

The Service of the
LORD'S SUPPER
or
THE HOLY EUCHARIST

AUTHORIZED BY THE SYNOD OF
THE CHURCH OF SOUTH INDIA

The Service of the
LORD'S SUPPER
OR
THE HOLY EUCHARIST

AUTHORIZED BY THE SYNOD
IN JANUARY 1950 FOR OPTIONAL USE
IN THE CONGREGATIONS OF THE
CHURCH OF SOUTH INDIA
ON SPECIAL OCCASIONS IN ACCORDANCE
WITH THE PROVISIONS CONTAINED
IN RULE 5, CHAPTER X
OF THE CONSTITUTION



Published for the Church of South India
OXFORD UNIVERSITY PRESS

Oxford University Press, Amen House, London E.C.4
GLASGOW NEW YORK TORONTO MELBOURNE WELLINGTON
BOMBAY CALCUTTA MADRAS KARACHI CAPE TOWN IBADAN
Geoffrey Cumberlege, Publisher to the University

First published, June 1950
Second edition, December 1950
Reprinted, July 1951
Reprinted, September 1951
Reprinted, August 1952
Reprinted, February 1953

ACKNOWLEDGEMENTS

MANY sources, Eastern and Western, ancient and modern, have been drawn upon in this liturgy. The Committee is bound in particular, by the law of copyright, to acknowledge the use made, in the first Confession, of *The Book of Common Order* (Oxford University Press, p. 134) ; in the first Exhortation, of *The Liturgy of the United Basel Mission Church in India* (Mangalore, p. 99) ; and in the first Intercession, of *The Ceylon Liturgy* (S.P.C.K.-in-India, p. 19). Each form has been more or less adapted. Permission to use and adapt has been freely given by the owners of the copyright.

The copyright of the present Order of Service is the property of the Church of South India. Anyone desiring to print the service, in any language, should consult the Synod Liturgy Committee, the Diocesan Office, Madras 6.

PRINTED IN INDIA BY V. V. BAMBARDEKAR AT THE INDIA PRINTING
WORKS, FORT, BOMBAY AND PUBLISHED BY GEOFFREY CUMBERLEGE,
OXFORD UNIVERSITY PRESS, OXFORD HOUSE, APOLLO BUNDER, BOMBAY

INTRODUCTION

THE following Order of Service was used by the Synod of the Church of South India at its second meeting, in Madras, in January 1950. The Synod thereafter gave permission for the use of the Service in the Church until the next meeting of the Synod, at which the Service will be reconsidered. In so doing it did not depart from the principle laid down in the Constitution, Chapter II, § 12 : 'No forms of worship which before the union have been in use in any of the uniting Churches shall . . . be changed or new forms introduced into the worship of any congregation without the agreement of the pastor and the congregation arrived at in accordance with the conditions laid down in Chapter X of this Constitution.' This form may be used where authorized by diocesan authorities, but it will not replace any of the forms of worship which are, by long use and sacred associations, dear to our people.

This liturgy follows generally the plan set out in the Constitution, Chapter X, § 2. It does not conform to the pattern of any form of worship in use before union by any of the Churches now united in the Church of South India, but it contains elements drawn from many traditions. In the English version we have generally retained the familiar language of prayers taken from other liturgies, and there may be therefore a certain lack of consistency in the literary style. This will not be apparent when the liturgy is translated into the local languages, in which it will most often be used. We hope that those who use this liturgy will send suggestions for its correction or enrichment to the Convener of our Committee, that it may more and more express the mind of the Church as a whole.

There are some features in this liturgy which will be unfamiliar, particularly the essential and large part taken by the congregation, even in the Eucharistic Prayer. We have tried in this way to emphasize

the truth that every member of the Church has an essential part in the action of the Eucharist. It is the act of God himself, proclaiming his love and will in Word and Sacrament through the Church, the Body of Christ. The praises and prayers of the Church are also the expression of our response to this gracious act of God. We have tried to show that in this response we act together as one body in Christ, by appointing certain functions in the service for the presbyter, others for the deacon, and others for the congregation as a whole. In using the word deacon we mean to include ordained deacons and laymen who may be asked to undertake these duties. It is most desirable that laymen always take part in the conduct of the service. The liturgy is intended for use as the Sunday service of the whole congregation; it cannot be used as a service extra to the main service for a small section alone.

