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## The Order for the Administration of The Lord's Supper, or Holy Communion

¶ At the Communion-time the Table shall have upon it a fair white linen cloth. And the Presbyter, standing reverently facing the Table, shall say the Lord's Prayer and the Collect following, the people kneeling; but the Lord's Prayer may be omitted at the discretion of the Presbyter.

¶ A Psalm, hymn, or anthem may be sung when the Minister enters or, after a sentence of Scripture, the Minister may say,

*Minister.* The Lord be with you.

*Answer.* And with thy spirit.

*Minister.* Let us pray.

### THE COLLECT FOR PURITY

**A**LMIGHTY God, unto whom all hearts are open, all desires known, and from whom no secrets are hid; Cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy holy Name; through Christ our LORD.  
*Amen.*

¶ Then shall the Minister, turning to the people, rehearse distinctly all the TEN COMMANDMENTS; and the people still kneeling shall, after every Commandment, ask God mercy for their transgressions thereof for the time past, and grace to keep the same for the time to come.

¶ And note, That in rehearsing the Ten Commandments, the Minister may omit that part of the Commandment which is inset.

¶ The Decalogue may be omitted, provided it be said at least one Sunday in each month. But note, That whenever it is omitted, the Minister shall say the Summary of the Law, beginning, Hear what our Lord Jesus Christ saith.

**G**OD spake these words, and said: I am the LORD thy God; Thou shalt have no other gods before me.

*Lord, have mercy upon us, and incline our hearts to keep this law.*

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Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; Thou shalt not bow down thyself to them, nor serve them:

for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children, unto the third and fourth generation of them that hate me; and showing mercy unto thousands of them that love me and keep my commandments.

*Lord, have mercy upon us, and incline our hearts to keep this law.*

Thou shalt not take the Name of the LORD thy God in vain;

for the LORD will not hold him guiltless that taketh his Name in vain.

*Lord, have mercy upon us, and incline our hearts to keep this law.*

Remember the Sabbath day to keep it holy.

Six days shalt thou labour, and do all thy work; but the seventh day is the Sabbath of the LORD thy God: In it thou shalt not do any work; thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates. For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the LORD blessed the Sabbath day, and hallowed it.

*Lord, have mercy upon us, and incline our hearts to keep this law.*

Honour thy father and thy mother:

that thy days may be long upon the land which the LORD thy God giveth thee.

*Lord, have mercy upon us, and incline our hearts to keep this law.*

Thou shalt do no murder.

*Lord, have mercy upon us, and incline our hearts to keep this law.*

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Thou shalt not commit adultery.

*Lord, have mercy upon us, and incline our hearts to keep this law.*

Thou shalt not steal.

*Lord, have mercy upon us, and incline our hearts to keep this law.*

Thou shalt not bear false witness against thy neighbour.

*Lord, have mercy upon us, and incline our hearts to keep this law.*

Thou shalt not covet

thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbour's.

*Lord, have mercy upon us, and write all these thy laws in our hearts, we beseech thee.*

¶ Then may the Minister say,

Hear what our Lord Jesus Christ saith.

**T**HOU shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the Law and the Prophets.

¶ Here, if the Decalogue has been omitted, shall be said,

Lord, have mercy upon us.

*Christ, have mercy upon us.*

Lord, have mercy upon us.

¶ Here the Minister shall say,

Let us pray.

¶ Then may follow this Collect.

**O** ALMIGHTY Lord, and everlasting God, vouchsafe, we beseech thee, to direct, sanctify, and govern, both

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our hearts and bodies, in the ways of thy laws, and in the works of thy commandments; that, through thy most mighty protection, both here and ever, we may be preserved in body and soul; through our LORD and Saviour Jesus Christ. *Amen.*

¶ In Canada, this Collect for the Queen shall then be said by the Minister, standing as before.

