

PART VI: THE GREATER SACRAMENTS

Haggerston Catechism



H. A. WILSON

HAGGERSTON CATECHISM

PART SIX
THE GREATER SACRAMENTS

BY
H. A. WILSON

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NOTE

As was stated in the introduction to part one:

(a) These instructions are meant not only for those who conduct Catechisms, but also for boys and girls who have no Catechism to go to.

(b) Numbers in brackets refer to other instructions.

(c) Bible-references are given in italics and brackets, verse-numbers being inclusive.

(d) Words printed in capitals are those written on the second blackboard, if one is used.

(e) The table of contents may be ignored.

GARIBEL

You must know that there is nothing higher and stronger and more wholesome and good for life than some good memory, especially a memory of childhood. People talk to you a great deal about your education, but some good, sacred memory, preserved from childhood, is perhaps the best education. If a man carries many such memories with him into life, he is safe to the end of his days, and if one has only one good memory left in one's heart, even that may some time be the means of saving us.

Dostoievski, *The Brothers Karamazov*.

“MUM,” said Gabrielle Gwendoline (Garibel, more frequently) as she reached home after the Infants' Catechism, “are there really and truly angels?”

“The Bible says so. So does Sister Maud.”

“Yes, I know: she said so just now. An' there are pictures of them round our church, above the ones of Jesus carrying his cross an' being dead. But have you ever seen one, mum?”

“I think so. But she wasn't dressed like them in those pictures. She wore black clothes, an' had a white thing round her face an' over her hair. An' she didn't 'ave no wings.”

“Well, mum,” said Garibel, “I'm going to Victoria Park to see if I can find an angel there.”

“Good idea. I'll come with you.”

“But won't it be too far for you, with your poorly foot?”

“Not a bit. It's a nice afternoon; an' I'd like the walk.”

Together they set out along Hackney Road, the child running ahead and stopping to wave to sick children in beds on the hospital balconies, look in the windows of the dairy and the sweetshop, stare at newborn chickens for sale. “Hold on a bit,” the mother called as she limped along behind and reached the railway-bridge. They crossed the road hand-in-hand.

Garibel was far ahead at the bridge over the canal; but the sight of boys on the towpath fishing for tiddlers was so entrancing that she forgot her quest, and was almost surprised to hear her mother say, “Well! Come on.”

In the park they turned down the path to Jackie's cage. Generally the old white parrot was a never-failing source of delight, especially when he could be persuaded to mutter

"Come over 'ere; an' I'll *fight* yer" or "A-bi'-o'-bread-an'-bu'er an' a-nice-cup-o'-tea.' But to-day, standing in front of the small aviary, was a beautiful lady in the most lovely dress Garibel had ever imagined. There were flashing rings on her fingers, the nails of which were incredibly red; a brooch at her throat sparkled in the sunlight. But her eyes were brighter than the diamonds in the brooch; they were too bright, and they were cold.

Before her mother could stop her, the child ran to her and said, "Coo, miss! Are you an angel?"

The lady looked down at the eager, flushed, little face. She made no reply. Then she turned to the man at her side, and said, "You were raight, Horace. It's a naice park. But, ectually, the people are quate impossible."

Snubbed and disappointed, the child watched the pair walk to a waiting car.

"That wasn't an angel," she said to her mother.

"No. Nor never will be, neither." And, in after-thought, "ussy."

They passed the azalea-beds by the lake of the Chinese pagoda, crossed the stretch of worn brown grass by the swimming-bath, reached the small lake of the wooded island, ducks, and waterhens. "Let's sit 'ere a bit," said the mother; "me ole foot's playin' me up."

Alone on the next seat was a maiden, hatless, in a cool white dress. Her eyes were like blue stars, gentle and kind. Blushes came and went in her face like roses in sunshine after rain. She looked along the path to the flower-garden, as if she expected some one to come to her along it.

Garibel was determined not to make a second mistake. For a while she looked at her thoughtfully. Then, seeing that her mother's head was nodding, she crossed the grass and sat confidently down at the side of the white dress. "I am sure," she said, "that *you* are an angel."

The maid turned, looked at her, laughed like running water. "You dear little girl," she said; "some one else said that, only yesterday, on this very seat. Do I really look like an angel?"

"Yes," said the child; "you *are* one," and found herself in

young arms being kissed. "I think you're the sweetest little thing," said she of the twin blue stars. Then, suddenly, she turned her face away; for along the gravel path walked a smiling sailor. "He has come," she said; "run along, child: go back to your mother."

Hurriedly she put her down; so hurriedly that the child knocked her knee against the arm of the seat. But she did not notice that; for she had gone to meet her lover, who, if she had only known, thought her twice as beautiful with the child in her arms.

"Mum," said Garibel, as she rubbed a knee, "I don't believe that was an angel either."

"No. But she's young. Mebbe she'll be one, some day. Depends on 'im."

"I'm tired, mum," said the child; "will you carry me home?"

"O' course, dearie. That's wot I come for. We'll go to the Wick, an' treat ourselves to a bus-ride 'ome. An' look at wot I've just 'appened to find in me pocket! An' there's s'rimps fer tea."

The child put her arms round her mother's neck. She held her tight as she trudged by the bowling-green, past the pub, down the hill to the bus-stop opposite the bombed church.

"Mum," said Gabrielle Gwendoline, as she sucked the sweet and looked up into the familiar lined face; "mum! I suppose *you* aren't an angel, are you?"

"Me," laughed her mother; "*some* 'opes! 'Oo ever 'eared o' an angel in 'aggerston?"

But she began to sing. And no one would have guessed that she owned what she called, almost affectionately, Her Foot.

* * *

In the prefaces to the preceding parts of this Catechism I wrote of its origin in a subsequently bombed mission-church in Westminster; of its characteristics when I was translated to Haggerston, and took it with me; of the East London boys and girls who belonged to it in the years before an Austrian house-decorator set out to paint Europe swastika-black, most of its

members were consequently sent into the country, a third of my parish was blown to pieces, and Peggy yearned for a knif.

It only remains to add the truism that the Russian soldier-novelist was right, as I know from the experiences both of myself and of men and women now in uniform, who once listened to these instructions and drew pictures for me more often than of me in church on Sunday afternoons.

And I need not labour the point that, even though the Catechist were an angel from heaven (to which in this instance he bore not the remotest resemblance), the most effective and lasting religious education begins, like the greatest Christian virtue, at home. I have known children who grew into the finest Christian men and women despite their parents, their homes, their schools, and the places in which they worked. But, by and large, it is the recollection of what mother used to say and do, the remembrance of the sort of person father was, that children carry, for good or the opposite, into life. This is calculated to outlast the memory of Catechism-instructions; and in most cases to have the greatest influence.

Blessed are the children who first began, as I did, to see God and the people of God, in their mothers and fathers. And blessed for ever must be their parents.

H. A. WILSON

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January, 1945

143

You may remember that once upon a time, at the beginning of the fifth part of this catechism which is even more unusual than the Haggerston in and for which it is written, there was a young lady named Winifred Wilhelmina Whatnot (her friends called her Gert for short) who had three misfortunes: a dress that shrank in the wash, no coupons left for stockings, and a maiden-aunt who wore a slight moustache. But she knew a good deal about the Christian religion.

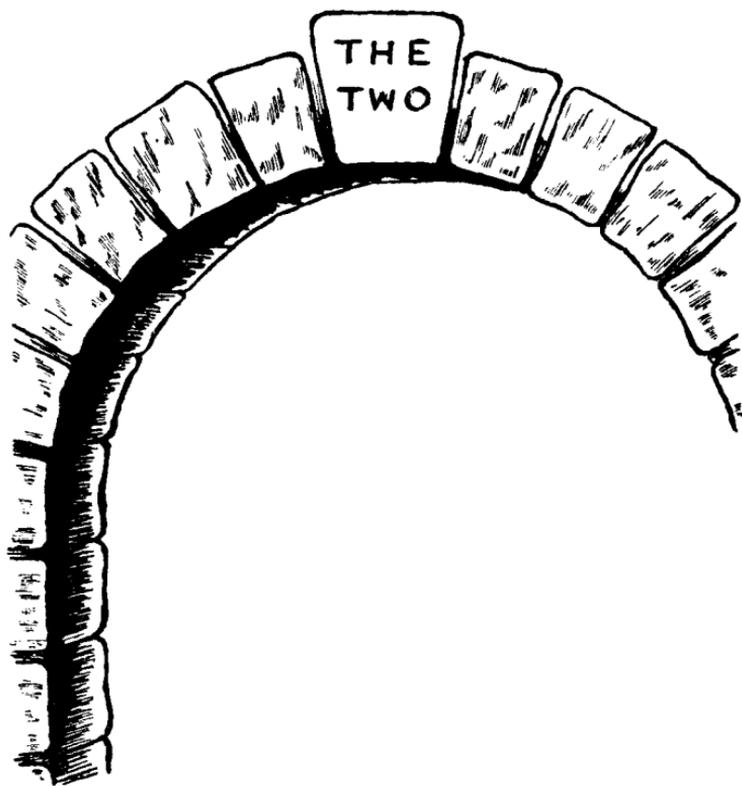
In the first four parts she learned about Holy Baptism, The Apostles' Creed, The Commandments, Grace (that was where the aunt came in), Prayer and The Lord's Prayer. At the beginning of the fifth part she was told what sacraments are, how many of them there are, why two wells are larger than the other five (106). Then she learned about The Lesser Sacraments: going to confession, being confirmed, getting married, being ordained, the anointing of those who are very ill or dying.

