The ORDER for the Administration of the LORDS SUPPER, or HOLY COMMUNION.

O many as intend to be partakers of the Holy Communion, shall signify their Names to the Curate at least five days before.

If any of those be an open and notorious evil doer, or have done any wrong to his Neighbour by word or deed, or that the Congregation be thereby offended; & Curate having strict thereof, shall call him and admonish him, that in any wise he presume not to come to the Lords Table, until he hath openly declared himself he hath truly repented and amended his former naughty life; that the Congregation may thereby be satisfied which before were offended, and that he hath reconciled the Parties to whom he hath done wrong, or at least declare himself to be in full agreement to do, as fit at his convenience must.

The same Order shall the Curate use with those lepers whom he perceiveth malice and hatred to reign, not suffering them to partake of the Lords Table, until he know them to be reconciled, and if after of Particular averseness, he content to forgive from the bottom of his heart all that the other hath wronged, or against him, and to make amends for which himself hath offended; and the other party will not be precluded to a godly union, but remain still in his former estate and malice: The Minister in that case ought to admonish the offending Person or the Holy Communion, and let him that is offended, provide that unless the Minister be expelled, as it is specified in this, or the next preceding Paragraph of this Rubric, shall be obtained to give an account of the same to the Ordinary within fourteen days after; and the Ordinary shall provide against the offending Person according to the Canon.

The Table at the Communion-hence, having a fair while Linen cloth upon it, shall stand in the body of the Church, or in the Chancel where Morning and Evening Prayers are accustomed to be said. And the Priest standing at the North side of the Table, shall say of Lords Prayer, with of collect following the People kneeling.
THE COMMUNION.

mighty God, who, according to the power and will of his infinite goodness, doth constantly visit the souls of men, doth, for the most part, make use of the holy Communion, to comfort his people, to give them the presence of Christ, and to strengthen them in the faith, both by the word and the Holy Sacrament. And therefore is the said Sacrament to be received by all God's people, to their sanctification, to be as an earnest of more sure glory, and to be a bond of union and communion between God and his people, and between God's people among themselves.

Then shall the Collector, in the stead of the thirteenth, sing and play for the Assembly, and the same time the Minister shall call the Communion, and the Assembly shall give their consent to the same, in order to the receiving of the holy Sacrament.

Then shall all the people, being assembled together, approach to the Table, and receive the holy Sacrament of the Body and Blood of Christ, according to the usual order.

The Communion is the most solemn and important part of the Lord's Supper, being the means by which the Lord's love is shown to his people and they are united to him. It is a sign of the new covenant, which is established in the blood of Christ. The elements of bread and wine are symbols of the body and blood of Christ, which were given for the atonement of sins.

Therefore, the faithful are commanded to partake of the Lord's Supper with a sincere heart, acknowledging the worthiness of the offering, and humbly seeking forgiveness of their sins. The Minister should pray for the grace and mercy of the Father, so that the people may be enabled to receive the sacrament with true faith and devotion.

Believe in the Lord Jesus Christ, who died for the sins of the world, and rose again from the dead, and is the Son of God, and the only Saviour of the world. By faith receive the Body and Blood of Christ, and the true bread and true wine, which are given to you, as being the body and blood of Christ, for the remission of your sins, and the increase of faith and HOLY SPIRIT, and the strengthening of your souls, and the giving of life eternal. Amen.

The Collect.

Lord of Hosts and Father of light, in whose presence the whole assembly of the Church is gathered, and in whose name we do now meet together, we humbly beseech thee, with all our heart, that thou wouldst open our eyes to understand the mysteries of thy gospel, and grant us such grace and strength, that we may live a holy and godly life, and so die in peace, and finally, by thine holy Spirit, be eternally happy in thy kingdom. Amen.

The Blessing.

May the grace of the Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit, be with all them that love the Lord Jesus Christ, in ever increasing measure. Amen.
THE COMMUNION

have need, and shalldo up his compaignons frym him, hereunto shalliste find it, by John 3, 17.

early in the morning the sun was risen, and staid the fishers all night, and took nothing: but about the first light of the morning they said among themselves one to another, I see a standing one, I am still there, Lu. 5, 1-2.

