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The Eucharist in the Life of the Church

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THE AUTHOR PROPOSES SEVEN THESES FOR DOING THE EUCHARIST IN ORDER TO ESTABLISH the rhythm of the church's life in the world. The paper was read in substantially its present form at the October 1970 meeting of the Institute for Liturgical Studies meeting at St. Olaf College, Northfield, Minn.

Through the years the Institute for Liturgical Studies has championed the cause of an authentic Lutheran understanding of worship and the sacraments. Much of my own appreciation for our liturgical heritage was sparked by my attendance at these institutes. Therefore it was a pleasure to respond affirmatively to the institute's invitation to speak about the Eucharist in the life of the church, a subject of fundamental importance to all of us. To assist us in whatever discussion this paper may evoke, I have structured the material in thesis form.

THESIS ONE: *The Holy Eucharist is a bipolar sacramental action on the part of the Triune God and the church.*

This first thesis is important because it establishes the foundation for what we shall construct in the subsequent theses. The accent of the thesis is that the initial impulse and origin of all the sacraments is God the Father's ruling and saving of His creation through the person and work of His Son, Jesus the Christ, and through the continual action of the Holy Spirit. The sacraments are grounded in and manifestations of the saving action of the Triune God. In his helpful little book on sac-

ramental living Elliott observes that this is another way of stating the classical Reformation formula: justification by grace on account of Jesus Christ through faith.¹ The sacraments are not creations of man, of his speculation or his superstition, or even of his God-directed love. They are first and foremost products of the divine "love, with which He first loved us."

However, man does have an essential role in the makeup of a sacrament. For the other fundamental feature of all sacraments is that they are actions of the believing community.

They are the community's confession and demonstration of faith, joy, and hope in the fact that God has acted for them and for their new life. This is what Martin Luther meant with his emphasis on the "for-you-ness" of the gospel. As he states in his explanation of a worthy reception of the Sacrament of the Altar, "he is truly worthy and well prepared who has faith in these words, 'given for you, and shed for the forgiveness of (your) sins.'"

Here are the two essentials and *sine qua non*s of the sacraments, their bipolar

¹ John H. Elliott, *The Christ Life* (Chicago: Walther League, 1968), p. 16.

actions: the continual redeeming action of the Triune God and the continual reaction of the redeemed community. This means that the sacraments are not "things" or "objects" but actions — the action of God and the reaction of God's people. The sacraments are not static; they are happenings. God is doing something here, and men of faith are responding.²

THESIS TWO: *The Eucharist accomplishes for Christians what it is supposed to accomplish when they actually celebrate it — when they do it. To be the church is to do the Eucharist.*

At first glance this thesis may appear to be redundant, but a quick reading of the history of the church soon reveals that the church has not always been busy doing the Eucharist, although she has often done things to it.

Down through the ages Christians have talked about the Eucharist a great deal. They have gone into ecstasies of appreciation about it. They have scored music and written poetry about it. They have produced hundreds of learned books that discuss it. They have recommended its use to one another and have reproached each other for not employing it more frequently or thoughtfully. Christians have debated about the meaning of the Eucharist. They have dissected it and theologized and philosophized about it. Even as we listen to and discuss this presentation we, too, shall be short of the full meaning of the Sacrament.

When our Lord celebrated the Holy Supper, He said, "This do," and with these words He instituted a thing of absolute simplicity — the taking, blessing, breaking, and giving of bread, and the taking, bless-

² Ibid., p. 17.

ing, and giving of a cup of wine. These things were first done with new meaning by our Lord before and after the paschal meal with His friends on the night before He died. Soon it was simplified still further by leaving out the supper and combining the two separate groups of actions into one single rite: offertory, thanksgiving, breaking of bread, and communion. This four-action shape of the liturgy, as Dom Gregory Dix describes it, was found everywhere in the church by the end of the first century.³ Jesus had told His disciples henceforward to do this with new meaning in remembrance of Him, and they have done it always since.

And was ever a command so obeyed? For century after century, spreading slowly to every continent and country and among every race on earth, this action has been done, in every conceivable circumstance, for every conceivable human need. One could fill hundreds of pages with the reasons why men have so lovingly done this eucharistic action and not tell a hundredth part of the story. Week by week and month by month, on a hundred thousand successive Sundays and holy days, faithfully, unfailingly, across all the parishes of Christendom, pastors and people together followed the Savior's command.

