

THE ORDER FOR THE ADMINISTRATION OF

THE LORD'S SUPPER

OR

HOLY COMMUNION

The Holy Table, having at the Communion time a fair white linen cloth upon it, with other decent furniture meet for the High Mysteries there to be celebrated, shall stand at the uppermost part of the chancel or church. And the Priest, standing at the Holy Table, shall say the Collect following for due preparation, the people kneeling.

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. *Amen.*

Our 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 commandment. And the second is like, namely this, Thou shalt love thy neighbour as thyself: there is none other commandment greater than these.

On these two commandments hang all the Law and the Prophets.

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

Or else, instead of, or in addition to, the Ten Commandments or the Summary of the Law, may be sung or said as followeth:

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

Grant we beseech thee, Almighty God, that we, who for our evil deeds do worthily deserve to be punished, by the comfort of thy grace may mercifully be relieved; through our Lord and Saviour Jesus Christ. *Amen.*

Almighty and Everlasting God, who hatest nothing that thou hast made, and dost forgive the sins of all them that are penitent: Create and make in us new and contrite hearts, that we worthily lamenting our sins, and acknowledging our wretchedness, may obtain of thee, the God of all mercy, perfect remission and forgiveness; through Jesus Christ our Lord. *Amen.*

The Epistle [*or* The Lesson] is written in the chapter of ——— beginning at the ——— verse. *And, the Epistle or Lesson ended, he shall say,* Here endeth the Epistle [*or* Lesson].

Hebrews 12:1-11 *King James Version (KJV)*

Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us,

Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.

For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds.

Ye have not yet resisted unto blood, striving against sin.

And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him:

For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.

If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not?

But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons.

Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live?

For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness.

Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.

Then, turning to the people, he shall read the Gospel (the people all standing up), saying, The Holy Gospel is written in the ——— chapter of ——— beginning at the ——— verse.

When the Minister announceth the Gospel of the Day, the people standing up may devoutly sing or say,

Glory be to thee, O Lord.

John 9:1-17 King James Version (KJV)

And as Jesus passed by, he saw a man which was blind from his birth.

And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind?

Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him.

I must work the works of him that sent me, while it is day: the night cometh, when no man can work.

As long as I am in the world, I am the light of the world.

When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay,

And said unto him, Go, wash in the pool of Siloam, (which is by interpretation, Sent.) He went his way therefore, and washed, and came seeing.

The neighbours therefore, and they which before had seen him that he was blind, said, Is not this he that sat and begged?

Some said, This is he: others said, He is like him: but he said, I am he.

Therefore said they unto him, How were thine eyes opened?

He answered and said, A man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went and washed, and I received sight.

Then said they unto him, Where is he? He said, I know not.

They brought to the Pharisees him that aforetime was blind.

And it was the sabbath day when Jesus made the clay, and opened his eyes.

Then again the Pharisees also asked him how he had received his sight. He said unto them, He put clay upon mine eyes, and I washed, and do see.

Therefore said some of the Pharisees, This man is not of God, because he keepeth not the sabbath day. Others said, How can a man that is a sinner do such miracles? And there was a division among them.

They say unto the blind man again, What sayest thou of him, that he hath opened thine eyes? He said, He is a prophet.

And after the Gospel the people may in like manner sing or say,
Thanks be to thee, O Lord, for this thy glorious Gospel.

The Homily

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.

LENT. Turn thy face from my sins, and put out all my misdeeds. Make me a clean heart, O God, and renew a right spirit within me. *Psalms* 51. 9, 10.

And when there is a Communion, the Priest shall then place upon the Table so much bread and wine as he shall think sufficient.

After offering the elements, the Priest may say,

THINE, O Lord, is the greatness, and the power and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine; thine is the kingdom, O Lord, and thou art exalted as head above all. All things come of thee and of thine own have we given thee. 1 *Chronicles* 29. 11, 14.

The Priest may here bid special prayers and thanksgivings.

After which done, the Priest shall say,

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

Then shall the Priest say to them that come to receive the Holy Communion,

then shall the Priest say,

Hear what comfortable words our Saviour Christ saith unto all that 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 *St. John* 2. 1, 2.

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.

BECAUSE thou hast given us the spirit of discipline, that we may triumph over the flesh, and live no longer unto ourselves but unto him who died for us and rose again.

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.

Then shall the Priest, kneeling down at the Lord's Table, say in the name of all them that 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.*

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 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, 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 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 first receive the Communion in both kinds himself, and then proceed to deliver the same 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 when he delivereth the Bread to any one 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 that delivereth the Cup to any one 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.

The Priest at his discretion may use the first half of each Form alone.

If the consecrated Bread or Wine be 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.

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 which art in heaven, Hallowed be thy Name, Thy kingdom come, Thy will be done, in earth as it is in heaven. Give us this day our daily bread; And 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.

After shall be said as followeth.

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. *Amen.*

Remember, O Lord, what thou hast wrought in us, and not what we deserve; and as thou hast called us to thy service, make us worthy of our calling; through Jesus Christ our Lord. *Amen.*

O God whose nature and property is ever to have mercy and to forgive: Receive our humble petitions; and though we be tied and bound with the chain of our sins, yet let the pitifulness of thy great mercy loose us; for the honour of Jesus Christ, our Mediator and Advocate. *Amen.*

Then the Priest, or the Bishop if he be present, shall let them depart with this Blessing.

The peace of God, which passeth all understanding, keel) 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.*