



THE MISSION OF SAINT MARY MAGDALENE



THE ORDER FOR THE ADMINISTRATION OF THE LORD'S SUPPER OR HOLY COMMUNION

**According to pp. 67-92 the Book of Common Prayer (BCP)
and the Use of the Anglican Catholic Church of Canada (ACCC)
(together with traditional devotions and ceremonial directions)**

It is the duty of every confirmed person, after due preparation, to partake of the holy Communion frequently, and particularly on the greater Holy-days, of which Easter is the chief.

It is the duty of every parishioner to contribute regularly of his substance, as God shall prosper him, to the maintenance of the worship of God and the spread of the Gospel.

In Cathedral and Collegiate Churches, and Colleges, where there are many Priests and Deacons, they shall all receive the Communion with the Priest every Sunday at the least, except they have a reasonable cause to the contrary.

The Minister shall frequently remind the people of what is required of those who come to receive the Lord's Supper, as set forth in the Catechism and the Exhortations.

It shall also be his duty to warn individually any whom he knows to be living in grievous sin, that they presume not to come to the Lord's Table until they give evidence that they truly repent; and if they do not heed his warning, he shall refuse to administer the Communion to them.

He shall deal in the same manner with those between whom he perceives malice and hatred to exist, not allowing them to be partakers of the Lord's Table until they be reconciled. But if one of the parties is willing to forgive and, to the best of his ability, to make whatever amends may be proper, and the other party refuses to do so, the Minister shall admit the penitent person to the holy Communion and refuse him that is obstinate.

Before repelling any from the Lord's Table under the provisions of this rubric, the Minister should consult with the Bishop or the Archdeacon.

After so repelling any, he shall within fourteen days give a written account to the Bishop, who shall take such action as he deems necessary.

There shall be no Celebration of the Lord's Supper, except there be at least one person present to communicate with the Priest.

THE ORDER FOR THE ADMINISTRATION OF THE LORD'S SUPPER OR HOLY COMMUNION

The Lord's Table, at the Communion time, shall have a fair white linen cloth upon it.

*As the Priest proceeds to the holy Table, he and the people shall all STAND and say
THE INTROIT PSALM.*

*The Priest, standing at the holy Table, shall say aloud THE LORD'S PRAYER
and THE COLLECT FOR PURITY, as follows, the people all 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 them that trespass against us; And lead us not into temptation, But deliver us from evil. Amen.

THE COLLECT FOR PURITY

ALMIGHTY God, unto whom all hearts be 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. *People. Amen.*

*Then shall the Priest (or one of the Ministers) facing the people all SITTING, rehearse
THE TEN COMMANDMENTS or else THE SUMMARY OF THE LAW.
(The Ten Commandments shall always be read at least one Sunday each month.)*

It shall suffice to read the 1st paragraph of both the 2nd and 4th Commandment.

*The people, still kneeling, shall after every Commandment ask for God's mercy
for their transgressions in the past, and grace to keep his laws in time to come.*

THE COMMUNION

Minister. **H**EAR the Law of God which was given to Israel in old time. God spake these words and said: I am the LORD thy God; Thou shalt have none other gods but me.

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

Minister. Thou shalt not make to thyself any graven image, nor the likeness of any thing 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 in them that love me and keep my commandments.

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

Minister. 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.

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

Minister. 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 man-servant, and thy maid-servant, thy cattle, and the 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.

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

THE COMMUNION

Minister. Honour thy father and thy mother; that thy days may be long in the land which the LORD thy God giveth thee.

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

Minister. Thou shalt do no murder.

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

Minister. Thou shalt not commit adultery.

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

Minister. Thou shalt not steal.

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

Minister. Thou shalt not bear false witness against thy neighbour.

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

Minister. 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 any thing that is his.

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

*Or the Priest (or one of the Ministers) may rehearse instead,
THE SUMMARY OF THE LAW, as follows:*

Minister. **O**UR Lord Jesus Christ said: Hear O Israel, The Lord our God is one Lord; and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. 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.

THE COMMUNION

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

Then shall be said by the Priest and people THE KYRIE ELEISON and VERSICLES, as follows:

Priest. Lord, have mercy upon us.

People. Christ, have mercy upon us.

Priest. Lord, have mercy upon us.

Priest. The Lord be with you;

People. And with thy spirit.

Priest. Let us pray.

