

THE BOOK OF COMMON PRAYER

*and Administration of the
Sacraments and Other Rites
and Ceremonies of the Church*



TOGETHER WITH THE PSALTER OR
PSALMS OF DAVID, POINTED AS THEY
ARE TO BE SUNG OR SAID IN CHURCHES;
AND THE FORM OR MANNER OF MAKING,
ORDAINING, AND CONSECRATING OF
BISHOPS, PRIESTS, AND DEACONS

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

- ¶ As many as intend to be partakers of the holy communion shall signify their names to the pastor at least some time the day before.
- ¶ And if any of these liveth in open and notorious sin or hath done any wrong to his neighbours by word or deed, so that the congregation is thereby offended, the pastor, having knowledge thereof, shall call him and advise him 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 which before were offended; and have recompensed the parties to whom he hath 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 pastor use with those between whom he perceiveth malice and hatred to reign, not suffering them to be partakers of the Lord's table until he know them to be reconciled. And if one of the parties thus opposed is content to forgive from the bottom of his heart all that the other hath trespassed against him, and to make amends for what he himself hath offended, yet the other party will not be persuaded to a godly unity but remain still in his contrariness and malice, the minister in that case ought to admit the penitent person to the holy

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communion and not him that is obstinate. Provided that every minister so repelling anyone, as is specified in this paragraph or the preceding paragraph of this rubric, shall be obliged to give an account of the same to the ordinary within fourteen days after at the farthest. And the ordinary shall proceed against the offending person according to the canons.

¶ At the communion time, the table, having a fair white linen cloth upon it, shall stand in the body of the church or in the chancel, where Morning and Evening Prayer are appointed to be said. And the priest, standing at the north side of the table, shall say the Lord's Prayer with the collect following, the people kneeling.

OUR 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. Amen.

The Collect.

ALMIGHTY 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.*

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¶ Then shall the priest, turning to the people, rehearse distinctly all the Ten Commandments. And the people (still kneeling) shall after every commandment ask God for mercy for their transgression thereof for the time past and grace to keep the same for the time to come, as followeth.

GOD spake these words and said: ‘I am the LORD thy God; thou shalt have none other gods but me.’

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

‘Thou shalt not make to thyself any graven image, nor the likeness of anything that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them, nor worship them. For I, the LORD thy God, am a jealous God, and visit the sins of the fathers upon the children unto the third and fourth generation of them that hate me, and show 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 that thou keep holy the Sabbath day. Six days shalt thou labour, and do all that thou hast to do, but the seventh day is the Sabbath of the LORD thy God. In it thou shalt do no manner of work – thou, and thy son, and thy daughter, thy manservant, and thy maidservant, thy cattle, and the stranger that is within thy gates. For in

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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 seventh 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 in 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.

‘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 servant, nor his maid, nor his ox, nor his ass, nor anything that is his.’

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

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¶ Then shall follow one of these two collects for all those in civil authority, the priest standing as before and saying,

Let us pray.

ALMIGHTY and everlasting God, we are taught by thy holy word that the hearts of rulers are in thy governance, and that thou dost dispose and turn them as it seemeth best to thy godly wisdom: We humbly beseech thee so to dispose and govern the hearts of thy servants, whom thou hast placed in civil authority, that in all their thoughts, words, and works, they may ever seek thy honour and glory, and study to preserve this people committed to their charge, in wealth, peace, and godliness. Grant this, O merciful Father, for thy dear Son's sake, Jesus Christ our Lord. *Amen.*

¶ Or this.

OLORD our governor, whose glory is in all the world: We commend this nation to thy merciful care, that, being guided by thy providence, we may dwell secure in thy peace. Grant to [*title of the head of state or government,*] and to all in authority, both wisdom and strength to know and to do thy will. Fill them with the love of truth and righteousness, and make them ever mindful of their calling to serve this people in thy fear, through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, one God, world without end. *Amen.*

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¶ Then shall be said the collect of the day (p. 49). And immediately after the collect, the priest shall read the epistle, saying, The epistle (or The portion of Scripture appointed for the epistle) is written in the — chapter of —, beginning at the — verse. And the epistle ended, he shall say, Here endeth the epistle. Then shall he read the gospel (the people all standing up), saying, The holy gospel is written in the — chapter of —, beginning at the — verse. And the gospel ended, the creed following shall be sung or said, the people still standing as before.

