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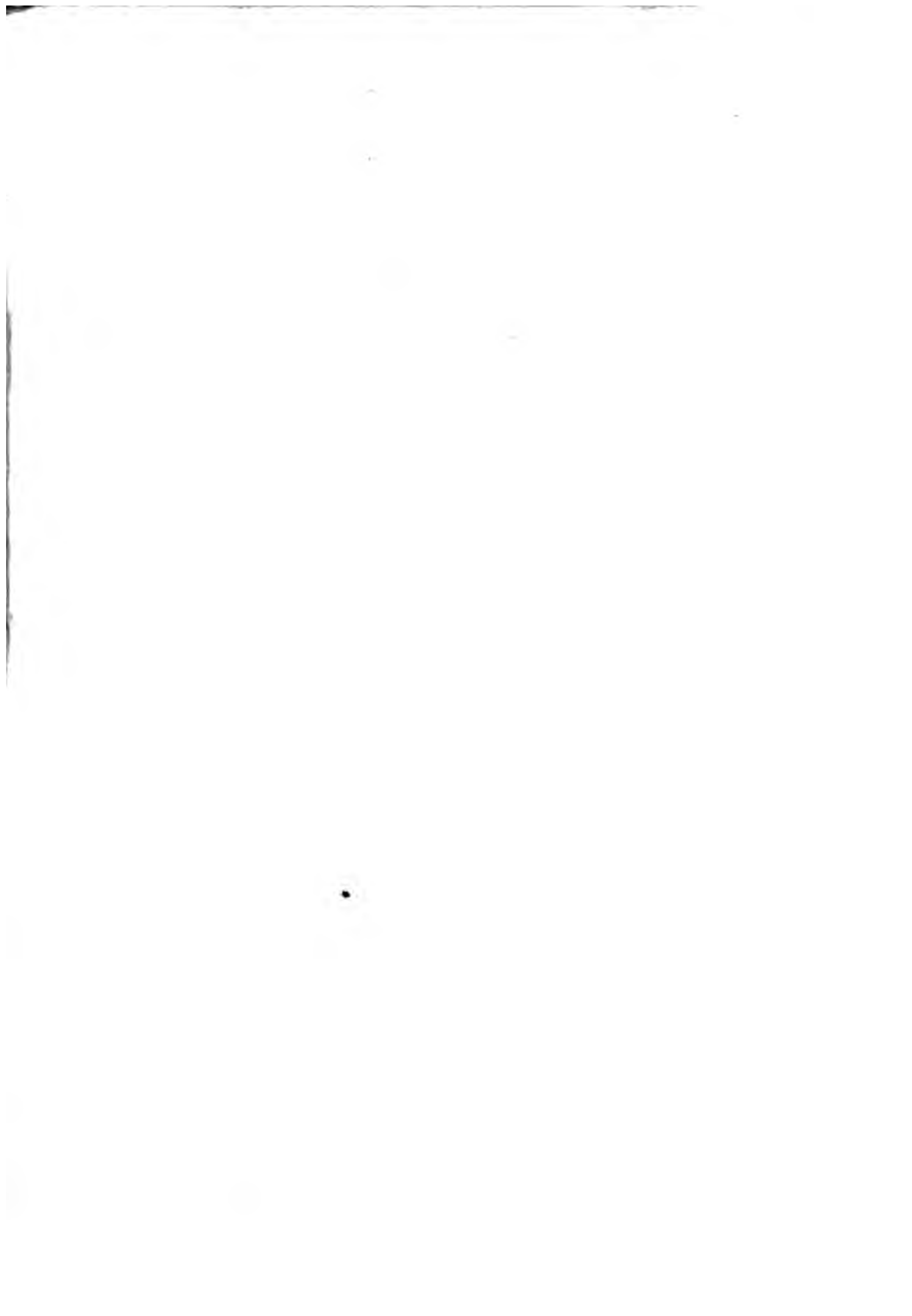
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138. d.

161.







SPIRITUAL COMMUNION.

Two Forms of Devotion

FROM THE WORKS OF

BISHOPS PATRICK AND WILSON,

FOR

THOSE WHO CANNOT PUBLICLY COMMUNICATE.