**A**LMIGHTY God, whose kingdom is everlasting, and power infinite; Have mercy upon the whole Church; and so rule the heart of thy chosen servant *Elizabeth*, our Queen and Governor, that she (knowing whose minister she is) may above all things seek thy honour and glory; and that we, and all her subjects (duly considering whose authority she hath) may faithfully serve, honour, and humbly obey her, in thee, and for thee, according to thy blessed Word and ordinance; through Jesus Christ our LORD, who with thee and the Holy Ghost liveth and reigneth ever, one God, world without end. *Amen.*

¶ Then shall be said the COLLECT OF THE DAY.

¶ And immediately after the Collect may be read an OLD TESTAMENT Lesson, the Reader first saying, *The Reading (Lesson) from \_\_\_\_\_, chapter \_\_\_\_\_, beginning at the \_\_\_\_\_ verse.* The Old Testament Lesson being ended, the Reader may say, *Here endeth the Old Testament*, or,

*Reader.* This is the Word of the Lord.

*People.* Thanks be to God.

¶ After the Old Testament Lesson shall be said or sung a PSALM or canticle.

¶ Then shall be read the EPISTLE Lesson, the Reader first saying, *The Reading (Lesson) from the Epistle \_\_\_\_\_, chapter \_\_\_\_\_, beginning at the \_\_\_\_\_ verse.* The Epistle being ended, the Reader may say, *Here endeth the Epistle*, or,

*Reader.* This is the Word of the Lord.

*People.* Thanks be to God.

## Holy Communion

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¶ Here may be sung a hymn or anthem.

¶ Then, all the people standing, the Minister appointed shall read the GOSPEL, first saying, *The Holy Gospel of our Lord Jesus Christ according to St. \_\_\_\_\_, chapter \_\_\_\_\_, beginning at the \_\_\_\_\_ verse.* In response to the announcement of the Gospel shall be said,

GLORY be to thee, O Lord.

¶ And after the Gospel, the Minister shall say, *The Gospel of the Lord,* the people then responding,

PRAISE be to thee, O Christ.

¶ Then shall be said the CREED commonly called the Nicene, or else the Apostles' Creed; but the Creed may be omitted, if it has been said immediately before in Morning Prayer; provided, That the Nicene Creed shall be said on Christmas Day, Easter Day, Ascension Day, Whitsunday, and Trinity Sunday.

**I** BELIEVE in one God the Father Almighty, Maker of heaven and earth, And of all things visible and invisible:

And in one Lord Jesus Christ, the only-begotten Son of God, Begotten of his Father before all worlds, God of God, Light of Light, Very God of very God, Begotten, not made, Being of one substance with the Father, By whom all things were made: Who for us men and for our salvation came down from heaven, And was incarnate by the Holy Ghost of the Virgin Mary, And was made man, And was crucified also for us under Pontius Pilate. He suffered and was buried, And the third day he rose again according to the Scriptures, And ascended into heaven, And sitteth on the right hand of the Father. And he shall come again with glory to judge both the quick and the dead: Whose kingdom shall have no end.

And I believe in the Holy Ghost, The Lord and Giver of life, Who proceedeth from the Father and the Son, Who with the Father and the Son together is worshiped and

glorified, Who spake by the Prophets. And I believe one Catholic and Apostolic Church. I acknowledge one Baptism for the remission of sins, And I look for the Resurrection of the dead, And the life of the world to come. Amen.

¶ Here the Minister shall declare unto the people what Services are to be held in the week following. And here also (if occasion be) shall notice be given of the Communion. And nothing shall be proclaimed or published in the Church during the time of Divine Service, but by the Minister.

¶ Then, after a hymn or anthem, shall follow the SERMON.

¶ Then shall the Presbyter return to the Lord's Table, and begin the OFFERTORY, reading one or more of the following sentences.