In all ancient liturgies two parts may be distinguished. The first centres in the reading and proclamation of God's Word. The second is what St Augustine called the Word made visible, and includes the setting apart and blessing of bread and wine with thanksgiving for our salvation in Christ, the breaking of the bread, and the communion of the faithful, according to Christ's command. In some places this emphasis on the ministry of both Word and Sacrament was symbolized by the ceremonies called the Little and Great Entrances, the bringing in of the book of the Gospels and of the bread and wine. In a very simple form we have retained this symbolism, and certain other ceremonies, which we believe to be edifying and wholly in accord with the teaching of Scripture. At the same time we have tried to leave freedom for local differences in ceremony and administration in accordance with long-established customs in the different parts of our Church. There is also opportunity for free prayer and for silence. A number of alternative forms have been provided throughout the liturgy, to meet the needs

of all members of the Church as far as possible. Presbyters and congregations are asked to use those of the forms provided which seem best to meet their needs ; at the same time they are asked to keep within the limits laid down, so that the structure and balance of the service may not be obscured.

It would make the liturgy difficult to follow if all the alternatives were printed in the places where they may be used, and we therefore give some separately, with additional directions, for the use of those responsible for the services of the Church.

THE USE OF THE LITURGY

It is expected that this Service will normally be preceded by a solemn Service of Preparation, held beforehand, at which all those who intend to communicate may be put in mind of the greatness of this gift of our Saviour and of their own need of penitence and living faith as they come to receive Him. Such a service will ordinarily include the preaching of God's Word, an exhortation to examination of conscience, confession of sin, and prayer for God's grace ; it may be held in houses in different parts of the parish when distance makes it difficult for all the people to gather in the church.

THE BEGINNING OF THE SERVICE

On entering the church, the people may place their gifts in vessels set for the purpose at the doors ; or a collection may be made during the singing of the offertory hymn.

When the ministers come in, one of them shall carry in his hand the Holy Bible from which the Lessons are to be read, and shall place it reverently on the Lord's Table, or on a lectern.

The presbyter shall conduct the service as far as the Lessons. The deacon shall lead the Prayer of Intercession. The rest of the service shall be conducted by the presbyter.

THE PREPARATION

The *Gloria in excelsis* may be used instead after the prayer of Thanksgiving for Communion.

The Confession. The alternatives allowed are :

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

THE MINISTRY OF THE WORD OF GOD

The Lessons. The Lessons may be read by one, two or three persons, lay or ordained.

It is recommended that until the Church of South India can draw up its own tables of Bible Lessons, of Collects, and of Proper Prefaces, the Lectionary in *The Indian Liturgy*¹ and the Collects and Proper Prefaces in the Book of Common Prayer (edition of 1928), be used.

The reader shall say before each Lesson, 'Hear the Word of God as it is written in the chapter of the Book of (Epistle of to , Gospel according to), beginning at the verse.'

The Intercession. Instead of the litanies printed,

1. The Prayer for the whole state of Christ's Church in the Book of Common Prayer (Communion Service) may be used ; or,

2. Extempore prayer may be offered for all rulers of the nations, for the peace of the world, for the unity of the Church, for her ministers and all God's people, for the spread of the Gospel throughout the world, for educational and medical work, for the labour of men, for the sick and the distressed ; with thanksgiving to God, for the faithful departed.

¹ Oxford University Press, 3rd ed., 1948.

THE BREAKING OF THE BREAD

The 'Peace' may be given by the presbyter to those with him at the Table, and by them to those in front of the congregation, who will turn in their places and give to those behind them, till all have received it. It is given by a touch of both hands.

During the *Offertory Hymn* the gifts of the people, if in money, shall be collected (if not already collected at the doors), and shall be brought to the presbyter, who shall place them on the Lord's Table; the bread and wine shall also be brought and placed on the Table.

Gifts in kind may be brought forward to a convenient place, the presbyter laying his hand on them in token of acceptance.

The Preface ('It is verily meet . . .'). Instead of the words 'through Jesus Christ . . . over all thy works', at the great festivals of the Christian Year, a Proper Preface may be taken from the Book of Common Prayer.

The Eucharistic Prayer. At the words 'took bread', the presbyter shall take the paten with the bread into his hand. At the words 'took the cup', he shall take the cup into his hand.

The *Our Father*, with the introduction, may be said instead immediately after the Communion.

The *Breaking of the Bread* may be done in silence, or the presbyter may say:

1. 'The bread which we break, is it not the communion of the body of Christ?' or,
2. 'The things of God for the people of God.'

The Communion. If Communion is given by 'tables', with the assistance of 'stewards', each 'table' shall be dismissed with a blessing, such as: 'The grace of the Lord Jesus Christ be with you all.'

