stating the ‘proper aims’<sup>94</sup> of the Eucharist which is the ‘badge of the church’.<sup>95</sup>

Two of his four aims of the Eucharist are sacrificial. The first aim is a ‘solemn commemoration of the death and passion of Jesus Christ’.<sup>96</sup> The third aim reflects the ethical dimension of the Eucharist shared by Taylor and the Early Fathers.<sup>97</sup>

Unlike his work at the Savoy Conference, Baxter directly addresses what he regards as the Roman Catholic theology of eucharistic sacrifice. He accuses the ‘Papists’ of ‘sacrificing Christ again’.<sup>98</sup> This misreading of the Roman Catholic position has echoes of Taylor. Baxter dismisses such a theology as inconsistent with scripture as Christ died once and for all and has now ‘passed into the heavens, to

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<sup>90</sup> Jasper and Cuming, p. 272.

<sup>91</sup> Buchanan, *The Savoy Conference Revisited 1661*, p. 11, cites the 1689 Liturgy of Comprehension, John Wesley, the Protestant Episcopal Church of USA as examples of Baxter’s influence.

<sup>92</sup> J. I. Packer, ‘Introduction’ in Richard Baxter, *The Godly Home: Extracts from A Christian Directory, 1673*, ed. by Randall J. Pederson (Wheaton, IL: Crossway Books, 2010), p. 13.

<sup>93</sup> ‘Christian Economics or Family Duties’, *The Christian Directory or A Sum of Practical Theology, and Cases of Conscience Directing Christians how to use their Knowledge and Faith*, 2.24

<<http://www.ccel.org/print/baxter/practical/i.v.xxiv>> [accessed 27 January 2011]

<sup>94</sup> ‘Christian Economics or Family Duties’, *The Christian Directory or A Sum of Practical Theology, and Cases of Conscience Directing Christians how to use their Knowledge and Faith*, 2.24

<<http://www.ccel.org/print/baxter/practical/i.v.xxiv>> [accessed 27 January 2011]

<sup>95</sup> Ibid. Also see Rowan Williams, ‘Eastern Orthodox Theology’, in David F. Ford, ed., with Rachel Muers, *The Modern Theologians* (Oxford: Blackwell Publishing, 2005), p. 582, where, reflecting on Eastern Orthodox Theology 400 years later, he hears similar theological echoes:

Eucharist is... the foundation of true, ecclesial *sobornost* (‘fellowship’). In it we share fellowship not only with one another, but with the whole company of heaven and the entire cosmos... the eucharistic fellowship... becomes the image of the divine: The Church is the image of the Trinity.

<sup>96</sup> Baxter, *The Christian Directory*, <<http://www.ccel.org/print/baxter/practical/i.v.xxiv>> [accessed 27 January 2011]

<sup>97</sup> Baxter, *The Christian Directory*, <<http://www.ccel.org/print/baxter/practical/i.v.xxiv>> [accessed 27 January 2011]

<sup>98</sup> Direct. I.2, in Baxter, *The Christian Directory*, <<http://www.ccel.org/print/baxter/practical/i.v.xxiv>> [accessed 27 January 2011]

appear before God for his redeemed ones'.<sup>99</sup> He goes on to explore this further within his three central parts of the Eucharist of Consecration, Commemoration and Communion.<sup>100</sup> In the consecration Baxter describes how he understands the place of the one true sacrifice of Christ at Calvary in relation to the Eucharist:

As Christ himself was incarnate and true Christ, before he was sacrificed to God, and was sacrificed to God before that sacrifice be communicated for life and nourishment to souls; so in the sacrament, consecration must first make the creature to be the flesh and blood of Christ representative; and then the sacrificing of that flesh and blood must be represented and commemorated; and then the sacrificed flesh and blood communicated to the receivers for their spiritual life.<sup>101</sup>

That extraordinary quotation from Baxter can be read in at least two equally extreme, and yet justifiable ways. The first reading could be that Baxter understands eucharistic sacrifice in a manner not dissimilar to the extremes of Trent, as sacrificed flesh and blood is communicated. The other way could be to see it as entirely symbolic language where the gifts are visual aids to stir up faith with its constant use of the word 'represented'.<sup>102</sup> The answer, as is so often the case, is more nuanced and based on the interconnectedness of relationships, and his three key elements of the Eucharist. For Baxter the consecration is addressed to the Father and acknowledges three key relationships. They are the relationship of Creator to the created, the covenantal relationship between humanity and God required because of Adam, and the relationship of a redeemed humanity to God the Father of Christ. It is those relationships that are recalled at the Eucharist and made possible because of Christ's sacrifice. The Eucharist reinforces and re-establishes those relationships sacramentally through bread and wine and the act of commemoration. It is the sacrifice of Christ that is recalled not only at the Holy Table, but, united with heaven, also through the heavenly intercession of Christ who 'might show the Father that sacrifice'.<sup>103</sup> This is set within an understanding of Jesus as 'both the Gift and the Giver'<sup>104</sup> that restores relationship, or covenant. As

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<sup>99</sup> Direct. I.2, in Baxter, *The Christian Directory*, <<http://www.ccel.org/print/baxter/practical/i.v.xxiv>> [accessed 27 January 2011]

<sup>100</sup> Direct II, in Baxter, *The Christian Directory*, <<http://www.ccel.org/print/baxter/practical/i.v.xxiv>> [accessed 27 January 2011]

<sup>101</sup> Direct II.I.3, in Baxter, *The Christian Directory*, <<http://www.ccel.org/print/baxter/practical/i.v.xxiv>> [accessed 27 January 2011]

<sup>102</sup> Direct II, in Baxter, *The Christian Directory*, <<http://www.ccel.org/print/baxter/practical/i.v.xxiv>> [accessed 27 January 2011]. See also Jasper and Cuming, p. 276.

<sup>103</sup> Direct II.II, in Baxter, *The Christian Directory*, <<http://www.ccel.org/print/baxter/practical/i.v.xxiv>> [accessed 27 January 2011]

<sup>104</sup> Direct II.III, in Baxter, *The Christian Directory*, <<http://www.ccel.org/print/baxter/practical/i.v.xxiv>> [accessed 27 January 2011]

Stevenson observes Baxter's theology of eucharistic sacrifice has 'much in common with Taylor's heavenly priesthood of Christ, but which was enriched by covenant theology'.<sup>105</sup>

Taylor happily mixed both a 'high' view of sacrifice alongside a 'low' view of Real Presence. Baxter moves along similar, though more consistent, lines.<sup>106</sup> Baxter, seeing presence unequivocally in terms of signs and signification,<sup>107</sup> never strays into the language and allusions of Taylor, which point to the priest at the Eucharist as exercising a sacrificing ministry. Hooker, as has been argued, understood the role in terms of participation which could mean that priesthood is sacrificing, something Baxter is at pains to avoid. The priest, a term never used by Baxter, is 'the minister as the agent or officer of Christ, who is commissioned by him to seal and deliver... the covenant and its benefits'.<sup>108</sup> There is very little hint of Hooker's participation in the works of the divine life. Baxter's priest is a messenger, a carrier of sacraments. The minister is a functionary who as the head of this ecclesial household is commissioned to act as the head of the house. Baxter later goes on to describe how this function is to be performed, but does not return to the topic of eucharistic sacrifice.

Therefore, what we see in Baxter is a very strong sense of God's grace at work sacramentally from which the worshipper can benefit. This is perhaps the biggest contrast eucharistically between himself and Hooker. Hooker is much more Platonic in his understanding as the worshipper participates in the action of God. Crudely, for Baxter heaven comes to earth whereas for Hooker earth is taken up into heaven. Eucharistically this has the sense of having something done to the communicant, albeit by a loving and gracious God rather than participation in the life of the Trinity. In this way Daly's issues with Casel (q.v) are rehearsed again. To caricature further, in Baxter's Eucharist worshippers are faithful servants rather than

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<sup>105</sup> H. R. McAdoo, and K. Stevenson, *The Mystery of the Eucharist in the Anglican Tradition* (Eugene: Wipf and Stock Publishing, 2008), p. 182.

<sup>106</sup> Taylor's theology of eucharistic sacrifice, as will be seen in the next section, did change, evolve and revert in different works over time.

<sup>107</sup> Direct II.III.1 in in Baxter, *The Christian Directory*, <<http://www.ccel.org/print/baxter/practical/i.v.xxiv>> [accessed 27 January 2011]. See also Direct. Part II. VII.III.5 in in Baxter, *The Christian Directory*, <<http://www.ccel.org/print/baxter/practical/i.v.xxiv>> [accessed 27 January 2011]:  
When you behold the consecrated bread and wine, discern the Lord's body, and reverence it as the representative body and blood of Jesus Christ; and take heed of profaning it, by looking on it as common bread and wine: though it be not transubstantiate...

<sup>108</sup> Direct III, in in Baxter, *The Christian Directory*, <<http://www.ccel.org/print/baxter/practical/i.v.xxiv>> [accessed 27 January 2011]

deified co-heirs. This theological gap would widen, but as Cocksworth notes during this era, ‘... for the most part, the motifs and elements [of eucharistic sacrifice] which were developing in Anglicanism over the period can also be found in Puritanism’.<sup>109</sup>

This engagement between two seminal yet differing figures reveals that there is a clear tradition of eucharistic sacrifice existing within the Church of England, although never univocal.

### 2.3: Jeremy Taylor and Eric Mascall

Jeremy Taylor was born in Cambridge in 1613. *The Golden Grove*, *Holy Living* and *Holy Dying* were works of popular piety, and like Baxter’s writings widely disseminated. However, in contrast to Baxter, and Hooker’s more ‘worthy’ works, Taylor’s writing would prove to have longevity and wider influence. It is this influence, and his non-partisan<sup>110</sup> theology, which sought to reconcile conflicts between Presbyterianism and Catholicism,<sup>111</sup> that warrants consideration in today’s post-modern Church.<sup>112</sup> Importantly for this thesis, another essential element of Taylor’s theology is his deep engagement with Aquinas. This key element both connects and contrasts him with Eric Mascall. This Thomist dialogue will provide a valuable insight into how eucharistic sacrifice can be incorporated within the diverse eucharistic theology of the Church of England.

In all his writings Taylor, ‘classically Anglican’ like Hooker, sought authority from not only scripture and reason, but very extensively from the Early Church Fathers.<sup>113</sup> This reliance on pre-modern sources, and stress on participation

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<sup>109</sup> Cocksworth, *Evangelical Eucharistic Thought*, p. 51.

<sup>110</sup> Henry R. McAdoo, *The Eucharistic Theology of Jeremy Taylor* (Norwich: Canterbury Press, 1988), p. 44, notes that a proper reading of Taylor means that ‘...one resists the temptation to type-cast Taylor’. However, what this results in is everyone claiming Taylor as their own.

<sup>111</sup> Henry Chadwick, ‘Tradition, Fathers and Councils’ in *The Study of Anglicanism*, ed. by Sykes, Booty, and Knight, p. 113, observes that Taylor was, during church disputes, pleading for ‘tolerance and reason’.

<sup>112</sup> McAdoo, *The Eucharistic Theology of Jeremy Taylor*, p. 47, quoting ARCIC 1 says, ‘its [the Eucharist’s] purpose... to transit the life of the crucified and risen Christ to his body, the Church, and when this offering is met by faith, a lifegiving encounter results’. This McAdoo states is a ‘major theme’ in Taylor’s ‘developing eucharistic theology’.

<sup>113</sup> See C. J. Stranks, *The Life of Jeremy Taylor* (London: SPCK, 1952), p. 129, who says that in Taylor’s collected works Augustine is cited 684 times and John Chrysostom 286 times. Dugmore, p. 123, notes that, like Hooker, Taylor has a ‘mystical view of reason [found] in the Platonists’ and Early Church Fathers. McAdoo, *The Eucharistic Theology of Jeremy Taylor*, p. 9; p. 14; p. 42; and esp. p. 43 states: ‘Taylor’s methodology remains basically that of the appeal to Scripture, to antiquity and to reason’.

in the divine life,<sup>114</sup> also shows his relevance as he pre-empts more recent, if not always universally embraced, schools such as Radical Orthodoxy.<sup>115</sup> Also Taylor's relevance is shown in his desire to retain the ethical dimension to the Eucharist, making him in modern church parlance, every bit the pastoral liturgist.

Taylor himself values the 'spirituality' and 'mystery' of the Eucharist, saying, 'the Eucharist is the fullness of all the mysteriousness of our religion, the great mystery of Christianity and the only remanent expression of Christ's sacrifice on earth'.<sup>116</sup> Furthermore, he says of the Eucharist that, 'nothing else but the actual enjoying of heaven is above it'.<sup>117</sup> There is, thus, contained within the Eucharist something mysteriously profound. However, Taylor's eucharistic theology, as has already been noted, is not 'pie-in-the-sky'; there is a pastoral edge that is borne out in ethics and eucharistic praxis.<sup>118</sup> The Eucharist is for Taylor transforming and, thus, missionary.

Taylor, unlike Hooker, does address eucharistic sacrifice, but sees it as being inextricably linked to real presence, and it is his investigations into real presence that occupy much of his work. This interconnectedness in Taylor's understanding of the Eucharist means there is a constant play and symbiosis between sacrifice, presence and manifestation of the divine action. To get to the heart of this interconnection, and identify how sacrifice is understood, this chapter will examine two major works of Taylor dealing directly with real presence and eucharistic sacrifice: *The Real Presence and Spiritual of Christ in the Blessed Sacrament proved against the Doctrine of Transubstantiation*, and *A Dissuasive against Popery*. A final section will touch on references in other works.

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<sup>114</sup> See Henry Boon Porter, *Jeremy Taylor Liturgist* (London: Alcuin/SPCK, 1979), p. 67:

He has gone beyond devotional writers of almost every age, . . . in seeing the Eucharist not only as a sacrament of the unity of the Church, but as an instrument of ultimate unity to which all mankind is called in Christ.

<sup>115</sup> See Porter, p. 68: 'Exploring another tradition less familiar to many Christians today, Taylor also discusses Christ's body as his edible word, an interpretation deriving ultimately from S. John's Gospel'. Although 20 years later Gerard Loughlin, *Telling God's story: Bible, Church and narrative theology* (Cambridge: Cambridge University Press, 1999), p. 236, argues that Gathering for the Eucharist is also gathering for a meal and so bodily communication, a language meal: 'Thus Christ is the true bread because in him we come truly together; he is more truly food than food itself.'

<sup>116</sup> Taylor, 'Clerus Domini §V(I) Vol XIV', in McAdoo, *The Eucharistic Theology of Jeremy Taylor*, p. 41, see also p. 95. Also, Porter, p. 67: 'Taylor consistently speaks of the Holy Eucharist with intensity and fervour, for it is to him the very centre of Christian worship, both for the individual believer and for the corporate assembly of the Church.'

<sup>117</sup> 'Clerus Domini §V(5) Vol XIV', in McAdoo, *The Eucharistic Theology of Jeremy Taylor*, p. 41.

<sup>118</sup> Taylor, 'The Worthy Communicant Ch VII §1 (14) Vol XV', in McAdoo, *The Eucharistic Theology of Jeremy Taylor*, p. 41.

**2.3.1: Jeremy Taylor: *The Real Presence and Spiritual of Christ in the Blessed Sacrament proved against the Doctrine of Transubstantiation.*<sup>119</sup>**

McAdoo describes this as an ‘outstanding example of the classical Anglican three-fold appeal to Scripture, to the teaching of the Primitive Church and to reason’.<sup>120</sup> In this work Taylor reluctantly<sup>121</sup> investigates two key areas. First, his view of real presence and second, how the Roman Catholic Church understands the dogma. We get a feel for Taylor and his ‘pastoral heart’, communicative skills and love of the Eucharist as he laments that ‘the tree of life [the Eucharist] is now become an apple of contention’.<sup>122</sup>

Against this background Taylor, like Hooker, begins his look at real presence and thus sacrifice in the Eucharist. For Taylor, central to his understanding of real presence is the concept of mystery whereby the real spiritual presence of Christ is present. However, it should be noted that the term ‘spiritual presence’ is not a vague term to avoid linguistic and theological man-traps. Rather, for Taylor, it is a precise eucharistic term which reflects the understanding of real presence held in the first thousand years of the Church. Taylor, like Andrewes before him, refuses to define the indefinable. What is essential is not the ‘how’ but faith that believes that the bread and wine *are* changed so that they become Christ’s body and blood. Matthew Levering<sup>123</sup> makes a similar point:

We cannot grasp ‘*how*’ God accomplishes the miracle (the *how* of sacramental signification), and ‘substance’ remains elusive as describing a bodily but not sensible reality. Nonetheless, in light of the understanding of substance as present ‘as a whole is in a part’, we can apprehend the truth affirmed in faith that Christ does not move from the right hand of the Father and yet is fully present in every consecrated host. We recognize, likewise, that the same sacramental insight applies to the mystery of the Last Supper, where Christ, present in his living body, nonetheless is able to deliver himself Eucharistically

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<sup>119</sup> This chapter will use *Real Presence* to denote Taylor’s work in *The Whole Works*, rev. by Charles Page Eden, (1849), and ‘real presence’ when discussing the dogma of Christ’s presence within the Eucharist.

<sup>120</sup> McAdoo, *The Eucharistic Theology of Jeremy Taylor*, p. 109. Stranks, p. 137, refers to it as, ‘one of the driest he ever wrote, as it is one of the most important for the estimation of his teaching’.

<sup>121</sup> Jeremy Taylor, ‘The Real Presence and Spiritual of Christ in the Blessed Sacrament Proved Against the Doctrine of Transubstantiation’, in *The Whole Works*, rev. by Charles Page Eden, 10 vols (London: Longmans, 1849), VI, p. 3, feels drawn into the argument ‘against my resolution and proper disposition’ because of the activities of ‘emissaries of the Church of Rome’. p. 7.

<sup>122</sup> Taylor, *Real Presence*, p. 11, has a genuine love of the Eucharist and is driven by a desire never to ‘undervalue’ or do anything that has the effect of ‘lessening a mystery’ p. 137.

<sup>123</sup> See §1.4 of this thesis.

to his disciples under the sacramental species of bread and wine.<sup>124</sup>

Taylor would affirm the mystery at the heart of Levering's observation. It should also be noted, given what Taylor says about Aquinas' theology of transubstantiation,<sup>125</sup> that Aquinas also said, 'The presence of Christ's true body and blood in this sacrament cannot be detected by sense, nor understanding, but by faith alone...'.<sup>126</sup> So for Taylor the sacramental presence *is* both real and spiritual, earthly and heavenly,<sup>127</sup> and, importantly, there is no dichotomy within. Again Taylor looks to the Early Church Fathers for retaining the mystery, and particularly the language they employ in connecting to presence such as 'sacramental', 'real' and

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<sup>124</sup> Levering, p. 165. See also, Jeremy Taylor, *Holy Living*, 2 vols (London: Cassell and Co. Ltd., 1892), II, p.139:

Dispute not concerning the secret of mystery, and the nicety of the manner, of Christ's presence... believe that Christ, in the holy sacrament, gives thee His body and His blood. He that believes not this is not a Christian. He that believes so much, needs not to inquire further, nor to entangle his faith by disbelieving his sense.

<sup>125</sup> Taylor's summary of transubstantiation is surprisingly 'broad-brush' and crude. Taylor, *Real Presence*, p. 12, sees transubstantiation as a modern innovation citing Erasmus and various other writers and unwarrantable in scripture. In his writing he then comes unstuck; succumbing to the propaganda, caricature and rhetoric of the debates of his day. Taylor, like others of his day, both Protestant and Catholic, seems to fall into the trap of equating 'natural' with 'real'. Another difficult aspect to this theological inpassé is that many of the quotes supporting Taylor's arguments are used by Aquinas himself to support transubstantiation. See e.g., Thomas Aquinas, *Summa Theologica*, 3 <<http://www.newadvent.org/summa/4075.htm#article4>> [accessed 9 October 2007] (75.4). Taylor's central argument is that Christ's presence is *not* a 'natural' one. This flows from his oft repeated assertion that the Christ who instituted the Eucharist was present in a different manner to the Christ in the sacrament. Again and again Taylor mixes 'natural', 'corporal', and the 'material body of Christ' in connection to the Eucharist, and equates 'natural' with Aquinas' 'substance'. Continuing in this vein Taylor lists various cases of people attempting to show the physical, carnal, and natural presence of Christ in the sacrament by sleight of hand or misplaced popular piety. However, Taylor seems to have picked on the wrong target. Laying such accusations at the door of Aquinas seems strangely ignorant for such a well-read person. Aquinas was fiercely opposed to any dogma which perpetuated the crude notion of 'transmutation' and 'local *physical*' presence. Such misplaced notions lead him to develop his dogma of transubstantiation and insist on the differentiation between the 'accidents;' and the 'substance'.

Taylor, *Real Presence*, p. 85, also appeals to reason by use of the senses from which, 'all our notices of things proceed from', but again fails to see that Aquinas would not dispute Taylor's argument because of the adoption of the term 'accidents', which remain unchanged. See e.g., Aquinas, *Summa Theologica*, III.74.5, and esp. III.75.5, <<http://www.newadvent.org/summa/4075.htm#article5>> [accessed 9 October 2007]:

It is evident to sense that all the accidents of the bread and wine remain after the consecration. And this is reasonably done by Divine providence. First of all, because it is not customary, but horrible, for men to eat human flesh, and to drink blood.

See also, Aquinas, *Summa Theologica*, 3 <<http://www.newadvent.org/summa/4075.htm#article8>> [accessed 9 October 2007] (75.8) 'in this sacrament, after the change, something remains the same, namely, the accidents of the bread...'

<sup>126</sup> Aquinas, *Summa Theologica*, 3 from <<http://www.newadvent.org/summa/4075.htm>> [accessed 9 October 2007]

<sup>127</sup> Taylor, *Real Presence*, p. 16.

‘spiritual’.<sup>128</sup> Thus, he avoids the objectifying of terms and the localizing of Christ’s presence because of the huge problems both theologically and philosophically.<sup>129</sup>

His stress on the spiritual is central to Taylor’s argument, but, importantly, ‘our word ‘spiritual presence’ is particular in nothing but that it excludes the corporal and natural manner’.<sup>130</sup> For Taylor, spirit gives birth to spirit yet that spiritual action in the Eucharist creates something corporal, a body. This body is the body (σῶμα) of Christ, and it is the body we consume. This is the same body that was born of Mary, worked in Joseph’s carpenter shop or hung on the cross just differently apprehended. Taylor says, ‘The presence of Christ is real and spiritual’.<sup>131</sup> This is the same logic used to apprehend the ascended Christ as being different to the crucified Christ, but at the same time still the same Christ; essentially the body *is* the same body.

It is this apprehension that Taylor is at pains to emphasize, for in the Eucharist there is truly Christ’s body and blood, but it is the same body revealed and made present in a manner that makes such a thing possible:

...we eat and drink the body and blood of Christ that was broken and poured forth; for there is no other body, no other blood of Christ; but though it is the same which we eat and drink, yet it is in another manner... it is not eaten in a natural sense, ... it [is] *corpus spirituale*, the word ‘spiritual’ is not a substantial prediction, but is an affirmation of the manner.<sup>132</sup>

It is, though, the apprehending of the body and blood of Christ which Taylor also wishes to encourage. He stresses that faithful reception of the Eucharist *does* contain a ‘real presence’, but does not go so far as to suggest ‘*receptionism*’, as he sees this as the work of the ‘Holy Ghost’ whose gifts produce real graces.<sup>133</sup> These graces produce an effect on the communicant. As Taylor reminds us, citing Augustine, the Eucharist is more fully experienced when the spiritual presence is acknowledged and understood; ‘they only truly eat Christ’s body that eat it with

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<sup>128</sup> Taylor, *Real Presence*, p. 13.

<sup>129</sup> See §6.6.3 generally, and esp. Catherine Pickstock, *After Writing: On the Liturgical Consummation of Philosophy* (Oxford: Blackwell Publishing, 1998), p. 32, where, in light of the *Phaedrus* she explores the fetishization of objects and moments.

<sup>130</sup> Taylor, *Real Presence*, p. 13.

<sup>131</sup> Taylor, *Real Presence*, p. 12.

<sup>132</sup> *Ibid.*, p. 19.

<sup>133</sup> *Ibid.*, p. 14. See also, Taylor, ‘Clerus Domini §VII (4)-(10)’ in McAdoo, *The Eucharistic Theology of Jeremy Taylor*, p. 97: ‘the Holy Spirit is the consecrator [who is not] called down by the force of a certain number of syllables [but] by the prayers of the church, presented by the priests.’

effect; for then a thing is really or truly such'.<sup>134</sup>

It has already been noted that Taylor's issue is with transubstantiation, and that this was misplaced at times.<sup>135</sup> For Taylor, the heart of the question is whether the word transubstantiation and what it articulates is out of step with the Church Fathers and, by extension Taylor would argue, the Church of England.<sup>136</sup> What we can conclude from Taylor, and Andrewes before him, is, as shown above, the wise counsel of caution concerning the narrow defining of 'how' Christ is present. Taylor highlights how words such as 'conversion', 'mutation', 'transition', 'migration' and 'transfiguration' have been used to describe the 'how'.<sup>137</sup> Taylor is determined not to limit the way in which God is at work in the sacrament, and powerfully reminds us of an all too often forgotten aspect; the conversion of the communicant. Often citing John Chrysostom he emphasizes that 'we also are turned into Christ's flesh, and body and blood'.<sup>138</sup>

Running through this aspect of the conversion of the communicant is the key element of his eucharistic theology: participation. Again, like Hooker, throughout Taylor's work there is a strong sense of participation in the divine life.<sup>139</sup> This is a logical extension of his belief that conversion is not to be restricted to the body of Christ on an altar, but upon the body of Christ gathered around that altar. Taylor invokes the Early Church Fathers, especially Gregory of Nyssa, saying, 'the immortal body being in the receiver, changes him wholly into his own nature'.<sup>140</sup> Taylor declares:

Now let men of all sides do reason, and let one expound the other, and it will be granted that as we are turned into Christ's body, so is that into us and so is the bread into that.<sup>141</sup>

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<sup>134</sup> Taylor, *Real Presence*, p. 16. See also, Taylor, *Holy Living*, vol. 2, p. 51:

[God] who is invisible, and yet not distant from us, but feel Him in His blessings, He dwells in our hearts by faith, we feed on him in the Sacrament, and are made all one with Him in the incarnation and glorification of Jesus.

<sup>135</sup> Rowan Williams, *On Christian Theology* (Oxford: Blackwell Publishing, 2000), p. 207, raises similar questions: 'Whether this is at all a fair account of what St Thomas understood by transubstantiation is open to doubt...'. Also, many of the objections that Taylor raises seem to have been pre-empted by Aquinas, for e.g. Aquinas, *Summa Theologica*, 3 from <<http://www.newadvent.org/summa/4075.htm>> [accessed 9 October 2007] (III.75.1.ad 3).

<sup>136</sup> See also, Taylor, *Real Presence*, pp. 141-2; 145; 151; 161.

<sup>137</sup> Taylor, *Real Presence*, p. 131.

<sup>138</sup> *Ibid.*, p. 135.

<sup>139</sup> The theme of participation in the life of Christ is also picked up by Jeremy Taylor, 'Dissuasive from Popery', in *The Whole Works*, rev. by Charles Page Eden, 10 vols (London: Longmans, 1849), VI, pp. 593-4, when he equates receiving the Eucharist under both kinds with following Christ and communicating with him. See also, Dugmore, esp. p. 116, 'Christian[s] as living in the orbit of the life of the Trinity?'

<sup>140</sup> Taylor, *Real Presence*, p. 135.

<sup>141</sup> Taylor, *Real Presence*, p. 135.

At the end of the quote is a hint that he does not dismiss a change in the elements. This change, Taylor firmly believes, is brought about by the Holy Spirit.<sup>142</sup> He says, ‘As the bread of the Eucharist after invocation of the Holy Ghost is no longer common bread, but it is the body of Christ’.<sup>143</sup> It is this promise of transformation, participation and especially the action of the Holy Spirit in making present the work of God in Christ that gives us the strongest hint of Taylor’s theology of eucharistic sacrifice in this key work.<sup>144</sup>

### 2.3.2: Jeremy Taylor: *A Dissuasive against Popery*

Ten years after *Real Presence* Taylor wrote the first part of the *Dissuasive*. The second part came in 1667. Both parts cover many of the issues already dealt with in the *Real Presence* and re-state the same claim that, ‘the doctrine of the Roman Church in the controverted Articles, is neither Catholic, Apostolic, nor primitive’.<sup>145</sup>

His attacks are similar to those of *Real Presence* and so are his shortcomings. He takes exception to the doctrine of transubstantiation as he did in *Real Presence* because it is a ‘novelty’ and ‘not expressed in the canon of the bible’.<sup>146</sup> Again he appeals to the primitive church, which he calls the ‘first and best ages of the Church’,<sup>147</sup> for support, citing various Early Church Fathers to emphasize the sacramental aspect, so neglected in his eyes by the doctrine of transubstantiation.<sup>148</sup> However, Aquinas himself stated that ‘Christ is Himself contained in the Eucharist sacramentally’.<sup>149</sup>

In Part 2 Taylor returns to his concern about the un-catholic and un-apostolic nature of transubstantiation and looks to contemporary and scholastic writers. He observes, in light of scripture and the Early Fathers, that no one doctrine of eucharistic presence outweighed another, and importantly, catholicity is defined by a belief in the real presence and not in the doctrine of one system over

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<sup>142</sup> Dugmore, p. 121, argues that for Taylor, like Hooker, the Holy Spirit is key.

<sup>143</sup> Taylor, *Real Presence*, p. 136.

<sup>144</sup> See §2.3.3 of this thesis.

<sup>145</sup> Taylor, *A Dissuasive from Popery*, pp. 180-225. Also, Taylor, *A Dissuasive from Popery*, p. 572: ‘The purpose of the *Dissuasive* was to prove the doctrine of transubstantiation to be new, neither catholic nor apostolic’.

<sup>146</sup> Taylor, *A Dissuasive from Popery*, p. 201.

<sup>147</sup> *Ibid.*, p. 204.

<sup>148</sup> *Ibid.*, p. 204.

<sup>149</sup> Aquinas, *Summa Theologica*, III <<http://www.newadvent.org/summa/4073.htm>> [accessed 8 August 2013] (73.5).

another. Here, Taylor comes closest to stating his own preference as he declares the Church of England's catholic credentials saying,

... for we [the Church of England] say as they [the Early Church] said, Christ's body is truly there, and there is a conversion of the elements into Christ's body, for what before the consecration in all senses was bread, is after consecration in some sense Christ's body.<sup>150</sup>

He then proceeds to remain as opaque as ever, comparing the eucharistic presence to the incarnation. In the incarnation the hypostatic union of humanity and divinity are retained perfectly. So too, Taylor argues, in the Eucharist; bread and body are retained.<sup>151</sup> In his book *The Worthy Communicant* Taylor refers to the Eucharist as, 'the extension of the incarnation'.<sup>152</sup> These assertions suggest Taylor is arguing, perhaps surprisingly, for a nuanced version of transubstantiation whereby the substance becomes the 'flesh of Christ, but ceases not to be what it was'.<sup>153</sup> However, that position must be seen alongside his declarations on real spiritual presence of Christ in the Eucharist.<sup>154</sup>

### 2.3.3: Jeremy Taylor: *Other Works*

As has been shown above, real presence and sacrifice cannot be divorced from one another in Taylor's writings. His understanding of real presence was multifaceted and at times elusive.<sup>155</sup> However, one could confidently say that he believed in the real presence, but the precise nature of his understanding changed across his work. Taylor believes that the incarnate, crucified, risen and ascended Christ is present in reality and by faith in the Eucharist. Despite his various and changing views on real presence, the nature and breadth of these views covers matter relating to eucharistic sacrifice. Yet what is perhaps most significant, given, at times, his almost receptionist approach to the real presence, is Taylor's view on eucharistic sacrifice, which has overtones approximating to the Council of Trent. As Stranks observes:

It may be doubted whether in his own mind Taylor ever committed himself to any one school of thought about the Eucharist... Taking all these passages

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<sup>150</sup> Taylor, *A Dissuasive from Popery*, pp. 576-7.

<sup>151</sup> See Taylor, *A Dissuasive from Popery*, pp. 585-6.

<sup>152</sup> Taylor, 'Worthy Communicant, Chap 1 §II, 4', in *Jeremy Taylor Liturgist*, Porter, p. 68.

<sup>153</sup> Taylor, *A Dissuasive from Popery*, p. 575. Interestingly, this position is found most commonly in the Eastern Church.

<sup>154</sup> Stranks, p. 106. See also, Stranks, p. 137, who observes that concerning the Eucharist Taylor was 'given to making contradictory statements'.

<sup>155</sup> See §2.3.2 of this thesis.

together, it would seem that if we were compelled to put Taylor into some category it would be with receptionists like Calvin, or virtualists such as Cranmer. But the warning that Taylor is a hard man to classify must always be kept in mind. His doctrine concerning the Eucharistic Sacrifice, for instance, was certainly not that which would be expected from his apparent views on the nature of the Presence in the Sacrament.<sup>156</sup>

Taylor himself says in connection to the Eucharist as sacrifice in his devotional book *Holy Living*,

The celebration of the holy sacrament is the great mysteriousness of the Christian religion, and succeeds to the most solemn rite of natural and Judaical religion – the law of sacrificing.<sup>157</sup>

He reiterates the sentiments of the Eucharistic Prayer stressing the ‘one perfect sacrifice, oblation and satisfaction’ of the cross. However, what is clear in *Holy Living*, along with his other writings, is the perpetual priesthood of Christ who is constantly pleading the cross.<sup>158</sup> Taylor, in *Clerus Domini*, says ‘the Holy Spirit is the consecrator [who is not] called down by the force of a certain number of syllables [but] by the prayers of the church, presented by the priests’.<sup>159</sup>

Clearly his understanding of the priesthood is as a sacrificing priesthood, but one shared with Christ the great High Priest:

For what Christ did once upon the cross in real sacrifice, that he always does in heaven, by perpetual representment and intercession; what Christ does by his supreme priesthood, that the church doth by her ministerial; what he does in heaven, we do upon earth; what is performed at the right hand of God, is also represented, and, in one manner, exhibited upon the holy table of the Lord.<sup>160</sup>

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<sup>156</sup> Stranks, p. 137. cf. Porter, p. 67, who takes a somewhat different position on how Taylor understands the real presence saying, ‘Taylor’s sacramental realism and objectivity have been puzzling to many students, for such objectivity is usually associated with the doctrine of transubstantiation’. This is perhaps taking Taylor’s scope regarding the real presence too far, but it illustrates the difficulties in categorizing Taylor. This is something Porter, p. 68, does eventually acknowledge when he says, ‘Taylor simply does not fall into... categories’.

<sup>157</sup> Taylor, *Holy Living*, vol. 2, p. 122.

<sup>158</sup> See also, Taylor, *Holy Living*, vol 2, pp. 122-3, and, Williams, *Eucharistic Sacrifice*, p. 22.

<sup>159</sup> See also, Taylor, ‘Clerus Domini §VII (4)-(10)’ in *The Eucharistic Theology of Jeremy Taylor*, by McAdoo, p. 97.

<sup>160</sup> Jeremy Taylor, ‘The Worthy Communicant; or, a Discourse of the Nature, Effects, and Blessings consequent to the Worthy Receiving of the Lord’s Supper, and of all the Duties required in Order to a Worthy Preparation: Together with the Cases of Conscience occurring in the Duty of Him that Ministers, and of Him that Communicates; as also Devotions Fitted to Every Part of the Ministration’, in *The Whole Works*, ed. by Reginald Heber (London: Printed for C. and J. Rivington, 1828) <<http://anglicanhistory.org/taylor/worthy/2.4.html>> [accessed 3 May 2013] (Chapter 2 §4)

Taylor's insistence on a shared priesthood with Christ causes him to reflect that even the 'angels themselves do look into'<sup>161</sup> with admiration. For Taylor, like Origen before him, the connectedness of heaven and earth at the altar is a constant image. As Dugmore says, 'He [Taylor] has a novel understanding of eucharistic sacrifice in terms of the union earthly and heavenly which has much to commend it'.<sup>162</sup> Although not exactly 'novel'<sup>163</sup> his exploration of the intercession of earth reflecting that of the intercessions of *the* great High Priest who continues to plead his one true sacrifice is key. It is that pleading which also 'earths' this heavenly intercession in Taylor's theology. For Taylor the representation of that sacrifice takes place at the Eucharist, and this action places before God the paschal mystery. The Eucharist recalls the one, perfect, sacrifice, oblation and satisfaction of the cross, and in its celebration it saves and enables participation. For Taylor we share with Christ, sacramentally, this priestly function of offering and representing before God his sacrifice, and also the events of Calvary.<sup>164</sup> But participation within the sacrifice of the cross does not stop with priesthood, but also involves those who participate in the Eucharist by saying "Amen", and worthily consuming the elements. In this action we see the nature of the divine gift and its reception and acknowledgement without diminishing the gift.<sup>165</sup> Divine gift<sup>166</sup> also connects real presence and sacrifice and is beautifully articulated by Taylor:

...with joy and holy fear and forwardness of love, address thyself to the receiving of Him, to whom, and by whom, and for whom, all faith, and all hope, and all love, on the whole catholic Church, both in heaven and earth, is designed...  
 when the holy man stands at the table of blessing, and ministers the rite of consecration, then do as the angels do, who behold, and love, and wonder that the Son of God should become food to the souls of His servants; that He who cannot suffer any change or lessening should be broken into pieces, and enter into the body to support and nourish the spirit, and yet at the same time remain in heaven... that by His wounds He should procure health to thee, by His affronts He should entitle thee to glory, by His death He should bring thee to life, and by becoming a man He should make thee partaker of the Divine nature.<sup>167</sup>

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<sup>161</sup> Taylor, 'Clerus Domini §V (1)' in *The Eucharistic Theology of Jeremy Taylor*, by McAdoo, p. 95.

<sup>162</sup> Dugmore, p. 125.

<sup>163</sup> See Davies, *Worship and Theology in England*, p. 298. Also, Ramsey, p. 114: 'The Christians look back to the sacrifice of Calvary and they look up to the eternal sacrifice which it reveals'. He, p. 115, goes on to state that we are not merely observers, but partakers: 'His Body shares in His priesthood'. This is a theme Williams, *Eucharistic Sacrifice*, pp. 13-5, warms to, arguing, like his Anglican forebears, from scripture and tradition, that there is clear biblical and Early Church declaration that worship of the Church on earth is linked to the heavenly intercession of Jesus Christ

<sup>164</sup> See Taylor, *Holy Living*, vol. 2, p. 133.

<sup>165</sup> Taylor, *Holy Living*, vol. 2, p. 133.

<sup>166</sup> See also, Williams, *Eucharistic Sacrifice*, pp. 12; 19.

<sup>167</sup> Taylor, *Holy Living*, vol. 2, p. 137.

It is this aspect of Taylor's theology that offers a way forward as it transcends the polemic of his day and points to the Church's life in God. The strongly participatory elements in his writing<sup>168</sup> show how he understands real presence and eucharistic sacrifice. Both remind us of Taylor's eucharistic theology which tells us in no uncertain terms that Christ is present and active in the eucharistic feast. As he says,

For when Christ feasts His body, let us also feast our fellow-members, who have right to the same promises, and are partakers of the same sacrament, and partakers of the same hope, and cared for under the same Providence... for they also have an interest in the body of Christ, whereof they are members: and you, in conjunction with Christ (Whom then you have received)... Remember, that now Christ is all one with you.<sup>169</sup>

Taylor reveals to us much of the spirit of the Church of England, certainly in terms of the breadth of his eucharistic theology which spans both high and low positions. Yet in the end, and because of the focus of this thesis, it must be noted that for Taylor the Eucharist is a place of transformation. As he says, linking sacrifice, presence, participation and transformation,

The celebration of the holy sacrament, being the most solemn prayer, joined with effectual instrument of its acceptance, must suppose us in the love of God and in charity with all the world.<sup>170</sup>

#### **2.3.4: Eric Mascall: *Christ, the Christian and the Church***

Mascall was born in 1905 and wrote during a time of great liturgical change in the Church of England. Furthermore, he was aware of many of the ecumenical concerns of the time, particularly Eastern Orthodoxy and the renewal of interest in Aquinas.<sup>171</sup>

He wrote what he would later refer to as 'eight serious volumes on

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<sup>168</sup> See also, Taylor, in *The Eucharistic Theology of Jeremy Taylor*, by McAdoo, p. 85: 'by his death he should bring thee to life, and by becoming a man he should make thee partaker of the divine nature'.

<sup>169</sup> Taylor, *Holy Living*, vol. 2, pp. 139-40.

<sup>170</sup> Taylor, *Holy Living*, vol. 2, p. 136.

<sup>171</sup> See Eric L. Mascall, *Theology and the Future: The Charles A. Hart Memorial Lectures 1968* (London: DLT, 1968), pp. 68-71; 119.

philosophical and dogmatic theology'.<sup>172</sup> Of those eight, two relate directly to the Eucharist and, thus, include within them eucharistic sacrifice.<sup>173</sup>

For Mascall the Eucharist was at the very heart of the Christian life<sup>174</sup> and, like Hooker and Taylor, his ability to place the Eucharist into an ecclesiastical context wider than the local church, his grasp of liturgical, theological and historical issues mixed with his creative 'Anglican' approach means that he has something of considerable value to offer in the treatment of eucharistic sacrifice.

*Christ, the Christian and the Church*, Mascall's first major systematic engagement with the Eucharist, strove to show that the incarnation of Jesus Christ is the unifying principle of both the individual Christian and the Church, in which the Church is incorporated in Christ.<sup>175</sup>

Throughout the book Mascall affirms, like Hooker<sup>176</sup> and Taylor, 'participation in the life of God which is supremely manifested in the mystical union'<sup>177</sup> between the Christian and Christ. Although simply summarized, the scope of the work is wide. Therefore, for the purposes of this thesis, it is his chapters explicitly dealing with the Eucharist that will be used, whilst bearing in mind his central thesis of participation and mystical union.

Mascall begins his discussion on the Eucharist by considering worship generally. He says of God that, '... his own nature, what he *is* quite apart from what he *does*, is supremely worthy and so supremely worshipful'.<sup>178</sup> However,

by reflecting on what he is in the perfection of His Being and then realizing – or vainly striving to realize – what such perfection is entitled to receive [we realize the] duty of worship.<sup>179</sup>

Yet, as Mascall notes, we realized the impossibility of offering adequate 'worth-ship'. The impossibility of such worship means that another way has to be found. So Mascall employs a similar logic to Anselm in *Cur Deus Homo*, in connection to the atonement, that only the divine can satisfy the divine.<sup>180</sup> Thus in

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<sup>172</sup> Mascall, *Saraband*, p. 269.

<sup>173</sup> Mascall, *Saraband*, p. 269: 'Christ, the Christian and the Church' 1946 and *Corpus Christi* 1953 were contributions to... the Eucharist'.

<sup>174</sup> See Eric L. Mascall, *Up and Down in Adria* (London: Faith Press Ltd., 1963), pp. 94-5.

<sup>175</sup> Mascall, *Christ, the Christian and the Church*, p. v.

<sup>176</sup> See Mascall *Christ, the Christian and the Church*, p. viii, where he acknowledges the significant influence of Hooker, as well as Eugene Masure and Dom Gregory Dix OSB.

<sup>177</sup> *Ibid.*, p. viii. cf. pp. 92-101 and pp. 111-2. See also, Mascall, *Theology and the Future*, p. 145, where he explores participation in Christ's priesthood.

<sup>178</sup> Mascall, *Christ, the Christian and the Church*, p. 159. Emphasis his.

<sup>179</sup> Mascall, *Christ, the Christian and the Church*, p. 159.

<sup>180</sup> See *Ibid.*, pp. 160-1.

the incarnate God, Christ, the ‘one perfect worshipper of God’,<sup>181</sup> we can, not only be brought back to God, but incorporated into his Body. Thus, the Church as the Body of Christ, can offer worship especially within the Eucharist. Mascall says,

... as a sacramental Body it [the historic Jesus Christ] becomes present on our altars at every Eucharist when, by the operation of the Holy Ghost and the priestly act of Christ, bread and wine are transformed into, and made one with, the glorified Body which is in heaven.<sup>182</sup>

Thus, ‘the Eucharist is the one perfect act of worship that we can offer to God’.<sup>183</sup> So in the Eucharist the sacramental Body makes present the Mystical Body and unites it to Christ’s natural Body. This essential unity is maintained by the on-going work of Christ so that the eucharistic worship on earth becomes a part of the continual offering of Christ in heaven. Mascall begins to allude to a common idea in Anglicanism and Origen as a way of understanding eucharistic sacrifice: ‘The Eucharist is therefore, on this view, a true sacrifice because it is directly related to this heavenly offering’.<sup>184</sup>

Mascall then highlights the argument and counter-argument surrounding the repeating, or otherwise, of Christ’s sacrifice. In so doing he covers much of the ground found later in *Corpus Christi* and found below.<sup>185</sup> He concludes his exploration at this stage by saying,

The Passion *is* the Sacrifice, and the Eucharist is not something extra to it; the Eucharist is the “memorial” – that is, the anamnesis, the making present – of the true Paschal Lamb who is Christ.<sup>186</sup>

Interestingly, Mascall notes the response to Pope Leo XIII’s condemnation of Anglican Orders by the Archbishops (q.v.), which clearly states that for Anglicans the Eucharist *is* a sacrifice that is firmly sited on Calvary. They do not even seek recourse in the ‘heavenly session’ approach:<sup>187</sup>

The Eucharist then is primarily related to Calvary and the Cross; yet we have already agreed that it *is* related to the Ascended Christ, that the Sacramental Body is the link between the glorified and the Mystical Body of Christ, that it

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<sup>181</sup> Ibid., p. 160.

<sup>182</sup> Ibid., pp. 161-2.

<sup>183</sup> Ibid., p. 162.

<sup>184</sup> Ibid., p. 168.

<sup>185</sup> See §2.3.5 of this thesis.

<sup>186</sup> Mascall, *Christ, the Christian and the Church*, p. 170. Emphasis his.

<sup>187</sup> Mascall, *Christ, the Christian and the Church*, p. 171.

is the means by which the Christ who lives for evermore feeds his Church with his own immortal life.<sup>188</sup>

Mascall's concept of the Mystical Body enables him to unite what he calls 'gospel' doctrine and 'Hebrews' doctrine, that is Calvary and Heaven. As the Mystical Body we participate in the whole life of Christ, incarnate, crucified, risen, ascended and glorified high priest. Hence, in the Eucharist the 'Last Day' is as present as 'Calvary'.<sup>189</sup> The breadth of Mascall's approach does, by his own volition, open him to the charge of proving too much when all that is traditionally required is an explanation of how the uniqueness of Calvary can be made present at the Eucharist.<sup>190</sup> So in order to show how Calvary, above all other events, is made present, Mascall makes use of Vonier's *A Key to the Doctrine of the Eucharist*. He also uses Vonier again and his theory of 'sign' in *Corpus Christi*.<sup>191</sup> All that needs to be said here is that Vonier's thesis provides a platform for Mascall to articulate how the sacrificed Christ may be present at Calvary and on the altar. By use of the 'sign' within the sacrament the temptation to imagine a physical Jesus is avoided as this removes the aspect of signification. This allows Mascall to conclude, rather like Taylor when arguing for the oxymoronic presence of both 'spiritual' and 'real', that:<sup>192</sup>

The Eucharistic presence of Christ, then, is entirely real but it is of an altogether different type from his presence on the earth before his ascension and from his presence in heaven after it. Those presences are, so to speak, presences in their own right, while the Eucharistic presence exists because and only because Christ by his institution and promise has attached it to certain material signs.<sup>193</sup>

Vonier cites Aquinas to support his theory. For Aquinas' use of transubstantiation allows for a presence which is real but also different from that which exists outside of the Eucharist. Taylor failed to grasp this, but Mascall accepts it:

For he [Aquinas] insists that it is not present by way of quantity or dimension or circumscription, but simply by way of substance; otherwise one part of Christ would be in one part of the bread and another in another, whereas in fact the whole Christ is present in every part of it.<sup>194</sup>

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<sup>188</sup> Ibid., p. 171. Emphasis his.

<sup>189</sup> See Ibid., pp. 171-2.

<sup>190</sup> See Ibid., p. 172.

<sup>191</sup> See §2.3.5 of this thesis.

<sup>192</sup> Taylor, *Real Presence*, p. 12.

<sup>193</sup> Mascall, *Christ, the Christian and the Church*, p. 174.

<sup>194</sup> Mascall, *Christ, the Christian and the Church*, p. 175.

Such an articulation, Mascall insists, is in line with the underlying meaning of the *39 Articles of Faith* and other Protestant writing because such an approach ‘implicitly affirm[s] that there is a real and essential presence, though it is not a corporal one’.<sup>195</sup>

Mascall’s ‘sacramental and signifying’ approach, like ARCIC later, would prove important in reconciling perceived differences between Canterbury and Rome. Mascall’s approach thus ensures that the presence of Christ in the Eucharist is both ‘real’ and ‘sacramental’ or as Christopher Cocksworth describes it, ‘ontological and realistic’.<sup>196</sup> Therefore, what is true in principle for the ‘presence’ of Christ, in Mascall’s and Vonier’s eyes that ‘a sacrament is an efficacious sign, a sign which actually effects what it symbolizes [is also true of] sacrifice’.<sup>197</sup> What is made present in Christ? Mascall’s answer is the whole of the living Christ, and we as the Mystical Body of Christ partake completely in that which Christ implicated in the Eucharist, that is, his body and blood and Calvary. Thus he lays a foundation that is reiterated in *Corpus Christi*:

The institution of the Eucharist under the two species of bread and wine, respectively identified with Christ’s Body, and Blood, makes it, by the mode of sacramental signification, a re-presentation of his death.<sup>198</sup>

Again it must be stressed that this is made possible because Christ is living, ascended and glorified. Thus, heaven and earth are connected, united so that the great High Priest of heaven is also the Lamb offered at Calvary and both are present on the altar.<sup>199</sup> Mascall summarizes this:

... in the Eucharist Christ who, in the natural mode of existence, is glorified and triumphant, is made present, in the sacramental mode of existence (which is altogether different but by effective signification), as he was in his death on the Cross.<sup>200</sup>

Mascall’s conclusion on sacrifice and Real Presence is basically a summary of all that has gone before. However, it is worth noting Mascall’s final thoughts on sacrifice.

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<sup>195</sup> Ibid., p. 176

<sup>196</sup> Cocksworth, *Evangelical Eucharistic Thought*, p. 107.

<sup>197</sup> Mascall, *Christ, the Christian and the Church*, p. 180.

<sup>198</sup> Mascall, *Christ, the Christian and the Church*, p. 181.

<sup>199</sup> See Ibid., p. 182.

<sup>200</sup> Ibid., p. 184.

For Mascall, although the *whole* of the Word is present, the primary focus of the Eucharist is Calvary:

... it [the Eucharist] is primarily the re-presentation of Calvary, because of the twofold consecration, mystically separating Body and Blood, first made in the setting of the Passover on the eve of the Passion... And if it be asked whether the Eucharist is related primarily to the Heavenly Session or to Calvary, the answer is, to both; to the Session if we consider the *present condition* of the divine victim; to Calvary and the Cross if we consider his mode of *sacramental re-presentation*. In the Eucharist these two great realities, Heaven and Calvary, are present to the members of the Mystical Body who live under the conditions of multiplicity inherent in bodily existence, separated by space and time.<sup>201</sup>

Mascall's great gift to the theology of eucharistic sacrifice is his scope which celebrates breadth so often alluded to in the Anglican Church, without straying into vagueness. In this he shares much with Taylor, but also differs from him. Taylor's style and the climate in which he was writing means that the reader is asked to grapple with varying and often contradictory statements. Mascall benefits from a more ecumenical and, therefore, less defensive context, and is able to engage with areas and writers almost impossible to defend in the early 17<sup>th</sup> century. Mascall is able to analyse and even adopt arguments from Aquinas without losing his Anglican credentials. This means he can, like Taylor, ascend the heavens with the great High Priest pleading his sacrifice, but confidently 'earth' Calvary on the altar:

Thus, in the Eucharist earth and heaven meet, and Christians stand with the angels and saints of heaven, united with them in their ceaseless act of homage to the Father.<sup>202</sup>

### 2.3.5: Eric Mascall: *Corpus Christi*

Seven years later Mascall looks at the Eucharist again in *Corpus Christi*. Some of the issues are familiar, but there is a greater sense of 'honing' mixed with simplicity.

Mascall begins his exploration by reflecting on the nature of the Church before moving on to the eucharistic theology of the Middle Ages and Reformation. He reflects on the connection between Church and sacraments and makes similar observations to De Lubac. However he does recognize that:

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<sup>201</sup> Ibid., pp. 196-7.

<sup>202</sup> Ibid., p. 198.

It must of course be admitted that in the minds of the greatest of the mediaeval thinkers some grasp of the Church's true nature and of the organic connection between the Church and the sacraments was not altogether lacking.<sup>203</sup>

Aquinas is acknowledged as the one who retains this vital connection between the Eucharist and the mystical Body,<sup>204</sup> something Taylor could not bring himself to do. For Mascall the sacraments, as Taylor and Hooker observed, provide a context in which the Church and Christ are united. This fulfils the 'essence of the Christian gospel'.<sup>205</sup> We are, by our unity and participation in Christ, redeemed, renewed and made new creations. This restoration of humans, for Mascall, forms the Church, and the sacrament of the Eucharist belongs to the new order inaugurated by Christ himself. Mascall feels compelled to say:

This is, incidentally, why no amount of worshipping Christ under the blue dome of heaven, however good in itself it may be, can ever be an adequate substitute for coming to Mass; it is the worship of the old creation, not of the new.<sup>206</sup>

It is this conviction of Christ's initiative and participation in Christ's body, gift as this thesis argues, that gives the Eucharist its power and efficacy.<sup>207</sup> It also provides the context for communicating the message of the gospel, and the compulsion to 'live' that message.<sup>208</sup> In Mascall, as in Taylor,<sup>209</sup> there is the strong ethical compulsion to live as 'eucharistic people':

And yet in the last resort the sacraments do not exist to remind us of anything, but to make and preserve and extend the Body of Christ, the holy people of God. They exist as the means by which Christ draws men and women into his own self in order that his Body the Church, the new human race, the 'whole and holy society of the redeemed and sanctified city', may be offered to God by the great High Priest. The sacraments have social implications, the Church has social implications, only because the Church itself is a divine and supernatural society...

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<sup>203</sup> Eric L. Mascall, *Corpus Christi* (London: Longmans, 1953), p. 36.

<sup>204</sup> Aquinas, *Summa Theologica*, 3 < <http://www.newadvent.org/summa/4073.htm#article3> > [accessed 12 February 2014] (73.3.c)

<sup>205</sup> Mascall, *Corpus Christi*, p. 38: 'We can sum up the essence of the Christian gospel in the assertion that God the Son united human nature to himself in order to create a new human race'.

<sup>206</sup> Mascall, *Corpus Christi*, p. 41.

<sup>207</sup> *Ibid.*, p. 43:

The sacraments do not operate by their effect upon our feelings, nor is their primary purpose our individual edification. They operate because they are acts of Christ in his mystical Body, the Church, and their purpose is the building up of the Body of Christ by the ever closer and fuller incorporation of his members into him.

<sup>208</sup> See also, Will Spens, 'The Eucharist' in *Essays Catholic and Critical*, ed. by Edward Gordon Selwyn, 3<sup>rd</sup> edn (London: SPCK, 1931; repr. 1954), p. 441.

<sup>209</sup> See Taylor, *Holy Living*, vol. 2, p. 136.

Before the Church teaches, it lives; and before it teaches about society it lives as a society.<sup>210</sup>

Hence, as the Eucharist touches and renews the Church, this overflows and also offers a prophetic sign of a new type of community or society; a *liturgical polis*. The body of Christ is made present because the mystical body is a gathered society reconciling us and our community to God. We are incorporated into the divine life, and this includes Christ's sacrifice, through the Eucharist. It is for this reason that when the fullness of God's Kingdom is revealed and the eschaton arrives there will be no need for the Eucharist; because that foretaste of the Kingdom and Christ will be consumed in eternity.