And within this broad sweep of history the Lutheran Church makes its confession: The churches of the Augsburg Confession celebrate the Sacrament at least every Sunday and holy day as the chief parochial service, and as frequently in addition as communicants desire the Sacrament.⁴ The

³ *The Shape of the Liturgy* (London: Dacre Press, 1945), p. 744.

⁴ AC XXIV 41; Ap XXIV (XII) 8; FC SD VII 77.

Large Catechism states it this way: "Christ says . . . 'As often as you do it . . . ' because he wishes to have the Sacrament free, not limited to special times He would say by these words: 'I institute a Passover or Supper for you which you shall enjoy not only once a year . . . but often, when and where you will, according to everyone's opportunity or necessity, bound to no place or appointed time.'"⁵

Article 15 of the Apology of the Augsburg Confession reads: "With us many receive the Lord's Supper every Lord's Day."⁶ The emphasis suggests that the Holy Eucharist accomplishes for Christians what it is supposed to accomplish when they actually participate in it. This is a crucial accent of this discussion. Christians are to do together what Christ commanded them to do that night He was betrayed. They are to take bread and wine, give thanks, break the bread, and eat and drink the bread and wine therewith receiving Christ's body and blood for the forgiveness of their sins. There are other reasons, as we shall see, why all Christians gathered together at a given moment in a particular place for worship should be receiving the Sacrament together. But the first and obvious reason for doing so is that Jesus Christ Himself said so. This is the Sacrament of the Altar. It is not something to define or debate merely, not some treasure to admire from a distance, but something to do often, the body and blood of Jesus Christ to eat and to drink.⁷

It is especially important to remind our-

⁵ LC X 42.

⁶ XV (VIII) 40.

⁷ Richard R. Caemmerer, "The Practice of Holy Communion," *The Abiding Word* (St. Louis: Concordia Publishing House, 1960), p. 533.

selves of this since it is easy to have faulty purposes at work in the doing of the Eucharist. What were the purposes which our Lord Himself had in mind when He asked His disciples and their successors to do what He had commanded them until He comes at Judgment Day? When we review these purposes we shall also discover that the Eucharist is the center of the life of the church because it is for the life of the church. To be the church is to do the Eucharist.

THESIS THREE: *The church does the Eucharist for the purpose of remembering the redeeming death of Jesus Christ.*

As we have suggested, the church did not invent the Lord's Supper. It is the last thing the church could have invented. It was Christ Himself who put the celebration of the Eucharist at the very heart of the life of the church. The Supper is thus the worship which Jesus Christ instituted for the new people of God who find in Him the ground of their existence and their life. Jesus attributed to His death a vital significance for the world's salvation. He made His death the foundation of the new covenant. And that night in the upper room He charged this meal to carry the burden of the proclamation of that death.⁸

The Sacrament of the Altar is not simply a remembering of Jesus in some general way. Recall for a moment the great things that were engaging the thoughts of the disciples that Maundy Thursday evening. The Lord had been telling them that He was about to be crucified. He had been telling them that they should not

⁸ Jean Jacques von Allmen, *The Lord's Supper* (Richmond, Va.: John Knox Press), p. 23.

sorrow because of His impending death, but that it was precisely this death of His that was to make possible the gift of the Holy Spirit—the gift of life with God at that moment and forever after.⁹ What the disciples were to remember was that in His suffering and death Jesus Christ is establishing a covenant between them and God which is greater than the covenant He had with His people Israel. The disciples, and all Christians since that time, when they receive the Sacrament, remember that Christ died for the sins of the world. "O Christ, Thou Lamb of God, that takest away the sin of the world, have mercy upon us," we sing just before receiving the Sacrament.

We want to stress that word "remember," the word *anamnēsis*, or *zikaron*. It is so difficult to translate its full meaning exactly: memory, memorial, celebration, reenactment, re-presentation, cultic commemoration. Research conducted in recent decades has led to a certain consensus of opinion that will probably become a blessing to every denomination of Christendom that has wrestled with that word. *Anamnēsis* is understood to be a liturgical or ritual recalling of a past event to restore or to make contemporary its original value, and even more, it is a setting (placing) of those who engage in the *anamnēsis* into the very event which the celebration commemorates.