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 worshipped and glorified, Who spake by the prophets. And I believe one

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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.

- ¶ Then the minister shall declare unto the people what holy days or fasting days are to be observed in the week following. And then (if there is occasion) shall notice be given of the communion; and the banns of matrimony published; and briefs, citations, and excommunications read. And nothing shall be proclaimed or published in the church during the time of divine service but by the minister, nor by him anything but what is prescribed in the rules of this book or enjoined by the ordinary of the place.
- ¶ Then shall follow the sermon, or one of the homilies set forth by authority.
- ¶ Then shall the priest return to the Lord's table and begin the offertory, saying one or more of these sentences following, as he thinketh most convenient in his discretion.

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

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

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Not everyone that saith unto me 'Lord, Lord' shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven. *St. Matthew 7:21.*

Zacchaeus stood forth and said unto the Lord, 'Behold, Lord, the half of my goods I give to the poor; and if I have done any wrong to any man, I restore fourfold.' *St. Luke 19:8.*

What soldier goeth a warfare at any time of his own cost? Who planteth a vineyard, and eateth not of the fruit thereof? Or who feedeth a flock, and eateth not of the milk of the flock? *1 Corinthians 9:7.*

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 who minister about holy things live of the sacrifice, and they who wait at the altar are partakers with the altar? Even so hath the Lord also ordained, that they who preach the gospel should live of the gospel. *1 Corinthians 9:13-14.*

He that soweth little shall reap little, and he that soweth plenteously shall reap plenteously. Let every man do according as he is disposed in his heart, not grudgingly, or of necessity, for God loveth a cheerful giver. *2 Corinthians 9:6-7.*

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.*

While we have time, let us do good unto all men, and

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especially unto them that are of the household of faith.
Galatians 6:10.

Godliness is great riches, if a man be content with what he hath, for we brought nothing into the world, neither may we carry anything out. *1 Timothy 6:6-7.*

Charge them who are rich in this world, that they be ready to give and glad to distribute, laying up in store for themselves a good foundation against the time to come, that they may attain eternal life. *1 Timothy 6:17-19.*

God is not unrighteous, that he will forget your works and labour that proceedeth of love, which love ye have showed for his name's sake, who have ministered unto the saints, and yet do minister. *Hebrews 6:10.*

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

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

Give alms of thy goods, and never turn thy face from any poor man, and then the face of the Lord shall not be turned away from thee. *Tobit 4:7.*

Be merciful after thy power. If thou hast much, give plenteously; if thou hast little, do thy diligence gladly to give of that little, for so gatherest thou thyself a good reward in the day of necessity. *Tobit 4:8-9.*

He that hath pity upon the poor lendeth unto the LORD; and look, what he layeth out, it shall be paid him again. *Proverbs 19:17.*

Blessed be the man that provideth for the sick and

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needy; the LORD shall deliver him in the time of trouble. *Psalm 41:1.*

- ¶ Whilst these sentences are read, the deacons, churchwardens, or other fit persons appointed for that purpose shall receive the alms for the poor and other devotions of the people in a decent basin (to be provided by the parish for that purpose), and reverently bring it to the priest, who shall humbly present and place it upon the holy table.
- ¶ When there is a communion, the priest shall then place upon the table as much bread and wine as he shall think sufficient. After which, the priest shall say,

Let us pray for the whole state of Christ's church militant here on earth.

ALMIGHTY 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

** If there are no alms or oblations, then shall the words of accepting our alms and oblations be left unsaid.*

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wickedness and vice, and to the maintenance of thy true religion and virtue.

Give grace, O heavenly Father, to all bishops and pastors, 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.*

¶ When the minister giveth warning for the celebration of the holy communion (which he shall always do upon the Sunday or some holy day immediately preceding), after the sermon or homily is ended, he shall read this exhortation following.