In his chapter exploring eucharistic sacrifice,<sup>211</sup> Mascall begins by recording the extremes of Protestant commemoration and Catholic repetition. Cocksworth very neatly summarizes this paradox, and also hints at where these two poles meet, when he says,

... it is an indication that at the heart of the Catholic doctrine of the sacrifice of the Mass, with its emphasis on the propitiatory value of Christ's death, there lies the basic evangelical truth that we are saved by Christ's sacrificial work alone.<sup>212</sup>

Mascall also seeks a way through the issue by firstly acknowledging that neither theological extreme can seem to address and use eucharistic sacrifice as anything but weapons of theological battle. So aiming to move beyond the noise of theological battle, Mascall looks to de la Taille and Spens. He observes that in their laudable aim to connect the Last Supper and Calvary to the Eucharist they wander dangerously close to suggesting that Calvary is only complete when the Mass is celebrated.<sup>213</sup>

In the end, Mascall concludes that Spens '... avoid[s] making the Eucharist a repetition of Calvary only at the expense of making both it and Calvary something less than a sacrifice'.<sup>214</sup> Mascall's logic is that because both Spens and de la Taille suggest that the Eucharist and Last Supper are, together, each one element

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<sup>210</sup> Mascall, *Corpus Christi*, pp. 45-6.

<sup>211</sup> Mascall, *Corpus Christi*, pp. 81-110.

<sup>212</sup> Cocksworth, *Evangelical Eucharistic Thought*, p. 212.

<sup>213</sup> Mascall, *Corpus Christi*, p. 93.

<sup>214</sup> Mascall, *Corpus Christi*, p. 94. See also, Will Spens, 'The Eucharist' in *Essays Catholic and Critical*, ed. by Edward Gordon Selwyn, pp. 435-439, esp. p. 436: '... the Last Supper and the Eucharist are not separate sacrifices from that of Calvary, but supply a necessary element in the sacrifice of Calvary...', and, p. 439: 'Both alike, the cross and the Eucharist, are integral to the sacrifice of our redemption'.

in the sacrifice, they are thus not in themselves sacrifices. This leads Mascall to conclude that ‘something is still lacking’.<sup>215</sup>

In order to satisfy the ‘lack’ Mascall looks again to Abbot Anscar Vonier. For Vonier the fundamental thing about the Eucharist is that it is a *sacrament*, and the fundamental thing about a *sacrament* is that it is a *sign*. However, this *sign* does not just represent but re-presents. Hence the sacrament/sign makes the thing it re-presents present and effectual. Because of this, the sign ‘brings about that which it signifies’.<sup>216</sup>

Vonier stresses the uniqueness of this sacramental efficacy which makes present Christ, but in the way he was present on earth before. Thus, Vonier retains the integrity of the sacrament as a representative signification. This presence was promised and instituted by Christ himself and thus God himself.

Key to Vonier’s argument is that the Eucharist is not an event happening to Jesus or a culmination of events, in the way that the cross, resurrection and ascension happened to Jesus, as seems to be suggested/IMPLIED by other sacrificial theories such as Spens’. Rather it is those events themselves, particularly centred on the passion and cross, which are made sacramentally present in the Church. Mascall observes:

It is not a repetition of the sacrifice, nor is it the completion of the sacrifice; it is simply the sacrifice itself, present in the unique mode of a sacrament, present, that is, simply and solely because the sacramental species are the divinely ordained affective signs of it. The inner reality which the sacramental signs contain – namely, the whole redemptive act of Christ – does not *happen* historically and physically in the Mass; it is simply *there*, sacramentally.<sup>217</sup>

Thus, the Eucharist is,

therefore, neither a new sacrifice, nor part of the one Sacrifice; it *is* the one Sacrifice in its totality, present under a sign.<sup>218</sup>

For Mascall, after Vonier, the efficacy of the Eucharist comes about because it is Christ, thus God, who ordained and instituted it and called forth the

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<sup>215</sup> Mascall, *Corpus Christi*, p. 94.

<sup>216</sup> Mascall, *Corpus Christi*, p. 94.

<sup>217</sup> *Ibid.*, p. 96.

<sup>218</sup> *Ibid.*, p. 97.

bread and the wine to be sacramental signs of his body and his blood.<sup>219</sup>

Mascall moves from Vonier to Eugene Masure. Masure, like Spens, notes that sacrifice is not so much about death, as about transformation. This transformation comes about through divine acceptance of a gift offered in homage.<sup>220</sup> As Masure says, ‘... the Eucharist pays homage to it [the Cross]’,<sup>221</sup> the site of what the *1662 Book of Common Prayer* calls ‘one oblation of himself once offered’.

Masure, like Vonier, explores the role of sign within the sacrament. This leads him to argue that our participation comes about by our understanding, of recognising that the sacrament is a *sign* or *symbol*. As Mascall says, ‘...the whole sacrifice is contained and communicated under the sacramental symbols’.<sup>222</sup>

For Masure this opens up the possibility of avoiding the charge of *repetition of Calvary*. Masure offers us the ‘doctrine of the efficacious symbol’.<sup>223</sup> This is summed up by Mascall who, quoting Masure, simply notes that, ‘A sign instituted by Christ is rich enough to contain within it the reality which it resembles’.<sup>224</sup> It is the ‘containing’ element which is key, because it points us to the efficacy of the sacrament. Thus, the sacramental sign/symbol is efficacious not because it resembles the cross, but because Christ instituted it at the Last Supper and it is that which it resembles. Thus its causality derives from its institution, hence ‘its author and from its resemblance to the effects’.<sup>225</sup> Masure says the Eucharist has its validity

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<sup>219</sup> This understanding is revealed Mascall’s, *Ibid.*, p. 135, reflections on real presence:

...the substance of the Body and of the Blood are there under the appearance of the bread and of the wine because God has ordained that the bread and the wine shall no longer have the status of substance but shall be the sacramental signs of the Body and Blood. The Body and Blood are not there simply by a direct and immediated act of the divine power using sacramental causality as secondary cause.

See also, Schillebeeckx, p149.

<sup>220</sup> See the discussion on ‘gift’ in chapter 3 of this Study.

<sup>221</sup> Eugene Masure, *The Sacrifice of the Mystical Body* (London: Burns and Oates, 1954), p. 12.

<sup>222</sup> Mascall, *Corpus Christi*, p. 101. See also, Masure, p. 19:

We shall borrow from Dom Casel the truth that the mystery is anterior to the sacrament or the sign that communicates it to us, and that it is present in the Eucharist beneath this sacramental sign. With Dom Vonier we shall maintain that this mystery is present in the altar under the species by means of a ritual immolation, adding, however, that there is nothing new in it except the rite itself since the immolation is real with the same reality as that of the Cross: because the separation of the species must not be the sign of a new sacrifice but, in virtue of the transubstantiation of the bread and wine into the body and blood of Christ, it is the new sign of the same sacrifice.

<sup>223</sup> Mascall, *Corpus Christi*, p. 102.

<sup>224</sup> Mascall, *Corpus Christi*, pp. 102-3.

<sup>225</sup> *Ibid.*, p. 104.

from this divine institution, and, 'does not depend primarily on the more or less perfect likeness which its symbolism bears to the mystery it contains...'<sup>226</sup>

After his explorations Mascall notes three key features of the theology of eucharistic sacrifice and its development:<sup>227</sup>

- i) the abandonment of identifying sacrifice solely with death.
- ii) the Eucharist is not a repetition or fresh incident in Christ's incarnate life and death.
- iii) the acknowledgment that the relationship between the Eucharist and the redemptive acts of Christ are in fact divinely ordained and promised and not because they resemble things done by Christ.

In conclusion he says:

All these features point to a recovery of that essentially eschatological attitude to the Eucharist which .... characterised the Church's outlook in the pre-Nicene period, before it was supplanted, as a result of the official adoption of Christianity as the official religion, by an attitude that was predominantly *historical*.<sup>228</sup>

In this regard he follows Hooker and Taylor in looking to the Early Fathers. Like Taylor, he seems to grasp something of the eternal, but within much tighter definitions; Mascall is systematic as Taylor is poetic.<sup>229</sup> Mascall, like Taylor, relies on Aquinas to provide a framework for his theology of eucharistic sacrifice. Mascall acknowledges that Aquinas was 'a child of his age'.<sup>230</sup> For Aquinas it was the centrality of how the eucharistic presence above eucharistic sacrifice was understood that was key. Mascall, though admiring Aquinas, is not bound by him, because for Mascall, and for that matter Dix and Masure, sacrifice is the starting point which articulates eucharistic presence. Here again there is a contrast to Taylor who, addressing the concerns of his day, looks primarily at how Real Presence is understood. Mascall says of his approach:

... we must look upon the Mass as primarily the Christian Sacrifice which, just because it is a sacrifice, requires the presence of the victim, who being present is rightly adored and who by being received in communion imparts to the

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<sup>226</sup> Masure, p. 54.

<sup>227</sup> Mascall, *Corpus Christi*, p. 108.

<sup>228</sup> Mascall, *Corpus Christi*, p. 108.

<sup>229</sup> This is not a criticism of Taylor, as his approach is, arguably, more in keeping with the fluidity of language adopted in connection to eucharistic sacrifice in the Early Church. See also, Williams, *Eucharistic Sacrifice*, p. 6.

<sup>230</sup> Mascall, *Corpus Christi*, p. 123.

faithful benefits of redemption and unites them with himself in the Mystical Body which is the Church.<sup>231</sup>

Such approaches can be found in Aquinas but his emphasis is different, especially in relation to sacrifice where his language is non-specific. Aquinas' use of general language seems to focus on the work of Christ on the cross and how that reconciles us to God, but in relation to the Eucharist as a sacrifice he is rather vague, using words such as 'commemorative', 'reminder' and 'memorial'.<sup>232</sup> What he means by these words is difficult to ascertain. Aquinas, as we have seen in the section on Taylor, is very aware of the error of a sensual and superstitious understanding of the Eucharist. He avoids the common mediaeval suggestion that Christ is immolated again on the altar, and assiduously avoids language suggesting a literal repetition of Calvary.

As this brief survey of Mascall shows, he was someone who was profoundly aware of the ecumenical and theological mode of the day, as was Taylor. Yet unlike Taylor, the theological climate was such that he could confidently walk a theological path that both paid homage to the past, particularly Aquinas, but also moved forward without the interpretative errors. Mascall's gift was to assimilate eucharistic theologies and form conclusions. This approach would later become normative and find expression in ARCIC: 'In our study of Eucharist and Ministry we discovered beneath a diversity of expressions and practice a profound underlying harmony.'<sup>233</sup> Like Hooker and Taylor, he sees sacrifice as a genuine feature of Anglican eucharistic theology with participation at its very heart. It is this Augustinian principle of the eucharistic Body of Christ forming and transforming the Mystical Body, which is the Church, that is key. This characteristic is also found in another two Anglicans: Kenneth Stevenson and Christopher Cocksworth.

#### **2.4: Kenneth Stevenson and Christopher Cocksworth**

Born in Edinburgh in 1949, Stevenson's treatment of eucharistic sacrifice comes out of ecumenism, liturgical theology and the writings of Anglican Divines. For Stevenson the language of sacrifice is normative for Anglicans, and his exploration of sacrifice within the Anglican context identifies themes of theological,

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<sup>231</sup> Mascall, *Corpus Christi*, p. 125. See also, Dix, *The Shape of Liturgy*, p. 747: 'What is necessary to sacrifice... is the complete surrender of the victim by man and its complete acceptance by God.'

<sup>232</sup> See Aquinas, *Summa Theologica*, III. esp. 73.4.c; 73.5.c; 74.1.c.

<sup>233</sup> ARCIC, and Pontifical Council for Promoting Christian Unity, *Clarifications on Eucharist and Ministry* (London: Church House Publishing and Catholic Truth Society, 1994), p.4. See also, ARCIC 1, *The Final Agreement*, (Windsor 1971), §12, p. 16.

ethical and ecclesiological significance. Two works of Stevenson reveal many aspects that are pertinent to any exploration of eucharistic sacrifice.

#### 2.4.1: Kenneth Stevenson: *Accept this Offering: the Eucharist as Sacrifice*

*Today*<sup>234</sup>

My basic thesis is this. Sacrifice, so far from being an outdated way of understanding the Eucharist, lies at the very heart of what we are doing at the Lord's Table... [it] also indicate[s] that we *need* the view of communion – sacrifice for good liturgies, healthy pieties and a better world.<sup>235</sup>

For Stevenson the central motif for understanding sacrifice is ‘*metaphor*’.<sup>236</sup> The significance of this metaphor means that there are implications for areas not normally included when examining eucharistic sacrifice. For example, he employs the term ‘sacrifice’ when expressing the ‘cost’ of preparing, and engaging in, the gospel during the Liturgy of the Word.<sup>237</sup> Yet, despite this more inclusive use of the word sacrifice Stevenson does not believe the power of the metaphor is diminished: ‘we are meeting around that altar table to celebrate the power and passion of our God... we are able to perceive and feel his presence’.<sup>238</sup> However, and notwithstanding his celebration of ‘power and passion’, there are potential difficulties with his all-embracing metaphorical use of the word ‘sacrifice’. Stevenson cites a number of specific documents and liturgies to justify his broad use of the term. Yet each specific example has its own history, integrity and conclusion surrounding the use of eucharistic sacrifice. Thus, consolidating all these examples to prove his argument, when they were contextually autonomous, is extremely problematic. For instance David Power’s study on the Council of Trent comes to a different conclusion with regard to metaphor. Power argues that many of the areas touched on by Stevenson and metaphorically called ‘sacrifice’ were discussed at the Council of Trent:

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<sup>234</sup> Kenneth Stevenson, *Accept this Offering: the Eucharist as Sacrifice Today* (London: SPCK, 1989)

<sup>235</sup> Stevenson, *Accept this Offering*, p. viii. Stevenson, *Ibid.*, p. 1, later reaffirms this: ‘... we shall try to show that the idea of sacrifice at the Lord’s Supper is no mere appendage... but is... central’..

<sup>236</sup> See *Ibid.*, p. 2.

<sup>237</sup> See *Ibid.*, pp. 16-29, esp. p. 20:

How is this scheme [the Prayer Book ‘Liturgy of Word’ Rite] sacrificial? It is sacrificial in the sense that the Word of God is offered to the people, for them to ‘hear and receive’... the sacrifice here indicated is not one that is limited by the traditional and rather mannered dialectic of ‘manward’ and ‘Godward’. Here sacrifice is God’s offering of himself in his Word, and ours in the response of hearing and receiving, and of living lives of holiness and righteousness.

<sup>238</sup> *Ibid.*, p. 2.

... some [speakers at Trent] made a distinction between sacrifice in the metaphorical sense, which takes in prayers, good works, penance and thanksgiving, and sacrifice in the true and proper sense, which is that made for the propitiation of sin. In each case, the sacrifice of propitiation stands out as distinct from others and provided theologians with the category needed to describe the nature of the mass.<sup>239</sup>

One exception does not discount Stevenson completely, especially as sacrifice was clearly used in broader terms by the Early Church Fathers,<sup>240</sup> but it does present other problems. Primarily what is understood by the word ‘sacrifice’? Stevenson’s all-embracing sacrifice seems at odds with the much narrower definitions of the Reformation and Counter-Reformation. This difficulty is perpetuated when one considers that these writers, like Stevenson, were also claiming to retrieve more ancient uses of the word.<sup>241</sup> Although there may be potential problems regarding the very broad use of the term ‘sacrifice’, Stevenson’s survey of various liturgies from various Churches provides a way of engaging with the eucharistic sacrifice which addresses many of the post-modern concerns highlighted in this study.<sup>242</sup> This addressing of concerns is summarized in the following quotation that identifies three key ‘movements’ of ‘story’, ‘response’ and ‘gift’ within eucharistic sacrifice:<sup>243</sup>

... there are three inherent movements of sacrifice in the Eucharist, which belong together yet are distinct. The first is that of *story*. We recount the story of salvation on reading the Word and preaching about it. And recount it in a different and more formal manner when the eucharistic prayer is recited and when the praise of God is sung in sacred song. The story is our sacrifice of praise, because it is the story of the renewal of our commitment to God. The second is that of *response*. We listen to the story, but we also act upon it, hearing and receiving the Word, and praying for the needs of the world. We involve ourselves in the mighty acts of God by placing the Eucharist in the context of that history of salvation that will go on until the end of time. The Church is not just a passive recipient of what God does. The Church is servant of Christ and what God does. The Church is servant of Christ and therefore dares to act boldly in imitation of him. To dare to stand before God and ‘do’ the Eucharist is part of that response. The third is that of *gift*. Here we come to the most sensitive part of all, not just because of the controversies of the past, but because of the paradox that in bread and wine God speaks to us, in ordinary food that it is itself the result of dying and rising, corn crushed and baked, grapes crushed and fermented. In acted parable, as of old, Jesus plays it slant. The bread and wine are neither

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<sup>239</sup> Power, *The Sacrifice We Offer*, p. 63. This distinction is also present in the Catholic Bishops’ Conferences of England and Wales, Ireland, and Scotland, *One Bread, One Body*, esp. §§30-40 pp. 22-9.

<sup>240</sup> See §§1.2.1-1.2.7 of this study.

<sup>241</sup> See Stevenson, *Accept this Offering*, pp. 86-7, who declares that: ‘In these pages, we have tried to alert Christians to the possibility of seeing the sacrificial aspect of the Eucharist in much wider terms than most Westerners have been in the habit of doing for centuries’.

<sup>242</sup> See chapters 3 and 4 of this thesis.

<sup>243</sup> See Stevenson, *Accept this Offering*, pp. 87-8.

formally ‘offered’ nor ritually ‘held back’. They are just there, on the table, eloquent testimony of the final meal that we hope to share at the end of time.<sup>244</sup>

Stevenson uses the concept, and movement, of ‘story’ to good effect, and in so doing satisfies the post-modern desire for local narratives over meta-narratives.<sup>245</sup> This movement also has missionary implications. In Stevenson’s thesis the reciting of the story of salvation within the eucharistic liturgy becomes a renewal of commitment to God. This aspect resonates with the second movement of ‘response’. The response is the gathered Church committing itself to ‘do’ and be involved in ‘the mighty acts of God’.<sup>246</sup> Like ‘story’ there are clear missionary overtones in this movement which re-iterates that eucharistic sacrifice is an act of participation within the *missio Dei*. However, although there are an increasing number of parallels between Stevenson’s ‘movements’ and this thesis, there are still concerns. Throughout *Accept this Offering* the role and significance of the part played by the communicant is stressed: ‘... offering means that it is a serious activity of the Church. Commitment is not mere words, but costs and hurts’.<sup>247</sup> Thus, similar questions around ‘doing’ arise as they did when examining Daly’s approach.<sup>248</sup> These questions are not entirely resolved in his final ‘movement’ of ‘gift’. His very brief treatment of gift has a strong element of recognition, calling the communicant to respond to the ‘acted parable’<sup>249</sup> of the Eucharist. Clearly, this ‘recognition’ falls foul of Derridean definitions of gift explored in the next chapter, but, as will be shown, this does not necessarily negate gift. It should be noted, also, that his use of the phrase gift, that is ‘neither formally ‘offered’ nor ritually ‘held back’,<sup>250</sup> is that most Derridean of concepts, *différance*.<sup>251</sup>

At this stage, and despite the questions raised above, Stevenson’s study opens up and re-envisioning an important ethical dimension to eucharistic sacrifice. This ethical dimension was once a key element<sup>252</sup> in any reading of eucharistic sacrifice, so Stevenson’s focus on it within his ‘movements’ is a revival of ancient

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<sup>244</sup> Stevenson, *Accept this Offering*, pp. 87-8.

<sup>245</sup> See §4.2.1 of this study.

<sup>246</sup> Stevenson, *Accept this Offering*, p. 87.

<sup>247</sup> Stevenson, *Accept this Offering*, p. 86.

<sup>248</sup> See §1.3 especially under the subsection (iii) *What is taking place?* Hemming, *Worship as a Revelation*, p. 28, attacks this thinking in another way by reflecting on Liturgical reforms that encouraged the worshipper to ‘do’ something. He says, aware of Nietzsche, p. 29: ‘You can’t be present to something unless you are doing something to indicate your presence’.

<sup>249</sup> Stevenson, *Accept this Offering*, p. 87.

<sup>250</sup> Stevenson, *Accept this Offering*, p. 87.

<sup>251</sup> See §4.2.5 of this study.

<sup>252</sup> See §§1.2.3, 1.2.5 and 1.2.6 if this thesis.

themes. This dual action of looking backwards in order to move forwards is also reflected in his next work: *The Mystery of the Eucharist in the Anglican Tradition*.

#### **2.4.2: Kenneth Stevenson: *The Mystery of the Eucharist in the Anglican Tradition*<sup>253</sup>**

Stevenson co-wrote this with Henry McAdoo, who produced an important work on Jeremy Taylor.<sup>254</sup> It is in Part 2 that Stevenson deals specifically with the *Mystery of Sacrifice*.

He begins by looking at the origins and developments of sacrifice, and like Daly and Levering observes the New Testament connection between Christ's death and the role of Old Testament cultic sacrifices. In addition he notes how the language and imagery of sacrifice is linked to the worshippers of Christ, as well as Christ himself.<sup>255</sup> This leads Stevenson to say,

‘... the writers of the New Testament are grappling with the relation between the two basic definitions... Christ's death is the physical sacrifice, ours is the spiritual’.<sup>256</sup>

Yet regardless of these existing two ‘definitions’ there is a blurring in the use of sacrificial language. This blurring is intensified in the development of the Eucharist. For instance the Eucharist recalls the central sacrificial action of Christ within a symbolic, linguistic and corporate context. That this sacrificial imagery is then adopted and intensified by the community is only to be expected. Stevenson observes that this adoptive process of sacrifice developed over centuries, but that the Eastern and Western Church differed in their respective emphasis.<sup>257</sup> In the West sacrifice became a central motif for the Eucharist, and so its theology evolved with rigour and intensity. This evolution, and embedding, meant that even the polemicists of the Reformation in England could not universally dismiss sacrifice as an element within the Eucharist. Hence, Stevenson, like Cocksworth,<sup>258</sup> observes that even in the Puritan ‘wing’, sacrifice is not removed from the Eucharist.<sup>259</sup> What occurs in the Church of England is then a re-insistence, in line with the Early Church Fathers and letter to the Hebrews, that the sacrifice offered is one of praise

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<sup>253</sup> McAdoo and Stevenson, *The Mystery of the Eucharist in the Anglican Tradition*.

<sup>254</sup> See §§2.3.1-2.3.3.

<sup>255</sup> See Romans 12. 1

<sup>256</sup> Stevenson, in *The Mystery of the Eucharist in the Anglican Tradition*, p. 108.

<sup>257</sup> See chapter 1 of this thesis.

<sup>258</sup> See also the concluding comments in §2.2.2 of this study.

<sup>259</sup> See Stevenson, in *The Mystery of the Eucharist in the Anglican Tradition*, pp. 112-4.

and thanksgiving.<sup>260</sup> It is this more ancient provenance that Stevenson appeals to, and, as in his earlier examination of sacrifice, seeks to revive in a new way.

Stevenson reminds the reader that this ‘spiritual sacrifice’ unites the Church and Christ in a participatory way,<sup>261</sup> and is found in the *Book of Common Prayer*,<sup>262</sup> and was cited by the Archbishops in defence of Anglican Orders (q.v.). This interconnectedness between spiritual sacrifice and eucharistic sacrifice enables him to claim that eucharistic sacrifice has *always* been present in the Church, and within Anglicanism. From this assertion Stevenson uses Leslie Houlden’s 1972 essay on sacrifice presented to the Church of England’s Doctrine Commission as another launch-pad for his examination of sacrifice.

Stevenson, echoing his earlier thesis, positively notes Houlden’s focus on the worshipper offering their ‘all’ in response to the totality of God’s salvific action. However, he expresses concern at Houlden’s claim that sacrifice is too tricky a concept to ‘offer’ as language for the worshipper,<sup>263</sup> citing Donne, Traherne, Herbert and Rowan Williams:

From these brief glances at some of the poets, we can sense both the possibilities and limitations of seeing the Eucharist as sacrifice. To nail Christ firmly to the cross is to deprive the Eucharist of a vital part of its inner life. On the other hand, to invest too much in the celebration runs the contrary risk of turning the cross into an overture to salvation, resulting in the individual celebration taking on the functions of the cross. What these poets help to remind us, as indeed does the Prayer Book rite, is that the altar and the cross stand in relationship where altar feeds on cross...<sup>264</sup>

Houlden’s instinct in this area is, arguably, also evidenced by this study.<sup>265</sup> However, Stevenson’s reprising of his earlier movements of story and gift, within an analysis of the worshipper’s place in the saving action of God across the perspectives of past, present and future, means that sacrifice cannot be readily made redundant:

In contemplating the Eucharist, whether from the starting point of the presence of Christ, of his sacrifice, we do not just stand in the here and now, but rather worship in the presence of a reality much bigger than ourselves. The perspectives of past, present and future lie at the heart of celebration.<sup>266</sup>

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<sup>260</sup> Hebrews 13. 15

<sup>261</sup> See Stevenson, in *The Mystery of the Eucharist in the Anglican Tradition*, p. 114.

<sup>262</sup> See Stevenson, in *The Mystery of the Eucharist in the Anglican Tradition*, p. 114.

<sup>263</sup> *Ibid.*, pp. 116-7.

<sup>264</sup> *Ibid.*, p. 122.

<sup>265</sup> See chapter 6 and the Conclusion to this thesis.

<sup>266</sup> Stevenson, in *The Mystery of the Eucharist in the Anglican Tradition*, p. 123.

These three ‘perspectives’ of past, present and future are dealt with by Stevenson as *Memorial Sacrifice*, *Covenant Renewal* and *Heavenly Offering*, respectively, and provide a valuable way of redeeming the term sacrifice.

Starting with *Memorial Sacrifice* Stevenson begins by noting, after St Paul, that the Eucharist is a memorial of Christ’s death, and then addresses how it is a memorial.<sup>267</sup> For Stevenson, conscious of the past debates, transubstantiation continues to cast its shadow over this perspective.<sup>268</sup> His earlier ‘movement’ of gift, now more fully evolved, provides a method of addressing the perspective of memorial sacrifice with integrity. This gift comes from and within the context of participation. Participation within the work and life of God (i.e. the *missio Dei*), is initiated by God himself and so is gift. This gift of the Eucharist enables the work of God in Christ to happen, continue and be seen.<sup>269</sup> Being the work of God, sacrifice looks back to the past not simply as a mental activity, but as an act of participation in something more profound, a divine gift transforming the present and the future.

Stevenson labels this act of participation within the present as the *Covenant Renewal*. His reading of this perspective flows from biblical motifs, and from Richard Hooker: ‘because of the importance of the man... and his place in Anglican Tradition’.<sup>270</sup> In Hooker he observes both originality and difficulty in placing Hooker’s thought within one of these three moments. Yet in the end Stevenson argues that there is a ‘now-ness’<sup>271</sup> to Hooker’s eucharistic theology:

Hooker wants to hold onto the Eucharist as an activity of the Church, not basking in the afterglow of Calvary. It happens *now*, not in the past, not in the mind, still less in the printed book.<sup>272</sup>

Participation was central to Hooker’s thought, and Stevenson notes that he uses the term no fewer than ten times in his chapter of the Eucharist.<sup>273</sup> Stevenson contrasts this with Hooker’s lack of use of the word sacrifice. He concludes that Hooker is ‘throwing the emphasis again and again on the present reality of the banquet’.<sup>274</sup>

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<sup>267</sup> I Corinthians 11. 23-26

<sup>268</sup> Stevenson, in *The Mystery of the Eucharist in the Anglican Tradition*, p. 127.

<sup>269</sup> Stevenson, quoting Forbes, in *The Mystery of the Eucharist in the Anglican Tradition*, pp. 129-30.

<sup>270</sup> *Ibid.*, p. 139.

<sup>271</sup> *Ibid.*, p. 141.

<sup>272</sup> *Ibid.*, p. 140.

<sup>273</sup> See *Ibid.*, p. 140, and §2.2.1 of this study.

<sup>274</sup> Stevenson, in *The Mystery of the Eucharist in the Anglican Tradition*, p. 141.

Stevenson continues his survey of Anglican thought on the ‘present’ by summarizing the work of Rowan Williams. He says of Williams’ reflections on the present that ‘this is where time and eternity meet again – as the present moves out of the past and proceeds in weak human flesh into the future’.<sup>275</sup> So into the future Stevenson goes, and he does this by lifting his gaze heavenward to the *Heavenly Offering*.

He observes that the motif of Christ’s intercession, pleading before the Father, is conspicuous by its absence from the *Book of Common Prayer*, yet it is key to Calvin’s eucharistic theology. However, this motif is not absent from wider Anglican eucharistic theology, notably in the work of Jeremy Taylor:<sup>276</sup>

[Taylor’s] language, once decoded, means no more than that the eucharistic celebration has an eternal dimension because it is part of Christ’s offering of himself to the Father, the result of which is the fulfilment of Christ’s promises.<sup>277</sup>

Finally, Stevenson notes that such eucharistic theology highlights two key areas. First, union with Christ, and second, ‘prayer for the Eucharist as part of the Church’s *future*’.<sup>278</sup> A central part of this prayer is the pleading aspect referred to in Taylor’s writings. But this is more than a begging exercise to remind God of what his Son did, it is an act of personal renewal:

To plead the merits of Christ’s death is to be open to the Spirit’s workings and to pray for all manner of concerns, general and specific, as part of that single, flowing action of prayer around the table of sacrifice.<sup>279</sup>

These closing reflections are a microcosm of the breadth of Stevenson’s thought on eucharistic sacrifice and his *modus operandi*. Stevenson’s skill is his ability to consolidate thousands of years of history and liturgical theology into movements and perspectives that reinforce the value and place of sacrifice within any community where the Eucharist is celebrated. This breadth was, perhaps unsurprisingly, reflected in him as a person.<sup>280</sup> But for those who seek precise

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<sup>275</sup> Stevenson, in *The Mystery of the Eucharist in the Anglican Tradition*, p. 149.

<sup>276</sup> See §§2.3.1-2.3.3 in this thesis.

<sup>277</sup> Stevenson, in *The Mystery of the Eucharist in the Anglican Tradition*, p. 154.

<sup>278</sup> Stevenson, *The Mystery of the Eucharist in the Anglican Tradition*, pp. 154-5.

<sup>279</sup> *Ibid.*, p. 161. See also, Augustine *City of God* X.XX.

<sup>280</sup> See Kenneth Stevenson’s Obituary in *The Independent*, (22.01.11)

<<http://www.independent.co.uk/news/obituaries/the-right-revd-dr-kenneth-stevenson-colourful-priest-with-a-special-interest-in-liturgy-who-became-a-popular-bishop-of-portsmouth-2191295.html>> [accessed 30 July 2013]:

definitions, and a more microscopic or scholastic analysis of eucharistic sacrifice, his inclusive approach is problematic. However, even though there is this potential difficulty, his engagement with sacrifice resonates with the reality of the first 400 years of the Church's life where a multiplicity of interpretations and liturgies existed.

### 2.4.3 Christopher Cocksworth

In contrast to Stevenson, Cocksworth's research into the eucharistic theology of the Church of England is done from a distinctly evangelical context. Like others before him, Cocksworth observes that there is 'no such thing as *Anglican eucharistic theology*'<sup>281</sup> in terms of a centralized agreed declaration. He also notes that there are a 'number of *unitive categories*'<sup>282</sup> that evolved over the centuries. One such category is eucharistic sacrifice.

Cocksworth argues that eucharistic sacrifice has received a huge amount of attention in the 20<sup>th</sup> century, which is disproportionate to other motifs such as sacrament and presence.<sup>283</sup> Even so, he concurs that the category of sacrifice raises deep theological questions about atonement, salvation, biblical narrative and ecclesiology. Many of the issues revolve around how the category has developed and how the vague sacrificial language of scripture is understood. In the life of the Church of England he argues that evangelicals have used explicit language and sacrificial language which affirms the all-sufficient work of Calvary,<sup>284</sup> but that the wording and meaning is hugely varied. Nonetheless, he does identify 'categories' that articulate how eucharistic sacrifice is expressed in the Church of England.<sup>285</sup>

The first category is 'proclamation'. As well as illustrating how sacrifice proclaims the work of God in Christ commemorated at the Eucharist through history, he points to Stevenson's use of story.<sup>286</sup> As he says, 'To describe the

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Never narrowly churchy, he defied all attempts to label him. With the evangelicals he always challenged them to know their Bibles better; with the Catholics to be more aware of the richness of tradition. Any prissiness among the Catholics would be met with the remark that this made him want to reach for his Lutheran ruffl.

<sup>281</sup> Cocksworth, in *The Identity of Anglican Worship*, ed. by Kenneth Stevenson and Bryan Spinks, (London: Mowbray, 1991), p. 49. Emphasis his.

<sup>282</sup> Cocksworth, in *The Identity of Anglican Worship*, ed. by Kenneth Stevenson and Bryan Spinks, p. 50. Emphasis his.

<sup>283</sup> *Ibid.*, p. 57.

<sup>284</sup> *Ibid.*, pp. 58-9.

<sup>285</sup> *Ibid.*, p. 60.

<sup>286</sup> *Ibid.*, p. 60. See also, §2.4.1 of this study, Stevenson, *Accept this Offering*, and Cocksworth, *Evangelical Eucharistic Thought*, p. 217.

Eucharist as a sacrifice of proclamation is the same as calling it a sacrifice of thanksgiving'.<sup>287</sup>

The second category is 'sacrifice of praise'. Here he observes how charismatic spirituality interweaves the motifs and language of praise and sacrifice.<sup>288</sup> Within the Eucharist there are moments of receiving, moments of offering, and also participation in the sacrifice of praise and thanksgiving offered by Christ the great high priest. This last element is key to so much Anglican eucharistic theology, shown above in Hooker and Taylor and to a lesser extent Baxter.

His third category is closely connected to that last element in the last category; 'the self-offering of the Church and the self-offering of Christ'.<sup>289</sup> This highly controversial area lay at the heart of many of the debates at the Reformation, but surprisingly was an area that continued to inform evangelical spirituality.<sup>290</sup> As he says,

It is remarkable,... to find that when describing the process through which the effects of Christ's sacrifice are received by faith, the Reformers, the Puritans and the Wesleys at times talked in terms of offering Christ to the Father.<sup>291</sup>

Cocksworth recognizes that the difficult marrying of the self-offering of the Church and the self-offering of Christ, has not always been helped by the theological language employed to explain this relationship. Hence, rather than more fully articulating how Christ's death is understood, experienced and participated in, the language used creates 'spiritualizing theological categories that... are divorced not only from their historical meaning but also from their relationship to historical event'.<sup>292</sup> Stevenson, as seen above, does, with his strongly metaphorical language, get dangerously close to Cocksworth's fear.

Cocksworth argues that the best way to engage with the issues in this category is to look at the 'Ministry of Christ' and then the 'Ministry of the Church'. He says that to engage with eucharistic sacrifice properly we need to see Jesus as incarnate, crucified, risen and ascended. By observing the completeness of Jesus' ministry and life, the problems surrounding 'fixing' Christ's sacrifice on altars are

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<sup>287</sup> Cocksworth, *Evangelical Eucharistic Thought*, p. 217.

<sup>288</sup> Cocksworth, in *The Identity of Anglican Worship*, ed. by Kenneth Stevenson and Bryan Spinks, p. 61.

<sup>289</sup> Cocksworth, in *The Identity of Anglican Worship*, ed. by Kenneth Stevenson and Bryan Spinks, p. 62.

<sup>290</sup> Cocksworth, *Evangelical Eucharistic Thought*, p. 41.

<sup>291</sup> Cocksworth, *Evangelical Eucharistic Thought*, p. 211.

<sup>292</sup> Cocksworth, in *The Identity of Anglican Worship*, ed. by Kenneth Stevenson and Bryan Spinks, p. 63.

avoided, and the 'dialectic between the Cross and the ascension' is 'preserved'.<sup>293</sup> The preservation of this dialectic gives room and integrity to this classic Anglican motif of the image of the cross-scarred Christ interceding in heaven.

When Cocksworth addresses the Ministry of the Church he does so by stressing the significance of the 'pleading' Christ's sacrifice. In spite of its ecumenical credentials he acknowledges that 'Anglican Evangelicals have found the whole notion somewhat alien'.<sup>294</sup> At the heart of their unease is the possible implication of needing to 'do something', thus downplaying grace and the sole sufficiency of Christ. However, he turns this argument around by saying, 'it is not the case of trying to affect God, but rather of allowing him to affect us'.<sup>295</sup> Although there are hints of the passivity of Baxter in this quote, Cocksworth does seem to see this as an outcome of participation:<sup>296</sup>

The reality of our union with Christ and our participation in the eternal life of God, so dear to the heart of Catholic theology, must be given some form of expression in our eucharistic liturgy in a way which stands with the corresponding Evangelical concern that what Christ did *then* needs to be distinguished from what we are doing *now* and indeed from what he is doing *now*... Our task in the Eucharist is to proclaim that we have been included in the *event* of Christ's obedient self-offering unto death because he died both for us and as one of us; it is offering unto death by our repentance and faith; it is to rejoice that we participate in Christ's eternal *life* of obedient self-offering in praise and prayer to the Father.<sup>297</sup>

So Cocksworth ends his reflection on 'God's gift'<sup>298</sup> of the Eucharist with overtones of Taylor and Hooker. A few years after his reflections on eucharistic theology which highlighted the sacrificial concepts of proclamation and participation, Cocksworth addresses worship generally in light of the Trinity. As might be expected following the spirit of Baxter, he shows himself also to be a child of Hooker as participation and invitation pervade his examination of worship.<sup>299</sup> In this work he probably reveals more of his own agenda than his earlier studies on eucharistic theology. He develops many of the ideas addressed in his categories of eucharistic sacrifice, but always within the context of the Trinity with whom we

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<sup>293</sup> Cocksworth, *Evangelical Eucharistic Thought*, p. 213.

<sup>294</sup> Cocksworth, *Evangelical Eucharistic Thought*, p. 215.

<sup>295</sup> *Ibid.*, p. 216.

<sup>296</sup> See Cocksworth, *Holy, Holy, Holy: Worshipping the Trinitarian God* (London: DLT, 1997; repr. 2004), p. 209: 'Spending time with God and his people changes us'. See also, pp. 118; 170; 171-2; 211.

<sup>297</sup> Cocksworth, in *The Identity of Anglican Worship*, ed. by Kenneth Stevenson and Bryan Spinks, p. 64. See also, Cocksworth, *Evangelical Eucharistic Thought*, p. 221.

<sup>298</sup> Cocksworth, *Evangelical Eucharistic Thought*, p. 226.

<sup>299</sup> See Cocksworth, *Holy, Holy, Holy: Worshipping the Trinitarian God*, pp. 107; 149-50; 155.

participate. He does not go as far as Daly in his analysis of the role of the Trinity in worship generally, or eucharistic sacrifice specifically, but the Trinity remains key.

## 2.7: Conclusions

*The right to participate. To be bonded. To commune. To receive and to give. To be more than myself.*  
Antoine de Saint-Exupéry *Flight to Arras*<sup>300</sup>

The Anglican writers in this chapter present us with a number of theological, philosophical and missiological themes intimately woven into the eucharistic motif of sacrifice.

Although there is no central authority for doctrine, one key observation can be made regarding sacrifice. From various ‘official’ documents and writings sacrifice is clearly a term consistent with Anglican teaching.<sup>301</sup> This is affirmed when ‘official’ statements are made such as the Archbishop’s response to Leo XIII, and later ARCIC.<sup>302</sup> The constant issue is what is meant by ‘sacrifice’? The answers are as broad as the Anglican Communion itself, but on the basis of the writing considered there are identifiable themes present that could confidently be called authentically Anglican.

The first of these is that eucharistic sacrifice is entirely consistent with scripture, reason and the tradition of the Early Church Fathers. How these three elements understand sacrifice in connection to the Eucharist vary, but the connection is present and legitimate.

Second, firm demarcations around the defining of sacrifice and presence are self-consciously avoided by the writers above, and in other Anglican documents.<sup>303</sup> There is an interdependence between these two aspects of eucharistic theology. This lack of strict compartmentalizing means that although the ‘how’ of Christ’s presence varies it does not necessarily remove the possibility of eucharistic sacrifice. Stereotypically, a very ‘low’ view of the real presence means a ‘low’ view of eucharistic sacrifice and vice versa. However, Taylor has no difficulty retaining seemingly opposite theological stances with regard to the real presence and eucharistic sacrifice. Furthermore, these writers recognize that both presence and

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<sup>300</sup> Antoine de Saint-Exupéry, *Flight to Arras*, trans. by William Rees (London: Penguin Books Ltd., 1995; repr. 2000), p. 98.

<sup>301</sup> See Kilpatrick, pp. 48-9; 56, who, keen to retain the integrity of Cranmer’s Prayer Book in the midst of new Anglican liturgies, and with little desire to look Rome-ward, concedes that the Eucharist is a sacrifice. What is at question is ‘how’ it is a sacrifice.

<sup>302</sup> ARCIC 1, *The Final Agreement*, (Windsor 1971), §5 pp. 18-20.

<sup>303</sup> See The House of Bishops of the Church of England, *The Eucharist: Sacrament of Unity GS Misc 632*, p. 14 §29. Also, ARCIC and Pontifical Council for Promoting Christian Unity *Clarifications on Eucharist and Ministry*, pp. 5-6.

sacrifice are understood in ways that do not ‘localize’ or ‘freeze’ moments and being within the Eucharist. This reading becomes extremely important in light of post-modern accusations,<sup>304</sup> and the temptation of immanence to quench the movement towards the implicit.<sup>305</sup> Both presence and sacrifice are situated within the sacramental realm, and, like the Trinity in which the worshipper participates, span eternity.<sup>306</sup> There is a confidence to ‘play’ with motifs of both presence and sacrifice that avoids fetishizing, but equally acknowledges their reality within the Eucharist. Stevenson explores this in terms of metaphor,<sup>307</sup> whilst others do it within the area of sacramental theology.

Third, the most common theme is participation. Eucharistic sacrifice is participated in and also allows humanity the means of participation within the divine life of the Trinity and paschal mystery, and, significantly, divine mission.<sup>308</sup> Contained within participation is everything from the making of Church and the paschal mystery for Mascall, to the deification of humanity for Hooker, and heavenly praise and thanksgiving for Christ’s initiative, our shared priesthood and the new ethical life in Taylor and Stevenson.

Fourth, as the thesis will show in the next chapter, eucharistic sacrifice is seen as a divine gift, almost entirely in terms that subvert Derridean definitions. Essentially all, whether explicitly or implicitly, see the Eucharist, and participation within the sacrifice of it, as being a gift that is divinely instituted, and thus outside the confines of economy. Even Stevenson sees the Eucharist as a divine gift but, within the boundaries and definitions that follow, not in a way that satisfactorily avoids Derrida’s perceived aporia. However, the concept of gift remains key within an understanding of the eucharistic sacrifice, and will be examined in the next chapter.

Finally, all these elements are brought into existence and retained by and within the gift of the eucharistic sacrifice. Williams reminds the Church that within the eucharistic sacrifice there are ‘images of gift, loss and participation’.<sup>309</sup> It is this

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<sup>304</sup> See chapters 3 and 4 of this thesis.

<sup>305</sup> See also, Chapter 6 esp. §§6.6.1; 6.6.3 of this thesis.

<sup>306</sup> See Phillip Blond, ‘Introduction’ in *Post-Secular Philosophy: Between Philosophy and Theology*, ed. by Phillip Blond (London: Routledge, 1998) p. 18, ‘For is it not the case that the Trinity is futural and not teleological, since surely our participation in it has no end or finality?’

<sup>307</sup> See Williams *Eucharistic Sacrifice*, who shares many of Stevenson’s conclusions.

<sup>308</sup> See The House of Bishops of the Church of England *GS Misc 632, The Eucharist: Sacrament of Unity*, p. 11 §24. Also, The House of Bishops of the Church of England, *The Eucharistic Presidency: A Theological Statement by the House of Bishops of the General Synod GS 1248* (London: Church House Publishing, 1997) pp. 34-6 §§4.2-4.8.

<sup>309</sup> Williams, *Eucharistic Sacrifice*, p. 31.

rich, eternal, commixture of motifs in which the Church participates that allows transformation to take place, and, as the thesis will show, ‘genuine’ mission to be experienced.<sup>310</sup> It will also be argued that to view mission without the gift of participation within the eucharistic sacrifice is to offer an experience of Church that is anything but Church, and a gospel that is seriously left wanting.

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<sup>310</sup> See chapter 5 of this thesis.

## Chapter 3: Eucharistic Sacrifice as Gift

### 3.1: Introduction

The first two chapters examined the nature of eucharistic sacrifice in the Early Church Fathers, two modern Roman Catholic and six Anglican writers. This examination shows that gift is constantly used in connection with eucharistic sacrifice particularly, and the Eucharist generally. ‘Gift’ has, in recent years, been open to critical examination. The widespread development of post-modern sensitivities means that language is viewed with suspicion. §4.2.1 reveals that language is no longer seen as neutral, because it carries with it traditions, prejudices, assumptions, and so on. ‘Gift’ is a case in point. It is not simply a noun to describe a present or bequest, but a word loaded with assumptions and meaning.

As with Daly’s examination of eucharistic sacrifice, once unveiled, the word ‘gift’ itself unveils issues which lie at the heart of many of the ‘hallmarks’ highlighted in chapter 4 of post-modern philosophy, and the post-industrial society. Consequently, this thesis will look at Gift Theory within postmodernism and recent writings from Anglican and ecumenical sources to see if gift can aid theological discourse around eucharistic sacrifice. Gift Theory will be noted in the next chapter in connection with other post-modern themes,<sup>1</sup> but will be addressed here. This is because of the use of gift within eucharistic sacrifice, and the mission of the Church, which means that gift cannot simply be treated as one post-modern theme among many. Gift lies at the very heart of this thesis, and is a microcosm of many of the arguments and counter arguments of postmodernism.

Given the propensity of writers who refer to eucharistic sacrifice in terms of gift, and the significance of the word in the current post-modern context, this chapter examines the validity of the word within the understanding of eucharistic sacrifice articulated thus far. Its validity will be established in two ways. First, the chapter will explore the post-modern antipathy towards the idea of ‘gift’ and responses to it. Second, it will examine how eucharistic sacrifice fulfils the requirements of what is called gift.

In order to achieve these two aims, the chapter consists of two main sections. First, §3.2 which examines Jacques Derrida’s concerns surrounding Gift Theory and his arguments for the aporia of gift, and an initial response to this from Jean Luc Marion and Gerald Loughlin. §3.3 looks at a critical response to Derrida’s

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<sup>1</sup> See §4.2.3 of this thesis.

aporia using sacramental theology articulated by Louis-Marie Chauvet. Here the thesis will state the claim that eucharistic sacrifice provides the context and condition not just for gift, but the ‘perfect’ gift.

### 3.2: Gift Theory: The aporia of gift – Derrida, and Marion and Loughlin’s Response

... *gratitude was like a handcuff which only the captor could release*<sup>2</sup>  
Graham Greene *Monsignor Quixote*

The title of this thesis states that eucharistic sacrifice is a missionary gift. In that claim there is an assumption about the nature of mission, gift and eucharistic sacrifice. Chapter 5 will survey the theology of mission in *Mission-shaped Church*, and critique it in light of key modern missiologists such as Bevens, Schroeder, and Bosch. However, it is worth noting at this juncture the explicit claim of *Mission-shaped Church* that: ‘The mission of the Church is the **gift** of participating through the Holy Spirit in the Son’s mission from the Father to the world.’<sup>3</sup> Through its invocation of ‘gift’ the document confronts the post-modern aporia of gift within mission. It is this aporia that the thesis now addresses.

In terms of post-modern writing Jacques Derrida challenges most forcefully the concept of gift. He says that the idea of the gift, though simple enough, is impossible because of the aporia involved in the relationship cycle of donator and receiver.<sup>4</sup> For Derrida it is the ‘economy’<sup>5</sup> of the gift that concerns him:

The moment the gift, however generous it be, is infected with the slightest hint of calculation, the moment it takes account of knowledge [*connaissance*] or recognition [*reconnaissance*], it falls within the ambit of an economy: it exchanges, in short it gives counterfeit money, since it gives in exchange for payment. Even if it gives “true” money, the alteration of the gift into a form of calculation immediately destroys the value of the very thing that is given; it destroys it as if from the inside. The money may keep its value but it is no longer given as such... One must give without knowing, without knowledge or recognition, without *thanks* [*remerciement*]: without anything, or at least without any object.<sup>6</sup>

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<sup>2</sup> Graham Greene, *Monsignor Quixote* (Harmondsworth: Penguin Books Ltd, 1984), p. 255.

<sup>3</sup> *Mission shaped Church*, (2004), p. 85. Emphasis mine.

<sup>4</sup> Jacques Derrida, *Given Time: 1. Counterfeit Money*, trans. by Peggy Kamuf (Chicago: University of Chicago, 1992), p. 11-2.

<sup>5</sup> See Derrida, *Given Time*, p. 7. ‘Now the gift, *if there is any*, would no doubt be related to economy. One cannot treat the gift, this goes without saying, without treating this relation to economy...’ Emphasis his.

<sup>6</sup> Jacques Derrida, *The Gift of Death*, trans. by David Wills (Chicago: University of Chicago, 1996), p. 112. Emphasis his.

This highlights the key issue. Can a gift truly be a gift when the receiver of that gift, is, in one way or another, in debt to the donor?<sup>7</sup> Within the parameters of that relational economy there is, Derrida argues, a constant sense of something being ‘owed’ to the donor by the donee.<sup>8</sup> For Derrida this ‘sense’ renders the gift null and void: ‘For there to be a gift, *it is necessary* that the donee not give back, amortize, acquit himself, enter into a contract...’<sup>9</sup>

Jean-Luc Marion attempts to offer a solution to this problem by observing the dynamics and implications of what is happening during the exchange of a gift. He argues that the key aspect of the gift is ‘givenness’.<sup>10</sup> He says that everything that appears as a gift has, logically, to have been given.<sup>11</sup> Thus, ‘givenness’ tells us something has happened, and it is around givenness that he explores gift.<sup>12</sup> He observes that if the ‘givenness’ of a certain phenomenon comes to us in a way that ‘overflows’, ‘saturates’, and so on, then our speech cannot fully articulate the givenness of the phenomenon. Therefore, a givenness that overflows, and saturates, means, crucially, that the language of the past, and especially Cartesian metaphysics and ontology, is inadequate. Within this givenness, delineated Cartesian categories of object and subject are blurred and subverted, meaning the objects are not experienced objectively, but encountered within overflowing givenness. To illustrate his argument, Marion uses the Eucharist as an example. He observes that within the phenomenon of the Eucharist there is more happening in the event than simply the consuming of an object, i.e. a wafer. The Eucharist contains many meanings, symbols, histories and stories, which means that this ‘simple’ phenomenon of eating is an overflowing, saturated phenomenon to all who participate.

Marion continues his argument by focusing on the theme of revelation. In his example of the Eucharist as an overflowing, saturated phenomenon he observes that this offers a way of seeing the possibility of God’s revelation. It is this

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<sup>7</sup> See John D. Caputo, *The Prayers and Tears of Jacques Derrida: Religion without Religion* (Bloomington: Indiana University Press, 1997), p. 163.

<sup>8</sup> See James, p. 25, who makes no apology for seeing this sort of economy in Gift Theory within the context of sacrifice as it serves his thesis on the anthropological nature and interpretation of sacrifice. See also, Mircea Eliade, *The Sacred and the Profane: The Nature of Religion*, trans. by Willard R. Trask (London: Harcourt, 1957; 1987 edn), pp. 137, 170-2.

<sup>9</sup> Derrida, *Given Time*, p. 13. Emphasis his.

<sup>10</sup> John D. Caputo, and Michael J. Scanlon, ed., *God, the Gift and Postmodernism* (Bloomington: Indiana University Press, 1999), pp. 56-7. See also, Saarinen, *God and the Gift*, (2005), p. 26. ‘For Marion, it is the phenomenon of “givenness” that provides a philosophical clue to the understanding of the gift.’

<sup>11</sup> See Caputo and Scanlon. ed., *God, the Gift and Postmodernism*, p. 57.

<sup>12</sup> cf. Derrida who argues that givenness may ‘simply [refer] to the passivity of intuition’. Caputo and Scanlon, *God, the Gift and Postmodernism*, p. 58.

'revelation' that Marion exploits in his thesis.<sup>13</sup> In order to understand the revelation of God, and also address and subvert post-modern criticisms, Marion returns to his argument concerning Cartesian terminology: the thing postmodernism is so suspicious of. He argues God should be considered without recourse to the Cartesian terms of 'being' as they do not define his nature adequately. This is not the death of God, but an argument for not objectifying God. For Marion, God is experienced in revelation by God's excess of givenness. This excess of givenness, Marion argues, after Aquinas, leads us to God. Marion continues to argue that givenness reveals God to be the final point of desire, and love, for he is, in pre-Thomist terms, Good and Love.<sup>14</sup> Hence God, as source of love, good, truth, beauty and so on, is 'characterized' to us by his givenness, and not in his 'being'. The logical progression of this, within the theme of gift, is that the existence of the phenomenon of givenness proves the existence of, or at least the possibility of, the gift. As he says, '... there is only one legitimization for phenomenology, namely, return to the things themselves'.<sup>15</sup>

Marion is a postmodernist who travels along a similar philosophical road to Derrida. However, Marion departs from Derrida in connection with the 'gift'. Marion sees Derrida's aporia as being bound-up in economics and metaphysics, and thus, Cartesian definitions. For Marion the gift should be bound up with givenness,<sup>16</sup> which like God is outside objective value. The gift is the final revelation, and givenness the start. So, importantly, for Marion the 'value' or efficacy of the gift cannot be nullified through recognition, because the gift is the source, and is outside of economy and metaphysics.

Marion returns to the Eucharist again in order to illustrate his two-fold argument that God and gift should be considered outside Cartesian terminology and economy. He observes that within the Eucharist, God is both giver and gift, because he is the source. As the source he is thus unaffected by the recognition of the recipient. After all, eucharistically, the gift of the Eucharist, and God, is unaffected and still given even if there is no recognition. Thus for Marion, receiving

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<sup>13</sup> David Tracy, 'Forward' in *God Without Being*, by Jean-Luc Marion, trans. by Thomas A. Carlson (Chicago: The University of Chicago Press, 1991), p. xii. Marion's theology is, 'revelation-centred...' and, 'a rigorous and coherent theological strategy focused on the reality of God's revelation as pure gift, indeed as excess.'

<sup>14</sup> See Jean-Luc Marion in *God's Advocates: Christian Thinkers in Conversation*, ed. by Rupert Shortt (London: DLT, 2005), pp. 145-6.

<sup>15</sup> Jean-Luc Marion, *The Visible and the Revealed*, trans. by Christina M. Gschwandtner and others (New York: Fordham University Press, 2008), p. 1.

<sup>16</sup> See Caputo and Scanlon, *God, the Gift and Postmodernism*, p. 56-7.

and recognising the gift, is participation in givenness, and the self-giving of God. Because of the nature of the gift and God this act of participation does not, and cannot, add anything to it or him. Hence, the Eucharist fulfils the requirements of the perfect gift, as Marion himself says, ‘A gift, and this one [the Eucharist] above all, does not require first that one explain it, but indeed that one receive it.’<sup>17</sup>

Ultimately, then, the Eucharist offers a phenomenological understanding of gift that is abundantly given, and free from the confines of object and being. It is this abundance, or ‘super-abundance’ within the Eucharist, that Marion continues to reflect on. The Eucharist, he argues, subverts definitions, because, enabled by the gift, the recipient is incorporated into the donor of the gift who is God. As Marion says, when reflecting on transubstantiation,

... the sacrament that completes what all the others aim at, in corporally assimilating us to Christ... the sacrament that visibly gathers men to “form the Church”.<sup>18</sup>

This renewed theology of transubstantiation in connection to the post-modern issues surrounding gift, is developed by Gerald Loughlin. He provides an important additional contribution to the debate on Derrida’s aporia of gift by use of both Marion and ‘Narrative theology’. ‘Narrative theology’ prioritizes the story of Jesus by intimately connecting his story, and his person, and this is foundational for the community that tells that story.<sup>19</sup> Simply, Loughlin argues that when seeking to do theology in a post-modern age there are two possible approaches - one nihilist textualism and the other orthodox narrativism.