Now she has reached this catechism's sixth and last part, and is to learn, with you, about The Greater Sacraments; "the two only" which the Prayer-Book Catechism says are "generally necessary to salvation" [that is, the only two which simply must be had by everybody who wishes to be safe here in this world, and afterwards in heaven (15, 107)]: Holy Baptism, of which she did not learn everything in part one, and Holy Communion.

She thinks, and I am inclined to agree with her, that a good easy-enough-for-even-Father-Wilson-to-draw picture to illustrate this is the keystone of an arch; for without it the arch would fall to bits. She will copy this blackboard-picture on to the 143rd postcard in her album, and will write under it SACRAMENTS WHICH ALL MUST HAVE ARE HOLY BAPTISM AND HOLY COMMUNION.

So will you.

143



144

The Prayer-Book Catechism begins by telling you a certain amount about Holy Baptism; so does this catechism (1-15). Now both tell you more.

In part five (108-110) you learned that each of the seven sacraments has two parts, "outward visible sign" and "inward spiritual grace"; and that the first is your guarantee that you receive the second, "pledge to assure us thereof."

The Prayer-Book Catechism, as it begins to teach you more about the first of the two Greater Sacraments, says:

Question. What is the outward visible sign or form in Baptism?

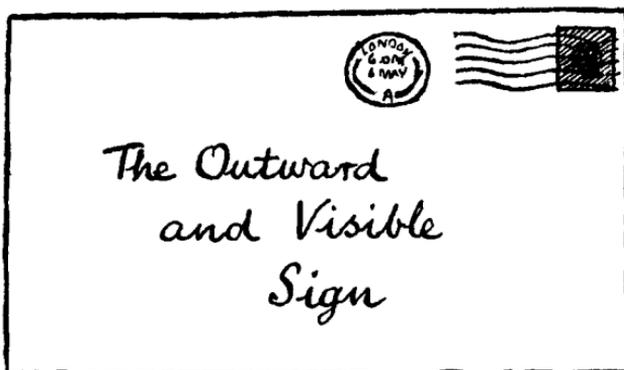
Answer. Water: wherein the person is baptised *In the Name of the Father, and of the Son, and of the Holy Ghost.*

The "sign" (Latin "signum," "mark, something you can see") is water. Our Lord said that nothing else may be used (*St. John* 3, 5). The "form" (Latin "forma," "shape, pattern") is the saying, as the water is poured on the head, of the words "I baptise thee in the Name of the Father, and of the Son, and of the Holy Ghost." Because of what our Lord said (*St. Matthew* 28, 19), if any other words were used it would not be Christian baptism. The right person to baptise is a bishop or a priest, though a deacon may do so in the absence of a priest (136). But if they cannot be found in time (say in the case of a baby unlikely to live more than a few minutes) any Christian man or woman may, and ought to, baptise. But care must be taken that the right sign and the right words are used. [If the baby recovers, it must be brought to church; not to be baptised again, for this sacrament can never be repeated, but to be received into The Church (4)].

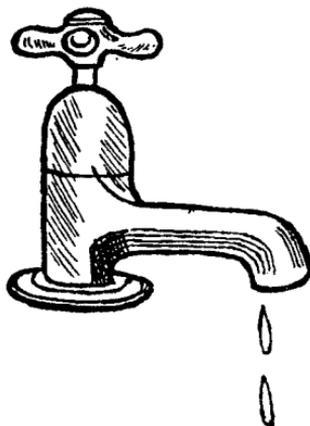
How old should a baby be when it is baptised? Not more than a fortnight, says the first rubric in the Prayer-Book service for Private Baptism of Infants. Remember what "rubric" means? (5).

I will tell you next week why there is an envelope on the blackboard. Each dash under it stands for a letter; can you fill them in? Under the tap write IS WATER.

144



I - H - - - B - - - - -



145

Question. What is the inward and spiritual grace (of Baptism)?

Answer. A death unto sin, and a new birth unto righteousness; for being by nature born in sin, and the children of wrath, we are hereby made the children of grace.

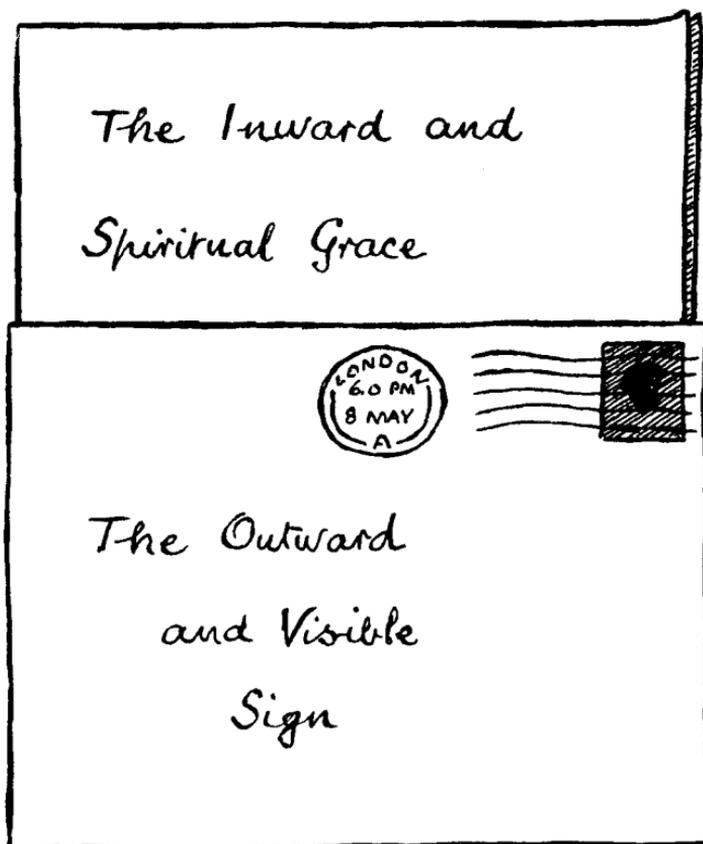
In (108, 109, 110) I drew for you three pictures explaining "a sacrament is an outward and visible sign of an inward and spiritual grace." Here is a fourth. Ferdinand Francisco Fortescue lives at 10 Talavera Place, Haggerston. The war-time postwoman makes a double knock on the door, puts in the letter-box an envelope addressed to F. F. F. Esq. "Good!" he says; "letter for me." But he can only see the outward visible sign (envelope, water in Holy Baptism); though he knows the letter (inward spiritual grace) is there.

There are two inward invisible effects on the soul (1) of baptism; it is a death and a birth.

As I said in (7), at birth you, I, everybody, became members of the great human family all over the world that is descended from the first man and woman, Adam and Eve. But Adam and Eve sinned. So everybody has caught sin from them. This is called Original Sin (7); and is what is meant by "children of wrath." In baptism this is wholly and entirely forgiven; for God never does things by halves (*Isaiah* 1, 18). If it is a baby who is baptised, it is death unto original sin which is brought in the envelope (by the water). If it is a grown-up person, it is death unto actual sin (76) also; that is, forgiveness of original sin and of all sins done since birth. The baby or the grown-up leaves the Font of Baptism (Latin, "fons," "fountain of water") washed in soul clean of all trace of sin; no longer a "child of wrath," but "hereby" (by this means) "made a child of grace."

Generally the font is near the main church-door; for by baptism we are admitted into The Church (1 *Corinthians* 12, 13), and "death unto sin" at the font must always come first of the sacraments.

145



146

Question. What is the inward and spiritual grace (of Baptism)?

Answer. A death unto sin, and a new birth unto righteousness; for being by nature born in sin, and the children of wrath, we are hereby made the children of grace.

Not only a death (145); also a birth. At the font we are born again (*St. John* 3, 3 and 5): this time, not into the human family of Smith or Brown, Slotski or Bregenza, but into the family of God, the Holy Catholic Church throughout the world, purgatory, and heaven (41-43). Because our Lord died for all, every Christian at baptism is made "dead unto sin"; because he rose again from the dead on behalf of every one, each receives at the font "new birth unto righteousness." My part and share in what Christ did on Good Friday and Easter Day is given to me on my Baptism Day. I, you, all, then became "children of grace"; people who please God (*Psalms* 149, 4), and who have the power to obey him (*St. John* 15, 5). [Of course "children of wrath" does not mean that God is angry with unbaptised babies: but he is always angry with sin.]

