

These words seem to express precisely the real problem of the Holy Communion in the present crisis of the Church of England. The ritual accessories, the bowings and crossings and censings and vestments of an elaborate "Eucharist," "properly belong," as far as the order of the Service goes, to the Mass of the Roman Catholic and Eastern Churches. *It is all there!* It is *taught there!* It is *provided for* in Rubrics! The ritual arrangements, and vestments, and postures *are authorized and prescribed parts* of those services. But in the Order for the Administration of the Lord's Supper or the Holy Communion in the Church of England there is no such provision. *It is not there.* It is not there by prescription or inference. And the object of this brief work is to show how, in the course of history, the original Lord's Supper became the Mass of the Roman Catholic Church; and how, by a series of events, providential and wonderful, the Mass of the Anglo-Roman Church before the Reformation became the Lord's Supper or the Holy Communion of the Church of England; and to explain the real meaning of the Communion Service as it is found in our Prayer Book to-day.

The study is divided into two parts :—

I.—Historical : How did the Lord's Supper become the Roman Catholic Mass and how did the Roman Catholic Mass become the Holy Communion or Lord's Supper of the Church of England ?

II.—Expository : What is the real significance of the Church of England Communion Service viewed as a whole and studied in the light of the aims and intentions of those who compiled and revised it ?