LET your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. *St. Matthew 5:16*

Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. *St. Matthew 6:19, 20*

Whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets. *St. Matthew 7:12*

Zacchaeus stood, and said unto the Lord; Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore him fourfold. *St. Luke 19:8*

If we have sown unto you spiritual things, is it a great matter if we shall reap your worldly things? *1 Corinthians 9:11*

Do ye not know that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar? Even so hath the Lord ordained that they which preach the gospel should live of the gospel. *1 Corinthians 9:13, 14*

He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver. *2 Corinthians 9:6, 7*

## Holy Communion

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Let him that is taught in the Word minister unto him that teacheth, in all good things. Be not deceived, God is not mocked: for whatsoever a man soweth, that shall he reap. *Galatians 6:6,7*

As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.  
*Galatians 6:10*

Godliness with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out.  
*1 Timothy 6:6,7*

Charge them that are rich in this world, that they do good, that they be rich in good works, ready to distribute; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life. *1 Timothy 6:17,18,19*

God is not unrighteous to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister. *Hebrews 6:10*

To do good, and to distribute, forget not; for with such sacrifices God is well pleased. *Hebrews 13:16*

Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? *1 John 3:17*

He that hath pity upon the poor lendeth unto the LORD; and that which he hath given will he pay him again. *Proverbs 19:17*

Blessed is he that considereth the poor: the LORD will deliver him in time of trouble. *Psalms 41:1*

Ye shall not appear before the LORD empty: every man shall give as he is able, according to the blessing of the LORD thy God which he hath given thee. *Deuteronomy 16:16,17*

Remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive. *Acts 20:35*

- ¶ While the gifts of the people are being gathered, there may be sung a hymn or anthem.
- ¶ At the same time the Presbyter shall prepare the Table and arrange such Bread and Wine on the Table as he shall think sufficient.
- ¶ When the alms for the poor and other offerings of the people have been received by the Deacons, Churchwardens, or other fit persons appointed for that purpose,

they shall be brought to the Presbyter who shall humbly present and place them upon the holy Table.

¶ The Offering of the congregation having been gathered, it may be dedicated to the Lord in these words following, or the Long Meter Doxology, or other suitable words, said or sung.

**A**LL things come of thee, O LORD, and of thine own have we given thee. *Amen. 1 Chronicles 29:14*

¶ Here the Presbyter shall give the following or similar invitation.

**O**UR fellow Christians of other branches of Christ's Church, and all who love our Divine Lord and Saviour Jesus Christ in sincerity, are affectionately invited to the Lord's Table.

¶ Then the Presbyter may ask the secret intercessions of the congregation for any who have desired the prayers of the church. After which he shall say,

Let us pray for the whole state of Christ's Church militant.

**A**LMIGHTY and everliving God, who by thy holy Apostle hast taught us to make prayers, and supplications, and to give thanks for all men; We humbly beseech thee most mercifully to accept our [*\*alms and*] oblations, and to receive these our prayers, which we offer unto thy Divine Majesty; beseeching thee to inspire continually the universal Church with the spirit of truth, unity, and concord: And grant that all those who do confess thy holy Name may agree in the truth of thy holy Word, and live in unity and godly love.

We beseech thee also, so to direct and dispose the hearts of all Christian rulers, that they may truly and impartially administer justice, to the punishment of wickedness and vice, and to the maintenance of thy true religion, and virtue.

Give grace, O heavenly Father, to all Bishops and other Ministers, that they may, both by their life and doctrine, set forth thy true and lively Word, and rightly and duly

administer thy holy Sacraments.

And to all thy people give thy heavenly grace; and especially to this congregation here present; that, with meek heart and due reverence, they may hear, and receive thy holy Word; truly serving thee in holiness and righteousness all the days of their life.

And we most humbly beseech thee, of thy goodness, O Lord, to comfort and succour all those who, in this transitory life, are in trouble, sorrow, need, sickness, or any other adversity.

And we also bless thy holy Name for all thy servants departed this life in thy faith and fear; beseeching thee to give us grace so to follow their good examples, that with them we may be partakers of thy heavenly kingdom. Grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate. *Amen.*

\* If there be no alms, then shall the enclosed words be omitted.