Then shall be said by the Priest THE COLLECT FOR THE QUEEN, as follows, the people all KNEELING:

ALMIGHTY 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. ***People.*** Amen.

Then shall be said by the Priest THE COLLECT OF THE DAY, together with any other Collects appointed to be said.

Then, the people all being seated, the Priest (or other person appointed) shall read THE EPISTLE, saying: “The Epistle (or The Lesson) is written in the . . . chapter of . . . beginning at the . . . verse.” And the reading ended, he or she shall say: “Here endeth the Epistle (or the Lesson).”

THE COMMUNION

Then shall be said THE GRADUAL PSALM by the Priest and the people all STANDING.

Then shall the people all remain STANDING for THE HOLY GOSPEL; and the Priest who reads it shall say: "The Holy Gospel is written in the . . . chapter of the Gospel according to Saint . . . beginning at the . . . verse."

Then shall the people say:

Glory be to thee, O Lord.

And after the reading of the Gospel the people shall say:

Praise be to thee, O Christ.

Then shall be said by the Priest and people THE NICENE CREED, as follows:

Priest. I BELIEVE in one God the Father Almighty:

Priest and people. 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 the 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; Through 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, The 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, Holy, 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.

THE COMMUNION

Here shall the people all SIT and the Priest (or one of the Ministers) announce what Holy-days and what days of Fasting, Abstinence, and Solemn Prayer are to be observed during the week, and publish Banns of Marriage and such other communications as are enjoined by lawful authority.

Then shall the Priest, standing in the pulpit (or at the lectern), deliver

THE SERMON.

Then shall the Priest, standing at the Lord's Table, begin

THE OFFERTORY

saying one or more of THE OFFERTORY SENTENCES, as follow:

OFFER unto God the sacrifice of thanksgiving, and pay thy vows unto the Most High. *Psalm 50. 14.*

And they came, every one whose heart stirred him up, and every one whom his spirit made willing, and they brought the LORD'S offering. *Exodus 35. 21.*

Blessed is he that considereth the poor and needy: the LORD shall deliver him in the time of trouble. *Psalm 41. 1.*

Give unto the LORD the honour due unto his Name; bring an offering and come into his courts. *Psalm 96. 8.*

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

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

THE COMMUNION

*THE OFFERTORY SENTENCES, as follow, may be used instead
at the seasons named, and also at other times.*

Advent. As we have opportunity, let us do good unto all men; and especially unto them that are of the household of faith.
Galatians 6. 10.

Christmas. Brethren, you know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that you through his poverty might become rich.
2 Corinthians 8. 9.

Epiphany. 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.

Lent. I beseech you, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.
Romans 12. 1.

Passiontide. Walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God.
Ephesians 5. 2.

Maundy Thursday. Our Lord Jesus Christ saith: A new commandment I give unto you, that ye love one another; even as I have loved you, that ye also love one another. *St John 13. 34.*

Easter and Festivals. Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.
Revelation 5. 12.

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Ascension Day. Lay up for yourselves treasures in heaven, where neither rust nor moth doth corrupt, and where thieves do not break through and steal; for where your treasure is, there will your heart be also. *St Matthew 6. 20, 21.*

Whitsunday. 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.*

Trinity. Not every one that saith unto me, Lord, Lord, shall enter the kingdom of heaven; but he that doeth the will of my Father which is in heaven. *St Matthew 7. 21.*

Rogation and Harvest. 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.*

Then shall the offerings of the people be collected, and reverently brought to the Priest, who shall humbly present and place them upon the holy Table.

The Priest shall also, at the time of THE OFFERTORY, present and place on the Lord's Table so much Bread and Wine as he shall think sufficient.

The Bread shall be the best and purest wheat bread, whether leavened or unleavened, and the Wine pure grape wine, with which a little water may be mingled.

Then shall be said THE OFFERTORY COLLECT, as follows:

Priest and people. **B**LESSED be thou, LORD God of Israel, for ever and ever. All that is in the heaven and in the earth is thine. All things come of thee, and of thine own have we given thee. *1 Chronicles 29. 10, 11, 14.*

THE COMMUNION

Then shall the Priest (or one of the Ministers) ask the prayers of the people, using always either the first or the last of THE BIDDINGS, as follow, together with one or more others if so desired; and he may provide short periods for silent prayer.

Let us pray for Christ's holy Catholic Church.

Let us pray for peace on earth and for the unity of all Christian people.

Let us pray for our missionaries at home and abroad.