ALSO

Shorter Devotions for the same.



MY SOUL LONGETH, YEA, EVEN FAINTETH, FOR
THE COURTS OF THE LORD : MY HEART AND MY
FLESH CRIETH OUT FOR THE LIVING GOD

QUIDAM NON MANDUCANTES, MANDUCANT
QUIDAM MANDECANTES, NON MANDUCANT

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NOTICE.

It is most truly said that, "where men are devout members of Christ by sacramental Communion, He renders their whole life a continual union with Himself." And again "As to partake Christ sacramentally without faith would not be profitable, so faithful men who are debarred the Holy Eucharist, are perpetually partakers of Him." Such statements acknowledge at once the fulness of God's grace in His appointed ordinances, and the overflowing bounty by which in other ways at other times He communicates Himself to those who not from wilfulness or negligence, but in His providence, are either altogether, or for a season debarred from approaching and looking for Him in them. No one then, who really knows what the grace of God is in that blessed Sacrament of Christ's most precious Body and Blood, who believes with our homily (Hom. xvii.) that to receive it, is, together with remission of sins "to have within him, the Father, the Son, and the Holy Ghost, to dwell with him, to endow him with grace, to comfort him with their presence"—or who believes (Hom. xxvii.) that "therein is the communion of the Body and Blood of the Lord in a marvellous incorporation which, by the operation of the Holy Ghost, the very bond of our conjunction with Christ is through faith wrought in the souls of the faithful, whereby not only their souls live to eternal life, but they

surely trust to win to their bodies a resurrection to immortality"—or who with that homily assents to much of the language of the ancient fathers concerning it—no one, who believes this, will be surprised (though he may never have entered on such a practice himself) that others have resorted to modes of devotion, the immediate tendency of which was, as far as might be consistent with reverence, to bring before the mind in the most vivid form some realization of such great benefits, and remembrance of them, and of Him, and all that He did and suffered, who procured them for us. Accordingly it is found that in our Church Bishops Wilson, Patrick, and Jeremy Taylor have recommended, and quoted others before them, for recommending the practice of what has been specially called "Spiritual Communion," or in other words, a devout remembrance of and communion with Christ, having special reference to the great gift of Himself in the Holy Eucharist, and called spiritual to distinguish it from Sacramental Communion.

Bishop Wilson devotes part of his *Sacra Privata* to the subject, and thus introduces it ;

"Concerning Spiritual Communion."

"THE Church^a, for the comfort and advantage of such Christians as through any just impediment are hindered from receiving the Lord's Supper, in the manner which she has appointed,

^a See the second Rubric after the Office of the *Communion of the Sick*.

(that is, from the hands of Christ's own Minister,) has given us this instruction :

“ ‘That if we do truly repent of our sins, have a lively faith in God's mercy through Christ, with a thankful remembrance of His death, &c., we do eat and drink the Body and Blood of Christ, profitably, and to our soul's health, although we do not receive the Sacrament with our mouth.’

“ They that composed this Rubric had, it is very probable, an eye to the *daily sacrifice* which under the law of Moses was offered for the whole people of Israel : at which all such pious persons who could not possibly be present, yet offered their daily prayers to God in union of spirit, and in virtue of that sacrifice offered in the temple, and which, no doubt of it, were accepted of God.

“ Now, forasmuch as very *many pious souls* do labour under this sad impediment, especially in many *country Churches*, where the Sacrament is but *too seldom* administered : to supply this defect, some such help as the following [the second form, p. 16,] may be made use of, on the Lord's Day, or on any other holiday, in order to preserve in our minds *the memorial* of our redemption ; to improve our grateful affections towards our Redeemer ; to keep up a continual correspondence with Heaven ; to preserve in us a spirit of piety, devotion, and charity, that we may always be prepared to receive the Lord's Supper, whenever we shall have an opportunity of doing it *in public*, as a public and solemn acknowledgment of our being in communion

with Christ, and with every member of the Church of Christ; and which no good Christian will neglect, on any pretence of Spiritual Communion."