The next chapter notes that towards the end of the 20<sup>th</sup> century, previously understood rules about time being constant and linear,<sup>20</sup> and belief in the merits and reality of progress,<sup>21</sup> are questioned. These observable trends in postmodernism are pessimistic and, potentially, nihilistic. However, Loughlin, fulfilling a sort of ‘Derridean’ hope,<sup>22</sup> positively ‘spins’ this observation about the

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<sup>17</sup> Marion, *God without Being*, p. 162. See also, Graham Ward, ‘The Theological Project of Jean-Luc Marion’ in *Post-Secular Philosophy*, ed. by Phillip Blond, p. 235-6. Saarinen, *God and the Gift*, p. 11, says in light of Luther, that, ‘faith does not signalize a cooperative act, but a personal participation in the reciprocity of giving and receiving. A gift cannot be given if the receiver is not there.’

<sup>18</sup> Marion, *God without Being*, p. 161.

<sup>19</sup> See Loughlin, *Telling God’s story*, pp. ix-x. See also, Sue Patterson, *Realist Christian Theology in a Postmodern Age* (Cambridge: Cambridge University Press, 1999), p. 144, ‘In worship God inhibits the divine gift of praise while, in this ‘wondrous exchange’, human language-games are drawn into and participate in divine language-games’.

<sup>20</sup> See §4.2.4 of this thesis.

<sup>21</sup> See §4.2.2 of this thesis.

<sup>22</sup> See §4.2.3 of this thesis.

end of time by saying that the eschaton is here and bound up in story.<sup>23</sup> For Loughlin, in this post-modern and post-industrial age, the role of the story is central and foundational.<sup>24</sup> Also, significantly for this research, he argues that the story is one that should be ‘re-imagined’ within the liturgy. Within the liturgical context, the telling of the story and how it is interpreted means that the liturgy becomes a forum for meeting, and not an area of difference or an impassive void. However, as well as looking at the eschaton generally, with its obvious connection to Derrida’s hope and possibly even fears,<sup>25</sup> Loughlin also examines the related theme of the realized gift within the Eucharist. He goes on to look at the consequence of this realization as the eucharistic church is made the body of Christ as the story of Jesus is told in various ways.

In the Eucharist the worshipper participates in the Biblical story through the reading of Scripture, and, more importantly, through involvement in the liturgy’s words and actions. Through participation in the Eucharist, not only does the story unfold, but so too does the worshipper. The worshipper is transformed and responds, and so the gift of Eucharist becomes reciprocal. However, for Loughlin, like Marion, the gift remains ‘pure’. The Eucharist is, ‘the pure gift of God... the gift of trinitarian charity,’<sup>26</sup> and even though there is reciprocity the eucharistic gift remains pure because of its source which subverts Derrida’s economic argument.

Loughlin, like Marion, uses transubstantiation to examine the ‘purity’ of gift. This has significance for this study, as it highlights issues that were raised in the previous chapters concerning the fixing of Christ’s presence and action by the worshipper.<sup>27</sup> His reflections also provide a theological grounding for Iain McGilchrist’s observations concerning the attraction to the other.<sup>28</sup> Like Marion, Loughlin asks whether transubstantiation ‘freezes’ or ‘fixes’ Christ in a location, so making him a ‘canned’ substitute who is at our disposal.<sup>29</sup> For Loughlin this raises the fundamental question of whether the eucharistic presence is at the disposal of the community or, conversely, the community is at the disposal of Christ. Its answer

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<sup>23</sup> See Loughlin, p. 4. He does not deny the ‘ubiquity of language’, as the reality is that stories include a symbolic relationship between the teller and the community and thus they are changed and can change the world around them.

<sup>24</sup> Loughlin, p. 23.

<sup>25</sup> See §4.2.3 of this study.

<sup>26</sup> Loughlin, p. 226, and p. 229, ‘The Eucharist is the sign of the supreme charity’. See also, Aquinas *Summa Theologica*, III.75.1.

<sup>27</sup> For example §§1.3; 2.3.1 of this thesis.

<sup>28</sup> See §6.6.1 of this thesis.

<sup>29</sup> Loughlin, p. 230.

has an enormous bearing on the nature of reciprocity, and thus whether the Eucharist is a gift.

If the Eucharist is merely at the disposal of the community then it becomes no more than the community's awareness of its need to seek God. Thus God's presence is dependent on the will of the community. Hence, ultimately Christ's presence becomes potentially idolatrous<sup>30</sup> and indistinguishable from the community's collective consciousness.<sup>31</sup> However, real transubstantiation, and, significantly, the sacrifice made present, are not dependent on human will because it is Christ who instigates it. The logic of this means that there is an implied 'distance' between us, our consciousness and 'Him who summons it'.<sup>32</sup> Yet, this is not a dualistic state at odds with Loughlin's argument for participation. Rather Loughlin sees this as an instinctive longing for something needed, made apparent, and reinforced by the nature of transubstantiation. This longing and recognition of presence make apparent the difference of us from 'the Other'.<sup>33</sup> The implication of this is shared and echoed in the experience of the prophet Isaiah when confronted with the divine.<sup>34</sup> The result is that instead of being solely conscious of ourselves, we became conscious of the other embodied in the eucharistic presence.

Loughlin then turns to Herbert McCabe, and McCabe's 'transubstantialism' and how it articulates gift within the Eucharist. Loughlin notes that for McCabe the change of substance is given to the community as a gift of a 'new language, new society and new body: the body of Christ'.<sup>35</sup> The eucharistic change is articulated as a post-revolution change in language. The signs that are the accidents (bread and wine) remain, but the post-revolutionary meanings have changed.<sup>36</sup> Its significance for this study lies in the use of post-revolutionary language, which incarnates the sacrificial paschal mystery as the gift of God to the worshipper. Thus the worshipper, who is also the recipient, articulates the gift with a new 'post-revolutionary' language.

This exploration leads Loughlin to conclude that the eschaton is made present as the metaphysics of time, as understood by Aristotle and Hegel, are refused. As Loughlin observes, both past and future become no more than

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<sup>30</sup> Loughlin, p. 234.

<sup>31</sup> *Ibid.*, p. 233.

<sup>32</sup> Marion, *God without Being*, p. 177.

<sup>33</sup> Loughlin, p. 234.

<sup>34</sup> See Isaiah 6. 1-5.

<sup>35</sup> Loughlin, p. 234.

<sup>36</sup> Loughlin, p. 236.

‘nonpresent in nontime’.<sup>37</sup> Therefore, McCabe’s insights on post revolutionary language, combined with gift, means Loughlin argues that gift comes first, ‘prior to being, subject and relation.’<sup>38</sup> Thus, as the gift is prior to everything, it must be pure. As he says in conclusion, ‘Presence is to be understood starting from the gift’,<sup>39</sup> and so Loughlin’s vision, like Marion’s, is that the gift that comes in the Eucharist is Christ, the one with whom the church is united. It is a gift that exceeds the ontological conditions of the ‘impossible gift’, because as time and being are subverted, so are Derrida’s economic conditions on gift.

In summary, Loughlin shows that the eucharistic gift is not merely a donation from the donor to the donee. He shows it is both donation *and* donor. There is a third aspect which is at the heart of the language of participation, namely that because of the worshipper’s incorporation into the Godhead, to whom *nothing* can be added,<sup>40</sup> the worshipper as donee is also united to Father, Son and Holy Spirit.<sup>41</sup> All three elements of the gift are united, merged and without boundary.

It could be argued that Derrida would be as unconvinced by Loughlin as he is by Marion, as he would suspect him of the same phenomenological starting point, whereby givenness may ‘simply [refer] to the passivity of intuition’.<sup>42</sup> Yet Loughlin avoids that accusation because he insists that the presence of the gift comes whether we recognize it or not, the ‘collective consciousness’ of the communicants does not create the presence. In that way Derrida might be satisfied, as he does not deny the possibility of gift, simply the integrity of a ‘true’ gift. For Derrida, the gift cannot be part of an economic circle where presents are exchanged; the gift must break out of that circle and do the impossible. In light of Marion, Loughlin, and to a lesser extent McCabe, the Eucharist does seem to fulfil those ‘impossible’ conditions.<sup>43</sup> Yet is only by examining Derrida’s own ideas that we see how this impossibility is overcome.

For Derrida the answer to overcoming this impossible gift is found, perhaps surprisingly, within the Enlightenment, and particularly Søren

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<sup>37</sup> Ibid., p. 238.

<sup>38</sup> Ibid., p. 237. See also Marion, *God without Being*, pp. 170-1.

<sup>39</sup> Loughlin, p. 238.

<sup>40</sup> Loughlin, p. 244, ‘It is this gift we receive in the Eucharist; for which there can be no return other than to return to the God by whom and for whom we are given absolutely.’

<sup>41</sup> See Schillebeeckx, pp. 82-6, who hints at the Parousia being realized, as well as the worshipper’s unity with and as Christ’s body.

<sup>42</sup> Caputo and Scalon, ed., *God, the Gift and Postmodernism*, p. 58.

<sup>43</sup> See also Caputo, *The Prayers and Tears of Jacques Derrida*, p. 163, who says that this impossible gift is, ‘one in which no one acquires credit and no one contracts a debt’.

Kierkegaard.<sup>44</sup> In his book *Fear and Trembling*, Kierkegaard grappled with the story of Abraham and Isaac, especially Abraham's preparedness to plunge a dagger into his only child. Derrida observes that at the moment the knife is raised, and imagining the impossible, the impossible breaks in. This moment is, within Derridean definitions, gift, and it is graphically described by Caputo:

The gift belongs to another Enlightenment,... to the Kierkegaardian moment which cuts us a break, which breaks open a possibility, an impossibility, which deals not death but a break, delivering the shock of something different, tearing up the circle of time.<sup>45</sup>

Significant in Derrida's engagement are the observable resonances with eucharistic themes that begin to emerge. The gift, and his reflections on it, opens up the impossible by again highlighting the eschatological, as well as themes of forgiveness. However, these reflections also point to the possibility of the one who stopped Abraham's arm – the *tout autre* – the *wholly other*.<sup>46</sup> Derrida observes that at the moment Abraham was about to sacrifice his son he is stopped by the *tout autre*. At that moment when the angel of the Lord intervened, the circle was breached, time was ripped apart, the impossible seen and the gift glimpsed.

Having opened up the possibility of a context in which gift may be manifest, Derrida now develops this possibility by exploring the closely connected theme of death, which falls within the story of the sacrifice of Isaac. This exploration leads him to examine the unique experience of Abraham with the other, within the universal experience of death. He thus studies the *tout autre* from the context of what he calls *donner la mort*.

*Donner la mort*, the giving of death, summarizes Derrida's exploration which revolves around the bringing of death to someone, or something. The paradox of this expression is not lost on Derrida. Death is usually equated with destruction, but the story of Abraham and Isaac reveals a different phenomenon. Derrida's fascination with the economies of the gift, death and its 'economic exchanges', provides him with ample scope to see if the context of Abraham's story shows a gift without 'return' and/or who has a 'good deal'. He concludes that Kierkegaard's *Fear and Trembling* is a story about 'mad-economics', and the madness of the instant as Abraham deals in death. In the story God is secret, mystery,

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<sup>44</sup> Although Jacques Derrida in *God, the Gift and Postmodernism*, ed. by Caputo and Scalon, p. 75, calls himself 'a man of the Enlightenment'.

<sup>45</sup> Caputo, *The Prayers and Tears of Jacques Derrida*, p. 185.

<sup>46</sup> See §4.2.3 of this study.

someone who tells Abraham to offer, and offers no reason in return, for he is Lord in/of the word of the *tout autre*. Abraham in madness deals in death by sacrificing a loved one to another loved one.<sup>47</sup> This is an unconditional response to the *tout autre* to which Abraham offers no rationale or excuses.<sup>48</sup> In the end separate boundaries, be they ethics and/or religion, are not merely blurred, but breached. It is the longing of Derridean deconstruction to see the transgression of horizons of possibility and passion, and to desire the experience, and promise, of the impossible. For Derrida that means one can be completely immersed in the depths of *Fear and Trembling*. In doing this he hints at the possible opening of the door to the *tout autre*; whoever or whatever it may be.<sup>49</sup>

Derrida's gift aporia, and his explorations, leads him to a post-modern vision that is eschatological or messianic. This 'vision', and the resultant religious quest (the possibility of impossibility) by the act of 'transgression', is also encountered later in this study.<sup>50</sup> This exploration also has strong echoes in the voices of Christian mystics<sup>51</sup> and Old Testament Psalmists.<sup>52</sup> Even Derrida, who said, 'I quite rightly pass for an atheist'<sup>53</sup> and renounced the need of a specific God, still desires the 'hospitable' God who demands and welcomes all, even the 'monster'.<sup>54</sup> This desire leads Derrida to go beyond the 'named' to allow for the other voice;<sup>55</sup> here is Gift. This reluctance to 'name', even if that name is God, seems to place Derrida sympathetically alongside Marion's God without 'Being'. Thus, it turns the discussion back to the original grounds for Derrida's aporia; the existence of economy that renders the gift null. However, Loughlin's development of Marion and transubstantiation shows how the Eucharist falls outside economy in terms of its nature and language. The Eucharist thus subverts Derrida's aporia, and ushers in the *tout autre* in a manner similar to the story of Abraham and Isaac.<sup>56</sup> As

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<sup>47</sup> See Derrida, *The Gift of Death*, p. 75.

<sup>48</sup> See Derrida, *The Gift of Death*, p. 73.

<sup>49</sup> See Caputo, *The Prayers and Tears of Jacques Derrida*, pp. xix-xx, and Caputo and Scalon, ed., *God, the Gift and Postmodernism*, p. 124.

<sup>50</sup> See §§4.2.3; 6.6.1 of this thesis.

<sup>51</sup> See Caputo, *The Prayers and Tears of Jacques Derrida*, p. 62, who notes the similarity with, 'classic dark night of the soul'.

<sup>52</sup> See David Tracy, 'Fragments: the Spiritual Situation of Our Times', in *God, the Gift and Postmodernism*, ed. by Caputo and Scalon, p. 177.

<sup>53</sup> Caputo and Scalon ed., *God, the Gift and Postmodernism*, p. 1.

<sup>54</sup> See Richard Kearney, 'Desire for God', in *God, the Gift and Postmodernism*, ed. by Caputo and Scalon, p. 133.

<sup>55</sup> See Richard Kearney, 'Desire for God', in *God, the Gift and Postmodernism*, ed. by Caputo and Scalon, pp. 122-3: 'a God still to be invented'.

<sup>56</sup> This story later forms Preparation Reading part of the Questionnaire Assisted Interview in chapter 6. See also Appendix 1.

Loughlin observes, the Eucharist not only ‘deals in death’, but transforms and transfigures it.

This focus on the phenomenon of death, and accompanying arguments surrounding gift, means that it is legitimate to see to what extent eucharistic sacrifice fulfils the conditions of gift as understood by, not only Derrida, but also Loughlin and Marion. A summary conclusion is that eucharistic sacrifice fulfils the conditions of gift. Eucharistic sacrifice as a motif describes the phenomenon which reclaims and enables an act of participation. This participation not only reveals the nature of God as Trinity and charity, but provides the context for the unity of the human and divine. This participation and unity through eucharistic sacrifice comes to us from the divine, the source of gift, *the* wholly other, and is outside of Cartesian definitions. Since eucharistic sacrifice is also free of economy, debt, encumbrance and so on, it is a pure gift.

Although eucharistic sacrifice comes to us as a gift, it does so within, and by, the highly important language of symbol. Unlike Abraham’s experience, where the *toute autre* breaks in unexpectedly to stay his hand, the worshipper gathers in expectation of participation within the divine and his sacrifice. Can it be a pure gift if the gift is framed within a symbolic structure? To refine this further, one could ask whether it can be a pure gift if this structure provides the vehicle as well as a framework? Is this structure not an economy by another name, an economy in which meaning and language are transmitted, and thus not a gift?

These questions about gift within symbol and sacrament are now addressed through the work of Louis Marie Chauvet.

### **3.3: Gift Theory within sacramental theology - Chauvet**

Chauvet, in his detailed study on the dynamics of symbol and sacrament within the realm of gift, develops many of the above arguments. However, as well as seeking to show that the Eucharist is a gift, he also addresses the central post-modern concern of language. In addition, and importantly for this thesis, he touches on the missionary implications of sacraments.

In *The Sacraments*, Chauvet describes his study as a path ‘of language and symbol’, but one that does not claim to ‘explain the mystery of God’s communication with humankind, a mystery operating in the sacraments’.<sup>57</sup> He

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<sup>57</sup> Louis-Marie Chauvet, *The Sacraments: The Word of God at the Mercy of the Body*, trans. by Madeleine Beaumont (Collegeville: The Liturgical Press, 2001), p. x.

compares this lack of understanding of the mystery of God within the sacraments with love, saying ‘... If one understand (sic) what love is, it is precisely inasmuch as one renounces to explain it rationally; otherwise, it would not be love anymore.’<sup>58</sup> Hence love draws us into a relationship that means we no longer stand ‘outside’. Similarly we are drawn into, and by, a sacrament as participants and not indifferent observers. Yet even though this appears to be a purely emotional and/or spiritual experience, he argues that such an act of participation does not preclude a proper ‘intellectual process’.<sup>59</sup> So Chauvet attempts to reconcile the relational with the intellectual.

The reconciliation of these two processes occurs, Chauvet argues, by engaging with the fact that the Christian identity and faith can be understood by participation in the sacraments instituted by Christ.<sup>60</sup> This initial observation also provides the first missionary implication; that is, to understand Christianity in its fullness, we have to be participants in the sacraments, as well as witnesses to the gospel. Chauvet argues that sacramental participation is essential to how the Christian faith is understood, and articulated. He says, ‘what is at stake here is the overall way Christians understand themselves as Christians, speak of themselves as Christians, [and] lead their lives as Christians.’<sup>61</sup>

Examining the sacrament of the Eucharist, and how that is seen, he unequivocally believes that it is a gift. The Eucharist is a divine gift that gratuitously communicates God to believers, and one which demands an ‘amen’ of faith.<sup>62</sup> Yet as well as a divine gift, the Eucharist provides the Church with language for understanding and communicating to and about the divine. However, this is more than words. Chauvet argues for a ‘symbolic’ understanding of how God interacts with the Church. This symbolic understanding goes beyond Greek and Cartesian concepts of a pure, objective language through which the world is mediated.

He observes that ‘language is contemporary with [all] human beings’,<sup>63</sup> and in order to speak language we must be immersed in it. Such ‘language’

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<sup>58</sup> Chauvet, p. x.

<sup>59</sup> Ibid., p. x.

<sup>60</sup> See Ibid., pp. xi-xii.

<sup>61</sup> Ibid., p. xii.

<sup>62</sup> Chauvet, p. xiii.

<sup>63</sup> See Chauvet, p 7. See also, Power, *The Eucharistic Mystery*, p. 279, who looks at Chauvet’s approach to language, and shares many of Chauvet’s conclusions especially in regard to the response to the gift. He, *The Eucharistic Mystery*, p. 280, like Chauvet, highlighted the problems of language: ‘It [Christian God language] symbolically represents the advent of God in the midst of human suffering, simply as the presence of one who offers love as gift and invites response’.

surrounds us and defines us, and cannot be delineated in a dualistic fashion. This language is also, as Chauvet says, a ‘necessary condition of any humanization’.<sup>64</sup>

To understand language as mediation he offers this diagram:<sup>65</sup>

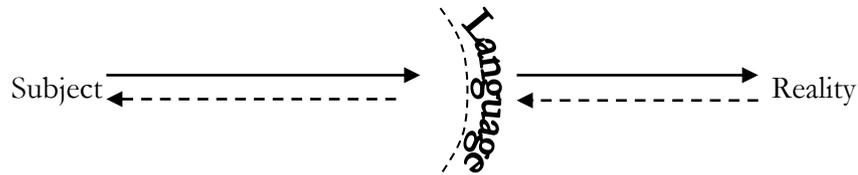


Figure 1

How the ‘Subject’ interprets the ‘Reality’ is, of course, culturally bound. So in this example language is a filter or lens through which reality is interpreted and communicated<sup>66</sup>. This language, importantly, includes symbols, and the ‘symbolic order’ that frames our symbols makes interpretation, and imagination, possible. In a similar manner to Marion, Milbank observes that this dialogue also has elements of gift as it unveils truths and the source:

they [signified objects, or symbols] are not simply *givens*, but in some sense *gifts*, since they provide us with resources and meaning from an unfathomable depth that exceeds our subjective reckoning.<sup>67</sup>

Of course, this symbolic order relates to the Church as it does to wider society, and in the same way this ‘symbolic order’ also enables relationships to exist and develop. Through this process we obtain and understand identity. Chauvet, using St Luke’s account of Emmaus,<sup>68</sup> notes that it is through the breaking of bread that the identity of Christ and Christian are found. Like Masure before, he insists

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<sup>64</sup> Chauvet, p. 8.

<sup>65</sup> Chauvet, p. 8.

<sup>66</sup> See §4.2.1 of this thesis’ observations on Rousseau’s *On the Origin of Language*.

<sup>67</sup> John Milbank, ‘The Thing that is Given’, *Archivio di Filosofia (Archives of Philosophy)* 74, nos. 1-3, ed. by Marco M. Olivetti, (2006), 503-39 (p. 505), and esp. p. 503:

No humanity arises outside human communication and no human communication arises outside the shared perception and modification of matter and the development of materially based codes which form systems of signification.

<sup>68</sup> Luke 24. 13-35

on the significance of the ‘symbolic order’ of words *and* gestures.<sup>69</sup> He says that, ‘The gestures the church makes, the words it pronounces are his gestures and his words. In the fullest sense of the word it is the “sacrament.”’<sup>70</sup> Thus, there is a unity between the Church’s sacramental action, and that of Christ himself.<sup>71</sup> Within this context the worshipping Church finds its Christian identity, its human identity, and fulfils the adage ‘lex orandi, lex credendi’.<sup>72</sup> Again, Chauvet is missionary in his observations:

The liturgy is therefore a theological locus of first importance. It shows us, not by mode of reasoning but by mode of symbolic action, that no one becomes a Christian except by being taken into the common “womb” of the church.<sup>73</sup>

This connectedness of ‘lex orandi, lex credendi’ also shows the connectedness of word and sacrament, as well as the significance of the symbolic that confronts post-modern sensitivities concerning language. He says, ‘Sacraments are expressions by means of language. But their language is of a peculiar type since it is primarily symbolic.’<sup>74</sup>

Wider experience bears this out, and the post-industrial awareness of *Post-materialism*,<sup>75</sup> where status is given to acquired objects beyond their utility, shows

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<sup>69</sup> See Chauvet, pp. 13-7. Masure, *The Sacrifice of the Mystical Body*, (1954), p. 6 also acknowledges that real presence is ‘consequence’ of Eucharistic sacrifice. He notes the enormity of the Mass which is beyond neat definitions, and proposes two key aspects of Gesture and Rite (pp. 6-13):

- i) Gesture. This is the living embodiment of the author, the visible expression of the interior. e.g. Prophets speaking the word of God.
- ii) Rite. The efficacy of the rite is contained and inherent within the rite not in the correct observance of rubrics, but the rite must encapsulate the ‘invisible spiritual realities’ p. 7.

Masure seeks to reconcile both Casel, who places mystery within rites, and de la Taille, who places mystery within gesture, saying: ‘The Eucharist on Holy Thursday in the *holy and venerable hands* of the Saviour was both a rite and gesture.’ p. 10.

<sup>70</sup> Chauvet, p. 26.

<sup>71</sup> Chauvet, pp. 27-8.

<sup>72</sup> According to *The Catechism of the Catholic Church*:

The Church's faith precedes the faith of the believer who is invited to adhere to it. When the Church celebrates the sacraments, she confesses the faith received from the apostles - whence the ancient saying: *lex orandi, lex credendi* (or: *legem credendi lex statuat supplicandi*, according to Prosper of Aquitaine [5th cent.]). The law of prayer is the law of faith: the Church believes as she prays. Liturgy is a constitutive element of the holy and living Tradition.

*Catechism of the Catholic Church Part II The Celebration of the Christian Mystery Section 1: The Sacramental Economy Chapter 1: The Paschal Mystery in the Age of the Church. Article 2: The Paschal Mystery in the Church's Sacraments III. The Sacraments of Faith*, 1124

<<http://www.vatican.va/archive/catechism/p2s1c1a2.htm>> [accessed 24 April 2010]. See also, Graham Hughes, *Worship as Meaning: A Liturgical Theology for Late Modernity* (Cambridge: Cambridge University Press, 2003), p. 181.

<sup>73</sup> Chauvet, pp. 33-4.

<sup>74</sup> Chauvet, p. 69.

<sup>75</sup> See §4.3.10 of this study.

how this is possible. So a symbol connects the thing to that to which it belongs,<sup>76</sup> whereas a sign merely points to something other than itself. It is this connectedness within symbols that allows the way symbols communicate to be described in terms of ‘language’, and ultimately gift. This is because Chauvet argues that the primary function of language is not simply to label objects for reference, but to communicate something more. Therefore, language as symbol is key in connecting to the other. As Chauvet concludes, ‘*In language, it is the symbolic function which has priority*’.<sup>77</sup> Yet the symbol must be relevant if the connection is to be made and developed.<sup>78</sup> The effectiveness of this connection is not only concerned with communication, but also relationship. Therefore, an effective symbol will invariably elicit an emotional response, but importantly, its efficacy is not changed by that emotional response. Hence, in terms of Gift Theory, Chauvet notes that although gift may be within a communicated framework it can still constitute a gift. He states that, ‘Symbol does not belong to the realm of value or utility. In this way, it is given free of charge.’<sup>79</sup> He continues, ‘The symbol precedes value; in this sense it is gratuitous.’<sup>80</sup>

As well as the preceding gratuity impacting upon Gift Theory, it also impacts on our understanding of what is happening in relationship to the eucharistic

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<sup>76</sup> See also Milbank, *The Thing that is Given*, p. 519. ‘... as Michel Foucault realized, society is composed of things like combs, cutlery, traffic signs, jewellery and prisons which limit and articulate human ways...’.

<sup>77</sup> Chauvet, p. 77. Emphasis his. He goes on to say that symbol is the ‘original language of human beings’ p. 78.

<sup>78</sup> Later Chauvet argues that symbols are not bound by value, so the quantity of symbol is irrelevant e.g. water from a shell at baptism or the use of a small wafer at holy communion. Such a thesis is at odds with much liturgical practice today. Liturgical praxis encourages symbols that reflect the magnitude of that which they symbolize. Hence, Benjamin Gordon-Taylor, and Simon Jones, *Celebrating the Eucharist: Alcuin Liturgy Guides 3* (London: SPCK, 2005), p. 26, encourage the possibility of using large concelebration wafers instead of peoples’ diminutive hosts, and, Michael Perham, *Liturgy Pastoral and Parochial* (London: SPCK, 1984), p. 74, with the use of ‘lots’ of water at Baptism. This is also promoted by *Common Worship: Christian Initiation* (London: Church House Publishing, 2006), p. 100: ‘The use of a substantial amount of water is desirable...’. There is much to be said for having symbols which are large enough to communicate what they represent, and are not so small as to appear to be ‘apologizing’ or irrelevant. However, what Chauvet is arguing for is the sense that we are not appearing to compete with or equal the ‘value’ of the original. If this happens then the symbol appears to overwhelm that which it symbolizes and in so doing reduce its efficacious power by objectifying the symbol and so potentially reducing the sacrament to a ‘thing’. Thus, Chauvet insists on the importance of the symbol, its context, and so the need to retain this ‘spareness’ and ‘distance’. This spareness or distance is seen in the liturgical practice of the Church which shows us that symbols are different from everyday language and reference. For example ‘this is my body’ makes little sense outside the context of the eucharistic celebration, and so the symbolic action relies on distance as it does ‘spareness’. However, a difficult balance must be struck as the symbolic action within the rite must not become so distant as to break the unconscious bond/agreement between the original symbol and the participant as could be experienced in Eucharistic Adoration and Benediction.

<sup>79</sup> Chauvet, p. 85.

<sup>80</sup> Chauvet, p. 86.

symbols. Like Marion, Chauvet notes that revelation can be experienced, and that revelatory experience in turn creates and confirms a bond between parties. For example, the revelation of bread and wine as body and blood unites members together as Church, whilst remaining the very source of the revelation itself, Jesus Christ: 'Such is precisely one of the characteristics of the symbol: it effects only by revealing; conversely, it reveals only by effecting.'<sup>81</sup>

For Chauvet the fundamental aim of the liturgy is, 'The communication of the gratuitous gift of God, entrance into the mystery of Christ's Passover, [and this is the] apex'.<sup>82</sup> So Chauvet shows that it is the central theme of sacrifice, as the gratuitous 'entrance into the mystery of Christ's Passover', that is the ideal articulation of gift. This is borne out in his deeper exploration into sacrament and the theme of grace. For Chauvet grace, like symbol and thus gift, is outside the field of 'value' and/or 'usefulness', and is thus 'gratuitous', not an 'object', something to be 'got' or 'received' or, even worse, 'traded on'.<sup>83</sup>

In Part 2, Chauvet examines how the eucharistic sacrament functions as a process of symbolic exchange, which addresses the reciprocal language of the liturgy in the Eucharist. As in Part 1 he stresses that 'symbol' is outside an economic value system of exchange, and more appropriately belongs to what he calls *symbolic exchange*. And, because the *symbolic exchange* is in the realm of gratuity, but outside market value, it is rightly called 'gift'. This *symbolic exchange* is concerned with the parties exchanging something 'of themselves' rather than 'value'. So it is the exchanging rather than the value of the object which is critical. In the realm of gift exchange, the gift is necessary as one subject offers and another responds with a counter-gift of 'thanksgiving'. However, no one is indebted to another because there is no economic value involved. Such symbolic exchanges are free from calculation; that is not their aim, a 'good deal' is not 'their' concern. This engagement with 'gift exchange' within the framework of 'symbolic exchange', and the subsequent use of 'counter-gift', 'thanksgiving' and so on is undoubtedly problematic within the terms of Derrida's aporia.<sup>84</sup> In spite of Chauvet's claim that

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<sup>81</sup> Ibid., p. 85.

<sup>82</sup> Ibid., p. 87.

<sup>83</sup> Chauvet, p. 89.

<sup>84</sup> Derrida, *Given Time*, p. 13:

[It] is thus necessary... that he not *recognize* the gift as gift. If he recognizes it *as* gift, if the gift *appears to him as such*, if the present is present to him *as present*, this simple recognition suffices to annul the gift. Why? Because it gives back, in the place, let us say, of the thing itself, a symbolic equivalent.

See also, pp. 14, 23.

such exchanges are not economical, there does appear to be indebtedness on a psychological level. A further articulation is needed so that the aporia is rendered redundant. This is done by examining the place of ‘*reception*’ within gift-giving. First, it should be acknowledged that *reception* involves considering the ‘*obligation*’ of ‘return’. Significantly, this ‘return’ is not equal in value to the gift, because the gift is outside value. Consequently, because the gift is unchanged it is simply the ‘return’ which becomes important. The gift received is also not affected by, nor dependent on, the return gift. Thus, it is gifts freely given, and without regard to value, that cause a response. As Chauvet later says, ‘...the believer responds to love by love and not by calculation.’<sup>85</sup>

It is within this realm of symbolic exchange and concomitant ‘reception’ that the connection between the gift of God’s grace and the sacramental theology of the Eucharist is made: ‘God’s grace is not something due, and its measure is not that of human merit. Grace comes from God’s pure initiative, that of love.’<sup>86</sup> Therefore, the ‘reception’ of that ‘grace *as* grace’ [leads to a return-gift of] ‘faith, love, conversion of heart, [and] witness by one’s life.’<sup>87</sup> However, he denies that Christ’s presence in the Eucharist is dependent upon the recipient. It is God, through the Holy Spirit, who realizes and initiates it. Milbank and Pickstock also convincingly argue this on the basis of their reading of Aquinas, Marion and Loughlin:

Transubstantiation *depends* upon the idea that Christ’s Body and Blood are ‘present’ only in the sense of ecstatic passing of time as gift, and *not* in the mode of a punctual moment abstracted from action, under the command of gaze.<sup>88</sup>

Such an interpretation not only subverts Derridean fetishizing of the present and gift, but also critiques more recent interpretations, and highly influential theologies of eucharistic presence. Such interpretations seek to define presence, and thus significance, through the participation of the eucharistic community within the

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<sup>85</sup> Chauvet, p. 125.

<sup>86</sup> Chauvet, p. 123.

<sup>87</sup> *Ibid.*, p. 124.

<sup>88</sup> John Milbank, and Catherine Pickstock, *Truth in Aquinas* (London: Routledge, 2001), p. 93. Emphasis theirs. Levering, influenced by Milbank and Pickstock generally, also engages with transubstantiation. Also, he is similarly critical of Schillebeeckx, pp. 115-9. Levering makes the strong connection between transubstantiation and sacrifice. In his section on transubstantiation, Levering quotes Charles Journet, p. 117:

God wills, to invite all men to a *visible and cultural* participation in the sacrifice of the Cross, a participation in no way destined to dismiss faith or love, but rather to draw their unitive capabilities to the highest degree.

sacrament. Perhaps the most famous example of this is Schillebeeckx's transsignification: 'The signs of the Eucharistic bread only imply presence as an offer, emanating from the Lord in his assembled community'.<sup>89</sup> Despite the obvious ecumenical attractions of transsignification, which avoids many of the linguistic excesses of the past, Chauvet offers a powerful critique. For although Schillebeeckx is conscious of avoiding a reading of transsignification which is tantamount to the receptionism of Calvin, he does get perilously close. For Schillebeeckx Christ's gift of himself is directed to the faithful, and not to the bread and wine which are the medium by which the real presence is experienced. There is, for Schillebeeckx, an 'essential bond' between the real presence of Christ in the Eucharist and the real presence of Christ in the Church.<sup>90</sup> However, he does point out that the Eucharistic presence is not dependent on our faith, or lack of it, and so almost avoids the charge of idolatry levelled by Marion.<sup>91</sup> Yet in spite of him saying, 'Christ's real presence in the Eucharist is, of course, *really* an offer of grace, independent of the individual's faith,'<sup>92</sup> the rest of his thesis does not always bear this out, given the supposition that presence means 'present' to the Church, one which is very dependent on being received.<sup>93</sup>

Yet Chauvet, like Schillebeeckx, argues that 'real' communion requires participation, and it is here that the themes of Real Presence and Sacrifice become interconnected. The *symbolic exchange* enables participation not simply in the presence of Christ in the Eucharist, but also in his incarnate life, death and resurrection and thus sacrifice. This comes through most strongly in his engagement with the narrative of the Eucharistic Prayer. Chauvet's examination of the Eucharistic Prayer does not involve an analysis of its various constituent parts, but the '*mechanism* which

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<sup>89</sup> Schillebeeckx, p. 120.

<sup>90</sup> Schillebeeckx, p. 138.

<sup>91</sup> Pickstock and Milbank, *Thinking in Aquinas*, p. 93, in light of Marion, express similar concerns around transsignification: '... modern theories of transignification presuppose a mundane temporality, in which the Body reduced to meaning is fully 'present' to us, rendering such theories crudely metaphysical in a way that transubstantiation avoids.' See esp. Marion, *God without Being*, pp. 161-83.

<sup>92</sup> Schillebeeckx, p. 143. Emphasis his.

<sup>93</sup> Given Schillebeeckx's contribution to Vatican II it is worth noting Pope Paul VI's rejection of transignification:

Nor is it allowable to discuss the mystery of transubstantiation without mentioning what the Council of Trent stated about the marvellous conversion of the whole substance of the bread into the Body and of the whole substance of the wine into the Blood of Christ, speaking rather only of what is called "transignification" and "transfiguration," or finally to propose and act upon the opinion according to which, in the Consecrated Hosts which remain after the celebration of the sacrifice of the Mass, Christ Our Lord is no longer present.

Paul VI, *Mysterium Fidei* (1965) <<http://www.papalencyclicals.net/Paul06/p6myster.htm>> [accessed 25 April 2010]

causes them to function “eucharistically”<sup>94</sup>. The ‘mechanism’ has three elements which together form the symbolic exchange in the Eucharistic Prayer.<sup>95</sup> Each of these three elements (1, 2, 3) has four theological themes (a, b, c, d) which are correspondingly found in each of the three elements, but expressed and experienced in different ways. Below is a version of Chauvet’s diagram<sup>96</sup> used to show ‘the process of symbolic exchange between humanity (the church) and God, who is key to its eucharistic nature’.<sup>97</sup>

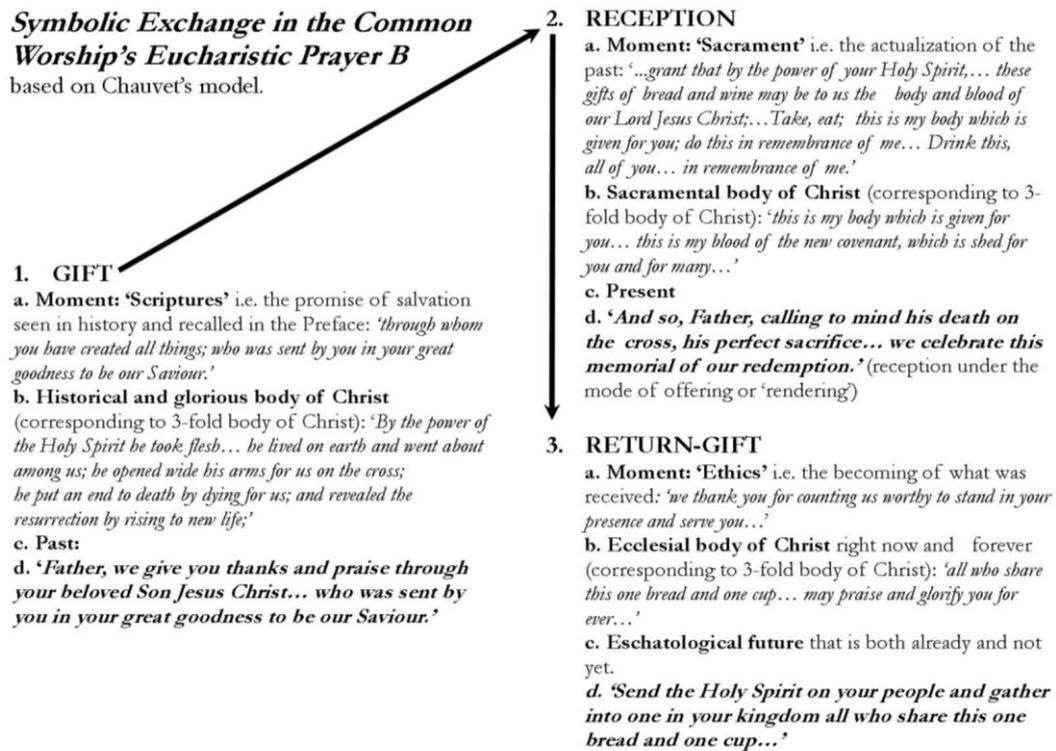


Figure 2

The themes a to d are encountered elsewhere in this study. Yet what is key here is that ‘everything starts with God’s gift’,<sup>98</sup> and we offer ‘eucharist’, thanksgiving, in response. As Milbank says, ‘The gift given must in some form return because it is imbued with the personality of the original giver...’.<sup>99</sup>

This ‘eucharist’ resonates with the sentiments of Jeremy Taylor as the sacrifice of praise by the people of God, and demonstrates the continuing, on-going

<sup>94</sup> Chauvet, p. 129. Emphasis his.

<sup>95</sup> Quotes on diagram from, ‘Eucharistic Prayer B’, in *Common Worship: Services and Prayers for the Church of England*, (London: Church House Publishing, 2000), pp. 188-90.

<sup>96</sup> Chauvet, p. 143.

<sup>97</sup> Chauvet, p. 143. Chauvet’s model uses quotations from the Eucharistic Prayers of the Roman Missal (ICEL) and the hymn *Let us take the hand which God extends to us* (Didier Rimaud) from the Liturgy of the Hours in French.

<sup>98</sup> *Ibid.*, p. 144.

<sup>99</sup> Milbank, ‘The Thing that is Given’, p. 506.

offering of the Church as a gratuitous gift united with Christ.<sup>100</sup> Thus, as Christ offered himself on the cross, that is sacramentally present at the Eucharist, we too offer ourselves with ‘our sacrifice of praise and thanksgiving... in the company of all the saints’.<sup>101</sup> So participation in the eucharistic sacrifice is experienced as *gift* and *return-gift*, and those who receive the Eucharist, become and live as eucharistic people. This noticeably concurs with the Augustinian principle, in chapter 1, of becoming what is received.<sup>102</sup>

What is essential in Chauvet’s study is how everything starts off with God’s gift to the church, and that this gift becomes a present reality, sacramentally. This sacramental/symbolic exchange finds its reality because of the incarnation and paschal mystery. It is an approach that aligns itself more with Levering than Daly, as its efficacy is based on a Christological approach centred on Christ’s sacrifice on the cross and subsequent resurrection. For Chauvet to see God, and thus revelation, one needs to look at Christ Jesus crucified and alive. However, Chauvet, again like Levering, does not preclude the Trinity, for he argues that by recalling the paschal mystery in its fullness God as Trinity is made present. This reality not only celebrates the presence and role of the Trinity, but how the paschal mystery spans time and space; how the past is made present, and the future is informed. This symbolic exchange is not static or neatly delineated. This is no formal economic contract annulling gift, hence God is not ‘bribed’ through sacrifice.<sup>103</sup>

The nature of the exchange Chauvet articulates undoubtedly subverts Derridean categories of economy, locality, time and space. However, there is within Chauvet’s stress on return, offering and recognition clear water between him and Derrida who argues that a pure gift must be free from recognition. Chauvet’s

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<sup>100</sup> See §§2.3.1-2.3.3 of this study.

<sup>101</sup> ‘Eucharistic Prayer B’, in *Common Worship: Services and Prayers*, p. 190.

<sup>102</sup> Augustine, ‘Tractate 26, John 6. 41-59’ para 13 *Nicene and Post-Nicene Fathers, First Series*, ed. by Philip Schaff, trans. by John Gibb rev. by Kevin Knight, 7 <<http://www.newadvent.org/fathers/1701026.htm>> [accessed 11 April 2010]. See also, Jean-Marie R. Tillard, *Church of Churches: The Ecclesiology of Communion*, trans. by R C De Peaux (Collegeville: The Liturgical Press, 1992), pp. 21-2: ‘There is no Christ without Church, just as there is no Church without Christ.’

<sup>103</sup> Williams, *Eucharistic Sacrifice*, p. 12:

Once it is clear that no Christian ‘sacrifice’ can be a bribe to God, because nothing can add to his abundance, and his mercy never needs to be coerced, we are free to consider the Eucharist as a gift whose sole motive and purpose is gratitude – a gift which therefore shares the character of the Son’s eternal praise of the Father in being an act of gratuitous love, and so may be called an offering of the Son to the Father.

See also, Williams, *Eucharistic Sacrifice*, p. 19, and Rowan Williams ‘Sacraments of the New Society’ in *Christ: The Sacramental Word- Incarnation, Sacrament and Poetry*, ed. by David Brown and Ann Loades (London: SPCK, 1996), p. 98: ‘[the eucharistic elements are] the medium of *gift*, not instruments of control or object for accumulation.’ Emphasis his.

insistence that any indebtedness is a response rather than an obligation does not remove Derrida's argument against recognition. However, one is forced to ask whether Derrida's requirement for the condition of anonymity in gift is justified. There is clearly huge value in regarding a pure gift as something that stands outside the realms of economy, but to nullify the actions and intentions within that which is gratuitously received from a donor simply because it is recognized, and this act of recognition elicits a response, seems difficult to sustain in light of Loughlin, Milbank and Chauvet. The presence of a feeling of obligation, and indebtedness, only diminishes the purity of a gift if the donee in some way affects the value or efficacy of the gift. If no change is effected then the integrity of the gift remains untarnished and undiminished. It should also be noted that Derrida's citing of the story of Abraham and Isaac as a pure gift, because it satisfied the economic and recognition argument, only fulfilled the two criteria for a brief moment. Abraham is obviously made aware of the enormity of the gift he has been given, which secured the future of a nation. Inevitably he would feel indebted to the *tout autre* that stayed his hand. In this case the gift is not lessened by Abraham's later reflection on the incident, any more than the gift of eucharistic sacrifice is lessened by the reflection of the historic Church. In both cases the gift remains what it is irrespective of later reflection or even future expectation. Therefore, in light of the above, it is the contention of this study that it is the argument surrounding economy which defines whether an action, moment or thing can be called 'gift'. On that basis, eucharistic sacrifice as defined in earlier chapters can legitimately be called a 'gift'.

### **3.4: Conclusions**

In this chapter the nature of gift was examined. The significance of the concept is evidenced not only by the number of writers who have engaged with it, but also by what the concept communicates. Beginning with Derrida and moving on to Marion, Loughlin and Chauvet, the chapter examined and articulated a framework in which Gift Theory can operate within the celebration of the Eucharist.<sup>104</sup> This examination identified key areas such as the absence of economy, reciprocity, indebtedness, and, vitally, what the very nature of the given gift is, and what that gift communicates. What can be shown is that this collection of elements can come together in the motif of eucharistic sacrifice. Also, within the framework of Gift Theory, eucharistic sacrifice provides a perfect microcosm of the gift of the

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<sup>104</sup> See §6.6.3 of this thesis.

Eucharist as a whole. Hence, eucharistic sacrifice elevates Gift Theory from an abstract post-modern intellectual exercise to a genuinely useful way of understanding the nature of the Eucharist and Christian faith. Also, Chauvet hints at a missionary aspect to gift, because of what is communicated by the gift of eucharistic sacrifice:

[Symbolic Exchange in the Eucharistic Prayer] shows that to give thanks to God in a Christian manner is not a “natural” matter but demands a complete itinerary. Itinerary of conversion in the strongest sense of the word since the fulfilment of such thanksgiving by human beings... needs nothing less than the action of God... The itinerary that the Eucharistic Prayer makes us travel is thus exemplary of the way conversion which Christians are called to walk throughout their lives.<sup>105</sup>

What Chauvet hints at, this study will show; the gift of eucharistic sacrifice theologically resonates with the understanding of *Mission-shaped Church* and the *missio dei*.<sup>106</sup>

Another key conclusion from this chapter is the significance of participation within Gift Theory, and how this is actually realized within eucharistic sacrifice. Eucharistic sacrifice as examined in the previous two chapters concluded that this theology communicates something profound in the way the divine life and sacrificial nature of God are communicated, and, vitally, participated in. Marion, as already quoted, makes the connection when he says, ‘A gift, and this one [the Eucharist] above all, does not require first that one explain it, but indeed that one receive it.’<sup>107</sup> This essential element within Gift Theory is described by Chauvet, who goes on to formulate how this dynamic of the gift, which is also the giver, is experienced within the symbolic exchange. The nature of the exchange, and the gift is such that transformation is assumed and follows, because the gift not only sacramentally points to the other, *but* is also that which it signifies. As Marion says, ‘The gift constitutes at once the mode and the body of his revelation’.<sup>108</sup> The result of what this gift reveals means that Chauvet, like Daly and Levering, seeks to restore the centrality of the place of sacrifice by using the language of postmodernism. In doing this he creates a bridge and framework in which the reality of eucharistic sacrifice can be understood and experienced. This experience transforms and thus

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<sup>105</sup> Chauvet, p. 133.

<sup>106</sup> See chapter 5 of this thesis.

<sup>107</sup> Marion, *God without Being*, p. 162. This point emphasized also by John Paul II *Ecclesia de Eucharistia*, p. 14: ‘The Eucharist is *‘the gift par excellence’*. Emphasis his.

<sup>108</sup> Marion, *God without Being*, p. xxiv.

aligns Chauvet, and others, with those Early Fathers who sought to frame eucharistic sacrifice within ethics.

In the end, therefore, if the worshipper is drawn into participating in the life and, thus, sacrifice of the triune God, then it is through gift, because gift reveals and enables sacrifice to be seen, experienced and initiated.

## Chapter 4: The Context: the Post-modern and Post-industrial

### 4.1: Introduction

Having addressed the theology of eucharistic sacrifice and Gift Theory, the thesis now looks at the ‘changing contexts’<sup>1</sup> in which the Church of England ministers and with which *Mission-shaped Church* wishes to engage.

This chapter identifies the hallmarks of this ‘changing context’ under the umbrella terms of postmodernism and post-industrialism, and in so doing highlights the missionary themes and contexts identified by *Mission-shaped Church*. As well as supporting some of the report’s observations around culture, this chapter will show the report’s shortcomings. These shortcomings have led some to describe it as philosophically and theologically insubstantial, and so prompted others to address that ‘charge’.<sup>2</sup> However, the eucharistic focus of this study means that a full examination of subsequent source material about the report and *Fresh Expressions* will not be made.

At this stage it should be noted the report assiduously avoids using the terms postmodernism and post-industrialism. This approach continues in the most recent ‘official’ report on ‘fresh expressions’,<sup>3</sup> which refutes various allegations of an almost wholesale adoption of post-modern principles. The main source of this criticism comes from Davison and Milbank’s book *For the Parish*.<sup>4</sup> The report denies the charge that ‘fresh expressions’, and by association ‘mission-shaped’ churches, are guilty of ‘an uncritical acceptance of the suppositions of post-modernity’.<sup>5</sup> Rather it questions the ‘implications that post-modernity holds for Christian theology’.<sup>6</sup> Despite the conscientious avoidance of the terms, preferring phrases such as ‘mixed economy’, and ‘changing contexts’, the sociological and philosophical trends identified in the report echo many of those in the following sections of this chapter. Also, as will be shown in chapter 6, practitioners consciously or unconsciously reflect the tenor of the hallmarks cited below.

*Mission-shaped Church* acknowledges identifiable trends in order that the context for mission may be defined and addressed. However, it is vital to determine ‘why’ these trends have occurred in order to address the themes of this thesis. This

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<sup>1</sup>See *Mission-shaped Church*, pp. 1-15.

<sup>2</sup> See also, S. Croft, ed., *Mission-shaped Questions: Defining issues for today’s Church* (London: Church House Publishing, 2008), and, *Fresh Expressions*.

<sup>3</sup> *Fresh Expressions*.

<sup>4</sup> Andrew Davison, and Alison Milbank, *For the Parish: A critique of Fresh Expressions* (London: SCM Press, 2010).

<sup>5</sup> *Fresh Expressions*, p. 145.

<sup>6</sup> *Fresh Expressions*, p. 146.

chapter seeks to understand where these trends have come from, and how they influence the context that *Mission-shaped Church* describes. By adopting the terms *postmodern* and *post-industrial*, the philosophical and sociological theories are framed in a way that answers the central question of this study concerning the giftedness of eucharistic sacrifice to *Mission-shaped Church*. Given the significance of these terms in providing the framework for the ideas and trends which influenced *Mission-shaped Church*, some definition will be attempted. The implied vagueness surrounding the definitions of ‘post-modern’<sup>7</sup> and ‘post-industrial’ is indicative of the central problem surrounding the use of language generally. The chapter will now explore these definitions, and the indeterminate, sometimes manipulative, nature of language. The outcome of this exploration will show how all areas, including the Church, are affected by the resultant suspicion and incredulity.

## **4.2: The philosophical context of *Mission-shaped Church*: hallmarks of postmodernism.**

### **4.2.1: Defining the post-modern and the problem of language.**

Lyotard famously, if tentatively, defined postmodernism as an ‘incredulity towards metanarratives’.<sup>8</sup> However, like *Mission-shaped Church*, most post-modernists<sup>9</sup> avoid the term postmodernism. Understandably, for philosophies largely hewn from deconstruction and a suspicion concerning the slipperiness and fluidity of language, being defined or labelled is anathema.<sup>10</sup> Yet this sentiment actually helps in an initial engagement with postmodernism. The lack of confidence in using a term, no matter how vague it may seem, reveals a context that is no longer constructed on the firm foundations of reason as personified by the Enlightenment and modernity. This

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<sup>7</sup> M.A. Rose, *Parody: Ancient, Modern, and Post-Modern, Literature, Culture, Theory* (Cambridge: Cambridge University Press, 1993), p. 195, notes the issue over the inclusion, or not, of the hyphen in postmodern/post-modern. She argues that, in spite of the non-use of the hyphen by deconstructionists, the inclusion of the hyphen is more correct in English. I will use this ‘correct’ form for consistency, unless directly quoting (postmodernism will not include the hyphen as this is the common convention).

<sup>8</sup> Lyotard, Jean-Francois, *The Postmodern Condition: A Report on Knowledge* (Minneapolis: University of Minnesota Press, 1984, p. xxiv.

<sup>9</sup> cf. Jacques Derrida in *God, the Gift and Postmodernism*, ed. by Caputo and Scalon, p. 2 and p. 181. At this conference Derrida preferred the title of a ‘man of a new Enlightenment’. He goes on to say, p. 182: ‘... I am not sure what this word [postmodernism] means and I am not sure that it is useful to understand what is going on today’.

<sup>10</sup> Ihab Hussain, ‘POSTmodernISM: A Paracritical Bibliography’, in *From Modernism to Postmodernism: An Anthology*, ed. by Lawrence E. Cahoone (Oxford: Blackwell Publishing, 1996), pp. 382-400 (first publ. in *New Literary History* 3.1 (Fall 1971), 5-30), p. 396: ‘I have not defined Modernism; I can define Postmodernism less... the more we ponder, the more we will need to qualify all we say’.

self-conscious departure from modernity and the Enlightenment is in itself significant. Therefore, in order to arrive at something approaching a definition of postmodernism, modernity<sup>11</sup> should also be defined. Yet it should first be noted that both postmodernity and modernity share a common concern. Postmodernity whole-heartedly accepts modernity's analysis of ephemerality;<sup>12</sup> what is important in defining them is the difference in response to the ephemeral nature of life.

Modernity is initially characterized by ephemerality and change, resulting in always looking forward rather than backwards.<sup>13</sup> By looking forward modernity considers itself 'modern' and thus progressive. This is perfectly summarized by Loughlin who observes that, 'tomorrow would not only follow today but be better'.<sup>14</sup> In response to the ephemeral nature of life modernity sought to discover eternal and immutable meanings through such areas as science, logic, universal moral law and truth, and emancipation. There followed a quest for knowledge and progress; a quest that would result in a liberated and autonomous individual within a rational order in charge of their own destiny.<sup>15</sup> This rational order could be systematized into various disciplines which provided understanding, progress and improvement. The pursuit of progress and improvement became modernity's 'mission'<sup>16</sup> and touched every area of life, including architecture, but it was ultimately illusory:

trouble began when architects forgot that modernism was mostly about style and convinced themselves it was a righteous way of life with a trajectory of its own'.<sup>17</sup>

From this analysis of modernity, and the resultant modernism, postmodernism's heritage becomes clearer. Postmodernism echoed modernity's diagnosis, but saw the remedy to chaos, rebellion and change as the removal of grand overarching narratives and meta-theories. Modernity was to be 'undermined,

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<sup>11</sup> Closely connected to modernity is the resultant movement of 'modernism'. Mark C Taylor, 'Reframing Postmodernisms', in *Shadow of Spirit: Postmodernism and Religion*, ed. by Philippa Berry, and Andrew Wernick (London: Routledge, 1992), pp. 11-29 (p.12) goes even further: 'Postmodernism, which is not simply an additional epoch or era following modernism, is inseparably bound to the modern. The term 'modernism' is complex and as contradictory as postmodernism.'

<sup>12</sup> See David Harvey, *The Condition of Postmodernity* (Oxford: Blackwell Publishing, 1990), p. 44: '[postmodernism] swims, even wallows, in the fragmentary and chaotic currents of change as if that is all there is.'

<sup>13</sup> See Harvey, p. 11, who says of modernity that it has 'no respect even for its own past'.

<sup>14</sup> Loughlin, p. 4.

<sup>15</sup> See Loughlin, p. 6.

<sup>16</sup> Andrew Saint, 'In by the side door', *Times Literary Supplement*, 5447.8, 24 August 2007, p. 34.