Let us remember before God those of our brethren who have departed this life and are at rest.

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

Then the Priest shall say THE INTERCESSIONS, as follow, the people all KNEELING:

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 they that 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 to lead all nations in the way of righteousness; and so to guide and direct their governors and rulers, that thy people may enjoy the blessings of freedom and peace: And grant unto thy servant *ELIZABETH* our Queen, and to all that are put in authority under her, that they may truly and impartially administer justice, to the maintenance of thy true religion and virtue.

THE COMMUNION

Give grace, O heavenly Father, to all Bishops, Priests, and Deacons, *and specially to thy servant N. our Bishop*, that they may both by their life and doctrine set forth thy true and living Word, and rightly and duly administer thy holy Sacraments: Prosper, we pray thee, all those who proclaim the Gospel of thy kingdom among the nations: And to all thy people give thy heavenly grace, and specially 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 them, who in this transitory life are in trouble, sorrow, need, sickness, or any other adversity, *especially those for whom our prayers are desired.*

We remember before thee, O Lord, all thy servants departed this life in thy faith and fear: and we bless thy holy Name for all who in life and death have glorified thee; beseeching thee to give us grace that, rejoicing in their fellowship, we may follow their good examples, and with them be partakers of thy heavenly kingdom.

Grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate, to whom, with thee and the Holy Ghost, be all honour and glory, world without end. *People. Amen.*

*Then shall the Priest (or one of the Ministers) say
THE INVITATION TO CONFESSION, as follows:*

YE that do truly and earnestly repent you of your sins, and are in love and charity with your neighbours, and intend to lead the 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.

THE COMMUNION

*Then shall be made THE GENERAL CONFESSION, as follows
(by all those that are minded to receive the holy Communion,
both the Priest and people still all humbly KNEELING):*

Priest. **A**LMIGHTY God:

Priest and people. Father of our Lord Jesus Christ, Maker of all things, Judge of all men: We acknowledge and confess our manifold sins and wickedness, Which we from time to time most grievously have committed, By thought, word, and deed, Against thy Divine Majesty. We do earnestly repent, And are heartily sorry for these our misdoings. 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 Priest (or the Bishop if he be present) stand up
and, turning himself to the people, pronounce THE ABSOLUTION, as follows:*

ALMIGHTY God, our heavenly Father, who of his great mercy hath promised forgiveness of sins to all them that 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. *People.* Amen.

Then shall the Priest say THE COMFORTABLE WORDS, as follow:

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

COME unto me all that labour and are heavy laden, and I will refresh you. *St Matthew 11. 28.*

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God so loved the world, that he gave his only-begotten Son, to the end that all that believe in him should not perish, but have eternal 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 St John 2. 1, 2.*

The Priest shall then proceed with the holy Eucharist in

THANKSGIVING AND CONSECRATION

beginning with THE SURSUM CORDA, as follows:

Priest. **T**HE Lord be with you;

People. And with thy spirit.

Priest. Lift up your hearts; (*Then shall the people all STAND.*)

People. We lift them up unto the Lord.

Priest. Let us give thanks unto our Lord God;

People. 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, Creator and Preserver of all things.

THE COMMUNION

Here shall the Priest say THE PROPER PREFACE (if there be any specially appointed), or else immediately shall be said THE THANKSGIVING, as follows:

Priest. **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:

Priest and People. **H**OLY, Holy, Holy, Lord God of hosts, Heaven and earth are full of thy glory. Glory be to thee, O Lord Most High.

Priest and People. **B**LESSED ✠ is he that cometh in the Name of the Lord: Hosanna in the highest.

PROPER PREFACES

*Upon CHRISTMAS DAY, and during the Octave thereof
and upon the Feast of the Annunciation.*

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 Spirit, 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.*

*After the Octave of Christmas to the Eve of The Epiphany
and upon the Feasts of the Purification and of the Transfiguration.*

BECAUSE 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.*

THE COMMUNION

Upon the EPIPHANY and seven days after.

THROUGH 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 marvellous light. Therefore with Angels, *etc.*

Upon PASSION SUNDAY, and until Maundy Thursday inclusive.

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 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. Therefore with Angels, *etc.*

Upon EASTER DAY, and until the Eve of Ascension Day inclusive, and at Memorial services.

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, *etc.*

Upon ASCENSION DAY, and until the Eve of Whitsunday inclusive.