Every one knows the date of his birthday. A Christian should also know the date of his baptism-day, thank God for it, perhaps go to Mass on it.

Sometimes people say that baptism is no good, because they do not see that it makes any difference. That is not the fault of the sacrament. Through your godparents you made three solemn promises [the step-ladder; R.B.O.; (9)]: at confirmation you took those same promises on your own shoulders ["I do"; label tied on step-ladder; (124)]. Whether you live in Sweet Apple Square near the Mildmay Hospital, Fleur-de-lis Street off Bishopsgate, Petticoat Lane, Club Row, Flower and Dean Street in Spitalfields, or somewhere else, your home should be—because there is at least one Christian in it—a place that is "different," a house from which all evil has had "notice to quit." For, says the Baptism Service, "Baptism doth represent unto us our profession" (our chief job), "which is to follow the example of our Saviour Christ, and to be made like unto him."

146



A DEATH UNTO SIN

A NEW BIRTH UNTO RIGHTEOUSNESS

147

I pass over the next two questions and answers in the Prayer-Book Catechism. *What is required of persons to be baptised?* obviously refers to grown-up people preparing for this sacrament, since babies can have no repentance or faith of their own; and this is a Lesser Catechism of ladies and gentlemen under fourteen. The answer to *Why then are infants baptised, when by reason of their tender age they cannot perform them?* (“them,” meaning repentance and faith), was given by Uncle Percy and others in part one.

In the first of the two Greater Sacraments, to put the matter as shortly as possible, you were given new life (*Romans* 6, 4). All life depends on food. Without food, of the right kind and taken regularly, life ceases in plants, animals, birds, beasts, boys, girls, all creation. It must be the right food: there was a king with a long name who ate grass (*Daniel* 4, 33), but the same verse tells you that it didn’t do him much good: dog-biscuits, canary-seed, aspidistra-food, ants’ eggs for goldfish, would soon give you a tummy-ache or worse. And you can’t eat a large meal, and then go without food for a month. The right food must be taken regularly.

I am not sure what is the succulent steaming meal provided for you on to-day’s blackboard; suet pudding, batter and spam, dried eggs scrambled. The point is that, as bodies need food, so do SOULS. The new life of Baptism is life of the soul, as real as life of the body. If a soul is to be kept healthy, vigorous, growing, it too must have regular and right food, the food provided by God for it, as real as anything you buy in shops for bodies.

It is the second of the two Greater Sacraments—the Blessed Sacrament, because it is the greatest of the seven—which is that food. Now you begin to learn about it.

147

BODIES NEED FOOD



SO DO

148

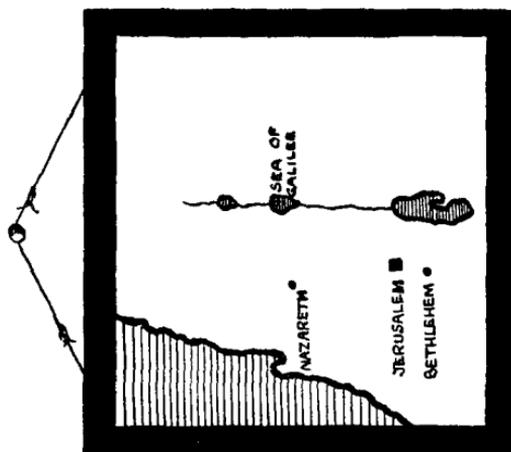
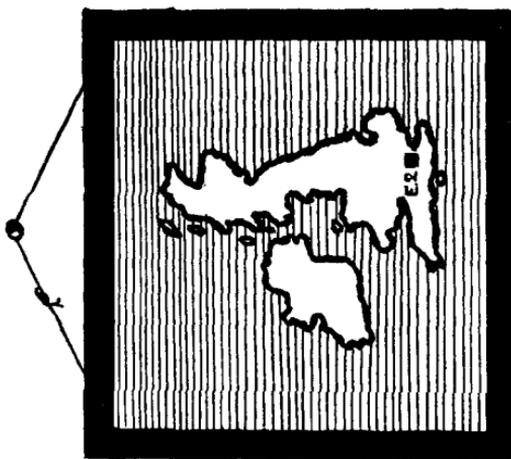
Before I tell you what the Blessed Sacrament is for (it is not only your soul's food given to you by God, it is also something that you give to God), I must make quite clear to you what it is. All these catechism-instructions are important; but these last ones are the most important of all. To make your communion, to receive the Blessed Sacrament, is the greatest and highest act which you can ever perform in this world; nothing that you can do, until you reach heaven, can give more pleasure to God or greater happiness and more lasting benefit to yourself. If you can now realise, once and for all, what this sacrament truly is, you will possess the knowledge that makes the whole difference to life in this world.

In the gospel-story (the four accounts by the evangelists—gospel-writers, “good-news-bringers”—Sts. Matthew, Mark, Luke, John, of our Lord's life and work when he was visibly in this world, in Palestine, “the Holy Land”) you read about him at Bethlehem, Nazareth, Jerusalem, on the Sea of Galilee, and elsewhere. **HE WAS THERE**, you write under the first picture-frame. As you do so, I should not be surprised if into your mind came this thought: “I wish I had been there too. Heard him preach those wonderful sermons, seen him work miracles, talked to him, watched his smile. I wish he had taken me into his arms when I was li'le (*St. Mark* 9, 36). I wish I had seen him after his resurrection on the first Easter Day. If only I had seen just once his lovely face, I am sure I would be a much better Christian than I am.” At any rate, I often think that.

But our Lord himself, in that gospel-story and through his Church, says that you can write, not only under the first map **HE WAS THERE**, but also under the second one (in which I have put the name of the only place that matters!) **HE IS HERE**. For, says our Lord, the Blessed Sacrament is himself; here, now, in this our day, always (*St. Matthew* 28, 20).

[I am sorry about the knots. They are the only bits of string I could find.]

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149

Not only was our Lord there, in the Holy Land, 1,900 years ago; he is also here, in the land of Haggerston, in 1945. For he says that the Blessed Sacrament is himself. So ended last Sunday's instruction. But can this be true? If so, how can one be sure? It sounds too good to be true. And, if it is true, can a boy or girl of Lesser Catechism age understand it; isn't it necessary to be tremendously brainy or very very good?

Let's try to see how THE BLESSED SACRAMENT BEGAN.

It is Holy Week; the evening of Maundy Thursday (Latin, "mandatum"; "command, mandate," because of *St. John* 13, 34). Our Lord and his twelve apostles (including Judas Iscariot) are in Jerusalem, surrounded by enemies but safe for the moment in the house of St. Mark's father. Most houses then had flat roofs, with outside staircases. Some were of one storey; others had a room up the stairs. This is one of the latter. The "upper room" (*St. Luke* 22, 7 to 12) is the best in the house. The owner has lent it to our Lord because it is the best room; also because it can be reached without going into the house and being seen by strangers. Perhaps the house was like this week's picture; perhaps, too, palm-trees shaded it from the hot eastern sun.

In that small room (probably about fifteen feet square) the thirteen are eating the Passover Supper [*Deuteronomy* 16, 1 (154)] Our Lord has washed the feet of the twelve, told them why he has done this slave's act (*St. John* 13, 2 to 17). He has given them that "new commandment," also binding on all Christians (*St. John* 13, 34 and 35). Judas has gone, with the devil in his heart (*St. John* 13, 2), across the flat roof, down the stairs, through the streets bright in the light of a full moon, to sell him for £3 3s. 9d.

Our Lord is about to be arrested. Before the moon rises again he knows he will be dead. The eleven apostles will be heartbroken. In all the centuries to come there will be thousands like you and me who love and need him, want to be quite sure that we can be with him and he with us here and now.

For the eleven, before Good Friday dawns; for every one who loves him everywhere; in that upstairs room he "institutes" (invents, founds, begins) the Blessed Sacrament.

149



PERHAPS IT WAS
IN A HOUSE LIKE THIS
THAT

150

AND PERHAPS, continuing from last week, THE TABLE WAS ARRANGED LIKE THIS. It would be a low table, only two feet or so in height. For in those days people did not sit on chairs when they had meals, but lay on sofas, on their left sides and leaning on their left hands (to eat with their right hands), their heads being nearest to the table and their feet behind them [this explains *St. Luke* 7, 36 to 38]. The end of the table, not surrounded by sofas, was uncovered by a cloth; here were placed the various courses.

