

**THE TREATMENT OF THE  
REMAINS AT THE EUCHARIST  
AFTER HOLY COMMUNION AND  
THE TIME OF THE ABLUTIONS**

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649724819

The Treatment of the Remains at the Eucharist after Holy Communion and the Time of the Ablutions by W. Lockton

Except for use in any review, the reproduction or utilisation of this work in whole or in part in any form by any electronic, mechanical or other means, now known or hereafter invented, including xerography, photocopying and recording, or in any information storage or retrieval system, is forbidden without the permission of the publisher, Trieste Publishing Pty Ltd, PO Box 1576 Collingwood, Victoria 3066 Australia.

All rights reserved.

Edited by Trieste Publishing Pty Ltd.  
Cover @ 2017

This book is sold subject to the condition that it shall not, by way of trade or otherwise, be lent, re-sold, hired out, or otherwise circulated without the publisher's prior consent in any form or binding or cover other than that in which it is published and without a similar condition including this condition being imposed on the subsequent purchaser.

[www.triestepublishing.com](http://www.triestepublishing.com)

**W. LOCKTON**

**THE TREATMENT OF THE  
REMAINS AT THE EUCHARIST  
AFTER HOLY COMMUNION AND  
THE TIME OF THE ABLUTIONS**



THE TREATMENT OF THE  
REMAINS AT THE EUCHARIST  
AFTER HOLY COMMUNION  
AND THE TIME OF THE  
ABLUTIONS

THE TREATMENT OF THE  
REMAINS AT THE EUCHARIST  
AFTER HOLY COMMUNION  
AND THE TIME OF THE  
ABLUTIONS

BY

W. LOCKTON

VICE-PRINCIPAL OF  
WINCHESTER DIOCESAN TRAINING COLLEGE

CAMBRIDGE  
AT THE UNIVERSITY PRESS

1920

BV  
125.52  
L13t

## PREFACE

THE suggestion that it might be useful if he were to compile such a work as this came to the writer from a friend, and, it may be well to explain, his own inclinations would have led him rather to other fields of research. Whatever its value the book is the result of an attempt to carry out two requests. The first was that the question of the proper time for the consumption of the remains at the eucharist, and any ablutions in connection with the English rite, should be investigated from a historical point of view. The original essay dealing with the matter appeared in the *Church Quarterly Review* for April, 1917. On its publication there was a further request from various quarters that the material collected with any suitable additions should be preserved in a more permanent and accessible form. The present book in which the earlier essay is very much enlarged and modified is the response to this second request. In the course of the investigation it was found impossible to treat the original question at all adequately by itself, and a number of kindred subjects had almost of necessity to be examined and discussed at the same time; but still the work is not intended to be a treatise on reservation, and so there is no discussion of many questions, such as the incident of Gorgonia. It is not claimed that the subject has been treated as exhaustively as might be possible by one who had unlimited time at his disposal, and it is probable that very much other evidence exists, and might be brought to light by lengthy research in the great libraries, but it is hoped that sufficient examples have been given from the more accessible sources to show the correct development of practice with regard to the different matters treated, and in all probability further research would make really but very little difference to

the final conclusions. The writer has laboured under the disadvantage of doing his work amid the stress of other quite different tasks, and for the most part away from any important library, and even, as a consequence of the war, away from the majority of his own books.

It is interesting to note how the examination of even such small liturgical points as the disposal of the remains of the consecrated elements after the communion and the ablutions serves to bring out the connection and dependence of the various documents considered, and so may be not without value for the more general history of liturgical development. The writer has endeavoured to let the authorities give their evidence in their own words, and for this reason, although for the purposes of the book translations were inevitable, they have been made as literal as possible. Anyone wishing to study the original documents will find in every case an adequate reference. An apology may perhaps seem to be needed for what may appear to be unnecessary repetition of the same or similar texts, but any attempt at tracing the growth and elaboration of a ceremony would have been impossible otherwise. Experience also has proved to the writer that few people will ever take the trouble to look up the references given, even when only to other parts of the same work, and that if an argument depends upon a document quoted only on another page the evidence is too often entirely overlooked, and even declared to be non-existent.

The author wishes to thank a great number of friends, so many that it would be impossible to draw up a complete list, for kind assistance on special points, without which he would have been unable to write the essay at all, and particularly to the editor of *The Church Quarterly Review* for his courtesy in allowing portions of the original article to be reprinted.

W. L.

WINCHESTER,  
7 March, 1920.



## CONTENTS

CHAP.	PAGE
I. EARLY EVIDENCE . . . . .	I
II. IN THE EAST . . . . .	19
III. IN THE WEST . . . . .	35
IV. THE SANCTA . . . . .	45
V. THE PORTION OF THE HOST LEFT ON THE ALTAR . . . . .	63
VI. ON MAUNDY THURSDAY . . . . .	75
VII. IN LATER DAYS IN THE WEST . . . . .	98
VIII. THE DEVELOPMENT OF THE ABLUTIONS . . . . .	118
IX. THE ABLUTIONS IN BRITAIN . . . . .	149
X. THE ORDER OF COMMUNION AND THE FIRST PRAYER BOOK . . . . .	171
XI. THE SECOND PRAYER BOOK AND THE ELIZA- BETHAN SETTLEMENT . . . . .	183
XII. THE SCOTTISH PRAYER BOOK AND THE PRAYER BOOK OF 1661 . . . . .	203
XIII. THE WORSHIP OF THE LAMB . . . . .	217
XIV. CONCLUSIONS . . . . .	238
APPENDIX. RESERVATION AND THE BOOK OF COMMON PRAYER . . . . .	248
INDEX . . . . .	273



## CHAPTER I

### EARLY EVIDENCE

ANY practice which has for its object increased reverence towards the holy sacrament of our Lord's body and blood is worthy of the careful consideration of all faithful Christians. We remember St Paul's words:

Whosoever shall eat the bread or drink the cup of the Lord unworthily, shall be guilty of the body and the blood of the Lord.... For he that eateth and drinketh, eateth and drinketh judgement unto himself, if he discern not the body<sup>1</sup>.

Though in a different degree, all unworthy treatment of the consecrated elements and failure to "discern the Lord's body" must likewise be deserving of condemnation. It was to avoid any possibility of such dishonour that in the course of time various rules arose in different parts of the church for the disposal of the remains of the consecrated species when the communion was ended. It may therefore be of value to examine the evidence about the primitive and later customs in the matter, and then to investigate the history of the present rubrics of the Book of Common Prayer dealing with the subject, so that we may the better understand their exact significance.

In his *First Apology*, addressed to the emperor Antoninus Pius, describing the eucharist, as celebrated perhaps at Ephesus, Justin Martyr († c. 167) writes:

And after the president has given thanks, and all the people have responded, those called deacons among us distribute to each of those present of the bread and wine and water over which thanks have been given, and carry some away to those who are absent<sup>2</sup>.

<sup>1</sup> 1 Cor. xi. 27, 29.

<sup>2</sup> *Apol.* i. lxxv. 5, Migne, *P.G.* vi. col. 428.