The 1559 Book of Common Prayer,

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The order for the Administration of the

Lords Supper, or holy Communion

O many as intend to be partakers of the holy Communion, shall signifie their names to the Curate over night; or else in the morning, before the beginning of Morning prayer, or immediately after.

And if any of those be an open and notorious evil liver, so that the Congregation by him is offended, or have done any wrong to his neighbours by word or deed: the curate having knowledge thereof, shall call him, and aduertise hym, in any wise not to presume to come to the Lords Table, untill hee have openly declared himself to have truly repented, and amended his former naughty lyfe, that the congregation may therby be satisfied, which afore were offended, & that he have recompened the parties, whom he hath done wrong vnto, or at the leaft declare himselfe to be in full purpose so to doe, asfoone as he conueniently may.

The same order shall the Curate vs with those, betwixt whom he perceiueth malice and hatred to raigne, not suffering them to he partakers of the Lords Table vntill hee know them to be reconciled. And if one of the parties so at variance, be content to forgiue from the bottome of his heart, all that the other hath trespa(longs)sed against him, and to make amends for that he himselfe hath offended, and the other party will not be perfwaded to a godly vnity, but remain still in his frowardnese and malice: the Minister in that case, ought to admit the penitent person to the holy Communion, and not him that is obstinate.

The Table at the Communion time hauyng a faire white linnen cloth vpon it, shall stand in the body of the Church or in the Chancell where Morning prayer and Euenyng prayer bee appointed to bee said. And the Priest, standing at the North side of the Table, shall say the Lords prayer with this Collect following.

The Communion.

Ur Father which art in heauen, hallowed bee thy Name. Thy Kingdome come. Thy will be done in earth as it is in heauen. Give vs this day our dayly
Then shall the Priest rehearse distinctly all the x. Commandements: and the people kneeling, shall after every Commandement ask God mercy for their transgression of the same, after this sort.

Minister.

O spake these words, and saide, I am the Lord thy God: Thou shalt have none other Gods but me.

People.

Lord have mercy upon vs, and incline our hearts to keepe this Law.

Minister.

Thou shalt not make to thy selfe any graven image, nor the likenesse of any thing that is in heauen above, or in the earth beneath, or in the water under the earth. Thou shalt not bow downe to them, nor worship them, for I the Lord thy God am a ielous God, and visit the linnes of the fathers upon the children, unto the thirde and fourth generation of them that hate me, and shew mercy unto thoundreds, in them that love me, and keepe my Commandements.

People.

Lord have mercye upon vs, and incline our hearts &c.

Minister.

Thou shalt not take the name of the Lord thy God in vaine, for the Lorde wil not holde hym guiltlesse that taketh his Name in vaine.

People.

Lord have mercye upon vs, and incline our hearts &c.

Minister.

Remember that thou keepe holy the Sabboth day. Sixe dayes shalt thou labour, and doe all that thou halt to doe, but the seuenth day is the Sabbath of the Lord thy God. In it
thou shalt doe no maner of worke, thou and thy sonne, and thy daughter, thy man servuant, and thy maid servuant, thy catell, and the stranger that is within thy gates: For in lixe dayes the Lord made heauen and earth, the Sea and all that in them is, and relted the leuenth daye. Wherefore the Lorde blessed the leuenth day and hallowed it.

People.

Lord haue merceye vpon vs, and incline our hearts &c.

Minister.

Honour thy father and thy mother, that thy dayes may be long in the lande which the Lord thy God giueth the.

People.

Lord haue merceye vpon vs, and incline our hearts &c.

The Minister.

Thou shalt not do murther.

People.

Lord haue merceye vpon vs, and incline our hearts &c.

Minister.

Thou shalt not committte adultery.

People.

Lord haue merceye vpon vs, and incline our hearts &c.

Minister.

Thou shalt not steale.

People.

Lord haue merceye vpon vs, and incline our hearts &c.

Minister.

Thou shalt not bære selle witnesse against thy neyghbour.

People.

Lord haue merceye vpon vs, and incline our hearts &c.

Minister.