<sup>17</sup> Saint, 'In by the side door', p. 34.

deconstructed, surpassed, or bypassed',<sup>18</sup> and 'Fragmentation, indeterminacy, and intense distrust of all universal or 'totalising' discourses [became] the hallmarks of postmodern thought'.<sup>19</sup>

It is probably more realistic, then, to reflect on postmodernism in terms of hallmarks or possibly even 'postmodernities'.<sup>20</sup> Thus, this chapter will adopt, and critique, 'hallmarks'<sup>21</sup> that relate to *Mission-shaped Church*.

As has already been noted the collapse of the belief in, and adherence to, grand narratives, and especially the quest for progress, results in the first of these hallmarks. Yet the quest for a grand narrative, or meta-narrative, to use Lyotard's phrase, was not just restricted to progress, but found in other disciplines such as politics (Marx), science (Newton), philosophy (Hegel) and psychoanalysis (Freud). As Loughlin summarizes, this was the pursuit to tell any 'master story with scientific rigour'.<sup>22</sup> Therefore, what can be observed is that Lyotard was not simply referring to all over-arching or big stories, but the intention behind the story. It was, then, the use, or arguably misuse, of narratives that caused him to note: 'It is a monster

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<sup>18</sup> Harvey, p. 42.

<sup>19</sup> Harvey, p. 9. See also, Anthony Thiselton, *Interpreting God and the Postmodern Self: On Meaning, Manipulation and Promise* (Edinburgh: T and T Clark, 1995), p. 11, who citing Denzin states, 'Postmodernism implies a *shattering of innocent confidence in the capacity of the self to control its own destiny*. It signals a loss of trust in global strategies of social planning, and in universal criteria of rationality.' Emphasis his.

<sup>20</sup> See Tracy, in *God, the Gift and Postmodernism*, Caputo and Scalon, p. 170:

If postmodernity is to avoid the essentialism it hopes to rout, it must first admit that there is no such phenomenon as postmodernity. There are only postmodernities...For there is no longer a Western cultural center with margins. There are many centers now, of which the West is merely one.

<sup>21</sup> Harvey, p. 43, quoting from Hussan's *The culture of postmodernism*, shows the resultant outcome of a shift from modernism's hallmarks to postmodernism's hallmarks:

<b>Modernism</b>	<b>Postmodernism</b>
Form/closed	open
Purpose	play
Art object	process, performance
Distance	participation
Presence	absence
Centering	dispersal
Narrative/ <i>grand histoire</i>	anti-narrative/ <i>petit histoire</i>
Origin/cause	difference-différance/trace
God the Father	The Holy Ghost

John Milbank 'Post-modern Critical Augustinianism: A Short *Summa* in 42 Responses to Unmasked Questions', in *The Postmodern God: A Theological Reader* ed. by Graham Ward, (Oxford: Blackwell Publishing, 2005), pp. 265-78 (p. 267 nos 7), notes this movement some of those themes in theological terms:

The Christian God can no longer be thought of as a God first seen, but rather as a God first prayed to, first imagined, first inspiring certain actions, first put into words, and always already thought about, objectification is recognized as inadequate.

<sup>22</sup> Loughlin, p. 8.

formed by the interweaving of various networks of heteromorphous classes of utterances...'<sup>23</sup> which helped, for example, build 'institutions of learning'.

Hence, postmodernism's 'incredulity' is more than simply cynically dismissing grand narratives as incredible. For Lyotard the incredulity flowed from the misuse of narratives by attempting to appeal to objective reason in order to justify the story. This process, called self-legitimising, involves discourse between groups who decide the truth of the narrative by continuing to reinforce that truth through ongoing discourse that 'legitimizes' itself.<sup>24</sup> Meta-narratives are then, for Lyotard, universal criteria of legitimation which set themselves up as universal truths that can then go on to explain other 'local' narratives. The problem surrounding meta-narratives is compounded for Lyotard because the narrative discourse, which legitimates the narrative, is seen, erroneously, as objective and/or scientific and not a narrative at all.

Throughout his study Lyotard aims his attack at science and similar disciplines, and *not* religion, although, potentially, religion can fall into the same trap. Lyotard does not object to narratives big or small, indeed he argues for the hearing of local narratives,<sup>25</sup> he simply objects to self-legitimizing meta-narratives.

Thus, it can be seen that the narratives of the Christian story are not in themselves 'wrong', especially as they primarily appeal to faith, and not objective reason. On a simple level it can be seen that the Eucharist's narrative can be seen as an extremely effective way of connecting with a culture, as the story and themes of gospel are woven in a way that resonates with a particular community. This was perhaps most strongly seen in the variety of narratives used as Eucharistic prayers in the Early Church.<sup>26</sup>

However, given that meta-narratives are constructed using language, the use and nature of language itself is also critiqued with the same degree of suspicion and disbelief. Ever since Wittgenstein, Heidegger and Husserl, philosophers have realized that the meaning of language and words are not necessarily as obvious as they may first appear. In fact they showed that language was not only not obvious, but also relative. This observation led to relativism, which says that truth is relative

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<sup>23</sup> Lyotard, p. 65.

<sup>24</sup> Lyotard, p. xxiii.

<sup>25</sup> Ibid., p. 66. Also, Milbank, in *Shadow of Spirit*, ed. by Berry and Wernick, p. 32, reflecting on Lyotard's call for 'legitimation by paralogy seeks to encourage local narratives which may even be called 'religious' avoiding the construction of meta-narratives and dialectical convergence upon a single focal point.

<sup>26</sup> See Paul Bradshaw's many works on worship in the Early Church which critique the previous theses of many who sought a definitive, universal Eucharistic Prayer.

to different people depending on their particular context and intellectual framework. In conclusion then, language is both indeterminate and slippery, because it comes from cultural constructs.<sup>27</sup> From these observations and criticisms flows 'deconstruction', and Derrida was its ambassador par excellence.

Derrida and others argued that for too long philosophy had treated the relationship between language and the world as 'reliable'. This led Derrida to conclude that words can only be seen or used in terms relevant to the system in which they are used. It is then also possible to criticize 'the system' as well as the words it uses, words which can be falsified and distorted in the interests of power. This whole area was developed by Michel Foucault. In *Discipline and Punish*<sup>28</sup> he subverted the phrase 'knowledge is power' which led to the axiom, 'Power is knowledge'. Although Foucault does not use that axiom, running through all his work is the relationship between power and knowledge,<sup>29</sup> and how the former is used to control and define the latter, hence power being knowledge.<sup>30</sup> For Foucault this is manifestly apparent in institutions, and ideas where power relationships become increasingly brutal and dominant resulting in conflict. His analysis seeks to deconstruct not only words but knowledge, power, institutions and ideas. This, again, is in stark contrast to the utopian dream of modernity which believed in the onward march of progress. However, his dystopian deconstruction may have a positive influence. It could be argued that Foucault's and others' analysis has led to communities, groups and individuals who were traditionally marginalized being given a voice. *Mission-shaped Church* also acknowledges the presence of such groups, which it calls 'different social structures', and emphasizes the importance of the 'gospel [being] proclaimed afresh to these structures'.<sup>31</sup>

Yet deconstruction, whether it is of words or institutions, is not a testable theory, but an on-going project, or, arguably, given the conclusions below, a pilgrimage.<sup>32</sup> Deconstruction's quest in language has, then, an obvious connection with narratives as a whole, as narratives are not empirically testable, being simply a

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<sup>27</sup> Lyotard, p. 66. See also, Cahoon, ed., *From Modernism to Postmodernism*, pp. 491-2, notes that indeterminate and multi-faceted nature of language results in language games, and Harvey, p. 47, observations of Foucault that these 'language games' result in the subjects i.e. us being 'dispersed in clouds of narrative elements'.

<sup>28</sup> Michel Foucault, *Discipline and Punish* (New York: Vintage, 1977)

<sup>29</sup> cf. Foucault, *Discipline and Punish*, p. 28, 'we should admit that power produces knowledge'.

<sup>30</sup> See Lyotard, *The Postmodern Condition*, p. xxv and p. 63.

<sup>31</sup> *Mission-shaped Church*, pp. 13-4. Elsewhere in the report, pp. 4-7, there is an emphasis on groups and communities gathered as 'networks'. The significance of Networks is re-emphasized in *Fresh Expressions*, esp. pp. 24; 27; 135-6.

<sup>32</sup> See §4.2.3 of this study.

single, or a combination of, myths, metaphors and stereotypes. Thus, each group uses its own language that is assumed by both groups and individuals. So postmodernism strongly asserts the need for a group to speak in its own voice to receive power. This multi-vocal response leads to pluralistic outcomes, and is implicitly acknowledged by *Mission-shaped Church* in its stress on ‘inculturation’ which is ‘one of the central features of this report’,<sup>33</sup> and other reports.<sup>34</sup> Importantly though, relativism for the postmodernist does not mean ‘anything goes’, but rather it stresses an awareness of the assumptions we make. Text and language then act as a collage or montage that is present everywhere. Does this, however, mean that there is ‘nothing outside the text’ as Derrida asserts,<sup>35</sup> especially as Taylor, perceptively, observes the ‘misunderstanding and misinterpretation of Derrida’s claim?’<sup>36</sup> It has already been hinted at that Derrida’s claim comes from an examination of reading and interpretation. This examination flows from a response to Rousseau’s *On the origin of Language*. Rousseau believed that language, like a lens distorting, reflecting and refracting an object, gets in the way of us experiencing the world as it really is. Language, like that lens, mediates how we see and experience the world, and no matter what we do or say that ‘lens’ is ever present. Therefore, for Rousseau, we need to interpret this mediator called language. Running through this is Rousseau’s desire for a ‘state of nature’ where the person just ‘knows’, and thus does not have to interpret. Derrida believes most people operate on a similar level, thinking that by simply recognising the language the world can be seen ‘as it is’. For example most people know that newspapers have a particular ‘editorial stance’, which aligns them to a political party. Once this is recognized then it is believed that what is *really* happening in the world can be seen in a neutral way.

Derrida would say that such a view is naïve as the reader also interprets everything, and is surrounded by interpretation. Even statements written to be unambiguous can be interpreted in a different community and context in a different way. For Derrida, reality and the world has always been interpreted. Therefore, unlike Rousseau, who believed that interpreting text enables one to see the real world, Derrida sees the world as a sort of text which is constantly being interpreted by us. Thiselton, examining Cupitt’s adoption of Derrida’s deconstruction of text,

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<sup>33</sup> *Mission-Shaped Church*, pp. xii; 90-3. This theme of inculturation is explored more in the next chapter.

<sup>34</sup> See also *Fresh Expressions*, pp. 57-9; 149; 190; 199.

<sup>35</sup> Jacques Derrida, *Of Grammatology*, trans. by Gayatri Chakravorty Spivak (London: Johns Hopkins University Press, 1976), p. 158.

<sup>36</sup> Taylor, ‘Reframing Postmodernisms’, in *Shadow of Spirit*, ed. by Berry and Wernick, p. 19.

notes,<sup>37</sup> ‘...texts become ‘textures’ created out of which *readers* find a moving situatedness within a prior linguistic world. We *make* our meaning, just as we *make* our god’.<sup>38</sup>

The resultant effect of this is that, although there are ‘objects’ there are not objective truths, as everything is interpretation, and this interpretation is dependent upon everything from history to community. The implications of this are huge in the way we understand and communicate our faith, and, again, there does seem to be an implicit awareness of this in the general ‘thrust’ of *Mission-shaped Church* with its stress on ‘mixed economies’. The need for inculturation, acknowledgement of pluralism and ‘post-Christendom’ are all outworkings of this hallmark. As Milbank reminds us, in light of Derrida, ‘The end of modernity, which is not accomplished, yet continues to arrive, means the end of a single system of truth based on universal reason, which tells us what reality is like’.<sup>39</sup>

However, as will be shown later, deconstruction need not necessarily be a philosophical, theological or missiological cause for concern. James Smith reassuringly observes that the ‘interpretative status’ may help our mission as it ‘should translate into a certain humility in our public theology’,<sup>40</sup> and even provide a framework which allows for the possibility of God.<sup>41</sup>

#### **4.2.2: The present is all there is.**

A further consequence of deconstruction, the myth of progress and ephemerality is that experience is reduced to unrelated ‘presents’. Loughlin reminds us:

Postmodernism is not the dawning of a new age, but of a day without a tomorrow, a time without a future. Postmodernism is the idea that the once hoped-for future of the human race has arrived.<sup>42</sup>

Roland Barthes, analysing experience, says there is a distinction between ‘pleasure’ and ‘jouissance’. Jouissance is a sublime physical and mental bliss. In experiencing the present we should aim for jouissance, the higher creative state

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<sup>37</sup> Thiselton, *Interpreting God and the Postmodern Self*, p. 86, notes that Cupitt even asserts in *Life Lines* (1986) ‘There is nothing outside the text.’

<sup>38</sup> Thiselton, *Interpreting God and the Postmodern Self*, p. 86. Emphasis his.

<sup>39</sup> John Milbank ‘Post-modern Critical Augustinianism’, in *The Postmodern God*, ed. by Graham Ward, p. 265, nos 1.

<sup>40</sup> James K. A. Smith, *Who’s afraid of Postmodernism?* (Michigan: Baker Academic, 2006), p. 51.

<sup>41</sup> See §4.2.4 of this thesis.

<sup>42</sup> Loughlin, pp. 4-5.

which ironically, on the face of it, seems very modern, with its demarcations of high and low brow. Phillipa Berry has noted that Julia Kristeva and Luce Irigaray have done much to renew the dynamic of jouissance:

...both have reasserted the links between the 'ek-stasis' experienced in this intermediate space and a new mode of ethical awareness, elaborating ideas of love which incorporate but go beyond desire.<sup>43</sup>

Pursuing the implications of this line will mean that the areas of *Time and Space*, *Khora* and *différance* become philosophically important, especially in the context of this thesis,<sup>44</sup> as the development of this idea also opens up the possibility of the rediscovery of God. For the moment, it is simply worth noting that the present is all there is to be experienced. Importantly though, Graham Cray, chair of the Mission-shaped Church working group, makes the distinction between how postmodernism views the present and how Christian spirituality views this concept of the present.<sup>45</sup> Sensitivity around this area and how it is understood is also reflected in *Fresh Expressions in the mission of the Church*. The Working Party is very aware of the negative aspect of focusing purely on the present, and the allegation that it neglects received tradition, 'privileging contemporary experience', and favouring expediency and pragmatism.<sup>46</sup>

However, as Cray suggests, the understanding of the present in a fuller sense is more nuanced than simply endlessly pursuing experiences now. There is, as Loughlin hinted at above, a striving, and seeking, which comes out in recent writings and theological engagements with the post-modern notably exploring eschatology – the '*future now*'.<sup>47</sup> This concept is not lost on Lyotard in his engagement with time and space. He observes that there is both future and past, a 'paradox of the future (post) anterior (modo)'.<sup>48</sup> This paradox, and impossibility,

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<sup>43</sup> Phillipa Berry, 'Women and Space according to Kristeva and Irigaray', in Berry and Wernick, ed., *Shadow of Spirit*, pp. 250-64 (p. 254).

<sup>44</sup> See §4.2.3 of this study.

<sup>45</sup> Graham Cray, 'The Eucharist and the Post-Modern World', in *Mass Culture* ed. by Pete Ward (Oxford: The Bible Reading Fellowship, 1999), pp. 74-94 (p. 77).

<sup>46</sup> See also *Fresh Expressions*, pp. 143; 146-7.

<sup>47</sup> See Loughlin, p. 6, and *Fresh Expressions*, p. 139.

<sup>48</sup> Lyotard, p. 81.

when considering time and especially what constitutes space, has led some of the creative post-modern thinking. The creative deconstruction of time and, perhaps more significantly, space, leads the thesis into the important final post-modern hallmark.

#### 4.2.3: *Khora* and the possibility of ‘other’.

*‘What makes the desert beautiful,’ said the little prince, ‘is that somewhere it hides a well...’*<sup>49</sup>

Antoine De Saint-Exupéry, *The Little Prince*

The deconstruction of time and space also led to philosophical explorations of the sacred.<sup>50</sup> Philippa Berry,<sup>51</sup> in light of the work of Kristeva and Irigaray, observes that postmodernism has opened spaces, as well as compressing them. She uses the work of Kristeva and Irigaray because of their ‘intimacy and insight’.<sup>52</sup> This intimacy and insight are, for Kristeva and Irigaray, located and examined within the category of ‘woman’.<sup>53</sup> Their examination leads them to challenge and debunk postmodernism’s propensity for nihilism, arguing that physical spaces such as the womb are not empty spaces or voids. They are spaces of possibility which cannot be delineated. Extrapolating this logic further, both question the rigid demarcation of the categories of secular and sacred reality. Yet, as Frederic Jameson argues, perceptions of space have changed to the point where we have ‘post-modern hyperspace’ which transcends the human body. This transcending means that it is possible to organize the surrounding space, and is manifest in the example of the worldwide web.<sup>54</sup> Thus, what follows are various arguments surrounding space and its demarcation. It is this exploration into the

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<sup>49</sup> Antoine de Saint-Exupéry, *The Little Prince*, trans. by Katherine Woods (New York: Harcourt Brace Jovanovich, 1943; repr. 1982), p. 75.

<sup>50</sup> Milbank in *Shadow of Spirit*, ed. by Berry and Wernick, pp. 30-1, reflects on the nature of the book he is contributing to. He posits that if modernism, with its emphasis on science, liberation of the autonomous etc, has ended, and postmodernism, which critiques modernism, has replaced it then this opens up a new way of considering the sacred. However, Milbank nuances this by arguing that some postmodernists are not simply interested in proving the opposite, but pursuing modernity’s ‘critique to the very limit’. This was picked up by Lyotard, who, like Nietzsche before him, believed that the death of God would be the result of the pursuit of this critique. Yet Lyotard was more concerned with critiquing humanism, and especially the universal human project found in autonomy.

<sup>51</sup> See Philippa Berry, ‘Kristeva’s Feminist Refiguring of the Gift’ in *Post-Secular Philosophy*, ed. by Phillip Blond, pp. 318-33.

<sup>52</sup> Berry in Berry and Wernick, ed., *Shadow of Spirit*, p. 250.

<sup>53</sup> Irigaray has become/is a controversial postmodernist feminist writer because, in an age of equality, she vehemently advocates difference between the sexes and not the sameness. See also, Grace M. Jantzen, ‘Luce Irigaray (b.1930): Introduction’, in *The Postmodern God*, ed. by Ward, pp. 191-7 (p. 192): ‘Women and men are *different*, not simply equal.’ p. 192.

<sup>54</sup> See Graham Ward, ‘Introduction, or, A Guide to Theological Thinking in Cyberspace’ in *The Postmodern God*, ed. by Ward, pp. xv-xlvii esp. p. xvii.

demarcations of space that also opens up the possibility of gift.<sup>55</sup> The concept of gift was explored earlier because of its theological and philosophical connection to eucharistic sacrifice, and its ability to reveal the ‘other’. In this section, a philosophically different road is being trod, but the arrival destination is the same, and again it is to Jacques Derrida that this study now returns.

Derrida notes the impossibility of absolute demarcation, and in so doing foreshadows the claim of fresh expressions to ‘favour the universal and abstract, as against the particular and concrete’.<sup>56</sup> For Derrida spacing is both an ‘interval’ and a ‘difference’. A space is always open to the outside, so anything that is on the inside can no longer be seen as absolute.<sup>57</sup> Therefore he argues that space becomes *the* ‘end’ point or, as he calls it, *Khora*.<sup>58</sup> *Khora* was a concept found in Plato<sup>59</sup> and describes a receptacle and/or space. For Derrida this is more precisely a desert place. What happens in this desert ‘place’ intrigues Derrida and leads him to look at how others engage with *Khora*. Irigaray, controversially for some, and eccentrically for others, explores the image of the desert, and its comparability with the emptiness of women (i.e. the genitals). Her study subverts the philosophical and psychoanalytical conventions/assumptions by reiterating her theme of difference and celebrating it. She argues that it is the woman who is the ‘master’ of the void or desert, as pleasure is found in emptiness, thus power is now shifted and subverted.<sup>60</sup> Both Irigaray and Kristeva develop their themes of space and clearing. Yet, Derrida is unconvinced by Kristeva and Irigaray on ontological grounds. For Kristeva and Irigaray, *Khora* is a place of chaos and flux, something which is wide open, an abyss, a ‘borderline between all polarities’.<sup>61</sup> Such receptacle, or space, is then between the sacred and profane, birth and death, good and evil, active and passive.<sup>62</sup> However,

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<sup>55</sup> See chapter 3 of this thesis.

<sup>56</sup> *Fresh Expressions*, p. 144.

<sup>57</sup> See §4.2.1 of this study, for a summary of Derrida’s analysis of space as an extension of his suspicion about the written word with its mediation, and plurality.

<sup>58</sup> Derrida in *God, the Gift and Postmodernism*, ed. by Caputo and Scanlon, p. 67: ‘Khora, the groundless ground of a ‘there is’, it takes place...’. Kristeva adopts Chora rather than Khora for: *Xώρα*.

<sup>59</sup> Plato, *Timaeus and Critias*, 52, trans. by H. D. P. Lee (Harmondsworth: Penguin Books Ltd., 1971; repr. 1979), pp. 71-2.

<sup>60</sup> See Irigaray, ‘The Sex which is not one’, in *From Modernism to Postmodernism*, ed. by Cahoon, pp. 463-8, and Julia Kristeva, *Desire in Language: A Semiotic Approach to Literature and Art*, ed. by L. S. Roudiez, (Oxford: Blackwell Publishing, 1980), p. 247, who reasserts this difference as well as affirming it by considering, in light of Bellini’s Madonna and motherhood, the sense of ‘luminous spatialization’ which points to a space of indeterminate locus.

<sup>61</sup> Berry in Berry and Wernick, ed., *Shadow of Spirit*, p. 256, and also p. 255.

<sup>62</sup> See Caputo and Scanlon, ed., *God, the Gift and Postmodernism*, pp. 35-6.

the realm and concept of *Khora* is for Derrida the desert in the desert<sup>63</sup> a place which allows revelation; it is *not* a receptacle or metaphorical discourse.<sup>64</sup>

Hence for Derrida, *Khora* offers the potential for encounter, as it is a space that neither gives nor takes, but rather it is an indifferent space which makes events possible. Within this understanding of *Khora* this space becomes a context where the experience of the impossible is made possible.<sup>65</sup> Thus, *Khora* deconstructs every structure and keeps the future open. It is at this point that this thesis and Derrida's thesis begin to overlap and the philosophical roads converge.

Derrida's articulation of *Khora* leads him to an engagement with faith and gift. This aspect is not lost on other writers such as Caputo:

*Khora*... infiltrates or un-forms every historical language and formation, keeps the future open, robs the present of too great an authority or prestige, prevents any current structure or event from declaring itself just, prevents the present order from presenting itself as justice itself. This is said not out of despair or nihilism, but just in order to let justice come, to let the gift come.<sup>66</sup>

Caputo helpfully develops Derrida's logic, and observes that as well as *Khora* encompassing 'gift', other themes such as 'the messianic' and *tout autre* ('wholly other')<sup>67</sup> are also opened up.

Key to Derrida's analysis of *Khora* was the concept of *différance* which provides a philosophical framework for *Khora*, which:

began by *broaching* alienation and it ends by leaving reappropriation *breached*... this means that *différance* makes the opposition of presence and absence possible... *différance* produces what it forbids, makes possible the very thing that it makes impossible.<sup>68</sup>

*Différance* is a combination of the words 'difference' and 'deferral'. It was originally used to emphasize difference and contrasts in relation to meanings. Derrida says of *différance* that it is neither 'word nor concept... it is and it is not'.<sup>69</sup> In this regard, *différance* crudely seems to resemble Kristeva and Irigaray's understanding of '*Chora*'. Although Derrida would arguably wish to distance himself

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<sup>63</sup> See Derrida in *God, the Gift and Postmodernism*, ed. by Caputo and Scanlon, p. 217, and p. 76.

<sup>64</sup> Caputo, *The Prayers and Tears of Jacques Derrida*, p. 36.

<sup>65</sup> See Caputo, *The Prayers and Tears of Jacques Derrida*, pp. 76-7.

<sup>66</sup> Caputo, *The Prayers and Tears of Jacques Derrida*, p. 218.

<sup>67</sup> See §3.2 of this thesis.

<sup>68</sup> Derrida, *Of Grammatology*, p. 143.

<sup>69</sup> Derrida in *God, the Gift and Postmodernism*, ed. by Caputo and Scanlon, p. 2.

from this assertion. In the end, the sheer breadth and paradox of *différance* may appear to be, philosophically and linguistically, the ultimate argument as it says everything yet nothing, and thus remains frustratingly vague. Yet its importance within postmodernism means that *différance* must be considered. For Derrida, *différance* is not God as it is about the less than real, it is the ‘ashes’ and ‘ghosts’ found in *Khora*.<sup>70</sup> Yet neither does *différance* set itself up as God’s ‘enemy’, because its search for the impossible is as likely to say “yes” as it is “no”. Thus, *différance* has as much potential to impact atheism as it does theism, because it does not settle the question of God either way. On the contrary, its function is to unsettle,<sup>71</sup> and as well as unsettling, both *différance*, and *Khora* also begin to reveal something that is key to this study.

Caputo too recognizes that *différance* allows for *Khora*, and significantly that *Khora* provides the space for the possibility of gift. Thus, the culmination of Derrida’s exploration of *Khora* leads him to a place where gift may be encountered, and once gift is encountered so too is the possibility of the divine.

Philosophically then, possibility of gift opens up the possibility for the ‘other’. Both eucharistic sacrifice and *Khora* offer a route to gift that breaches the boundaries of philosophy and theology. Gift via *Khora* and/or eucharistic sacrifice allows for the possibility of participation in the divine. Therefore, it can be concluded that within these philosophical frameworks, and understanding the *missio Dei* to be the theological *raison d’être* of *Mission-shaped Church*,<sup>72</sup> eucharistic sacrifice is not only gift, but that its ‘giftedness’ is missionary. This central observation will be explored in further detail later,<sup>73</sup> but at this stage it is the philosophical context of *Mission-shaped Church* which is key. This context has a symbiotic relationship with the sociological (post-industrial) context of the report, and perpetuates its observations. Hence, although *Fresh Expressions* denies ‘the uncritical acceptance of the suppositions of post-modernity’,<sup>74</sup> it does, tentatively, acknowledge some influence. This is only to be expected, as Smith says, ‘We take our culture seriously by taking

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<sup>70</sup> See Caputo, *The Prayers and Tears of Jacques Derrida*, p. 167, who says that in the context of the gift, ‘...*khora* is the interval or spacing of *différance*, and *différance* demands no thanks’.

<sup>71</sup> Caputo, *The Prayers and Tears of Jacques Derrida*, p. 36: articulates this as,  
 ...*différance* has not come to bring peace but the two-edged sword of undecidability. So the door to God is not closed by *Khora* and *différance* rather it allows the presence of God to be sought, with a sort of messianic hope, as it allows for the *wholly other* especially as the gift is engaged with... in short, the *khora* is *tout autre*, very.

<sup>72</sup> See chapter 5 of this study.

<sup>73</sup> See the conclusion of the thesis.

<sup>74</sup> *Fresh Expressions*, §5.8.2, p. 145.

ideas seriously'.<sup>75</sup> However, *Mission-shaped Church* is self-consciously 'sociological' in its approach and analysis.

This study now turns to the hallmarks of this sociological context.

### **4.3 The sociological context of *Mission-shaped Church*: hallmarks of the Post-industrial age.**

The following hallmarks are placed under the umbrella term of the post-industrial. The 'post-industrial' refers primarily to changes in western economies and subsequent cultural shifts that saw a move away from over-arching macro-economic and industrial policies. These post-industrial changes have also impacted life, art, literature, architecture, politics, economics and religion, and share some of the post-modern hallmarks and concerns. These changes have prompted a great deal of work to ascertain their real impact on peoples' lives,<sup>76</sup> and the resulting research produced a large number of 'hallmarks'. However, this thesis will confine itself to those hallmarks most connected to, and impacting most on, the mission of the Church, as encountered in *Mission-shaped Church*.

#### **4.3.1: Faith is personal and experiential, not institutional.**

Sociologist Grace Davie surveyed faith in Europe and noted its unusual and exceptional responses:<sup>77</sup>

In short, many Europeans have ceased to connect with their religious institutions in any active sense, but they have not abandoned, so far, either their deep-seated religious aspirations or (in many cases) a latent sense of belonging.<sup>78</sup>

Citing Runciman, she notes the reluctance of believing Europeans to accept the label of being actively religious.<sup>79</sup> Davie, however, argues that this statistical trend results in religious belief becoming more personal rather than proof of decline.<sup>80</sup> Understandably, Davie notes that this has huge implications for the

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<sup>75</sup> Smith, *Who's afraid of Postmodernism?* p. 21.

<sup>76</sup> See the trends identified by the, Tomorrow Project, *Glimpses: Identity and Values*, <<http://www.glimpses.community.librios.com/?id=-2967>> [accessed 23 March 2013]

<sup>77</sup> Grace Davie, *Europe: The Exceptional Case: Parameters of Faith in the Modern World* (London: DLT, 2002), p. ix.

<sup>78</sup> Davie, p. 8.

<sup>79</sup> See *Ibid.*, pp. 145-6.

<sup>80</sup> *Ibid.*, p. 8. See also, Tomorrow Project, 'Trends: Religious Identities', *Glimpses: Identity and Values*, <<http://www.glimpses.community.librios.com/?id=-2982&sid=-3337#N3337>> [accessed 23 March 2013]

Church.<sup>81</sup> She suggests that the Church is designed for pre-industrial society, rather than the post-industrial society personified by the disappearance of Enlightenment hopes.<sup>82</sup> This new 21<sup>st</sup> century position is, she observes, further illustrated by the inability of the Church to ‘discipline’ the wider population.<sup>83</sup> The situation is at its starkest when reflecting on the response of young people.<sup>84</sup> Young people, she notes, are more willing to experiment with various beliefs,<sup>85</sup> and have deliberately moved away from a position of seeing religion in terms of ‘obligation’ to one of seeing religion in terms of ‘consumption’.<sup>86</sup>

The trend identified by Davie is also observed by those working on the *Tomorrow Project* who state that ‘two thirds of UK adults have no connection with church (or with any other religion); most of them are unreceptive and closed to attending church’.<sup>87</sup> This does not mean that interest in religion has diminished, but rather its observance has changed from adherence to the teachings of an institution to something more personal and experiential. Although institutional forms of religion, and allegiance to the local church appears to be reducing, there is a noticeable trend for a growing interest in ‘spirituality’,<sup>88</sup> and networks that reflect personal choices and expressions.<sup>89</sup>

What is noticeable is how this trend is reflected and, arguably, encouraged by a wider ‘choice-based culture’ where the experiential is key and the ‘ethic of choice has been central to consumerism’.<sup>90</sup>

There is less emphasis on the virtues of sacrificing, disciplining or masking aspects of yourself so as to conform to the ‘oughts’ of a higher authority.

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<sup>81</sup> Davie, p. 150.

<sup>82</sup> Davie, p. 142.

<sup>83</sup> See *Ibid.*, p. 147.

<sup>84</sup> See Robin Gill, ‘Measuring Church Trends Over Time’, in *Public Faith? The state of Religious Belief and Practice in Britain*, ed. by Paul. D. L.Avis, (London: SPCK, 2003), pp. 19-27 (p. 26) concludes that:  
...questionnaires and oral interviews do suggest that in the absence of both churchgoing and Sunday Schools, a broad spectrum of Christian beliefs in any recognisable form is unlikely to be present in the general population.

<sup>85</sup> See §4.3.2 of this study.

<sup>86</sup> See Davie, pp. 147-8.

<sup>87</sup> Tomorrow Project, ‘Trends: Religious Identities’, *Glimpses: Identity and Values*, <<http://www.glimpses.community.librios.com/?id=-2982andsid=-3337#N3337>> [accessed 23 March 2013]

<sup>88</sup> Tomorrow Project, ‘Trends: Religious Identities’, *Glimpses: Identity and Values*, <<http://www.glimpses.community.librios.com/?id=-2982andsid=-3337#N3337>> [accessed 23 March 2013]

<sup>89</sup> See §4.3.4 of this thesis.

<sup>90</sup> Tomorrow Project, ‘Trends: Religious Identities’, *Glimpses: Identity and Values*, <<http://www.glimpses.community.librios.com/?id=-2982andsid=-3337#N3337>> [accessed 23 March 2013]

Individuals pay more attention to how they feel and to what *they* think makes sense.<sup>91</sup>

This growing emphasis on personal experience and autonomy is at odds with the sceptical analysis of Foucault<sup>92</sup> who argues that such autonomy and choice is illusory. Whatever the philosophical reality, there is, evidently, in individuals a perception and desire towards personal experience and choice.

Richards echoes the *Tomorrow Project's* research, observing the phenomenon of people constructing their lives on the 'best possible options',<sup>93</sup> which then cater 'to our need for choice and our individual desires'.<sup>94</sup> These researchers have observed a growing sense in which individuals need to feel good about themselves and their life. Again this trend is noted by the *Tomorrow Project*, which has observed a movement from personal happiness as the focus of a person's life to personal improvement that impacts on social status, the choice of desired networks and desired identities.<sup>95</sup> This means that multiple identities become a feature of life,<sup>96</sup> and spirituality becomes highly subjective, personal and fragmented. This trend is supported by personal networks that are formed or adopted on the basis of an individual's desire for personalisation of choice rather than adherence to an institution.

Yet this valuing of personal experience has not been lost on more 'traditional' churches.<sup>97</sup> The boundary between more traditional congregations and more new age expressions and spiritualities still seems to exist according to Heelas and Woodhead's study in Kendal, Cumbria.<sup>98</sup> Openness to the experiential, a key aspect of 'holistic milieu', has increased in the 'congregational domain' both in

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<sup>91</sup> Tomorrow Project, 'Trends: Religious Identities', *Glimpses: Identity and Values*, <<http://www.glimpses.community.librios.com/?id=-2982&sid=-3337#N3337>> [accessed 23 March 2013]

<sup>92</sup> See §4.2.1 of this study.

<sup>93</sup> Anne Richards, 'Interpreting Contemporary Spirituality' in *Public Faith?* ed. by Avis, pp. 78-91 (p.83) and also p. 85.

<sup>94</sup> Richards in *Public Faith?* Avis ed., p. 79. See also *Fresh Expressions*, p. 158.

<sup>95</sup> See Tomorrow Project, 'Trends: Values and Identity', *Glimpses: Identity and Values*, <<http://www.glimpses.community.librios.com/?id=-3006&sid=-3396#N3396>> [accessed 23 March 2013]. See also Peter C. Phan, 'Liturgical Inculturation: Unity in diversity in the Postmodern Age' in *Liturgy in a Postmodern World*, ed. by Keith F. Pecklers SJ, (London: Continuum, 2003), pp. 55-86.

<sup>96</sup> Tomorrow Project, 'Implications: Fairness and Fragmentation', *Glimpses: Identity and Values*, <<http://www.glimpses.community.librios.com/?id=-3007&sid=-3401#N3401>> [accessed 23 March 2013]

<sup>97</sup> See Paul Heelas, and Linda Woodhead, *The Spiritual Revolution: Why Religion is Giving Way to Spirituality* (Oxford: Blackwell Publishing, 2005), p. 83, and Richards in *Public Faith?* Avis, ed., p. 82.

<sup>98</sup> Heelas and Woodhead, p. 32, describe the 'congregational domain' as those who seek to conform to a source higher than this world, and the 'holistic milieu' as those who seek to build their own spiritual resources.

Britain and the United States. The 'holistic milieu' is growing as surely as the congregational domain is declining, although they argue it is not a full-blown 'spiritual revolution'.<sup>99</sup>

It could be argued that these experiences, spiritual or otherwise, feed into the goal of deconstruction and so push and breach boundaries, as well as welcoming the possibility of experiencing the sacramental. Indeed the *Tomorrow Project's* recording of the trend to mercurial consumption and embracing of the multiplicity of choice seems to hint at a longing for something *other*.<sup>100</sup> Thus, although positives may initially be gleaned from the increased focus on personal experience as an entrée into faith, there does still remain a gulf between the congregational domain and the 'holistic milieu'. This means that the Church is now struggling to connect with this expectation and the increasingly familiar phenomenon of the privatized, and individualized spiritual journey:<sup>101</sup>

incompleteness, fragmentation and futility', as well as access to the transcendent via nature, music, art and literature which has moved people away from the narrative of Christian revelation towards 'non-theistic', 'quasi-pantheistic interpretations of the sacred'.<sup>102</sup>

This trend with its clear implications for faith also creates issues for the individual who has to negotiate the increasing complexities of life and personal identity or, more accurately, identities. So although retreating to the personal may be a natural outcome of the erosion of belief in the grand narratives of the Church, the prognosis does not have to be terminal. Experience is not necessarily the enemy of Christian faith and liturgy, as the place of the sacramental in the worshipping life of the church suggests. Also, *Mission-shaped Church* does attempt to engage with this phenomenon, and especially when one considers the objectives of the concept of 'fresh expressions'. At this stage it is noted that this situation, where choice, the personal, and the experiential are placed above other values, raises interesting questions for a church looking at 'integrated approaches to Christian Initiation

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<sup>99</sup> See also Heelas and Woodhead, pp. 42-8.

<sup>100</sup> Tomorrow Project, 'Implications: Fairness and Fragmentation', *Glimpses: Identity and Values*, <<http://www.glimpses.community.librios.com/?id=-3007&sid=-3401#N3401>> [accessed 23 March 2013]

<sup>101</sup> However, it should be noted that the congregational domain remains strong within certain social groups where it is an identifiable aspect of their community.

<sup>102</sup> Avis, ed., *Public Faith?* p. vii, and Richards in *Public Faith?* ed. by Avis, p. 80.

[which identified people as] belonging before believing'.<sup>103</sup> The questions that surround these sometimes contradictory demands are honed in the following sections.

#### 4.3.2: Religious diversity – Conceptual diversity and Relativistic pluralism

This section is closely connected to the previous one as it seems to be a natural consequence of the values it identified. The result of diverse choice based on desired networks, subjectivity and experience almost inevitably produces religious diversity. Yet this perceived inevitability is at odds with an observable rise in fundamentalism,<sup>104</sup> coupled with a surprising 'bed-fellow', relativism. Fundamentalism, and the perceived inconsistency of its rise, is dealt with in the next section. For now diversity and relativism are examined.

The transition from Fordism to flexible accumulation created the perfect environment for religious diversity to flourish, and also provided the facility for people to accommodate and engage with more and more ideas and beliefs, albeit in an inconsistent way.<sup>105</sup> Richards calls this phenomenon '*conceptual diversity*'.<sup>106</sup>

Furthermore, it is not just the carrying of those ideas that is significant, it is the acceptance and progressive adoption of them that is noteworthy. This progression is called *relativistic pluralism*, and its roots lie in a coming-together of Lyotard's incredulity to meta-narratives<sup>107</sup> and Foucault's suspicion of the power motives that lie behind the 'text'. However, instead of the idealized questing towards a common expression through deconstruction, this hallmark of *relativistic pluralism* accepts many communities and many truths<sup>108</sup> without question and with equal validity. This means that deconstruction ceases to happen, as perversely all text is accepted as worthy and true. To quote Loughlin, 'our values and morals are equally various and equally changeable commodities like everything else'.<sup>109</sup>

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<sup>103</sup> House of Bishops of the Church of England, *On the Way: Towards an Integrated Approach to Christian Initiation A Report from the House of Bishops of the Church of England* GS Misc 444 (London: Church House Publishing, 1995) esp. pp. 20-1. See also Tomorrow Project, 'Trends: Religious Identities', *Glimpses: Identity and Values*, <<http://www.glimpses.community.librios.com/?id=-2982andsid=-3337#N3337>> [accessed 23 March 2013]

<sup>104</sup> See §4.3.3 of this thesis.

<sup>105</sup> See Tomorrow Project, 'Trends: Values and Identity', *Glimpses: Identity and Values*, <<http://www.glimpses.community.librios.com/?id=-3006andsid=-3396#N3396>> [accessed 23 March 2013].

<sup>106</sup> Richards in *Public Faith?* ed. by Avis, pp. 83-4.

<sup>107</sup> See Richards in *Public Faith?* ed. by Avis, p. 82.

<sup>108</sup> Phan in *Liturgy in a Postmodern World*, ed. by Pecklers, p. 59.

<sup>109</sup> Loughlin, p. 9.

This post-industrial phenomenon of *relativistic pluralism*, like *conceptual diversity*, is realized in post-industrial consumerism and, according to the *Tomorrow Project*, will potentially make it hard for traditional faiths to gain ground in our choice-based culture.<sup>110</sup> This is the reality in which *Mission-shaped Church* has to engage, and discerning the *missio Dei* in which to participate becomes increasingly difficult. The identified phenomenon and criticism of potential relativism in this study by Bevans and Schroeder has clear implications here.<sup>111</sup> Yet in the midst of *relativistic pluralism* which reflects the identity and consumer demands of the individual, a reactionary trend has been observed, the rise in fundamentalism.

#### 4.3.3: Rise in Fundamentalism

As lives have become increasingly choice-driven, diverse, fragmented, and complicated, and the meta-narratives of the past more incredulous, the *Tomorrow Project* argues that there will be a ‘desire to simplify life’.<sup>112</sup> This desire they argue will be met by various types of ‘fundamentalism’ such as ‘diet fundamentalism’, ‘green fundamentalism’ and also ‘religious fundamentalism’.<sup>113</sup> The desire for simplicity will be aided by the current rise in ‘experts’, ‘gurus’ and ‘life coaches’, all of whom offer guidance on how to ‘simplify’ life.<sup>114</sup>

How the ‘mission-shaped’ Church responds to this is uncertain as the missionary *raison d’être* of *missio Dei* is anything but fundamentalist. However, the next section may provide a context for simplicity to be explored, because various ‘fresh expressions’ have provided new niche communities and networks.

#### 4.3.4: Networks are important

In light of the above,<sup>115</sup> this next hallmark of the post-industrial age seems paradoxical. It could be rightly imagined that the first casualty of the privatized, individualized and simplified should surely be community with its myriad demands and people. However, studies have observed the importance of the role of

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<sup>110</sup> See Tomorrow Project, ‘Trends: Religious Identities’, *Glimpses: Identity and Values*, <<http://www.glimpses.community.librios.com/?id=-2982andsid=-3337#N3337>> [accessed 23 March 2013]

<sup>111</sup> See §5.4.1 of this study.

<sup>112</sup> See Tomorrow Project, ‘Trends: Religious Identities’, *Glimpses: Identity and Values*, <<http://www.glimpses.community.librios.com/?id=-2982andsid=-3337#N3337>> [accessed 23 March 2013]

<sup>113</sup> Tomorrow Project, ‘Trends: Religious Identities’, *Glimpses: Identity and Values*, <<http://www.glimpses.community.librios.com/?id=-2982andsid=-3337#N3337>> [accessed 23 March 2013]

<sup>114</sup> Ibid.,

<sup>115</sup> See §§4.3.1; 4.3.3 of this study.

community,<sup>116</sup> something which, when local and small, is seen as desirable by postmodernists.

The *Tomorrow Project* has observed that at the heart of the post-industrial age stands consumerism, and at the very heart of consumerism is relationships, and ‘we have entered the relationship age’.<sup>117</sup> They note that as connectedness increases, and the desire to be connected to people with the same passions and aspirations grows, so too does the importance of networks. There is also clearly a desire to consume together, because consumerism is seen as reflecting peer relationships and aspirations to certain groups. Hence, although communitarianism and friendship are vital, they are selective. The individual *chooses* who he or she wishes to socialize with, and so the seeming paradox between the individualized and community is reconciled.

The *Tomorrow Project* observes this trend within the church, citing examples of ‘Niche’ or ‘network church’ from the over 700 examples on the *Fresh Expressions Website*.<sup>118</sup> Although working within the network society is encouraged by *Mission-shaped Church*,<sup>119</sup> this approach has been heavily criticized on theological and ecclesiological grounds. The recent report on *Fresh Expressions* highlights John Milbank’s ‘warning against the uncritical endorsement of a network society’.<sup>120</sup> Milbank argues that the universal Church is located within a parish and a ‘sacred building’.<sup>121</sup> He argues that ‘only pure geography encompasses all without exception’.<sup>122</sup> The report rejects his assertion and counters it by citing the presence of Church being the place wherever ‘the Gospel is rightly preached and the sacraments duly administered’.<sup>123</sup> Milbank’s geographical argument is difficult to sustain against the Report’s counter-argument and Milbank’s own earlier assertion that, ‘The Eucharist both occurs within the Church and gives rise to the Church in a circular fashion’.<sup>124</sup> In spite of the rather grand nature of Milbank’s geographical thesis it does identify a serious problem with this network trend identified by the

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<sup>116</sup> See Phan in *Liturgy in a Postmodern World*, ed. by Pecklers, p. 59.

<sup>117</sup> Tomorrow Project, ‘Implications: Fairness and Fragmentation’, *Glimpses: Identity and Values*, <<http://www.glimpses.community.librios.com/?id=-3007andsid=-3401#N3401>> [accessed 23 March 2013]

<sup>118</sup> Tomorrow Project, ‘Trends: Religious Identities’, *Glimpses: Identity and Values*, <<http://www.glimpses.community.librios.com/?id=-2982andsid=-3337#N3337>> [accessed 23 March 2013]

<sup>119</sup> See *Mission-Shaped Church*, pp. 16-27, and *Fresh Expressions*, pp. 27; 135-6; 167-8.

<sup>120</sup> *Fresh Expressions*, p. 135.

<sup>121</sup> *Fresh Expressions*, p. 135.

<sup>122</sup> See *Ibid.*, pp. 27; 135-6; 167-8.

<sup>123</sup> *Ibid.*, p. 137.

<sup>124</sup> Milbank and Pickstock, *Truth in Aquinas*, p. 110, also see pp. 93; 103; 105.

*Tomorrow Project* and adopted by *Mission-shaped Church*, and that is because the selecting of networks inevitably involves choice and thus exclusion. The idea of choosing with whom one breaks bread is deeply problematic, and has huge implications. Realistically how can the particular niche or network embody the total inclusiveness of the incarnation, Eucharist, realized eschaton, gift, reconciling forgiveness, and justice of the gospel?<sup>125</sup>

Of course it could be argued that the Church has always had the particular, niche and network. For example, the 8am Book of Common Prayer Eucharist is arguably limited, and thus selective, when one looks at its attendees. It is justifiably arguable that there has existed an element of self-deception in these traditional models of church, as the adoption of a specific liturgy is not culturally neutral. However, the theological issues confronting ‘fresh expressions’ do not simply go away by lifting a metaphorical veil off ‘territorial churches’, and observing that all too often they also are ‘niche’ communities.<sup>126</sup> There remains a fundamental problem with a ‘church’ that is constituted on a basis which is culturally selective by virtue of appealing to a specific network. This problem exists and is experienced by practitioners cited in this thesis.<sup>127</sup> This uneasy tension is later justified by network churches being better equipped to engage and connect with the poor.<sup>128</sup>

#### **4.3.5: Decline of theistic language and Christian meta-narrative**

Within the context of more ‘open, laid back, experience-based and less rigid forms of faith’<sup>129</sup> there is a decline in theistic language. Theistic language is the language of Heelas and Woodhead’s ‘congregational domain’ and typified by older generations’ use of biblical, liturgical and sacramental motifs in conversation. Heelas and Woodhead note that the language and spirituality of the holistic milieu has entered into everyday culture, whereas theistic language has ‘lost its vitality in ordinary language’.<sup>130</sup> The reasons for this include: declining church attendance, less narrowly focused religious education, post-modern suspicion of all language, subjective and relativistic faith.

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<sup>125</sup> See *Fresh Expressions*, pp. 140 and 143, and §4.3.9 of this study.

<sup>126</sup> See *Fresh Expressions*, §5.7.8, p. 143.

<sup>127</sup> In the course of the research, Interviewee 5, Part 2, question 1, spoke of a ‘church’ set up for carers and children. He later (Part 2 Q 3c) spoke of a desire to broaden participation.

<sup>128</sup> See *Fresh Expressions*, §6.5.7, p. 169.

<sup>129</sup> Tomorrow Project, ‘Trends: Religious Identities’, *Glimpses: Identity and Values*, <<http://www.glimpses.community.librios.com/?id=-2982&sid=-3337#N3337>> [accessed 23 March 2013]

<sup>130</sup> Heelas and Woodhead, p. 71, and see also p. 75.

The implications of this for liturgy and mission are profound. It can no longer be assumed that there is a common, shared universal language communicating the story of faith. Concomitant with this is the loss of the Christian meta-narrative in the everyday. As Richards observes:

The loss of encounter with foundational Christian metanarrative and epistemology means that there may be a lack of reference points for people to use, adopt (or rebel against) in forming satisfactory answers to big questions.<sup>131</sup>

The *Tomorrow Project* also identifies this trend, but observes the decline of meta-narratives is in relation to the increasing impact of what it calls ‘personal stories’ and ‘group stories’.<sup>132</sup> Hence, although there is a reduction in the significance of a Christian meta-narrative and its language, these now form part of a commixture of smaller narratives. In simple terms, we have a narrative Venn diagram with three circles overlapping at the point which forms personal identity. What this trend shows is the consumer approach to values, where several stories are adopted in place of a meta-narrative and its accompanying demands. All this means is that by the end of the 20<sup>th</sup> century, ‘personal freedom replaced Christianity as most people’s big story.’<sup>133</sup>

#### **4.3.6: People still feel a connection to Christian faith and vicarious faith**

What is interesting in the previous section is that, although there is clear decline in theistic language and Christian meta-narrative, there is not a wholesale rejection. The *Tomorrow Project* shows that Christianity has become part of a wider matrix of influences, networks and choices. Therefore, amidst this holistic milieu there is still a sense of connectedness to the Christian faith. Despite declining church attendance, the *Tomorrow Project*, citing the 2001 Census, noted that 72% of the population described themselves as Christians.<sup>134</sup> Although this figure has

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<sup>131</sup> Richards in *Public Faith?* ed. by Avis, p. 82.

<sup>132</sup> See Tomorrow Project, ‘Trends: Values and Identity’, *Glimpses: Identity and Values*, <<http://www.glimpses.community.librios.com/?id=-3006&andsid=-3396#N3396>> [accessed 23 March 2013]

<sup>133</sup> Tomorrow Project, ‘Trends: Values and Identity’, *Glimpses: Identity and Values*, <<http://www.glimpses.community.librios.com/?id=-3006&andsid=-3396#N3396>> [accessed 23 March 2013]

<sup>134</sup> Tomorrow Project, ‘Trends: Religious Identities’, *Glimpses: Identity and Values*, <<http://www.glimpses.community.librios.com/?id=-2982&andsid=-3337#N3337>> [accessed 23 March 2013]

dropped to 59.3%,<sup>135</sup> over half the population of England and Wales are happy to be labelled Christian. What this means in reality for people is highly debatable, yet it does acknowledge a willingness to accept a label, however its meaning is understood.

Perhaps more significant is the surprising statistic that 43% of all babies in 2003 were baptized.<sup>136</sup> These babies were brought to baptism by a social group conspicuous by their absence as regular worshippers; the 25-35s. This occurrence is also noticeable in the desire for Christian funerals.<sup>137</sup> Such phenomena have led to the argument that faith in the post-industrial age is becoming increasingly vicarious.<sup>138</sup> The *Tomorrow Project* defines this as allowing others to do the 'active believing for them'.<sup>139</sup> Yet this vicarious faith also goes beyond the individual to the community, and reveals an openness to the symbolic. Martin observes how rituals and symbols are increasingly used to address the needs of communities in the face of mass grief and disasters,<sup>140</sup> leading Avis to conclude that:

An attempt to synthesize a wide range of findings shows that adherence to some central tenets of Christian belief is still strong and goes deep, even though that adherence does not translate into an equivalent commitment to participate in the organized life of churches.<sup>141</sup>

In brief, what these observations reveal is that a 'mission-shaped' church neglects the power of ritual and symbol at its peril, because for many this is a way articulating faith in the 'other'.

#### **4.3.7: How will organized faiths connect with the poor?**

This hallmark, when the desire has been there, has always been a challenge for the Church. It is hard to reflect on the Church of the past without

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<sup>135</sup> Office of National Statistics, *2011 Census* <<http://www.ons.gov.uk/ons/rel/census/2011-census/key-statistics-for-local-authorities-in-england-and-wales/rpt-religion.html>> [accessed 2 May 2013]

<sup>136</sup> Tomorrow Project, 'Trends: Religious Identities', *Glimpses: Identity and Values*, <<http://www.glimpses.community.librios.com/?id=-2982&sid=-3337#N3337>> [accessed 23 March 2013] quoting Dr Peter Brierley in December 2005.

<sup>137</sup> Tomorrow Project, 'Trends: Religious Identities', *Glimpses: Identity and Values*, <<http://www.glimpses.community.librios.com/?id=-2982&sid=-3337#N3337>> [accessed 23 March 2013] cites research that gives a figure of 59%.

<sup>138</sup> See Davie, pp. 145-7.

<sup>139</sup> Tomorrow Project, 'Trends: Religious Identities', *Glimpses: Identity and Values*, <<http://www.glimpses.community.librios.com/?id=-2982&sid=-3337#N3337>> [accessed 23 March 2013]

<sup>140</sup> See Bernice Martin 'Beyond Measurement: The Non-Quantifiable Religious Dimension in Social Life' in *Public Faith?* ed. by Avis, p. 15.

<sup>141</sup> Avis in *Public Faith?* ed. by Avis, p. 135.

observing power being exercised that Foucault's post-modern analysis sought to expose and exorcize. The magisterium of the Church, although not excluding the poor, was in practice anything but egalitarian, demanding piety through fear. This reality has been laid bare over the centuries by renewal, reformation, revolution and postmodernism. Consequently, one must question how an organization with such a structure and overarching meta-narrative connects with the poor. Hull argues that *Mission-shaped Church's* ability to connect with the poor is also found theologically wanting.<sup>142</sup> He is highly suspicious of examples of churches 'of the poor, for the poor'.<sup>143</sup> However, the joint Anglican – Methodist Report in 2012 stresses the positive impact of 'fresh expressions' in 'situations of great social deprivation' by using networks that are both 'neighbourhood and social'.<sup>144</sup>

The *Tomorrow Project* does not explicitly address issues surrounding faith and the poor except as an, arguably patronising, aside, in reference to the structure created by the boundaries of fundamentalism appealing to 'poor people'.<sup>145</sup> However, the rest of its research and analysis has clear implications, especially with regard to the observations concerning consumerism and networks. The concerns raised by Hull could become an inevitable reality as the poor will be caught in a 'Catch 22' situation. Hence the only type of faith they can 'consume' will be restricted by their means, so the networks which will be formed will be dictated by geography, and other socio-economic factors. The concept of a 'choice-based' approach to faith and church is, like other areas, realistically for those with the means to choose.

Hull, Davison and Alison Milbank, and to some extent John Milbank's, critiques should be taken seriously, as should their argument that in the mixed-economy Church the parish is not neglected. By definition, the report's concept of a mixed-economy Church should include the poor as part of the mix, but some level of 'positive discrimination in favour of'<sup>146</sup> mission activity in areas with significant markers of deprivation may be necessary. Within this hallmark, perhaps more than

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<sup>142</sup> John M. Hull, *Mission-shaped Church: A Theological Response*, (London: SCM Press, 2006), pp. 14-6.

<sup>143</sup> *Mission-shaped Church*, p. 47.

<sup>144</sup> *Fresh Expressions*, p. 169.

<sup>145</sup> Tomorrow Project, 'Trends: Religious Identities', *Glimpses: Identity and Values*, <<http://www.glimpses.community.librios.com/?id=-2982&sid=-3337#N3337>> [accessed 23 March 2013]

<sup>146</sup> The Archbishop of Canterbury's Commission on Urban Priority Areas, *Faith in the City: A Call for action by Church and Nation* (London: Church House Publishing, 1985) p. 86 (§5.18): observed that ratios of clergy deployment in UPA parishes to Non-UPA parishes were 'reasonably similar'. They posited that this was due to 'positive discrimination in favour of the former, in that any lower scoring on other Sheffield factors... is not carrying full weight against them'.

any other, the missionary Church placed in the parish seems ideally positioned to hear the cries of the poor and respond.

