

An Order for the
LORD'S SUPPER

THE CHURCH OF SOUTH INDIA

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THE LORD'S SUPPER

OR THE HOLY EUCHARIST

*An Order approved by Synod,
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wherever it is desired*



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INTRODUCTION

THIS Order of Service was first used by the Synod of the Church of South India at its second meeting, at Madras, in 1950. The Synod then authorized it 'for optional use on special occasions in accordance with the provisions contained in Rule 5, Chapter X, of the Constitution', but decided that after some years it should be reconsidered. Since then it has been widely used, in Tamil, Malayalam, Telugu, and Kanarese, as well as in English. In the light of experience, and of suggestions received from many countries, it has been slightly revised, and in its revised form it was approved by the Synod in January 1954 for general use wherever it is desired.

The Liturgy follows the plan set out in the Constitution, Chapter X, § 2. It does not conform to the pattern of any other Liturgy, but it contains elements drawn from many traditions. A large and essential part in the Liturgy is given to the congregation, even in the Eucharistic Prayer, for every member of the Church has his own part in the action of the Eucharist. It is the act of God himself, by which he proclaims his love and will in Word and Sacrament through the Church, the body of Christ. But the praises and prayers of the Church are also the expression of our response to this gracious act of God. This Order shows that in our response we act together as one body in Christ: some parts are given, not to the presbyter, but to the 'deacon' or to the congregation as a whole. 'Deacon' here is to be taken as including ordained deacons and also laymen, for it is desirable that laymen should always take part in the conduct of the service. The word 'ministers' in the rubrics includes 'deacons' in this sense as well as the presbyter. The Liturgy is

intended for use as the Sunday morning service of the whole congregation, not as an extra service for a small section.

In all ancient liturgies there are two parts. The first centres in the reading and preaching of God's Word. The second is what St Augustine called the Word made visible, and includes the setting apart and blessing of bread and wine with thanksgiving for our salvation in Christ, the breaking of bread, and the communion of the faithful, according to Christ's command. In some places this two-fold ministry of Word and Sacrament was symbolized by the ceremonies called the Little and Great Entrances, the bringing in of the Gospels and of the bread and wine. In a simple form, the symbolism is retained in this Order. At the same time, there is room for variety of ceremony and administration in accordance with long-established customs in the different parts of our Church. There are many alternative forms throughout the Liturgy, and there is opportunity for free prayer and for silent prayer. Presbyters are asked to use the various alternatives, keeping within the broad limits set down.

Throughout the service the people's part is printed in heavy type. It should be led by a deacon.

The paragraph sign (§) is intended to show that the passage so marked is an alternative.

The presbyter shall conduct the service as far as the lessons. The deacon shall lead the prayer of intercession, if it be a litany. The rest of the service shall be conducted by the presbyter.

The Liturgy Committee recommends that, where there is no special difficulty or objection, (1) the presbyter throughout the service (unless he is reading Scripture from the lectern or preaching from the pulpit) should stand or kneel behind the Holy Table, facing the people; the offertory should be brought forward by others. (2) The people should stand for all three lessons from

Scripture, or at least for the reading of the Gospel; the lessons in the table provided are short. (3) Where there is a pause for silent prayer, the presbyter should take care to make it neither too long nor too short, considering the habits and desires of the congregation. (4) Hymns may be sung at the beginning of the service, after the reading from the Old Testament, after the creed, at the offertory, and at the close: this is a matter in which presbyters and congregations must decide for themselves, but the hymn at the offertory at least should not be omitted. The word 'hymn' is used for brevity, and should be taken to include any sung prayer or praise, such as a 'lyric'. It is to be hoped that in the Indian languages all the sung parts of the service may be set to suitable Indian music.

The three lessons from Scripture may be read by one, two, or three people, lay or ordained. The Bible carried in at the beginning should be used throughout. It is directed that before each lesson the reader shall announce first the name of the Book of the Bible, then the chapter, then the verse: this is intended to make it easier for the people to open their own Bibles at the right place.