EARLY, before the sun did rise, he shalldo apprehend the fruits of all his labours. John 5, 14.

BMIGHTY GOD, Father of our Lord Jesus Christ, dwellest in the heavens, and shalldo be God above all gods. Ps. 97, 9.

BERIGHT, seconstrued God, shalldo govern all things, and shalldo be God of all gods. Ps. 97, 9.

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THE COMMUNION.

nefort, but have everlasting life. John 3:16.

He that believeth on the Son hath everlasting life. John 3:36.

Let him that eateth, eat that he may have life; and let him that eateth not, eat that he may be hungry, and that the soul may perish for lack of knowledge. 1 Corinthians 9:11.

No man can live unless he eat this bread. John 6:51.

And he gave them bread and fish, and they were filled. Mark 8:7.

And the Lord said unto his servants ministers, wherefore ye marvel that I was not there to give you bread? I am the Lord, your God, now ye have sinned in believing me not. Deuteronomy 8:15.

And the Lord is the Lord of all, and of his righteousness hath his servant Israel. Deuteronomy 4:35.

What does the Bible say about Communion? The Bible teaches that Communion is a symbolic representation of the sacrifice of Jesus Christ and the celebration of his victory over sin and death. It is a time for believers to remember his death, to give thanks, and to fellowship with one another. Communion is a time of spiritual renewal and a reminder of the love and grace of God. It is a time for believers to strengthen their relationship with their Lord and with one another. Communion is a way for believers to express their faith and commitment to their Lord and to their fellow believers. It is a time for believers to be reminded of their salvation and the hope it brings. Communion is a way for believers to express their thankfulness for the sacrifice of Jesus Christ and to worship him. It is a time for believers to be reminded of the love and grace of God and to be strengthened in their faith. Communion is a time for believers to be united as a church and to be reminded of their identity as the body of Christ.
THE MINISTRATION of PUBBLIC BAPTISM of INFANTS to be used in the CHURCH.

HE People were to be assembled, that is most convenient for them to be held, and the ministration to be administered, upon the Fast Day of every Sunday, and other Holy Days, when the Church is not busy with other services, or when the people are not in such a state of mind as to be able to attend the service.

And note, that there shall be for every Match to be Baptised, two witnesses, one of which shall be a Deacon, and the other a Deaconess, or a layman, who shall be present at the baptism, and shall assist in the administration of the ordinance.

And note, that when there are infants to be Baptised, the Parents shall give notice of the same, and shall bring them to the church, and shall be present at the service. And then the Bishop, or his substitute, and the parent, shall meet in the church, and shall administer the ordinance, and then the infant shall be baptised, and shall be presented, and shall be enrolled in the church register.

Holy Baptism is to be administered in the church, and in the presence of the congregation. And then the Bishop, or his substitute, shall administer the ordinance, and shall present the infant to the church, and shall present it to the congregation, and shall enrol it in the church register.

LIMPEDIE is the word that which the child brought forth in the womb, and was left without a place, and was cast out of the church, and was not enrolled in the church register.

It is a solemn mortification of the soul, and a most holy sacrifice, to give up a child to the care of God, and to entrust it to His hands. And then the Bishop, or his substitute, shall present the infant to the church, and shall enrol it in the church register.

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PUBLIC/BAPTISM

MIGHTY and everlasting God, nowise, we give thee thanks for thy goodness and long-suffering, for thy mercy and truth; which art the beginning of all knowledge, and the fountain of all wisdom. For thou hast created all things, and hast from the beginning appointed to all things their ends. Therefore, we give thee thanks, O Lord, and praise to the Father, according to that which is written in the Law and the Prophets.

LORD'S PRAYER

OUR Father which art in heaven, hallowed be thy name; thy kingdom come; thy will be done on 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, and the power, and the glory, for ever. Amen.