#### 4.3.8: Consumerism and post materialism

The *Tomorrow Project* research shows that there is a distinct overlap between patterns of behaviour generally and those within the Church. This is particularly true of the consumerism coming from a more flexible economy. Harvey, in his survey of the post-modern condition, observed this move away from large, overarching, industrial methods to the flexible economy heavily based on service. The effect of this has made consuming easier and more desirable. The compression of time and space, and advancements in technology means that geographical restrictions no longer apply, as phenomena such as home shopping become increasingly the norm.

Within this move to greater consumption is the move to greater customization. The mass-produced will increasingly become the mass-personalized. Thus, consumption is based entirely on an individual's perceived wants and needs. This type of consumerism means that there is an expectation that every area of life may be customized to the individual's will. Given the overlapping nature of these trends it is not unreasonable to assume that the Church will not be immune from this expectation. This type of consumerism needs Harvey's post-modern flexible economy, because to meet the consumer's demands for personalized goods and services puts pressure on manufacturers and suppliers.

As well as the ability to consume and define exactly the nature of consumables, there has also been a change in the value of the products consumed. This change in the value of acquired objects Anne Richards calls post-materialism,<sup>147</sup> which is, the giving of status to acquired objects beyond their utility. This phenomenon is consistent from watches to mobile phones, and from trainers to televisions.

Whether this translates to faith and Church is an interesting question, and one *Mission-shaped Church* does not address. However, subsequent reflections show that this phenomenon does perhaps chime with post-industrial sensitivities. This hallmark hints at an openness to the symbolic, metaphor and the other, and is described by Martin Warner in *Mission-shaped Questions*.<sup>148</sup> In the eyes of the

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<sup>147</sup> See Richards in *Public Faith?* ed. by Avis, pp. 83-4.

<sup>148</sup> Warner 'How Does a Mixed Economy Church Connect with Contemporary Spirituality?' in *Mission-shaped Questions*, ed. by Croft, pp. 176-85.

consumer, objects are no longer purely utilitarian; their value is beyond immanence and function. This trend is observed and examined in detail later in this study. At this stage it is simply noted that there is a cultural as well as psychological propensity for this significant trend.

#### 4.4: Conclusions

This chapter has shown the current missionary context in which *Mission-shaped Church* is attempting to engage, and how the post-industrial sociological outcomes did not appear from an ideological and cultural vacuum. Both the post-modern and post-industrial hallmarks cited were inevitable outcomes of a philosophical reaction against modernity. Modernity sought to build a better tomorrow with master stories, which would be, consequently, without the aid of the divine.

However, the optimistic quest for progress has been debunked, but without a satisfactory substitute being found. Postmodernism declared that all grand narratives were incredible, but then, paradoxically, produced its own grand narrative called deconstruction. Deconstruction has itself raised serious questions in the area of faith and, thus, mission. Yet, as this chapter has shown, a way forward for the mission of the Church within the context identified by *Mission-shaped Church* is also revealed. Post-modern deconstruction pushed and pushes everything to the limit<sup>149</sup> and, although the death of God was meant to result, it has been shown that faith can satisfy the requirements of deconstruction, as ultimately ‘religion becomes the possibility of impossibility.’<sup>150</sup> It has, and will, be shown that faith can still offer something, both sociologically and psychologically.<sup>151</sup> The possibility of impossibility can be seen not in a meta-narrative called ‘*the Christian Faith*’, but in narratives that run through everything, which include the incarnation, resurrection, the eschaton, and, importantly for the claim of this thesis, pure gift and eucharistic sacrifice. Any adequate missiology must somehow engage with and critique the context using these narratives. This engagement by the Church of England in light of missiology and *Mission-shaped Church* is now examined in the next chapter.

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<sup>149</sup> See §4.2.3 of this thesis.

<sup>150</sup> Tracy in *God, the Gift and Postmodernism*, ed. by Caputo and Scanlon, p. 14.

<sup>151</sup> See §6.6.1 of this thesis.

## Chapter 5: How does *Mission-shaped Church* engage with the post-modern and post-industrial context?

### 5.1: Introduction

The aim of this chapter is to critically look at how the mission of the Church of England is engaging with the demands and needs of the post-modern and post-industrial. This engagement culminated in *Mission-shaped Church*, and the adoption of the theology of the *missio Dei*.

This examination will begin by surveying how the Church of England has understood mission in the 20<sup>th</sup> century (§5.2). §5.3 will look at more recent official literature, particularly the missionary theology of the *Mission-shaped Church* report. The chapter will then identify the theological themes that have affected the way mission is being done. §5.4 will examine these themes by comparing the assumptions of mission expressed in Church of England literature with various theologies of mission. It will use mainly the categories within Bevans and Schroeder's recent book.<sup>1</sup>

Having surveyed how the Church of England addresses the missionary needs of the church, and other recent theologies of mission, the chapter will conclude (§5.5) with a summary of what constitutes a theology/theologies of mission in this current post-modern and post-industrial context.

### 5.2: Survey of Anglican Mission in the 20<sup>th</sup> Century

*'The age of missions is at an end; the age of mission has begun.'*<sup>2</sup>

Stephen Neill, *A History of Christian Mission*

Historically the Church of England's mission, and by mission it meant overseas mission, was overwhelmingly centralized within mission societies such as CMS, SPCK, and USPG. This was certainly the case in the late nineteenth and early twentieth centuries. After notable 'individual' missionary enterprises, overseas mission was by the early twentieth century no longer haphazard and more indigenous in focus. By this stage the missionary model was very much that of 'forming Church', but the Church formed was very much coloured by the ecclesiology and churchmanship of the particular mission society. What emerged

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<sup>1</sup> Bevans and Schroeder, *Constants in Context: A Theology of Mission for Today*, (2004) See Ian Mobsby 'Afterword: The World and the Church', in *Generous Ecclesiology*, p. 173, who refers to Bevans and Schroeder's study as, 'a crucial, thorough and joined-up way to explore such a difficult task' of engaging tradition, theology and missionary context.

<sup>2</sup> Stephen Neill, *A History of Christian Missions: The Pelican History of the Church* N°6 (Harmondsworth: Penguin Books, 1964), p. 572.

were regions which were identifiable by the mission society rather than the denomination.<sup>3</sup> Yet, there was still a very strong understanding by the mission agencies and societies themselves of the sending Church,<sup>4</sup> and the need to establish it, but on their ecclesiastical terms.<sup>5</sup> Hence, they structured the new churches according to familiar patterns, which led observers such as Schreiter to say ‘the so-called Great commission came to be invoked as the reason for the Church’s existence’.<sup>6</sup> However, he does go on to balance out his observation:

To say all this is not to equate the Church’s sense of world mission in this period [to 1945] with empire building. Missionaries often sided with the colonized peoples against the colonizers. And many Protestant mission-sending societies (and later on, the Vatican) urged autonomy and self-governance by the colonial churches early on.<sup>7</sup> But one would be hard put to explain the sudden burst of coordinated activity without the imperial movement in Europe.<sup>8</sup>

Moving into the mid-twentieth century the world, as in wider Europe, changed after World War Two. This period witnessed the rise and establishment of political movements and persuasions that meant that missionary theology, and theology generally, began to adapt to this new context with new meta-narratives. Perhaps the strongest worldwide example is Vatican II, but there were also hugely influential local movements such as Liberation Theology, and individuals such as Vincent Donovan. Hence by the 1970s, Schreiter records, ‘a new form of mission was emerging. This form of mission saw mission as dialogue, inculturation, and liberation – three forms of solidarity’.<sup>9</sup> Running alongside, and coinciding with this, were the seismic shifts in political systems, and the resultant changes that accompanied their collapse and birth. These political and societal changes are referred to in chapter 4, and, as ever, the Church and its mission were not immune from these changes.

Yet this movement was present much earlier, so by the early part of the twentieth century the Magisterium was being superseded by the indigenous. This

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<sup>3</sup> Neill, *A History of Christian Missions*, pp. 513-4, tells the apocryphal tale, illustrating this tendency, of an Indian priest asking whether St Paul’s Cathedral was a CMS or SPG church.

<sup>4</sup> See T. E. Yates, ‘Anglicans and Mission’, in *The Study of Anglicanism*, ed. by Sykes, Booty and Knight, pp. 483-96, (p. 486), who records the requirement of all missionary agency missionaries to sit the Archbishops’ Board of Examination.

<sup>5</sup> See Neil, *Anglicanism*, pp. 323-57.

<sup>6</sup> Robert J. Schreiter, *The New Catholicity: Theology between the Global and the Local* (New York: Orbis Books, 1999), p. 124.

<sup>7</sup> See Neil, *A History of Christian Missions*, pp. 516-27.

<sup>8</sup> Schreiter, p. 124.

<sup>9</sup> Schreiter, p. 126.

meant that the Church had to adapt its institutional structure to local mission that sought gifts locally. In the hugely influential '1<sup>st</sup> World Missionary Conference' in 1910 numbers 6 and 7 of the observed outcomes would set the tone for future missionary activity:<sup>10</sup>

6. The missionary no longer stood alone; an increasing army of nationals stood ready to assist him.
7. The younger Churches were beginning to produce leaders at least the equal of the missionary in intellectual gifts and spiritual stature.<sup>11</sup>

The experiences observed in 1910 are also evident in *Mission-shaped Church*, along with the more basic vocation of the Church to commit to mission. This observation surrounding the integrity of the indigenous Church also hints at one of the reasons why missionary activity abroad was beginning to be carried out by the people in those places rather than outside missionaries, although missionary numbers, especially from the USA, increased in the twentieth century.<sup>12</sup> There was also, significantly, a shift in power to the indigenous. Thus, it can be concluded that one of the results of the indigenous focus, and compulsion of the 'great commission', was that the focus and praxis of missionaries became increasingly local in scale as well as international.

However, that is not the whole reason for a missionary change in focus. By the late Victorian era the population of England had changed dramatically. Cities and large towns had become magnets for huge groups of people who could neither be accommodated by the existing parish churches nor the expression of faith they offered. This trend was also being experienced, to a lesser but no less significant extent, by rural parishes. Chadwick observes this increasing trend, and the subsequent growth in 'mission churches' starting in Lincolnshire. He also identifies other key factors such as a response to declining church attendance, talk of 'secularism', and lack of ability or inclination of parishioners to travel to the parish church.<sup>13</sup> If the rise in the number of mission churches was extremely rapid in rural

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<sup>10</sup> Although as Neill, *A History of Christian Missions*, p. 393, notes this was in fact the fourth such gathering, the others taking place in Liverpool (1860), London (1885) and New York (1900). See also Yates in *The Study of Anglicanism*, ed. by Sykes, Booty and Knight, p. 491, who refers to the 'special significance' of 1910 conference.

<sup>11</sup> Neill, *A History of Christian Missions*, p. 395.

<sup>12</sup> Neill, *A History of Christian Missions*, p. 458, records that Protestant missionaries had seen a fourfold increase in numbers since the beginning of the 1900s by 1958 with 27733 of the 43000 being from the USA.

<sup>13</sup> Owen Chadwick, *The Victorian Church Part 2 1860-1901*, 3<sup>rd</sup> imp (London: SCM Press, 1997), pp. 162-3.

areas, then this was compounded in cities and large towns because of huge movements in population.<sup>14</sup>

During this period all denominations were experiencing similar growth and thus overwhelming demand for churches. The period saw a large increase in confirmations corresponding to attendance, although like any other period and reflection on statistics one must not read too much into that concerning personal devotion.<sup>15</sup> However, there were some causes for concern, notably in the intellectual climate of the late Victorian era. Chadwick summarizes the situation and missionary climate well:

The world was in progress. Civilisation spread over the primitive peoples of the world. The Victorians owed much to secular dogmas of progress. But to the Christian no progress was progress, and no civilisation was civilised, unless it was moral. They saw savages becoming educated men, barbarous superstitions expelled by Christian doctrine and by European intelligence. At home they saw less to encourage, but still much to encourage... and the statistics modestly justified their belief.<sup>16</sup>

Thus, the missionary context was forming and becoming clear. This challenge was met by building new churches, but these needed priests<sup>17</sup> as well as the ever increasing number of Lay Readers.<sup>18</sup> Also, during this period, in spite of the changing and increasing demands in England, the pull of foreign mission fields was still strong, as Chadwick says, ‘The [overseas] missions were at once a strength to the church at home and a drain upon its best men’.<sup>19</sup>

It was during this late Victorian era that the Student Christian Movement (SCM) was on the rise, and began to wield huge influence not only ecumenically, but also on mission at home, and most especially abroad. This movement bucked the trend of overseas mission agencies in that it was non-denominational, demanding only a commitment to ‘the evangelization of the world in this generation’.<sup>20</sup> The SCM saw huge energising of students in considering missions abroad under a common non-denominational banner,<sup>21</sup> and the end of the nineteenth century was also probably the high water-mark of recruiting for overseas

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<sup>14</sup> See Chadwick, *The Victorian Church Part 2*, p. 218, records the population of England in 1861 as 19 million, and 1901 30.5 million with three-quarters of people living in towns. See also Hastings, *A History of English Christianity 1920-2000*, (2001) p. 65.

<sup>15</sup> See Chadwick, *The Victorian Church Part 2*, p. 222, 1872 = 117852, and in 1911 = 244030

<sup>16</sup> Chadwick, *The Victorian Church Part 2*, pp. 223-4.

<sup>17</sup> *Ibid.*, p. 244 Clergymen 1881 = 21663; 1901 = 25235.

<sup>18</sup> See Hastings, p. 65.

<sup>19</sup> Chadwick, *The Victorian Church Part 2*, p. 248. See also Hastings, p. 76.

<sup>20</sup> Hastings, p. 87.

<sup>21</sup> Hastings, pp. 91-2.

missionaries in the Church of England. Yet in terms of its impact on the Church of England, what was most noticeable was the broadening of churchmanship from an overtly evangelical movement to one that included Anglo-Catholics. This widening of churchmanship brought with it a widening of missionary emphasis, but also tensions with regard to issues such as inter-communion<sup>22</sup> and doctrine.<sup>23</sup> These issues would ultimately lead to a retraction in the broad-based intake. However, initially, Anglo-Catholics brought with them a ‘social consciousness’ which asked and sought to answer serious questions about conditions for the most marginal in England. By the 1920s, this, coupled with decisive and confident sacramental structures and practices, saw effective missionary activity in the poorest parts of cities and towns, as well as a wider movement from Evangelicalism to Anglo-Catholicism.<sup>24</sup> The impact of the so-called ‘slum-priests’ is well documented, and forms a cornerstone of Anglo-Catholic missionary folk-lore.<sup>25</sup>

Yet, as noted above, there was still a considerable amount of thought and endeavour surrounding overseas missionary activity in the first half of the twentieth century, and the Anglo-Catholic wing was very much committed to it. In 1928 a collection of essays was produced as a follow-on from the seminal work *Essays Catholic and Critical*,<sup>26</sup> called *Essays Catholic and Missionary*.<sup>27</sup> ‘Missionary’ in this collection was evidently understood in terms of overseas, and in the formation of Church. As the hugely influential H. H. Kelly, founder of The Society of the Sacred Mission and Kelham Community and Theological College, and a representative of the 1910 World Missionary Conference, unapologetically declares in his essay,

The Gospel is realised, actualised in the Church, which is the unity, society, family, of the redeemed, called together by God out of the world, to whom the Gospel is given that it may be God’s witness in the world.<sup>28</sup>

Here too, the observations and outcomes of the 1910 World Missionary

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<sup>22</sup> Ibid., p. 88.

<sup>23</sup> Ibid., p. 89.

<sup>24</sup> Ibid., pp. 77-85.

<sup>25</sup> See John Shelton Reed, *Glorious Battle: The Cultural Politics of Victorian Anglo-Catholicism* (London: Tufton Books, 1998), pp. 148-72; Ivan Clutterbuck, *Marginal Catholics* (Leominster: Gracebooks, 1993; repr. 1994), pp. 35-6; 265-66; Bernard Palmer, *Reverend Rebels: Five Victorian Clerics and their Fight Against Authority* (London: DLT, 1993), p. 16; pp. 159-99; Colin Stephenson, *Merrily on High: An Anglo-Catholic Memoir* (Norwich: Canterbury Press, 2008), p. 59-62; Worrall, B. G., *The Making of the Modern Church: Christianity in England since 1800*, 2<sup>nd</sup> imp (London: SPCK, 1995), pp. 42-5.

<sup>26</sup> Gordon Selwyn, ed., *Essays Catholic and Critical*.

<sup>27</sup> Morgan, E. R., ed., *Essays Catholic and Missionary* (London: SPCK, 1928)

<sup>28</sup> H. H. Kelly, ‘Christianity and Education’, in *Essays Catholic and Missionary*, ed. Morgan, pp. 95-113, (p. 107).

Conference were being experienced, including the resulting trend to the indigenous. As well as this move, an aspect of Anglican missionary practice,<sup>29</sup> and increasing demands in the parish in Britain there is one inescapable coincidence which impacted the Church of England as much as, if not more than, any other country. The factor is the observable relationship between empire building and missionary activity:

Whether we like it or not, it is the historic fact that the great expansion of Christianity has coincided in time with the world-wide and explosive expansion of Europe that followed on the Renaissance; that the colonizing powers have been the Christian powers; that a whole variety of compromising relationships have existed between missionaries and governments; and that in the main Christianity has been carried forward on the wave of western prestige and power.<sup>30</sup>

It is outside the scope of this thesis to examine the observations and assumptions of that statement, but what is inescapable is that as the British Empire contracted so too did the influence and presence of British missionaries. Accompanying this contraction was a change in approach reflected in the awareness of other religious traditions and nationalist aspirations. All of which led governments and NGOs, and, consequently, missionary agencies, to see any involvement in terms of partnership.<sup>31</sup> This ran parallel to a period which saw an increased need for missionary activity ‘at home’. The reasons for this have been alluded to above in terms of social geography, and elsewhere in this thesis in the areas of philosophy and sociology.<sup>32</sup>

This changing context has led to a number of reports from the Church of England which address the varying needs of this new missionary imperative.<sup>33</sup> This

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<sup>29</sup> See Yates in *The Study of Anglicanism*, ed. by Sykes, Booty and Knight, pp. 483-4.

<sup>30</sup> Neil, *A History of Christian Missions*, p. 450.

<sup>31</sup> Yates in *The Study of Anglicanism*, ed. by Sykes, Booty and Knight, p. 492, notes that the 1958 Lambeth Conference spoke of ‘mission to the whole world [with] no frontiers between “Home” and “Foreign”’.

<sup>32</sup> See chapter 4 of this study.

<sup>33</sup> *Faith in the City* esp. §§3.5, 3.6, 3.26-3.28, 3.38, 3.39, 4.1, 4.12-4.19. See also subsequent reports and studies: Working Party of the General Synod Board of Education, *All are Called: Towards a Theology of the Laity* (London: CIO Publishing, 1985); *On the Way: GS Misc 444*, (1995); John Finney, *Finding Faith Today: How does it happen* (Westlea: British and Foreign Bible Society, 1999); Bob Jackson, *Hope for the Church: Contemporary Strategies for Growth* (London: Church House Publishing, 2002)

imperative, although theologically resonant with the *missio Dei*,<sup>34</sup> resulted in the encouragement of the 1988 Lambeth Conference to all Anglican provinces and Dioceses ‘to make the closing years of this millennium a “Decade of Evangelism” with a renewed and united emphasis on making Christ known to the people of his world’.<sup>35</sup> The ‘encouragement’ contained the explicit declaration that ‘evangelism is the primary task given to the Church’,<sup>36</sup> and this also had the very clear implication that this was an indigenous activity. The Decade of Evangelism that followed saw a lack of statistical success, as, generally, fewer people attended church over the decade.<sup>37</sup> Within the Church of England however, there had been a change in the ‘missionary climate’. The missionary context of that decade created a climate into which *Mission-shaped Church* was born.

### 5.3: Survey of Recent Official Literature on Mission-shaped Church.

*Mission-shaped Church* sought to describe and examine the various ways in which Church is experienced outside of traditional forms centred on the parish church. Williams states that Church is,

what happens when people encounter the Risen Jesus and commit themselves to sustaining and deepening that encounter with each other.<sup>38</sup>

He goes on to argue that there can be variety of expression as long as, ‘the same living Christ [is identified] at the heart of every expression of Christian life.’<sup>39</sup> Whether this very open definition of Church is justifiable is highly debatable,

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<sup>34</sup> The theological ‘Foundations’ for this, and its adoption as the missionary approach for the Anglican Communion were stated in Resolution 2.1 in 1998’s *Lambeth Conference*:

- a. ...believing that all our mission springs from the action and self-revelation of God in Jesus Christ... and
- b. mission and evangelism as grounded in the very nature of the God who is revealed to us.

The Lambeth Conference, ‘The Theological Foundations of Mission’, *Resolutions from 1998*, <<http://www.lambethconference.org/resolutions/1998/1998-2-1.cfm>> [accessed 27 July 2012] (Resolution 2.1)

<sup>35</sup> The Lambeth Conference, ‘Decade of Evangelism’, *Resolutions from 1988*, <<http://www.lambethconference.org/resolutions/1988/1988-43.cfm>> [accessed 27 July 2012] (Resolution 43)

<sup>36</sup> <<http://www.lambethconference.org/resolutions/1988/1988-43.cfm>> [accessed 27 July 2012]

<sup>37</sup> See British Religion in Numbers, ‘Church Attendance in England, 1980’, <<http://www.brin.ac.uk/news/2011/church-attendance-in-england-1980-2005/>> [accessed 9 January 2013], which records that in 1990 Total Anglican Church attendance = 1259800 by 2000 = 963300.

<sup>38</sup> *Mission-shaped Church*, p. vii. See also S. Croft, ‘Mapping Ecclesiology for a Mixed Economy’ in *Mission-shaped Questions*, ed. by Croft, pp. 186-98 (p. 190), who echoes the usefulness of this quote as a ‘distilled ecclesiology’.

<sup>39</sup> *Mission-shaped Church*, p. vii.

and in fact later in the report, the question is asked ‘what is ‘proper’ church?’.<sup>40</sup> No satisfactory answer is given, except that because people are attracted to ‘fresh expressions’ of church, which is, in the eyes of the report, ‘more attentively the pattern of the incarnation’ it must be church. On the basis of both those extremely brief explorations of church it could be justifiably argued that almost anything can be church. Indeed this is one of the constant frustrations with the report as vagueness is then tempered with the precise. This trend continues in subsequent explorations of the nature of Church by those reflecting on *Mission-shaped Church*. *Mission-shaped Questions*<sup>41</sup> employs a number of writers to reflect on this key issue, and the definitions are as varied as the contributors themselves. Croft, editing the book, is happy with this as he seeks to broaden the definition of Church, and to distance itself and himself from:

[the] old and persistent paradigm that the *real* Church is the assembly that meets on Sunday mornings for the parish Eucharist in a stone building with wooden pews, an organ and a robed cleric (male).<sup>42</sup>

However, this negative caricature is seriously critiqued by Davison and Milbank as they believe it, ‘signal[s] the end of the segregation of the ‘mixed economy’ approach to ecclesiology’<sup>43</sup>. They offer a powerful and convincing theological riposte, arguing that *real* Church is found in the parish church at the Eucharist.

Whilst acknowledging the very important debates around the nature of Church that the report elicits, and Davison and Milbank’s undermining of an uncritical adopting of the narrative of ‘fresh expressions’, the focus of this thesis is eucharistic sacrifice. Yet what is interesting, in light of this discussion on Church, is how the report firmly defines Church:

A group of Christians predominantly drawn from a discernible neighbourhood, culture or network who are led by those with authorization from the wider Church, whose worship and common life includes regular commitment to preaching the Word and to the celebration of the two dominical sacraments.<sup>44</sup>

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<sup>40</sup> *Mission-shaped Church*, p. 23. See also Martyn Atkins, ‘What is the Essence of the Church?’ in *Mission-shaped Questions*, ed. by Croft, ed., pp. 16-28 (p. 16), who refers to the question of what is church as being not only a hard question, but a ‘hot question’.

<sup>41</sup> Croft, ed., *Mission-shaped Questions*.

<sup>42</sup> S. Croft, in *Mission-shaped Questions*, ed. by Croft, p. 195. Emphasis his.

<sup>43</sup> Davison and Milbank, p. 1.

<sup>44</sup> *Mission-shaped Church*, p. 32.

‘Inconsistencies’ surrounding the defining of Church, and its mission, may simply be a result of the number and variety of contributors and stories,<sup>45</sup> but it makes the adoption of the various ideas both easy and difficult; easy, because anything can be mission, difficult because of its lack of clarity and focus. However, for the purpose of this thesis, what that definition of Church affirms is a connection to the wider Church, worship and the common life, and that word and sacrament are ‘balanced and explicitly included’,<sup>46</sup> in whatever context. The significance of context is identified by Williams who, in his forward to *Mission-shaped Church*, says the report engages with these varying church contexts, and makes use of ‘a wealth of local detail and theological stimulus’.<sup>47</sup>

Engaging with these varying contexts forms the crux of the opening chapter, which observes the same social trends as chapter 4 of this thesis. Chapter 2 of the report then moves on to engage with what is the most appropriate missionary strategy in light of the context. Here the report observes the increase in ‘Plant Church’ and ‘Network Church’ living alongside traditional parish structures,<sup>48</sup> and argues that there is an increasing trend away from boundaries of geography to a ‘network-based society’.<sup>49</sup> The network-based society is now reflected in the practice of churches that would call themselves ‘mission-shaped’. This trend is also reflected in the participants included in chapter 6 of this thesis.

However, in spite of the natural diversity that is inevitable with this approach, the report observes some common themes.<sup>50</sup> These are:

- The Church derives its self-understanding from the *missio dei*, the ongoing mission of God’s love to the world.<sup>51</sup>
- The Trinity models diversity as well as unity.
- Creation reveals God’s affirmation of diversity.
- Mission to a diverse world legitimately requires a diverse Church.
- Catholicity should not be interpreted as monochrome oneness.
- Election and incarnation reveal God daring to be culturally specific within diverse contexts.

Before looking at the missionary theology in the bullet-point themes above, it is worth mentioning the main ecclesiastical manifestations of *Mission-*

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<sup>45</sup> Croft in *Mission-shaped Questions*, ed. by Croft, p. 2.

<sup>46</sup> *Mission-shaped Church*, pp. 32-3.

<sup>47</sup> *Mission-shaped Church*, p. vii.

<sup>48</sup> See Croft in *Mission-shaped Questions*, ed. by Croft, p. 1.

<sup>49</sup> *Mission-shaped Church*, p. 19.

<sup>50</sup> *Mission-shaped Church*, p. 20.

<sup>51</sup> See Atkins in *Mission-shaped Questions*, ed. by Croft, pp. 16-8, who stresses the trinitarian-derived nature of the Church.

*shaped Church* as this has a direct bearing on the language and understanding of those surveyed in this thesis. The report commends the language of ‘planting’ and ‘fresh expressions’.<sup>52</sup> The report notes that both:

can arise out of similar motivation and experiences, and both can overlap in what they seek to achieve. They are different but connected realities, and the Church needs both, ... [and both] offer important ways forward in mission, both pragmatically and theologically.<sup>53</sup>

Although these are the two prongs of *Mission-shaped Church* it is the understanding, promotion and experience of ‘fresh expressions’ to differing degrees that is most directly relevant to this thesis, and the contexts of the participants in chapter 6.

‘Fresh expressions’:

suggests something new or enlivened is happening, but also suggests connection to history and the developing story of God’s work in the Church. The phrase also embraces two realities: existing churches that are seeking to renew or redirect what they already have, and others who are intentionally sending out planting groups to discover what will emerge when the gospel is immersed in the mission context.<sup>54</sup>

Of the two realities referred to here, it is the first that is most directly connected to what is called ‘fresh expressions’. The second reality, interconnected though it is, pertains more closely to church planting. The report notes that there are certain common features of that which it calls ‘fresh expressions’.<sup>55</sup> These include:

- Small groups and relational mission.<sup>56</sup>
- Not meeting on a Sunday Morning.
- The ‘church’ relates to a particular ‘network’ of people.<sup>57</sup>
- The ‘church’s’ members regard themselves as post-denominational.<sup>58</sup>
- Some of these churches may have a connection to a bigger ecclesiastical ‘resourcing network’.

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<sup>52</sup> *Mission-shaped Church*, p. 34.

<sup>53</sup> *Mission-shaped Church*, p. 34.

<sup>54</sup> *Ibid.*, p. 34.

<sup>55</sup> *Ibid.*, p. 43.

<sup>56</sup> See § 4.3.5 of this thesis.

<sup>57</sup> See §§ 4.3.4; 4.3.5 of this thesis.

<sup>58</sup> See § 4.3.2 of this thesis.

The Report then cites several examples of ‘fresh expressions’ of church which have features of the above. For the scope of this thesis it is worth observing that some of the examples are visibly centred around acts of worship. Worship, which ‘lies at the heart of a missionary church’<sup>59</sup> is, in practice, meant to be culturally ‘relevant’, or culturally ‘engaging’. This *raison d’être* of worship means that many of the features identified later in chapter 6 are present in the examples given in *Mission-shaped Church*. These include:

- Not always meeting on a Sunday<sup>60</sup>, and
- If on a Sunday ‘multiple congregations’, relating to<sup>61</sup>
- a particular network of people<sup>62</sup>
- Does not seek to ‘re-socialize’ people back into ‘real’ church<sup>63</sup>
- Informal worship<sup>64</sup>
- The use of food, and meals<sup>65</sup>
- ‘stripped-down’ or adapted use of liturgy<sup>66</sup>, although
- increase in interest in ‘traditional’ forms of worship<sup>67</sup>
- trinitarian in theology and practice<sup>68</sup>
- ‘they [‘new expressions of church’] must celebrate the Eucharist.’<sup>69</sup>

Whilst making constant reference to the experience of worship, the Report does not examine the theology and practice of worship in detail. Its main thrust is the engagement of communities in mission and what that means for the communities in various contexts. Thus, the thesis will look at theologies of mission that support and critique the report.

#### 5.4: Theology/ies of Mission

Examinations of the theology of mission are legion. However, in 2004 Bevans and Schroeder published a seminal work on this subject. What they achieved

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<sup>59</sup> *Mission-shaped Church*, p. 81.

<sup>60</sup> *Mission-shaped Church*, p. 43, see also pp. 46; 61; Croft in *Mission-shaped Questions*, ed. by Croft, p. 3; Stephen Cottrell, ‘Letting Your Actions Do the Talking: Mission and the Catholic Tradition’, in *Ancient Faith, Future Mission*, ed. by Croft and Mobsby, p. 73.

<sup>61</sup> *Mission-shaped Church*, p. 61.

<sup>62</sup> *Mission-shaped Church*, p. 43, see also pp. 46; 67; 75.

<sup>63</sup> *Ibid.*, p. 46.

<sup>64</sup> *Ibid.*, p. 51.

<sup>65</sup> *Ibid.*, p. 117.

<sup>66</sup> *Ibid.*, pp. 51; 117.

<sup>67</sup> *Ibid.*, pp. 73-5.

<sup>68</sup> *Ibid.*, p. 81.

<sup>69</sup> *Ibid.*, p. 101.

in *Constants in Context* was a work that summarizes and articulates theologies of mission across a huge spectrum of practice and experience of mission. Like other similarly constructed books its comprehensiveness comes at the cost of acute detail. They cover Protestant and Orthodox approaches to mission to thwart any charge of narrowness, but there are, inevitably, omissions. They offer only very cursory treatments of the enormously influential areas such as Charismatic Renewal and Pentecostalism<sup>70</sup> in places of uncharacteristic church growth such as Africa and South America. For the purposes of this thesis their book provides a focused yet comprehensive framework for distilling the varied and multifaceted approaches to missionary theology. It also provides a yardstick for this thesis and its claim of eucharistic sacrifice as missionary gift. Furthermore, Bevans and Schroeder's work offers a way of analysing the claims and theology of *Mission-shaped Church*.

Parts 1 and 2 cover the biblical and historical models of mission and identify six doctrinal constants<sup>71</sup> which occur with varying degrees of significance over history but which are always present at each stage.<sup>72</sup>

Part 3 directly addresses the scope of this thesis. Building on what has gone before, a theology of mission is developed that crosses denominational boundaries. Bevans and Schroeder discern three strains of thought that grounded missionary practice and theology in the last quarter of the twentieth century:

- *Mission as Participation in the Mission of the Triune God (missio Dei).*
- *Mission as Liberating Service of the Reign of God.*
- *Mission as Proclamation of Jesus Christ as Universal Savior (sic).*

Bevans and Schroeder then arrive at the 'climax' of the book. Here they offer a fourth way which is a synthesis of the above three, and aims to ensure that 'mission today... [is] lived out in a bold humility: bold in prophetic witness and speech, humble in attentive dialogue'.<sup>73</sup> They call this approach: *Mission as Prophetic Dialogue*.

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<sup>70</sup> See Bevans and Schroeder, pp. 272-5, and Neil *A History of Christian Missions*, p. 459, who, writing in 1964, observes the, 'emergence of the Pentecostal Churches and their missions [as being]... among the most startling phenomenon of the Church history of the twentieth century'. Also, Neil *A History of Christian Missions*, p. 507.

<sup>71</sup> See Bevans and Schroeder, p. 2, 'Christology, ecclesiology, eschatology, salvation, anthropology and culture'.

<sup>72</sup> Lamin Sanneh, *Translating the Message: The missionary Impact of Culture* (New York: Orbis Books, 1989), p. 1, also addresses the historical and biblical roots of mission. He argues that Christianity has, throughout its missionary history, sought to 'resolve and relativize' its Jewish roots whilst destigmatizing and engaging with Gentile culture. It is this engagement or dialogue that Sanneh argues makes Christianity what it is.

<sup>73</sup> Bevans and Schroeder, p. 4.

This chapter will now consider all four of the above approaches to missionary theology. It will pay particular critical attention to the first of these four categories as this, out of them all, directly relates to the claim of the thesis that the gift of eucharistic sacrifice is mission. Also, importantly, the first category explicitly reflects the central missiological assumptions in *Mission-shaped Church*, and later reflections on the report.<sup>74</sup> The remaining three categories will provide a critique, but do not, the thesis will argue, negate the central claim of the thesis.

#### **5.4.1: Mission as Participation in the Mission of the Triune God (*missio Dei*).**

Bevans and Schroeder begin their exploration of this area by considering the Vatican II document *Ad Gentes*. This document, along with others such as *Lumen Gentium*, marked a radical shift in emphasis. Bevans and Schroeder note that both the ecclesiology and missiology of the Roman Catholic Church has a trinitarian focus.<sup>75</sup> Thus, mission was now the participation in the life and love of God, Father, Son and Holy Spirit. Thus God's mission is humanity's. As Bevans and Schroeder say of the outcomes of *Ad Gentes*,

[it] provided a strong, consistent reason of considerable theological depth; that is, the church is in mission because it has been graciously caught up in the *missio Dei*, the very mission of God in creation, redemption and continual sanctification.<sup>76</sup>

Bevans and Schroeder very briefly touch upon this theme in relation to the Orthodox Church. Here they note the same missiological imperative which flows from the Trinity. As they say, 'The church's missionary nature derives from its participation in this overflowing trinitarian life',<sup>77</sup> and so echo the eucharistic reflections of Taylor and Hooker.<sup>78</sup>

This participation in the mission of the trinitarian God was eventually dubbed the *missio Dei* after reflections on mission by Karl Barth in 1932.<sup>79</sup> Bevans and Schroeder briefly survey the etymology of the term and the development of the term theologically. They note how this term can be found in all

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<sup>74</sup> See Croft, ed., *Mission-shaped Questions*.

<sup>75</sup> See 'Decree on the Church's Missionary Activity Vatican II *Ad Gentes* Divinitus: 7<sup>th</sup> December 1965', in *Vatican Council II Volume 1*, ed. by Flannery, pp. 814; 817-8. This document specifically refers to missionary activity, but has an underlying principle of participation in the *Missio Dei*.

<sup>76</sup> Bevans and Schroeder, p. 288.

<sup>77</sup> Bevans and Schroeder, p. 289.

<sup>78</sup> See §§2.2.1; 2.3.1; 2.3.2; 2.3.3 of this study.

<sup>79</sup> See Bevans and Schroeder, p. 290.

major churches.<sup>80</sup> *Missio Dei* crosses ecumenical boundaries from Orthodox to those who would offer a more Pentecostal theology where the missionary initiative is the 'leading of the Spirit'.<sup>81</sup> Congar observes that Pentecostal theology and 'experience based on personally deeply felt conviction' does have the potential to reach communities 'normally not reached by the institutional Church'.<sup>82</sup> This emphasis on participation in the life and mission of God is significant in itself, and not unsurprising, as all churches would desire to align themselves with the divine will, and hence its mission.

This ecclesiastical comprehensiveness is picked up and addressed by the protestant missionary theologian David J. Bosch in his 'magisterial'<sup>83</sup> book *Transforming Mission*. Bosch's survey of mission and the missionary is, like Bevans and Schroeder, very full, and is guilty of the same general pitfall, namely the consequences of breadth. It should also be noted that Bosch's treatment of the subject is lacking in other areas, notably Orthodox mission and an accurate analysis of the post-modern, persisting as he does with the quest for a 'paradigm' in Part Three.<sup>84</sup> Bosch does, however, provide a comprehensive study of mission which has been unquestionably formative for *Mission-shaped Church*<sup>85</sup> and other studies on mission.<sup>86</sup> The thesis will now examine *Transforming Mission* in this section because of its strong *missio Dei* focus, comprehensiveness and influence. This examination will be done against what follows in Bevans and Schroeder's book and initially against *Mission-shaped Church's* understanding of mission.

In *Transforming Mission* Bosch states that the word mission was, until the 16<sup>th</sup> century, used exclusively in connection with the doctrine of the Trinity.<sup>87</sup> However, the term 'mission' became much broader in its use and began to pertain to the expansion of religion.<sup>88</sup> During the 20<sup>th</sup> century the word has become even broader and increasingly modified because of certain factors which have been used

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<sup>80</sup> See Bevans and Schroeder, pp. 290-295.

<sup>81</sup> See Jean-Jacques Suurmond, *Word and Spirit at Play: Towards a Charismatic Theology* (London: SCM Press, 1994), pp. 217-8; Laurentin, René, *Catholic Pentecostalism*, trans. by Matthew O' Connell (London: DLT, 1977), pp. 157-8; 181. Hibbert, 'Renewal through evangelistic missions', in *The Way of Renewal* GS Misc 533, p. 108.

<sup>82</sup> Yves Congar, *I Believe in the Holy Spirit*, trans. by David Smith (New York: The Crossland Publishing Co., 2000), p. 155.

<sup>83</sup> Bevans and Schroeder, p. 3.

<sup>84</sup> David J. Bosch, *Transforming Mission: Paradigm Shifts in Theology of Mission* (Maryknoll, NY: Orbis Books, 1997), pp. 181-9. Richard G. Cote, *Re-visioning Mission: The Catholic Church and Culture in Post-modern America* (New York: Paulist Press, 1996), pp. 18-9, is equally critical in this regard.

<sup>85</sup> *Mission-shaped Church*, p. 85.

<sup>86</sup> See Bevans and Schroeder, p. 3.

<sup>87</sup> See Bosch, p. 1. cf. Cote, p. 7, who claims the word 'only appeared in the seventeenth century'.

<sup>88</sup> See Bosch, pp. 1-2.

to assess and critique mission. These factors come from both within and without the church, and mirror many of the factors affecting other areas of Church life and theology.<sup>89</sup> All these factors have led to what Bosch calls a ‘crisis in mission’.<sup>90</sup>

Bosch seeks to address this crisis and arrives at a ‘revised’ definition of mission by surveying and reflecting on mission over the ‘past twenty centuries’.<sup>91</sup> He observes that Christianity is, initially, intrinsically missionary, and that mission, in its broadest sense, is *not* a neutral enterprise. Thus mission, given this breadth, is very difficult to define precisely. Mission includes evangelism, but essential though this element is, this act of proclamation is *not* all mission is.<sup>92</sup> Therefore, the interchanging of the terms mission and evangelism must be avoided, or else the mission of the church will become very skewed and narrow.

Bosch argues that mission in its fullest sense involves the ‘dynamic relationship between God and the world’- God: Father, Son and Holy Spirit.<sup>93</sup> This leads him to make the distinction between ‘mission’ (singular) and ‘missions’ (plural).<sup>94</sup> The first refers primarily to this ‘fullest sense’; the *missio Dei* (God’s mission). The second refers to the missionary activity of churches.<sup>95</sup> Thus, quoting Schütz, he defines mission (the *missio Dei*) broadly as ‘participation in God’s existence in the world’.<sup>96</sup>

Bosch develops this further and argues how it is experienced in relation to God in the Church - the ‘church-in-mission’, but that no single understanding of mission exists within the Church. However, he notes that in all ecclesiologies the church is ‘essentially missionary’.<sup>97</sup> This, he says, is borne out in the values of these churches. These values correspond with the five values highlighted by the *Mission-shaped Church*:

**A missionary church is focused on God the Trinity.** This focus is experienced within the context of worship:

Worship lies at the heart of a missionary church, and to love and know God as Father, Son and Spirit is its chief inspiration and primary purpose. It worships

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<sup>89</sup> Bosch, pp. 2-13.

<sup>90</sup> Ibid., p. 7.

<sup>91</sup> Ibid., p. 8.

<sup>92</sup> Ibid., p. 10.

<sup>93</sup> Ibid., p. 9. See also, *Mission-shaped Church*, p. 85, and Lesslie Newbigin, *The Gospel in a Pluralist Society* (London: SPCK, 1994), p. 118.

<sup>94</sup> See Newbigin, *Gospel in a Pluralist Society*, p. 121.

<sup>95</sup> Bosch, p. 9, and pp.494-5. See also, Michael Nazir-Ali, *Mission and Dialogue: Proclaiming the Gospel Afresh in Every Age* (London: SPCK, 1995), pp. 51-2, and Cote, p. 6-7.

<sup>96</sup> Bosch, p. 10. See also, Sanneh, *Translating the Message*, p. 189 observing the place of the *missio Dei* in the African context.

<sup>97</sup> Bosch, p. 372. Emphasis his.

and serves a missionary God, and understands itself to share in the divine mission.<sup>98</sup>

**A missionary church is incarnational,** that is firmly based in community.

**A missionary church is transformational.** As the report says, ‘A missionary church exists for the transformation of the community that it serves, through the power of the gospel and the Holy Spirit.’<sup>99</sup> This value counters the potentially individualistic nature of the western context.<sup>100</sup>

**A missionary church makes disciples,** and so the element of evangelism is present.

**A missionary church is relational.** The report notes the significance of relationships within the mission of God and thus the Church saying, ‘in a missionary church, a community of faith is being formed.’<sup>101</sup>

Bosch uses different language but would concur with the Report’s conclusion that:

These five principles provide a broad standard to help discernment at a time when the shape of the Church of England is increasingly varied and in flux... these values open up the question of an adequate theology for the Church in mission...<sup>102</sup>

Bosch unpacks this theology by reflecting on the Church, that is, those who share God’s mission and hence are ‘God’s pilgrim people’, as sacrament and sign, but also, now, as instrument.<sup>103</sup> This symbiotic partnership, where Church participates in the mission of the triune God, is also ‘put sharply’, according to Martyn Atkins, that which makes a Church.<sup>104</sup>

Bosch argues that these images of *sacrament*, *sign* and *instrument* are powerful ways of describing the missionary work of the Church in unity with God,<sup>105</sup> and in spite of certain objections to the use of these terms they do at least place the action of God at the heart of mission. The sign points us to God, the

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<sup>98</sup> *Mission-shaped Church*, p. 81.

<sup>99</sup> *Mission-shaped Church*, p. 81.

<sup>100</sup> See Graham Tomlin, ‘Can we Develop Churches that can Transform the Culture’, pp. 66-77, and John M. Hull, ‘Mission-Shaped and Kingdom Focused’, in *Mission-shaped Questions*, ed. by Croft, pp. 114-32 (esp. pp. 128-30).

<sup>101</sup> *Mission-shaped Church*, p. 82.

<sup>102</sup> *Mission-shaped Church*, p. 82.

<sup>103</sup> Bosch, p. 374.

<sup>104</sup> Atkins in *Mission-shaped Questions*, ed. by Croft, p. 24.

<sup>105</sup> Bosch, p. 375.

sacrament the way in which we participate within the life of God, and the instrument, like the sacrament, moves us beyond ourselves to God: Father, Son and Holy Spirit. This sort of missionary church allows the kingdom to come not only to the church, but also to the world now and in the future. Bosch, quoting the 1975 report *Evangelii Nuntiandi* says, ‘the sign and instrument of God that is to come’.<sup>106</sup>

All three ways, *sacrament, sign and instrument*, are in the end for Bosch ways of articulating a participation in God’s mission. What he and others are at pains to stress is that, like a sacrament, mission is initiated, instituted by God.<sup>107</sup> Hence, mission is, importantly, *God’s mission (missio Dei)*. As Bosch says,

... mission is not primarily an activity of the church, but an attribute of God,... [so] to participate in mission is to participate in the movement of God’s love toward people, since God is a fountain of sending love.<sup>108</sup>

This truth for Bosch is also shared by *Mission-shaped Church*, most of the participants interviewed in chapter 6, the Church of England and the wider Anglican communion which ‘officially’ asserts that: ‘Mission goes out from God. Mission is God's way of loving and saving the world...’.<sup>109</sup>

Bosch then looks at the evolution of the term *missio Dei* declaring that it ‘represents a crucial breakthrough in respect of the preceding centuries. It is inconceivable that we could again revert to a narrow, ecclesiocentric view of mission’.<sup>110</sup>

His does however, recognize that in spite of its missiological and theological merits, the term can result in the ‘logical’ conclusion that if God articulates himself in the church *and* the world, why bother with missionary activities? Indeed, this interpretation of everything as mission, and mission as everything, creates problems when considering the place of evangelism within mission. To develop it further, Anselm reminds us that God is not in the universe, but the universe is in him, and he is that of ‘which nothing greater can be

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<sup>106</sup> Bosch, p. 377.

<sup>107</sup> See Newbigin, *Gospel in a Pluralist Society*, p. 119, and Lesslie Newbigin, *The Open Secret: Sketches for a Missionary Theology* (Grand Rapids: Wm B. Eerdmans Publishing Co. 1978; repr. 1983), p. 19.

<sup>108</sup> Bosch, p. 390. See also Richard Holloway, ‘Introduction’, in *Living Evangelism*, ed. by Jeffrey John (London: DLT, 1996), p. 5. Also, The Church of England, ‘Mission and Evangelism’, <<http://www.churchofengland.org/our-faith/mission/missionevangeliism.aspx>> [accessed 27 July 2012]: ‘It’s not the church of God that has a mission, but the God of mission who has a church’.

<sup>109</sup> The Church of England, ‘Mission and Evangelism’, <<http://www.churchofengland.org/our-faith/mission/missionevangeliism.aspx>> [accessed 27<sup>th</sup> July 2012] (*Lambeth Conference 1998*, Section II p. 121).

<sup>110</sup> Bosch, p. 393.

thought’,<sup>111</sup> so again, ‘why bother with mission?’ The obvious danger in viewing the mission of the Church in such terms is that the Church can end up feeling overwhelmed, passive or even unfocused. Such dangers surround the term *missio Dei* and Bosch is aware of the potential problems surrounding the term, so offers not so much a definition as a framework to give mission a profile and focus. This framework consists of six salvific events (the incarnation, the cross, the resurrection, the ascension, pentecost and the parousia) and they reflect what mission is and what mission entails.<sup>112</sup> The mission of the church should proclaim these divine actions, interventions and manifestations. These partly resemble Bevans and Schroeder’s broader themes or ‘six constants’ of mission: *Christology, Ecclesiology, Eschatology, Salvation, Anthropology* and *Culture*.<sup>113</sup> It is these six that provide a critique and support for a model of mission as the *missio Dei*, and also, by extension, *Mission-shaped Church*.

In *Christological* terms Bevans and Schroeder argue that this approach is helpful in avoiding the temptation of speaking of Jesus too narrowly. Jesus is placed firmly in the life and work of the Trinity. Thus, Christ’s paschal character is seen within the paschal character of the Trinity. This focus is stressed by Robert Daly.<sup>114</sup>

The trinitarian nature of the *missio Dei* means that the next constant, *Ecclesiology*, finds particular connection with Christology. As the nature of Christ is seen in communion with the other persons of the Trinity, so too is the Church. As they say, ‘The perfect communication and self-giving that is God’s very self is the church’s deepest reality, since Christians have undergone *theosis* and participate in the divine nature’.<sup>115</sup> They go on to observe how the Church in all its diversity is, like the divine, united. For Bevans and Schroeder this unity, in the midst of diversity, is the Church’s calling, and also an eschatological foretaste of what awaits the whole of creation. This echoes the eucharistic hope of St Paul and St Augustine that even *though we are many we are one body because we all share in one bread*.<sup>116</sup> However, Bevans and Schroeder extend this to see the Church as sharing its life with the world around it. Thus, the trinitarian principle of unity in diversity becomes a way of seeing mission in terms of ‘communion’ with all that is around the Church as

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<sup>111</sup> Anselm, ‘Proslogion: Chap. 2, That God Really Exists’ in *The Prayers and Meditations of Saint Anselm with the Proslogion*, trans. By Sister Benedicta Ward (Harmondsworth: Penguin Books Ltd, 1973: repr. 1988), p. 244.

<sup>112</sup> See Bosch, pp. 512-18.

<sup>113</sup> See Bevans and Schroeder, pp. 298-303.

<sup>114</sup> See §2.5 of this thesis.

<sup>115</sup> Bevans and Schroeder, p. 298.

<sup>116</sup> See §2.4.8 of this thesis, and I Corinthians 10. 14-17.

well as within it<sup>117</sup>. As they say, ‘...the church’s inner unity moves it to be a sign and instrument of unity in the world...’<sup>118</sup>

In summary, the Church is the ‘people of God’ participating in the life of the Trinity, and the kingdom of God realized now. Hence, Bevans and Schroeder’s next constant, *eschatology*, is also realized in this ‘strain’, for as communion is experienced completely so too are the fruits of that communion in terms of salvation. Following this, their next constant of *salvation* is also experienced and intimately connected to *eschatology*. So the promised future ‘glory’ is not different from that experienced already. Here Bevans and Schroeder quote Aquinas, ‘the present grace is ‘the seed of future glory’.<sup>119</sup> This theme, shown above, is a strong eucharistic theme within the Anglican tradition. The eucharistic connection is also observed by Bevans and Schroeder particularly with reference to the experience of the Orthodox Church.<sup>120</sup> It is also a theme that is directly applicable to two hallmarks of the post-modern and post-industrial. These hallmarks are concerned with the rediscovery of God via the idea of *différance* and *Khora*, and Networks.<sup>121</sup>

The strongly participatory nature of this strain has clear implications for the constant of *anthropology*. The implications are overwhelmingly positive as the unity of humanity with humanity, and humanity with God is stressed. Bevans and Schroeder note potential theological difficulties, particularly in the area of ‘personal sin’<sup>122</sup> when a ‘positive’ and possibly uncritical view of humanity is emphasized. In addition, there are bigger missionary implications in connection to the post-modern and post-industrial context that raise questions for *Mission-shaped Church’s* adoption of the *missio Dei*. Such an integrated, overarching theology as the *missio Dei* could be found wanting in a post-modern context which extols individual experience, consumerism, personal rather than institutional faith, religious diversity, conceptual diversity, relativistic pluralism, privatized, individualized religion and the desire to control one’s own spiritual journey.<sup>123</sup> It is this anthropological constant that is the biggest missionary challenge for *Mission-shaped Church* in its adoption of the *missio Dei* as the model of mission.

These issues impact on Bevans and Schroeder’s final constant: *culture*.

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<sup>117</sup> Bevans and Schroeder, p. 298.

<sup>118</sup> Bevans and Schroeder, p. 299.

<sup>119</sup> *Ibid.*, p. 300.

<sup>120</sup> *Ibid.*, p. 300.

<sup>121</sup> See §§4.2.3; 4.3.4 of this study.

<sup>122</sup> Bevans and Schroeder, pp. 301-2.

<sup>123</sup> See §§4.3.1; 4.3.2 of this thesis.

Although they rightly argue that this missionary approach aligns itself with inculturation<sup>124</sup> because of the participatory nature of the approach, they are also right in their theological observations. Theologically, the incarnation shows a missionary God becoming inculturated into humanity and this is a ‘two-way’ process. This is the understanding of *theosis*, mentioned earlier, whereby humanity is inculturated into God. As Sanneh says,

The indigenous discovery of Christianity... describes local people encountering the religion through mother tongue discernment and in light of the people’s own needs and experiences.<sup>125</sup>

This reciprocity means that ‘self’ is seen in terms of relationship to another and *Other*. Schreiter also, using a variation of inculturation (*intercultural*),<sup>126</sup> observes this two-way process when he says of those being evangelized that, ‘they will not believe what strangers say until they see how strangers live’.<sup>127</sup> Clearly, this *cultural* two-way process has implications, not only in the post-modern and post-industrial context, but within all missionary contexts. This aspect is seen very much in the next ‘constant’ of *anthropology*. Such a view of mission means the human is highly regarded and seen as having integrity in his or her own right. However, the air of gracious reciprocity needs to be questioned on grounds of naïvety. Schreiter observes the potential for mixed motives in connection to integrated concepts of culture saying,

Ethnographers, tiring of the chaos of their own culture, may project order on the cultures they do not know. The same may occur out of nostalgia for a simpler, premodern time.<sup>128</sup>

This tension was also observed in the interviews in chapter 6, particularly when one participant acknowledged his incredulity at his ‘fresh expressions’

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<sup>124</sup> See Vincent J. Donovan, *Christianity Rediscovered*, 3<sup>rd</sup> imp (London: SCM Press, 2006), on the theme of inculturation. See also, *Redemptoris missio* §52; Croft in *Mission-shaped Questions*, ed. by Croft, p. 3; Carl Turner, ‘Liturgical Issues and Fresh Expressions’, in *Ancient Faith, Future Mission*, ed. by Croft and Mobsby, pp. 140-55 (esp. pp. 140-147). W. W. Lucas, ‘The Christian Approach to Non-Christian Customs’, in *Essays Catholic and Missionary*, ed. by Morgan, pp. 117-51, in 1928 examined similar issues around indigenous ‘Non-Christian customs’. See also, James Heard, ‘Inculturation – faithful to the Past: Open to the Future’, in Gittoes, Green and Heard, ed., *Generous Ecclesiology*, pp. 61-77 who places this theme within the context of *Mission-shaped Church*.

<sup>125</sup> Lamin Sanneh, *Whose Religion is Christianity: The Gospel beyond the West* (Grand Rapids: William B. Eerdmans Publishing Co., 2003), p. 35.

<sup>126</sup> Schreiter, p. 29, uses the nuanced term ‘intercultural’ which, ‘refers to communication across a cultural boundary’. However, this does describe the same missionary rationale as inculturation.

<sup>127</sup> Schreiter, p. 42.

<sup>128</sup> *Ibid.*, p. 52.

community desiring the Eucharist against his considered view.<sup>129</sup> However, the inclusive nature of the *missio Dei*, with its trinitarian focus that exalts mutual integrity in relationship, disarms power, resistance and hierarchy. Such an approach allows dialogue within a post-modern context, offering an authentic alternative to previously centralizing, colonializing, Magisterium-based missionary efforts.

Bevans and Schroeder begin their conclusion of this missionary strain in a positive way by quoting Bosch, and extolling its ecumenical, practical and theological virtues. They then move on to attest to the potential dangers of this approach.<sup>130</sup> They note the potential over-emphasis of the work of the Holy Spirit, and the possible loss of the need for conversion. However, it is the potential gulf between the perceived needs of the post-modern and the post-industrial that present the greatest critique of this approach, and yet this critique is not insurmountable.

Bevans and Schroeder's main concern with the *missio Dei* is the loss of Jesus Christ as central to Christian mission. Yet it should be noted that Bosch's conclusion and those of *Mission-shaped Church* powerfully show that this loss need not occur.

