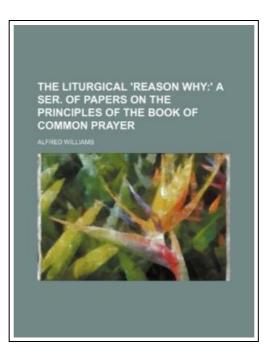
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Great eBook and useful one. We have go through and i also am certain that i am going to likely to read through yet again once more in the foreseeable future. Your lifestyle period will likely be transform once you comprehensive looking over this book. (Carter Haag)

THE LITURGICAL REASON WHY; A SER. OF PAPERS ON THE PRINCIPLES OF THE BOOK OF COMMON PRAYER



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Rarebooksclub.com, United States, 2012. Paperback. Book Condition: New. 246 x 189 mm. Language: English . Brand New Book ***** Print on Demand ***** This historic book may have numerous typos and missing text. Purchasers can download a free scanned copy of the original book (without typos) from the publisher. Not indexed. Not illustrated. 1867 Excerpt: of words used in delivering the consecrated elements has undergone many changes: as it now stands it dates from the time of Queen Elizabeth; it is so framed that it declares both the Real Presence and the commemorative character of the Sacrament. These words are to be said to any one, or every one singly, and he is to receive in both kinds: the Romish custom, of communicating under one kind only, having been unknown to the Church for a thousand years after Christ. The Rubric next following provides for a second consecration if required, which seems to imply that at this time (a.d. 1661) the practice of signifying beforehand the names of intending communicants had fallen into some neglect. And then, when all have communicated, the minister shall cover what remaineth of the consecrated elements with a fair linen cloth. This cloth is known by the name of the corporal, from its being spread over the Body (Lat. corpus); and for the same reason it is called also the Pall. XXI. Holy Communion Continued--Post ComMunion--The Great Doxology--The Six Collects--The Nine Rubrics--The DeClaration--Extracts From Hooker. The Canon of Holy Communion being now ended, we proceed to our post-communion service, which consists of the Lord s Prayer, a Thanksgiving, the great Doxology, and the Blessing. The Lord s Prayer used to be the conclusion of the Canon, but it was transferred to its present position at the revision of the Liturgy in 1552; and many consider it...

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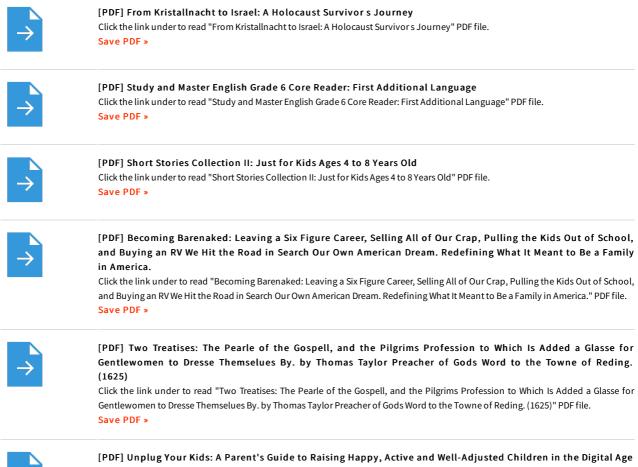
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