The order for the Administration of the Lords Supper, or holy communion.

No many as intend to be partakers of the holy communion, shall signify their names to the curate ever night, or at least in the morning before the beginning of morning prayer, or immediately after at least some time the day before.

And if any of those be an open and notorious evil liver, or 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 advise him, in any wise to presume to come to the Lords table, until he have openly declared himself to have truly repented and amended his former naughty life, that the congregation may thereby be satisfied, which were offended, and that he have repented the parties, whom he hath done wrong unto, 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 between whom he perceiveth malice and hatred to reign, not suffering them to be partakers of the Lords table, until he know them to be reconciled. And if one of the parties be at variance, he content to forgive 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 forwardness 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 having a fair white linen cloth upon it, shall stand in the body of the church, or at the church door, where morning prayer and evening prayer are appointed to be read. And the priest standing at the north side of the table, shall say the Lords prayer, with these collect following:

The communion.

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.
The Communion.

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.


A Mighty 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.

turning to the people;

Q Then shall the Priest rehearse distinctly all the Ten Commandments: and the people, kneeling, shall after every Commandment ask God mercy for their transgression of the same after this form, &c.; after for the time past, &c.; grace to keep the same for the time to come, &c.; as followeth.

God to speak 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 thy self any graven image, nor the likeness of any thing that is in heaven above, nor in the earth beneath, nor in the water under the earth. Thou shalt not bow down to them, nor worship them. For I the Lord thy God am a jealous God, and visit the sins of the fathers upon the children, unto the third and fourth generation of them that hate me, and their mercy unto thousands, in them that love me, and keep my Commandments.

People.

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

Minister.

Thou shalt not take the Name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his Name in vain.

People.

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

Minister.

Remember that thou keepest holy the Sabbath day. Six days shalt thou labour, and do all that thou hast to doe, but the
The Communion.

The seventh day is the Sabbath of the Lord thy God. In it thou shalt doe no manner of workes, thou, and thy wife, and thy daughter, thy man-servant, and thy maid-servant, thy cattle, and the stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day: Wherefore the Lord blessed the seventh day, and hallowed it.

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 giueth thee.

People.

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

Minister.

Thou shalt doe 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 beare false witenesse against thy neighbour.

People.

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

Minister.

Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his maid, nor his ox, nor his ass, nor any thing that is his.

People.

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

Then
The Communion.

Then shall follow the collect of the day, with one of these two collects following the King, the priest standing up, and saying,

LET US PRAY.

Almighty God, whole kingdom is everlasting, and power infinite, have mercy upon the whole congregation, and to rule the heart of thy chosen servant Charles our King and Governor, that he (knowing whole manner he is) may above all things seek thy honour and glory, and that be his subjects (duly considering whole 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, livest and reignest ever one God, world without end. Amen.

Almighty and everlasting God, we beseech thee by thy holy word, that the hearts of kings are in thy rule and governance, and that thou dost dispose and turn them as it seemeth best to thy good wisdom: We humbly beseech thee to dispose and govern the heart of Charles thy servant our King and Governor, that in all his thoughts, words, and deeds he may ever seek thy honour and glory, and study to preserve thy people committed to his charge, in wealth, peace, and godliness: Grant this, O merciful Father, for thy dear Son Jesus Christ our Lord. Amen.

Immediately after the collect, 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 he say the Creed.

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
The Communion.

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: Whereupon shall have end. And I believe in the holy Ghost, the Lord and 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 Catholic and Apostolic Church. I acknowledge the Baptism for the remission of sins. And I look 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 Homilies already set forth, or hereafter to be set forth by common authority. After such Sermon, Homily, or exhortation, the Clerke shall declare unto the people whether there be any holy days, or fasting days the week following, and earnestly exhort them to remember the poor, saying one or more of these sentences following, as he thinketh most convenient by his discretion.

Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

Lay not up for yourselves treasures upon the earth, where the rust and moth both corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither rust nor moth corrupt, and where thieves do not break through and steal.

Whosoever therefore will be perfect, let him be as the Saviour, and lay up for himself treasures in heaven. For the Saviour, our Lord, shall enter into the kingdom of heaven, but he that doth the will of my Father which is in heaven.