Thou shalt not couet thy neighbours house, Thou shalt not couet thy neighbours wife, nor his servuant, nor his maid, nor his Oxe, nor his Alle, nor any thing that is his.

People.

Lord haue mercy vpon vs, and write all these thy Lawes in our hearts we beleech thee.
¶ Then shall follow the Collect of the day, with one of these two Collects following for the King, the Priest standing up and saying,

¶ Let us pray.

Almighty God, whose Kingdom is everlasting, and power infinite, have mercy upon the whole Congregation, and so rule the heart of thy chosen servant Charles our King and governour that hee (knowing whose minister hee is) may above all things, seek thy honour and glory: and that we his Subjects, (duly considering whose authority hee 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.

A Almighty and everlasting God, wee be taught by thy holy word, that the hearts of Kings are in thy rule and governance, and that thou dost dispole, and turne them as it seemeth best to thy godly wisedome: we humbly beseech thee, so to dispole and govern the heart of Charles, thy servant our King and governour, that in all his thoughts, words, and works, hee may ever seeke thy honour and glory, and study to preserve thy people committed to his charge, in wealth, peace and godlinesse: Grant this O merciful father, for thy deare Sonnes sake Jesus Christ our Lord. Amen.

Immediately after the Collects, the Priest shall read the Epistle beginning thus: The Epistle written in the Chapter of

And the Epistle ended, he shall say the Gospel, beginning thus: The Gospel written in the Chapter of And the Epistle and Gospel being ended, shall be said the Creed.

Beleeue 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 Sonne 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 vs men, and for our
saluation came downe from heauen, and was incarnate by the holy Ghost, of the Virgin Mary, and was made man, and was crucified also for vs, under Pontius Pilate. He suffered and was buried, and the third day he rose againe according to the Scriptures, and ascended into heauen, and lieth at the right hand of the Father. And hee shall come againe with glory, to judge both the quicke and the dead: whose Kyngdome shall have no end. And I beleue in the holy Ghost, The Lord and giver of life, who procedeth from the Father and the Sonne, who with the Father and the Sonne together is worshipped and glorified, who spake by the Prophets. And I beleue one Catholique and Apostolique Church. I acknowledge one Baptisme, for the remission of sinnes. And I looke for the resurrection of the dead, and the life of the world to come. Amen.

¶ After the Creed If there be no Sermon, shall follow one of the Homelies already set forth, or hereafter to be set forth by common authority.

¶ After such Sermon, Homily, or exhortation, the Curate all declare unto the people, whether there bee any Holy-dayes or Fasting-dayes the weeke following, and earnestly exhort them to remember the poore, saying one, or more of these sentences following, as he thinketh most convenient by his discretion.

Math. 5. Let your light so shyne before men, that they may see your good workes, and glorify your Father which is in heauen.

Matt. 6. Lay not vp your selues treasure vpon the earth, where the rust and moth doeth corrupte and where theeue breake through and steale: but lay vp for your selues treasures in heauen, where neither rust, nor moth doeth corrupt, and where theeues doe not breake thorow and steale.

Matt. 7. Whatsoever you would that men should doe unto you, euens doe unto them, for this is the Law and the Prophets.

Matt. 7. Not every one that saith vnto me Lord, Lord, shall enter into the Kingdome of heauen; but hee that doeth the will of my Father which is in heauen.

Luke 19. Zache stood forth, and laid vnto the Lord, Behold Lord, the halfe of my goods I giue to the poore, and if I haue done any wrong to any man, I restore foure fold.
Who goeth a warfare at any time of his owne cost? Who planteth a Vineyard, and eateth not of the fruite thereof? Or who feedeth a flocke, and eateth not of the milke of the flocke?

If we have sowne vnto you spirittuall things, is it a great matter, if we shall reap your worldly things?

Doe ye not know, that they which minister about holy things, liue of the sacrifice? and they which wate of the Altar, are partakers with the Altar? Even so hath the Lord also ordained, that they which preach the Gospel, should liue of the Gospel.

He which soweth lyttle shall reape little; and he that soweth plenteously, shall reape plenteously. Let every man doe accordyng as he is disposed in his heart, not grudging or of necessitie: for God loueth a cherefull giver.