THE USE OF THE FIRST AND SECOND PARTS ONLY. If no presbyter is available, or if for any other reason the Lord's Supper is not to be celebrated, the first two Parts of this Service, the Preparation and the Ministry of the Word, may be used by themselves, provided (a) that in the invitation to confession on p. 4 the words 'and to receive the body and blood of the Lord' be omitted, and (b) that after the prayer of intercession there be a solemn dedication of the offerings, with prayer, in which the praise of God as Creator and as Redeemer shall be included; a hymn; and a grace or blessing.

THE USE OF THE THIRD PART ONLY. The Third Part of the Service, the Breaking of the Bread, may be used without the First and Second Parts in any special

service, such as an ordination or confirmation, which includes the praise of God, the confession of sin and prayer for forgiveness, the reading and preaching of the word of God, and intercession.

The 'SERVICE THAT MAY BE USED BEFORE THE CELEBRATION OF THE LORD'S SUPPER' (p. 1 of the Liturgy) is recommended for use on the night (or at any other convenient time during the week) before a celebration. The purpose is that those who intend to communicate may be put in mind of the greatness of this gift of the Saviour, and of their need of penitence and of living faith as they come to receive it. Where it is difficult for all to gather in church, the service may be conducted by church-workers in different parts of the pastorate, or in each family by the head of the household. The service may instead be used before the celebration, with an interval for silent common prayer. It is recommended that one at least of the passages on pp. 1-2 may be used with every celebration, either beforehand or in the Liturgy itself, and that all should be used sometimes.

ANNOUNCEMENTS. When visitors are present, the presbyter may invite any communicant member of any Church with which the Church of South India has relations of fellowship to partake of the Holy Communion with this congregation (*see* the Constitution, II. 14).

THE CONFESSION. The alternatives recommended are :

1. Psalm 51 : 1-3, 9-12, said or sung.
2. One of the Confessions in the Book of Common Prayer.
3. A hymn.
4. Extempore prayer by the presbyter.

THE COLLECTION OF ALMS. The people may place their alms in vessels set at the door as they enter the church ; or a collection may be made during the hymn after the creed or the offertory hymn. If it is made during the hymn after the creed, the alms shall be kept in some

suitable place until the offertory. If it is made during the offertory hymn, the alms of the non-communicants who go out after the benediction may be received at the doors. In any case, the alms, with the bread and wine for the communion, shall be brought to the Lord's Table during the offertory hymn. It is recommended that this should be done by lay people.

THE PEACE. When the Peace is given, the giver places his right palm against the right palm of the receiver, and each closes his left hand over the other's right hand. The Peace is given before the offertory (see Matthew 5 : 23, 24) as a sign of fellowship, and the offertory sentences recall St Augustine's teaching that the sacrifice we offer is our unity in Christ. The presbyter gives the Peace to those ministering with him, and these in turn give it to the congregation. It may be passed through the congregation either along the rows, or from those in front to those behind. It is suggested that each person as he gives the Peace may say in a low voice, 'The peace of God', or 'The peace of God be with you'.

THE EUCHARISTIC PRAYER. At the words 'took bread', the presbyter shall take the paten with the bread into his hand. At the words 'took the cup', he shall take the cup into his hand.

BAPTISM AND CONFIRMATION. Where it is the custom to administer the sacrament of baptism, or to receive baptized persons into the full membership of the Church (i.e. to confirm them), during a Communion Service, baptism may be administered after the creed, and confirmation after the intercession.

THE COMMUNION. Communion may be administered in the place and manner customary in the congregation. It is however recommended that communion may be given by 'tables', i.e. the people come forward to receive in front of the holy Table, and each row remains kneeling till the presbyter dismisses them with a blessing such as 'The grace of the Lord Jesus Christ be with you all'.