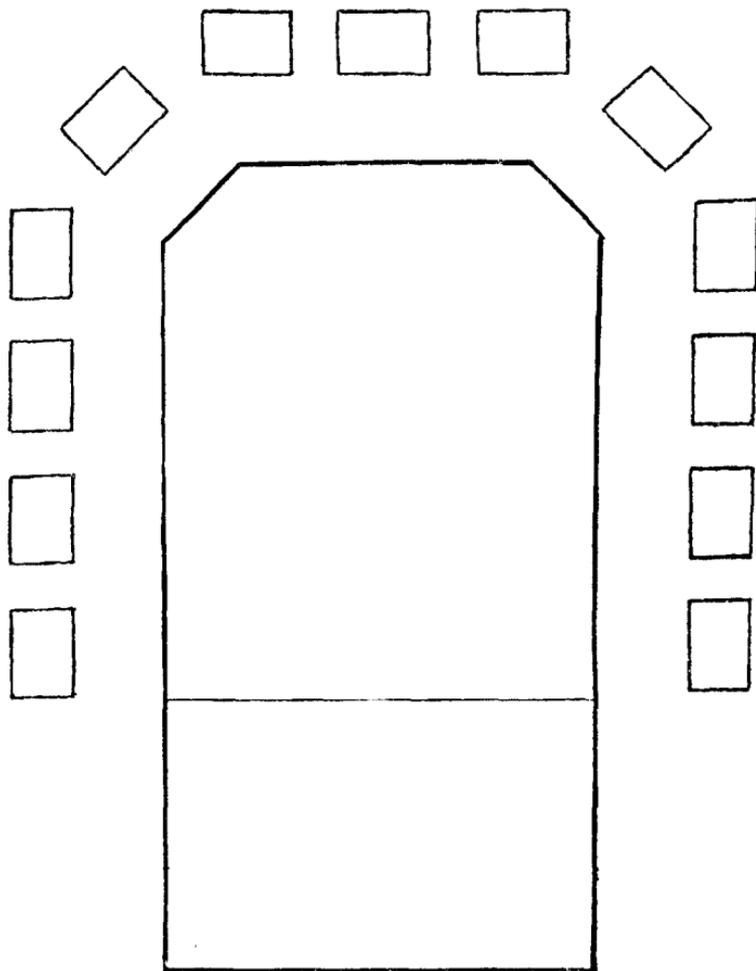
St. John must have been next to our Lord, on his right; for otherwise he could not have leaned back on his bosom (*St. John* 13, 23). On our Lord's left was Judas Iscariot [(*St. Matthew* 26, 20 to 25): Judas dared to ask whether he himself was the traitor, our Lord answered Yes, but nobody else seems to have heard him]. St. Peter was opposite to St. John (*St. John* 13, 24); had he been next to him, he would not have "beckoned." But it is not known in what order the other nine were.

The solemn moment has come.

"As they did eat," writes St. Mark (14, 22 to 24), "Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat: this is my body. And he took the cup, and when he had given thanks, he gave it to them; and they all drank of it. And he said unto them, This is my blood of the new testament, which is shed for many." In the cup (not of china, like a tea-cup, but a metal flagon) was wine. "The new testament"; because never any more are Christians to keep the Feast of the Passover, the Old Testament has passed, the new one is beginning.

Thus, on that Maundy Thursday night before Good Friday began, did our Lord institute "The Lord's Supper," The Blessed Sacrament, "for many." He used the most ordinary materials, bread and wine; he spoke in the simplest words. It is not hard for the "many," among them you and I, to believe in the Blessed Sacrament, if they wish to believe; for never is it necessary to be tremendously brainy or very very good, or even very old, to believe in God.

150



151

We are still in imagination in St. Mark's father's upper room on Maundy Thursday evening. Our Lord has blessed bread, broken it as in a few hours his body will be broken on the cross. He is about to give the first Holy Communion in the world. Let us watch him as he turns to St. John first, on his right hand.

Into the apostle's hands he puts what seems to be a piece of ordinary bread. As he does so, he says: "Take, eat: this is my body." (Not, "This is like my body," or "To remind you of my body"; but "This is.") Can't you imagine (I can) St. John being at first a bit puzzled? Thinking, "But how can this that looks, tastes, feels like bread and nothing more, be the body of Jesus? There is his dear body which I know and love so well, standing close to me. I can put out my hand, and touch it"? But can't you imagine (I can) St. John's thoughts continuing in this way? "I cannot understand how this can be his body; how this in the cup that he has given me can be his blood. But I know with my whole being that he is Christ, the Son of God. So I believe that when he says something he means exactly what he says: no more, and certainly no less. 'This is my body: this is my blood.' Certainly the words are clear enough. I cannot understand *how* this bread and wine have become what he says they are. I do not think I shall ever understand that, until I reach heaven. But that is also true of other things about him. Yet I can and do believe that in this simple food and drink I have now, in some mysterious way, received into my soul the Lord Jesus himself; his whole complete nature and being; his life (for blood is the sign of life). I believe that he and I are now closer to one another than we have ever been before; in such holy communion with each other that we are now, not two, but one. I believe this, simply and solely, because of what he says; for I know that he is Truth itself (*St. John* 14, 6)."

Then our Lord passes to the others; St. James, St. Luke, St. Matthew, St. Peter, and the other six. Perhaps their thoughts are much the same; certainly their faith is. For (*Acts* 2. 42; 20, 7; 27, 35).

151

JESUS SAID



THIS IS MY BODY



THIS IS MY BLOOD

152

We have been in thought at the Lord's table in the upper room in Jerusalem when he instituted the Blessed Sacrament. Now we return to the present day, and pretend that we are at a Haggerston altar watching a priest say Mass.

Generally the altar is made of stone (if of wood, a stone slab is let into it on which the consecration takes place); for it is The Lord's Table, and he is (*Ephesians* 2, 20). Its name is from two Latin words, "alta res," "a thing that is high"; for it is raised above the church-floor on one or more steps.

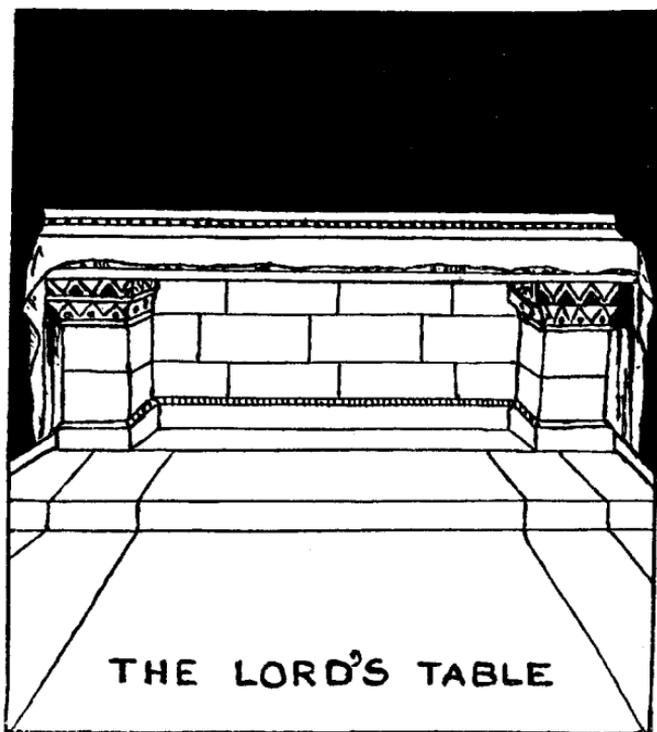
The priest is about to perform his supreme duty (136). On the clean white cloth are bread, and wine in a cup ("chalice," as the calyx of a flower). He is saying the Prayer of Consecration ("making holy"). Read it in your Book of Common Prayer. You will see that he says, and does with his hands, exactly what our Lord said and did in St. Mark's father's house. You will also see that his reason and intention are that "we receiving these thy creatures of bread and wine, according to thy Son our Saviour Christ's institution, . . . may be partakers of his most blessed Body and Blood." Now, as then, in this Sacrament of the Altar, under these simple forms of food and drink, our Lord is here. This is called The Real Presence.

Neither you, nor I, nor any one can understand this. But we can believe it; because our Lord said "This is . . .," and because of the eyes given to our souls in Holy Baptism (13).

I will tell you more about it later. Now you learn why our Lord is thus Really Present. In the meantime, here are words which may have been written by Queen Elizabeth.

Christ's were the words that spake it.
He took the Bread, and brake it.
And what that Word doth make It,
That I believe, and take It.

152



153

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

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

The Blessed Sacrament is not only your soul's food, which God gives you; it is also something that you give God (148). It is a sacrifice as well as a sacrament. St. Paul said (*Acts* 20, 35); so because of that and the first Prayer-Book question and answer on the subject, before you learn about Holy Communion (God's gift to you), you learn about The Christian Sacrifice (your gift to God).