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PRIVATE/BAPTISM

OUR Father which art in heaven, hallowed be thy name; thy kingdom come; thy will be done on 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, and the power, and the glory, for ever. Amen.

The MINISTRATION of PRIVATE BAPTISM of CHILDREN in HOUSES

The Custom of every Parish (except in the time of the Roman Emperor) is that the Children under the age of seven years be baptized in the house of the Bishop or other Superior. And when the Bishop shall have ordained that it be done, and the Bishop has appointed the time and place, the parents shall bring the Child to be baptized, and the Bishop shall administer the same to the Child in the House of the Bishop or other Superior. And when the Bishop shall have ordained that it be done, and the Bishop has appointed the time and place, the parents shall bring the Child to be baptized, and the Bishop shall administer the same to the Child in the House of the Bishop or other Superior.

WILT thou be baptized in this Faith? Yea, I WILT.

WILT thou then obediently keep God's holy and all commandments, and walk in His footsteps all the days of thy life? Yea, I WILT.

Then shall the Bishop say to the Child: Take heed then, and believe in all the commandments of God and Jesus Christ, and in ever after life, and so sha.

Then shall the Bishop say to the Child: Take heed then, and believe in all the commandments of God and Jesus Christ, and in ever after life, and so shall the Bishop say:
PRIVATE BAPTISM

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A private baptism is when the minister baptizes a child without the parents present. It is often done when the parents are not present or cannot be present at the time of baptism. The minister performs the baptism in the name of the Father, Son, and Holy Spirit, and the child is considered to be baptized into the Christian faith. The child is placed in the water, and the minister immerses them three times, reciting the prayer of baptism. The child is then considered to be a member of the Church and a child of God.

BAPTISM OF THOSE &C.

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The baptism of those who are not able to receive the sacrament of baptism because of their age or condition is called private baptism. It is performed by the minister in the name of the Father, Son, and Holy Spirit. The child is placed in the water, and the minister immerses them three times, reciting the prayer of baptism. The child is then considered to be a member of the Church and a child of God.

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OF RIPER YEARS.

The Spirit is Spirit. Marvel not that I said unto you, Ye must be born again. The wind bloweth where it list, and thou knowest not whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

Then said the Pharisee, I am come to see Jesus, who is called the Christ. And Jesus said unto him, Verily, verily, I say unto thee, Except ye be born again, ye cannot see the kingdom of God. For that which is born of the flesh is flesh; and that which is born of the Spirit is spirit.

And the Spirit is a great and powerful spirit. He is the spirit of truth, and the spirit of life, and the spirit of love. He is the spirit of the Father, and the spirit of the Son, and the spirit of the Holy Ghost.

ELOHEI.

The God of the universe. He is the God of the universe, and the God of all creation. He is the God of the earth, and the God of the heaven. He is the God of the living, and the God of the dead.

There is no other God but the God of the universe. He is the only God, and He is the God of all things. He is the God of the heavens, and the God of the earth.

God spake to the earth and said, Let there be light. And the light was. And God saw that the light was good. And God divided the light from the darkness.

A CATECHISM.

55. What is the doctrine of the trinity? The doctrine of the trinity is that there are three persons in one Godhead. The Father, the Son, and the Holy Spirit are one God in three persons.

56. What is the doctrine of the incarnation? The doctrine of the incarnation is that the Son of God became flesh and dwelt among us. He was made man and he was crucified for our sins, and he was buried, and he rose again the third day, and he ascended into heaven, and he sits at the right hand of the Father.

57. What is the doctrine of the apostles? The doctrine of the apostles is that they were sent by the Lord Jesus Christ to preach the gospel to all nations. They were to make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

58. What is the doctrine of the church? The doctrine of the church is that it is the body of Christ, and all that believe in him are members of the church. The church is the bride of Christ, and she is the temple of the Holy Ghost.

59. What is the doctrine of the blood? The doctrine of the blood is that the blood of the Lord Jesus Christ, shed for the remission of sins, is the medium through which God's grace is communicated to us. It is the pledge of our adoption into the family of God. It is the seal of our calling and election. It is the foundation of our peace with God.