¶ Then shall the Presbyter say this Exhortation, the people standing.

**D**EARLY beloved in the Lord, ye who mind to come to the Holy Communion of the Body and Blood of our Saviour Christ, must consider how Saint Paul exhorteth all persons diligently to examine themselves, before they presume to eat of that Bread, and drink of that Cup. For as the benefit is great, if with a true penitent heart and lively faith we receive that holy Sacrament; so is the danger great, if we receive the same unworthily. Judge therefore yourselves, brethren, that ye be not judged of the Lord; repent ye truly for your sins past; have a lively and steadfast faith in Christ our Saviour; amend your lives, and be in perfect charity with all men; so shall ye be meet partakers of those holy Mysteries.

And above all things ye must give most humble and hearty thanks to God, the Father, the Son, and the Holy

Ghost, for the redemption of the world by the death and passion of our Saviour Christ, both God and man; who did humble himself, even to the death upon the Cross, for us, miserable sinners, who lay in darkness and the shadow of death; that he might make us the children of God, and exalt us to everlasting life. And to the end that we should always remember the exceeding great love of our Master, and only Saviour, Jesus Christ, thus dying for us, and the innumerable benefits which by his precious blood-shedding he hath obtained to us; he hath instituted and ordained holy Mysteries, as pledges of his love, and for a continual remembrance of his death, to our great and endless comfort. To him therefore, with the Father and the Holy Ghost, let us give (as we are most bounden) continual thanks; submitting ourselves wholly to his holy will and pleasure, and studying to serve him in true holiness and righteousness all the days of our life. *Amen.*

¶ Then shall the Presbyter say to those who come to receive the Holy Communion,

**Y**E who do truly and earnestly repent you of your sins, and are in love and charity with your neighbours, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways: Draw near with faith, and take this holy Sacrament to your comfort; and make your humble confession to Almighty God, devoutly kneeling.

¶ Then shall this GENERAL CONFESSION be made, by the Presbyter and all those who are minded to receive the Holy Communion, humbly kneeling, and saying,

**A**Lmighty God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men; We acknowledge and bewail our manifold sins and wickedness, which we, from time to time, most grievously have committed, By thought, word, and deed, Against thy Divine Majesty, Provoking most justly thy wrath and indignation against us. We do

earnestly repent, And are heartily sorry for these our misdoings; The remembrance of them is grievous unto us; The burden of them is intolerable. Have mercy upon us, Have mercy upon us, most merciful Father; For thy Son our Lord Jesus Christ's sake, Forgive us all that is past; And grant that we may ever hereafter serve and please thee in newness of life, To the honour and glory of thy Name; Through Jesus Christ our LORD. Amen.

¶ Then shall the Presbyter, or the Bishop if he be present, stand up, and turning to the people, say,

**A**LMIGHTY God, our heavenly Father, who of his great mercy hath promised forgiveness of sins to all those who with hearty repentance and true faith turn unto him; Have mercy upon you; pardon and deliver you from all your sins; confirm and strengthen you in all goodness; and bring you to everlasting life; through Jesus Christ our LORD. *Amen.*

¶ Then shall the Presbyter say,

Hear what comfortable words our Saviour Christ saith unto all who truly turn to him.

**C**OME unto me all ye that travail and are heavy laden, and I will refresh you. *St. Matthew 11:28*

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. *St. John 3:16*

Hear also what Saint Paul saith.

This is a true saying, and worthy of all men to be received, That Christ Jesus came into the world to save sinners. *1 Timothy 1:15*

Hear also what Saint John saith.

If any man sin, we have an Advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins. *1 John 2:1,2*

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¶ After which the Presbyter shall proceed, saying,

Lift up your hearts.

*Answer.* We lift them up unto the Lord.

*Presbyter.* Let us give thanks unto our Lord God.