When this is done, it is convenient that there should be 'stewards'. A spoon may be used for administering the wine.

THE WORDS OF ADMINISTRATION. The following alternatives are recommended :

1. '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.'

'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.'

2. 'The Communion of the Body of Christ.'
'The Communion of the Blood of Christ.'

3. 'Take ye, eat ye ; this is the body of Christ which is broken for you : this do in remembrance of him.'

'This cup is the new covenant in the blood of Christ, which is shed for many unto remission of sins : drink ye all of it.'

EXCOMMUNICATION. Any who are excommunicate or under discipline shall leave at the end of the Ministry of the Word.

THE LORD'S SUPPER

OR THE HOLY EUCHARIST

A SERVICE THAT MAY BE USED BEFORE THE CELEBRATION OF THE LORD'S SUPPER

As often as possible, a special service shall be held the night before the celebration of the Lord's Supper, or at some other convenient time. Or it may be held before the celebration on the same day, with an interval for silent common prayer. Such a service may include, besides the praise of God and the confession of sin and the reading and preaching of God's Word :

1. *The reading of 1 Corinthians 11 : 23-9.*
2. *The reading, with responses, of the Ten Commandments or of our Lord's Summary of the Law and the Prophets.*
3. *An Exhortation.*

THE TEN COMMANDMENTS

God spake all these words, saying :

I. I am the Lord thy God ; thou shalt have none other gods before me.

II. Thou shalt not make unto thee a graven image, nor the likeness of any form that is in heaven above, or that is in the earth beneath, or that is in the water under the earth : thou shalt not bow down thyself unto them, nor serve them.

III. Thou shalt not take the name of the Lord thy God in vain.

IV. Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work : but the seventh day is a sabbath unto the Lord thy God.

V. Honour thy father and thy mother.

VI. Thou shalt do no murder.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

IX. Thou shalt not bear false witness.

After each commandment the people shall say :

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

X. Thou shalt not covet.

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

OUR LORD'S SUMMARY OF THE
LAW AND THE PROPHETS

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.

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

AN EXHORTATION

DEARLY beloved, it is right that we who would come to the Lord's Table should take to heart the mystery of this sacrament. The mystery is this: that Christ truly gives unto us his body and blood as food and drink of everlasting life. The Good Shepherd has laid down his life for the sheep; he who was without guile has died for sinners, the Head for his members, the Bridegroom for his bride the Church; in obedience to the Father's will and in infinite love to us, the High Priest has offered himself as the perfect sacrifice. By his death he has done away with all that stood in the way of our fellowship with God the Father, that we may assuredly be his children, be upheld by his love, be guided by him all the days of our life, and rejoice in the hope of his glory. In the fellowship of his sufferings he calls us to crucify the old man with his lusts, and to bear trials and tribulations patiently, to the glory of his name. In the power of his resurrection he calls us to newness of life. In the fellowship of his Spirit he joins us together, and seeks to change us into his image. By the same Spirit he pours his love into our hearts, so that we may love one another, and our enemies for his sake.

If any man will not lay this to heart, but is minded to continue in sin and unrighteousness, let him not approach the Table of the Lord. Let a man examine himself and so let him eat of that bread and drink of that cup. The worthiness which the Lord requires from us is that we be truly sorry for our sins and find our joy and salvation in him. For we come to this supper not as righteous in ourselves, but trusting in the righteousness of Christ our Saviour. He invites us to partake of this holy meal.

THE PREPARATION

A hymn or psalm may be sung or said.

As the ministers come to the Lord's Table, the people shall stand. The presbyter, or one of those with him, shall carry in both hands the Bible from which the lessons are to be read, and shall place it on the Table or on a lectern. The presbyter may stand behind the Table, facing the people.

The presbyter shall say, the people standing :

Let us pray

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 all shall sing or say :

GLORY to God in the highest, and on earth peace among men in whom he is well pleased. We praise thee, we bless thee, we worship thee, we glorify thee, we give thanks to thee for thy great glory, O Lord God, Heavenly King, God the Father Almighty.

