

REPORT OF  
The Committee on Revision  
of the  
Book of Common Prayer



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

NOT FOR PERMISSIVE USE

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# Report of the Committee on Revision of the Book of Common Prayer

To the Most Reverend, the Primate,  
and the members of the General Synod:

Since the last meeting of the General Synod in 1949, the General Committee on Revision of the Book of Common Prayer has met on 3 occasions to review the work of the Central Revision Sub-Committee. This Sub-Committee, comprising some 31 members of the General Committee, has met on 5 occasions in two day sessions and once for a 5 day period.

Your Committee considers the revision of the Office for Holy Communion to be the most important part of their task and at the invitation of the Archbishop of Quebec the Sub-Committee arranged to spend nearly a week together for this sole purpose at North Hatley, Quebec where they were the guests of the Archbishop and the Diocese of Quebec. Your General Committee has carefully reviewed the proposed Revision and passes it on in an amended form to the General Synod for information and study. Your Committee desires it to be clearly understood that this proposed revision is submitted for the purpose only of information and study and not of obtaining authorization for permissive use. Your Committee hopes that it will receive from study groups and individuals throughout the Church suggestions at an early date in order that they may be given careful consideration. To this end your Committee would recommend that this complete Report be published and circulated through the Church Book Room.

The Revision of the Service for the Baptism of those of Riper Years has been passed by this Committee and is ready for inclusion in a draft book when such is authorized.

Considerable work has been done in revision of the Lectionary, Morning and Evening Prayer, the Litany, Prayers and Thanksgivings, the Epistles and Gospels, the Penitential Office, the Visitation of the Sick and the Burial Office.

Your Committee considers that the work of revision is sufficiently far advanced that the production of a Draft Book for the next General Synod would be possible and would be a necessary step in the work of Revision.

Your Committee recommends that there be granted an extension of the permissive use of the present revised Offices for the Baptism of Children and for the Solemnization of Matrimony instead of at this point considering any suggested amendments.

Three substantive motions are appended hereto, and the revised Communion Service.

All of which is respectfully submitted.

WILLIAM HALLAM  
Assistant Bishop of Huron

## NOTICES OF MOTION

A member of the Committee will move:

1. That the Report of the Committee on the Revision of the Book of Common Prayer be printed for general circulation through the Church Book Room.
2. That the permissive use of the present Revised Offices for the Baptism of Children and for the Solemnization of Matrimony be extended to the next General Synod.
3. That the production of a Draft Book be authorized and that the Committee on Business relating to Prayer Book and Hymn Book be instructed to enter into contract with a competent firm for the publishing of the Revised Prayer Book when completed, including the printing of a Draft Book for each member of the next General Synod.

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

¶ *Every Parishioner shall communicate at the least three times in the year, of which Easter to be one. And every Parishioner shall contribute regularly of his substance to the maintenance of the worship of God, and the spread of the Gospel, according as God shall prosper him.*

¶ *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 least, except they have a reasonable cause to the contrary.*

¶ *If any one be an open and notorious evil liver, or have done any wrong to his neighbours by word or deed, so that the Congregation be thereby offended; the Curate, having knowledge thereof, shall call him and admonish him, that in any wise he presume not to come to the Lord's Table, until he have openly declared himself to have truly repented and amended his former evil life, that the Congregation may thereby be satisfied, which before were offended; and that he 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 Curate use with those betwixt 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 so at variance be content to forgive from the bottom of his heart all that the other hath trespassed against him, and to make amends for that he himself hath offended; and the other party will not be persuaded to a godly unity, but remain still in his frowardness and malice: the Minister in that case ought to admit the penitent person to the holy Communion, and not him that is obstinate. Provided that every Minister so repelling any, as is specified in this, or the next precedent paragraph of this Rubrick, 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 Canon.*

¶ *There shall be no Celebration of the Lord's Supper, except there be a convenient number to communicate with the Priest, according to his discretion.*

## THE SERVICE

¶ *The Lord's Table, at the Communion time, shall have a fair white linen cloth upon it. And the Priest, standing at the Table, shall say the Lord's Prayer with the Collect following, the people kneeling.*

¶ *First this salutation may be said:*

GRACE be unto you and Peace from God our Father and from the Lord Jesus Christ. *Amen.*

OUR Father who 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. *Amen.*

*The Collect*

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.*

¶ *Then shall the Priest, turning to the people, rehearse distinctly the TEN COMMANDMENTS: and the people still kneeling shall after every Commandment ask God mercy for their transgression thereof for the time past, and grace to keep the same for the time to come, as followeth:*

**Minister:** HEAR 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.

**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.

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

**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.

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

**Minister:** HEAR also what our Lord Jesus Christ saith: A new commandment I give unto you That ye love one another; as I have loved you, that ye also love one another.