Judge me, O Lord, and lay me to the right: give me the good of the land, and pity me, for I have done any wrong to any man, I restore fourfold. Who
The Communion.

Who goeth a warfare at any time of his own cost? Who planted a vineyard, and eateth not of the fruit thereof? Or who feedeth a flock, and eateth not of the milk of the flock? If we have found you spiritual things, is it a great matter if we shall reap your worldly things?

Do ye not know, that they which minister about holy things, live of the sacrifice? And they that minister of the altar, are partakers with the altar? Even so hath the Lord also ordained, that they which preach the gospel should live of the gospel.

He that loveth little, shall reap little: and he that loveth plentifully, shall reap plentifully. Let every man do according as he is disposed in his heart, not grudging, or of necessity, for God loveth a cheerful giver.

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.

While we have time let us do good unto all men, and specially unto them that are of the household of faith.

Godliness is great riches, if a man be content therewith: that he hath: for we brought nothing into the world, neither may we carry any thing out. Charge them which 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, that they may lay up eternal life.

God is not un righteous, that he will forget your works and labours that proceeded of love, which ye have shewed for his names sake, which have ministered to the saints, and to the ministers.

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

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

Give alms of thy goods, and turn never thy face from any poor man, and then the face of the Lord shall not be turned away from thee.

A We
The Communion.

Be mercifull after thy power. If thou hast much, give plentifully. If thou hast little, give thy diligence gladly to give of that little: for so gavest thou thy self a good reward in the day of necessity.

If he that putteth upon the poor, and the Lord heareth it, he shall be paid again.

Blessed be the man that provideth for the sick and needy: the Lord shall deliver him in the time of trouble.

Then shall the churchwardens, or some other by them appointed, gather the devotion of the people, and put the same into the poor man's box, and upon the offering days appointed, every man and woman shall pay to the Curate the due and accustomed offerings. After which done, the priest shall say:

Lett us pray for the whole state of Christ's church militant and victorious.

Almighty and everlasting God, which by thy holy apostles 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) to receive the same our prayers, which we offer unto thy divine Majesty, beseeching thee to inspire continually the universal church with the spirit of truth, unite, 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 save and defend all Christian kings, princes and governors, and specially thy servants Charles our king, that under him we may be godly and quietly govern: and grant unto his whole Council, and to all that shall be put in authority under him, that they may truly and insistently minister justice, to the punishment of wickedness and vice, and to the maintenance of God's true religion and vertue. Give grace (O heavenly Father) to all bishops, pastors, and curates, that they may both by their life and doctrine set forth thy true and lively Word, and rightly and duly administer thy holy Sacraments: and to all thy people give thy heavenly grace, and
The Communion.

and specially to this congregation here present, that with meek heart and due reverence they may hear and receive the holy body, truly setting thee in holiness and righteounness all the days of their life. And the most humbly beseech thee of thy goodness, O Lord, to comfort and succour all them which in this transitory life be in trouble, sorrow, need, sickness, or any other adversities. Grant this, O Father, for Jesus Christ's sake our only mediator and Advocate. Amen.

Then shall follow this exhortation at certain times, when the curate shall see the people negligent to come to the holy Communion.

Woe be come together at this time (dearly beloved brethren) to see at the Lord's Supper unto the which in God's behalf I bid you all that be here present, and beseech you for the Lord Jesus Christ's sake, that ye will not refuse to come thereto, being so lovingly called and bid by God himself. Ye know how grievous and unkind a thing it is when a man hath prepared a rich feast, decked his table with all kind of augmentation, so that there lacked nothing but the guests to sit down, and yet they which were called (without any cause) most unthankfully refused to come. Which of you in such a case would not be moved: Who would not think a great injury and wrong done unto him: Wherefore most dearly beloved in Christ, take ye good heed, let ye withdraw not yourselves from this holy Supper, provoke God's indignation against you. It is an ease matter for a man to say, I will not communicate, because I am otherwise occupied with worldly business. But such excuses be not to easily accepted and allowed before God. If any man say, I am a grievous sinner, and therefore am afraid to come: Wherefore then do ye not repent and amend: When God calleth you, are you not ashamed to say you will not come: When you should return to God, will you excuse your selves, and say that you be not ready: Consider earnestly with yourselves, how little such sinned excuses hath shall before God. They that refused the feast in the Gospel, because they had bought a farm, or would try their jokes of scorn, or because they were married, were not so excused, but counted
The Communion.