Let him that is taught in the word, minister vnto him that teacheth in all good things. Be not deceived, God is not mocked; for whatsoeuer a man soweth, that shall he reape.

While we haue time, let vs doe good vnto all men, and specially vnto them, whiche are of the householde of faith.

Godlinesse is great riches, if a man be content with that he hath: for wee brought nothing into the world, neither may we carie any thing out.

Charge them whiche are rich in this world, that they be ready to giue, and glade to distribute, laying vp in store for themselues a good foundation, against the time to come, that they may attaine eternall life.

God is not unrighteous, that he will forget your workes and labour that proceedeth of love, which love ye have shewed for his Names sake, whiche have ministered vnto the Saints, and yet doe minister.

To doe good, and to distribute, forget not, for with such sacrifices God is pleased.

Whoso hath this worlds good, and seeth his brother haue need and shutteth vp his compassion from him, how dwelleth the love of God in him?

Geue almes of thy goods, and turne neuer thy face from any poore man, and then the face of the Lord shall not be turned away from thee.
Bee mercifull after thy power. If thou hast much giue plenteously, if thou hast little, doe thy diligence gladly to giue of that little, for so gatherest thou thy selfe a good reward in the day of necessitie.

He that hath pity vpon the poore, lendeth vnto the Lord: and looke what he layeth out: it shall be paid him againe.

Blessed be the man that provydeth for the sicke, and needie, the Lorde shall deliver him in the time of trouble.

¶ Then shall the Church-wardens, or some other by them appoynted, gather the devotion of the people, and put the same into the poore mans boxe, and vpon the offering dayes appointed, everie man and woman shal pay to the Curate the due and accustomed offerings. After whiche done, the Prieſt shal faie.

¶ Let vs pray for the whole state of Christs Church militant herein earth.

Inighty and euerliuing God, which by thy holy Apostle haſt taught vs to make prayers and supplications, & to giue thanks for all men: Wee humbly beſeech thee molte mercifully (to accept our almes and) to receive these our prayers which we offer unto thy Divine Maiestie, beſeeching thee to inspire continually, the univerſall Church with the spirit of trueth, vnitie, and concord: and grant that all they that doe confelle thy holy Name, may agree in the trueth of thy holy word, and live in vnitie and godly love. We beſeech thee alſo to laue and defend all Christian Kings, Princes, and Gouernours, and specially thy seruaunt, Charles our King that under him we may be godly and quietly governed: and graunt unto his whole Counſaile, and to all that be put in authoritie under him, that they may truely and indifferently minister Justice, to the punishment of wyckednesse and vice, and to the maintenance of Gods true Religion and vertue. Giue grace (O heavenly Father) to all Bishop, Pastours, and Curates, that they may both by their life and doctrine let forth thy true & lively word, and rightly and duly administer thy holy Sacra-ments: and to all thy people giue thy heavenly grace, and specially to this Congregation hear present, that with meeke
heart and due reverence, they may hear & receive thy holy word, truly landing the in holiness and righteousness all the days of their life. And we most humbly beseech thee of thy goodnesse, O Lord, to comfort & succour all them which in this transitory life be in trouble, sorrow, neede, sicknesse, or any other aduersitie: grant this, O Father, for Jesus Christ's sake our onely Mediatour and Advocate. Amen.

¶ Then shall follow this exhortation, at certaine times when the Curate shall see the people negligent to come to the holy Communion.