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

¶ *Or, he may rehearse instead of these Commandments (which however shall be said at least once a month on a Sunday, and on the great Festivals), the following:*

OUR Lord Jesus Christ saith : The first of all the commandments is : 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.

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

¶ *Then may Kyrie eleison be sung or said.*

Lord have mercy upon us.

*Christ have mercy upon us.*

Lord have mercy upon us.

¶ *Then shall the Priest say:*

The Lord be with you.

*Answer:* And with thy spirit.

¶ *Then may follow this Collect for the King, the Priest standing as before and saying:*

Let us pray.

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

¶ *Then shall be said the Collect of the day. And immediately after the Collect the Priest, or he that is appointed, shall read the Epistle saying:* The Epistle (or the Scripture appointed for the Epistle) is written in the . . . Chapter of . . . beginning at the . . . verse. *And the reading ended, he shall say:* Here endeth the Epistle (or the Scripture appointed for the Epistle). *Then, the people all standing up, the Priest, or one appointed to read the Gospel, shall say:* The Holy Gospel is written in the . . . Chapter of the Gospel according to Saint . . . beginning at the . . . verse.

¶ *Here shall be sung or said:*

Glory be to thee, O Lord.

¶ *And, the Gospel ended, the people shall in like manner sing or say:*

Thanks be to thee, O Lord.

¶ *Then shall be sung or said this Creed following, 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, 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, Catholick, and Apostolick 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 Curate shall declare unto the people what Holy-days, or Fasting-days, are in the week following to be observed. And then also (if occasion be) shall notice be given of the Communion; and the Banns of Matrimony published, and Excommunications and other ecclesiastical notices 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 King, or by the Ordinary of the place.*

¶ *Then may follow the Sermon.*

¶ *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.*

OFFER unto God thanksgiving, and pay thy vows unto the most High.

*Psalms 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.

*Psalms 41 : 1*

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 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 : 19*

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*

Not every one 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*

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

*Acts 20 : 35*

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 grudging, or of necessity; for God loveth a cheerful giver.

*2 Corinthians 9 : 6*

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*

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*

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.

*1 Timothy 6 : 17*

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

*Hebrews 13 : 16*

Whoso hath this world's goods, and seeth his brother have need, and shutteth up his compassion from him, how dwelleth the love of God in him?

*1 St. John 3 : 17*

¶ *Whilst these Sentences are in reading, the Deacons, Churchwardens or other fit person appointed for that purpose, shall receive the alms and other offerings of the people, in a decent bason 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.

¶ And when there is a Communion, the Priest shall then present and place upon the Lord's Table so much Bread and Wine as he shall think sufficient.

¶ Then may be said:

BLESSED be thou, O Lord God, forever and ever. All that is in the heaven and in the earth is thine. All things come of thee and of thine own do we give unto thee. *Amen.*

¶ Then shall one of the Ministers ask the Prayers of the people by means of Biddings, as well for members of the congregation who are in need, as for the world at large; using such Biddings as follow. And he may, at his discretion include short periods of silence for secret prayer. He shall always say one or more of the following:

Let us pray for Christ's holy Catholick Church; that is, for the whole congregation of Christian people dispersed throughout the world.

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.

¶ After which the Priest shall say *THE INTERCESSION.*

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 godly peace: And grant unto thy servant *N* our King, and to all that exercise authority under *him*, that they may truly and impartially administer justice, to the maintenance of thy true religion and virtue.

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 teaching 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: Enlighten with thy Holy Spirit all who serve mankind in labour, learning, and industry: 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.

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, to whom, with thee and the Holy Ghost, be all honour and glory, world without end. *Amen.*

¶ Then shall the Priest say to them that come to receive the holy Communion:

YE that 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 that 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 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, 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 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. Amen.

¶ *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 with THE THANKSGIVING.*

*THE PEACE* of the Lord be with you.