Such was the calm and sober advice of Bishop Wilson. Both he and Bishop Patrick have left behind them forms of prayer for the assistance of those who are disposed to follow their advice. The first (p. 7—15,) is that of Bishop Patrick. It forms half of one chapter of his "Advice to a Friend," and though arranged into collects and separate prayers in the following pages, while in his work, except the hymn, it forms one unbroken prayer, there is no alteration made beyond what was necessary for that arrangement; and no addition or omission of any part of the Eucharistic service omitted or used by him. The second form is, word for word, that of Bishop Wilson. The third is compiled from different sources, and having been for some years past printed with that of Bishop Patrick is again added at the end of the two that precede it, by one whose only regret in this matter, while he thanks God for the occasional comfort he has received from them himself, and hears that they have been the means of to others, is, that he has not used these or similar forms, more constantly and more devoutly himself.

A DEO IN DEO.

Form of Devotions for Spiritual Communion.

FROM BP. PATRICK.

*Devoutly kneeling, unless prevented by bodily
infirmity, first of all say,*

The Lord's Prayer.

OUR FATHER, WHICH ART IN HEAVEN, HAL-
LOWED BE THY NAME. THY KINGDOM COME. THY
WILL BE DONE IN EARTH, AS IT IS IN HEAVEN.
GIVE US THIS DAY OUR DAILY BREAD. AND FOR-
GIVE US OUR TRESPASSES, AS WE FORGIVE THEM
THAT TRESPASS AGAINST US. AND LEAD US NOT
INTO TEMPTATION; BUT DELIVER US FROM EVIL.
AMEN.

After which say the following prayer,

For the Presence of the Holy Spirit.

ALMIGHTY and most merciful Father,
who art every where, and more espe-
cially nigh unto all them that call upon
Thee in truth; I prostrate myself before
Thy majesty in the deepest humility of
soul and body, to beseech Thy grace and
favour towards me in the pardon of all
my sins, that they may not hinder the
powerful presence of Thy Holy Spirit with

me at this time, to enable me to perform an acceptable service to Thee; through Christ Jesus. Amen.

The following declaration of desire for Communion may then be said, and afterwards the prayer.

O LORD, unto whom all hearts be open, all desires known, and from whom no secrets are hid; Thou seest the desires that are in my soul to go with my Christian brethren to wait upon Thee at Thine altar, as well as in Thine house, there to commemorate the dying love of my blessed Saviour towards me, to give Him thanks and praise for giving Himself to be a sacrifice for the sins of the whole world, to represent unto Thee that sacrifice as a full satisfaction for them, humbly hoping thereby for all the benefits of His death and passion; and together herewith to devote myself with unfeigned love, in renewed resolutions of faithful obedience, unto Thee; to unite my heart, also, in brotherly affection to all the faithful servants of the Lord Jesus; and to rejoice in the holy Communion of Him and of all His saints: that so I might receive increase of power and strength to walk worthy of this holy fellowship, and to continue therein to my life's end.

Prayer for the benefits of a Spiritual Communion, and for Pardon.

THOU hast assured me, by Thy ministers, that if any man, by reason of some just impediment, do not receive the Sacrament of Christ's body and blood, yet if he do truly repent him of his sins, and stedfastly believe that Jesus Christ hath suffered death for him, and shed His blood for his redemption, earnestly remembering the benefits he hath thereby, and giving Him hearty thanks therefore, he doth eat and drink the body and blood of our Saviour Christ profitably to his soul's health, although he do not receive the Sacrament with his mouth.

Here make a pause, and either use the form of confession in the Communion-service, or else make confession secretly; and then continue.

Not only, gracious Lord, do I repent me of all my sins, but I do stedfastly believe on Christ crucified, and from His blood, which was shed for my redemption, do I expect remission of sins, the Holy Spirit, and eternal bliss; thanking Thee with all my soul for the promises He hath left us of the inestimable benefits, and the assurances He hath given us that He will make good His promises. Give unto me, O Lord,

who am now deprived of the comfort of this holy Sacrament, grace to feel the truth of all this, and confidence to hope that He will now communicate Himself unto me, [and all who thus long for Thee, but lack opportunity,] and make us as truly and profitably partakers of His most precious body and blood, as if we had actually presented ourselves at Thine altar to receive the holy pledges of His love at the hands of Thy minister, whose words of absolution permit me graciously to apply to myself, trusting that Thou wilt make it good unto me, which is the sum of all my desires, and

Use these words in silence.