To reiterate, Bosch concludes that when the church proclaims the six divine actions<sup>131</sup> in its life it is partaking in the ongoing mission of the *missio Dei*. At the heart of this mission, and framework, is participation in the cross; all that Calvary meant 2000 years ago and all that it means now and in the future.<sup>132</sup>

That participation in the 'liberating mission of Jesus' experienced in the scope of these six salvific events and seen practically in the values identified in *Mission-shaped Church* also reveals the church as sign, sacrament and instrument of the *missio Dei*.

As *Mission-shaped Church* reminds us,

The Church is both the fruit of God's mission<sup>133</sup> – those whom he has redeemed, and the agent of his mission – the community through whom he acts for the world's redemption. "The mission of the Church is the gift of

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<sup>129</sup> Interviewee 5 Part 2. 1.

<sup>130</sup> Bevans and Schroeder, p. 303.

<sup>131</sup> The incarnation, the cross, the resurrection, the ascension, pentecost and the parousia.

<sup>132</sup> Bosch, p. 519 See also, Richard Baukham, *Bible and Mission: Christian Witness in a Post Modern World* (Bletchley: Paternoster, 2005), p. 112.

<sup>133</sup> See *Mission-shaped Church*, p. 85, 'There is Church because there is mission, not vice versa'.

participating through the Holy Spirit in the Son's mission from the Father to the world'.<sup>134</sup>

Newbigin puts it this way, 'the fulfilment of the mission of the Church thus requires that the Church itself be changed and learn new things'.<sup>135</sup>

It is this aspect of change and 'new things' that leads into the next strain of Bevans and Schroeder's study. This strain homes in on one particular theological theme and in so doing highlights the broadness of the *missio Dei* strain, and thus a potential limitation of the *missio Dei*.

#### 5.4.2: Mission as the Liberating Service of the Reign of God.

Bevans and Schroeder begin this chapter as they did their chapter on the *missio Dei*, namely with a papal document. In *Evangelii Nuntiandi* Pope Paul VI encouraged the Roman Catholic Church to see mission in terms of the mission of Jesus Christ and the implications of the 'kingdom of God'.<sup>136</sup> The Church's missionary message should be that of Jesus Christ and his kingdom of healing, forgiveness and, essentially, salvation for all, which is summarized by Bevans and Schroeder as:

This salvation is for the whole person; a proper understanding of the kingdom and its salvation demands anthropology that sees all people needing not only internal and spiritual healing, but external and physical healing as well, as they are drawn together into a community of disciples.<sup>137</sup>

Although on the surface this seems to echo the sentiments of Liberation Theology, the document is at pains to point out that there is a distinction. The document flags up the propensity of liberation theologians to reduce everything to liberation, something which needs to be avoided. Liberation is an important part of

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<sup>134</sup> *Mission-shaped Church*, p. 85, quoting from Murray, *Church Planting: Laying Foundations* (1998), p. 31. See also, Peter Cotterell, *Mission and Meaninglessness: The Good News in a world of suffering and disorder world* (London: SPCK, 1996), pp. 267; 278, and Newbigin, *The Open Secret*, p. 135.

<sup>135</sup> Newbigin, *Gospel in a Pluralist Society*, p. 124. See also Sanneh in Donovan, p. xiv, and Sanneh, *Whose Religion is Christianity*, p. 32.

<sup>136</sup> Paul VI, 'Evangelii nuntiandi' in *Vatican Council II Volume 2: More Post Conciliar Documents New Revised Edition*, ed. by Flannery, p. 714; p. 715. See also, John Paul II, *Ecclesia de Eucharistia*, p. 29.

<sup>137</sup> Bevans and Schroeder, pp. 305-6. See also Boff, 'The New Evangelization: New Life Bursts In', in *1492-1992: The Voice of the Victims*, ed. by Leonardo Boff, and Virgil Elizondo (London: SCM Press 1990), pp. 130-1. Pope Francis I, *Evangelii Gaudium: The Joy of the Gospel Apostolic Exhortation on the Proclamation of the Gospel in Today's Church* (London: Catholic Truth Society, 2013) §180 p. 91, incorporates this aspect of mission:

The Gospel is about the kingdom of God (cf. Lk 4:43); it is about loving God who reigns in our world... Jesus' mission is to inaugurate the kingdom of his Father; he commands his disciples to proclaim the good news that "the kingdom of heaven is at hand" (Mt 10:7).

this strain, but not the whole of the kingdom of God. Therefore, it is the *whole* of the kingdom that Christ inaugurated that must be proclaimed by the Church. As Bevans and Schroeder remind us,

Mission... is what it means to be church, because to be church means to share in the mission of Jesus, which was to preach, to serve and to witness with his whole heart to the kingdom of God.<sup>138</sup>

This witness, or evangelization as *Evangelii Nuntiandi* calls it, develops and grows from a 'silent proclamation' of life together seeking 'good', to a 'specific proclamation' of the gospel of Jesus Christ and his kingdom.<sup>139</sup> This specific proclamation should, in the Roman Catholic Church, lead to a third stage where those who hear the message respond by seeking to become catechumens and recipients of the sacraments. Thus, 'the visible and objective entry of a man into the community of the faithful'.<sup>140</sup> However, a similar process is also observed in other denominations, be it *Alpha* to 'full church membership' or the liturgical process accommodated for in Common Worship's *Rites on the Way*.<sup>141</sup> From the process of the third stage a fourth and final stage is insisted upon. *Evangelii Nuntiandi* insists that the process of evangelization only finds its completeness and ongoing life through the evangelized becoming the evangelists.<sup>142</sup>

From the denominationally specific, Bevans and Schroeder turn to the World Council of Churches. Here they note that the 'roots' of mission lie in the *missio Dei* noted above. However, they never 'flinch' from the declaration of Jesus Christ and the kingdom of God.<sup>143</sup> Bevans and Schroeder succinctly cover various documents from conferences that take a global perspective. What is interesting in

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<sup>138</sup> Bevans and Schroeder, p. 306.

<sup>139</sup> Paul VI, '*Evangelii nuntiandi*' in *Vatican Council II Volume 2: More Post Conciliar Documents New Revised Edition*, ed. by Flannery, p. 715.

<sup>140</sup> Paul VI, '*Evangelii nuntiandi*' in *Vatican Council II Volume 2: More Post Conciliar Documents New Revised Edition*, ed. by Flannery, §23 p. 721. Yves Congar, *The Word and the Spirit*, trans. by David Smith (London: Geoffrey Chapman, 1986), underlines the relationship of the Holy Spirit and Christ within mission, going on to quote *Evangelii nuntiandi* §26. p. 131.

<sup>141</sup> *Common Worship: Christian Initiation*, pp. 15-29, See also, Jackson, p. 93.

<sup>142</sup> See Bevans and Schroeder, pp. 306-7, and Paul VI, '*Evangelii nuntiandi*' in *Vatican Council II Volume 2: More Post Conciliar Documents New Revised Edition*, ed. by Flannery, §24 p. 721. Pope Francis I, *Evangelii Gaudium*, §10 p. 11, re-emphasizes evangelisation as mission, and the need for all members of the Church to be missionaries i.e. evangelizers:

For "here we discover a profound law of reality: that life is attained and matures in the measure that it is offered up in order to give life to others. This is certainly what mission means". Consequently, an evangelizer...

He later, §30 p. 21, re-emphasizes this: 'Each particular Church... is likewise called to missionary conversion. It is the primary subject of evangelization.' See also §§18; 19; 259; 282.

<sup>143</sup> See Bevans and Schroeder, p. 307.

these documents is the greater openness to language of liberation and in one instance the deliberate reconciliation of the *missio Dei* strain:

“... at the very heart of the church’s vocation in the world is the proclamation of the kingdom of God inaugurated in Jesus the Lord, crucified and risen... and made present among us by the Holy Spirit” and that “the Triune God, Father, Son and Holy Spirit, is a God in mission, the source and sustainer of the church’s mission...”<sup>144</sup>

From the documents of churches Bevans and Schroeder turn to specific theologians and missiologists. As they properly suggest, ‘the idea that the church takes its mission from its relationship to the kingdom or reign of God is certainly not a new one in the last third of the twentieth century’<sup>145</sup>. They cite various theologians and missiologists from the early twentieth century onwards, through the development of liberation theology, and onto writers such as Pannenberg and Moltmann<sup>146</sup>. In spite of the potential criticisms of liberation theology focused mainly on lost Marxist idealism, seen for example in the collapse of Communism in Europe, Bevans and Schroeder argue that something key remains, arguing that:

The church’s commitment to justice needs to be articulated and practised in critical collaboration with the emerging global “culture”... stand[ing] firm for the vision of God’s reign as a reign of justice, dignity and equality.<sup>147</sup>

Bevans and Schroeder go on to cite Johannes Verkuyl in noting the ‘kingdom of God as the goal of the *missio Dei*’, as well as being ‘the hub around which all mission work revolves’.<sup>148</sup>

Bevans and Schroeder then look at the proclamation of the kingdom of God, particularly in the form of liberation theology against their six constants of mission. They initially note its strong desire to be connected with the perceived mission of Jesus, and in the ‘imitation of Jesus’ own action of preaching about God’s love and mercy, bringing comfort and healing to those who suffer’.<sup>149</sup> Such a mission has transformation at its heart and direct recourse to scripture, especially the action of Jesus in the gospels. Hence, *christologically* the focus is firmly placed on

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<sup>144</sup> Bevans and Schroeder, p. 309, quotation from the fourth World Conference on Mission and Evangelism in San Antonio.

<sup>145</sup> Bevans and Schroeder, p. 310.

<sup>146</sup> *Ibid.*, pp. 310-7.

<sup>147</sup> *Ibid.*, p. 315.

<sup>148</sup> *Ibid.*, pp. 316 and 317 respectively. Verkuyl, himself, cites Max Warren, Hans Jochen Margull, D. T. Niles and Ludwig Weidenmann. Bevans and Schroeder also mention Raymond Fung, Daniel von Allmen and John V. Taylor. Bevans and Schroeder, p. 317.

<sup>149</sup> Bevans and Schroeder, p. 317.

the 'historical Jesus' and his emphasis on the inaugurated, but not fully experienced, reign of the kingdom of God. This very human Jesus presents an anthropocentric God which, although superficially open to the charge of Arianism, ensures that Jesus' consubstantial nature is retained, showing as it does the ever-present God in human form. Therefore, as the divine is revealed in humanity, or 'from below',<sup>150</sup> so too the church is revealed 'from below'. In this regard there is clear sympathy with the aims of *Mission-shaped Church* and particularly in its 'fresh expressions', 'cell' and 'network' mode. This shared agenda is also very apparent in the next constant.

The *ecclesiology* of mission as the reign of God's kingdom is *in* and *from* Jesus and his followers and not an institution. As Bevans and Schroeder say,

this missionary nature, then, should begin to shape the way the church is imaged (people of God, body of Christ, and so forth), and how it is structured. Everything in the church serves its mission.<sup>151</sup>

Sanneh puts it more starkly, 'The top-down culture of Christendom, with social pedigree ruling the roost, has been replaced by the bottom-up shakedown that world Christianity has induced.'<sup>152</sup>

Bevans and Schroeder observe, the church receives its meaning from its mission, ever moving towards the completeness of the kingdom of God. Consequently they note that the implied *eschatology* is:

dynamic and oriented toward the future. While Jesus preached the reign of God as already fulfilled in himself (Lk 4:21), and while the early community understood that the kingdom's presence could be found within it (for example, see Acts 2:16-21), nevertheless Jesus understood that the complete inauguration of God's reign was still in the undetermined future.<sup>153</sup>

There is contained within this missionary approach a strongly communal aspect; *salvation* is for all. Talk is of the kingdom of God in its liberating fullness, so salvation is relational and holistic. This impacts on the *anthropology* of this approach where the communal is given priority over the individual. Humanity is best within community in communion with each other and God. This comes through particularly in Bevans and Schroeder's observations on liberation theology where 'human beings find their fulfilment... as they assert their freedom and work in love

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<sup>150</sup> Ibid., p. 319.

<sup>151</sup> Ibid., p. 319.

<sup>152</sup> Sanneh, *Whose Religion is Christianity?* pp. 87-8.

<sup>153</sup> Bevans and Schroeder, p. 319.

to make their brothers and sisters free as well'.<sup>154</sup> As the communal is stressed in terms of salvation it is also underpinning the missionary approaches' understanding of *culture*. This sixth and final constant continues the missiological emphasis on the whole, and that whole is the world with its thoughts tradition and customs.<sup>155</sup>

It is, however, the inclusion of 'all people' that makes this particular model most vulnerable. Liberation Theology seems to have been most 'successful' in specific areas and amongst specific peoples, such as oppressed communities where there is a utopian *telos* to hope for.<sup>156</sup> It is a similar rationale that *Mission-shaped Church* appeals to as it attempts to translate its message in a post-modern, affluent, homogenous and globalized western world where the individual is the object. This theology of mission could then be an important critique of *Mission-shaped Church* as it broadens the focus of churches who may, by virtue of their mission strategies, be inward-looking, if not even narcissistic. Therefore, there is merit in Schreiter, Bevans and Schroeder's observations that certain elements of this missionary theology, such as participation in Jesus' own mission surrounding God's reign, are necessary for any relevant missionary model as it strives to engage with the world. For Schreiter, adopting the role of *critical friend*, this involves a re-imagining of certain themes such as 'evil', 'hope', 'resistance', 'reconstruction', 'denunciation' and also 'advocacy'.<sup>157</sup> Bevans and Schroeder bracket engagement with these themes under the heading 'dialogue'. They then argue that such positive dialogue is perhaps lacking in the assumptions of the *missio Dei*. This study takes issue with that since participation with the trinitarian life of God will, if done with integrity, lead to an engagement with these themes. Bevans and Schroeder, however, pursuing this line, note the anthropological, rather than the trinitarian, emphasis and argue that this offers a 'truly prophetic'<sup>158</sup> approach in its engagement especially with those on the margins. However, there lies its biggest problem, as it can lead to an understanding of mission as mere humanization and development work'.<sup>159</sup> This critique is explored in the next missionary model of Bevans and Schroeder, and redeemed in their final missionary synthesis.

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<sup>154</sup> Bevans and Schroeder, p. 321.

<sup>155</sup> *Ibid.*, p. 321.

<sup>156</sup> Schreiter, pp. 17-8, raises similar concerns, but then goes on to argue in favour of a more nuanced understanding and use of liberation theology at the end of the 20<sup>th</sup> century.

<sup>157</sup> Schreiter, pp. 98-115.

<sup>158</sup> Bevans and Schroeder, p. 322.

<sup>159</sup> Bevans and Schroeder, p. 322.

### 5.4.3: Mission as Proclamation of Jesus Christ as Universal Savior (sic)<sup>160</sup>

Bevans and Schroeder begin their reflection in light of a papal document. *Redemptoris missio*, which commemorates two previous documents, *Ad Gentes* and *Evangelii Nuntiandi*, and discusses the key question of why mission matters. In doing so it incorporates much of the theology of the *missio Dei* analysis, as well as Jesus' mission of the proclamation of the reign of God. However, as well as acknowledging the place of the previous two models the document also stresses its central theme:

The Church's universal mission is born of faith in Jesus Christ, as is stated in our Trinitarian profession of faith: "I believe in one Lord, Jesus Christ, the only Son of God, eternally begotten of the Father..."<sup>161</sup>

It is the proclamation of this creedal doctrine that forms the basis of this model, and the desire to share this message with the world answers the question 'why mission?'.<sup>162</sup> It is also this overt proclamation of Jesus Christ as universal Saviour in the face of other non-Christian religions, and the perceived pluralism in the Church, that critiques the previous model most strongly. Engagement with the world is done in order to proclaim the uniqueness of Jesus Christ, and salvation through his Church and not through political solidarity.<sup>163</sup> In spite of its clear christocentric focus, Bevans and Schroeder observe that it still resonates with the earlier two documents and their models of mission.<sup>164</sup>

Yet, it is the proclamation of the centrality and 'truth' of the person of Jesus found in *Redemptoris missio* that speaks loudest, and has its parallels in Protestant missionary models. This, the declaration of souls saved by the Lord Jesus Christ, as Bevans and Schroeder observe, typifies the 'classic' evangelical, and

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<sup>160</sup> The thesis will use the English spelling except when directly quoting Bevans and Schroeder.

<sup>161</sup> John Paul II, *Redemptoris missio: On the Permanent Validity of the Church's Missionary Mandate*, §4 (7 December 1990) <[http://www.vatican.va/holy\\_father/john\\_paul\\_ii/encyclicals/documents/hf\\_jp-ii\\_enc\\_07121990\\_redemptoris-missio\\_en.html](http://www.vatican.va/holy_father/john_paul_ii/encyclicals/documents/hf_jp-ii_enc_07121990_redemptoris-missio_en.html)> [accessed 26 July 2010]

<sup>162</sup> See John Paul II, *Redemptoris missio* §§7 and 11 <[http://www.vatican.va/holy\\_father/john\\_paul\\_ii/encyclicals/documents/hf\\_jp-ii\\_enc\\_07121990\\_redemptoris-missio\\_en.html](http://www.vatican.va/holy_father/john_paul_ii/encyclicals/documents/hf_jp-ii_enc_07121990_redemptoris-missio_en.html)> [accessed 26 July 2010]

<sup>163</sup> See *Ibid.*, §§34; 37; 55.

<sup>164</sup> Bevans and Schroeder, p. 325.

Pentecostal missionary approach:<sup>165</sup>

Both RM [*Redemptoris missio*] and Evangelical and Pentecostal documents, while often Trinitarian and kingdom-orientated, nevertheless maintain a very strong Christocentric focus. It is this centering on Christ, and on his role as unique and universal Saviour, that is characteristic of this third strain of mission theology.<sup>166</sup>

Bevans and Schroeder provide a very comprehensive survey of theologians and missiologists who support this model, or a closely related version of it. Noting the appreciation of the ‘richness of a Trinitarian *missio Dei*’ and the ‘integral’ place of the ‘reign of God’, they conclude:

while not entirely absent from this perspective...[they are] clearly subordinate to the proclamation of Jesus Christ (for both Evangelicals and Catholics), his atoning death (particularly for Evangelicals and Pentecostals) and his explicit connection with the institutional church (especially for Catholics).<sup>167</sup>

Of all three models, this model is perhaps the easiest to categorize along the lines of Bevans and Schroeder’s six constants. Understandably they categorize the *Christology* as ‘high’<sup>168</sup>, as the role and person of Jesus is so central. Within this also is the atonement aspect of Jesus’ own mission; *salvation* is found only in Jesus Christ, and that ‘is most fully available only through communion with the Roman Catholic Church’.<sup>169</sup> Needless to say such a statement raises profound questions with regard to *ecclesiology*. The certainty of the place of *the* Church in the salvation of the person stated in *Redemptoris missio* and elsewhere in *Dominus Iesus*<sup>170</sup> brings into question, if they are right, what ‘sort’ of Jesus are others proclaiming. Outside the

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<sup>165</sup> See Bevans and Schroeder, pp. 325-30. Yet Bevans and Schroeder are reluctant to group Pentecostals together because of the absence of a defined ‘Magisterium’. However, they do observe a tendency across various groups, churches and writers in ecumenical documents that allow them to draw specific conclusions. They, p. 330, conclude that, in spite of the understandable focus on the Holy Spirit, there is a consistent missionary emphasis on the proclamation of Jesus Christ. This observable proclamation is shared by others in a Catholic/Anglican pentecostal tradition, such as: David Watson, *I Believe in Evangelism* (London: Hodder and Stoughton, 1976), p. 169; Leon Joseph Suenens, *A New Pentecost?* trans. by Francis Martin (London: DLT, 1975), p. 218; Simon Tugwell OP, *Did you receive the Spirit?* (London: DLT, 1971), p. 79. John Wimber, *Power Evangelism: Signs and Wonders Today* (London: Hodder and Stoughton, 1985), pp. 97-107, the founder of Vineyard was hugely influential. Although his ‘thesis’ is not typical, with its emphasis on the miraculous as proclamation, it is very definitely Christocentric in the manner described by Bevans and Schroeder.

<sup>166</sup> Bevans and Schroeder, p. 330.

<sup>167</sup> Bevans and Schroeder, pp. 340-1.

<sup>168</sup> *Ibid.*, p. 342.

<sup>169</sup> *Ibid.*, p. 343, quoting from *Redemptoris missio* §55.

<sup>170</sup> Joseph Ratzinger, *Dominus Iesus: on the Unicity and Salvific Universality of Jesus Christ and the Church*, §17 (6 August 2000) <[http://www.vatican.va/roman\\_curia/congregations/cfaith/documents/rc\\_con\\_cfaith\\_doc\\_20000806\\_dominus-iesus\\_en.html](http://www.vatican.va/roman_curia/congregations/cfaith/documents/rc_con_cfaith_doc_20000806_dominus-iesus_en.html)> [accessed 2 August 2010]

realms of ecclesiology, the same question has to be asked of theology and christology.

Over the twentieth century, and even before that, the person of Jesus, and the Gospel, have been for many scholars and people indeterminate things. This observation highlights another key difficulty with this strain. As this thesis has shown, the post-modern and post-industrial values local narratives over meta-narratives, as does the contextualizing of *Mission-shaped Church*. These have inevitable consequences for this strain. How can something so ‘meta’ as this approach communicate to the post-modern world? Therefore, it is the very heart of the claim of this missionary strain that produces its biggest tension, if not flaw. Bevans and Schroeder openly acknowledge the divergence of ecclesiologies.<sup>171</sup> This results in their tendency to see the ecclesiology of Protestantism, and thus place of mission, as being very much ‘local’ and ‘low’.<sup>172</sup> However, such an analysis is very different from the experience of the Anglican Church with its balance of the Catholic/Protestant, three-fold ministry, and the catholic creeds. Bevans and Schroeder offer no answers, but simple observations with regard to *ecclesiology*. It is here that the comprehensiveness of their approach is most vulnerable; summarizing a ‘constant’ and model across all churches is bound to be crude. However, for the purposes of this thesis, and for fear of falling into the same trap as Bevans and Schroeder, it is simply noted that the proclamation of Jesus Christ as a universal Saviour is found within all churches.<sup>173</sup>

The other constants are summarized in similarly general terms. The *eschatology* of Evangelical and Pentecostal churches is categorized as being predominantly ‘future orientated’.<sup>174</sup> This eschatological view means that there is an urgency to the mission of these churches. Churches working under this model have a desire to proclaim Jesus Christ before he returns. However, it is not simply the returning Jesus who provides the impetus for mission, it is also the eternal destiny of the souls of humanity. As Bevans and Schroeder say, ‘It is this eschatological destiny of human beings without Christ that fuels much of Evangelicals’ and Pentecostals’ zeal for mission’.<sup>175</sup> The futurist perspective is shared in Catholic documents, but there is also a belief in the partially inaugurated view of the

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<sup>171</sup> Bevans and Schroeder, p. 342.

<sup>172</sup> Bevans and Schroeder, p. 343.

<sup>173</sup> See for e.g. Watson, pp. 24; 37; 80, and Jackson, pp. 93; 171; 185.

<sup>174</sup> Bevans and Schroeder, p. 343.

<sup>175</sup> Bevans and Schroeder, p. 344.

*eschaton*.<sup>176</sup> There is thus a very strong link between salvation and eschatology that extends to all people. This model is concerned with proclaiming Christ as a **universal** Saviour, so this message is for all people in all situations. Thus, the *anthropology* is, across the board, holistic, but, as Bevens and Schroeder say, ‘places its main emphasis on human beings’ transcendent, spiritual dimension’.<sup>177</sup> These human beings find their completeness and freedom in Jesus Christ to whom they need to turn to for salvation. Human worthiness is then seen in terms of the universally applicable nature of the gospel, which is offered and not imposed. As Bevens and Schroeder note, it is this ‘notion of human dignity’,<sup>178</sup> with its lack of coercion and imposition, that speaks to the final constant of *culture*. Such an approach also does much to prevent the colonial missionary insensitivities of the past. As Sanneh says, ‘Indigenizing the faith meant decolonizing its theology, and membership of the fellowship implied spiritual home rule’.<sup>179</sup> *Redemptoris missio* stresses the importance of culture, even using the word ‘inculturation’<sup>180</sup> in the missionary task, something shared and at the heart of *Mission-shaped Church*,<sup>181</sup> and observed in other missionary strategies.<sup>182</sup>

Yet whilst acknowledging the importance of the culture it is the Word, according to Bevens and Schroeder, which is key: ‘Cultures are vital to engage as one preaches Christ; but they are in no way as important a locus for God’s presence as is the Word proclaimed.’<sup>183</sup>

However, in light of all the above, Bevens and Schroeder rightly conclude that ‘the great advantage of this strain of missionary theology is to be found in its power to motivate Christians to undertake explicit evangelizing and cross-cultural missionary work.’<sup>184</sup> This level of ‘fervour’ they directly attribute to this missionary

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<sup>176</sup> See John Paul II, *Redemptoris missio*, §18

<[http://www.vatican.va/holy\\_father/john\\_paul\\_ii/encyclicals/documents/hf\\_jp-ii\\_enc\\_07121990\\_redemptoris-missio\\_en.html](http://www.vatican.va/holy_father/john_paul_ii/encyclicals/documents/hf_jp-ii_enc_07121990_redemptoris-missio_en.html)> [accessed 26 July 2010]

<sup>177</sup> Bevens and Schroeder, p. 345.

<sup>178</sup> Bevens and Schroeder, p. 346.

<sup>179</sup> Sanneh, *Whose Religion is Christianity?* p. 24.

<sup>180</sup> For e.g. John Paul II in *Redemptoris missio*, §§25; 52-54

<[http://www.vatican.va/holy\\_father/john\\_paul\\_ii/encyclicals/documents/hf\\_jp-ii\\_enc\\_07121990\\_redemptoris-missio\\_en.html](http://www.vatican.va/holy_father/john_paul_ii/encyclicals/documents/hf_jp-ii_enc_07121990_redemptoris-missio_en.html)> [accessed 26 July 2010]

However, Schreiter, p. 116, argues that the reality of the missionary situation means that inculturation was firmly discouraged by the local Catholic hierarchy. Whether this continues to be the case in light of Pope Francis I in *Evangelii Gaudium*, §69 p. 39, will be interesting to see: ‘It is imperative to evangelize cultures in order to inculturate the Gospel.’ See also, §116, through inculturation, the Church ‘introduces peoples, together with their cultures, into her own community’, and also §126.

<sup>181</sup> See for e.g. *Mission-shaped Church*, pp. vii; x; xii.

<sup>182</sup> See Bevens and Schroeder, p. 346.

<sup>183</sup> Bevens and Schroeder, p. 346.

<sup>184</sup> *Ibid.*, p. 346.

model, and thus believe all missionary models need to ‘drink deeply from these more Christocentric sources’.<sup>185</sup> Thus they include it within their final model whilst being aware of this potentially myopic theology at the cost of the Trinity, a tendency noted by others as well.<sup>186</sup>

#### 5.4.4: Mission as Prophetic Dialogue

Having offered three missionary models found at the end of the twentieth century, Bevans and Schroeder now present a model that is a ‘synthesis’ of them, and one which they argue meets the needs of the 21<sup>st</sup> century.

The first feature of this model is characterized by the element of *dialogue*. They state that:

just as the interior life of God is a perfect communion of gift and reception, identity and openness to the other, communion in relationship and communion in mission, so the church that is called into being by that mission must be a community that not only gives of itself in service to the world and the peoples of the world’s cultures but learns from its involvement and expands its imagination of the depths of God’s unfathomable riches.<sup>187</sup>

It is this element of participation not only in the divine life, but also the world, that the *missio Dei* address so strongly. As Bevans and Schroeder say, ‘Christian mission, then, is participation in the dialogue life and mission of the Trinity’.<sup>188</sup> It is also this aspect of dialogue that the Eucharist engages with. The Eucharist provides a forum for a dialogue of the divine and human, to meet, to share stories and to be transformed. This mutual participatory dialogue is beautifully described by Montoya: ‘Ultimately, what takes place in the Eucharist is a dynamic of desire: both God’s desire to share divinity with humanity and humanity’s desire for God’.<sup>189</sup> This dialogue sacramentally present in the Eucharist and the outworking of the life of the Trinity means that mission understood in these terms is properly grounded, because it is grounded in the divine. That divine was, of course, kenotically incarnated in Jesus Christ, and he is a central ‘constant’ in Bevans and Schroeder’s various ‘contexts’.<sup>190</sup>

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<sup>185</sup> Ibid., pp. 346-7.

<sup>186</sup> John Paul II, *Redemptoris missio* does not address the Trinity very much, but there is an underlying belief that the Trinity is the source of Christ’s mission. See *Redemptoris missio*, §4 <[http://www.vatican.va/holy\\_father/john\\_paul\\_ii/encyclicals/documents/hf\\_jp-ii\\_enc\\_07121990\\_redemptoris-missio\\_en.html](http://www.vatican.va/holy_father/john_paul_ii/encyclicals/documents/hf_jp-ii_enc_07121990_redemptoris-missio_en.html)> [accessed 26 July 2010]

<sup>187</sup> Bevans and Schroeder, p. 348.

<sup>188</sup> Bevans and Schroeder, p. 349.

<sup>189</sup> Montoya, p. 67.

<sup>190</sup> Bevans and Schroeder, p. 349.

The theme of contexts is a complex one, and not without its critics. Certainly, in a post-modern environment defining a ‘context’ raises all sorts of questions surrounding who defines the particular ‘context’. Sanneh raises a similar question when he says, ‘we should... avoid the pitfalls of theological contextualization in which “context” determines what we value and do not value in religion... Contexts, after all, are constructed strategies.’ After this cautionary note he offers a simple, yet important solution to this potential problem saying, ‘a context-sensitive approach should be responsive without being naïve.’<sup>191</sup> It is the responsive nature of this which allows dialogue to happen; the belief that the other has something to say. However, the focusing on the context can also mean that the universal message referred to in the previous sub-section is lost.<sup>192</sup> A similar observation prompted Schreiter to say, ‘any theology needs to attend both to its contextual and to its universalizing dimensions’.<sup>193</sup> It is this balance, mission done within a framework of dialogue where proclamation occurs within a specific context, that both Bevans and Schroeder<sup>194</sup> and *Mission-shaped Church* seem to be aiming for. This theme or framework of dialogue is picked up by others. Sanneh, engaging with the theme of translation, argues that Christianity is itself a ‘pluralist dispensation of enormous complexity’;<sup>195</sup> a faith formed out of dialogue. Bevans and Schroeder look at how witness and proclamation work within this model, but for the purposes of this thesis their reflections on this model within the liturgy will be considered.

They observe that worship is not often regarded as being a missionary activity; worship ‘is its own end’.<sup>196</sup> However, worship is when the ‘church is most the church’,<sup>197</sup> but also when we are most ourselves as God’s children. As the thesis shall argue later, Bevans and Schroeder remind us now that God is always a missionary God, active in his creation and creatures, constantly drawing us into his divine life through the Holy Spirit because of the redeeming work of the Son. This act of participation in the *missio Dei* means they conclude their opening reflections

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<sup>191</sup> Sanneh, *Whose Religion is Christianity?* p. 4-5. See also Schreiter, p. 96, who observes similar issues surrounding ‘contextual theology’ in post-modern Europe, but believes they can be overcome by: ‘intelligible theology to communities, and negotiation of identity in a globalized world’. Bevans and Schroeder call this ‘dialogue’ utilizing paradox and contradiction, and being grounded in communities and movements.

<sup>192</sup> See §5.4.3 of this thesis.

<sup>193</sup> Schreiter, p. 3.

<sup>194</sup> Bevans and Schroeder, p. 350.

<sup>195</sup> Sanneh, *Translating the Message*, p. 6.

<sup>196</sup> Bevans and Schroeder, p. 362.

<sup>197</sup> Bevans and Schroeder, p. 362.

by saying, ‘A life of liturgical celebration and personal prayer and contemplation is constitutive of the church in mission.’<sup>198</sup>

They go on to argue, using Thomas Schattauer’s essay, that liturgy and mission can be seen as related in three ways:

1. ‘inside-and-out’
2. ‘outside-and-in’ and
3. ‘inside-out’.

It is the third of these that Schattauer, Bevans and Schroeder, say is ‘truly adequate’. The first is often the one cited with regard to liturgy and mission. Here the worshipper is equipped through the liturgy to be sent out. Eucharistically the implication is, as we are fed we feed ‘the world’. The second ‘outside-and-in’ approach sees the concerns of the world being engaged with liturgically. It is this ‘approach’ that *Mission-shaped Church*, if not officially advocating, seems to adopt and manifest. Croft, quoting Moynagh, catches the tenor and emphasis of this saying: ‘loving service will always come before a worship service’.<sup>199</sup> However, Urwin, and later Hull,<sup>200</sup> in the same book see things the opposite way. For Urwin, although practice, ritual and style may be affected by context, worship is expressed in sacramental terms that offer divine engagement to those who come in.<sup>201</sup> Ultimately, however, it is the third of these which captures the dynamic of Bevans and Schroeder’s prophetic dialogue, and perhaps best summarizes the mutually symbiotic nature of worship and mission. This relational connection between worship and mission forms a key part of the conclusion and, hence, central claim of this thesis. At this stage it is worth quoting Bevans and Schroeder’s reflection on this third approach within the Eucharist:

...it is in the church assembled that God’s mission is constantly being accomplished in forming *this* community into a prophetic sign of God’s reign; on the other hand, liturgy needs always to be done with a missionary intent, recognizing that word proclaimed, the meal shared, the vocation being celebrated, the reconciliation being offered are moments of evangelization – for the evangelized and the unevangelized in the congregation alike.<sup>202</sup>

Williams, reflecting on ‘fresh expressions’ in a more sacramental context,

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<sup>198</sup> Ibid., p. 362.

<sup>199</sup> Croft in Croft, ed., *Mission-shaped Questions*, p. 10.

<sup>200</sup> Hull in Croft, ed., *Mission-shaped Questions*, p. 131.

<sup>201</sup> Lindsay Urwin, ‘What is the Role of Sacramental Ministry in Fresh Expressions of Church’, in *Mission-shaped Questions*, ed. by Croft, pp. 29-41 (esp. p. 30).

<sup>202</sup> Bevans and Schroeder, p. 362.

argues for the same transforming prophetic dialogue, saying, ‘Church is... being together in a situation where we trust God to do something and to change us – whether or not we notice it, let alone fully understand it’.<sup>203</sup>

Bevans and Schroeder continue to explore all three in more detail, but ultimately return to their theme of prophetic dialogue. They restate the importance of context, and dialogue with that context, but also reiterate that the liturgy is also ‘prophetic truth’.<sup>204</sup> They conclude, using their six constants, that:

The liturgy revolves around “proclaiming the death of the Lord until he comes” (1 Cor 11.26) and so it is radically *Christological*; in fact, Christ himself is the principal actor in the liturgical action (*Sacrosanctum Concilium* 7). It is deeply *ecclesial*, since the assembly, as Christ’s body, is the celebrant. It is *eschatological*, because even though the church waits “until he comes,” it experiences in sign the eschatological banquet and eschatological shalom. This eschatological sign points to the nature of salvation as communal and dialogical and is based on a profound *anthropology* of human wholeness. Finally, liturgy, when done well, is a celebration of the holiness of culture, from the vestments worn to the language used to the music and gestures that are sung and performed.<sup>205</sup>

## 5.5: Conclusions

§5.3 identified certain constituent themes and values of mission in *Mission-shaped Church*.<sup>206</sup> What is clear from these is that the theology of the *missio Dei* is the impetus for and central to the report’s understanding of mission.<sup>207</sup> This theology is undoubtedly nuanced by other values, and contextual experience, but, as the Eucharist was the source and summit of the worshipping church for Vatican II, the *missio Dei* is the source and summit of *Mission-shaped Church*. Bevans and Schroeder’s critique and wider analysis identify the short-comings of a sole reliance on the *missio Dei*.<sup>208</sup> The biggest concern surrounding the all-inclusive nature of the theology of the *missio Dei*, is that it potentially produces vagueness in missionary and evangelistic ideology. A possible outcome of this is the propensity for any activity of the Church to be described as ‘mission-shaped’. This frustrating and unhelpful consequence was not lost on a number of the interviewees summarized in the next chapter.<sup>209</sup>

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<sup>203</sup> Williams in *Ancient Faith, Future Mission*, ed. by Croft and Mobsby, p. 7.

<sup>204</sup> Bevans and Schroeder, p. 366.

<sup>205</sup> Bevans and Schroeder, p. 366. The assumption here in this context is that the liturgy relates to the eucharistic liturgy.

<sup>206</sup> See *Mission-shaped Church*, pp. 20; 81-2.

<sup>207</sup> This theological foundation is reiterated in *Fresh Expressions*, §2.5.1, p.56.

<sup>208</sup> See §5.4.1 of this thesis.

<sup>209</sup> Interviewees: 2, *Part 1.6*; 6, *Part 1.5*; 8, *Part 1.6*; 10, *Part 1.6*, specifically referred to this linguistic propensity.

Angela Tilby also expresses concerns in how we deal with history if the model is always grass-roots generated and existing for the individual.<sup>210</sup> She states her concern as ‘how the Church as part of the *missio Dei* retains its continuity as it moves through time’.<sup>211</sup> Helpfully she points to the traditional and often-cited formula of *lex orandi lex credendi* as the way of focusing this vagueness within the *missio Dei*. Thus, for her, focus, structure, continuity and identity can enter contextual, mixed economy Church by ‘scriptural liturgy and its sacramental life’<sup>212</sup>.

Furthermore, it is worth noting that Bevans and Schroeder’s analysis does not necessarily find the *missio Dei* completely wanting. In fact it could be argued that it presents a theology of mission which resonates well with the sensitivities of the post-modern and post-industrial context. The *missio Dei* gives a framework for the local, relational, deconstructed and experiential to take place.

Importantly for the Church of England, this missionary theology presents a constant reminder that mission is participating in the mission of God. The theme of participation, so key to the Anglican understanding of the Eucharist and eucharistic sacrifice, sites the Church within the whole of creation, recalling the true meaning of the human story and its intended destiny.<sup>213</sup> That destiny is one of transformation and is seen in Bosch’s six salvific events (q.v), as well as *Mission-shaped Church’s* recalling of the incarnation, atonement, resurrection and ascension.<sup>214</sup> Yet questions persist around the nature of the Church,<sup>215</sup> and how its structure enables the events to be experienced within mission. Even Croft, referring to the report’s title,<sup>216</sup> acknowledges that the two central areas which need examining most closely are the theology of Church and mission.<sup>217</sup> Interestingly he does not completely answer these questions himself, but offers a ‘kind of map’.<sup>218</sup>

In the end, whether the Church is more formally constituted by something more tangible than participating in the mission of the triune God, as

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<sup>210</sup> Angela Tilby, ‘What Questions Does Catholic Ecclesiology Pose for Contemporary Mission and Fresh Expression’, in *Mission-shaped Questions*, ed. by Croft, pp. 78-89 (esp. pp. 78-80).

<sup>211</sup> Tilby, in *Mission-shaped Questions*, ed. by Croft, p. 88.

<sup>212</sup> *Ibid.*, p. 88.

<sup>213</sup> See *Mission-shaped Church*, p.85, and Newbigin, *Gospel in a Pluralist Society*, p. 125. Donovan, *Christianity Rediscovered*, p. xx, encourages mission to be a, ‘move away from the theology of salvation to the theology of creation...’ (Cottrell in *Ancient Faith, Future Mission*, ed. by Croft and Mobsby, p. 74, describes Donovan’s book as ‘the greatest account of mission theology in the past twenty years’)

<sup>214</sup> See *Mission-shaped Church*, pp. 85-6. The report goes on to talk about, the ‘work of the Spirit’ pp. 86-90, and ‘church [as] a sign and disclosure (and later “foretaste”.p. 95) of the kingdom of God’ p. 94, so one could legitimately add Pentecost and implicitly the Parousia to that list.

<sup>215</sup> Davison and Milbank, *For the Parish*, explore this issue critically and in detail.

<sup>216</sup> See Croft in *Mission-shaped Questions*, ed. by Croft, p. 14.

<sup>217</sup> See Croft in *Mission-shaped Questions*, ed. by Croft, pp. ix-xi.

<sup>218</sup> Croft in *Ibid.*, p. 198. See also pp. 186-98.

Atkins<sup>219</sup> and others in the ‘fresh expressions’ movement would wish to explore, lies outside the scope of this thesis. What is key is whether the implicit theology of the gift of eucharistic sacrifice, instituted by a Magisterium or an indigenous ‘fresh expression’, has a role in *Mission-shaped Church*, with its missiology based on the *missio Dei*. On the evidence of this chapter, it is shown that gift and eucharistic sacrifice share an identical experience, that of participation with a missionary God in his mission. Thus, the central claim of the gift of eucharistic sacrifice as mission is realized. This ‘inside out’ argument is also offered by Bevans and Schroeder, citing Schattaer. They support this study’s claim by arguing that the whole of liturgy points to their fullest articulation of mission as prophetic dialogue.

How this claim is experienced is dealt with in the next chapter through qualitative research. The implicit theologies already observed within eucharistic sacrifice, gift and mission will now be explored in light of experience. This movement from the theoretical to the experiential satisfies the original impetus for the study with its appeal to experience, and the pragmatic implementation of the rationale of *Mission-shaped Church*.

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<sup>219</sup> Atkins in *Ibid.*, esp. pp. 23-4.

## Chapter 6: How the Eucharist as ‘missionary gift’ is experienced in different contexts

*Love... will open the high gates to a prodigal who is brought in kicking, struggling, resentful and darting his eyes in every direction for a chance of escape.*<sup>1</sup>

C. S. Lewis, *Surprised by Joy*

### 6.1: Introduction

Having examined eucharistic sacrifice against the theology of mission in *Mission-shaped Church* and Gift Theory, it has been shown to be not only a gift to mission, but mission itself. This theoretical claim now leads to a critical examination of the experience of eucharistic sacrifice within a ‘mission-shaped’ Church.

The *raison d’être* of *Mission-shaped Church* was to ‘release’ the local church to do mission within a ‘mixed-economy’ world in a manner most appropriate for the particular local context. Thus the aim is experiential, practical and contextually pragmatic. Irrespective of the various theological and ecclesiological questions raised in chapter 5, any analysis of *Mission-shaped Church* must consider how the theory is used in practice. Therefore, in order to test the claims of this study, the ‘practical’ outworking of the report must be considered.

This practical outworking marks a movement from theory to experience. The chapter analyses the experience of eucharistic sacrifice and *Mission-shaped Church* through the use of qualitative interviews. This means that the perceived dichotomy between being ‘eucharistic’ and ‘mission-shaped’, already addressed theoretically, is now thoroughly explored in a way that does justice to the intention of *Mission-shaped Church*, as well as achieving the objective of ‘getting underneath’ and evaluating experience. This critical exploration used a ‘qualitative’ approach based on ‘Questionnaire-Assisted Interviews’ within contexts and with individuals who are responsible for mission and worship, for whom *Mission-shaped Church* resulted in a self-examination of missionary activity, whether positively or negatively. Once the interviews were completed the data was reduced, the main observations recorded and conclusions drawn.

The chapter draws these conclusions by analysing the main observations, and offering critical reflections and insights in light of three writers.<sup>2</sup> From this

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<sup>1</sup> C. S. Lewis, *Surprised by Joy*, 24<sup>th</sup> imp (Glasgow: Fount/William Collins and Sons and Co. Ltd., 1985), p. 183.

<sup>2</sup> Iain McGilchrist, James Fowler and Catherine Pickstock.

engagement it will be shown how the Eucharist generally, and eucharistic sacrifice particularly, are experienced within self-declared ‘mission-shaped’ contexts, and so experientially test the central claim of the thesis.

## 6.2: Why Questionnaire-Assisted Interviews

One noticeable outcome of *Mission-shaped Church* is the widespread use of the phrase ‘mission-shaped’. The phrase has become the currency of most churches, to the extent that it is employed as a prefix for almost every activity and post within the Church. Hence, the aspiration to be ‘mission-shaped’ is as true for worship, and thus the Eucharist, as it is for any other area in the life of the Church.<sup>3</sup> There must, then, be a relationship, positive or negative, between the Eucharist and a ‘mission-shaped’ church.

How this relationship is understood is key to seeing how the Eucharist is, or is not, celebrated in contexts that identify themselves as ‘fresh expressions’ or ‘mission-shaped’. So at the very heart of what the thesis is trying to establish is how individuals with responsibility for both worship and mission understand what they are doing and why they are doing it. This chapter’s key aim is to get underneath the ‘sound-bites’ that permeate the area. Therefore, what is required is an approach that examines what theories and motivations undergird and inform practice. This aim means that the survey or simple questionnaire approach would not have been adequate.

It would also make another possible data collection method, that of participant observation, of limited value on its own, as the thesis is seeking to understand how practitioners understand what they are doing, and not simply what I observe them to be doing. However, one interviewee was most insistent that I came along before-hand to see what he was doing in order for his approach to ‘make sense’. In agreeing to do this I am not sure it helped. In fact if anything, I think it had the opposite effect, as I had to try to resist the temptation, in light of what I saw, to change the questions in a much more confrontational way. More positively, however, the incident reiterated the integrity of the core aim; that of collecting data which comes from the observations, interpretations and reasoning of

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<sup>3</sup> See Andrew Maries, ‘Mission-Shaped Worship’, *Training Day Notes* <<http://www.keynotetrust.org.uk/downloads/Mission-shaped%20worship%20format.pdf>> [accessed 19 November 2012], and Paul Bayes and Tim Sledge, ‘Mission-Shaped Parish: Traditional Church in a Changing Context’, §3 <<http://www.alisonmorgan.co.uk/Bayes-Sledge%2006.htm>> [accessed 19 November 2012]

the interviewees themselves. Also, it highlighted my own sensitivities with regard to the subject of this thesis.<sup>4</sup>

Against this background, the approach that was most likely to produce the information needed was qualitative rather than quantitative, in nature, and was best achieved by Questionnaire-Assisted Interviews in the *Interpretivist* tradition.<sup>5</sup> As Miles and Huberman observe: ‘a main task is to explicate the ways people in particular settings come to understand, account for, take action and otherwise manage their day-to-day situations’.<sup>6</sup>

They continue to say that, this approach is word or text-based, rather than number-based. Given the observations surrounding the post-modern incredulity towards meta-narratives and fluidity of text, this may seem at odds with the argument of the thesis regarding context.<sup>7</sup> However, this approach is fully aware of post-modernity’s sensitivity around text, and if anything avoids many of the potential short-comings. For example, the power over language lies with the interviewee. In this situation local stories are allowed to be articulated, and hence, be the desired-for micro-narrative, rather than meta-narrative.<sup>8</sup> It should be noted that the data is still analysed and interpreted, but not in a way that is at odds with the expressed understanding and interpretations of the interviewee. This aim is reflected in the methodology used for collecting the data.<sup>9</sup>

In spite of the potential shortcomings of this approach, its advantages may be summarized as follows:

1. A ‘focus on *naturally occurring, ordinary events in natural settings*, so

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<sup>4</sup> Matthew. B. Miles, and A. Michael Huberman, *Qualitative Data Analysis* (London: Sage Publications, 1994), p. 8, who observe that such ‘sensitivities’ are not necessarily negative:

Interpretivists of all types also insist that researchers are no more “detached” from their objects of study than are their informants. Researchers, they argue, have their own understandings, their own convictions, their own conceptual orientations; they are members of a particular culture at a specific historical moment... an interview will be a “co-elaborated” act on the part of both parties, not a gathering of information by one party.

<sup>5</sup> See §6.3 of this thesis.

<sup>6</sup> Miles and Huberman, p. 7. See also, p. 10, ‘a strong handle on what “real life” is like’.

<sup>7</sup> See §4.2.1 of this thesis.

<sup>8</sup> Miles and Huberman, p. 9, discuss some potential post-modern dilemmas that are confronted in this approach where ‘human activity was seen as “text”’, and interpreted through interview even though there is often a reluctance to distil such activity.

<sup>9</sup> See §6.3 of this thesis.

that we have a strong handle on what “real life” is like.<sup>10</sup>

2. Richness and wholeness
3. Lived experience, and,
4. Interviewee’s voice heard

### 6.3: Data Collection: Methodology and Procedure

What can be established from the previous section is that there was a conceptual framework to the social science research of the thesis which surrounds the design of the method and procedure. This approach falls within what is defined as *Interpretivism*. However, the approach can be further nuanced by observing that the *Interpretivism* adopted in this thesis has a preference for using the *sub*-approach of a *Phenomenologist*. Miles and Huberman summarize these approaches as follows:

Interpretivism sees ‘human activity... as text – as a collection of symbols expressing layers of meaning,<sup>11</sup> and... Phenomenologists often work with interview transcripts, but they are careful, often dubious, about condensing this material... but assume that through continued readings of the source material and through vigilance over one’s presuppositions, one can reach the “*Lebenswelt*”<sup>12</sup> of the informant, capturing the “essence” of an account – what is constant in a person’s life across its manifold variations. This approach does not lead to covering laws, but rather to a “practical understanding” of meanings and actions.<sup>13</sup>

Given the conceptual framework of this approach, there is a potential problem of data ‘overload’ and the issue of separating out the interviewees’ own decoding, and sorting out the data *wood from the trees*. Consequently, given the choice of approach, there is an inevitable ‘trade-off’ between a structured, pre-interview Questionnaire and the expressed desire to allow the interviewee to offer their analysis, interpretation and story.<sup>14</sup> However, a clear case can be made in support of the method and procedure adopted as it provides clarity and focus in order to analyse the information given. It also means that what is being analysed falls within the framework of the central statement of the thesis, in a manner that allows the interviewee to answer as they see fit. This point was made on a couple of occasions when the interviewees sought confirmation that they had answered a question in the

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<sup>10</sup> See Miles and Huberman, p. 10. Emphasis theirs.

<sup>11</sup> Miles and Huberman, p. 8.

<sup>12</sup> ‘Life-world, world of lived experience’.

<sup>13</sup> Miles and Huberman, p. 8.

<sup>14</sup> See §6.2 of this thesis.

‘right way’. It was stressed to them that what was important was how *they* understood and interpreted what was being asked. This was particularly true of the questions of a more ‘theological’ nature where it may have been perceived that the Interviewer was the ‘expert’.<sup>15</sup>

Miles and Huberman also identify such issues and confirm the reasons for a tighter structure:

The looser the initial design, the less selective the collection of data; *everything* looks important at the outset... we should not forget why we are out in the field in the first place: to describe and analyze a pattern of relationship... Finally, as researchers, we do have a background knowledge... Not to “lead” with your conceptual strength can simply be self-defeating.<sup>16</sup>

There is also an argument for clarity and the need to be ‘purposive’ rather than random. In addition, there is a strong case for being ‘theory-driven’ on the grounds of integrity; the interviewee is fully aware of what is being required of him or her. As Miles and Huberman say, ‘It is good medicine, we think, for researchers to make their preferences clear’.<sup>17</sup> It is against that conceptual framework and rationale<sup>18</sup> that the methodology and procedures were defined.

### **The ‘Sample’ Group (The interviewees)**

In order to decide who was going to be interviewed I had to set the boundaries in terms of the time and means in order to analyse the question. Therefore, the approach was theory based. It was essential to have a ‘sample group’ which fell within the theoretical construct of the thesis’ central statement, and so allow the data to be ‘elaborate[d] and examine[d]’ as fully as possible.<sup>19</sup> As the statement concerns the themes of mission, Gift Theory and eucharistic sacrifice it was necessary to have people who were responsible for, at least, mission and worship. Also, because the thesis is concerned with this in light of *Mission-shaped Church*, it was important to have people who self-consciously minister in light of that report.

Having identified these criteria, ‘multiple-case sampling’ is not easy by virtue of the small numbers of participants involved. However, from the outset the

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<sup>15</sup> See Interviewees: 4 Part 2.5; 6 Part 2.4; 6 Pre-reading 2 and Part 2.5.

<sup>16</sup> Miles and Huberman, p. 17. Emphasis theirs.

<sup>17</sup> Miles and Huberman, p. 4.

<sup>18</sup> See §6.2.

<sup>19</sup> Miles and Huberman, p. 28 quoting from Kuzel, 1992, Patton, 1990 *Typology of Sampling Strategies in Qualitative Inquiry*.

potential interviewees were consciously approached in order to provide breadth in terms of gender, age, churchmanship and role.<sup>20</sup> In this way, the core of the question remains unchanged, but the way in which the questions may be engaged with would vary, hence the results would, within the conceptual framework, hopefully, produce common themes and variances. The result of these variances would also give confidence in the findings.

### **The Formulating of Research Questions for use at the interview**

The selection criteria and the statement of the thesis provided the background in the drawing up of the Questionnaire<sup>21</sup> to be used for the interview.

The Questionnaire had three sections.

First, *Questions on the Preparation reading*. It was decided to give the interviewee some pre-interview reading. The preparation reading was the sacrifice of Isaac,<sup>22</sup> a story which was used by Derrida to explore the perfect gift.<sup>23</sup> The rationale behind this was threefold. First, to allow the interviewee to ‘talk’ on something they were familiar with, and thus be put at ease. Being ‘at ease’ also reduced the interviewees’ sense of entering the interview completely blind.<sup>24</sup> Second, to reference and engage with the themes of gift, sacrifice and mission within a framework that exists within the thesis. Third, to overcome the potential absence of any engagement with these very specific themes of gift and sacrifice in Part 2 of the Interview. Throughout the construction of the questionnaire there was an awareness of the issues surrounding ‘leading the witness’ and/or the interviewee feeling constrained in the framing of their answers in light of the questions. In the end such fears proved unfounded. In fact the interviews, if anything, seemed to compartmentalize these themes of gift and sacrifice, putting them to one side, never to be spoken of again in the course of the rest of the interview. This in itself is an interesting outcome given the scope of this thesis.

Second, *Part 1: Church Context*. There were seven questions of a ‘factual’ nature in order to establish the position and nature of the interviewee and context. This section proved the most straightforward to construct, and latterly very useful.

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<sup>20</sup> All were priests except one. All were, or had been, ‘leaders’ of worshipping communities. The two who were no longer leaders still assisted in parish contexts. Both were academics, one with a role at a University, the other in a community-based theological project and centre.

<sup>21</sup> See Appendix 1 of this thesis.

<sup>22</sup> Genesis 22. 1-18

<sup>23</sup> See §3.2 of this thesis.

<sup>24</sup> A letter was sent to potential interviewees in which they were invited to respond, stating the nature of the research, and explaining why they were being approached.

The empirical information was, perhaps unsurprisingly, often the manifestation of praxis, which itself was borne out of theology.

Third, *Part 2: Comments*. This section sought to identify the stories and theologies that informed how the interviewee engaged with mission and the Eucharist by asking five questions on those themes. The later questions were intended to allow the interviewee the opportunity to give fuller answers, offer their interpretation, and tell their story.

The questions were designed at some length to avoid any built-in bias. The multiple-case sampling approach and sensitivities of theologies and churchmanship meant that attention had to be paid to the language of the questions. Hence, the questionnaire used, as far as was possible, the most 'neutral' words it could. For example, Holy Communion was used instead of words like 'Mass' or the 'Lord's Supper'. However, if the interviewee, in the course of the interview, persistently used a particular word, that word would be adopted in the questioning in preference to the one originally formulated for the reasons given above. This decision, also, prevented any perceived conflict between interviewer and interviewee.

It was noted that the total number of questions was more than would normally be used for the gathering of qualitative data.<sup>25</sup> However, because seven questions were of a factual nature, and the interviewees were, by assumption of their vocation, used to articulating their views, it was felt that unrealistic demands were not being placed on the interviewees. This decision was supported by no perceptible loss in the quality of data in Part 2, and no interviewee expressed unease about the volume of questions.

Another key consideration was whether or not to issue the questions beforehand. It was decided that the questions would not be given prior to the interview. The reasons for this were as follows:

First, as already referred to, it was felt that the interviewees were qualified by virtue of their vocation to articulate responses in the way they would want.

Second, was the desire for 'immediacy'. If the questions were pre-issued then given the pastoral sensitivities of the interviewees, and the understanding of belonging to a wider organisation, there may have been a temptation to nuance

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<sup>25</sup> Miles and Huberman, p. 25, Advice No 3, states that, 'formulating more than a dozen or so in general is looking for trouble'.

answers in a manner that would be broader in appeal, and less personal. This leads to the next reason.