shall be ready,

unworthy of the heavenly feast. 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 behalf. I exhort you, as you love your own salvation, that ye will be partakers of this holy Communion. And as the Son of God did himself to yield up his soul by death upon the cross, for your health; even so it is your part to receive the Communion together, in the remembrance of his death, as he himself commanded. Now if you will in no wise thus do, consider with your selves how great injury you do unto God, and how sore punishment hangeth over your heads for the same; and whereas you offer God to lose in refusing this holy面包, I admonish, exhort, and beseech you, that unto this unkindness ye will not add any more: which thing ye shall do, if ye stand by as gazers and lookers on them that do communicate, and be not partakers of the same your selves. For what thing can this be accounted else, than a further contemne and unkindnesse unto God? Truly it is a great unthankfulness to lay any wrong upon a brother, but the fault is much greater when men stand by, and yet will neither earnestly think this holy Communion with others. I pray you what can this be else, but even to have the mysteries of Christ in division? It is said unto you, Take and eat, and drink ye all of this. Do this in remembrance of me. With what face then, or with what countenance shall ye hear these words: What will this be else, but a neglecting, a despising, and mocking of the Testament of Christ? Wherefore rather then ye should so do, depart you hence, and give place to them that be godly disposed. But when you depart, I beseech you ponder with your selves from whom ye depart. Ye depart from the Lord's table, ye depart from your brethren, and from the boulter of most heavenly food. These things ye earnestly consider, ye shall by God's grace return to a better minds for the obtaining whereof we shall make our humble petitions, while we shall receive the holy Communion unto Almighty God our Heavenly Father.

7. And
The Communion.

And sometime shall this be said also at the discretion of the overseers.

Early be-bed, 10x10 gum as our duty is to render to Almighty God our heavenly Father most hearty thanks for that he hath given his Son our Saviour Jesus Christ, not only to die for us, but also to be our spiritual food & inheritance, as it is declared unto us, albeit by God's word as by the holy sacrament of his blessed body and blood, the which being to be comtable a thing to them which receive it worthily, and so dangerous to them that will presume to receive it unworthily: my duty is to exhort you to consider the dignity of the holy mystery, and the great peril of the unworthy receiving thereof, and to search and examine your own consciences; as you should come holy and clean to a most godly and heavenly feast, so that in no wise you come but in the marriage garment, required of God in holy scripture, and so come and be received as worthy partakers of such a comtable. The way and means thereof is: First, to examine your lives and conversation by the rule of God's commandments, and whereby you shall perceive your selves to have offended, either by will, word, or deed, there be your own sinfulness, and confess your selves to Almighty God, with full purpose of amendment of life. And if ye shall perceive your offences to be such as not only against God, but also against your neighbours, then you shall reconcile your selves unto them, ready to make reparation & satisfaction according to the utmost of your powers, for all injuries & wrongs done by you to any other, and likewise being ready to forgive other, that have offended you, as you would have forgiven of your offences at God's hand: so otherwise the receiving of the holy communion both nothing else but increase your damnation. And because it is requisite that no man should come to the holy communion, but with a full trust in God's mercy, & with a quiet conscience; therefore if there be any of you which by the means of assurance cannot quiet their own conscience, but requireth further comfort, or counsel, then let them come to me, or some other discreet and learned minister of God's word, and open his

8. Therefore if any of you be a sinner, or any other person, or a unbeliever, or a drunkard of the world, or a drunkard in words, or under sin, or under any other impure sin, repented of ye that sin, or if ye do not that holy feast, left after being of that holy sacrament. Endeavour ye to be renewed in your spirit, and ye shall find all sins remitted, & ye shall be delivered from all distress of body, & soul.
The Communion.

his grief, that he may receive such ghostly counsel, advice, and comfort, as his conscience may be relieved, and that by the ministry of God's Word he may receive comfort, and the benefit of absolution; to the quieting of his conscience, and abating of all froward and doubtfulnesse.

Thus the priest for this celebration.