Have mercy upon me, pardon and deliver me from all my sins, confirm and strengthen me in all goodness, and bring me to everlasting life ; through Jesus Christ our Lord.

Here pause again for a while, and ponder those comfortable words of our Saviour Christ.

COME unto Me, all ye that travail and are heavy laden, and I will refresh you.

So God loved the world, that He gave His only-begotten Son, to the end that all that believe in Him should not perish, but have everlasting life.

Then those of the holy Apostle S. Paul.

THIS is a faithful saying, and worthy of all men to be received, that Christ Jesus came into the world to save sinners.

And those of the beloved Apostle S. John.

IF any man sin, we have an Advocate with the Father, Jesus Christ the righteous; and He is the propitiation for our sins.

After which proceed thus :

Prayer of Self-abasement.

I AM not worthy, I acknowledge, so much as to gather up the crumbs under Thy table; not worthy so much as to be admitted to appear within the doors of Thine house; but since it is Thy property always to have mercy, and Thou not only invitest those unto Thee who are sensible of their unworthiness, and who hunger and thirst after righteousness, but hast promised to satisfy their souls, I most humbly beseech Thee, gracious Lord, to fill me with such a high esteem of Thy love in Christ Jesus, and with such strong and vehement love to Thee and to all goodness, and with such fervent charity towards my brethren and towards all men, with such joy in remembering what our blessed Lord and Saviour hath done and suffered for me, and with such delight in doing whatsoever He would have me, that I may have this great satisfaction of believing and sensibly perceiving that I dwell in Christ and Christ in me,

and that I am one with Christ and Christ with me. Amen.

After this, endeavouring to recall all the events of the institution of the holy Eucharist, and humbly disposing the mind into a state of lowly and solemn recollection, make the following

Act of Commemoration.

BLESSED be Thy holy name, O Lord, that I feel such desires, and am thus piously disposed; and as it is by the singular grace of Thy Holy Spirit that I thus hunger and thirst after Thee, so do Thou supply the want of the outward means by the inward operation of the same Holy Spirit, representing to me so lively the death and passion of our Lord for my sake, cleansing the thoughts of my heart, and filling me with such faith in Him, such love to Him, such holy resolutions to be perfectly devoted to Him, that, though I have not opportunity to receive Thy creatures of bread and wine according to our Saviour's holy institution, yet by faith

I may be partaker of His most blessed body and blood, who, in the night when He was be- trayed, took bread;	and, when He had given thanks, He brake it, and gave it to His disciples, saying, Take, eat, This is My body
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which was given for you: do this in remembrance of Me.

Likewise, after supper He took the cup, and, when He had given thanks, He gave it to them, saying, Drink ye all

of this; for

This is My blood of the new testament, which is shed for you and for many for the remission of sins: do this, as oft as ye shall drink it, in remembrance of Me.

Behold, O Lord my God, I do this now [as I am able] in my mind and heart, in remembrance of that wonderful love which made Him not only die, but be broken and crucified for me, desiring that it may be most thankfully and joyfully commemorated every where until His coming again, unto the great increase of true devotion and sincere obedience to Him in all things; and therefore pray Thee (*The words following * * should only be used in humble silence and in the endeavour to recall former mercies vouchsafed at the Holy Table*) that

Act of Spiritual Communion.

*** THE BODY OF OUR LORD JESUS CHRIST, WHICH WAS GIVEN FOR ME, MAY PRESERVE MY BODY AND SOUL UNTO EVERLASTING LIFE.**

Here pause, waiting the gracious presence of Christ in the soul, and continue.

For He is my Lord and only Saviour, unto whose will I heartily submit, unto whose

service I entirely devote myself, and upon whose meritorious death and love I depend for remission of sins ; and therefore I pray that

* THE BLOOD OF OUR LORD JESUS CHRIST, WHICH WAS SHED FOR ME, MAY PRESERVE MY BODY AND SOUL UNTO EVERLASTING LIFE.