From the first days (*Genesis* 4, 3 and 4) it has been, as it still is, man's instinct not to come before God empty-handed; but in his worship to make him offerings, sacrifices. For hundreds of years, throughout the Old Testament days, these sacrifices—though the best men could offer, and acceptable to God—were imperfect, "shadows of good things to come" (*Hebrews* 10, 1). Then our Lord came; God, and Man with a capital M, perfect Man, representative of all men, The Man. On the cross he offered himself, his perfect human life and perfect human death, as the "one, full, perfect and sufficient sacrifice . . . for the sins of the whole world" (words from the Prayer of Consecration at Mass). On Ascension Day he returned to heaven. There, to-day and for so long as there is time, he offers for all mankind the sacrifice which once in Good-Friday-time he made on the green Jerusalem hill (*Hebrews* 7, 23 to 27).

And he, our Lord and our Man, is always Really Present in the Sacrament of the Altar, our Sacrifice. At Mass you and I do as he does in heaven. It is as though in your familiar church you saw, in place of the altar, the hill and its three crosses; climbed it; knelt at the foot of the centre cross; prayed, literally, "through Jesus Christ our Lord."

Hymn 327 (English Hymnal), 315 (Ancient and Modern), explains it well. It is a good hymn to know by heart. Write under this week's picture the first line of its last verse (last but one in Ancient and Modern); but you need not bother to draw pillars, pews, pulpit, roof, unless you like.

153



154

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

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

This week's two pictures you will recognise as being, at least in subject, the same as the designs on the screen-gates in our Chapel of the Blessed Sacrament.

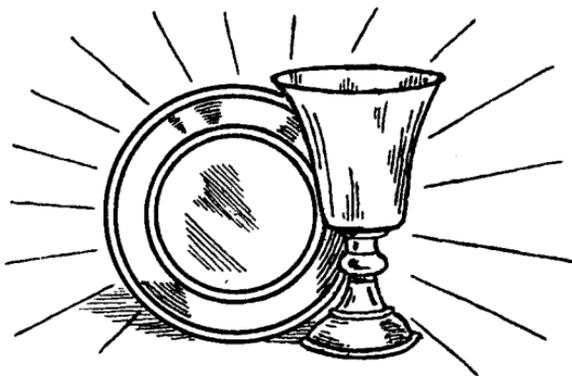
When the Jews were led by God in safety out of Egypt, he instituted the Feast of the Passover; which he ordered them to keep every year in "continual remembrance" of the time when they "passed over" into safety and freedom (*Exodus* 13, 1 to 10). At it every Jewish family offered in sacrifice a lamb. It had to be perfect, "without blemish" (*Leviticus* 22, 20). In the offering of it, none of its bones were to be broken. Its blood—that is, its life—was offered in sacrifice, for the family's atonement. Atonement can come only through death (*Hebrews* 9, 22).

Our Lord came to make the one perfect atonement [at-onement (30)]. "Behold," said St. John Baptist, "the Lamb of God" (*St. John* 1, 36). He was without blemish or the smallest trace of sin. On the cross his bones were unbroken (*St. John* 19, 32 and 33); his blood was shed (*St. John* 19, 34); he died (*St. John* 19, 30). The "one, full, perfect and sufficient sacrifice . . . for the sins of the whole world" was offered. Our Lord was both the offerer, and the sacrifice offered. He gave himself.

In heaven at this moment he is the same; the Priest who offers the sacrifice, and the Lamb of God who is the sacrifice. So he is in the Blessed Sacrament (*Hebrews* 10, 19 to 22). At every Mass the Priest is Christ, speaking and acting through Father So-and-so who is his earthly priest; and he is the Offering, the Sacrifice, really present under the form of bread and wine ("host," the consecrated bread, is from the Latin "hostia," "victim.")

At Mass it is our Lord whom we offer. "O Lamb of God," we say or sing, "that takest away the sins of the world"; as do the blessed ones in heaven (*Revelation* 5, 12).

154



THE LAMB OF GOD

155

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

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

Jack and Jill went up the hill
To fetch a pail of water;
Jack fell down and broke his crown,
And Jill came tumbling after.

Then up Jack got and home did trot
As fast as he could caper;
And went to bed to mend his head
With vinegar and brown paper.

But both soon recovered; and JACK AND JILL ON SUNDAY MORNING were at Mass as usual, *doing* something.

You remember our Lord's sacrifice on the cross every time you say at the end of a prayer "through Jesus Christ our Lord." But at Mass you make this continual remembrance, not only in word but also in action. In union with "the whole state of Christ's Church militant (41) here in earth" and The Church Victorious (43) ["therefore with angels and arch-angels, and with all the company of heaven"] you actually and really bring before God "the Lamb of God which taketh away the sins of the world." The Mass is a great *action, deed, something done*. The celebrant (the priest at the altar) is the representative of the congregation (Jack with a bruise on his head, Jill with a scratched knee, you, every one else in church); he consecrates, lifts up the Host and Chalice in offering, for and on behalf of the people; in their minds and wills they unite themselves with him, say Amen (103) at the end of the Consecration Prayer, offer our Lord really present, "the Lamb of God," "perfect and sufficient sacrifice." Perhaps they sing 302 (English Hymnal), 322 (Ancient and Modern).

"Do this," said our Lord (*St. Luke* 22, 19), "in remembrance of me." "Offer this as a memorial of me." All services are important, but this most of all: it is our Lord's own service. All good Christians hear Mass on Sundays; and *do* as our Lord bids them. It is, as it always has been (*Acts* 2, 42 and 46), the highest earthly *act* of worship.

155



156

At the chief Sunday Mass, when I have read out banns of marriage and names of ill or dead for whom our prayers are especially asked, I always suggest to you A Special Intention. Wise Christians always have a particular reason for going to Mass, a special thing or person or set of people for whom they offer the holy sacrifice on that morning. They decide what this is before Mass begins; then, after the Prayer of Consecration, offer our Lord specially for it.

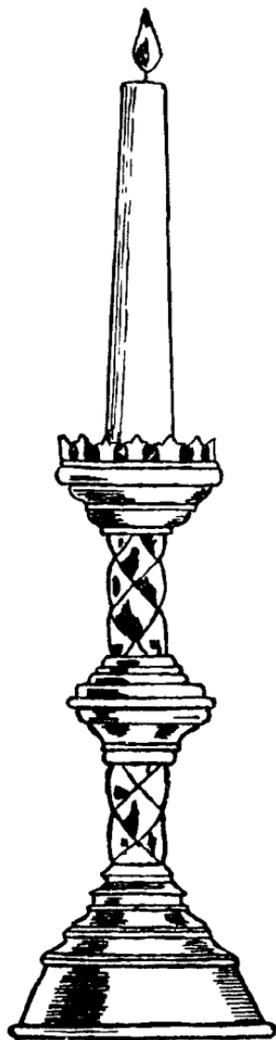
There are four chief such Intentions for Jack (with a bit of a headache), Jill (on one knee), you, me, any one.

1. Adoration and praise of God. (*Isaiah* 6, 2 and 3; *Revelation* 4, 10 and 11). "O God, this morning I chiefly wish to adore and worship you, because you are so wonderful. I remember that long ago you said about our Lord (*St. Matthew* 3, 17). So I know that there is no better act of worship which I can perform than to bring him to you now as my sacrifice of praise."

2. Thanksgiving; (which is the meaning of Eucharist, another name for Mass). For example, on your birthday; anniversary of baptism, confirmation, first communion; a saint's day. Or just because you feel happy; don't wish to be like a beggar, always asking; feel that God likes to be thanked, as do you and I; thanked for home, health, church, sacraments, the hope of heaven, and much else.

An altar-candle is A PICTURE OF PRAISE AND THANKSGIVING. There it stands, in the place where it is worth while standing—before God. Slim, firm, straight, pure white; pointing up, away from this poor old Haggerston where so many things go wrong because so many people forget God, to heaven where God is not hidden in sacraments and where is perfect worship. It burns itself away only in the service of God. You can be like it, as you kneel in the place where it is worth while kneeling, at Mass; and give yourself, through our Lord really present, in praise and gratitude.

156



157

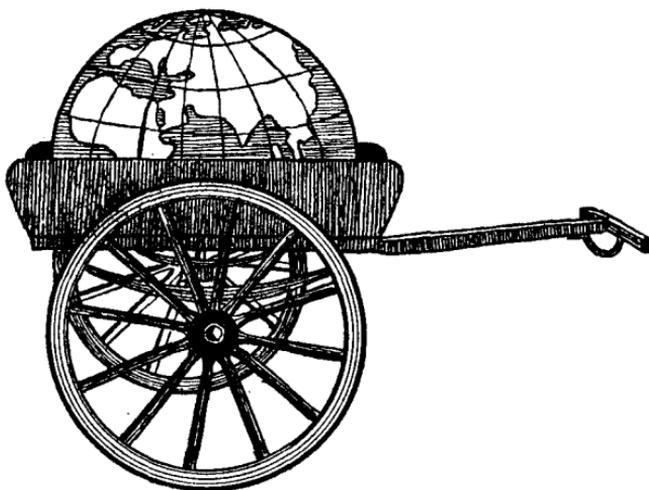
The other Mass-Intentions (156) are Penitence and Prayer. (The four are mentioned in the prayer after communion in the Book of Common Prayer: "mercifully to accept this *our sacrifice of praise and thanksgiving . . . that we and all thy whole Church may obtain remission of our sins*").