O Lord, the only-begotten Son Jesus Christ, O Lord God, Lamb of God, Son of the Father, that takest away the 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 Lord, thou only art most high, O Jesus Christ, with the Holy Spirit, in the glory of God the Father. **Amen.**

¶ *Or this ancient hymn, thrice repeated :*

Holy God ;

Holy and mighty, holy and immortal, have mercy on us.

¶ *Or this litany, the deacon leading the responses :*

WORTHY is the Lamb that hath been slain to receive the power, and riches, and wisdom, and might, and honour, and glory, and blessing.

Unto the Lamb be glory !

Unto him that sitteth on the throne, and unto the Lamb, be the blessing, and the honour, and the glory, and the dominion, for ever and ever.

Unto the Lamb be glory !

Worthy art thou, for thou wast slain, and didst purchase unto God with thy blood men of every tribe, and tongue, and people, and nation.

Unto the Lamb be glory ! Salvation unto our God which sitteth on the throne, and unto the Lamb. Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen.

¶ *Or another hymn may be sung.*

If there has been no special service before the celebration of the Lord's Supper, one or more of the passages on pp. 1-2 may be read here.

Then shall the presbyter say :

Brethren, we have come together to hear God's most holy Word, and to receive the body and blood of the Lord. Let us, therefore, kneel and examine ourselves in silence, seeking God's grace that we may draw near to him with repentance and faith.

All shall kneel. After a short silence the presbyter shall say :

YE that do truly and earnestly repent you of your sins, and are in love and charity with your neighbours, and intend to live a new life, following the commandments of God and walking from henceforth in his holy ways, make your humble confession to Almighty God, that you may be reconciled anew to him through our Lord Jesus Christ.

The deacon leading, all shall say together :

HEAVENLY Father, we confess that we have sinned against thee and our neighbour. We have walked in darkness rather than in light; we have named the name of Christ, but have not departed from iniquity. Have mercy upon us, we beseech thee; for the sake of Jesus Christ forgive us all our sins; cleanse us by thy Holy Spirit; quicken our consciences; and enable us to forgive others, that we may henceforth serve thee in newness of life, to the glory of thy holy name. Amen.

¶ *Or the presbyter may use certain other forms.*

Then the presbyter shall stand and say :

HEAR the gracious Word of God to all who truly turn to him through Jesus Christ.

Come unto me, all ye that labour and are heavy laden, and I will give you rest.

God so loved the world, that he gave his only-begotten Son, that whosoever believeth on him should not perish, but have eternal life.

Faithful is the saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners.

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

After a short silence, the presbyter shall say :

Almighty God, our heavenly Father, who of his great mercy has promised forgiveness of sins to all who forgive their brethren and 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 eternal life; through Jesus Christ our Lord.

Amen. Thanks be to God.

The presbyter may say 'us' and 'our' for 'you' and 'your'; if so, the prayer shall precede the reading of the Gracious Word of God.

THE MINISTRY OF THE
WORD OF GOD

The Lord be with you ;
And with thy spirit.

Let us pray

Here shall follow the Collect of the Day, or another short prayer.

The people may stand for the reading of Scripture, or at least for the reading of the Gospel. Before each lesson the reader shall say : ' Hear the Word of God, as it is written in (the name of the Book), in the . . . chapter, beginning at the . . . verse' ; and after it he shall say : ' Here ends the lesson.'

The lesson from the Old Testament shall be read, and after it the people shall say :

Thanks be to thee, O God.

A psalm or hymn may be sung.

The Epistle shall be read, and the people shall say :

Thanks be to thee, O God.

The Gospel shall be read, and the people shall say :

Praise be to thee, O Christ.

Then the sermon shall be preached, the people sitting.

Then the Nicene Creed shall be said or sung by all, standing :

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 Spirit 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 Spirit, 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.