DEARLY beloved, on — day next I purpose, through God's assistance, to administer to all those who shall be religiously and devoutly disposed the most comfortable

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sacrament of the body and blood of Christ, to be received by them 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.

Wherefore it is our duty to render most humble and hearty thanks to almighty God, our heavenly Father, because he hath given his Son our Saviour Jesus Christ, not only to die for us, but also to be our spiritual food and sustenance in that holy sacrament. Which, being so divine and comfortable a thing to those who receive it worthily, and so dangerous to those who will presume to receive it unworthily, my duty is to exhort you, in the meantime, to consider the dignity of that holy mystery, and the great peril of the unworthy receiving thereof, and so to search and examine your own consciences – and that not lightly, and after the manner of dissemblers with God, but so that ye may come holy and clean to such a heavenly feast, in the marriage garment required by God in holy Scripture, and be received as worthy partakers of that holy table.

The way and means thereto is: First, to examine your life and conduct by the rule of God's commandments, and in whatsoever ye shall perceive yourselves to have offended, either by will, word, or deed, there to bewail your own sinfulness, and to confess yourselves to almighty God, with full purpose of amendment of life. And if ye shall perceive your offences to be such as are not only against God, but also against your neighbours, then ye shall reconcile yourselves unto them, being ready to make restitution and satisfaction (according to the uttermost of your powers) for all injuries and wrongs done by you to any other; and

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being likewise ready to forgive others who have offended you, as you would have forgiveness of your offences at God's hand. For otherwise the receiving of the holy communion doth nothing else but increase your condemnation. Therefore if any of you be a blasphemer of God, a hinderer or slanderer of his word, an adulterer, or be in malice, or envy, or in any other grievous crime, repent you of your sins, or else come not to that holy table – lest, after the taking of that holy sacrament, the devil enter into you, as he entered into Judas, and fill you full of all iniquities, and bring you to destruction both of body and soul.

And because it is requisite that no man should come to the holy communion, but with a full trust in God's mercy, and with a quiet conscience, therefore if there be any of you who by this means cannot quiet his own conscience, but requireth further comfort or counsel, let him come to me, or to some other discreet and learned minister of God's word, and open his grief, that by the ministry of God's holy word he may receive the benefit of absolution, together with spiritual counsel and advice, to the quieting of his conscience and removing of all scruple and doubtfulness.

¶ Or, in case he shall see the people negligent to come to the holy communion, instead of the former he shall use this exhortation.

DEARLY beloved brethren, on — I intend, by God's grace, to celebrate the Lord's supper. Unto which, on God's behalf, I bid you all who are here present, and beseech you, for the Lord Jesus Christ's sake, that ye will

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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 those 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 ingratitude 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,' why 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 on Christ's behalf, I exhort you, as ye love your own salvation, that ye will be partakers of this holy communion. And as the Son of God did vouchsafe to yield up his soul by death upon

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the cross for your salvation, so it is your duty to receive the communion in remembrance of the sacrifice of his death, as he himself hath commanded – which if ye shall neglect to do, consider with yourselves how great is your ingratitude to God, and what sore punishment hangeth over your heads for the same, when ye willfully abstain from the Lord's table, and separate from your brethren who come to feed on the banquet of that most heavenly food.

These things if ye earnestly consider, ye will by God's grace return to a better mind, for the obtaining of which we shall not cease to make our humble petitions unto almighty God our heavenly Father.

¶ *At the time of the celebration of the communion, the communicants being conveniently placed for the receiving of the holy sacrament, the priest shall say this exhortation.*

DEARLY beloved in the Lord, ye that 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 prove and 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 – for then we spiritually eat the flesh of Christ and drink his blood; then we dwell in Christ, and Christ in us; we are one with Christ, and Christ with us – so is the danger great, if we receive the same unworthily. For then we are guilty of the body and blood of Christ our Saviour; we eat and drink

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our own condemnation, not considering the Lord's body. We kindle God's wrath against us. We provoke him to plague us with divers diseases and sundry kinds of death. Judge therefore yourselves, brethren, that ye be not judged by the Lord. Repent you 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 alway 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 for 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.*

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¶ Then shall the priest say to those who come to receive the holy communion,

YE 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, meekly kneeling upon your knees.