3. Penitence (1 *St. John* 2, 2). "He died that we might be forgiven, . . . That we might go at last to heaven, Saved by his precious blood," you sing in English Hymnal 106 (Ancient and Modern 332). In the Blessed Sacrament are the body once broken, the blood once shed. Here in the Mass is the perfect sacrifice for all human sin, for you to offer for yourself and for others. "O God, I do go to confession and receive absolution; but I am a sinner. Forgive me, forgive us all, for the sake of him who died for us, and is still—both in heaven and here now—Jesus our Saviour" (*St. Matthew* 1, 21). [Two men went to church: read about them (*St. Luke* 18, 9 to 14)].

4. Prayer. The Mass is the great time for prayer for yourself and for others. All good prayer is made "through Jesus Christ our Lord"; there is no better prayer than that offered in union with this perfect sacrifice of Christ himself truly present. Pray for yourself. Pray for others; people you know who are ill, sad, tempted, in sin, losing touch with God, the priest at the altar, mother, father, friends; people you don't know (King and Queen, Prime Minister, navy, army, air force, your bishop, foreign missions, "whole state of Christ's Church militant"). It is in the power of even a child to take the whole world to Mass, and hold it up to God. And, in your prayers then, do not forget the dead who need prayer, and perhaps cannot pray for themselves. Never are earthly prayers more powerful than those made at Mass.

[Of course you may use more than one of these four Intentions. But, if you do, the first should always be among them, and come first.]

157



158

Question. What is the outward part or sign of the Lord's Supper?

Answer. Bread and Wine, which the Lord hath commanded to be received.

Question. What is the inward part, or thing signified?

Answer. The Body and Blood of Christ, which are verily and indeed taken and received by the faithful in the Lord's Supper.

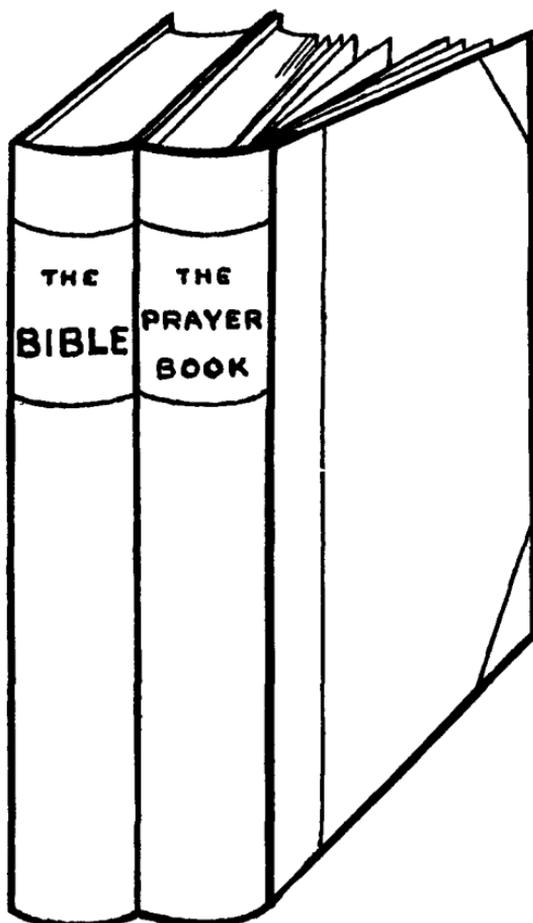
Before I tell you about Holy Communion, the chief purpose for which our Lord instituted the Blessed Sacrament, I think it will be well if we spend an afternoon with our Bibles and Prayer-Books, making quite sure that both teach the REAL PRESENCE. So here are chapter and verse. They may be useful to you in time to come.

1. The Bible. (a) Our Lord's own words: "This is my body: this is my blood" (*St. Matthew* 26, 26 and 28); not, This is to remind you of, a sign of, instead of; but, This is: a simple and direct statement. (b) Probably the earliest account of the Institution is St. Paul's in (*1 Corinthians* 11, 23 to 27). It is not possible to read this, and (*1 Corinthians* 10, 16), without being sure of what the apostle believed.

2. The Prayer-Book. (a) These questions and answers in the Catechism. (b) Several sentences in the Communion Service. In the third Exhortation, which you may hear sometimes: "Then we spiritually eat the flesh of Christ, and drink his blood; then we dwell in Christ, and Christ in us; we are one with Christ, and Christ with us." In the Prayer of Humble Access, just before the consecration: "So to eat the flesh of thy dear Son Jesus Christ, and to drink his blood." In the Prayer of Consecration: "May be partakers of his most blessed body and blood." In the Words of Administration, which the celebrant must use in giving communion: "The body of our Lord Jesus Christ, which was given for thee . . . The blood of our Lord Jesus Christ, which was shed for thee."

As I have said, it may be useful for you to know just where to look in these Christian's chief lesson-books for proof that, whatever any one anywhere may tell you to the contrary, wherever the Blessed Sacrament is there is our Lord. The Bible is the Word of God; and (*Revelation* 22, 18 and 19).

158



BOTH TEACH THE

159

Question. What are the benefits whereof we are partakers thereby?

Answer. The strengthening and refreshing of our souls by the Body and Blood of Christ, as our bodies are by the Bread and Wine.

The Sacrament of the Altar is not only that which brings our Lord very near to you (152), and the Sacrifice which you offer to God (153). It is also the means by which you receive our Lord into yourself; so that he and you are united to, in union with (Comm-union), each other (*St. John* 6, 56). It is not George, or Mary (or whatever the communicant's name may be), fighting alone against the three old enemies (10, 11, 12); struggling on alone through all the hardships, disappointments, sorrows, temptations, pains, of this life; then dying alone: but George, or Mary, and our Lord—and that makes all the difference. (*St. John* 6, 54 and 57). (*Psalms* 23.)

We have come to the last two questions and answers in the Prayer-Book Catechism. Think of them all as a staircase up which you may climb from this life in Haggerston to that life in Heaven. All the steps (questions and answers) are important; a staircase with a step missing is no use. The higher you go, the more important they become and the nearer you are to the top. These last two are those to which all the others have been leading. For you were born to be a communicant. Until you reach heaven, there is nothing more wonderful or heaven-like that you can do, or that can happen to you, than receiving Holy Communion. At the altar you, and I, are very near "the top."

Once an artist¹ painted for her birthday a picture of his daughter with an angel just above her. "Heaven and earth," he said, "just as they are. Heaven beginning six inches over the top of your head, as it really does." Haggerston may not look much like heaven (and I know there won't be any slums there, or gasworks, or smelly canals). But heaven is not as much as half-a-foot from its St. Augustine's altars. FOR WHERE THERE IS HOLY COMMUNION, THERE IS GOD (1 *Corinthians* 10,16). And heaven is where he is.

¹ Burne Jones.

159

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160

Question. What are the benefits whereof we are partakers thereby?

Answer. The strengthening and refreshing of our souls by the Body and Blood of Christ, as our bodies are by the Bread and Wine.

But it takes two to make communion. Union is the joining together of plurals, of persons. The Blessed Sacrament is our Lord's communion with you, as well as yours with him.

He has other ways of getting in touch with you: the Church's teaching, your private prayers, your conscience, the six other sacraments, people (parents, clergy, good friends), the beauty of nature, music, poetry, etc. Through and in them all a Christian may hear and find Christ. But the Blessed Sacrament is our Lord's special and supreme chosen way; for that is himself.

All the previous years of your life have led up to this (as last week's staircase). For this you were born, baptised, taught, absolved, confirmed (127). Ever since the moment when you began to be you, our Lord has longed for the time when you, of your free will and choice, only to please him, only because you need him (absolutely never to please parents, a priest, sisters, or "because it is the thing to do"), go to his and your altar, there open the door of your soul, and invite him in by means of Holy Communion to be your honoured guest. For he loves you; and all lovers long to be with those they love.

The other evening I was sitting at my writing-desk, puzzling what little brains I have about this instruction. A friend knocked at the door; said, "You *do* look worried! May I come in and help you?" OUR LORD SAYS THE SAME. He knows how hard it is to be a Christian in East London, or anywhere. He wants to be in constant communion with each of us, helping, "strengthening and refreshing our souls"—as can none but he—to go on and on with the long hard struggle.

But even he cannot come to you in this way if you don't want him to, unless you receive Holy Communion. For, as I told you long ago (2), you—as I, and all—have Free Will. "It all depends on you (or me)."

160



161

There was a child who said to her mother, "Mum! is Jesus *always* dead?"

Above you in church all the year round hangs the rood, on the altar-cross is a figure of our Lord's dead body, in many churches (as in ours) a crucifix is stamped on the host given you in communion. For it was only by his death that our Lord redeemed the world; the Mass is "a perpetual memory of that his precious death"; and no Christian ever wants to forget Good Friday.