Any of the following *Words of Administration* may be used:

1. Those in the Book of Common Prayer.
2. 'The Communion of the Body of Christ.'

‘The Communion of the Blood of Christ.’

3. ‘The Body of our Lord Jesus Christ, the Bread of Life.’

‘The Blood of our Lord Jesus Christ, the True Vine.’

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

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

The Thanksgiving for Communion. The Lord’s Prayer may be said before the Thanksgiving, and the *Gloria in excelsis* after it, if they have not previously been used.

No public prayer shall be made by the presbyter after the Blessing.

The private devotions of the ministers shall not be such as to hinder or interrupt the service in any way.

If the bread and wine set apart and blessed is insufficient, more may be taken for the purpose of the sacrament. The presbyter may say: ‘Obeying the command of our Lord Jesus Christ, we take this bread (wine) to be set apart for this holy use, in the name of the Father and of the Son and of the Holy Spirit. Amen.’ Or the Words of the Institution may be repeated.

THE SERVICE OF THE LORD'S SUPPER
OR

THE HOLY EUCHARIST

THE PREPARATION

As the ministers come to the Lord's Table, the people shall stand.

It is recommended that the presbyter, in churches where it is convenient, stand behind the Lord's Table.

A hymn or psalm, or part thereof, may be sung or said.

The presbyter shall say, the people standing :

Let us pray.

ALMIGHTY God, unto whom all hearts be open, all desires known, and from whom no secrets are hid ; Cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy holy name ; through Jesus Christ our Lord. **Amen.**

¶ Then all shall sing or say :

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

O Lord the only-begotten Son Jesus Christ, O Lord God, Lamb of God, Son of the Father, that takest away the sin of the world, have mercy upon us ; thou that takest away the sin of the world, receive our prayer. Thou that sittest at the right hand of God the Father, have mercy upon us.

For thou only art Holy, thou only art Lord, thou only art Most High, O Jesu Christ, with the Holy Ghost, in the glory of God the Father. **Amen.**

¶ Or another hymn or lyric may be sung.

¶ *Or this ancient hymn may be said or sung, and thrice repeated :*

Holy God.

Holy and Mighty, Holy and Immortal, have mercy on us.

¶ *Or this litany may be used, the deacon leading the responses :*

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

Unto the Lamb be glory !

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

Unto the Lamb be glory !

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

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

Then shall the presbyter say :

BELOVED, hear what Saint Paul says to those who would draw near to the Lord's Table.

For I received of the Lord that which also I delivered unto you, how that the Lord Jesus in the night in which he was betrayed took bread ; and when he had given thanks, he brake it, and said, This is my body, which is for you : this do in remembrance of me. In like manner also the cup, after supper, saying, This cup is the new covenant in my blood : this do, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink the cup, ye

proclaim the Lord's death till he come. Wherefore whosoever shall eat the bread or drink the cup of the Lord unworthily, shall be guilty of the body and the blood of the Lord. But let a man prove himself, and so let him eat of the bread, and drink of the cup. For he that eateth or drinketh, eateth and drinketh judgement unto himself, if he discern not the body.

The Ten Commandments, or our Lord's summary of the Law, may be read here, the people responding at the end :

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

If the Ten Commandments be used, the people may so respond after each Commandment till the last, and then :

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

¶ If no service of preparation has been previously held, this exhortation may be said by the presbyter :

DEARLY beloved, it is right that we who would come to the communion of our Lord Jesus Christ, in which he truly gives unto us his Body and Blood as food and drink of everlasting life for the strengthening of our faith, should take to heart the mystery of the Lord's Table. The mystery is this: The Good Shepherd has laid down his life for the sheep; he who was without guile has died for sinners, the Head for his members, the Bridegroom for his bride the Church; in obedience to the Father's will and in infinite love to us, the High Priest has offered himself as the perfect sacrifice. And thus by his death he has done away with all that stood in the way of our fellowship with God the Father, that we may assuredly be his children, be upheld by his love, be guided by him all the days of our life, and rejoice in the hope of his glory. As our Lord thus offers to us the fellowship of his Spirit, so he seeks to change us into his image. He pours his love into our hearts that we may learn to

love him, to love one another, and also to love our enemies. In the power of his resurrection he wants us to crucify the old man with his lusts, and to walk in newness of life. In the fellowship of his sufferings he wants us to bear trials and tribulations patiently, to the glory of his name.