Here pause as before, and afterwards either use the form of Intercession in Bp. Wilson's service p. 18, or the shorter one at p. 23, or such other remembrances of all estates of men and absent friends as the mind is most disposed to ; and then may be repeated the Lord's Prayer, and afterwards the following

Hymn.

GLORY be to God on high, and in earth
peace, good will towards men. We
praise Thee, we bless Thee, we worship
Thee, we glorify Thee, we give thanks to
Thee for Thy great glory, O Lord God,
heavenly King, God the Father Almighty.

O Lord, the only begotten Son Jesu
Christ ; O Lord God, Lamb of God, Son of
the Father, that takest away the sins of the
world, have mercy upon us. Thou that
takest away the sins of the world, have
mercy upon us. Thou that takest away the
sins of the world, receive our prayer. Thou
that sittest at the right hand of God the
Father, have mercy upon us.

For Thou only art holy ; Thou only art the Lord ; Thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father.

Amen.

Of this preceding form, Bp. Patrick, speaking of *Love to the Holy Communion*, for which he says we ought to pray, adds, that it may be profitable to furnish his friend with "a short office to be used in your closet at the usual time of its public administration when you want opportunity (in the place where you are) of receiving the Holy Communion ; or are any way disabled from going to it, when it is there administered."

Second form of Devotions for Spiritual Communion.

FROM THE SACRA PRIVATA.

St. Luke xxii. 19.

Do this in remembrance of Me.

O GOOD Saviour, I will, through Thy grace, *do this in remembrance of Thee*, and in obedience to Thy command, as well as I am able.

I do therefore this good day *join, in desire and spirit*, with every Christian congregation in the world, which truly celebrates this holy *mystery*.

With them I *join* in giving my devoutest thanks to Thy Almighty Father and our gracious God, who did not overlook lost mankind, but sent Thee, His only Son, to redeem us.

With them I call to remembrance what Thou hast done and suffered for us ; Thine incarnation, Thy laborious life, Thy bitter passion, Thy death and resurrection, the great deliverance Thou hast thereby wrought for all mankind ; and the obligations Thou hast laid upon us.

I acknowledge and receive Thee, O Jesus, as our heavenly Teacher, as our *Example* and *Pattern*, as our only *Mediator* and *Advocate* with God, and as the *Sovereign Judge* of all mankind.

With Thy Church I join in pleading the merits of Thy all-sufficient sacrifice with Thy eternal Father. I rely upon *that sacrifice* for the pardon of all my sins : for the assistance of the divine grace ; for deliverance from the corruption of my own nature, and from the malice and snares of the devil ; for the fellowship of the Holy Ghost ; and for a blessed resurrection ; the Lord Almighty, for Thy sake, being reconciled unto me.

I devote my spirit, soul, and body, to Thee, and to Thy service, beseeching Thee to give me grace never wilfully to depart from Thy laws.

Almighty Lord, I join with Thy Church, and plead the merits of Thy sacrifice for all estates and conditions of men, that none may deprive themselves of that happiness which Thou hast purchased by Thy death ; for all Christian kings and governors ; for all bishops and pastors, that they may preserve the sacred rights committed to their trust ; for all that strive to propagate Thy Gospel ; for a primitive zeal in all that fear Thy name ; for all that sit in darkness, are in error, or are destitute of necessary means

of instruction : for all that sincerely seek the truth ; for all sinners, that they may have grace and strength to break their bonds ; for all that are in adversity ; for all that suffer wrongfully, or that are deprived of their just rights ; for all that are in pain of body, or anguish of mind and spirit ; for all that are tempted, or in danger of falling into despair ; for all that are in slavery, under persecution, in prison, or in poverty ; for all persons and places in distress by the sword, pestilence, and famine^a ; for all that are in their last sickness, that they may omit nothing that is necessary to make their peace with God ; for all widows and fatherless children ; for all that call upon God, and have none else to help them ; for this land and this Church, that the Lord may avert the judgments that we justly deserve ; for our friends, our relations, our benefactors, and for our enemies ; for all that have desired our prayers, and for the whole mystical body of Christ : beseeching the Almighty God, the Creator and Redeemer of all, to have mercy upon all whom He has made and redeemed, and to give unto all grace and help according to the necessities they labour under ; for Thy

^a 1 Mac. xii. 11. *We remember you in your sacrifices and in your prayers, as reason is, and as it becomes us to think upon our brethren.*

sake, O Lord Jesus, to whom, with the Father and the Holy Ghost, be all honour and glory, dominion and power, for ever and ever. Amen.