But communion is no receiving of a dead Christ. It is the union of you and our Lord *as he now is*; risen, ascended, glorified; complete, real, whole, perfect Man, as well as personal, living, all-powerful, eternal God (34 and 35). "I am the living bread," he said when speaking about communion (*St. John* 6, 51). He continued: "He that eateth me, even he shall live by me." Communion is the Sacrament of Life.

The Blessed Sacrament is the food appointed by God for souls who are so much alive that they are immortal, incapable of dying even when death comes to the bodies in which they now dwell (1). All life depends on food; which must both be the right sort of food, and be taken regularly (147). When you travel by train you probably see telegraph-wires. They do not look alive, and are not in the sense that you in the railway-carriage are; but you know that there are constantly passing backwards and forwards through them messages and communications, that they are "live wires." They and their posts may remind you of your communions. If the telegraph-poles are at regular intervals and not too far apart, the wires are straight and at a constant high level. If they are irregular and far apart, the wires sag and droop, are in danger of being broken, sink and laboriously rise; though it is still possible for messages to be sent over them. But if you see a broken wire, trailing (as it is not meant to) on the ground, you know that is a "dead wire" over which no communications can be sent. Such are Regular Communion; Communion made irregularly, at no settled times, at long intervals; Communion left off, broken, abandoned.

161



REGULAR COMMUNION



IRREGULAR COMMUNION



BROKEN COMMUNION

162

But Holy Communion is not only for the strong and well and able-bodied who can go to church. It is for all; and especially for the very ill, the dying, and those who suddenly find themselves—because of an air-raid or an accident—with only a few minutes to live. The dying communicant needs our Lord more than ever (*Psalm 23, 4 and 5*). Our Lord has always specially loved to be with those in any kind of trouble (*St. Matthew 11, 28*).

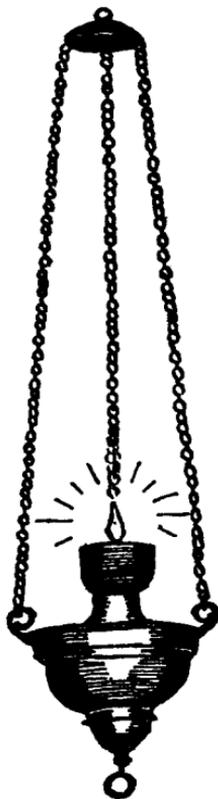
Therefore in most churches—and it ought to be in every church—the Blessed Sacrament is perpetually reserved, kept always ready (140); so that at any time of day or night any one in a grave emergency may not ask in vain to have our Lord in Holy Communion with him or her. This Reservation is usually in a Tabernacle; a small, locked, steel, fire-proof safe firmly secured to an altar; its interior is kept by the parish priest scrupulously clean and lined with clean linen. It may also be in an Aumbry (also spelt Ambry); a similar safe let into the church wall on the north side of an altar: but a Tabernacle is more usual. (From ours I have taken communion to dying catechism boys and girls in hospital; and this week to an old lady of 88 in the Mother Kate Homes, another old lady in Tuilerie Street who is blind, and a bus-driver who is dying.)

It was a star which led the Wise Men of the Epiphany to our Lord. “When they saw the star, they rejoiced with exceeding great joy” (*St. Matthew 2, 9 and 10*). Before the Reserved Sacrament hangs always a white light, so that all who enter the church may know that our Lord is Really Present. It shines like a star. When you and I see it in any church anywhere we too “rejoice with exceeding great joy,” and love to kneel beneath it very close to God.

162



ST. MATTHEW 2,9



TO-DAY

163

Question. What are the benefits whereof we are partakers thereby?

Answer. The strengthening and refreshing of our souls by the Body and Blood of Christ, as our bodies are by the Bread and Wine.

It is of great importance to remember that The Real Presence in no way depends on the communicant. Side by side on the altar-step may kneel a boy and a girl. He is in unforgiven mortal sin, and thinks that he receives only bread and wine. She has been to confession, and believes that Holy Communion is our Lord. To each the priest says and gives the same. Each receives the sacrament's outward part, bread and wine (1 *Corinthians* 10, 16): each receives the inward part, The Body and Blood of Christ (1 *Corinthians* 10, 16). Both receive God.

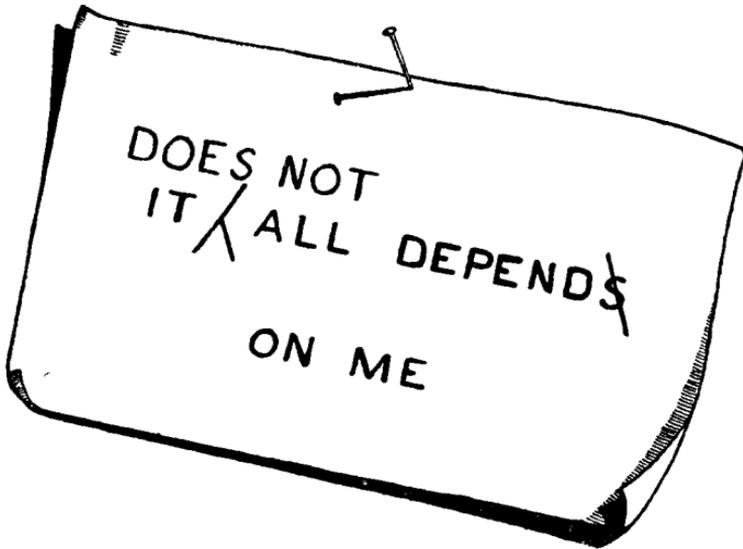
Of The Real Presence you may say the familiar war-time words, inserting "does not" and crossing out an "s" to be grammatical. For "it all depends" only on the act of consecration (152) performed by the celebrant. It is comforting to have this certainty and security about Holy Communion; wherever and whenever an ordained priest consecrates bread and wine, there is our Lord.

But this too is not to be forgotten. Not all communicants "are partakers of the benefits." That girl gained good. That boy did not. In fact it would have been better for him if he had not then received communion; for it is dangerous to deal with the things of God in an ungodly frame of mind. Only she [like Elijah (1 *Kings* 19, 4 to 8)] was strengthened and refreshed in soul by the Food of Angels; for it was only she whose soul was ready to receive the benefits of communion. None of the sacraments, least of all this one, is a magic charm to change us (like Cinderella's fairy godmother) into something different, to make us suddenly good in spite of ourselves; though of course each of them, and especially this one, makes it possible for us to change ourselves if that is our wish. "God helps those who help themselves"; but they must be helping themselves.

So being a "partaker of the benefits" does "all depend on me," and on you. "It all depends on" Preparation for Holy Communion.

163

THE REAL PRESENCE



164

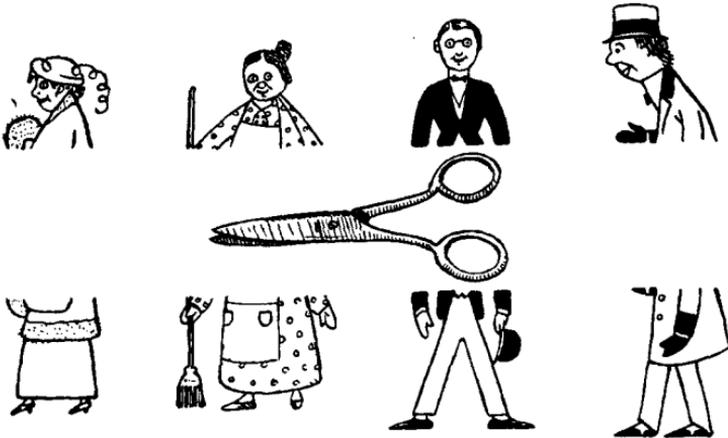
Question. What is required of them who come to the Lord's Supper?

In the Prayer-Book Service of Holy Communion, after the prayer for The Church are three Exhortations. Sometimes you hear one of them read. It is a good thing to read one yourself now and then. The first says of the "Holy Sacrament" that it is "so divine and comfortable a thing to them who receive it worthily, and so dangerous to them that will presume to receive it unworthily."

Of course there is no one in this world who is, or can make himself or herself, really fit to receive our Lord in the Blessed Sacrament. "We are not worthy so much as to gather up the crumbs under thy table," says the priest at the altar for us all in the prayer before consecration. But we can do our best; and God is so kind that he is always content with that. We can prepare ourselves as well as possible for every communion: indeed each of us must, for, as I said last week, only those who have tried to make themselves ready are "strengthened and refreshed," are "partakers of the benefits." So now you learn about Preparation for Holy Communion; and when I have taught you that this odd catechism will end, as does the not at all odd one in the Prayer-Book.