*Answer.* It is meet and right so to do.

¶ Then shall the Presbyter turn to the Lord's Table, and say,

**I**T is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, Holy Father, Almighty, Everlasting God.

¶ Here shall follow the Proper Preface, according to the time, if there be any specially appointed: or else immediately shall be said or sung by the Presbyter,

**T**HEREFORE with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name; evermore praising thee, and saying,

¶ Presbyter and people.

HOLY HOLY, HOLY, Lord God of hosts, heaven and earth are full of thy glory: Glory be to thee, O Lord Most High. Amen.

### PROPER PREFACES

*Upon CHRISTMAS DAY, and seven days after*

**B**ECAUSE thou didst give Jesus Christ, thine only Son, to be born as at this time for us; who, by the operation of the Holy Ghost, was made very man, of the substance of the Virgin Mary his mother; and that without spot of sin, to make us clean from all sin.

Therefore with Angels, etc.

*Upon the EPIPHANY, and seven days after*

**T**HROUGH Jesus Christ our Lord; who, in substance of our mortal flesh, manifested forth his glory; that he might bring us out of darkness into his own glorious light.

Therefore with Angels, etc.

*Upon the Feasts of the PURIFICATION,  
ANNUNCIATION, and TRANSFIGURATION*

**B**ECAUSE in the Mystery of the Word made flesh, thou hast caused a new light to shine in our hearts, to give the knowledge of thy glory in the face of thy Son Jesus Christ our Lord.

Therefore with Angels, etc.

*Upon EASTER DAY, and seven days after*

**B**UT chiefly are we bound to praise thee for the glorious Resurrection of thy Son Jesus Christ our Lord: for he is the very Paschal Lamb, which was offered for us, and hath taken away the sin of the world; who by his death hath destroyed death, and by his rising to life again hath restored to us everlasting life.

Therefore with Angels, etc.

*Upon ASCENSION DAY, and seven days after*

**T**HROUGH thy most dearly beloved Son Jesus Christ our Lord; who, after his most glorious Resurrection, manifestly appeared to all his Apostles, and in their sight ascended up into heaven, to prepare a place for us; that where he is, thither we might also ascend, and reign with him in glory.

Therefore with Angels, etc.

*Upon WHITSUNDAY, and six days after*

**T**HROUGH Jesus Christ our Lord; according to whose most true promise, the Holy Ghost came down as at this time from heaven, with a sudden great sound, as it had been a mighty wind, in the likeness of fiery tongues, lighting upon the Apostles, to teach them, and to lead them to all truth; giving them both the gift of diverse languages, and also boldness with fervent zeal, constantly to preach the Gospel unto all nations; whereby we have

been brought out of darkness and error into the clear light with true knowledge of thee, and of thy Son Jesus Christ. Therefore with Angels, etc.

*Upon the Feast of TRINITY only*

**W**HO, with thine only-begotten Son, and the Holy Ghost, art one God, one Lord, in Trinity of Persons and in Unity of Substance. For that which we believe of thy glory, O Father, the same we believe of the Son, and of the Holy Ghost, without any difference or inequality. Therefore with Angels, etc.

¶ Or this.

**F**OR the precious death and merits of thy Son Jesus Christ our Lord, and for the sending to us of the Holy Ghost, the Comforter; who are one with thee in thy Eternal Godhead. Therefore with Angels, etc.

*Upon ALL SAINTS' DAY, and seven days after*

**W**HO, in the multitude of thy Saints, hast compassed us about with so great a cloud of witnesses that we, rejoicing in their fellowship, may run with patience the race that is set before us, and, together with them, may receive the crown of glory that fadeth not away.

Therefore with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name; evermore praising thee, and saying,

¶ Presbyter and people.

HOLY HOLY, HOLY, Lord God of hosts, heaven and earth are full of thy glory: Glory be to thee, O Lord Most High. Amen.

¶ Then shall the Presbyter, kneeling down at the Lord's Table, say in the name of all those who shall receive the Communion this Prayer following.