The *anamnēsis* is, therefore, much more than a mnemonic ceremony; it places the celebrator into the very event of Calvary and permits him to appropriate the blessing of the event to himself. Article 24 of the Augsburg Confession employs the word with something of this meaning:

⁹ John 14:1-7; 16:7.

The Mass was instituted that the faith of those who use the Sacrament should remember what benefits it receives through Christ and cheer and comfort the anxious conscience. For to remember Christ is to remember His benefits, and to realize that they are truly offered to us. . . . The Mass is to be used to this end, that there the Sacrament may be administered to them that have need of consolation, as Saint Ambrose says: "Because I always sin, I am always bound to take the medicine."¹⁰

This interpretation of the *anamnēsis* is of paramount importance. Von Allmen suggests that it offers a way of escape from the dilemma of unacceptable alternatives.

This interpretation of the *anamnēsis* compromises neither the uniqueness nor the sufficiency of the death of Christ. In consequence, it avoids a doctrine of the Eucharist which sees in the Supper a repetition of Calvary which is necessary if the death of Christ is not to lose its saving power. But, on the other hand, the interpretation of the *anamnēsis* does not downgrade the celebration of the Supper into a mere "memorial meal" which would have little more than a psychological or sentimental significance, totally unrelated to those who take part in it and making it optional, with no justification for its necessity except by recourse to a command of Christ.¹¹

The *anamnēsis* is primarily an *anamnēsis* of the cross. The synoptic accounts of the institution and the Pauline affirmation attest to this. One thing, however, is significant. From the beginning the *anamnēsis* of this death was deliberately celebrated on Sundays and not on Fridays

¹⁰ XXIV 30-33.

¹¹ *The Lord's Supper*, p. 24.

when the actual event took place.¹² This was probably so because in the New Testament situation it was impossible to commemorate the death of Christ without commemorating His resurrection also, or without commemorating His death in the light of His resurrection. It is no violation of New Testament doctrine when the Liturgy of St. Basil puts into Christ's mouth the words: "Each time that you eat this bread and drink this cup, you proclaim My death and bear witness to My resurrection." But even more can be said. The cross and resurrection cannot be torn from their context. For this reason when the death and resurrection of Jesus Christ are remembered by the church, the whole life of the Savior is brought into the commemoration, to be proclaimed, to be liturgically attested. The rendering of the Cambridge Canon in the *Worship Supplement* of the Missouri Synod illustrates the point:

Remembering therefore his whole work of redemption, his conception and birth, his suffering and death, his resurrection and ascension¹³

But this resume of the life of the Savior is not sufficient for the *anamnēsis*. The Easter victory is so sovereign that in consequence of it the Parousia can already be celebrated: ". . . and looking for his glorious coming again."¹⁴

Over a period of time the church came to understand more fully that in the three-day span between Good Friday and Easter Sunday the true interpretation of the world and its history became apparent. Indeed

¹² Acts 20:7.

¹³ (St. Louis: Concordia Publishing House, 1969), p. 46.

¹⁴ *Ibid.*

the cross becomes the great watershed of all history and all time.¹⁵

Because the cross is the key to history, because it is the culmination of the saving history of God's people, the *anamnēsis* of the death of Christ implies, explicitly or implicitly, the *anamnēsis* of the entire history of salvation, beginning with the primal experience in Eden. Since it is the *anamnēsis* of the death of Christ, the Supper links salvation to history and at the same time casts on to this history the light which enables us to understand it.

In view of what we have just said, perhaps we can elaborate on the third thesis which reads: The church does the Eucharist for the purpose of remembering the redeeming death of Jesus Christ. Now it could read: The church does the Eucharist for the purpose of remembering the whole saving action of God toward man—climaxed in Jesus Christ's life-giving death on the cross and attested by His resurrection from the dead. This elaboration enables us to give the word "eucharist" its necessary weight. It shows especially that our doing is a celebration of remembering with thanksgiving, in the Hebrew sense of that word thanksgiving. For in the act of thanking God for the life, death, and resurrection of the Savior we culticly acknowledge the whole salvific plan of God and invoke the sanctifying influence of the Holy Spirit so that God's plan may extend to us. This action of eucharist or thanksgiving is the very means by which we become sharers in what we are celebrating—our salvation.