Third, what was at the heart of this was the personal. The research hoped to elicit the understanding and rationale of the interviewee, and not the ‘company line’. This seems to have been achieved as two interviewees referred to, in a ‘knowing’ manner, the recent Diocesan Vision Statement of their bishop.<sup>26</sup> Whether they would have been as imprudent if forewarned is difficult to say conclusively, but the temptation to gear responses was arguably reduced.

#### **6.4: Data Reduction and Data Display: Initial Survey of Material/Data Analysis**

After receiving a positive response to the request for an interview, a mutually agreed date and time was set. At least an hour and a half was suggested as ‘feeling’ reasonable, although I set aside at least a three-hour slot. The venue was always at the interviewee’s suggestion and varied from homes to places of worship and to offices. The length of the interviews varied from extremes of one at sixteen and a half minutes<sup>27</sup> to two at almost one hour and twenty minutes.<sup>28</sup> The average was around three quarters of an hour, and all interviews were recorded and later transcribed in full as agreed with the interviewee before the interview was arranged.

During the interview the only notes that were made were ones which were felt, at the time, to have longer term implications, or where gestures were made that would visibly add emphasis and/or clarification to the statement being made, but would not be picked up on the audio recording. These notes were placed in square brackets in the transcript as they occurred.

Once the transcripts were completed, marginal notes were added at various points to identify themes, make editorial comments, and highlight comments for later cross-checking and referencing. Once this data reduction had taken place, the main initial observations were shown in two main ways which formed the main initial Data Display below.

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<sup>26</sup> See Interviewees: 2 Part 2.5; 5 Part 2.5.

<sup>27</sup> Interviewee 4.

<sup>28</sup> Interviewees: 1; 12.

## The Data Display

Miles and Huberman define this process in the qualitative data analysis process as a ‘visual format that presents information systematically, so the user can draw valid conclusions and take needed action’.<sup>29</sup>

The visual formats adopted were first the table to identify conceptual themes, and second the use of axes to site the interviewees along certain points in order to display variance, movements, and emerging themes. Thus, the approach fell within what is called ‘cross-case displays’.<sup>30</sup>

## Table of Conceptual Themes

**Table 1 How the Interviewees understand the Eucharist**

Interview	Participation in life of God	Ethical	Obedience to Jesus’ command	Passive Remembrance	Active Remembrance	Gift	Sacrifice (see Daly and Levering)	Missionary
1			Yes	Yes			No	Yes
2					Yes		Yes	Yes
3				Yes				
4				Yes				Yes
5				Yes			No	No
6				Yes				Yes
7	Yes	Yes			Yes		Yes	Yes
8	Yes	Yes			Yes	Yes	Yes	Yes
9			Yes					Yes
10				Yes				Yes
11				Yes				***
12	Yes				Yes	Yes		Yes

**Table 1 How the Interviewees understand the Eucharist** *continued*

Interview	Fellowship, sharing, meal	Centre of life	Makes Church	‘Meeting with Jesus’ or similar	Healing, Repentance	Present but <i>not</i> ‘Real Presence’	Covenant, Passover, Old Testament Motifs
1	Yes			Yes	Yes	Yes	Yes
2		Yes	Yes				
3	Yes	Yes				Yes	Yes
4	Yes			Yes		Yes	
5	Yes						
6	Yes						
7		Yes	Yes	Yes			
8		Yes	Yes	Yes			
9	Yes	Yes			Yes		
10	Yes				Yes		
11							
12		Yes	Yes	Yes	Yes		Yes

\*\*\* ‘Gradually introduce it’.... Mission = making disciples

<sup>29</sup> Miles and Huberman, p. 91.

<sup>30</sup> Miles and Huberman, pp. 172-237.

**Table 1 How the Interviewees understand the Eucharist** *continued*

Interview	Eschato-logical	Thanks-giving	Food for the journey, spiritual feeding	An act of worship	Personal Devotion (see Baxter)
1					Yes
2	Yes				
3					
4					
5					
6		Yes	Yes		
7			Yes		
8			Yes		
9				Yes	Yes
10					Yes
11			Yes		
12	Yes		Yes		

Table 1 cites certain eucharistic themes as they were referred to in the course of the interview. Each column has a heading which reflects the theology or theme referred to, but *not* necessarily the exact word or phrase used by the interviewee. The use of the words ‘yes’ and ‘no’ indicate overt affirmation or rejection of the particular theme referred to in the column heading. Where the cell is left blank, that indicates that no explicit reference was made on that theme by the interviewee. In Table 1 the only variance from this method of recording and display was the use of, ‘?’\*\*’ under the column heading *Missionary*. On re-reading the transcripts it is unclear, based on the phrasing used by the interviewee, whether the interviewee thought in such terms or whether it was a reasonable conclusion based on the extrapolation of the interviewee’s thoughts.

The column headings themselves seek, wherever possible, to refer back to the use of these themes in this theses, and can, thus, be understood as follows:

*Participation in life of God.* Here the interviewee articulates a theology of the Eucharist which has strong overtones of the eucharistic theology of Richard Hooker.<sup>31</sup>

*Ethical.* This column indicates those who aligned themselves with a theology similar to that of Origen and others,<sup>32</sup> where the Eucharist has clear implications for the living and action of the Christian life.

<sup>31</sup> See §2.2.1 of this thesis.

<sup>32</sup> See §§1.2.1; 1.2.2; 1.2.3; 1.2.4; 1.2.5 of this thesis.

*Obedience to Jesus' command.* This shows overt reference made to the dominical command of Jesus to share the Eucharist.<sup>33</sup>

*Passive Remembrance.* This is shorthand for a theology that describes the Eucharist in terms of 'sign'. Here the 'once for all' aspect of Christ's sacrament at Calvary was stressed to make the point that the remembrance aspect of the Eucharist is more akin to an 'aide memoire' or something that points to, as opposed to the next column heading.

*Active Remembrance.* Here the interviewees spoke in terms of the remembering aspect of the Eucharist as being an ongoing participation within the action of Calvary and life of Christ which is made present during the eucharistic celebration.<sup>34</sup>

*Gift.* This represents those interviewees who made direct reference to the Eucharist in terms of Gift as described earlier.<sup>35</sup>

*Sacrifice (see Daly and Levering).* This column shows those interviewees who affirmed or, conversely, denied eucharistic sacrifice in ways described by Daly and Levering.<sup>36</sup>

*Missionary.* This records those interviewees who overtly affirmed or denied a missionary aspect to the Eucharist. How mission is understood is displayed in Table 2 below.

*Fellowship, sharing, meal.* Here interviewees who expressed themes around the idea of communion with each other are shown.

*Centre of life.* This column indicates those interviewees who argued that the Eucharist is at the very heart, the centre, of the Church's life.

*Makes Church.* This includes interviewees who articulated the theology, after St Paul and Augustine of Hippo,<sup>37</sup> that the mystical body of Christ – the Church, is formed by consuming the body of Christ under bread and wine.

*Meeting with Jesus' or similar.* Some interviewees used particular phrases to describe the 'experiential' sense of encounter with Christ at the Eucharist. The way this 'feeling' was described extended beyond specific loci such as under bread and wine, to a more general, non-specific, experience. The phrase 'meeting with Jesus', if not actually used, caught the essence of what was being described.

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<sup>33</sup> See Luke 22. 19; I Corinthians 11. 23-25

<sup>34</sup> See §§1.2.6; 2.3.4; 2.3.5 of this thesis.

<sup>35</sup> See §§3.2; 3.3 of this thesis.

<sup>36</sup> See §§1.3; 1.4 of this thesis.

<sup>37</sup> See §1.2.7 of this thesis.

*Healing, Repentance.* This column covers those who stressed the action of repentance and forgiveness as part of the eucharistic liturgy and experience, and as preparation for receiving the sacrament itself. This is a close connection between this column, and the broader implications of the *ethical* dimension above.

*Present, but not 'Real Presence'.* This column covers those interviewees who explicitly denied, or attempted to overtly distance themselves from, language that could imply Christ's presence under the bread and wine in a manner like transubstantiation. There is an obvious connection between this column, and the *Passive Remembrance* column. The difference is that this column only includes those who explicitly referred to a theology of 'Real Presence'.

*Covenant, Passover, Old Testament motifs.* Here those who adopted the language and motifs of the Old Testament are cited. There was, in the case of these interviewees, the use of 'covenantal' language like that of Baxter.<sup>38</sup> Thus, the Eucharist re-establishes and reinforces the relationship between the Creator and the created sacramentally.

*Eschatological.* Two interviewees referred to the eschatological nature of the eucharistic celebration. There were references to the eternal, on-going, moving towards the reconciling of heaven and earth, priestly intercession of Christ with the church until he comes again. Thus, there were very strong echoes of Taylor and Daly.<sup>39</sup>

*Food for the journey, spiritual feeding.* Five interviewees expressed the view that they felt the Eucharist was vital 'spiritual' food which enabled them to live the ethical life alluded to earlier.

*An act of worship.* In this instance one interviewee expressly declared they understood the Eucharist as 'an act of worship' so it is thus recorded. It is reasonable to assume all the others held a similar view, but did not say so in those exact words.

*Personal Devotion (see Baxter).* In three cases the interviewees spoke about the Eucharist in terms of personal devotion which were almost identical to Richard Baxter in style and content, although he was never cited.<sup>40</sup> The intensity of their words made the parallels worthy of recording and display.

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<sup>38</sup> See §2.2.2 of this study.

<sup>39</sup> See §§1.3; 2.3.3 of this study.

<sup>40</sup> See § 2.2.2 of this study.

As with the column headings on the Eucharist, the following column headings were used in order to reduce and display data on how mission was understood and articulated.

**Table 2 How the interviewees understand Mission<sup>41</sup>**

Inter- view	Hospitality	Must include the experiential	The presentation /appearance important/ www etc	Missio Dei	Act of obedi- ence and trust
1	Yes	Yes	Yes	Yes	Yes
2				Yes	
3					
4				Yes	
5	Yes	Yes		No	
6				Yes	
7				Yes	
8				Yes	
9		Yes	Yes	Yes	Yes
10				Yes	Yes
11				Yes	
12	Yes				

**Table 2 How the interviewees understand Mission *continued***

Inter- view	Adoption of mission 'school'	Eucharist at heart	Enter the mystery, journey, making connections	Overt evangelis- ation, and growing disciples
1	*			
2		Yes	Yes	
3			Yes	
4			Yes	
5		No	Yes	Yes
6	** and FE		Yes	
7	**	Yes	Yes	Yes
8	**	Yes	Yes	
9	** and FE		Yes	
10	EC			Yes
11	**		Yes	Yes
12	***	Yes	Yes	Yes

The columns in this cross-case data display were as follows:

<sup>41</sup> Key to symbols/notations etc on Table 2:

\*Schwartz's *Natural Church Growth*

\*\* *Mission-shaped Church* Generally

FE: *Fresh Expression* specifically

EC: *Emerging Church* specifically

\*\*\* Interviewee specifically needs to engage with the Church, and use schools

*Hospitality.* The interviewees saw mission in terms of hospitality and expressed mission in terms of welcome.

*Must include the experiential.* Here the interviewees spoke about mission as being something which involves new people. The interviewees spoke about specific activities within a worship context which would actively involve new-comers. This was more than participation within the ‘corporate’ act of worship, and included things such as discussion and craft activities connected to the theme of the act of worship.

*The presentation/appearance important/www. Etc.* In two instances the interviewees spoke about the importance of presentation in terms of mission. The examples varied from the church notice-board, to websites, and the furniture of the church building.

*Missio Dei.* Of the twelve participants in the qualitative research ten articulated their theology of mission in terms that were overtly aligned to, or contained clear echoes of, the *missio Dei* approach to mission described in chapter 5.<sup>42</sup> This in itself is highly significant. However, one interviewee expressed a view that was plainly opposed to the *missio Dei* missiology. He saw it as being an approach based on a ‘spurious foundation’, hence the use of the word ‘No’. He supported this by speaking of places where ‘God is not’. Thus, there was a clear sense of the need to convert from one thing to another. The other interviewee made no reference in support or non-support of *missio Dei* within the course of the interview.

*Act of obedience and trust.* Three interviewees spoke of mission in terms of a divine command ‘to go’. They expressed a clear understanding that the church is sent, and that they must ‘trust in God’ for any ‘outcomes’.

*Adoption of a mission school.* This column reflects those participants who self-consciously articulated, or aligned themselves, to a particular approach to mission formulated elsewhere. It also encompasses those who had a very clear strategy on what to do. Hence this column is more than a theological approach. It is the implementation of a strategy based on another’s work.

*Eucharist at heart.* This column reflects those participants who expressed a view regarding the **centrality** of the Eucharist in mission. For them the Eucharist had a stronger role than the question *Does Holy Communion have a role in mission?* may

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<sup>42</sup> §5.4.1 of this thesis.

suggest.<sup>43</sup> The 'No' cited, took the view that the Eucharist was a hindrance to mission.

*Entering the mystery, journey, making connections.* Ten of the twelve interviewees described mission in terms of a journey in which people are accompanied, and in which the experience of faith and the narrative of faith gradually unfolds. These ten saw mission as a process in which they are called to enable and encourage.

*Overt evangelisation, and growing disciples.* One of the criticisms of the *missio Dei* approach is the accusation that there is a presumed acceptance that God is already there and working so the traditional element of heralding and conversion within the wider context of mission may be rendered redundant.<sup>44</sup> Here the participants declared the need for missionary activity that demands, if not an overt response, at least a new commitment by the person to grow and develop 'in the faith' of the Church.

Again, these tables were adopted initially as a way of reducing the data recorded, but did, by use of the column form, reveal trends and attitudes that produce clear themes which feed into the diagrams below, and later conclusions.

### **Diagrams on Emerging Themes.**

Once the interviews had been conducted, it was important to display the data of emerging themes in a manner which, first, reflected the variance of theologies and approaches, but, second, reflected the movements in attitudes, theology, and approach that some participants expressed over time in their context.

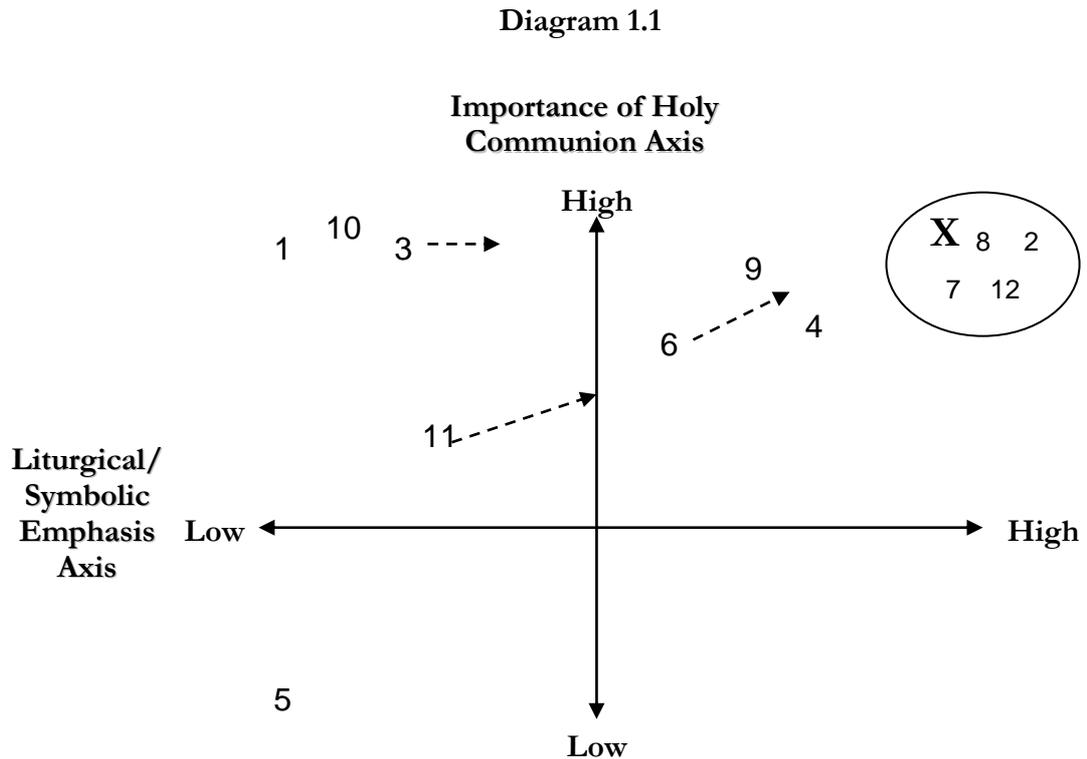
It was felt that the most helpful method of reflecting these two aims was by the use of various diagrams from which conclusions might later be drawn within certain key emerging themes. The four diagrams are dealt with in turn.

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<sup>43</sup> Questionnaire Part 2.4.

<sup>44</sup> See §5.4 of this study.

**Diagram 1.1 Importance of Holy Communion Axis and Liturgical/Symbolic Emphasis Axis**



A key question in the interview was *Does Holy Communion have a role in mission?*<sup>45</sup> Table 2 referred to this, but the table only identified those who expressed the view that the Eucharist was at the ‘heart’ of their theology and understanding of mission. However, in response to another related question, *How important to you is the celebration of Holy Communion?*<sup>46</sup> all participants responded in a very full manner, describing themes beyond its possible connection to mission. With the notable exception of one, all participants spoke of the importance of the Eucharist to them personally. What differed between the interviewees was how they expressed it theologically. These differences are reflected in the data displayed in Diagrams 1.2 and 1.4, with the variations in liturgical practice displayed in Diagrams 1.1 and 1.3.

Diagram 1.1 has two axes. The vertical axis concerns the importance of the Eucharist expressed by the interviewee, and ranges from highly important (the top) to not important at all, labelled ‘Low’ (the bottom). The horizontal axis reflects how the interviewee saw their regard for the Eucharist reflected in symbolic, liturgical or ritual action. This axis went from a low use of the symbolic (the left) to high use of the symbolic (the right). The highly symbolic does not necessarily equal

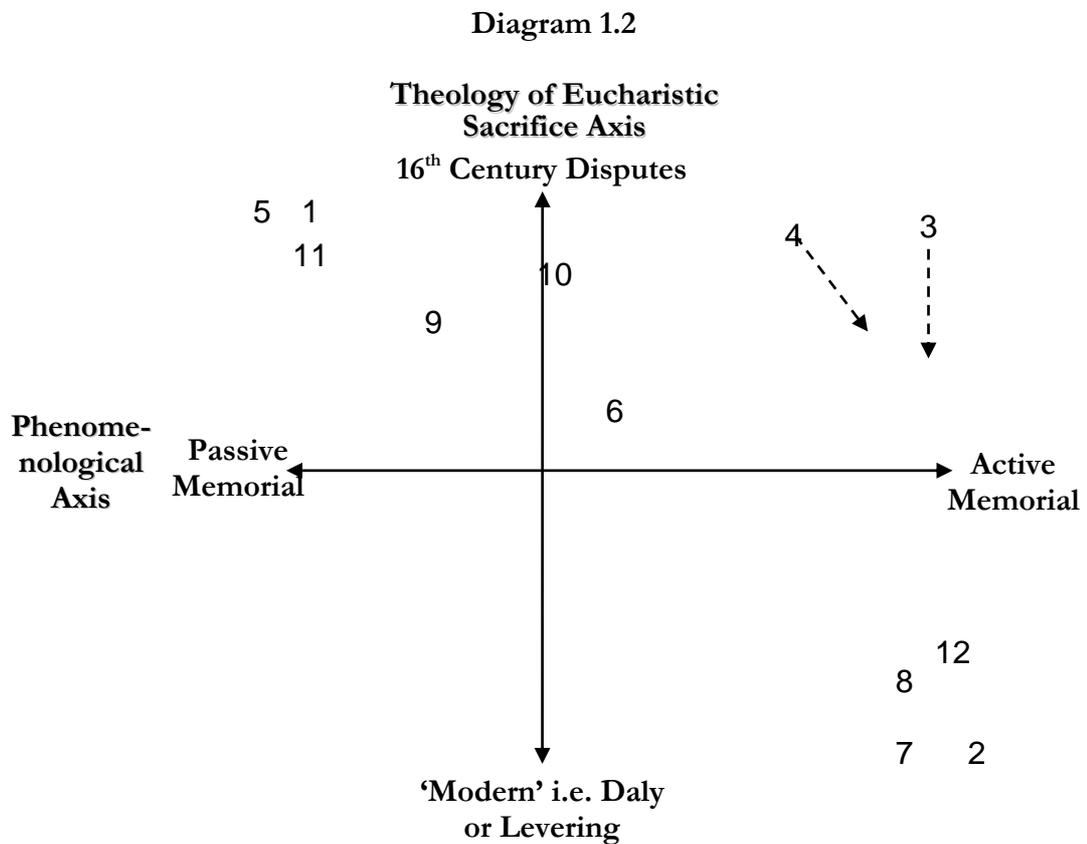
<sup>45</sup> Interview Question Part 2. 4.

<sup>46</sup> Interview Part 2 *Comments* Question 1.

more ‘catholic’, although there was an obvious correlation in this regard by those who saw themselves as catholic Anglicans. However, a correlation was also noted from those who advocated the use of the senses in a manner popularly thought to reflect ‘celtic’ spirituality.

Diagram 1.1 also uses arrows to reflect the directional movement described by the interviewee in their practice or views on the Eucharist. The oval contains those who expressed identical views in relation to the axes. Their position on the diagram is shown by use of an ‘X’.

**Diagram 1.2 *Theology of Eucharistic Sacrifice Axis and Phenomenological Axis***



This diagram displays the data which directly reflects how the theology of eucharistic sacrifice was understood and articulated by the interviewees.

The vertical axis places the interviewees according to how they understood eucharistic sacrifice. The responses reflect either, at the bottom, ‘modern’ readings on this subject, be it either Levering’s or Daly’s articulations or, at the top, responses that reflect the theological disputes of the 16<sup>th</sup> century.

The horizontal Phenomenological axis sites the interviewees in a position that represents how their understanding of this theology of eucharistic sacrifice is ‘experienced’. The data displayed here mainly came from the question, *What do you*

*think is happening at Holy Communion?*, but also reflects comments in the interview as a whole. ‘Experienced’ here refers to a metaphysical understanding of what is happening within eucharistic sacrifice, and the Eucharist as a whole. The closest comparable examples probably surround how transubstantiation, or sacramental action is experienced. At one end there is ‘passive memorial’, the other ‘active memorial’. Passive memorial reflects the view that the Eucharist is merely a recalling of Christ’s sacrifice as an aide memoire. Active memorial reveals an understanding that sees the communicant as participating within the salvific action of Calvary and/or the Trinity, which is sacramentally present on the altar, in the life of the communicant, and in the life of the Church.

As in Diagram 1.1, the arrows show the movement in attitudes, theology and understanding over time as described by the interviewee.

**Diagram 1.3 *Eucharist as: ...***

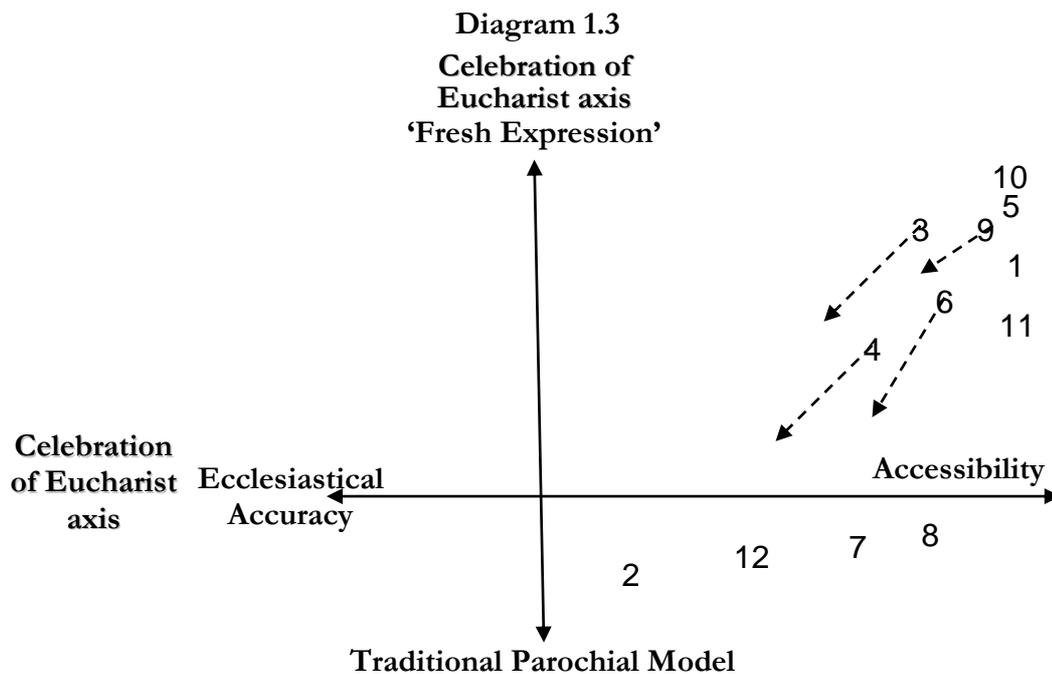


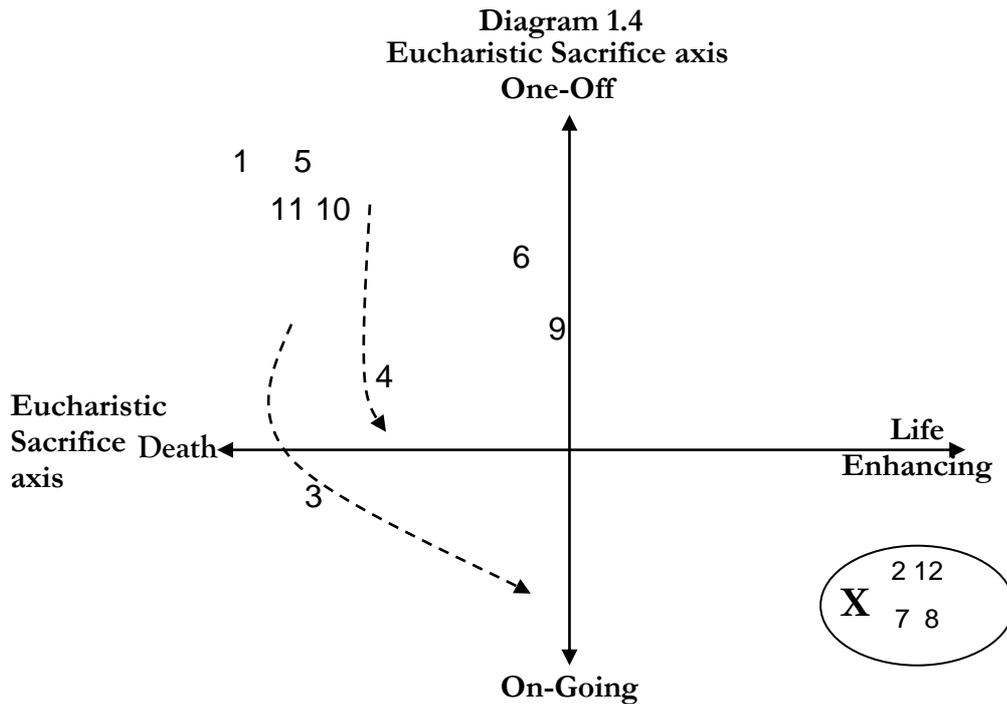
Diagram 1.3 displays how the interviewees understood the Eucharist generally in the life and mission of the church. This particular diagram, and the data it displays, underpins many of the conclusions of this thesis and the assumptions of the interviewees. The labelling of the poles of the vertical and horizontal axes proved problematic because of the extremely broad and generalized themes which make up the displayed data. The interviewees also used a huge breadth of language, even when discussing the same theme. This added to the problem of axis labels, and

means that the resultant labels are fairly crude markers that define something much broader than the label might suggest.

The vertical axis uses as its variant poles 'Fresh Expressions', and 'Traditional Parochial Model'. These labels reflect how the interviewee understood their celebration and/or theology of the Eucharist in general terms. 'Fresh Expressions' can be understood as reflecting a belief and practice of the Eucharist which is self-consciously on the margins or fringes of liturgical practice and expression. The Eucharist is seen here as a tool entirely driven in praxis by the context and, as a consequence, the desire of the presiding priest to do whatever is necessary to connect with the particular congregation (sub-culture) present. There is, understandably, a strong correlation between this and the right-hand horizontal axis labelled 'Accessibility'. 'Accessibility' is understood as there being no fixed or prescribed rules concerning how the Eucharist is celebrated and, *in extremis*, the nature of the content. The extreme of both axes, the top and far right of the diagram, shows the gathered community and their needs as the *raison d'être* dictating how the Eucharist is celebrated.

At the other extreme on the vertical axis is the label, 'Traditional Parochial Model'. This is an extreme caricature to describe the phenomena of liturgical practice that is prosaic and reactionary in its theology, understanding and ritual. Again, there is a clear correlation between this extreme and the horizontal axis labelled, 'Ecclesiastical Accuracy'. 'Ecclesiastical Accuracy' describes the desire and theology which is manifested in liturgy that is consciously formulaic, exact, and driven by liturgical preciseness. Therefore, if a number was placed in the extreme bottom left this would represent an uncompromising approach where the theology entirely dictates the nature of the celebration of the Eucharist. In this instance, the worshipper merely joins in and assents to what is happening; whatever the context the way the Eucharist is celebrated is unaffected. As is the case elsewhere, the arrows signify a self-declared movement in understanding and practice.

Diagram 1.4 *Eucharistic Sacrifice as: ...*



This last diagram reduces even further the data concerning how the themes around eucharistic sacrifice were understood by the interviewees. There is a natural connection between this diagram and Diagram 1.2. However, this diagram seeks to display how participants understood the theology of eucharistic sacrifice in two much more specific ways, i.e in terms of ‘time’, and ‘death’/‘life’.

The vertical ‘time’ axis is almost identical to the understanding of the Phenomenological Axis in Diagram 1.2. However, it sets this key concept against the other key theme of whether eucharistic sacrifice is seen as being connected with life or death. This understanding extends to other considerations and debates around sacrifice generally, and particularly issues explored by Daly, after Girard, concerning the death of the victim.<sup>47</sup>

Although this may initially seem a fairly esoteric observation to introduce in light of the perceived missionary demands of the church, it is foundational to the practicality of the argument. Thus, doing this, the axis reflects a belief that ultimately informed the interviewee’s willingness to, or not to, engage with eucharistic sacrifice, as well as recording whether this theology has the potential to be an acceptable motif which can be adopted in praxis.

<sup>47</sup> See §1.3 of this thesis.

As previously, the arrows indicate movement in thinking and thus, also, by the interviewees' own volition, the potential direction in which their praxis is *likely* to move. The following quotation from Interview 4 illustrates this:

I'm from... an evangelical background that tries to tell me it's not sacrifice and I'm just starting to grapple with that myself, you know, about calling the table an altar, saying this is the great sacrifice in the liturgy we're using at the moment; about it being the great passover.<sup>48</sup> I've just started to realize that I need to start grappling with it.<sup>49</sup>

## **6.5: Conclusion-Drawing and Verification: Observations and Key Themes**

The cross-case data which has been reduced and displayed<sup>50</sup> had the simple aim of displaying how key themes within the thesis were understood and articulated. The diagrams used enable contrasts and variances to be made, key themes to be identified, and points of convergence to be observed.

In light of the qualitative data collected and analysed, the following conclusions can be observed:

- 1. Devotion to the Eucharist, regardless of churchmanship.**
- 2. A movement towards an 'institutional' 'model' or 'shape' of the Eucharist personified by an adoption of ceremonies and rituals more typical of the catholic tradition within the Church of England.**
- 3. The themes of eucharistic sacrifice and gift appear unimportant, or unacknowledged, in relation to the interviewees' understanding of *Mission-shaped Church*, yet should not be readily dismissed.**
- 4. The theology of the *missio Dei* is the predominant model/theology of mission.**

These observations will now be examined more closely against the background of previous chapters.

### ***Devotion to the Eucharist, regardless of churchmanship.***

The cross-case sample was deliberately varied with regard to

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<sup>48</sup> The Interviewee was referencing 'The Easter Liturgy', *Common Worship: Times and Seasons*, (London: Church House Publishing, 2006), p. 369: 'Alleluia, Christ our passover is sacrificed for us. Therefore let us keep the feast. Alleluia.'

<sup>49</sup> Interviewee 4 Prep 3.

<sup>50</sup> See §6.4 of this thesis.

churchmanship and included a breadth, if not the whole, of Anglican eucharistic theology and ecclesiology. Table 1 reveals how the interviewees understood the Eucharist on a number of different levels. However, what is not shown in this table is a separate piece of data that is alluded to in Diagram 1.1, *The importance of Holy Communion*. What this diagram strongly indicates is how important, or increasingly important, the Eucharist is to the interviewees.<sup>51</sup> There was one notable exception, where the participant expressed indifference to its presence in the worshipping life of the Church saying it was only of ‘*some importance*’,<sup>52</sup> and superseded by the proclamation of the ‘word’.<sup>53</sup>

What these cross-case diagrams do not show is the intensity of devotion to and appreciation for the Eucharist. Eleven of the twelve spoke of the Eucharist in ways which strongly resonate with the theological and devotional writings of those in earlier sections of the thesis. The level of importance was, of course, not surprising in those interviewees who would align themselves with a more ‘catholic’ theology of worship and the church. However, it was the comments made by others, who would not obviously, by virtue of their context and declared churchmanship, exalt the Eucharist in the life of the church and individuals, which produced the most surprising statements. This is illustrated in the following five quotations, from five different interviewees. They are five of the seven who self-identify as ‘practitioners’ in the ‘fresh expressions’ movement. They saw themselves as operating on the margins and definitely not ministering from within a traditional institutional model of church:

It’s very important to me. It’s very important to me personally, and once again despite not a high emphasis on formality, and liturgy;... So I see it as an act of obedience, I see it as an act of grace, I see it as an act of covenant, I see it as an act of healing in every sense of the word; not just an act of healing, but a place of healing.<sup>54</sup>

It’s really important... it’s the point I’m counted worthy...coming together through time and space...the place where they could meet Jesus.<sup>55</sup>

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<sup>51</sup> This trend is also observed by Croft in *Ancient Faith, Future Mission*, ed. by Croft and Mobsby, p. 42.

<sup>52</sup> Interviewee 5 Part 2.1. In the transcript the ‘some’ is italicized as the interviewee’s intonation, and stress indicated the sentiment italicized.

<sup>53</sup> Interviewee 5 Part 2.1 goes on to say,

So my worship is Christocentric rather than Eucharistic. I know people may say that at the Eucharist you find Christ at the centre, but I find Christ at the centre in the preaching and the teaching of the word.

<sup>54</sup> Interviewee 1 Part 2.1.

<sup>55</sup> Interviewee 4 Part 2.1 and 2.2.

Even when I was 8, 7, I remember resenting Sunday School because I wanted to be in, because we weren't brought in for Communion... so I've always seen it as important.<sup>56</sup>

I don't function well without it [the Eucharist].<sup>57</sup>

It is of a first importance.<sup>58</sup>

Of the seven, six were priests, and the other an Ordinand who, before theological College, had worked as a *Pioneer – Fresh Expressions Minister* in a large evangelical church in the Midlands. What can be seen in all cases was that the personal and devotional aspect of the Eucharist being celebrated within these communities was raising questions and producing a synergy. This leads us on to the next observation.

***A movement towards an 'institutional' 'model' or 'shape' of the Eucharist personified by an adoption of ceremonies and rituals more typical of the catholic tradition within the Church of England.***

The previous observation revealed something highly significant when dealing with the issues surrounding the celebration of the Eucharist and its connection to mission. Simply stated, what can be observed from the detail of the data, and its summary displayed in Diagrams 1.1 and 1.3, is twofold:

First, those who were consciously avoiding the trappings, rituals and symbols of 'traditional' worship, were finding themselves and others drawn to the Eucharist, and also their celebration of it was influenced by the ceremonies and rituals of the catholic tradition within the Church of England.

Second, the Eucharist is an important or increasingly important part of the interviewees' understanding of their own spirituality, and that of the Church.

These two emerging observations can be vividly seen in the following quotations from three different 'fresh expressions practitioners'.

And I think it is an example of how one is shaped by worship, ritual and form, because I really savour and appreciate leading Holy Communion.<sup>59</sup>

I've moved further up the candlestick... I've moved a long way.<sup>60</sup>

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<sup>56</sup> Interviewee 6 Part 2.1.

<sup>57</sup> Interviewee 10 Part 2.1.

<sup>58</sup> Interviewee 9 Part 2.1.

<sup>59</sup> Interviewee 3 Part 2.1.

<sup>60</sup> Interviewee 4 Part 1.3.

I've always assumed that the accessibility and informality was what people were itching for in church, but now what I'm seeing is a completely different side to that and I'm being proved wrong.<sup>61</sup>

The surprising appearance of these two elements within this second observation is significant. Although it would be problematic, if not dubious, to extrapolate the data and argue that 86% of priests in 'fresh expressions' or 'mission-shaped' contexts share the experience and sentiment of this second observed theme. However, the unexpected nature of this within the cross-case analysis in this research means that the stereotypical presumptions and pre-conceived ideas about the experience, nature and appropriateness of the Eucharist in 'mission-shaped'/'fresh expressions' contexts must be seriously critiqued.

The narrative in discussions outside of this research, and indeed the initial impetus for this research, was similar to that described by only one interviewee. This interviewee stated:

I think at times eucharistic-based worship can be at the exclusion of proclamation<sup>62</sup>... I think Holy Communion is more to do with fellowship and community, and a unifying act, rather than a missional act. I know people would argue strongly against that but that's how I see it.<sup>63</sup>

However, what was interesting in this interview was that the sentiments and beliefs of the priest were not necessarily shared by the community in which he ministered. The interviewee of his own volition observed 'One or two members of that team are beginning to say "we'd like communion and how are we going to do that?"'<sup>64</sup>

This observation also undermines the criticism which dismisses this evolving and deepening desire to adopt the trappings, rituals and rites of a more 'catholic' style of the Eucharist as the natural human desire to consolidate power. Such a view could argue that now the priest is in authority he or she wishes, consciously or sub-consciously, to consolidate their position by ensuring, and increasing, the use of rites which only the priest has authority and power to use.

As the pattern of the data was so widespread, and the interviewees so varied, the allegation that the individual is becoming more 'mainstream' or 'corporate' in pursuit of personal gain, or because of the weight of the institution or

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<sup>61</sup> Interviewee 6 Part 1.3.

<sup>62</sup> Interviewee 5 Part 2.1.

<sup>63</sup> Interviewee 5 Part 2.4.

<sup>64</sup> Interviewee 5 Part 2.1.

heritage is hard to prove. Such institutional pressure and the way the institution uses language is, as shown above, a suspicion proffered by postmodernism.<sup>65</sup> Yet an awareness of this danger, and research which notes that faith is more personal, individualistic and conceptually diverse rather than institutional and corporate makes the allegation even harder to sustain.<sup>66</sup>

Despite the appropriate and cautioning questions the data is very significant. It is vital to note this phenomenon in the data as it leads to some interesting and very wide-ranging investigations and discussions. Potentially these could include explorations into the wisdom of history, anthropological connectedness to this particular rite, core individual and group psychological needs being met through a shared behaviour and metaphor and the theology of food. The deployment of these disciplines, whilst interesting, do not add anything more to the understanding of the data than those tools employed in the sections below.<sup>67</sup> Those interpretative tools will explore the implications of the data in light of three areas which offer a deep insight into this second phenomenon.

At this stage, what can be observed in relation to the claims of this thesis is that this data strongly suggests that there is a deep need to engage with the themes of eucharistic sacrifice, gift, and *Mission-shaped Church*, because of the movement towards the implicit and other.

***The themes of eucharistic sacrifice and gift appear unimportant, or unacknowledged, in relation to the interviewees' understanding of Mission-shaped Church, yet should not be readily dismissed.***

This thesis explores three central themes: eucharistic sacrifice, gift and *Mission-shaped Church*. Of these three themes, ostensibly it could be argued that the qualitative research produced data only on *Mission-shaped Church*, and the Eucharist in general terms.

The pre-interview reading was chosen, as indicated above, for three main reasons of which the most important reason was to engage with themes of sacrifice and gift. It was hoped that engaging in the story of the sacrifice of Isaac might elicit reflection on the themes of sacrifice and gift within the area of mission. However, the Kierkegaardian or Derridean interpretation was only alluded to by two of the

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<sup>65</sup> See §4.2.1 of this thesis.

<sup>66</sup> See §§4.3.1; 4.3.2 of this study.

<sup>67</sup> See §6.6 of this study.

twelve participants, both of whom were philosophically trained and have a strong interest in philosophical theology at doctoral level. Also, when the themes were explored it was as a result of overt questioning such as, *'Does the story tell us anything about eucharistic sacrifice?'*<sup>68</sup>

Therefore, it could justifiably be argued that this observation leads to the conclusion that the connection between Genesis 22 and mission was too abstruse to be of use to the thesis, and should be dismissed. This conclusion is difficult to dismiss and it will be returned to in the conclusion of the thesis. Yet in spite of the absence of these themes from the data observed, there are four reasons why dismissing eucharistic sacrifice and Gift Theory should not happen. They are:

- First, the mistaken view that the theme of eucharistic sacrifice is a Reformation argument not worth engaging with in the 21<sup>st</sup> century, and that Gift Theory is unimportant. The thesis has presented the theoretical argument that the dual themes of eucharistic sacrifice and gift are not simply rarefied arguments of the sixteenth century, but find their true function and reality now, outside the polemics of an earlier age. This leads us to the second point.
- Second, these themes subvert and address the perceived issues surrounding the language. The language of eucharistic sacrifice and gift within the contexts described in this study not only avoids the post-modern pitfalls, but challenges the relativism and consumerism, highlighted in the post-industrial.<sup>69</sup>
- Third, the themes of eucharistic sacrifice and gift articulated in chapters 1, 2 and 3 did occur in the course of the interview. However, and very importantly, they did so in ways that avoided the use of the precise language or, more accurately, labels of eucharistic sacrifice and gift. This observation is significant on a practical level as will be shown in the thesis' conclusion, but it does not make the terms redundant or invalid. Simply, in light of the data, it can be observed that for the interviewees' understanding of their praxis such precise themes had, they thought, little impact. Also, some interviewees were

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<sup>68</sup> Question 3 on Preparation on Genesis 22. 1-18.

<sup>69</sup> See chapter 4 of this thesis.

uncomfortable with the term eucharistic sacrifice as shown by their association of the word with the 16<sup>th</sup>-century disputes reflected in Diagram 1.2. It is also inescapable that although formal connections were not made regarding the themes of gift and eucharistic sacrifice, the interviews reflect modern readings of these themes. There are strong echoes of Daly and Levering in the transcripts, illustrated by the following quotations:

It's [the Eucharist] multi-faceted, it represents to me everything that has been made available to us through the sacrifice of Christ on the cross and his resurrection... Present in the celebration as a whole, but particularly as we take the bread and the wine.<sup>70</sup>

Holy Communion for me, more than the sacrifice thing, is the place of connection where everything comes together.<sup>71</sup>

Something mysterious happening at that point... Somewhere I'm engaging in what happened at the cross, and I'm engaging in the awesomeness of that sacrifice.<sup>72</sup>

What is significant about these quotations, and the underlying themes contained within them, is that all three would distance themselves, theologically, from a connection between the Eucharist and sacrifice, yet articulate what is happening in terms of Gift Theory, and givenness in a manner not dissimilar to Chauvet and Marion.

- Fourth, the theology of eucharistic sacrifice and gift provide the perfect metaphors, motifs, language and platform for understanding and articulating the Eucharist in a mission context formulated on the *missio Dei* approach, which was the overwhelming missionary paradigm in the interviews, as shown in the next sub-section. This is especially true with regard to the theology articulated by Daly and his emphasis on the life of the Trinity. The missiology of most of the interviewees is consistent with the approach of the wider church in

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<sup>70</sup> Interviewee 1 Part 2.2. In Preparation Question 3, the interviewee also said, 'In the Eucharist we're celebrating a completion of Christ's sacrifice.' However, the interviewee was at pains to stress the 'once and for all' action of the cross.

<sup>71</sup> Interviewee 3 Part 2.4. What is interesting here is the interviewee's overt distancing from sacrificial themes whilst echoing writers such as Bouyer, *Eucharist*, p. 464, who spoke of the eucharistic sacrifice as being the place where there is the 'offering of the whole of human life and of the entire world'.

<sup>72</sup> Interviewee 10 Part 2.2.

engaging with this context, shown in chapter 5 and by the adoption of the *missio Dei* model of mission in *Mission-shaped Church*.

***The theology of the missio Dei is the predominant model/theology of mission.***

This key theme is observable by the overwhelming level of adherence to this missiological approach. Nine out of twelve offered this as their model for mission. Only one interviewee expressed dissatisfaction with the *missio Dei* approach, but the mere fact he was aware enough of it to deliberately critique and reject it testifies to the approach's influence and widespread adoption. Many interviewees wished to nuance or stress the need for 'something more', which was invariably evangelism with a view to conversion. Yet, at the heart of their approach to the task of mission was the theological principle of the *missio Dei*.

Having examined four key observations from the data, what is apparent is the connection between them and the theory laid out in the previous chapters. However, the second of these key observations was genuinely surprising and counter-intuitive. The other three observations were, to a lesser or greater extent, unsurprising. In broad terms certain conclusions and assumptions could be presumed before the data was gathered. For instance, *Mission-shaped Church* is the result of study and experience which shares a common root. This shared history came from the experience of ecumenism, missiology, and theological training that was steeped in the theology of the *missio Dei*. Given this shared root, it is not surprising that the interviewees articulated this missionary theology. Devotion to the Eucharist, with its myriad of rich themes and motifs, is not a new phenomenon and spans all areas of the Church of England as shown in chapter 2. Considering the breadth and dominical nature of its institution, there should be an inevitability that, when directly asked, some aspect of the Eucharist would appeal. Whilst acknowledging the problems surrounding language and terminology, this does reflect the experience of the life of the church through history, theology, Gift Theory, and post-modern culture described in all the previous chapters. Thus, the emergence of these three observations was not completely surprising given how the research questionnaire was framed, and confirms the theory of the previous chapters.

There were, however, some pre-research assumptions which were not confirmed and these included:

- a moving away from a more institutional model of church, as reflected in the themes identified in chapter 4,<sup>73</sup>
- the Eucharist is an increasingly difficult concept or metaphor to communicate in this context, so should be restricted to an ‘occasional meal for the church family’, and
- the *missio Dei* model of mission espoused by *Mission-shaped Church* is too vague, relativistic and ‘unevangelical’ to be a useful model for those driven by evangelisation.

These three assumptions, subverted by the research, share a common element that is distilled perfectly in one of the four observations cited above. This element, the movement towards a more ‘institutional’ model,<sup>74</sup> was completely unexpected and raises an extremely important question, namely what is at the heart of this observation, and why was there the subversion of the pre-interview assumptions? It is this question that will not only reveal something profound about the nature and experience of eucharistic worship, but experientially prove the need to adopt the central claim of this thesis. Simply, the reflections in the last section arise from the data and from the question that proceeds from the data: why is it that those exposed to, and experiencing regular worship in ‘mission-shaped’ contexts, are drawn to symbol, metaphor, other, the implicit, and ritual, rather than being drawn to the programmatic, utility, system, reductionist, and immediate? This spiritual, emotional, and psychological propensity has been observed generally elsewhere, for instance by Warner during his time at St Paul’s Cathedral and in the use of art in his chapter in *Mission-shaped Questions*.<sup>75</sup> However, it is the appearance of this counter-intuitive question within the specifics of this thesis that will now be examined in light of three writers from the perspectives of psychology, faith development and philosophy. These concluding observations in light of the reduced

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<sup>73</sup> See §§4.3.1; 4.3.2; 4.3.5 of this thesis.

<sup>74</sup> See §6.5.2 of this thesis.

<sup>75</sup> Warner in *Mission-shaped Questions*, ed. by Croft, pp. 173-85. See also Hull in *Mission-shaped Questions*, ed. by Croft, p. 125. Ian Adams and Ian Mobsby, ‘New Monasticism’, in *Ancient Faith, Future Mission*, ed. by Croft and Mobsby, pp. 52-65, align this trend to a reaction against or moving from post-modern or ‘post-secular’ culture. See also Karen Ward, ‘A Story of Anglimergence: Community, Covenant, Eucharist and Mission at Church of the Apostles’, in *Ancient Faith, Future Mission*, ed. by Croft and Mobsby, esp. p. 157. Whilst Philip Roderick and Tessa Holland, ‘Contemplative Fire: Creating a Community of Christ at the Edge’, in *Ibid.*, pp. 87-99, observe it within a contemplative tradition without offering a reason. Simon Rundell, ‘Blesséd: A Sacramental Perspective of Alternative Worship with Young People’, in *Ibid.*, pp. 132-9 (esp. p. 134), observes of the fresh expressions service *Blesséd* that, ‘our primary encounter with God in worship is not an intellectual one, but an emotive one’. Stuart Burns, ‘Concluding Thoughts’ in *Ibid.*, pp. 172-6 (esp. p. 174) observes ‘a growing hunger in society for an authentic spirituality’.

data of this chapter will provide the vital connection between the theory of chapters 1 to 5 and the unique experiences cited within the data above.

## **6.6: Reflections on the movement to the implicit and the other**

As has already been stated, before the qualitative data was gathered it would be disingenuous to suggest that there were not some preconceived assumptions concerning the outcome of the gathered data. This was borne out by the adoption of the specific methodology. The participants were deliberately selected to reflect some of the variances within the Church of England, but they are all responsible for acts of worship. Also, all interviewees had definitely reflected on, and, in some cases, are now ministering in a manner that was consciously influenced by *Mission-shaped Church*.

It was against this context that the questions surrounding the second observation were raised, and the answer, justifiably summarized as *The attraction of otherness and the implicit*. This answer is now examined through the lens of work by Ian McGilchrist, James Fowler and Catherine Pickstock.

### **6.6.1: Iain McGilchrist: *The Master and his Emissary: The Divided Brain and the Making of the Western World***

Psychiatrist Iain McGilchrist's book begins by asking, why is the brain divided into two hemispheres? Through use of established, peer-reviewed neuroscience and psychology he observes, along with others, that the two hemispheres of the brain are both needed. They are complementary but have very different functions.

The differences may be summarized as follows. The left hemisphere processes information, manipulates the world, and explains it in a mechanistic, narrow, focused and fragmented way.<sup>76</sup> However, the right hemisphere is concerned with empathy, and seeing things in the context of the world. As McGilchrist says, 'the [right hemisphere is the] mediator of empathic identification'.<sup>77</sup> He illustrates this in evolutionary terms arguing that the left hemisphere of primitive man was concerned with:

Narrow focused attention, mainly for the purpose of getting and feeding. The right hemisphere yields a broad, vigilant attention, the purpose of which

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<sup>76</sup> See McGilchrist, p. 145: 'The Left hemisphere is not impressed by empathy: its concern is with maximizing gain for itself, and its driving value is utility'.

<sup>77</sup> McGilchrist, p. 57.

appears to be awareness of signals from surroundings, especially of other creatures, who are potential predators or potential mates... it might then be that the division of the human brain is also the result of the need to bring to bear two incompatible types of attention on the world at the same time, one narrow, focussed, and directed by our needs, and the other broad, open, and directed towards whatever else is going on in the world apart from ourselves.<sup>78</sup>

In summary, both hemispheres are needed, and contribute to our experience and development. However, what McGilchrist moves on to develop is his central argument that over time there has been a power struggle between the hemispheres which is continuing and being won by the left hemisphere. This victory of the left hemisphere is also having a massive impact on contemporary Western culture.<sup>79</sup> The results are explained, and convincingly argued, in his book, and his thesis forms the title of the book, which alludes to the story of the Emissary attempting to be, and adopting the dominant role of, his master, a role he is ill-equipped to fulfil. The result of this movement and aspiration is that chaos ensues.

For the purposes of this thesis, and the conclusion of this chapter, McGilchrist's observations provide an invaluable insight. His argument moves this thesis to an understanding of the question posed by the observed data showing compulsion towards the other and implicit. This compulsion is further highlighted below, revealed in this chapter, and referred to in earlier chapters.<sup>80</sup> It is this compulsion that fascinates McGilchrist as a psychologist, and leads him to explore this phenomenon in depth.

### ***The other***

The aspect of the other is for McGilchrist the element which illustrates the contrast between the hemispheres. He states:

I believe the essential difference between the right hemisphere and the left hemisphere is that the right hemisphere pays attention to the Other, whatever it is that exists apart from ourselves, with which it sees itself in profound relation. It is deeply attracted to, given life by, the relationship, the betweenness, that exists with this Other. By contrast, the left hemisphere pays attention to the virtual world that it has created, which is self-consistent, but self-contained, ultimately disconnected from the Other, making it powerful, but ultimately only able to operate on, and to know, itself.<sup>81</sup>

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<sup>78</sup> Ibid., p. 27.

<sup>79</sup> Ibid., p. 3. McGilchrist later highlights again the impact of this 'victory' relating to 'power' being this hemisphere's prime motivation p. 209.

<sup>80</sup> See §§4.2.2; 4.2.3 of this study.

<sup>81</sup> McGilchrist, p. 93.

This relational aspect also informs how the right hemisphere understands belief, and truth.<sup>82</sup> Conversely, he argues, the left hemisphere with its differing role dismisses belief as ‘just a feeble form of knowing’.<sup>83</sup> The implication of the right hemisphere’s relational inclinations leads, potentially, to God, but more significantly the way in which the belief is understood. Thus, the right hemisphere promotes a belief in God that is a matter of care and relationship, summarized by the phrase, ‘I believe in you’. As McGilchrist says, ‘It is having an attitude, holding a disposition towards the world, whereby that world, as it comes into being for me, is one in which God belongs’.<sup>84</sup>

McGilchrist goes on to argue that this relational aspect which can lead to and embody belief is aided by metaphor:

A metaphor asserts a common life that is experienced in the body of the one who makes it, and the separation is only present at the linguistic level... Metaphor *embodies* thought and places it in a living *context*.<sup>85</sup>

This combination of relationship and metaphorical language is perfectly seen and experienced in the Eucharist where self-giving God is participated in, as Power observes: ‘The memorial of Christ in the Eucharist is precisely the memorial of God appearing in that Otherness’.<sup>86</sup>

The role of metaphor has already been identified as a possible way of avoiding the problems of language identified in chapter 4. Importantly, within this research it also formed an important part in the interviewees’ reflections on the Eucharist and sacrifice. The use of metaphor was illustrated by the use of phrases such as covenant, feeding, and healing, seen in Diagrams 1.1 and 1.2. This important theme of metaphor is also key to McGilchrist’s thesis as it enables the implicit to be realized.

### ***The Implicit***

As has already been observed, McGilchrist’s central thesis concerns the ideal primacy of the embattled right hemisphere. He restates this by observing that this is mainly because, at a neurological level, the right hemisphere ‘plays a primary,

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<sup>82</sup> McGilchrist, p. 193.

<sup>83</sup> Ibid., p. 170.

<sup>84</sup> Ibid., p. 170.

<sup>85</sup> Ibid., pp. 117-8. Emphasis his.