Early betwixt in the Lord, ye that minde to come to the holy communion of the body and blood of our Saviour Christ, must consider what St. Paul wrote to the Corinthians, how he 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 (so 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 damnation, not considering the Lord's body: we humble God's wrath against us: we provoke him to plague us with divers diseases, and sundry kinds of death. Wherefore if any of you be a blasphemer of God, an hinderer of his Word, an adversary, or be in matter, or study, or in any other grievous crime, befall your selves, and come not to this holy table, lest after the taking of that holy sacrament, the devil enter into you, as he entered into Judas, and all you fall of all iniquities, and bring you to destruction both of body and soul. Judge therefore your selves (bethken) that ye be not judged of the Lord. Repent you truly for your innes past: have a lively and heartfelt 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 Ghost, for the redemption of the body, 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, which

who lay
The Communion.

lay in darkness and 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 alway remember the exceeding great love of our Saviour Jesus Christ, being loving to us, and the innumerable benefits which by his precious blood the death he hath obtained to us: the which instituted and obtained holy mysteries, as pledges of his love, and continual remembrance of his death, to our great and endless comfort. To him therefore with the Father, and the holy Ghost, let us give (as we are bounden) continual thanks, submitting our selves wholly to his holy will and pleasure, and studying to serve him in true holiness and righteousnesse all the days of our life. Amen.

Then shall the priest say to them that come to receive the holy Communion.

On that do truly and earnestly repent you of your times, and 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: and make your humble confession to Almighty God, before this congregation here gathered together in his holy name, 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, either by one of them, or else by one of the ministers or by the priest himself kneeling humbly upon their knees, saying.

Almighty God, Father of our Lord Jesus Christ, maker of all things, Judge of all men, we acknowledge and bewail our manifold times and wickedness, which we from time to time most grievously have committed, by thought, word, and deed, against the divine Majesty, provoking most justly the wrath and indignation against us. We do earnestly repent, and beseech
The Communion.

hearty sory for these our misdoings, the remembrance of them is grievous unto us, the burden of them is intolerable. Have mercy upon us, have mercy upon us, most merciful Fa-
ther, for thy Sonne our Lord Jesus Christes sake forgive us all that is past, and grant that we may ever hereafter serve and please thee in newnesse 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 himselfe to the people, say these, pronounce this Absolution.

A Mighty God our heavenly Father, who of his great mercy hath promised forgiveness of sinnnes to all them which with hearty repentance and true faith turn unto him: have mercy upon you, pardon and deliver you from all your sinnnes, confirm and strengthen you in all goodnesse, and bring you to everlasting life, through Jesus Christ our Lord. Amen.

Then shall the priest also say,

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

Come unto me all that travaile and are heavy laden, and I will refresh you. So God loved the world that he gave his only begotten Sonne, to the end that all that believe in him, should not perish, but have life everlasting.

C Hear also what St. Paul faith.

This is a true saying, and worthy of all men to be receiued, that Jesus Christ came into the world to take sinners.

C Hear also what St. John faith.

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

After which the priest shall proceed, saying,

Lift up your hearts.

Answer.

We lift them up unto the Lord.

Priest.

Let us give thanks unto our Lord God.

Answer.

It is meet and right so to do.

Priest.
The Communion.

Then shall the Priest turn to ye left Table, and say,

It is very meet, right, and our bounden duty, that we shoulde 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, with all ye company of heaven, we adore, and magnify thy glorious Name, evermore praying thee, and saying, Holy, Holy, Holy, Lord God of hosts, Heaven, & Earth are full of thy glory, Glory be to thee, & Lord, most High, Amen.

Proper Prefaces.

Upon Christmas day, and seven days after.

Eternal God, give Jesus Christ thine only Sonne to be born 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 sinne. Therefore with angels, &c.

Upon Easter day, and seven days after.

Beneath are we bound to praise thee, for the glorious resurrection of thy Sonne Jesus Christ our Lord: for he is the very Paschal Lamb which was offered for us, and hath taken away the sinne of the world, who by his death hath destroyed death, and by his rising to life again, hath refused to us everlasting life. Therefore with angels, &c.

Upon Ascension day, and seven days after.

Beneath thy most dear Sonne Jesus Christ our Lord, who after his most glorious resurrection manifiestly appeared to all his Apostles, and in their sight ascended up into heaven, to prepare a place for us, that where he is, thence might we also ascend, and reign with him in glory. Therefore with angels, &c.