THESIS FOUR: *The church does the Eucharist for the purpose of remembering*

¹⁵ Von Allmen, p. 28.

the saving action of Jesus Christ for the sake of the forgiveness of sins, that is, for the sake of the church's very life.

In the Eucharist we are called to remember that Christ's saving actions came as a fulfillment of a plan which God had before He ever made the world, a plan which He expressed in many ways through the centuries by the Hebrew prophets. The plan was designed to do something about mankind's chief problem, sin. God made man to do His will, to be God's kind of man, to live God's kind of life, but man turned away from God in selfishness and disobedience. Man ruined God's purpose and defaced God's image in himself. Man chose death instead of life. Now God could only turn away from man in wrath; He could only leave man to work out his own destruction. Yet at one and the same time with His wrath for man's sin God resolves to forgive man's sin and to restore to man the life he had lost, God's own life. This He did by sending His Son into the world and giving up that Son into death. God caused Jesus Christ to bear the burden of man's sin. God caused Jesus Christ to experience the curse of death for the sin which man had committed. The cross of Jesus Christ, His suffering and death, is at the same time Christ's own voluntary bearing of the sins of the whole world to the Father, and it is the act by which God demonstrated to the world that in Jesus Christ all men are redeemed, all men may once more enjoy life and fellowship with God. And in the scheme of God there is one more great act of the Father by which He declares that Jesus Christ is Redeemer through this cross—He raises Jesus from the dead. The purpose of God in all this is to restore life to men through the forgive-

ness of sin. That is why our Lord can speak of the forgiveness of sins in connection with the Sacrament.¹⁶ That is why Martin Luther can assert that the great good of the Sacrament is "the forgiveness of sins." That is why the Apology of the Augsburg Confession can declare so confidently: "Since this is a Sacrament of the New Testament . . . (the communicant) ought for this very reason to be confident that what is offered in the New Testament, namely, the free remission of sins, is offered here. . . . Let him know that these testimonies are not fallacious, but as sure as though God by a new miracle declared from heaven that it was His will to grant forgiveness."¹⁷

The act of God and of His Christ which the church commemorates in the Sacrament and which it urges its people to remember is the act by which God forgives the sins of men.

Perhaps at this point you are wondering if I am not deviating from the stated purpose of this presentation and instead of talking about the Eucharist in the life of the church I am busy talking about the doctrine of the Eucharist. This is precisely the point. There is nothing I could say that would be more practical for the life of the church than to talk about the forgiveness of sins. There is nothing more central to the life of the church than the forgiveness of sins. There is only one way, only one mode of authentic Christian existence, in which the church lives before God and in the world, namely, that God continually forgives sin.¹⁸ Hence our eucharistic worship is a continual remembering and offer-

¹⁶ Caemmerer, p. 537.

¹⁷ XIII (VII) 20.

¹⁸ 1 John 1:8.

ing of the forgiveness of sins—the offering of life.

Down through the ages theologians, poets, and artists have called our attention to innumerable values of the Eucharist for the life of the church. We could spend hours recalling them. For example, the Symbolical Books of our church describe the Eucharist as a remedy against the devil, world, death, danger, hell, and a bestowing of grace, paradise, heaven, God, and everything good; a safeguard against all misfortune, a food for the soul, nourishing and strengthening the new man, a daily pasture and sustenance, a refreshment of our faith in the battle of life, a consolation of overburdened hearts, a treasure from heaven, and a precious antidote against the passion of weakness.¹⁹ But let us remember that which is the source of all of these values. "What is the benefit of such eating and drinking" in the Eucharist? "That is shown by these words, 'Given and shed for you for the forgiveness of sins'; namely, that in the Sacrament forgiveness of sins, life, and salvation are given through these words. For where there is the forgiveness of sins, there is also life and salvation."²⁰ There is nothing more! This life is the presence of God at work in the heart of man. Salvation is the fashion in which God meets our needs of life day by day and equips us for His mission in His world. All this is ours—because in Jesus Christ God forgives sin. All this is ours to take over and over again, as in the Eucharist we eat that body and drink that blood which was God's own tool for bringing us life, the forgiveness of sins.²¹

¹⁹ SC Pref 23; LC V 22, 23, 24, 27, 66, 70.

²⁰ SC VI 6.

²¹ Caemmerer, p. 539.