**W**E do not presume to come to this thy Table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy Table. But thou art the same Lord, whose property is always to have mercy: Grant us, therefore, gracious Lord, \*so to eat the flesh of thy dear Son Jesus Christ, and to drink his blood, that our sinful bodies may be made clean by his body, and our souls washed through his most precious blood, and that we may evermore dwell in him, and he in us. *Amen.*

\* *See the second General Rubric at the end of the Order for Holy Communion.*

¶ Or this.

**W**E do not presume to come to this thy Table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy Table. But thou art the same Lord, whose property is always to have mercy: Grant us, therefore, gracious Lord, so to commemorate in this breaking of bread the death of thy dear Son Jesus Christ, that we may feed on him in our hearts by faith, and that we may evermore dwell in him, and he in us. *Amen.*

¶ When the Presbyter, standing at the Lord's Table, has so ordered the Bread and Wine, that he may with the more readiness and decency break the Bread before the people, and take the Cup into his hands, he shall say the PRAYER OF CONSECRATION as follows.

**A**LL glory be to thee, 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) a full, perfect, and sufficient sacri-

fice, oblation, and satisfaction, for the sins of the whole world; and did institute, and in his holy Gospel command us to continue, a perpetual memory of that his precious death, until his coming again; Hear us, O merciful Father, we most humbly beseech thee; and grant that we receiving these thy creatures of bread and wine, according to thy Son our Saviour Jesus Christ's holy institution, in remembrance of his death and passion, may be partakers of his most blessed Body and Blood: who, in the same night in which he was betrayed, <sup>a</sup>took Bread; and when he had given thanks, <sup>b</sup>he brake it, and gave it to his disciples, saying, Take, eat, <sup>c</sup>this is my Body which is given for you: Do this in remembrance of me. Likewise after supper he <sup>d</sup>took the Cup; and, when he had given thanks, he gave it to them, saying, Drink ye all of this; for this <sup>e</sup>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. *Amen.*

(a) Here the Presbyter is to take the Paten into his hands.

(b) And here to break the Bread.

(c) And here to lay his hand upon all the Bread.

(d) Here he is to take the Cup into his hands.

(e) And here he is to lay his hand upon every vessel in which there is any Wine to be consecrated.

¶ Here may be sung a hymn.

¶ Then shall the Presbyter first receive the Communion in both kinds himself, and then proceed to deliver the same to the Bishops, Presbyters, and Deacons, in like manner, (if any be present) and after that to the people also in order, into their hands, all devoutly kneeling. And sufficient opportunity shall be given to those present to communicate. And when he delivers the Bread, he shall say,

**T**HE Body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life. Take and eat this in remembrance that Christ died for thee, and feed on him in thy heart by faith with thanksgiving.

¶ And the Minister who delivers the Cup shall say,

**T**HE Blood of our Lord Jesus Christ, which was shed for thee, preserve thy body and soul unto everlasting life. Drink this in remembrance that Christ's Blood was shed for thee, and be thankful.

¶ If the consecrated Bread or Wine be spent before all have communicated, the Presbyter is to consecrate more, according to the Form before prescribed; beginning at [Our Saviour Christ in the same night, etc.] for the blessing of the Bread; and at [Likewise after supper, etc.] for the blessing of the Cup.

¶ When all have communicated, the Minister shall return to the Lord's Table, and reverently place upon it what remains of the consecrated Elements, covering the same with a fair linen cloth.

¶ Then shall the Presbyter and the people say the LORD'S PRAYER.

*Presbyter.* And now, as our Saviour Christ has taught us, we are bold to say,

**O**UR Father, who art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done, On earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation, But deliver us from evil. For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

¶ Then shall the Presbyter say the following PRAYER OF OBLATION.