¶ ¶ Be come together at this time, dearely beloued brethren to seede at the Lords Supper, unto the which in God's behalfe I bid you all that be here present, & beseech you for the Lord Jesus Christ's sake, that ye will not refuse to come thereto, being so loveingly called, and hidden of God himselfe. Yee know how grousous and unkinde a thing it is, when a man hath prepared a rich feast: decked his table with all kinde of prouison, so that there lacketh nothing but the guestes to sit down, and yet they which be called (without any cause) most unthankfully refuse to come. Which of you in such a case would not be mov'd? Who would not think a great injurie and wrong done unto him? Wherefore moste dearely beloued in Christ take yee good heed, lest yee, wythdrawing your selue from thi holy Supper, and prouoke God's indignation against you, it is an easie matter for a man to lay, I will not communicate, because I am otherwise letted with worldly busynesse, but such excuses be not so easily accepted and allowed before God. If any man lay, I am a grousous sinner, and therefore am afraid to come: wherefore then doe ye not repent and amend: When God calleth you, bee you not ashamed to lay you wil not come? When you should returne to God, will you excuse your selues and lay that you be not ready? consider ernestly with your selues how little such fained excuses shall availe before God. They that refused the feaft in the Gospel, because they had bought a Farme, or would try their yokes of Oxen, or because they were married, were not so excused, but counted unworthy of the heuenly feaft. I for my part am here present and according to mine office, I bid you in
the name of God, I call you in Christ's behalfe, I exhort you, as you love your owne salvation, that ye will bee partakers of this holy Communion. And as the Son of God, did vouchlase to yeeld up his soule by death upon the Crosse for your health: Even so it is your dutie to receive the Communion together in the remembrance of his death as he himselfe commanded. Now, if you will in no wise thus doe, consider with your selues, how great iniury you doe unto God, and howe sore punishment hangeth over your heads for the lame. And whereas you offend God so sore in refusing this holy banket, I admonish, exhort, and beseech you, that unto this unkindnesse yee will not adde any more. Which thing yee shall doe if yee stand by as gazers and lookers of them that do communicate, and be no partakers of the lame your selues. For what thing can this be accounted else, then a further contempt and unkindenesse unto God? Truly it is a greate unthankfulnesse to lay nay when ye be called, but the fault is much greater, when men stand by, and yet will neither eate nor drinke this holy Communion with other. I pray you what can this be else, but even to haue the mysteries of Christ in derision? It is laid unto all: Take ye and eate, take and drinke ye all of this. Doe this in remembrance of me. With what face then, or with what countenaunce shall ye heare these wordes? what will this be else, but a neglecting, a despising, and mocking of the Testament of Christ? Wherfore rather then yee should so doe, depart you hence, and give place to them that bee godly disposed. But when you depart, I beseech you ponder with your selues, from whom ye depart. Ye depart from the Lords Table: ye depart from your brethren, and from the banket of most heavenly food. These things if ye earnestly consider ye shall by Gods grace, returne to a better mynde, for the obtaining wherof, we shall make our humble petitions while we shal receive the holy Communion.
Earely beloved, forasmuche as our duety is to render to almighty God our heavenly father most hearty thankes for that he hath given his Sonne our Saviour Iesus Christ not onely to die for vs, but also to be our spiritual food, and sustenaunce, as it is declared unto vs, as well by Gods word as by the holy Sacrament of his blessed body and blood, the which being so comfortable a thing to them which receive it worthy and so daungerou to them that will presume to receive it unworthely: my duty is to exhort you to consider the dignitie of the holy mystery, and the great peril of the unworthy receiuing thereof, and so to search and examine your owne consciences, as you shold come holy and cleane to a most godly and heuenly Feast, so that in no wise you come but in the mariage garment, required of God in holy Scripture, and so come and be receiued as worthy partakers of such an heauenly Table, The way and meanes therto is: Firt to examine your lives and conversation by the rule of Gods Commandements and wheresoever yee shall perceiue your selues to haue offended either by will, word, or deed, there bewaile your owne sinfull lives, and confesse your selues to Almighty God, with full purpose of amendment of life. And if yee shall perceiue your offences to bee such, as be not onely against God, but also against your neighbours, then you shall reconcile your selues unto them, ready to make restitution and satisfaction according to the uttermost of your powers for all injuries and wrongs done by you to any other, and likewise being ready to forgive other that have offended you as you would have forgivenes of your offences at Gods hand: for otherwise the receiving of the holy Communion doth nothing else, but encrease your damnation. And because it is requisit that no man should come to the holy Communion, but with a full trust in Gods mercy, and with a quiet conscience: theryfore if there be any of you, which by the meanes aforesaid cannot quiet his owne conscience, but requireth further comfort or counsell, then let him come to mee, or some other discreet and learned minister of Gods word, and...
open his griefe, that hee may receive suche ghostly counsell, advice, and comfort, as his conscience may bee relieued, and that by the ministry of Gods word, he may receive comfort, and the benefite of absolution, to the quieting of his conscience, and auoyding of all scruple and doubtfulnesse.