What else can one say? That sums it all up. The church does the Eucharist for the purpose of remembering the saving action of Jesus Christ for the sake of the forgiveness of sins, that is, for the sake of the church's very life.

THESIS FIVE: *The church does the Eucharist in order that Christians might mutually convey the forgiveness of sins (life) through the redeeming action of Jesus Christ to each other and to demonstrate the bond of unity that binds them into one body.*

The classic locus for this thesis would be 1 Corinthians 10. "When we bless the cup of blessing, is it not a communion in the blood of Christ? When we break the bread, is it not a communion in the body of Christ?" The word "communion" concerns the togetherness of people, a sharing mutually of what people are doing together. For this reason St. Paul alerts us at this point to the fact that when we do the Eucharist, we are with one another "one bread and one body." In the Eucharist we are sharing in the common action and mutually exchanging and receiving one and the same thing, the forgiveness of sins.

This would suggest that one of the great tasks of Christians is to mutually share the forgiveness of sins which God gives them because of the redeeming action of Jesus Christ. The idea is not unique to St. Paul. In Matthew 18 our Lord made the mutual communication of forgiveness the great business of Christians as they live together in the church. On the first Easter evening He restated this idea when He instituted the Office of the Keys. For the sake of the life of the church Christians are to be

concerned about one another's spiritual life. They are to assume responsibility for nourishing and protecting that life in one another by helping each other remember the purpose of the death of Christ. They will do this, of course, in many ways, but in the life of the church the Eucharist is especially outstanding and particularly significant because it focuses on the very redeeming action of Jesus Christ in so unique and dramatic a way.²² For St. Paul the Eucharist is so significant at this point because for him the intention of the Sacrament is to incorporate believers into Christ Himself, gift and giver being received together. St. John probably recognizes the Sacrament as the moment when Christ fulfills His promise, "He who eats My flesh and drinks My blood abides in Me and I in him."²³ The Eucharist is in a most special and particular sense a discipline and exercise of the church for the mutual strengthening of its members and for the building up of the body of Christ.

The second half of this thesis suggests that in doing the Eucharist together we are not only strengthening each other through the forgiveness of sins, but we are demonstrating our unity as the one body of Christ. Again, St. Paul, "Because there is one loaf, we who are many are one body, for we all partake of the same loaf."²⁴ The Eucharist not only forges a covenant unity between the Lord and His people through the forgiveness of sins, but of very necessity also between the members of this people. Communion with Christ causes the church to be a body, His body. For this reason the Symbolical Books place

²² Ibid., p. 542.

²³ John 6:56.

²⁴ 1 Cor. 10:17.

strong emphasis on the corporate aspects of the Eucharist. The Formula of Concord in both the Epitome and the Solid Declaration asserts that while it is an erroneous Zwinglian heresy "that the bread and the wine in the Holy Supper are nothing more than the tokens by which Christians recognize one another," this function is understood to be one of the special purposes of the Sacrament.²⁵ To this end corporate reception of the Holy Communion during the mass is lauded in Article 24 of the Latin version of the Augsburg Confession.²⁶ It seems therefore to be perfectly legitimate in the classic *epiklesis* to invoke the Spirit "upon us and upon our gifts" (the bread and the wine) so that both may be the body of Christ.

At this point we meet a number of practical problems in the life of the church. Because in the past we have stressed the blessing of the Sacrament as the forgiveness of sins for the individual communicant, thereby rightly maintaining the necessity of individual appropriation, we have neglected to stress sufficiently the need for Christians to mutually strengthen each other during the celebration of the Eucharist and demonstrate the bond of unity that is theirs as the body of Christ as they receive His body. Many a communicant, trying to concentrate on the sacredness of the moment and the forgiveness of his sins, feels almost disturbed by the physical presence of other people.

St. Paul's injunction, "Let a man examine himself," applies to thoughts that should be going through the communicant's mind in the very moment he is receiving the Sacrament, not just about the

²⁵ FC Ep VII 27; SD VII 115.

²⁶ (5).

presence of Christ in the sacred elements, but about the body of Christ with which he is communing. The communicant's problem is not simply to focus attention on the meaning of the Sacrament for himself, but to remember that he is one member of the body of Christ out of many who are in this eucharistic action setting forth their true nature as a corporate body. To discern the body of Christ in the Eucharist then means not only recognizing the Christ who Himself is sacramentally present in, with, and under the bread, but to recognize the body of people as His body in this place and to distinguish this holy assembly from any other body of people that exists in this world.