Shorter Devotions :

FOR MORE FREQUENT USE, OR WHEN TIME DOES
NOT SERVE FOR THE LONGER.

Lord, have mercy upon me.
Christ, have mercy upon me.
Lord, have mercy upon me.

OUR FATHER, &c.

After which say the following

Prayer of Commemoration.

<p>ALMIGHTY God, our heavenly Father, who of Thy tender mercy didst give Thine only Son Jesus Christ to suffer death upon the cross for our redemption, who made there, by His one oblation of Himself once offered,</p>	<p>a full, perfect, and sufficient sacrifice, oblation, and satis- faction, for the sins of the whole world, and did institute, and in His holy gos- pel command us to continue, a perpe- tual memory of that His precious death</p>
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until His coming
again ; hear me, O
most merciful Fa-
ther,

I humbly beseech Thee ;
and as, by the grace of Thy Holy Spirit, I
hunger and thirst after Thee, so graciously
supply, good Lord, the want of the out-
ward means by Thine inward grace ; and
grant that, though I have not opportunity
to receive the holy Sacrament according to
our Saviour Christ's most holy institution,
yet having remembrance of His death and
passion, I may by faith be partaker of His
most blessed body and blood,

who, in the same
night that He was
betrayed, took bread,
and, when He had
given thanks, He
broke it, and gave it
to His disciples, say-
ing, Take, eat ; this
is My body, which
is given for you :
do this in remem-
brance of Me.

Likewise after sup-

per He took the cup,
and, when He had
given thanks, He
gave it to them, say-
ing, Drink ye all of
this ; for this is My
blood of the new tes-
tament, which is shed
for you and for many
for the remission of
sins : do this, as oft
as ye drink it, in re-
membrance of Me.

Lord, I do this according to mine ability
in my heart, in token of my remembrance
that Thou didst die for me, earnestly de-
siring to partake, with all Thy saints, of the
mystic blessings of Thine altar, and have

part in the communion of Thy most blessed body and blood, praying that it may be most thankfully and joyfully commemorated every where until Thy coming again.—Even so, Lord Jesus.

Then most humbly and devoutly, in lowliness of body and of soul, reverently pausing, and calling to mind thoughts of peace and other blessing received at the Holy Communion,

Say in silence,

MAY THE BODY OF OUR LORD JESUS CHRIST—and His MOST PRECIOUS BLOOD—which were given—and shed—for me—and by me received in the Lord's Supper,—preserve my body and soul to everlasting life.

After which say,

Together with me, and all who thus remember Thee, remember, O God, for good the whole mystical body of Thy Son, that such as are yet alive may finish their course with joy, and that we, with all such as are dead in the Lord, may rest in hope and rise in glory; for Thy dear Son's sake, whose death I desire to commemorate, and with angels and archangels, and all the company of heaven, to laud and magnify Thy glori-

ous name, evermore praising Thee, and saying—

Holy, Holy, Holy,
Lord God of hosts,
Heaven and earth are full of Thy glory.
Glory be to Thee, O Lord, Most high.
Amen.

NOTE.—Of such value have frequent acts of spiritual communion been found, in order to preserve a grateful recollection of the amazing benefits of the holy Eucharist, and of our incorporation into the body of our Lord, that where time does not even serve for the shorter office, it may be advantageous simply to recall the words of institution and of communication, by a devout and humble act of the mind, either in the course of our daily devotions, or at such other times during the day as we would desire to unite our spirits afresh to our gracious Master. And, indeed, in the continual use of those words of the Lord's Prayer, that almost sacramental gift to the Church, "GIVE US THIS DAY OUR DAILY BREAD," we may recollect and long after privileges, and pray, if it may be, for their restoration to us, which in former and holier ages of primitive Christianity were daily sought, and supplied the daily strength needed by those who lived ever ready to pour forth their blood for His name's sake.