¶ *Or the Apostles' Creed may be used.*

Announcements may be made here, and the collection may be taken. A hymn may also be sung.

Biddings for prayer may be made, and then, all kneeling, one of these litanies may be said or sung, the deacon leading; or the presbyter may offer intercession in his own words for the Church and the world.

Let us pray

ALMIGHTY God, who hast taught us to make prayers and supplications, and to give thanks, for all men; hear us when we pray: That it may please thee to inspire continually the universal Church with the spirit of truth, unity, and concord:

Hear us, we beseech thee, O Lord (*and so after each petition*).

That it may please thee to grant that all they that do confess thy holy Name may agree in the truth of thy holy Word, and bear witness to it with courage and fidelity:

That it may please thee to lead the nations in the paths of righteousness and peace:

That it may please thee to guide with thy pure and peaceable wisdom those who bear authority in the affairs of men, especially the President of the Indian Republic . . . and those who rule over us; that we and all men may be godly and quietly governed:

That it may please thee to give grace to all bishops, presbyters, and deacons, especially thy servants . . . our Moderator and . . . our bishop, that by their life and doctrine they may set forth thy true and living Word, and rightly and duly administer thy holy Sacraments :

That it may please thee to guide and prosper those who are labouring for the spread of thy Gospel among the nations, and to enlighten with thy Spirit all places of education, learning, and healing :

That it may please thee that through thy heavenly benediction we may be saved from dearth and famine, and may with thankful hearts enjoy the fruits of the earth in their season :

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

That it may please 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 :

And we praise thee for all thy servants departed this life in thy faith and fear, beseeching thee to give us grace that we may follow their good examples, and with them be made partakers of thy heavenly kingdom :

¶ *The second litany :*

FOR the peace that is from above, and for the salvation of our souls, let us pray to the Lord.

Lord, have mercy (*and so after each bidding*).

For the peace of the whole world, for the welfare of God's holy Churches, and for the union of all, let us pray to the Lord.

For our bishops and all other ministers (especially . . . our Moderator and . . . our bishop), that with a good heart and a pure conscience they may accomplish their ministry, let us pray to the Lord.

For the rulers of our country and all in authority, let us pray to the Lord.

For the sick, the suffering, the sorrowful, and the dying, let us pray to the Lord.

For the poor, the hungry, orphans and widows, and them that suffer persecution, let us pray to the Lord.

For ourselves and all who confess the name of Christ, that we may show forth the excellencies of him who called us out of darkness into his marvellous light, let us pray to the Lord.

That, with all his servants who have served him here and are now at rest, we may enter into the fulness of his unending joy, let us pray to the Lord.

After either Litany the presbyter shall say :

Let us pray

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.**

¶ *Or this :*

Almighty and everlasting God, by whose Spirit the whole body of the Church is governed and sanctified, receive our supplications and prayers, which we offer before thee for all estates of men in thy holy Church, that every member of the same, in his vocation and ministry, may truly and godly serve thee; through our Lord and Saviour Jesus Christ. **Amen.**

The presbyter shall then give the first benediction :

The grace of the Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit, be with you all. **Amen.**

He may say 'us' instead of 'you'.

Those who leave shall leave now.

THE BREAKING OF THE BREAD

All shall stand, and the presbyter shall say :

Behold, how good and joyful a thing it is, brethren, to dwell together in unity.

We who are many are one bread, one body, for we all partake of the one bread.

I will offer in his dwelling an oblation with great gladness, I will sing and speak praises unto the Lord.

The 'Peace' may be given here.

A hymn shall now be sung, and the bread and wine for the Communion, together with the alms of the people; shall be brought forward and placed on the Table. Those who bear the offertory shall stand before the Table during the following prayer.