**O**LORD and heavenly Father, we thy humble servants earnestly desire thy fatherly goodness mercifully to

accept this our sacrifice of praise and thanksgiving; most humbly beseeching thee to grant, that by the merits and death of thy Son Jesus Christ, and through faith in his blood, we and all thy whole Church may obtain remission of our sins, and all other benefits of his passion. And here we offer and present unto thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and living sacrifice unto thee; humbly beseeching thee, that we, and all partakers of the Holy Communion, may be filled with thy grace and heavenly benediction, and be made one body with him, that he may dwell in us and we in him. And although we are unworthy, through our manifold sins, to offer unto thee any sacrifice, yet we beseech thee to accept this our bounden duty and service; not weighing our merits, but pardoning our offences, through Jesus Christ our LORD; by whom, and with whom, in the unity of the Holy Ghost, all honour and glory be unto thee, O Father Almighty, world without end. *Amen.*

¶ Then the following Prayer shall be offered.

**A**LMIGHTY and everliving God, we most heartily thank thee, for that thou dost vouchsafe to feed us, who have duly received these holy Mysteries, with the spiritual food of the most precious Body and Blood of thy Son our Saviour Jesus Christ; and dost assure us thereby of thy favour and goodness towards us; and that we are very members incorporate in the mystical body of thy Son, which is the blessed company of all faithful people; and are also heirs through hope of thy everlasting kingdom, by the merits of the most precious death and passion of thy dear Son. And we most humbly beseech thee, O heavenly Father, so to assist us with thy grace, that we may continue in that holy fellowship, and do all such good works as thou hast prepared for us to walk in; through Jesus Christ our LORD, to whom, with thee and the Holy Ghost, be all honour and glory, world without end. *Amen.*

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## Holy Communion

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¶ Then, all standing, shall be said or sung the *GLORIA IN EXCELSIS*.

**G**LORY be to God on high, and on 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, Jesus 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, 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.

¶ Then, the people kneeling, the Presbyter, or Bishop if he be present, shall bid the people depart with this Blessing.

**T**HE peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord: and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you and remain with you always. *Amen.*

¶ Here may be sung a recessional hymn.

### GENERAL RUBRICS

¶ In the absence of a Presbyter, a Deacon may say all that is before appointed up to the end of the Gospel.

¶ Whereas it is ordained in this Office for the Administration of the Lord's Supper, that the Communicants should receive the same kneeling; (which order is well meant, for a signification of our humble and grateful acknowledgement of the benefits of Christ therein given to all worthy Receivers, and for the avoiding of such profanation and disorder in the holy Communion, as might otherwise ensue;) yet, lest the same kneeling should by any persons,

either out of ignorance and infirmity, or out of malice and obstinancy, be misconstrued and depraved; It is hereby declared, That thereby no adoration is intended, or ought to be done, either unto the Sacramental Bread or Wine there bodily received, or unto any Corporal Presence of Christ's natural Flesh and Blood. For the Sacramental Bread and Wine remain still in their very natural substances, and therefore may not be adored; (for that were Idolatry, to be abhorred of all faithful Christians;) and the natural Body and Blood of our Saviour Christ are in Heaven, and not here; it being against the truth of Christ's natural Body to be at one time in more places than one.

(See Article XXVIII *Of the Lord's Supper* in Appendix D.)

¶ If any consecrated Bread or Wine remain, apart from that which may be required for the Communion of the sick, the Celebrant or Deacon and other communicants shall reverently eat or drink it, either after the Communion of the people or immediately after the dismissal.

¶ If among those who come to be partakers of the Holy Communion, the Minister shall know any to be an open and notorious evil liver, or to have done any wrong to his neighbours by word or deed, so that the congregation be thereby offended; he shall warn him, that he presume not to come to the Lord's Table, until he have openly declared himself to have truly repented and amended his former evil life, that the congregation may thereby be satisfied; and that he has recompensed the parties to whom he has done wrong; or at least declare himself to be in full purpose so to do, as soon as he conveniently may.