¶ Then shall this general confession be made in the name of all those who are minded to receive the holy communion by one of the ministers, both he and all the people kneeling humbly upon their knees and saying,

ALMIGHTY 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.

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¶ Then shall the priest (or the bishop, being present) stand up, and, turning himself to the people, pronounce this absolution.

ALmighty 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 priest say,

HEAR what comfortable words our Saviour Christ saith unto all who truly turn to him:

Come unto me, all 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.*

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¶ After which, the priest shall proceed, saying,

Lift up your hearts.

Answer. We lift them up unto the Lord.

Priest. Let us give thanks unto our Lord God.

Answer. It is meet and right so to do.

¶ Then shall the priest turn to the Lord's table and say,

IT 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. ** These words Holy Father must be omitted on Trinity Sunday.*

¶ Here shall follow the proper preface (according to the time, if there is any specially appointed), or else immediately shall follow,

THEREFORE with angels and archangels, and with all the company of heaven, we laud and magnify thy glorious 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.'

Proper Prefaces.

¶ Upon Christmas Day, and seven days after.

BECAUSE 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, &c.

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¶ Upon Easter Day, and seven days after.

BUT 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, &c.

¶ Upon Ascension Day, and seven days after.

THROUGH 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, &c.

¶ Upon Whitsunday, and six days after.

THROUGH 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 divers 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 and true knowledge of thee and of thy Son Jesus Christ. Therefore with angels, &c.

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¶ Upon the Feast of Trinity only.

WHO art one God, one Lord, not one person only, but three persons in one substance. For that which we believe of the glory of the Father, the same we believe of the Son, and of the Holy Ghost, without any difference or inequality. Therefore with angels, &c.

¶ After each of which prefaces shall immediately be sung or said,

THEFORE with angels and archangels, and with all the company of heaven, we laud and magnify thy glorious 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.’

¶ Then shall the priest, kneeling down at the Lord’s table, say in the name of all those who shall receive the communion this prayer following.

WE 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.*

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¶ When the priest, standing before the table, hath 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 followeth.

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 sacrifice, 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 that he was betrayed, ^a took bread, and, when he had given thanks, ^b he brake it, and gave it to his disciples, saying, 'Take, eat; ^c this is my body which is given for you: Do this in remembrance of me.' Likewise after supper ^d he took the cup, and, when

^a *Here the priest 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 hand.*

^e *And here to lay his hand upon every vessel (be it chalice or flagon) in which there is any wine to be consecrated.*

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he had given thanks, he gave it to them, saying, 'Drink ye all of this, for ^e 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.' *Amen.*

¶ Then shall the minister himself first receive the communion in both kinds; and then proceed to deliver the same to the bishops, priests, and deacons in like manner (if any are present); and after that to the people also in order, into their hands, all meekly kneeling. And when he delivereth the bread to anyone, he shall say,

THE 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 delivereth the cup to anyone shall say,

THE 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 is all spent before all have communicated, the priest is to consecrate more according to the form before prescribed, beginning at Our Saviour Christ in the same night, *&c.* for the blessing of the bread; and at Likewise after supper, *&c.* for the blessing of the cup.

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- ¶ When all have communicated, the minister shall return to the Lord's table and reverently place upon it what remaineth of the consecrated elements, covering the same with a fair linen cloth.
- ¶ Then shall the priest say the Lord's Prayer, the people repeating after him every petition.

OUR 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, the power, and the glory, For ever and ever. Amen.

¶ After that shall be said as followeth.

OLORD and heavenly Father, we thy humble servants entirely 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 lively sacrifice unto thee, humbly beseeching thee, that all we, who are partakers of this holy communion, may be fulfilled with thy grace and heavenly benediction. 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

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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.*

¶ *Or this.*

ALMIGHTY 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.*

¶ *Then shall be said or sung,*

GLORY 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.

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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.

