

**READINGS, MEDITATIONS, AND
PRAYERS, ON THE LORD'S
SUPPER, ACCORDING TO THE
TEACHING OF THE CHURCH
CATECHISM**

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649408115

Readings, Meditations, and Prayers, on the Lord's Supper, According to the Teaching of the Church Catechism by Charles John Abraham

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CHARLES JOHN ABRAHAM

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READINGS,
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ON
THE LORD'S SUPPER,

ACCORDING TO THE TEACHING OF
THE CHURCH CATECHISM;
BY
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SECOND EDITION.

ETON: E. P. WILLIAMS;
AND
BRIDE COURT, BRIDGE STREET, BLACKFRIARS,
LONDON.

MDCCLXVIII.

NOTICE.

THE object the Compiler has in view in this Publication may be shortly stated. He has found that many people, especially the young and the unlearned, are perplexed by the multitude of thoughts presented to their minds respecting this Holy Ordinance, *without any order or arrangement*. The Church Catechism seems to provide that order; and the Compiler has arranged the Prayers and Meditations according to the great leading Doctrines suggested by that familiar and comprehensive "Form of sound words."

The Communicant is recommended to take only *one or two* portions for study and meditation each day of preparation, so that the mind may get a clearer view of *each* aspect of this Sacrament taken separately, and so grasp the *whole* more firmly on the day and at the time of receiving.

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SECTION I.

THE SACRAMENTS.

Ques. How many Sacraments hath Christ ordained in His Church?

Ans. Two only, as generally necessary to Salvation; that is to say, Baptism, and the Supper of the Lord.

1. Glory be to Thee, O crucified Lord, out of whose wounded side flowed Water and Blood, the two Sacraments which Thou hast ordained in Thy Church—Baptism, and the Supper of the Lord; the one to begin, the other to confirm our Faith.

2. Glory be to Thee, O bountiful Lord, for ordaining and giving us the Holy Sacraments: Thou Thyself only art the Author and Fountain of Grace, and Thou only hast the right of instituting the conveyances of Thy own Grace. All love, all glory be to Thee.

3. Glory be to Thee, O tenderest Lord, who, to stoop to our weak and gross apprehension, hast in the Two Sacraments made outward, visible, and familiar things to be signs, memorials, and representations of Inward and Invisible, Mysterious and Spiritual Grace.

4. Glory be to Thee, O Mighty Lord, who hast raised these obvious and outward Signs to an efficacy far above their natures, not only to signify, but to be happy means and instruments to convey Thy Grace to us ; to be seals and pledges to confirm and assure to us the Communications of Thy love ; that our sight may assist our faith ; that if with due preparation we receive them, both parts of the Sacrament will go together. As certainly as we receive the Outward and Visible Sign, so certainly shall we receive the Inward and Invisible Grace, for which all love, all glory be to Thee. *Amen.*

SECTION II.

MOTIVES FOR RECEIVING THE LORD'S SUPPER.

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

Ans. For the continual remembrance of the Sacrifice of the death of Christ, and of the benefits which we receive thereby.

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1. Read either the 26th Chapter of St. Matthew ;
 or the 14th ,, St. Mark ;
 or the 22nd ,, St. Luke.

2. 1 Cor. xi. 23—32. "I have received of the Lord that which also I have delivered unto you ; that the Lord Jesus, the same night in which He was betrayed, took bread ; and when He had given thanks, He brake it, and said, Take, eat ; this is My body, which is broken for you : this do in remembrance of Me.

"After the same manner also He took the Cup, when He had supped, saying, This Cup is the New Testament of My blood : this do ye, as oft as ye drink it, in remembrance of Me. For as oft as ye eat this Bread and

drink this Cup, ye do shew the Lord's death till He come. *** For whosoever eateth this Bread and drinketh this Cup of the Lord unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. For this cause many are weak and sickly among you, and many sleep : for if we would judge ourselves, we should not be judged."

3. Whatsoever benefits we now enjoy, or hope hereafter to receive, from Almighty God, they were all purchased by the Death, and must be obtained through the Intercession of the holy Jesus. And for a perpetual memorial thereof, we are not only taught to mention His Name in our daily prayers, but are also commanded by visible signs to commemorate and set forth His Passion in the Lord's Supper, wherein by a more forcible rite of intercession we beg the Divine acceptance. That which is more briefly expressed in the conclusion of our prayers, "through Jesus Christ our Lord," is more fully and more vigorously set out in this most holy Sacrament; wherein we intercede on earth, in imitation of, and conjunction with, the great Intercession of our High Priest in heaven, and we here plead the virtue and merits of the same Sacrifice which He doth urge there for us.

4. Therefore all Christian people must come to the Lord's Supper. They indeed that are in the state of sin must not come so, but yet they must come : first,