¶ Then shall the Priest say this exhortation.

Earely beloued in the Lord, yee that minde to come to the holy Communion of the Body and Blood of our Saviour Christ, must consider what S. Paul writeth to the Corinthians, how he exhorteth all persons diligently to trie and examine themselves, before they presume to eate of that Bread, and drinke of that Cup. For as the benefit is great, if with a true penitent heart and lively faith, wee receive that holy Sacrament (for then wee spiritually eate the flesh of Christ, and drinke his blood, then wee dwell in Christ and Christ in vs, wee be one wyth Christ, and Christ with vs:) so is the danger great, if we receiue the same unworthily. For then wee bee guilty of the Body and Blood of Christ our Saviour: wee eate and drinke our owne damnation, not considering the Lords Body: wee kindle Gods wrath against vs, wee prouoke him to plague vs with divers diseases, and sundry kindes of death. Therefore if any of you be a blasphemer of God, an hinderer, or slaunderer of his word, an adulterer, or bee in malice or enuie, or in any other greuou# crime, bewaile your sinne#, and come not to thi# holy Table, lest after the taking of that holy Sacrament, the deuill enter into you, as he entred into Juda#, and fill you full of all iniquitie#, and bring you to destruction both of bodye and soule. Judge therefore your selue# (brethren) that yee be not judged of the Lord. Repent you truly for your sinne# past: haue a liuely and stedfast faith in Christ our Sauiour. Amend your liue#, and be in perfect charitie wyth all men, so shal yee be meete partaker# of those holy mysterie#. And aboue all thinge# yee must giue most humble and hearty thank# to God the Father, the Sonne, and the holy Ghost, for the redemption of the world, by the death and Passion of our Sauiour Christ, both God and man, who did humble himselfe, euen to the death upon the Crosse, for vs miserable sinners which lay in
darckenesse, and shadow of death, that hee might make vs the children of God, and exalt vs to everlasting life. And to the end that we should alway remember the exceeding great loue of our Master and onely Saviour Iesus Christ, thus dying for vs, and the innumerable benefits which by his precious bloodshedding he hath obtained to vs, hee hath instituted and ordained holy mysterie: a pledge of his loue, and continuall remembrance of his death, to our great and endless comfort. To him therefore with the Father and the holy Ghost, let vs giue (as we are most bounden) continuall thanke, submitting our selues wholly to his holy will and pleasure, and studying to serve him in true holinesse and righteousness, all the dayes of our life. Amen.

¶Then shall the Priest say to them that come to receiue the holy Communion.

Ou that doe truely and ernestly repent you of your sinnes, and bee in loue and charity with your neighbours and intend to lead a new life, following the Commandements of God, and walking from henceforth in his holy wayes: Draw neere, and take this holy Sacrament to your comfort make your humble confession to Almighty God, before this Congregation here gathered together in his holy Name, meekely kneeling upon your knees.

¶ Then shall this generall confession be made, in the name of all those that are minded to receiue the holy Communion, either by one of them, or else by one of the Ministers, or by the Priest himselfe, all kneeling humbly upon their knees.

Almighty God, Father of our Lord Iesus Christ, maker of all things, Judge of all men, wee knowledge and bewaile our manifold sinnes and wickednesse, which we from time to time most greuously haue committted, by thought word and deed, against thy divine Maiestie, provoking most uly thy wrath and indignation against vs: Wei doe earnestly repent, and be heartily sorry for these our mildoings, the
remembrance of them is grousous unto vs: the burthen of theim is intolerable. Haue mercy upon vs, haue mercy upon vs, most mercifull Father, for thy Sonne our Lord Jesus Christis sake, forgiue vs all that is past, and grant that wee may euer hereafter serve and please thee, in newenesse 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) stande vp, and turning himselfe to the people, say thus.