All standing, the presbyter shall say :

HOLY Father, who through the blood of thy dear Son hast consecrated for us a new and living way to thy throne of grace, we come to thee through him, unworthy as we are, and we humbly beseech thee to accept and use us and these our gifts for thy glory. All that is in heaven and earth is thine, and of thine own do we give to thee. **Amen.**

The bearers of the offertory shall now return to their places.

The presbyter and people shall kneel, and say together :

BE present, be present, **O** Jesus, thou good High Priest, as thou wast in the midst of thy disciples, and make thyself known to us in the breaking of the bread, who livest and reignest with the Father and the Holy Spirit, one God, world without end. **Amen.**

The presbyter shall now stand.

The Lord be with you ;

And with thy spirit.

Lift up your hearts ;

We lift them up unto the Lord.

Let us give thanks unto our Lord God ;
It is meet and right so to do.

IT is verily 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 and Everlasting God ;

* Through Jesus Christ thy Son our Lord, through whom thou didst create the heavens and the earth and all that in them is, and didst make man in thine own image, and when he had fallen into sin didst redeem him to be the first fruits of a new creation.

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.

Blessed be he that hath come and is to come in the name of the Lord, Hosanna in the highest,

Truly holy, truly blessed art thou, O heavenly Father, who of thy tender love towards mankind 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 : 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

* Instead of the words 'Through Jesus Christ . . . a new creation', another Preface proper to the season of the Christian Year may be said.

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.

Amen. Thy death, O Lord, we commemorate, thy resurrection we confess, and thy second coming we await. Glory be to thee, O Christ.

Wherefore, O Father, having in remembrance the precious death and passion, and glorious resurrection and ascension, of thy Son our Lord, we thy servants do this in remembrance of him, as he hath commanded, until his coming again, giving thanks to thee for the perfect redemption which thou hast wrought for us in him.

We give thanks to thee, we praise thee, we glorify thee, O Lord our God.

And we most humbly beseech thee, O merciful Father, to sanctify with thy Holy Spirit, us and these thine own gifts of bread and wine, that the bread which we break may be the communion of the body of Christ, and the cup which we bless the communion of the blood of Christ. Grant that being joined together in him, we may all attain to the unity of the faith, and may grow up in all things unto him who is the Head, even 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.**

Here the presbyter may kneel.

As our Saviour Christ hath commanded and taught us, we are bold to say :

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.

Then shall silence be kept for a space, all kneeling.

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 and souls may be made clean by his most precious Body and Blood, and that we may evermore dwell in him, and he in us. Amen.

Then the presbyter shall rise, and break the bread, saying :

The bread which we break, is it not the communion of the body of Christ ?

¶ *Or this :*

The things of God for the people of God.

¶ *Or he may break the bread in silence.*

The ministers and people shall now receive the bread and wine.

The following words of administration may be used :

The body of our Lord Jesus Christ, the bread of life.

The blood of our Lord Jesus Christ, the true vine.

¶ *Or certain other words may be used.*

During this time these words may be said or sung :

O LAMB of God, that takest away the sin of the world, have mercy upon us.

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

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

¶ *Or some other hymn may be sung.*

When all have partaken, the presbyter shall say :

Having now by faith received the sacrament of the Body and the Blood of Christ, let us give thanks.

Then one of the following prayers shall be said or sung by the presbyter alone, or by all together :

O ALMIGHTY God, our heavenly Father, who hast accepted us as thy children in thy beloved Son Jesus Christ our Lord, and hast fed us with the spiritual food of his most precious Body and Blood, giving us the forgiveness of our sins and the promise of everlasting life ; we thank and praise thee for these inestimable benefits, and we offer and present unto thee ourselves, our souls and bodies, to be a holy and living sacrifice, which is our reasonable service. Grant us grace not to be conformed to this world, but to be transformed by the renewing of our minds, that we may learn what is thy good and perfect will, and so obey thee here on earth, that we may at the last rejoice with all thy saints in thy heavenly kingdom ; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, for ever.