¶ The same order shall the Minister use with those, between whom he perceives malice and hatred to reign; not permitting them to be partakers of the Lord's Table, until he know them to be reconciled. And if one of the parties, so at variance, be content to forgive from the bottom of his heart all that the other has trespassed against him, and to make amends for that wherein he himself has offended; and the other party will not be persuaded to a godly unity, but remain still in his frowardness and malice; the Minister in that case ought to admit the penitent person to the Holy Communion, and not him that is obstinate. Provided, That every Minister so repelling any, as is herein specified, shall be obliged to give an account of the same to the Ordinary, within fourteen days after, at the farthest.

CONCERNING THE CELEBRATION

- ¶ It is the Bishop's prerogative, when present, to be the principal Celebrant at the Lord's Table, and to preach the Gospel.
- ¶ At all celebrations of the Liturgy, it is fitting that the principal Celebrant, whether Bishop or Presbyter, be assisted by other Presbyters, and by Deacons and lay persons.
- ¶ It is appropriate that the other Presbyters present stand with the Celebrant at the Lord's Table and join in the consecration of the gifts, in breaking the Bread, and in distributing Communion.
- ¶ A Deacon shall read the Gospel and may lead the prayers of the people. Deacons shall also serve at the Lord's Table, preparing and placing on it the offerings of bread and wine, and assisting in the ministration of the Sacrament to the people. In the absence of a Deacon, these duties may be performed by an assisting Presbyter.
- ¶ Lay persons appointed by the Celebrant shall normally be assigned the reading of the Lessons which precede the Gospel, and may lead the prayers of the people.
- ¶ When the Minister gives warning for the celebration of the Holy Communion, he may read this Exhortation.

**D**EARLY beloved, on \_\_\_\_\_ day next I purpose, through God's assistance, to administer the most comfortable Sacrament of the Lord's Supper, in remembrance of his meritorious Cross and Passion; whereby alone we obtain remission of our sins, and are made partakers of the kingdom of heaven. To this sacred feast I invite all who are religiously and devoutly disposed, and may the blessed Spirit incline your hearts that ye refuse not to come thereto, being so lovingly bidden by Christ himself.

¶ Or, in case he shall see the people negligent to come to the Holy Communion, instead of the former, he may use this Exhortation.

**D**EARLY beloved brethren, on \_\_\_\_\_ I intend by God's grace, to celebrate the Lord's Supper: unto which, in God's behalf, I bid you all who are here present; and

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beseech you, for the Lord Jesus Christ's sake, that ye will not refuse to come thereto, being so lovingly called and bidden by God himself. Ye know how grievous and unkind a thing it is, when a man hath prepared a rich feast, decked his table with all kind of provision, so that there lacketh nothing but the guests to sit down; and yet they who are called (without any cause) most unthankfully refuse to come. Which of you in such a case would not be moved? Who would not think a great injury and wrong done unto him? Wherefore, most dearly beloved in Christ, take ye good heed, lest ye, withdrawing yourselves from this holy Supper, provoke God's indignation against you. It is an easy matter for a man to say, I will not communicate, because I am otherwise hindered with worldly business. But such excuses are not so easily accepted and allowed before God. If any man say, I am a grievous sinner, and therefore am afraid to come: wherefore then do ye not repent and amend? When God calleth you, are ye not ashamed to say ye will not come? When ye should return to God, will ye excuse yourselves, and say ye are not ready? Consider earnestly with yourselves how little such feigned excuses will avail before God. Those who refused the feast in the Gospel, because they had bought a farm, or would try their yokes of oxen, or because they were married, were not so excused, but counted unworthy of the heavenly feast. I, for my part, shall be ready; and, according to mine Office, I bid you in the Name of God, I call you in Christ's behalf, I exhort you to be partakers of this holy Communion. And as the Son of God did vouchsafe to yield up his soul by death upon the Cross for your salvation; so it is your duty to receive the Communion in remembrance of his death, as he himself hath commanded.