Almighty God, our heavenly father, who of his great mercy hath promised forgeuenesse of sinnes, to all them, which with hearty repentance and true faith turn to him: haue mercy upon you, pardon and deliver you from all your sinnes, conforme and strengthen you in all goodnesse, and bring you to everlastyng life; through Jesus Christ our Lord. Amen.

¶ Then shall the Priest also say,

¶ Heare what comfortable words our Saviour Christ faith to all them that truely turne to him.

Come unto me all that travaile and be heauy laden, and I will refresh you. So God loued the world that he gaue his onely begotten Sonne, to the end that all that beleue in him, should not perish, but haue life everlasting.

¶ Heare also what S. Paul faith.

This is a true sayyng, and worthy of all men to be receyued, that Jesus Christ came into the world to saue synners.

¶ Heare also what S. John faith.

If any man sinne, we haue an advocate with the Father, Jesus Christ the righteous, and he is the propitiation for our sinnes.

¶ After which the Priest shall proceed sayyng.

Lift vp your hearts.

Aunswer.

We lift them vp unto the Lord.

Priest.

Let vs giue thankes vpunto our Lord God.

Aunswer.

It is meet and right so to doe.
It is very meet, right, and our bounden duty that we should at all times, and in all places, give thankes to 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 Angelles and Archangels, &c.

| Proper Prefaces |

Vpon Christmas day and seven days after.

Ecause thou dydest give Jesus Christ, thy onely Sonne, to bee borne as this day for vs, 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 sinne, to make vs cleane from all sinne. Therefore with Angels and Archangels, &c.

Vpon Easter day, and seven days after.

Ut chiefly are we bound to prais thee for the glorious resurrection of thy Sonne Jesus Christ our Lord, for he is the very Paschal Lambe, which was offered for vs, and hath taken away the sin of the world, who by his death hath destroyed death, and by his rising to life againe, hath restored to vs everlasting life. Therefore with Angels, &c.

Vpon the Ascension day, and seven days after.

Brought thy most dearly beloved Sonne, 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 vs, that where he is, thither might we also ascend, and reigne with him in glory. Therefore with Angels and Archangels, &c.

Vpon Wynterday, and five days after.

Brought Jesus Christ our Lord, according to whose most true promise, the holy Ghost came down this day from heaven, with a sodden great sound, as it had beene a mighty winde, in the like-nesse of fiery tonges lighting upon the Apostles, to
teach them, and to leade them to all truth, giving them both the gift of divers languages, and also boldness with fervent zeal, constantly to preach the Gospel unto all nations, whereby we are brought out of darkness and error into the clear light and true knowledge of thee, and of thy Sonne Jesus Christ. Therefore with Angels, &c.

Vpon the feast of Trinitie onely.

T is very meete right, and our bounden duetie, that we shoule at all times, and in all places, giue thankes to thee, O Lord, Almighty and everlasting God, which art one God, one Lord, not one onely person, but three persons in one substantue, for that which we beleue of the glory of the Father, the same we beleue of the Sonne, and of the holy Ghost, without any difference or inequality. Therefore, &c.

After which Prefaces, shall follow immediatly.

Herefore with Angels and Archangels, and with all the company of heaven, we laud and magnifie thy glorious Name, evermore praising thee, and saying: Holy, holy, holy, Lord God of hostes, heaven and earth are ful of thy glory, Glory be to the, O Lord most high.

Then shall the Priest kneelinge downe at Gods borad, say in the name of all them that shall receiue the Communion, this prayer following.

E do not presume to come to this thy table (O merciful Lorde) trusting in our owne right-ousnisse, but in thy manifolde and great mercies. We be not worthy so much as to gather vp the crumbe under thy Table, But thou art the same Lord, whose property i allaye to have mercy: grant vs therefore gracious Lord, so to eate the flesh of thy deare Sonne Jesus Christ, and to drinke his blood, that our sinfull bodies may be made cleane by his body, and our soules washed through his most precious blood, and that we may evermore dwell in him, and he in vs. Amen.
Then the Priest standing vp, shall say as foloweth:

Lmighty God our heauenly Father which of thy tender mercie, didst giue thine onely Sonne Jesus Christ, to suffer death vpon the Crosse for our redemption, who made ther (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 vs to continue a perpetual memory of that his precious death, vntill his comming againe: Heare vs O merciful Father, we beseech the, and grant that wee receiuing these thy creatures of Bread and Wine, according to thy Sonne our Saviour Jesus Christe holy Institution, in remembrance of his death and passion, may bee partakers of his most blessed Body and Blood, who in the same night that hee was betraied, tooke bread, and when he had giuen thankes, he brake it, and gaue it to his Disciples, laying: Take, eate, this is my Body, which is giuen for you, doe this in remembrance of me. Likewise after supper he tooke the Cup, and when hee had giuen thankes, he gaue it to them, laying: Drinke 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 sinnes: doe this as oft as yee shall drinke it in remembrance of mee.

¶ Then shal the Minister firſte receiue the Communion in both kindes himſelfe, and next deliuer it to other Minifters (if any bee there prefent), that they may helpe the chiefe Minifter and after to the people in their hands kneeling. And when he deliuereth the Bread, he shall say.

He Body of our Lord Jesus Christ, which was giuen for thee, preferue thy body and soule into everlaſting life: and take and eate this in remembrance that Christ died for thee, and feede on him in thine heart by faith with thanksgiving.
¶ And the Minister that deliuereth the Cup, shall say.

He Blood of our Lord Jesu Christ, which was shed for thee, preserve thy body and soule into everlasting life: and drinke this in remembrance that Christs blood was shed for thee, and be thankfull.

¶ Then shall the Priest say the Lords prayer, the people repeating after him every petition. After shall be said as followeth.

Lorde and heauenly Father, we thy humble servants, entirely desire thy Fatherly goodnesse, mercifully to accept this our Sacrifice of praise and thanksgiving most humbly beseeching thee to grant, that by the merits and death of thy Sonne Jesu Christ, and through faith in his blood, we and all thy whole Church, may obtaine remission of our sinnes, and all other benefits of his Passion. And here we offer and present unto thee, O Lord, our selves, our soules, and bodies, to bee a reasonable, holy, and lively sacrifice unto thee, humbly beseeching thee, that all we which be partakers of this holy Communion, may be fulfilled with thy grace and heauenly benediction. And although we be unworthy, through our manifold sinnes, to offer unto the any sacrifice: yet wee beseech thee to accept this our bounden duety and service, not weighing our merits, but pardoning our offences, through Jesu 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.

A Mighty and euerlasting God, we moste heartely thanke thee, for that thou doest vouchlase to feed vs, which haue duely received these holy mysteries, with the spirituall food of the most precious body and blood of thy Sonne, our Saviour Jesu Christ, and doest allure vs thereby of thy favour and goodnesse toward vs, and that wee be very members incorporate in thy mysticall body, which is the blessed company of all faithfull people, and bee allo heires through hope, of thy euerlasting Kingdome, by the merits of the most precious death
and passion of thy deare Son: we now most humbly beseech thee, O heuenly Father, so to assist vs with thy grace, that we may continue in that holy fellowship, and do all such good workes as thou hast prepared for vs to walke in, through Jesu Christ our Lord; to whom with thee and the holy Ghost be all honour and glory, world without end. Amen.

¶ Then shall be said or sung.

Lory be to God on high. And in earth peace, good will towards men. Wee praise thee, we blesse thee, we worship thee, we glorify thee, wee give thanks to thee, for thy great glorie. O Lord God, heauenly King, God the Father Almightye. O Lord the onely begotten Sonne Jesu Christ. O Lord God, Lambe of God, Sonne of the Father, that takest away the sinnes of the world, haue mercy vpon vs: Thou that takest away the sinnes of the world, haue mercy vpon vs. Thou that takest away the sinnes of the world, receive our praiser. Thou that sittest at the right hand of God the Father, haue mercy vpon vs. For thou onely art holy: thou only art the Lord, thou onely O Christ with the holy Ghost, art most high in the glory of God the father. Amen.

¶ Then the Prieſt or the Biſop, if he be preſent, ſhall let them depart with this bleſſing.

