

**THE EUCHARISTIC MANUAL:
CONSISTING OF INSTRUCTIONS
AND DEVOTIONS FOR THE HOLY
SACRAMENT OF THE ALTAR.
FROM VARIOUS SOURCES**

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The Eucharistic Manual: Consisting of Instructions and Devotions for the Holy Sacrament of the Altar. From Various Sources by G. R. P.

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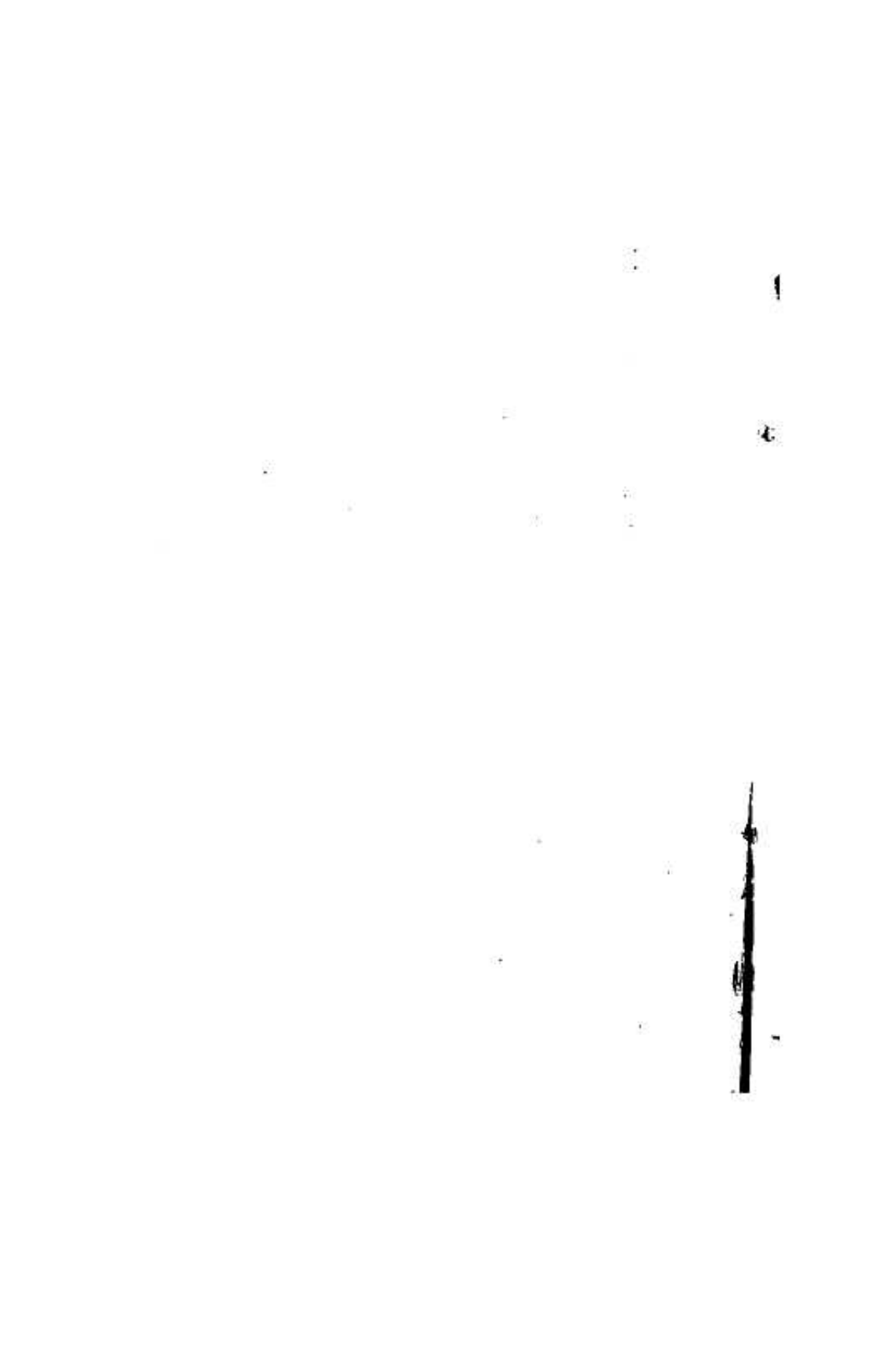
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No.	Date	Particulars	Debit	Credit	Balance
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100	9/1/20	To Cash	100		300

The Eucharistic Manual.



Przynt. Rev: G. R.
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FOR

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FROM VARIOUS SOURCES.

Compendium

"In every place incense shall be offered unto My Name, and a pure offering."—MAL. i. 11,

"My Flesh is meat indeed, and My Blood is drink indeed."—
S. JOHN vi. 55.

LONDON:
JOSEPH MASTERS, ALDERSGATE STREET,
AND NEW BOND STREET.

1864.

138. 7. 95.



PREFACE.

THIS Manual is drawn up, first, for the use of Communicants; and, secondly, for the use of persons attending the celebration of the Holy Eucharist for worship, without at the time communicating.

The arguments for and against the practice of allowing Christians to be present at the Eucharistic Sacrifice, who do not, at the time, intend to communicate, cannot here be gone into. The compiler of this Manual is fully convinced that English Churchmen, as well as the members of every other portion of the Catholic Church throughout the world, have the undoubted right of remaining to worship their Lord—"shew forth His death," and plead His all-prevailing merits, whilst the Great Sacrifice of the Gospel Dispensation is being offered up, whether they communicate on every occasion or not. It is sometimes said, that to encourage such a practice is to lead people to *substitute*

attendance at the Sacrifice for Communion. This theory has surely been sufficiently tested during the last two or three hundred years. Christian people have been, practically, driven out of Church at the commencement of the chief and only Divinely appointed act of Christian worship. But has this practice had the effect of leading our people to set a true value on the Holy Eucharist, and to become Communicants? Non-communicating England is the reply. Not one in a hundred, probably, of our people are communicants. Nay, further, the great mass even of church-goers simply ignore the one distinctive Act of Christian worship altogether, and satisfy their consciences by attending at mattins and evensong, and listening to sermons. What they have never seen or joined in, they have learnt to forget.

It is believed, by an increasing number of English Churchmen, that a different and better result may be obtained by returning to a more Catholic practice; and that if our people can be led to remain and worship their Incarnate Saviour in the Blessed Sacrament of the Altar, they will not long rest until they have also feasted upon their Sacrifice, and tasted and seen how gracious their Lord is.

May the all-merciful God hasten on the time, when the children of the Church in this land shall thus

understand and realize their great and glorious privileges as members of Christ's Body; and when those also who, from whatever cause, are wandering without the Fold of Christ's Church, shall be brought back to their true Home, therein to be fed evermore with the children's Food, even Christ Himself, that "Living Bread which came down from heaven to give life unto the world."

G. R. P.