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, *etc.*

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Upon WHITSUNDAY, and six days after, and at Ordinations and Synods.

THROUGH Jesus Christ our Lord; according to whose most true promise, the Holy Spirit came down as at this time from heaven, lighting upon the disciples to teach them, and to lead them into all truth; giving them both the gift of tongues, 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, *etc.*

Upon TRINITY SUNDAY.

WHOM with thy co-eternal Son and Holy Spirit we confess as one God, 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 Spirit. Therefore with Angels, *etc.*

Upon ALL SAINTS' DAY and other Festivals of Saints.

WHO 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, *etc.*

After each of which shall be said THE THANKSGIVING, as follows:

Priest. **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:

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Priest and People. **H**OLY, Holy, Holy, Lord God of hosts, Heaven and earth are full of thy glory. Glory be to thee, O Lord Most High.

Priest and People. **B**LESSED ✠ is he that cometh in the Name of the Lord: Hosanna in the highest.

Then shall the Priest proceed with THE PRAYER OF CONSECRATION and THE BREAKING OF THE BREAD, the people all KNEELING.

BLESSING and glory and thanksgiving be unto thee Almighty God, our heavenly Father, who of thy tender mercy didst give thine only Son Jesus Christ to take our nature upon him, and 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 memorial 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, took Bread; and, when he had given thanks, he brake it; and gave it to his disciples, saying, Take, eat; this is my Body which is 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 Covenant, 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.

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Wherefore, O Father, Lord of heaven and earth, we thy humble servants, with all thy holy Church, remembering the precious death of thy beloved Son, his mighty resurrection, and glorious ascension, and looking for his coming again in glory, do make before thee, in this sacrament of the holy Bread of eternal life and the Cup of everlasting salvation, the memorial which he hath commanded; And we 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 we pray that by the power of thy Holy Spirit, all we who are partakers of this holy Communion may be fulfilled with thy grace and heavenly benediction; through Jesus Christ our Lord, by whom and with whom, in the unity of the Holy Spirit, all honour and glory be unto thee, O Father Almighty, world without end.

And then the Priest and people shall heartily answer, as follows:

Priest and people. Amen.

After a period of silence and THE BREAKING OF THE BREAD, then the Priest and people, shall exchange THE PEACE, as follows:

Priest. **T**HE peace of the Lord be always with you;

People. And with thy spirit.

Then shall the Priest kneel down at the Lord's Table, and shall, together with all that shall receive the Communion, say THE PRAYER OF HUMBLE ACCESS, as follows:

Priest. **W**E do not presume:

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Priest and People. 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.

Then shall be said by the Priest and the people THE AGNUS DEI, as follows:

Priest. **O** LAMB of God, that takest away the sin of the world:

Priest and People. Have mercy upon us.

Priest and People. O Lamb of God, that takest away the sin of the world, have mercy upon us.

Priest and People. O Lamb of God, that takest away the sin of the world, grant us thy peace.

Then shall the Priest first receive, in both kinds, himself

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and then proceed with THE ADMINISTRATION OF HOLY COMMUNION to the Bishops, Priests, and Deacons, in like manner (if any be present), and after that to the people also in order, into their hands, all meekly kneeling And, as he delivers the Bread, the Priest 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

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this in remembrance that Christ died for thee, and feed on him in thy heart by faith with thanksgiving.

And the Minister that delivers the Cup shall likewise 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 be all spent before all have communicated the Priest shall consecrate more according to the manner before prescribed; saying for the blessing of the Bread:

“Hear, O merciful Father, we beseech thee, the prayer and thanksgiving which we offer through Jesus Christ our Lord, who, in the same night etc.”

If it is necessary to consecrate in both kinds, the Priest shall continue:

“Likewise after supper he took the Cup; and, when he had given thanks, etc.”

For the blessing of the Cup only, the Priest shall say:

“Hear, O merciful Father, we beseech thee, the prayer and thanksgiving which we offer through Jesus Christ our Lord, who after supper took the Cup; and, when he had given thanks, etc.”

And the Priest shall always continue to “in remembrance of me.”

When all have communicated, then shall be said by the Priest and people KNEELING THE LORD'S PRAYER, as follows:

Priest. Let us pray. **O**UR Father who art in heaven:

Priest and People. 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 them that 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.

