

'Litany of Reparation,' 'O Sacred Victim, consumed on the Altar by us and for us; have mercy upon us.' Once more, in the 'Office for Spiritual Communion,' the direction is given, 'Here meditate devoutly on the Passion and Death of Jesus Christ; or on the Real Presence of His Sacred Body and Blood in the Holy Eucharist, or on the Holy Sacrifice of Himself therein continually offered before the Father.' It is, of course, possible, by the exercise of an extreme charity, to believe that persons who hold such language may persuade themselves, by some ingenuity of reasoning, that they mean nothing more than is taught by our Church; but it seems to me that no plain, simple folk could understand from it anything else than the assertion of the bodily presence of the crucified Christ, in the consecrated Bread and Wine, and of the repetition in every act of communion of that atoning sacrifice of Himself, which Scripture tells us was made once for all.'

14.—THE PRACTICES, ATTITUDES AND GESTURES WHICH TEACH THE DOCTRINE OF THE REAL PRESENCE CONSIDERED.

"But it is not teaching only that may suggest this doctrine of the Real Presence—there is a serious danger of leading unstable minds into the same error, by the practices, the attitudes and gestures which have been introduced into the act of communion. Those who, no doubt from a sense of deep reverence, have adopted the practices I refer to, verge very closely upon the violation of the last clause of the Article already quoted: 'The Sacrament of the Lord's Supper was not by Christ's ordinance reserved, carried about, lifted up or worshipped.' The consecration of the elements, with the celebrant's back turned to the people so that they are unable to see what is done, the elevation of the consecrated Bread above his head, the prostration of the communicant before the Holy table, the receiving of the elements with every manifestation of a profound obeisance to them as possessing an imparted virtue by the act of consecration, and non-communicating attendance—all these practices, neither enjoined in nor deducible from the Rubrics, have the semblance of a superstitious adoration of the sacred symbols.