Upon Whitsunday, and six days after.

Though Jesus Christ our Lord, according to whose most true promise the Holy Ghost came down this day from heaven with a sudden great sound, as it had been a mighty wind, in the likeness of fire, tongues,
The Communion.

Tongues, lighting upon the apostles, to teach them, and to lead them to all truth, giving them both the gift of divers languages, and also boldness with serpents’ tooth, 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 Son Jesus Christ. Therefore with angels, &c.

Upon the face of Trinity onely.

It is very meet, right, and our bounden duty, that we should at all times, and in all places give thanks to thee, O Lord, Almighty and Everlasting God, which art one God, one Lord, not one only person, but three persons in one substance. For that in which we believe of the glory of the Father, the Name we believe of the Sonne, and of the holy Ghost, without any difference, or inequality. Therefore, &c.

After which prefaces, shall follow immediately be sung, or said, therefore with angels, and archangels, and with all the company of heaven, we say, and magnify thy glorious Name, evermore praising thee, and laying, holy, holy, holy Lord God of hosts, heaven and earth are full of thy glory. Glory be to thee, O Lord most High. Amen.

Then shall the priest kneeling down at the board, say in the name of all them that shall receive the communion, this prayer following.

We do not presume to come to this thy table (O merciful Lord) trusting in our own righteousness, but in thy manifold and great mercies. We be not worthy so much as to gather up the crumbs under thy table. But thou art the same Lord, whose property it 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 unclean bodies may be made clean by his body, and our souls washed through his most precious blood, and that we may evermore dwell in thee, and be in us. Amen.

When ye priest standing before ye Table, hath so. Then ordered ye Bread, & Wine, that he may with ye more readings, & decency, brake ye Bread before ye people, & take ye Cup into his hands, he shall say ye prayer of Consecration, as followeth.
The Communion.

Then the priest standing up, shall say as followeth:

Almighty God, our heavenly Father, who of thy tender mercy didst give thine only Sonne Jesus Christ to suffer death upon the cross for our redemption, who made there (by his one oblation of himself once offered) a full, perfect and sufficient sacrifice, oblation and 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 beseech thee, and grant that we receiving these thy creatures of bread and wine, according to thy Sonne our Saviour Jesus Christes holy institution, in remembrance of his death and passion, may be partakers of his most blessed body and blood: who in the same night that he was betrayed, took bread, and when he had given thanks, he brake it, and gave it to his disciples, saying, Take, eat; this is my body which is given for you: do this in remembrance of me. Likewise after supper he took the cup, and when he had given thanks, he gave it to them, saying, Drink ye all of this, for this is my blood of the New Testament, which is shed for you and for many for the remission of sinnes: Do this as oft as ye shall drink it in remembrance of me. Amen.

Then shall the minister first receive the Communion in both kindes himself, and after deliver it to other ministers (if any be there present) that they may help the chief minister, and also to the people in their hands, kneeling. And when he delivereth the Bread, he shall say,

The body of our Lord Jesus Christ, which was given for thee, preserue thy body and soule into everlasting life: and take and eat this in remembrance that Christ died for thee, and feed on him in thine heart by faith with thanksgiving.

And
The Communion.

And the minister that delivereth the cup, shall say, "The blood of our Lord Jesus Christ, which was shed for thee, receive the body and blood into everlasting love; and drink this in remembrance that Christ's blood was shed for thee, and be thankful.

Then shall the priest say the Lord's prayer, the people repeating after him every petition. After shall be said as followeth.

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 Sonne 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, our selves our souls and bodies, to be a reasonable, holy, and lively sacrifice unto thee, humbly beseeching thee, that all we which be partakers of this holy communion, may be satisfied with thy grace and heavenly benediction. And although we be unworthy, though 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.

A mighty and everliving God, the most hearty and everliving God, the most hearty, thankful thee, for that thou dost bowdlerize to feed us, which have duly received these holy mysteries, with the spiritual food of the most precious body and blood of thy Sonne our Saviour Jesus Christ, and dost assure us thereby of thy favour and goodnesse towards us, and that we hereby members incorporate in thy mystical body, which is the blessed company of all faithful people, and are also heirs through
The Communion.

hope of thy everlasting kingdom, by the merits of the most precious death and passion of thy dear Sonne: yea, and most humbly beseech thee, O heavenly Father, 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.