¶ Then the priest (or bishop if he is present) shall let them depart with this blessing.

THE 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.*

¶ These collects are to be said after the offertory when there is no communion, on every such day one or more. The same may also be said, as often as occasion shall serve, after the collects either of Morning or Evening Prayer, Communion, or Litany, by the discretion of the minister.

ASSIST us mercifully, O Lord, in these our supplications and prayers, and dispose the way of thy servants towards the attainment of everlasting salvation, that,

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among all the changes and chances of this mortal life, they may ever be defended by thy most gracious and ready help, through Jesus Christ our Lord. *Amen.*

OALMIGHTY Lord and everlasting God, vouchsafe, we beseech thee, to direct, sanctify, and govern both 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.*

GRANT, we beseech thee, almighty God, that the words which we have heard this day with our outward ears, may, through thy grace, be so grafted inwardly in our hearts, that they may bring forth in us the fruit of good living, to the honour and praise of thy name, through Jesus Christ our Lord. *Amen.*

PREVENT us, O Lord, in all our doings with thy most gracious favour, and further us with thy continual help, that in all our works – begun, continued, and ended in thee – we may glorify thy holy name, and finally by thy mercy obtain everlasting life, through Jesus Christ our Lord. *Amen.*

ALMIGHTY God, the fountain of all wisdom, who knowest our necessities before we ask and our ignorance in asking: We beseech thee to have compassion upon our infirmities; and those things which for our unworthiness

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we dare not, and for our blindness we cannot ask, vouchsafe to give us, for the worthiness of thy Son Jesus Christ our Lord. *Amen.*

ALMIGHTY God, who hast promised to hear the petitions of those who ask in thy Son's name: We beseech thee mercifully to incline thine ears to us who have made now our prayers and supplications unto thee, and grant that those things which we have faithfully asked according to thy will, may effectually be obtained, to the relief of our necessity and to the setting forth of thy glory, through Jesus Christ our Lord. *Amen.*

- ¶ Upon Sundays and other holy days (if there is no communion) shall be said all that is appointed at the Communion until the end of the general prayer for the whole state of Christ's church militant here on earth (p. 251), together with one or more of the collects before rehearsed, concluding with the blessing.
- ¶ And there shall be no celebration of the Lord's supper unless there is a convenient number to communicate with the priest, according to his discretion.
- ¶ And if there are not above twenty persons in the parish of discretion to receive the communion, there shall be no communion unless four (or three at the least) communicate with the priest.
- ¶ And in cathedral and collegiate churches and colleges, where there are many priests and deacons, they shall all

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receive the communion with the priest every Sunday at the least, unless they have a reasonable cause to the contrary.

- ¶ And to take away all occasion of dissension and superstition which any person hath or might have concerning the bread and wine, it shall suffice that the bread is such as is usual to be eaten, but the best and purest wheat bread that conveniently may be gotten.
- ¶ And if any of the bread and wine remain unconsecrated, the pastor shall have it to his own use. But if any remain of that which was consecrated, it shall not be carried out of the church, but the priest, and such other of the communicants as he shall then call unto him, shall immediately after the blessing reverently eat and drink the same.
- ¶ The bread and wine for the communion shall be provided by the pastor and the churchwardens at the charge of the parish.
- ¶ And note that every parishioner shall communicate at least three times in the year, of which Easter shall be one.
- ¶ After the divine service is ended, the money given at the offertory shall be disposed of to such pious and charitable uses as the minister and churchwardens shall think fit. If they disagree, it shall be disposed of as the ordinary shall appoint.
- ¶ 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

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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 obstinacy, be misconstrued and misunderstood: It is here 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 would be idolatry, to be abhorred by 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.



- ¶ Instead of the collect for civil authorities (p. 245) may be said one of the collects for the Queen (p. 47).
- ¶ Instead of We beseech thee also so to direct and dispose, &c. (p. 250) may be said the following:

We beseech thee also to save and defend all Christian kings, princes, and governors; and specially thy servant *ELIZABETH* our Queen; that under her we may be godly and quietly governed; and grant unto her whole council, and to all who are put in authority under her, 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.