¶ *Or this :*

ALMIGHTY and everlasting God, we most heartily thank thee, for that thou dost vouchsafe to feed us, who have duly received these holy mysteries, with the spiritual food of the most precious Body and Blood of thy Son our Saviour Jesus Christ ; and dost assure us thereby of thy favour and goodness towards us, and that we are very members incorporate in the mystical Body of thy Son, which is the blessed company of all faithful people ; and are also heirs through hope of thy everlasting kingdom, by the merits of the most precious death and passion of thy dear Son. And we most humbly beseech thee, O heavenly Father, so to assist us with thy grace that we may continue in that holy fellowship, and do all such good works as thou hast

prepared for us to walk in. And here we offer and present unto thee ourselves, our souls and bodies, to be a reasonable, holy, and living sacrifice unto thee, through Jesus Christ our Lord, to whom with thee and the Holy Spirit be all honour and glory, world without end.

Amen. Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen.

The presbyter shall then give the second benediction :

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 Spirit, be amongst you and remain with you always. **Amen.**

The presbyter may say ' our ' and ' us ' instead of ' your ' and ' you '.

A hymn of praise and thanksgiving, or a part of Psalm 103, or the Nunc Dimittis, may be sung after the benediction.

After the benediction the ministers shall go out, carrying with them the Bible, the gifts of the people, and the vessels used for the Communion. Any bread or wine set apart in the Service which remains over shall be carried out to the vestry, and may there be reverently consumed.

The Lord's Prayer may be said before the Thanksgiving, and the Gloria in Excelsis after it, if they have not previously been used.

If the bread or wine set apart be insufficient, the presbyter, taking more, may say :

Obeying the command of our Lord Jesus, we take this bread (wine) to be set apart for this holy use, in the name of the Father and of the Son and of the Holy Spirit. **Amen.**

¶ *Or the words of the Institution may be repeated.*

NOTE

THE PARTS OF THE ORDER. It may be found convenient to have an outline of the Order, with agreed names for the parts. Some traditional names are added as alternatives, and parts that may be omitted, or may be used at different places, are in brackets.

(The Warrant ; the Commandments or Summary ; the Exhortation.)

The Preparation. (Collection ; hymn.) The Collect for Purity ; the 'Glory to God' or Gloria in Excelsis, the 'Holy God' or Trisagion, the Litany of the Lamb.

The Call to Self-examination, short silence, the Invitation to Confession, the Gracious Word of God or the Comfortable Words, short silence, the Prayer for Forgiveness or Absolution.

The Ministry of the Word of God. The Greeting or Salutation ; the Collect of the Day ; the Old Testament Lesson, (hymn,) the Epistle, the Gospel ; the Sermon ; the Creed.

(Announcements ; hymn ; collection ; biddings.)

The Intercession (First and Second Litanies), the Intercessory Collects ; the First Benediction.

The Breaking of the Bread. The Offertory Sentences, (the Peace,) hymn, (collection,) the Offertory, the 'Holy Father' or Offertory Prayer.

The 'Be present' ; the Greeting, the 'Lift up your hearts' or Sursum Corda, the Preface (general or proper), the Thrice Holy or Sanctus, the 'Blessed be he' or Benedictus qui venit ; the Eucharistic Prayer and First Response, the Remembering or Anamnesis, the Invocation of the Spirit or Epiclesis ; the Lord's Prayer ; silence ; the 'We do not presume' or Prayer of Humble Access.

The Breaking of the Bread or Fraction ; the Communion, the Words of Administration. (The Lamb of God or Agnus Dei.)

The First and Second Thanksgiving Collects, the Response ; the Peace Benediction. (Hymn.)

PUBLISHER'S NOTE

The Congregational edition of the Liturgy, without this cover and without the Introduction, may be bought by Presbyters or Congregations of the Church of South India from the publisher's offices in Madras, Bombay and Calcutta at the rate of Rs 6-8 for 50 copies (minimum).

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