¶ Then shall be said or sung,

Loze be to God on high, and in earth peace, good will towards men. We praise thee, we bless thee, we worship thee, we glorifie thee, we give thanks to thee for thy great glory, O Lord God, heavenly King, God the Father Almighty, O Lord the only begotten Sonne Jesus Christ, O Lord God, Lamb of God, Sonne of the Father, that takest away the sins of the world, have mercy upon us. Thou that taktest away the sins of the world, have mercy upon us. Thou that taktest away the sins 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.

¶ 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 Sonne Jesus Christ our Lord: and the blessing of God Almightie, the Father, the Sonne, and the holy Ghost, be amongst you, and remain with you alwayes. Amen.

¶ Collects
The Communion.

Collects to be said after the offertory, when there is no Communion, every such day one, and the same may be said also as often as occasion shall serve, after the Collects either of Morning and Evening Prayer, Communion, or Letany, by the discretion of the Minister.

Still 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 Christ our Lord. Amen.

Almighty Lord, and everlasting God, bountifully we beseech thee, to direct, sanctify, and govern, both our hearts and bodies in the wayses of thy lawes, and in the works of thy commandments, that through thy most mighty protection, both here and ever, we may be preferred 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.

Rebent 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
The Communion.

Almighty God, the fountain of all wisdom, which knowest our necessities before we ask, and our ignorance in asking: We beseech thee to have compassion upon our iniquities, and those things which for our unworthinesse we dare not, and for our blindness we cannot ask, devoutly to give us for the worthinesse of thy Sonne Jesus Christ our Lord.

Almighty God, which hast promised to hear the petitions of them that ask in thine Sonnes 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.

In the Holy dayes (if there be no Communion) shall be said all that is appointed at the Communion, until the end of the Lord's Supper, concluding with the general prayer. (for the whole state of Christ's Church militant here in earth) and one or more of these Collects before rehearsed, according to discretion, concluding with ye blessing.

And there shall be no celebration of the Lord's Supper, except there be a good number to communicate with the Priest, according to his discretion.

And if there be not above twenty persons in the parish, of discretion to receive the Communion, yet there shall be no Communion except four or three at the least communicate with the Priest.

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

And
And to take away the superstitious which any person hath or might have in the bread and wine, it shall suffice that the bread be such as is usually to be eaten at the table with other meat, but the best and purest wheat bread that conveniently may be gotten. And if any of the bread and wine remain, the curate shall have it to his own use.

The bread and wine for the communion shall be provided by the curate and the churchwardens at the charges of the parish, and the parish shall be discharged of such summe of money or other duties, which his bisho paced for the same by order of their houses every Sunday.

And note that every parishioner shall communicate at the least three times in the year, of which Easter to be one, and shall also receive the sacrament and other rites, according to the order in this book appointed. And yearly at Easter every parishioner shall reckon with the parson, vicar, or curate, or his or their depute or deputes, and pay to them or him all ecclesiasticall duties, accustomedly due, then and at that time to be paid.

After the divine service ended, no moneys given at the offering shall be disposed of to such persons, charitable uses, or ministers, churchwardens or such as the vicar, if they disagree, shall be disposed of at the ordinary shall appoint.

Whereas it is ordained in this office for the administration of the Lord's supper, that communicants should receive the same kneeling (which order is well meet for a signification of our submissiveness and veneration and acknowledgment of the benefits of Christ, given to all men alike), receivers, for the avoiding of such profanation, etc., doth offer in the holy communion, as might otherwise ensue; yet, lest some kneeling should by any persons, either out of ignorance, negligence, or out of malice, be misconstrued, it is proved; it is here declared, that thereby no adoration is intended, or ought to be done, after such sacramental bread, or wine, or the body received, or any corporal presence of Christ natural flesh, or blood. For the sacramental bread, or wine, or the body, which is the substance of Christ, is therefore not to be adored, for that was substance of Christ, and we are to adore the substance of Christ, not Christ as the substance of Christ, for we adore the body of Christ, not Christ, it being against the truth of Christ natural body to be at one time in more places than one.