What are you? I hope you remember the answer (1). You are soul and body. So is everybody; whether she is Miss S. P. Inster (with a saucy look in her eye and a queer taste in hats), or Mum in her apron and overall about to sweep out the kitchen; whether he is Cyril Swell poshed up to meet his girl-friend, or Mr. Henry Hearse the undertaker (come to make arrangements about the funeral). [Don't bother to draw the four, unless you like; one will suffice, with scissors.] You, I, every one, has two parts—soul and body—to PREPARE FOR HOLY COMMUNION; for our Lord in his sacrament comes to both.

164



BUT EVERYBODY

REALLY HAS

TWO PARTS

TO

165

Question. What is required of them who come to the Lord's Supper?

Answer. To examine themselves, whether they repent them truly of their former sins, steadfastly purposing to lead a new life; have a lively faith in God's mercy through Christ, with a thankful remembrance of his death; and be in charity with all men.

On opposite sides of the street walked Gloria and Grace. "Poor kid," thought Gloria; "she *does* look cold, no coat or hat, thin ragged dress. Glad I'm not her." And wriggled herself in her new thick coat (9 coupons), patted her swish hat. Round the corner came an angel. "Hullo!" he said; "what are you thinking about?" "Poor Grace." "So am I. But why poor? She looks lovely to me." "What *do* you mean? She's all ragged. No nice coat like mine" (another wriggle to feel its warm folds); "holes in both stockings, shoes that need mending." "My dear Gloria, there must be something wrong with your eyes. Grace is dressed all in white, her stockings and shoes are new. You must be thinking about yourself. You know, my dear, if you can't afford good clothes (and, nowadays, many can't), you could at least keep what you have clean and mended." "I don't know what you mean. My dad's in munitions: we've got lots of money; he gave me these new clothes yesterday. What *are* you talking about?" "I was talking about clothes of the soul." "Oh!" answered Gloria; "I don't know much about souls." "Don't you?" answered the angel; "what a pity!" (*St. Matthew 22, 1 to 14*).

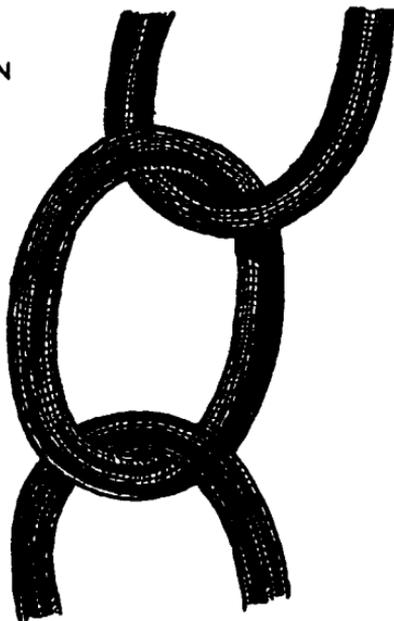
To your soul at your invitation comes our Lord in communion. If you are to be "partakers of the benefits thereby," it must be prepared and ready for him. There are two kinds of Preparation for Communion, General and Particular. General Preparation is the sort of person you are, the kind of life you live, the clothes your soul is in the habit of wearing (not only at communion-time, but always). A boy or girl who is sorry when sin is done, is continually trying to do better, has a real (living, lively) faith in God, never forgets Good Friday, and is kind to everybody—as says the above Catechism Answer.

165

HOLY COMMUNION

PREPARATION

THE BENEFITS



THE LINK

166

For the first year after confirmation you should receive communion once a month; and on such "extra days" as Christmas, Easter, your birthday, etc. If you are wise you will decide on a definite Sunday; say, the first in each month. The Particular Preparation of your soul will begin on the previous Sunday; and should have two parts, Prayer and Penitence.

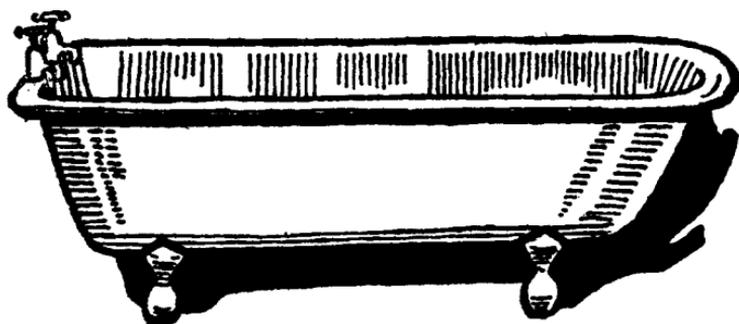
Prayers before communion are in all books of private devotion. In the Anglo-Catholic Prayer-Book is a different one for each day of a week. In the Book of Common Prayer is "We do not presume . . .," the prayer of humble access immediately before the consecration. In part one of this catechism, on pages 22 and 23, are other similar prayers. Use which you like; but use one a day in your night-prayers in the making ready of your soul for its guest on the coming Sunday morning.

In part five (111 to 119) you learned how to make your confession and receive absolution. In addition to the week's prayer you will naturally wish to make your confession before communion, wash your soul clean of the trace of any sins which have been done since last confession. One summer evening the Queen came down Hackney Road to see allotments made in Bethnal Green on the sites of bombed houses. If she had come to your house in Haggerston, you would have had it clean and tidy for her. Our Lord in communion is greater. AND BY PENITENCE SOULS ARE CLEANED, as bodies are by soap and water and baths.

Prepare your soul. Then communion will bring you great grace.

Do not forget to say Thank You to God (*St. Luke* 17, 11 to 19). In the Anglo-Catholic Prayer-Book are seven different thanksgivings; and there is a good short one on page 22 of our part one. If in your night-prayers after communion you say Thank You for a week, you have your communion in mind for a fortnight.

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In Holy Communion our Lord comes to your body as well as to your soul; so you prepare it too (164). It is, for example, a good thing to go to bed not too late on the night before; so that in the morning you feel rested, refreshed, wide-awake. It is also wise to get up in plenty of time; so that you may wash and dress unhurriedly, thinking of your communion, and be in church on your knees as the Mass begins. To be late at any service through one's own fault is not very polite to God; to be late on communion-morning, unless you cannot possibly help it, is to be avoided at all cost. Also, you will go to the altar clean and tidy in body as well as in soul; though you will not let it worry you (for it certainly does not trouble our Lord) if your clothes are old, or on your hands are work-stains which soap and water will not entirely remove.

It is, too, the Church's rule that you receive communion fasting; that, in honour of the Blessed Sacrament, it is the first food that enters your mouth on that day. The day begins at midnight. Unless you are seriously ill (when you should ask a priest's advice about the matter), or are dying (140), it is not permitted for you to have anything to eat or drink—not even that nice cup of tea mum brings you in bed on other mornings—before communion. This rule of the Church is very old.¹ It is binding on all; including, for example, the priest who sings the Mass at 11.15 on Sundays (now you know why, when you come and sit in my room afterwards you always find me drinking tea!). Sometimes—on a cold winter morning—it is a little hard to keep it; but it is a practical part of the preparation of your body which benefits your soul. It is always good to be able to say No to our bodies.

¹ St. Augustine of Hippo, who lived between 354 and 430, wrote: "It is quite clear that when the disciples first received the body and blood of the Lord, they did not receive fasting. Must we therefore censure the Universal Church because Communion is always received by persons fasting? Not so, for from that time it has seemed good to the Holy Ghost that in honour of so great a Sacrament the body of the Lord should enter the mouth of a Christian before any other food; for this is the reason why the custom is observed throughout the whole world."

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We have come to the end of our catechism on the Prayer-Book Catechism.

You are about four years older than when it began; still in dear, dirty, noisy, happy, old Haggerston; still for the same chief purpose (as will be the case however old you become, and wherever you live)—that you may know, love, and serve God in this world, and in consequence be happy for ever with him in heaven (2).

The last picture I draw for you is what I have seen every day since 1925 when I have sat at my writing-desk, and turned my head to look out of the window. Copy it, if you like; or, better, make a postcard-sketch of the view from your window (I expect it will be much the same). Beneath it write

TWO MEN LOOKED OUT THROUGH PRISON BARS.

ONE SAW MUD: THE OTHER STARS.

For, in a sense, so long as your immortal soul lives in the mortal tent of your body (1) it is in prison. And the whole purpose of the Christian Religion (Grace, Creeds, Sacraments, Prayer, Communion of Saints, The Blessed Sacrament, etc.) is to enable you to be looking up all through life, not down. Up at God, the things of God, the people of God; believing (*Hebrews* 13, 14); sure that "you came from God, belong to God, go to God" (8). Not down, at mud and sin.

Goodbye, dear (7); that is, God be with you. May you always feel him near at hand; on the hard, dark, sad days, as well as on those that are easy, bright, happy: and when days here for you are ended, the prison-doors are open, the real you is free, may you find him and keep him for ever (*Psalms* 17, 15).

If what I have tried to teach you is now or at any time of some small use to you, say a prayer for me, please.

Bless you.

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