<sup>86</sup> David N. Power, *Sacrament: The Language of God’s Giving* (New York: A Herder and Herder Book, 1999), p. 308. Power’s discussion on otherness leads him, pp. 308-10, to engage with the nature of ‘Being in speaking of God through metaphor and analogy of gift’, adopting Milbank’s thesis on gift. See §3.3 of this thesis.

grounding role in the relationship between the hemispheres'.<sup>87</sup> This principal role is further evidenced by the overriding presence of the implicit, exemplified particularly by metaphor which is located in the right, and made explicit by the left:

Metaphor (subserved by the right hemisphere) comes *before* denotation (subserved by the left). This is both a historical and epistemological truth. Metaphorical meaning is in every sense prior to abstraction and explicitness.<sup>88</sup>

Once again McGilchrist confronts us with an explanation as to why the movements displayed in diagrams, and sentiments expressed in the interviews, should not come as a surprise. Rather, such movements are natural, and so entirely consistent with the desires and functions of the human brain. Hence, if the right hemisphere is allowed to serve its function then a 'richness' from the seeking of the other and implicit comes about. Hence, with the aid of metaphor, the right hemisphere becomes the way 'whereby the truly new, rather than just the novel, may come about'.<sup>89</sup> McGilchrist reflecting on the writings of philosophers observes the need and desire 'to get beyond what can be grasped or explicitly stated'.<sup>90</sup> He, like Pickstock below, not only offers an explanation for the observed data of this chapter, but also echoes, in a less nihilistic way, the hopes of Derrida and his desire for the *tout autre*.<sup>91</sup>

As well as explaining the data displayed in this chapter, and the scientific basis for the longings of Derrida,<sup>92</sup> McGilchrist also critiques the logic of making worship 'relevant,' 'understandable,' 'niche' and thus explicit. This critique should be considered in light of the experience articulated here and elsewhere. Recent claims supporting the data here and thesis of McGilchrist can be found, but are not shared by others. For example, the report on *Fresh Expressions* argues that such observations are not warranted, saying that 'fresh expressions' 'favour the universal and abstract, as against the particular and concrete'.<sup>93</sup> However, the reality does not seem to reflect this when observing the examples of practice quoted. These examples, in the same report, cite the explicit experience of very particular churches such as, *Re: Generation*, who: 'originally aimed exclusively at a network of young people', a

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<sup>87</sup> Ibid., p. 178.

<sup>88</sup> Ibid., p. 179. Emphasis his.

<sup>89</sup> Ibid., p. 179.

<sup>90</sup> Ibid., p. 179.

<sup>91</sup> See § 4.2.5 of this thesis.

<sup>92</sup> McGilchrist, pp. 426-7, observes some affinity in the post-modern condition with right hemisphere workings such as 'indeterminacy', 'tentatively', 'does not posit truth', 'no reality, no truth to interpret or determine'.

<sup>93</sup> *Fresh Expressions* GS1871, §5.8.1 p. 144.

pioneer minister who ‘would like to develop a pioneering ‘tribal church’... that relate[s] to heavy metal’, a Skate boarding church, a community Church, Messy Church, and a Goth Church.<sup>94</sup> In spite of the ‘success’ of these projects and churches, the arguments of McGilchrist’s thesis and the data from this research mean that serious questions should be raised concerning the long term usefulness and efficacy of such ‘churches’. As McGilchrist says, ‘the biggest problem of explicitness... is that it returns us to what we already know’.<sup>95</sup>

To return to the specifics of McGilchrist we find that his thesis moves in a direction relating to the area covered by this thesis. This movement comes from his critiquing of the flawed logic of explicitness:

the right hemisphere, concerned as it is with the being in context, permits us to see through them [the explicit images, the surface, the implied] to the reality that lies around and beyond them.<sup>96</sup>

So, perhaps inadvertently, McGilchrist offers a description of a sacramental character within the action of a neurological function. This dimension is given added force as he observes that the right hemisphere, aided by metaphor and symbol, feeds and sustains the truth that meaning is more than the explicit: ‘Meaning is more than words’.<sup>97</sup>

McGilchrist’s line of philosophical and historical investigation, especially around the Reformation, leads him to reflections on worship, and in particular the Eucharist. For McGilchrist the Reformation is another example of the power struggle of the hemispheres. This is not simply crass reductionism, but the observation that many of the disputes display the traits central to his thesis. Yet it is more than the struggle personified by the disputes surrounding eucharistic presence, where the left hemisphere attempts to both precisely define the Real Presence and to produce the arguments to reject the dogma.<sup>98</sup> It is the general propensity of the increasing dominance of the left hemisphere in the period which means that the sacrament becomes little more than an ‘information transfer’<sup>99</sup> for one party or the other. Although he does not address the idea of eucharistic sacrifice directly it is not unreasonable to extrapolate the implications from his thesis based on the work of

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<sup>94</sup> *Fresh Expressions*, pp. 33-5.

<sup>95</sup> McGilchrist, p. 180.

<sup>96</sup> McGilchrist, p. 180. See also p. 183.

<sup>97</sup> *Ibid.*, p. 72.

<sup>98</sup> See *Ibid.*, pp. 316-19, and p. 349.

<sup>99</sup> *Ibid.*, p. 318.

this research. The concluding arguments of this thesis, based on the understanding articulated in chapters 1 and 2, show that eucharistic sacrifice, as an idea and reality, is ideally placed to complement the desires and needs of the right hemisphere. Eucharistic sacrifice described in previous chapters seeks to broaden the motif, and not reduce it. Where the motif is found wanting is when it seeks to make eucharistic sacrifice explicit, an inclination fiercely resisted by writers such as Richard Hooker. Reflecting on the examination of eucharistic sacrifice in Hooker, and the others cited above, they would, undoubtedly, concur with McGilchrist's scathing conclusion concerning a very worrying propensity: 'In essence the cardinal tenet of Christianity – the Word is made Flesh – becomes reversed, and the Flesh is made Word'.<sup>100</sup>

Towards the end of his book he returns to metaphor and reflects on the church today, in particular its worship:

The liturgical reform movement, as always convinced that religious truths can be literally stated, has largely eroded and in some cases completely destroyed the power of metaphorical language and ritual to convey the numinous.<sup>101</sup>

It may be difficult to like McGilchrist's dour view of the Church and its worship, but what lies at the core of his argument does resonate with this thesis. All four key observations<sup>102</sup> above seem to display the very core of McGilchrist's observed struggle between the hemispheres. McGilchrist offers an interpretation of the phenomenon observed in this research which is incredibly wide-ranging in its scope. Yet this is not just another meta-narrative to replace an older one, as it is the most local of all narratives, concerned as it is with the metaphors, symbols and stories within the human brain.

The data and theology of this research share a conclusion with McGilchrist that says there is a constant need and desire to go beyond utility and functionalism. Both show a longing for something beyond itself. The data from this chapter shows that there is very little that is neat and precise in the interviews regarding the themes. Indeed the more immersed the interviewees were in their roles and contexts the more the certainties collapsed, and the greater the longing for the implicit grew.

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<sup>100</sup> Ibid., p. 323.

<sup>101</sup> Ibid., p. 441.

<sup>102</sup> See §6.5 of this thesis.

Simply put, McGilchrist's thesis is evident in the experience of the interviewees. Also, his argument offers a psychological and neurological justification for the implicit metaphors and symbols contained within the motif of eucharistic sacrifice. The thesis will now examine whether this neurological drive is observable elsewhere, and whether that drive is a constant motivation throughout life or a desire that simply evolves. To identify whether this is the case, and whether there is another or additional explanation for the data observed here, James Fowler's *Stages of Faith* will be used as a diagnostic tool.

### 6.6.2: James Fowler: *Stages of Faith*

Fowler begins his thesis by declaring that he believes that faith is a 'human universal'.<sup>103</sup> He defines faith not simply in terms of religious belief, adherence and practice,<sup>104</sup> but as 'a person's or group's way of moving into the force field of life'.<sup>105</sup> By this he means the way in which a person finds meaning, from birth, for themselves in relation to other people. The result of this interaction, aided by metaphor, symbol and image,<sup>106</sup> affects the way that person orientates their life, and sees the world.<sup>107</sup> In this analysis he shares McGilchrist's focus on relationship, and the need and ability to find meaning through interaction. Fowler says, 'we shape our action (our responses and initiatives) in accordance with what we see to be going on'.<sup>108</sup>

He argues that time and life show that the way 'faith' is imagined and understood will change along with the relationships that both engender and challenge faith. It is this change that Fowler interprets in terms of his stages of faith theory. He demonstrates its themes by the use of an imaginary symposium between Lawrence Kohlberg, Jean Piaget and, importantly, Erik Erikson.<sup>109</sup> It is Erikson's Freudian and wide-ranging work on stages or eras in psychosocial development that serves 'as an important framework for our [i.e. Fowler's] studies'.<sup>110</sup> Against this

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<sup>103</sup> James Fowler, *Stages of Faith* (San Francisco, CA: Harper and Row, 1981), p. xiii.

<sup>104</sup> Fowler, p. 91, is very aware that, 'Several groups of critics have a deep suspicion that the concept of faith is really inseparable from religion and belief... they reject the claim that faith is a generic feature of the human struggle...?'

<sup>105</sup> *Ibid.*, p. 4.

<sup>106</sup> See *Ibid.*, pp. 24-31.

<sup>107</sup> *Ibid.*, p. 14. He also acknowledges that this relational aspect can also include the 'transcendent', the other etc *Ibid.* p. 11.

<sup>108</sup> *Ibid.*, p. 24. See also pp. 28; 33.

<sup>109</sup> *Ibid.*, pp. 42-88; see also pp.90; 98-105.

<sup>110</sup> *Ibid.*, p. 106. He also uses Daniel J. Levinson's work in *The Seasons of a Man's Life* as well see esp. pp. 110-13.

background, Fowler delineates Stages from 0 to 6 in the development of faith. For the purposes of this thesis it is Fowler's observations and conclusions concerning Stages 3-5 which are most illuminating against the key observations of this research.

The Stages may be summarized as follows:

- Stage 0 Fowler calls Infancy and undifferentiated faith. This he argues is really a 'pre-stage' as it is 'largely inaccessible to empirical research', although certain elements such as trust and love are key in future faith development.<sup>111</sup>
- Stage 1 (Intuitive-Projective Faith) is most manifest after the age of 3 and to the age of 7. It is an imitative, fantasy-filled, imaginative phase. The child is egocentric and its thoughts are fluid.<sup>112</sup>
- The next stage is called the Mythic-Literal Faith stage, and marks the movement from the fluidity of Stage 1 to a more orderly, linear, and dependable world. At Stage 2 the child, usually between 8 and 11, begins to take on the faith stories of their community for themselves. The child also displays firm moral boundaries, and an accepting of literal meanings.
- Stage 3, 'synthetic-conventional faith', is that stage when faith offers a coherent orientation for the more complex engagement of the competing claims between family, peers, society and possibly religion. This is a conformist stage, typically occurring in adolescence when the individual has insufficient identity or judgment to construct a solid independent perspective, but can 'for some adults... become a stable, equilibrated, lifelong structural style'.<sup>113</sup> Beliefs and values are deeply held and authority is located in external sources.

For Fowler, leaving home often, but not always, ushers in Stage 4.<sup>114</sup> Thus, any further movement through the stages are a reflection of the individual's personal development rather than natural automatic processes. Hence, it is possible for an individual to never reach Stages 4, 5, or 6. Thus, it is here that the correlation between age and faith development stage ceases to exist.

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<sup>111</sup> See Fowler, p. 121.

<sup>112</sup> See Fowler, pp. 133-4.

<sup>113</sup> Ibid., p. 114.

<sup>114</sup> Ibid., p. 173.

- The movement from the certainties of Stage 3, to a more personal, individually reflective faith, typifies Stage 4. For Fowler two ‘essential features’ emerge in this stage. The first is a critical distancing from ‘one’s previous assumptive value system’.<sup>115</sup> The second feature is what Fowler refers to as ‘the emergence of an executive ego’.<sup>116</sup> Both these features mean that the conformity of Stage 3 is replaced by personal responsibility, engagement with tension and critical reflection on self and ideology.<sup>117</sup>
- The penultimate stage in Fowler’s schema is, he admits, the least ‘clear’,<sup>118</sup> and so he offers various analogies in order to show the transition from Stage 4. In trying to find a way of defining the difference and development between Stages 4 and 5, he uses phrases such as moving ‘beyond the dichotomizing logic of Stage 4’s either/or’ and ‘dialectical knowing’ or, in his opinion even ‘better’, ‘*dialogical* knowing’.<sup>119</sup> What he seems to be attempting to describe in this new stage is a relatively content person who is willing to explore at a ‘deeper’ level the depths of the faith experienced in Stage 4. Whether this exploration can justifiably be called a ‘stage’ is debatable, as it seems to be an inevitable consequence of the implications of Stage 4. However, what it does do is identify, and thus reinforce, the observable ‘trend’ in this research, and in this chapter, for movement towards, ‘symbols, myths and rituals’.<sup>120</sup>
- Fowler’s final stage he calls ‘Universalizing Faith’ and is marked by a more sharply focused adherence to the features emerging in Stage 5. The paradoxes, metaphors, rituals, and symbols explored in Stage 5 become ‘incarnated’, realized and integrated in the person’s life and the world in which they inhabit. They are, to use Fowler’s phrase, people for whom ‘life is both loved and held too loosely’.<sup>121</sup> To continue the vague language, they are people at peace with themselves, and the world around them; in the words of Brother

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<sup>115</sup> Ibid., p. 179.

<sup>116</sup> Ibid., p. 179.

<sup>117</sup> See Ibid., pp. 181-3.

<sup>118</sup> Ibid., p. 184.

<sup>119</sup> Ibid., p. 185. Emphasis his

<sup>120</sup> Ibid., p. 198.

<sup>121</sup> Ibid., p. 201.

Charles de Foucauld in his prayer of abandonment, 'I am ready for all, I accept all'.<sup>122</sup> Fowler explores the richness of this stage at some length, but for the purposes of this research, it is enough to note that Fowler's final stage is a way of embedding and integrating in a fuller way the trend identified in Stage 5, and in the worshipping communities and individuals of this research.

It should be noted that research still employs Fowler's Stages in order to discuss and interpret faith development. However, others in this field seem to have nuanced and contextualized Fowler rather than necessarily undermining his premise and broad conclusions. For example Heinz Streib, a German professor of religious education and ecumenical theology, refers to 'faith styles' seeing faith development as geological layers rather than as hierarchical faith stages.<sup>123</sup> Streib, like others,<sup>124</sup> questions Fowler's 'logic of development'. Streib draws on phenomenologists Merleau-Ponty,<sup>125</sup> and Ricoeur<sup>126</sup> to provide philosophical perspectives, and Noam<sup>127</sup> to develop his critique.

Others find Fowler wanting in his engagement with postmodernity. David Heywood questions Fowler's desire to adopt a single structural theory of faith or meta-narrative rather than engaging with empirical data. In an article *Faith Development: A case for Paradigm Change*<sup>128</sup> he details that when Fowler portrays postmodernism to be a stage of faith thinking, he is effectively imposing structuralist thinking and revealing the incompleteness of his own worldview. However, in the end, Heywood is satisfied with the way Fowler's faith development theory has drawn from the work of Niebuhr in showing the activity of meaning-making to be a human universal, and perceives that Fowler's attention to this anticipates post-modernity and rescues faith development theory from the hierarchical and universalising tool it might otherwise have become.

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<sup>122</sup> *Jesus Caritas Fraternity of Priests Directory* (Whitstable: Oyster Press, n.d) p. 20.

<sup>123</sup> See Heinz Streib, 'Faith Development Theory Revisited: The Religious Styles Perspective', *The International Journal for the Psychology of Religion*, 11.3 (2001) 143-58.

<sup>124</sup> See also Nicola Slee, *Women's Faith Development: Patterns and Processes* (Aldershot: Ashgate Publishing Ltd, 2004); Howard Worsley, 'The Inner-Child as a Resource to Adult Faith Development' (unpublished doctoral thesis, University of Birmingham, 2000)

<sup>125</sup> Esp. Maurice Merleau-Ponty, *Phenomenology of Perception* (London: Routledge and Kegan Paul, 1962)

<sup>126</sup> Esp. Ricoeur, Paul, *Freud and Philosophy: An Essay in Interpretation* (New Haven, Yale University Press, 1970)

<sup>127</sup> Esp. Gil Gabriel Noam, 'Beyond Freud and Piaget: Biographical Worlds-Interpersonal Self' in *The Moral Domain*, ed. by T. E. Wren (Cambridge: MIT Press, 1990), pp. 360-99.

<sup>128</sup> David Heywood, 'Faith Development: A Case for Paradigm Change', *Journal of Beliefs and Values*, 29 (2008), pp. 263-72.

As with all theorists, one eye should be kept on the critics, but Fowler, like Pickstock next, and McGilchrist above, does, by his faith development theory, seem to add ‘grist to the mill’ of observable outcomes and trends identified in this research. For Fowler the revealed outcomes identified by this research<sup>129</sup> are the results of a development from Stage 3 to 4 and possibly 5. However, because they are ‘developments’, that does not necessarily undermine McGilchrist’s thesis. The neurological and psychological drivers need a context in which to develop and flourish. These contexts take time to be realized intellectually and experientially, and are dependent on relationships and contexts. In this regard Fowler and McGilchrist agree. In their different ways, both provide a way of interpreting the movements in the experiences shared by the interviewees. They also supply a psychological justification for the exploration of the themes that exist within the theology of eucharistic sacrifice as present here.

These eucharistic themes and their intrinsic worth, along with the other key theme of gift, are now fully explored philosophically. This exploration, which covers so many issues of this thesis, will also place the key observations of the data of this chapter in a framework that provides a foundation for avoiding the explicit and immanence so heavily critiqued by McGilchrist.

### **6.6.3: Catherine Pickstock: *After Writing***

In *After Writing*, Pickstock directly addresses the key themes of gift, sacrifice, participation<sup>130</sup> in the divine life through eucharistic worship<sup>131</sup> and the post-modern concerns of Derrida’s deconstruction, immanence, *Khora* and the fetishization of presence. She does this by juxtaposing Plato’s *Phaedrus* and Aquinas’ doctrine of transubstantiation.

Initially Pickstock analyses the key difference between Derrida and Plato’s treatment of presence or absence within the ancient theme of *good*. She points out that transcendence does not signify emptiness simply because it cannot be defined. Rather, *good* surpasses the distinction between presence and absence,

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<sup>129</sup> See §6.5 of this thesis.

<sup>130</sup> This is emphasized in the, ‘Introduction’ in *Radical Orthodoxy*, ed. by John Milbank, Catherine Pickstock, and Graham Ward, eds., (London: Routledge, 1999), p. 3:

The central theological framework of radical orthodoxy is ‘participation’ as developed by Plato and reworked by Christianity, because any alternative configuration perforce reserves territory independent of God.

<sup>131</sup> See Catherine Pickstock ‘Is Orthodoxy Radical?’, *Third Millennium 6: The Journal of Affirming Catholicism* (September 2003), 5-16, p. 15: ‘...participation in God is not mainly an abstruse metaphysical doctrine; it is something only fulfilled and realized as worship’.

and reveals beauty.<sup>132</sup> For Pickstock, the transcendence of *good* becomes a place that is an alternative to Derrida's *Chora*.<sup>133</sup> She argues that participating in, or abandonment to, *good* is best articulated through the oral myth:

When the philosopher-lover recognises the good in his beloved, he reaches a state of captivation by him, characterised by self-forgetfulness. The soul is willing to surrender all freedom and become captive to the beloved. The ultimate moment of self-knowledge is characterised therefore by self-loss and release.<sup>134</sup>

The result of this participation is praise, expressed through shared values with the object of that praise. Importantly, this involves the participation in, and experience of, the transcendent. In this action the person praising discovers the fullness of that which is central to their life, a liturgical life. All this contrasts with the 'unliturgical life of the immanentist 'city' of writing' which is found in both the post-modern and the Cartesian modern: 'Hence the city which seeks to live only in spatial immanence is a *necropolis* defined by its refusal of liturgical life.'<sup>135</sup> The immanence of this city, coincidentally Cartesian modern and post-modern, objectifies being and places reality into purely spatial classifications. This is the very opposite of the unity Montoya desires when he says:

In Christian thought, the enactment of this mutual participation is the Eucharist, which shapes a new *polis*, which is the Church: the mystical Body of Christ – *corpus mysticum*.<sup>136</sup>

Significantly this reality becomes a given rather than a gift. In this way Pickstock shares the observations and concerns of McGilchrist, and establishes a way to engage with gift. This analysis uses the pre-Vatican II Roman Rite, because modern liturgical Rites, both Anglican and Roman, have 'unwittingly incorporated the linguistic and epistemological structures of a modern secular order',<sup>137</sup> whereas the Tridentine Rite's:

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<sup>132</sup> See Pickstock, *After Writing*, p. 12:

...its mode of "presence" is articulated through the gifts which it bestows, the beyond-being which, as difference, gives things to be, and in which (in Derridean terminology) *disseminates*. This contrasts also with the *differance* of Derrida, which is assimilated in turn to his notion of writing. And it contrasts also with a perpetual postponement of an impossible giving and radical disjunction of giver and gift.

See also pp. 116-7.

<sup>133</sup> Pickstock, *After Writing*, p. 14, adopts the alternative spelling of *Khora* used by Kristeva and Irigaray (See §4.2.3 of this thesis).

<sup>134</sup> Pickstock, *After Writing*, pp. 30-1.

<sup>135</sup> Pickstock, *After Writing*, p. 118.

<sup>136</sup> Montoya, p. 133.

<sup>137</sup> Pickstock, *After Writing*, p. 170.

configuration of language as simultaneously 'gift' and 'sacrifice' exalts a different and salvific formulation of the various dichotomies which have been seen to reside at the heart of immanentism: orality and writing, time and space, gift and given, subject and object, active and passive, life and death.<sup>138</sup>

The language of liturgy is one that serves no end other than to worship, and this stands in marked contrast to the language of Derrida's *différance*. It is also central to the concept of gift, as it is:

at once a gift *from* God and a sacrifice *to* God, a reciprocal exchange which shatters all ordinary positions of agency and reception, especially as these have been conceived in the west since Scotus.<sup>139</sup>

This liturgical language is also doxology, and echoes the themes of chapters 1 and 2. Like Origen and Taylor, she describes the resurrected Christ allowing the sacrificial praise of heaven to overwhelm the muffled voice of earth:

the altar of God is an infinitely receding place, always vertically beyond, in the sense of *altaria*, a raised place where offerings were upwardly burnt...The raised place of sacrificial burning is the site where offerings are altered and transubstantiated. Indeed, the place of the *altaria* itself undergoes alteration for it continually borrows from itself.<sup>140</sup>

This doxological act of participation enables humanity to be more, by becoming what it should be, located in the triune God.<sup>141</sup> This action transgresses and exceeds the hierarchical boundaries between the worldly and the other-worldly, the 'supreme characteristic of liturgical space',<sup>142</sup> and ultimately becomes not only worship but missionary in the terms defined in chapter 5:

By impersonating angelic voices or the Trinitarian persons, the worshipping impersonator cannot but participate in that which he emulates, and so, to travel in another's name becomes the nomination of the traveller himself.<sup>143</sup>

So this is journeying towards a God whom we are never outside of, and who is 'impossible' as he is both infinite and spatial. As Pickstock says, 'this journey appears impossible, since in order to journey towards God, we must already have

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<sup>138</sup> Pickstock, *After Writing*, p. 169. Emphasis hers.

<sup>139</sup> *Ibid.*, pp. 176-7.

<sup>140</sup> *Ibid.*, p. 183.

<sup>141</sup> *Ibid.*, p. 208.

<sup>142</sup> *Ibid.*, p. 232.

<sup>143</sup> *Ibid.*, p. 208.

reached Him'.<sup>144</sup> This is the impossible gift of God, which enables the worshipper to come to that in which they always participate within. What the worshipper participates in resonates with earlier chapters, for within the triune God the worshipper is incorporated into the Godhead because of the continual offering of Christ, the gift gratuitously given, and the on-going work of the Holy Spirit. The gratuitous excess of God's gift of himself within the Eucharist cannot be fixed, in spite of the efforts of some to register the moment(s) of consecration. Thus, within both the Eucharist and Trinity we 'deal' with the perpetual, transcendent, promissory and eternal and not the 'immanent' forum of economic exchanges.<sup>145</sup> As well as subverting Derrida's aporia, there are strong overtones of McGilchrist's thesis, and significantly Daly and Hooker's focus on participation within the triune life. Crucially it also articulates the observed desire for the implicit and the other in the remarks of the interviewees, and suggests a longing which leads the person of faith into the areas described by Fowler in his later stages.

Her approach is a metaphysics of participation which seeks to replace immanence with transcendence, and so create a sense of inclusivity rather than exclusivity; to use McGilchrist, very right hemisphere. Yet Pickstock is not without her critics. For instance, she makes very little mention of the work and theology of the Holy Spirit, her work is perhaps too esoteric in style, and some would take exception to her reading of Scotus, de Lubac and the Church.<sup>146</sup> However, in the

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<sup>144</sup> Ibid., p. 230.

<sup>145</sup> Ibid., p. 245. Towards the end of her thesis she also examines gift linguistically and experientially, observing like Chauvet that the sign and actions re-emphasize the gift aspect.

<sup>146</sup> See Steven Shakespeare, 'The New Romantics: A Critique of Radical Orthodoxy', *Theology*, 103. 813 (May/June 2000) 163-77, who, p. 164, calls Radical Orthodoxy, amongst other things, 'a parochial, insufficiently self-critical movement'. pp. 163-177. See also Hemming, *Worship as a Revelation*, pp. 77-9, who is very critical of Pickstock's etymology of 'liturgy', and thus also 'community (*laos*)' and 'mysterious work (*ergon*)'. Hemming argues that's Pickstock's use of these terms means that she misreads de Lubac. By making *laos* a 'visible community' instead of an 'invisible stem or root' which is made manifest, and *ergon* a 'mystical work' instead of something 'done' and thus visible, Pickstock's reading of de Lubac is undermined. Hemming argues that a correct reading of de Lubac concludes that,

The *ecclesia* does not assemble to do the work; the work only shows the *ecclesia* to have been *already* assembled, and as assembled, to belong to something mystically and invisibly wider than itself. The true scope and meaning of the *ecclesia* is *precisely* what is *unseen* in what is *seen*... De Lubac seems well aware of the significance and direction implied here by the work done: the result of the work done is, he notes: 'He himself is the body whose food those who eat it become'.

Although, there is a clear dispute over the etymology of certain key words, the outcome in Hemming's quote from de Lubac supports Pickstock's thesis, and is no more than a restatement of the Pauline theology: 'though we are many we are one body because we all share in one bread' (I Corinthians 10. 17). Ultimately, it could justifiably be argued that Pickstock is less delineating, formulaic and offers a more subtle way of describing the symbiotic life of the body(ies) of Christ, than Hemming who is striving to reiterate Tridentine definitions (See Hemming, *Worship as a Revelation*, p. 85).

end she offers a vision of the church at worship which is a powerful critique of the explicit, immanent and reductionism found in the worst extremes of liturgy: ‘Thus, the gestures of modernity and post-modernity can be interpreted as the sacraments of an infinity of lack’.<sup>147</sup> Her philosophical insights also offer a way of reading the observable trends revealed in this chapter within a framework that is incarnated in the gift of the Eucharist:

Since every Eucharist is an essential repetition of the incarnation – as the full unfolding of time, as community, as gift – our attempt to “return” to our divine origin is not so much a journey towards God, as a journey towards God’s entry into our body – both physical and relational – which *really happens*.<sup>148</sup>

## 6.7: Conclusions

The intention of this chapter was to ‘get underneath’ the phrases which inspired this research and which suggested a dichotomy between the place of the Eucharist and a ‘mission-shaped’ approach. The use of Questionnaire Assisted Interviews produced a wealth of data which when reduced and analysed produced four key observations:

1. There was a devotion to the Eucharist, regardless of churchmanship.
2. There was a movement towards an ‘institutional’ ‘model’ or ‘shape’ of the Eucharist that employed symbol and ritual.
3. The themes of eucharistic sacrifice and gift appear unimportant or, more accurately, there was a deep reluctance to use the language of eucharistic sacrifice and gift. This was despite the experiences and concepts being described falling within accepted interpretations of these motifs.
4. The theology of the *missio Dei* is the predominant model/theology of those interviewed.

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<sup>147</sup> Pickstock, *After Writing*, p. 268.

<sup>148</sup> Pickstock, *After Writing*, p. 273. Emphasis hers. See also Lancelot Andrewes’ ‘Sermon XII of the Nativity’ in *Loves Redeeming Work*, compiled by Rowell, Stevenson, and Williams, p. 115, where Andrewes compares the response of the Angels to the Incarnation with the response of the worshipper to Christ in the Eucharist: ‘Christ in the Sacrament is not altogether unlike Christ in the cratch’. Also, Andrewes, ‘Sermon I of the Nativity’ in *Loves Redeeming Work*, p. 114, like Hooker and Taylor, stresses the aspect of participation in the divine life through the Eucharist: ‘... we also ensuing His steps will participate with Him and with His flesh which He hath taken of us. It is most kindly to take part with Him in that which He took part in with us...’.

From these four observations a conclusion can be drawn, namely a longing for the implicit and the other. This thesis observes that this is an unavoidable fundamental meta-physic of humankind and the experience of worship. This observation is supported by the work of McGilchrist, Fowler and Pickstock who show, in their very different ways, that the perceptible longing for the implicit and the other in the interviewees is not only natural, but also an essential part of what it means to be human. All three are not without their critics, but their claims hold fast, and thus they have implications not only for this thesis, but for other studies on the experience of worship.

This chapter, despite the third key observation, also reveals that the theology of eucharistic sacrifice as a gift provides an ideal philosophical and theological interpretative tool and context in which the movement towards the implicit and other can find fulfilment. This 'interpretative tool' gives a way of understanding how the missionary life of the Church in a post-modern context should be built, envisaged, and framed. Hence, although the central claim of this study regarding the experience of eucharistic sacrifice as mission is not explicitly empirically borne out, it is, importantly, not negated by the data either. Thus, it can, theoretically and experientially, be shown that although there was a conscious avoidance of the phrase 'eucharistic sacrifice' by many of the interviewees, the concept of eucharistic sacrifice as mission is more an issue of language, than an invalidating of the claim.

## Conclusion to: *Eucharistic sacrifice as missionary gift in Mission-shaped Church*

*Which bounteous gift thou should'st in bounty cherish*

William Shakespeare, *Sonnet 11 line 12*<sup>1</sup>

The motivation for this thesis was to examine critically a perceived dichotomy between effective 'mission-shaped' activity and the Eucharist. This dichotomy was created by an appeal to theology and experience by those seeking to implement *Mission-shaped Church*. Therefore, this study aimed to assess the relationship between the Eucharist and mission in this light.

In order to test whether a conflict really existed between the Eucharist and the desire to be 'mission-shaped', the theology of eucharistic sacrifice was adopted. The thesis showed that the themes present within eucharistic sacrifice showed it to be a microcosm of the Eucharist. Moreover, by restricting the thesis to eucharistic sacrifice, claims surrounding the central question of dichotomy can be brought sharply into focus. This analysis led to the central argument of the thesis, that eucharistic sacrifice does not merely aid mission, but *is itself* mission.

That claim was supported by the investigation of four key areas:

- The theology of eucharistic sacrifice within the Early Church and the contemporary Roman Catholic Church, and, significantly, within the Church of England by the dialectic use of six Anglican theologians.
- An appraisal of contemporary debates on Gift Theory and its use as a tool and framework for eucharistic sacrifice connecting and critiquing post-modern concerns, and the missionary theology of *Mission-shaped Church*.
- A thorough look at the missionary theology of *Mission-shaped Church*, and the appropriateness, and implications of, its adoption of the missionary theology of the *missio Dei*.
- A direct analysis of the experience of the Eucharist by those who engaged with *Mission-shaped Church*.

These four areas were addressed, and the resultant central claim made, in the following ways.

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<sup>1</sup> William Shakespeare, 'Sonnet 11 line 12' in *The Sonnets* (London: Folio Society, 1989)

Chapter 1 gave a broad analysis of the various interpretations of eucharistic sacrifice. It surveyed the key themes within eucharistic sacrifice put forward by seven different writers and works from the first 500 years of Christianity.<sup>2</sup> It then moved on to look at two contrasting modern Roman Catholic theologians. This survey revealed that eucharistic sacrifice was interpreted very broadly in the Early Church and that, over the years, this breadth narrowed and became increasingly explicit, immanent and reductionist. This development, as chapter 2 showed, was challenged by Anglican writers, and in recent years a variety of ecumenical theologians. This first chapter consolidated these thoughts and developments by scrutinizing two Roman Catholic writers, Robert Daly and Matthew Levering. Both writers addressed the nature and place of eucharistic sacrifice in contrasting ways, but ultimately sought to reinforce its relevance for today.

Chapter 1 also demonstrated the centrality of sacrifice within the Eucharist, whether the focus is on the work of the Trinity, as with Daly, or the cross, as with Levering. This centrality is reinforced by the constant of participation within the action of God's mission in and to the world. Hence, eucharistic sacrifice reveals a God, as Trinity and charity, whose divine love is made perfect on the cross, but, importantly, enables the believer to participate in it. This communicated divine action subverts time and space, and so exceeds the immanence of the meta-narratives that concern post-modernists, as well as the assumed economy within gift. These themes of participation, mission, meta-narrative, gift and longing for the implicit were addressed in the chapters that followed, but, significantly, point to the ability of eucharistic sacrifice to be mission as framed by *Mission-shaped Church*.

Through theoretical dialogue, chapter 2 closely examined the works of Richard Hooker and Richard Baxter, Jeremy Taylor and Eric Mascall, and Kenneth Stevenson and Christopher Cocksworth. It showed how eucharistic sacrifice was not only consistent with Anglican teaching, but was also, theologically, authentically Anglican. The chapter concluded that:

1. Eucharistic sacrifice is entirely consistent with scripture, reason and the tradition of the Early Church Fathers, and thus the ideals of Anglicanism.
2. Firm demarcations around the defining of sacrifice and presence are

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<sup>2</sup> *The Didache*, Ignatius of Antioch, Justin Martyr, *The Apostolic Tradition*, Origen, Cyril of Jerusalem, and Augustine of Hippo.

consciously avoided by the writers and other Anglican documents, so immanence and the explicit are avoided.

3. The most common theme is participation. It was demonstrably shown that eucharistic sacrifice is a means through which humanity participates within the divine life of the Trinity, the paschal mystery and, thus, divine mission, that is the *missio Dei*.
4. Within the Anglican tradition, eucharistic sacrifice is shown to be a gift in terms that subvert the Derridean preoccupation with economy, and any other perceived aporia.
5. Eucharistic sacrifice as articulated within the Church of England, with its focus on the themes of gift and participation in the divine life, supports the key claim of this thesis. Throughout the chapter's examination of eucharistic sacrifice, there was an assumed divine action, properly called gift, that enables participation within the divine life and, by implication, the *missio Dei*.

Chapter 3 addressed the theme of gift directly by challenging the assumptions of post-modern Gift Theory. The chapter began with Derrida's generalized argument that a perfect gift is impossible because, as soon as the gift is given, it is nullified by the recipient's recognition which leads to an inevitable sense of indebtedness. The chapter then explored Jean-Luc Marion's work on gift, before focusing on Louis-Marie Chauvet's theory of symbolic exchange. This analysis showed that the post-modern aporia of gift can be overcome, because the divine, and divine actions, fall outside any perceived economy. Furthermore, the use of eucharistic sacrifice as a perfect gift subverts post-modern concerns around narrative, power and language. In addition, the chapter revealed how gift is an appropriate framework for articulating wider eucharistic themes, and establishing an ideal bridge between eucharistic sacrifice and *Mission-shaped Church*. The very nature of the gift enabled this missionary aspect to be shown, because the gift not only, sacramentally, points to the other, *but* is also that which it signifies. To repeat Marion's quote from earlier: 'The gift constitutes at once the mode and the body of his revelation'.<sup>3</sup>

In summary, gift echoes the understanding of eucharistic sacrifice from the previous chapters, and is a bridge via which the *missio Dei* is understood and participated within. Following on from that, chapter 4 examined the context of

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<sup>3</sup> Marion, *God without Being*, p. xxiv.

*Mission-shaped Church*, and how eucharistic sacrifice, gift and mission could address that context. The chapter's two parts scrutinized the philosophical (the post-modern) and sociological (post-industrial) background and setting. The post-modern assessed the impact of certain philosophical ideas that became hallmarks and a way of interpreting the world and faith. Together with the post-industrial, the hallmarks of the missionary context of the report were analysed against the findings of the previous chapters' insights into eucharistic sacrifice and Gift Theory.

This showed that the setting within which the report attempted to engage did not come from an ideological and cultural vacuum. Rather it was an inevitable outcome of the unfulfilled hope of modernity for a better tomorrow. The incredulous attack on the meta-narrative of progress, and other self-legitimising over-arching narratives produced, paradoxically, its own meta-narrative known as deconstruction. The chapter closely examined the significance and nature of this approach. Deconstruction pushes everything to the very limits until all that is left is space. This space became the receptacle or desert, a gift, within which the 'possibility of impossibility' could be found. It was shown that deconstruction does not put an end to God, but rather showed that the quest of deconstruction could lead to God. Therefore, in this post-modern and post-industrial environment, faith still had something to offer. Personified by eucharistic sacrifice as pure gift, faith offers a place where narratives are articulated but not self-legitimized. As chapters 1 and 2 showed, eucharistic sacrifice is the recalling of and participation within the loving mission of God (*missio Dei*). The *missio Dei* comes as another 'narrative' which both engages and critiques the post-modern and post-industrial context of *Mission-shaped Church*.

The next chapter turned to the *missio Dei*. The first part of chapter 5 was a survey of Anglican Mission in the twentieth century and recent official literature on *Mission-shaped Church*. The rest of the chapter evaluated the *missio Dei*, as this was the missiology adopted by *Mission-shaped Church*. The evaluation used Bevans and Schroeder's comprehensive models of mission. This appraisal identified a solid theological basis for the use of the *missio Dei* within the report, as well as raising a number of questions. The most significant of these questions surrounded the issue of the all-inclusive, and thereby possibly vague, nature of the theology of the *missio Dei*. This could, it was argued, lead to an unclear evangelistic approach, and a view that the Church is unable to forge forward united by common prayer that tells of a common faith.

Despite these question marks, the *missio Dei* gives clarity to the dichotomy of the Eucharist and mission at the heart of this thesis. The *missio Dei* describes a theology that resonates well with the concerns and suspicions of postmodernism and hopes of the post-industrial. The nature of the *missio Dei* is relational, local and experiential. Participation within the *missio Dei* is not only encouraged but is at the very heart of the theology, and so at one with the earlier discussions on eucharistic sacrifice and gift. Yet an even stronger claim can be made, that eucharistic sacrifice shares an identical experience with the *missio Dei*: participation within the mission of God. Hence, the central claim of the gift of eucharistic sacrifice *as* mission is realized. This phenomenon was not lost on Bevans and Schroeder who, using Schattauer's categories, offer his 'inside out' definition for their own 'fuller' model of mission.

Chapter 6 dealt with the other aspect of the thesis' question, namely how the claim of the gift of eucharistic sacrifice as mission is justified experientially. This chapter took a different approach and used a series of qualitative interviews with various ministers. Once the interviews were completed they were transcribed in their entirety, and the data relating to mission, the Eucharist and eucharistic sacrifice was analysed. From this analysis four key themes emerged:

1. Devotion to the Eucharist, regardless of churchmanship.
2. A movement towards an 'institutional' 'model' or 'shape' of the Eucharist personified by an adoption of ceremonies and rituals more typical of the catholic tradition within the Church of England.
3. The themes of eucharistic sacrifice and gift appear unimportant, or unacknowledged, in relation to the interviewees' understanding of *Mission-shaped Church*, yet should not be readily dismissed.
4. The theology of the *missio Dei* is the predominant model/theology of mission.

All four themes point to a phenomenon that is vital in assessing the central claim of the thesis, namely a movement towards the implicit and the other by those ministering in a 'mission-shaped' context. This phenomenon was shown to be an unavoidable fundamental reality of being human, and the natural experience of worship, and supported by the work of McGilchrist, Fowler and Pickstock who, from different disciplines, describe the nature of this attraction to the implicit and the other.

Importantly, the chapter observed that there are difficulties concerning the term ‘eucharistic sacrifice’. This is explored in more detail below, but it should be noted that the reticence surrounding the use of the term by the interviewees was not supported by the wider concepts they described as best addressing the missionary imperatives they faced. In addition, the language they adopted evidently resonated with themes found within eucharistic sacrifice described in previous chapters. Furthermore, the interviews show that the *theology* of eucharistic sacrifice as a gift provides an ideal philosophical and theological interpretative tool to understand the mission of the church within a post-modern world. The outcome of this chapter, which is also considered in the next part of the conclusion, is that although the central claim that eucharistic sacrifice is itself mission is not made explicitly by the interviewees, it is not negated either.

This study shows that eucharistic sacrifice is a missionary gift in *Mission-shaped Church*, but does so in a surprising way. The central claim was not envisaged at the start of the research as it stood in marked contrast to the prevailing assumptions of theologies on both mission and the Eucharist, and to the pre-research anecdotal experience of practitioners in ‘mission-shaped’ contexts. Yet many of these ‘prevailing assumptions’ were still observed in the interviewees, and could cast doubt over the central claim of the thesis. So it is to this issue that the conclusion now turns.

It has already been stated that the original impetus for this research was a personal sense of disquiet at the presumed dichotomy between the Eucharist and mission. This unease was borne out of a simple question and a perceived threat to spirituality. The former was, to put it crudely, ‘What on earth was Jesus doing saddling the Church with something that gets in the way of its central activity of mission to the world?’ The latter was the fear of the loss of something I held dear, and wished to share with others.

At the beginning of this study I would have placed myself in the ‘inside-and-out’ category. This understanding was identified in chapter 5, by Bevens and Schroeder’s use of Schattaueer’s work.<sup>4</sup> This approach argues that there is a clear connection between the Eucharist and mission as the worshipper is fed, and thus equipped to go out and do mission. Making the connection between being fed in order to feed has a long and clear tradition that is summarized by the dismissal at

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<sup>4</sup> Thomas H. Schattaueer, ed., *Inside Out: Worship in an Age of Mission* (Minneapolis: Augsburg Fortress, 1999)

the Eucharist: *ite, missa est!* Interviewee 7 sums this model up: ‘at the Mass we are being fed for mission’.<sup>5</sup> The ‘inside-*and*-out’ approach sees worship as the activity of those on the ‘inside’, and mission as something that takes place ‘outside’.<sup>6</sup> Although that neatly summed up my initial approach, Schattauer’s second model of the Eucharist and mission seemed to reflect perfectly some of the comments I heard from those who saw themselves as ‘fresh expressions or mission practitioners’. Schattauer’s second model is called ‘outside-in’.<sup>7</sup> Here the worship is ‘orientated’ to ‘specific social and political goals’.<sup>8</sup> The *raison d’être* of the Café church approach personifies this.

This research resulted in a personal shift, and leads to the fulfilment of Schattauer’s third model, ‘inside-out’.<sup>9</sup> This model describes worship as participating within the outward action of God towards the world (the *missio Dei*). It avoids viewing mission as purely outward and worship as purely inward, but rather sees both as an act of participation within the *missio Dei*.

Schattauer’s advocacy of that third model was not new. J. G. Davies posited a similar argument in 1966 when he made the distinction between mission and missions: ‘Mission is the action of God in which the Church participates; missions are particular forms, related to specific times, places or needs, of that participation’.<sup>10</sup> Before Bosch’s *Transforming Mission*, Davies summarized mission as the: ‘participation in the *missio Dei*’.<sup>11</sup> He understood mission as originating from the ‘redemptive purposes of the triune God’,<sup>12</sup> and the proclamation of the gospel as heralding what God has done and is doing in the world.<sup>13</sup> The claim of this thesis is an echo of Davies, as eucharistic sacrifice heralds and ‘names’ the action of God, and participates within that action of God within the world. For Davies this task of mission, and participation within it, begins at baptism, when a person is incorporated into Christ by the work of the Holy Spirit, and continues through the

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<sup>5</sup> Interviewee 7 Part 2.2. See also Interviewee 9 Part 2.2 ‘I think I would be happy to have that as a picture, an image of mission; going out’.

<sup>6</sup> Schattauer, p. 3. See also p. 2.

<sup>7</sup> Schattauer, p. 2.

<sup>8</sup> *Ibid.*, p. 2.

<sup>9</sup> *Ibid.*, p. 3.

<sup>10</sup> J. G. Davies, *Worship and Mission*, (London: SCM Press, 1967), p. 33.

<sup>11</sup> Davies, p. 37.

<sup>12</sup> *Ibid.*, p. 48.

<sup>13</sup> See *Ibid.*, p. 56.

work of the same Spirit in the Eucharist. Although Davies does not focus on eucharistic sacrifice, his thesis underlines the arguments presented here<sup>14</sup> and leads him to conclude: ‘eucharist and mission have the same content and intent ... worship and mission are aspects of a single totality and are constantly to be held together’.<sup>15</sup>

The work of Davies and Schattauer on worship and the Eucharist is theoretical ‘grist to the mill’ with regard to the thesis’ central claim. However, the impetus of the thesis arose from the desire to address an issue that was experiential as well as theoretical. Therefore, the views expressed by the interviewees using the categories of Schattauer could be summarized as follows:<sup>16</sup>

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<sup>14</sup> See Ibid., pp. 104-5:

Christ’s sacrifice on the cross was the summit of his obedience (Phil. 2.8), so that when we share in that sacrifice through the eucharist we are committed to obedience and renew in him our will to give ourselves as he did.

Also, p. 106: ‘Because the Eucharist is the re-calling of certain acts in history, the worshippers thereby become participators in that history and so in historical living today’.

<sup>15</sup> Ibid., p. 113.

<sup>16</sup> N.B. Where the cell is empty no reference to a theology or model is made.

Where there is a ‘?’ this means an emphatic choice of one model was made over another by the interviewee.

In some instances there are more than one model described and ‘owned’ by the interviewee. e.g. although Interviewee 7 is placed within the ‘inside-*and*-out’ column, the desire to be ‘mission-shaped’ and aim for accessibility by ‘meeting people where they are’ (7 Part 1.7) placed them within the inside-out column as the content of the Eucharist was unaffected.

**Table 3: Summary of interviewees' Approaches (Schattauer's Categories and alignment to the *missio Dei*)**

Interviewee	inside- <i>and</i> -out	outside – in	<i>missio Dei</i>
1	Yes <sup>17</sup>	Yes! <sup>18</sup>	Yes
2	Yes <sup>19</sup>		Yes
3		Yes <sup>20</sup>	
4		Yes	Yes
5		Yes	No
6	Yes	Yes!	Yes
7 <sup>21</sup>	Yes! <sup>22</sup>		Yes
8 <sup>23</sup>	Yes <sup>24</sup>	Yes	Yes
9	Yes	Yes	Yes
10		Yes	Yes
11		Yes	Yes
12 <sup>25</sup>			

From the evidence of Table 3, most interviewees approach could be described as either 'inside-*and*-out' or 'outside-in'. There does not, initially, appear to be much experiential support for the claim that eucharistic sacrifice is itself mission as understood by the inside-out approach. However, the table does not do justice to the references and allusions made by the interviewees in support of the claim. This claim can be justified when considering three important movements and themes:

- Language
- The *missio Dei*, and,
- the key observation of chapter 6: The movement towards the implicit and the other.

Although there was a reticence to adopt the term eucharistic sacrifice, especially in connection to mission, this stemmed from the association of the term

<sup>17</sup> 'I see Sunday morning as an encouraging, an equipping, a refreshing, and a renewing, and a supporting of people for where they are the rest of the week'. Part 2.5

<sup>18</sup> 'I want to look at the community first rather than what do we want to do first'. Part 2.3.

<sup>19</sup> 'the sacramental sign that makes the rest of the week Christian' Part 2.2.

<sup>20</sup> 'this is a *Home from Home* service'. Part 1.6; Part 2.3.

<sup>21</sup> This is perhaps the strongest suggestion of the inside-out approach, 'mission worship: ourselves getting on and worshipping and ourselves being transformed by that worship' Part 2.5. But then returns to the overriding '*inside-and-out*' model 'making sure people can give an account of their faith' Part 2.5.

<sup>22</sup> 'at the Mass we are being fed for mission'. Part 2.2.

<sup>23</sup> This interviewee, however, also said, '...the Eucharist... is where we encounter that life in a unique way, and it provides us with a shape for the whole of the Christian life.' Part 2.1. And then, 'What could be more missional than the Eucharist' Part 2.3. This reflects a movement to the *inside-out* model.

<sup>24</sup> 'That's the climax... receiving the sacrament and then being sent out'. Part 1.5.

<sup>25</sup> This interviewee did not obviously align himself to a fixed model, and thus, articulates something *inside-out*: '[in the Eucharist] 'God in Christ is reconciling us to himself... 'the human and the natural, the cultural and the natural, is completely combined in the Eucharist'. Part 2.2 'If you want to look at a missionary church what you do is look at the eucharistic gathering.' Part 2.5.

with sixteenth century polemics.<sup>26</sup> Furthermore, even if unease about eucharistic sacrifice was not expressed directly, the interviewees did not include the theology or term within their understanding of the Eucharist. When asked directly, ‘What do you think is happening at Holy Communion?’ the term ‘eucharistic sacrifice’ was conspicuous by its absence. Such observations would be hugely problematic were it not for the language used by the interviewees when reflecting on the Eucharist. What became apparent was that there is a short linguistic journey to be made in order to acknowledge that eucharistic sacrifice is itself missionary. This was shown by:

- Clear reference being made to ‘meeting with Christ, encounter’ and transformation, but no mention that this is mission.<sup>27</sup>
- Reference was made to: ‘it [the Eucharist] provides an opportunity for the church to be church for different people’.<sup>28</sup>
- Also, ‘The Christ event is made real’,<sup>29</sup> and, ‘the church is essentially a fresh expression every time it gathers when it makes Eucharist’.<sup>30</sup>
- ‘If one of the things we are about in mission is...the presence of God leading them to sacramental understanding of what life is all about, then the mass has to be the place where it happens’.<sup>31</sup>
- ‘Mission... is about inviting people to enter the mystery’.<sup>32</sup>
- ‘It’s [the Eucharist] God and people come together...the place of supreme unity and connection’.<sup>33</sup>
- ‘I would see it [the Eucharist] as a connecting to God like nothing else would come close to’.<sup>34</sup>
- ‘Without celebrating Holy Communion, without focusing on Jesus’ broken body and shed blood... we have no gospel really’.<sup>35</sup>

Whether the interviewees would concur with the explicit claim that eucharistic sacrifice is itself mission is, of course, debatable. However, what is apparent from the above extracts and other reflections within chapter 6, is that the concept behind the thesis’ claim is not completely alien to the interviewees’

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<sup>26</sup> Interviewee 3 Preparation 3 ‘I now have quite a high eucharistic theology, but I don’t think I see it in terms of sacrifice’. Typifies the reticence encountered generally in the interviewees.

<sup>27</sup> See for e.g. Interviewee 4 Part 2.2; 2.4.

<sup>28</sup> Interviewee 2 Part 1.6. See also reference made to the church becoming church at the Eucharist: Interviewee 2 Part 1.3; Interviewee 7 Part 2.2; Interviewee 12 Part 2.2.

<sup>29</sup> Interviewee 2 Part 2.2. See Interviewee 1 Part 2.2, who comes from a very different churchmanship, describing something very similar.

<sup>30</sup> Interviewee 2 Part 2.3.

<sup>31</sup> Interviewee 2 Part 2.4. Interviewee 10 Part 2.4 speaking from an evangelical position states that: ‘it’s really important to me that if we have missional communities they are eucharistic missional communities’.

<sup>32</sup> Interviewee 2 Part 2.5. See Interviewee 1 Part 2.3, the role of hospitality. Interviewee 3 Part 1.6 who described a desire to find ‘an easy way in for people.

<sup>33</sup> Interviewee 3 Part 2.4.

<sup>34</sup> Interviewee 6 Part 2.2.

<sup>35</sup> Interview 6 Part 2.4.

experience and understanding.<sup>36</sup> Throughout the course of the interviews, the interviewees spoke in terms unmistakably consistent with the theology of eucharistic sacrifice outlined in chapters 1 and 2. Therefore, the challenge, in light of the theory and experience, is to make theological connections rather than constructing a new theology. In summary, the problem regarding the claim that eucharistic sacrifice is mission is a problem of language. This is also illustrated by the espousal, by nearly all interviewees, of the *missio Dei* as the missionary theology.

Integral to the thesis' claim is the adoption of the *missio Dei* by *Mission-shaped Church*, and how that theology reconciles mission and eucharistic sacrifice. That the interviewees embraced the *missio Dei* as the missionary *modus operandi* is of the first importance. Inherent within the theology of the *missio Dei*, as well as eucharistic sacrifice, is a movement towards the implicit and the other, as described in chapter 6.

Table 3 above shows how the interviewees were inclined to align themselves to 'traditional' ways of connecting the Eucharist and mission. Also, given the original impetus for the thesis, there seemed to be a temptation to read *Mission-shaped Church* in terms of pragmatism, immanence and the explicit. This appeals to the outside-in approach as demonstrated by some of the responses in this research. However, the interviewees also described constructing acts of worship that allow for an exploration of the implicit, and towards the other, and clearly satisfying the call to partake in the *missio Dei*.<sup>37</sup>

This movement towards the implicit and the other was an observable occurrence during the course of the interviews. The implication of this is extremely important. The examination of the movement towards the implicit led to profound observations philosophically, in terms of faith development and psychology. These last two aspects are far more important in terms of liturgical and missionary praxis. This exploration of the implicit, that is so integral to the *missio Dei* and eucharistic sacrifice, enables a resolution of the presumed dichotomy between mission and the Eucharist, and supports the acceptance of the inside-out model. Thus this movement, fully described in chapter 6, along with the issues surrounding language and the *missio Dei*, support the central claim.

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<sup>36</sup> See for e.g. Interviewee 8 Part 2.1: '...the Eucharist... is where we encounter that life in a unique way, and it provides us with a shape for the whole of the Christian life.' Interviewee 8 Part 2.4: 'What could be more missional than the Eucharist?' Interviewee 12 Part 2.2: '[in the Eucharist] God in Christ is reconciling us to himself... the human and the natural, the cultural and the natural, is completely combined in the Eucharist'. Interviewee 12 Part 2.5: 'If you want to look at a missionary church what you do is look at the eucharistic gathering'.

To conclude, because eucharistic sacrifice, as a gift, is itself mission, the Eucharist must be at the heart of any ‘mission-shaped’ activity. There are inevitably huge issues surrounding the provision of priests to preside at these eucharistic celebrations, but encouraging those priests who are already in ‘mission-shaped’ or ‘fresh expressions’ contexts to use the gift of the Eucharist is a good, and the only, place to start for all the reasons cited in this thesis. There is also a demonstrable issue around the term eucharistic sacrifice, but the movement from implicit complex theologies to everyday use in Christian life is not uncommon. This conceptual pilgrimage has already been made by the doctrine of the Trinity. As Bevans and Schroeder remind us, ‘...the doctrine of the Trinity is a practical doctrine with many concrete ramifications for Christian life’.<sup>38</sup>

That example from Church history stands as a stark reminder of why a rich motif should be embraced. This study has shown that eucharistic sacrifice is itself not only mission but an extremely rich motif, with themes that are central to and present in the Eucharist as a whole. Hence, eucharistic sacrifice as a microcosm of the Eucharist was an ideal framework by which the identified dichotomy was resolved and invalidated.

Placed in conjunction with Gift Theory, which is a philosophical and theological key to unlocking the theoretical issues surrounding the dichotomy, the ground was prepared for the experiential. The qualitative research showed how, in the end, language, the *missio Dei* and the longing for the implicit and the other ultimately satisfies the central claim of the thesis, that the divine gift of eucharistic sacrifice is itself mission.

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<sup>37</sup> See Croft and Mobsby ed., *Ancient Faith, Future Mission*, which explores examples of this approach.

<sup>38</sup> Bevans and Schroeder, p. 297.

## Appendix 1

### Interview Questionnaire

#### Questions on Preparation Reading (Genesis 22. 1-18)

1. Do you like the story?
2. Do you think the story tell us anything about God's mission?
3. So does the story tell us anything about Eucharistic Sacrifice?

#### Part 1

1. What is the churchmanship of your church context?
2. Is this the same as your own churchmanship?
3. Has your churchmanship changed over time?
4. When does Holy Communion take place and how often?
5. What vestments do you use?
6. If you had a guest presider at Holy Communion are there any rituals, gestures or ceremonial details which they would need to know?
7. Of all tasks of mission you do, are there any that would fall into the category of *mission-shaped church* or *fresh expressions*?

#### Part 2 Comments:

1. How important to you is the celebration of Holy Communion?
2. What do you think is happening at the Holy Communion?
3. If you were to construct a mission-shaped/fresh expressions service what would you:
  - a. Include, and
  - b. Leave out, and
  - c. Why?
4. Does the Holy Communion have a role in mission?
5. What is your theology of mission?

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