THESIS SIX: *As the church does the Eucharist it becomes a life-giving community of celebration of the love of God.*

This body of people we call the church has its own particular style of sacramental life. It is a life whose style is celebration. When the faithful come together to do the Eucharist they participate in a style of life that involves them in the church's joyous celebration of the saving love of the Triune God. In response to the love of this God a community of celebration emerges which is shaped by a joyous thanksgiving for the grace of God in Jesus Christ. The church not only witnesses to this life of celebration, but it embodies such a life. It celebrates the occurring love of God in Gospel and Sacrament.

Although the image of celebration is inadequate to express all that contemporary Christians try to say through it, it is nevertheless a way of understanding the Eucharist in the life of the church which might carry considerable significance for

the church in our time. This image of celebration may well be the needed antidote for the somber, overserious, almost morbid understanding of the Eucharist that frequently has been the hallmark of Lutheran services of Holy Communion. At the least, this image of celebration stands in tension with the mood of a former day and focuses anew on the joy of the life of faith and obedience.

In God's plan for His Eucharist-doing church each communicant is to receive the body and blood which Jesus Christ offered on the cross for redemption (life). Each communicant receives the forgiveness (life) for which the Savior died. The mood of each communicant, and of the whole community together, is one of joy and thanksgiving. The chorale bids the communicant, "Deck thyself, my soul, with gladness."²⁷ What could stand in sharper contrast to the pessimism, the sense of loneliness and frustration that permeates the life of the ungodly than this eucharistic celebration in which God reaches out to His people in love and forgiveness and in which, by faith, they respond in thanksgiving and praise?

The doing of the Eucharist is for the church an activity of joy. And that joy is a sign. It is a sign to all men of the glorious presence and activity of God among men and the cause for their joyous response in celebration as well.

THESIS SEVEN: *The doing of the Eucharist establishes the rhythm of the church's life in the world. It is from the Eucharist that the church goes out into the world to celebrate life under the cross,*

²⁷ *The Lutheran Hymnal* (St. Louis: Concordia Publishing House, 1941), No. 305.

and it is to the Eucharist that the church returns to celebrate its true identity.

We started the presentation with a thesis that had to do with the Eucharist and the internal life of the church. This thesis has to do with the church's life in the world. This thesis describes the movement of the church in the world. The church as the believing community rehearses repeatedly, yet always freshly, this pulsating rhythm, coming together to renew life through the forgiveness of sins in the action of remembering and moving back out into the world to renew the world and to serve the world. If the church attempts to scatter without gathering to do the Eucharist and feed on the bread of life, it works in the world with hunger and without self-identity. If it gathers without scattering, it becomes introverted, irrelevant, and ceases to share in God's mission in and for the world. Everything is distorted if the church is satisfied merely with one of the phases of this movement. The church is neither exclusively mission nor exclusively worship. When the church turns to the world to reveal to men the love of God in Christ, it is in order to draw the world into this celebration of God's love. The movement is one of gathering and scattering.

Within this rhythm of going and coming the eucharistic altar of the local congregation remains the one constant. The altar is the center from which the church can go out into the world fortified for mis-

sion and to which the church can return to praise and thank God for the harvest. It is at the altar where the eucharistic congregation remembers the whole history of salvation and appropriates the forgiveness of sins, takes to itself the very life of God as its own life. It is at the altar that men enter into communion with the risen Christ and with men who have become brothers in Christ. It is from the altar of its life-giving meal that the church sallies forth into the world, there to be salt and light, to be the sign of the love and forgiveness of God because the church itself has learned how to love and pardon.

But if the altar is the place from which the church is sent out into the world, it is also the place to which the church returns from the world, laden with the harvest like the disciples after the miraculous draught of fishes or the return of the Seventy to our Lord.

So it is in the doing of the Eucharist that the church establishes the rhythm of her life in the world.

And so the church prays each Maundy Thursday: "O Lord God, who hast left unto us in a wonderful Sacrament a memorial of Thy passion, grant, we beseech Thee, that we may so use this Sacrament of Thy body and blood that the fruits of Thy redemption may continually be manifest in us; Thou who livest and reignest with the Son and the Holy Ghost, ever one God, world without end. Amen."

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