*Answer:* And with thy spirit.

*Priest:* 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.

¶ *Here shall follow the proper Preface, according to the time, if there be 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.

#### PROPER PREFACES

¶ *Upon Christmas Day, and until New Year's Day, and upon the Festivals of the Purification and 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 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.

¶ *Upon New Year's Day and to the Eve of the Epiphany and upon the Feast 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, &c.

¶ *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, &c.

¶ *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, &c.

¶ *Upon Easter Day, and until the Eve of the 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, &c.

¶ *Upon the Ascension, 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, lighting upon the Apostles, to teach them, and to lead them to 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, &c.

¶ *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. Therefore with Angels, &c.

¶ *Upon All Saints' Day, and the Feasts of Apostles, Evangelists, and St. John Baptist, except when a Proper Preface of any principal feast is appointed.*

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, &c.

¶ *After each of which Prefaces shall immediately be sung or said.*

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.

¶ *When the Priest, standing at the Lord's 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:*

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 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, 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.

*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 hands:*

*e And here to lay his hand upon every vessel (be it Chalice or Flagon) in which there is any Wine to be consecrated.*

Wherefore, O Lord and heavenly Father, in union with all thy holy Church, we do this in remembrance of him who died, and rose again, and ever liveth to make intercession for us, presenting unto thy divine Majesty this our thank-offering and service, through the merits and mediation of thy beloved Son, 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. Amen.

¶ *Then shall the Priest kneel down at the Lord's Table, and after a short period of silence shall, together with all that shall receive the Communion, humbly say 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.

¶ *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, as he delivereth the Bread, 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 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 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 with him every petition.*

Let us pray.

OUR Father, who 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:*

O LORD 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 living 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 be unworthy, through our manifold sins, to offer unto thee any sacrifice, yet we beseech thee to accept this our bounden duty and service; not weighing our merits, but pardoning our offences, through Jesus Christ our Lord; by whom, and with whom, in the unity of the Holy Ghost, all honour and glory be unto thee, O Father Almighty, world without end. *Amen.*

¶ *Or this:*

ALMIGHTY and everliving God, we most heartily thank thee, for that thou dost graciously 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 his most precious death and passion. 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.*

¶ *Note, That at the discretion of the Minister both the foregoing prayers may be used.*

¶ *Then shall be said or sung Gloria in Excelsis.*

GLORY be to God on high, 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.

¶ *At the discretion of the Minister, this Hymn may be omitted on any weekday in Advent or Lent.*

¶ *Then the Priest (or Bishop if he be 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.*

¶ *Collects to be said after the Offertory, when there is no Communion, every such day one or more; and the same may be said also, 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, 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.*

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. *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 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 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. *Amen.*

¶ *Upon the Sundays and other Holy-days (if there be no Communion) may be said all that is appointed at the Communion, until the end of the Intercession together with one or more of these Collects last before rehearsed, concluding with the Blessing.*

#### THE EXHORTATIONS

¶ *At the time of the Celebration of the Communion the Priest may say this Exhortation. And note, That 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 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 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 bloodshedding he hath obtained to us; he hath instituted and ordained holy mysteries, as pledges of his love, and for a continual remembrance of his death, to our great and endless comfort. To him therefore, with the Father and the Holy 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. *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 ended, or else after the Nicene Creed, he may read this 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 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 blasphemers 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.

¶ *In case the minister shall see the people negligent to come to the holy Communion, he 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 anyone 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 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. For the obtaining whereof we shall not cease to make our humble petitions to our heavenly Father.

- ¶ *The Bread and Wine for the Communion shall be provided by the Curate and the Churchwardens at the charges of the Parish.*
- ¶ *And to take away all occasion of dissension which any person hath or might have concerning the Bread and Wine, it shall suffice that the Bread be such as is usual to be eaten; but the best and purest Wheat Bread that conveniently may be gotten.*
- ¶ *And if any of the consecrated Bread and Wine remain after the Communion the Priest and other Communicants shall then reverently eat and drink the same.*
- ¶ *After the Service ended, the alms and other offerings of the people shall be counted without delay by the Churchwardens or their deputies. And the Minister and Churchwardens shall dispense them in accordance with the purposes for which, as prescribed by lawful authority, they were collected.*
- ¶ *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 acknowledgment 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.*

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