THE COMMUNION

Then shall the Priest say THE POST-COMMUNION PRAYER, as follows:

ALMIGHTY and everliving God, we most heartily thank thee that thou dost graciously feed us, in these holy mysteries, with the spiritual food of the most precious Body and Blood of thy Son our Saviour Jesus Christ; assuring us thereby of thy favour and goodness towards us; and that we are living members of his mystical body, which is the blessed company of all faithful people; and are also heirs through hope of thy everlasting kingdom.

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. And although we are unworthy, 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, to whom, with thee and the Holy Ghost, be all honour and glory, world without end. *People. Amen.*

Then shall the Priest and people all STANDING say THE GLORIA IN EXCELSIS, as follows:

Priest. **G**LORY be to God on high:

Priest and People. 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 sin of the world, have mercy upon us. Thou that takest away the sin 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.

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*Then shall the Priest (or the Bishop if he be present)
let the people, all KNEELING, depart with THE BLESSING, as follows:*

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.

If any of the consecrated Bread and Wine remain, the Priest and other Communicants shall reverently eat and drink the same, either when all have communicated, or immediately after the Blessing. In the latter case, immediately after the Communion the Priest shall reverently place the same upon the holy Table, and cover them with a fair linen cloth.

If there be no Communion, the Priest or Deacon may say all that is appointed, until the end of The Intercessions, together with one or more of these Collects and The Lord's Prayer, concluding with THE GRACE, the people all kneeling.

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, 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. *People. Amen.*

O ALMIGHTY 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. *People. Amen.*

GRANT, we beseech thee, Almighty God, that the words, which we have heard this day with our outward ears, may

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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.

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

ALMIGHTY God, who hast promised to hear the petitions of them that ask in thy Son's Name: We beseech thee mercifully to incline thine ears to us that 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. *People. Amen.*

THE GRACE

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore.

People. Amen.

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THE EXHORTATIONS

*At the time of the Celebration of the Communion,
either immediately before The Sermon, or before “Ye that do truly etc.”,
the Priest may say THE EXHORTATION, as follows, the people all standing.
(This Exhortation shall always be said on a Sunday in Advent and a Sunday in Lent.)*

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 try 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 living 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 our own condemnation, not discerning the Lord's Body. Judge therefore yourselves, brethren, that ye be not judged of the Lord; repent you truly for your sins past; have a lively and stedfast 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 Spirit, 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

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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 Spirit, 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. *People. Amen.*

When the Priest gives warning for the Celebration of the holy Communion, he may read THE EXHORTATION following, or the first paragraph thereof, at his discretion; provided always that he read the whole Exhortation upon some Sunday before Christmas Day, Easter Day, and Whitsunday, the people all standing.

DEARLY beloved, on . . . I intend, through God's assistance, to celebrate the Lord's Supper; and to administer to all such as shall be devoutly disposed the most comfortable Sacrament of the Body and Blood of Christ; to be by them received 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, for that 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 them who receive it worthily, and so dangerous to them that will presume to receive it unworthily; my duty is to exhort you in the mean season to consider the dignity of that holy mystery, and the need of devout preparation for the receiving thereof, 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 lives and conversations by the rule of God's commandments; and

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whereinsoever ye shall perceive yourselves to have offended, either by will, word, or deed, there to confess yourselves to Almighty God, with full purpose of amendment of life. And if ye shall perceive your offences to have been against your neighbours, then ye shall reconcile yourselves to them, being ready to make restitution. Ye must also be ready to forgive others that have offended you, as you would have forgiveness of your offences at God's hand. Therefore if any of you be a blasphemer of God, an 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; else come not to that holy Table.

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 herein, but requireth further comfort or counsel, let him come to me, or to some other discreet 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 the avoiding of all scruple and doubtfulness.

The Priest may add the following:

I FOR my part shall be ready to celebrate the holy Eucharist; and according to mine office, I call you in Christ's behalf to come to this heavenly Feast. 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 before God. If any one say, I am a grievous sinner, and therefore I am afraid to come; wherefore then do ye not repent and amend? For as the Son of God willingly yielded up his soul by death upon the Cross for your salvation; so it is your

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duty to receive the holy Communion, in remembrance of the sacrifice of his death, as he himself commanded.

Wherefore I bid you in God's Name not to separate yourselves from your brethren, but to prepare yourselves, and to come to feed upon the banquet of this most heavenly Food.

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); 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. The Body of Christ is given, taken, and eaten, in the Supper, only after an heavenly and spiritual manner. And the mean whereby the Body of Christ is received and eaten in the Supper is Faith