He peace of God, which palleth all understanding, keepe your haercts, and minds in the knowledge and loue of God, and of his Sonne Jesu Christ our Lord : and the blessing of God Almighty, the Father, the Sonne, and the holy Ghost, bee amongst you, and remaine with you alwayes. Amen.
Colleécts to be said after the offertory when there is no Communion; every such day one. And the same may bee saied also as often as occasion shall serue, after the Colleécts, either of Morning and Evening Praier, Communion, or Letany, by the discretion of the Minifter.

Slift vs mercifully, O Lord, in these our supplications and prayers, and dispose the way of thy servaunts toward the attainment of everlaisting saluation, that among all the changes, and chances of this mortall life, they may ever be defended by thy moste gracious, and ready helpe, through Christ our Lor. Amen.

Almighty Lord and everlyuing God, vouchsafe we beseech thee, to direct, sanctifie, and gouerne both our hearts, and bodies in the wayes of thy Lawes, and in the workes of thy Commandements, that through thy most mightie protection, both here and ever, we maye bee preferred in body and soule: through our Lord and Saviour Jesu Christ. Amen.

Rant wee beseech thee Almighty God, that the wordes, which wee haue heard this day with our outward eares, may through thy grace be so grafted inwardly in our hearts, that they may bring forth in vs the fruit of good living, to the honour and praise of thy name: through Jesu Christ our Lor. Amen.

Reuent vs O Lord in all our doings, with thy most gratious fauour, and further vs with thy continuall helpe, that in all our workes begunne, continued, and ended in thee, wee may glorify thy holy Name, and finally by thy mercie, obtenue everlaasting life, through Jesu Christ our Lord. Amen.
Lmighty God, the fountaine of all wisedom, which knowest our necessitie before we aske, and our ignorance in askeing, wee heelech thee to have compallion upon our infirmities, and those things which for our unworthinesse we dare not, and for our blindnesse we cannot aske, vouchsafe to giue vs for the worthinesse of thy Sonne Jesu Christ our Lord. Amen.

Lmighty God, whiche hast promysed to heare the petitiones of them that aske in thy Sonnes Name, wee beleeche thee mercifullly to incline thine eares to vs that haue made now our prayers and supplacions unto thee, & grant that those things which we haue faithfully asked, according to thy will, may effectually be obtained to the relief of our necessitie, and to the setting foorth of thy glory through Jesu Christ our Lord. Amen.

Pon the Holy dayes (if there bee no Communion,) shal be saide all that is appoin ted at the Communion, vntill the end of the Homily, concluding with the generall prayer, (for the whole estate of Christis Church militant here in earth) and one or more of these Collects before rehearsed, as occasion shal be serue.

¶ And there shalbe no celebration of the Lords Supper, except there be a good number to Communicate with the Priest, according to his discretion.

¶ And If there be not aboue twenty persons in the parish of discretion to receive the Communion, yet there shal be no communion except foure or thre at the leaft communicate with the Priest.

¶ And in Cathedrall and Collegiate Churches, where be many Priests and Deacons, they shal all receive the Communion with the Minister euery Sunday at the leaft, except they haue a reaonable cause to the contrary.

¶ And to take away the superstitition, which any person hath, or might haue in the Bread and Wine, it shal suffice that the Bread be such as is usuall to be eaten at the Table, with other meates, but the best and purest Wheat
bread, that conueniently may be gotten. And If any of the Bread and Wine
remaine, the Curate shall haue it to his owne vſe.
¶ The Bread and Wine for the Communion ſhall bee prouided by the
Curate, and the Churchwardens at the charges of the Pariſh, and the Pariſh
ſhall be diſcharged of suche ſummes of money, or other dueties, which
hitherto they haue paid far the ſame by order of their houſes euery Sunday.
¶ And note that euery Pariſhioner all communicate, at the leaſt three
times in the yere, of which Eaſter to be one: and ſhall alſo receiue the
Sacramentes, and other Rites, according to the order in this booke appoin-
ted. And yerely at Eaſter, euery Pariſhioner ſhall reckon with his Parſon,
Vicar or Curate, or his, or their deputie or deputies, and pay
to them or him, all Eccleſiaſticall dueties,
accuſtomably due, then and at that
time to be paid.
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