Any who will not lay to heart or obey these words, but are minded to continue in sin and unrighteousness, let them not approach the Table of the Lord here spread for the Church which is his Body. Let a man examine himself, and so let him eat of that bread and drink of that cup. The worthiness which the Lord requires from us is that we be truly sorry for our sins, and find our joy and salvation in him. For we come to this Supper not as righteous in ourselves, but trusting in the righteousness of Christ our Saviour, acknowledging that we are in the midst of death. United with him who is holy, even our Lord Jesus Christ, we are accepted by the Father and invited to partake of this holy meal.

¶ *Or the following may be used instead :*

YE that do truly and earnestly repent you of your sins, and are in love and charity with your neighbours, and intend to live a new life, following the commandments of God, and walking from henceforth in his holy ways ; Draw near with faith, and take this Holy Sacrament to your comfort ; and make your humble confession to Almighty God, meekly kneeling upon your knees.

All shall kneel, and silence shall be kept for a space ; then all shall confess their sins together.

The presbyter shall say :

Let us humbly confess our sins to Almighty God.

¶ *The deacon leading, all shall say together :*

HEAVENLY Father, we confess that we have sinned against thee and our neighbour. We have called evil good and good evil ; we have walked in

darkness rather than in light ; we have named the name of Christ but have not departed from iniquity. Have mercy upon us, we beseech thee ; for the sake of Jesus Christ, forgive us all our sins ; cleanse us, by thy Holy Spirit, from all defilement of flesh and spirit ; and enable us heartily to forgive others, and to serve thee henceforth in newness of life, to the glory of thy holy name. Amen.

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

Then the presbyter shall stand and say :

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

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

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

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

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

A short silence may be kept, and then the presbyter shall say :

Almighty God, our heavenly Father, who of his great mercy has promised forgiveness of sins to all who forgive their brethren and with hearty repentance and true faith turn unto him ; Have mercy upon you ; pardon and deliver you from all your sins ; confirm and strengthen you in all goodness ; and bring you to eternal life ; through Jesus Christ our Lord.

Amen. Thanks be to God.

This Declaration of God's Forgiveness may be used as a prayer, the presbyter saying 'us' and 'our' for

'you' and 'your'; if so, the prayer should precede the reading of the Gracious Words of God.

THE MINISTRY OF THE WORD OF GOD

The Lord be with you.

And with thy spirit.

Let us pray.

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

The reading of Scripture shall follow, all standing.

After the lesson from the Old Testament, the people shall say :

Thanks be to thee, O God.

A psalm or a part thereof, or a hymn or lyric, may be sung.

After the Epistle, the people shall again say :

Thanks be to thee, O God.

But after the Gospel the people shall say :

Praise be to thee, O Christ.

Then the sermon shall be preached, the people sitting.

The sermon shall end with an ascription of praise to God, the people standing.

Then shall be said or sung by all :

I BELIEVE in one God the Father Almighty, Maker of heaven and earth, And of all things visible and invisible :

And in one Lord Jesus Christ, the only-begotten Son of God, Begotten of his Father before all worlds, God of God, Light of Light, Very God of very God, Begotten, not made, Being of one substance with the Father, By whom all things were made: Who for us men, and for our salvation came down from heaven, And was incarnate by the Holy Ghost of the Virgin Mary, And was made man, And was crucified also for

us under Pontius Pilate. He suffered and was buried, And the third day he rose again according to the Scriptures, And ascended into heaven, And sitteth on the right hand of the Father. And he shall come again with glory to judge both the quick and the dead: Whose kingdom shall have no end.

And I believe in the Holy Ghost, The Lord, The Giver of life, Who proceedeth from the Father and the Son, Who with the Father and the Son together is worshipped and glorified, Who spake by the Prophets.

And I believe One, Holy, Catholic, and Apostolic Church. I acknowledge one Baptism for the remission of sins. And I look for the Resurrection of the dead, And the Life of the world to come. Amen.

The Apostles' Creed may be used instead.

A hymn may here be sung, followed by the announcements and by biddings for prayer.

Then all shall kneel, and, with the deacon leading, shall offer up their prayers for others as well as for themselves.

¶ *The following Litany may be used:*

Let us pray.

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

Hear us, we beseech thee.

That it may please thee to grant that all they that do confess thy holy name may agree in the truth of thy holy Word, and live in unity and godly love:

Hear us, we beseech thee.

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

Hear us, we beseech thee.

That it may please thee to direct all kings and rulers, especially our rulers, that under them we and all men may be godly and quietly governed :

Hear us, we beseech thee.

That it may please thee to give grace to all bishops, presbyters, and deacons, especially thy servant (*naming the bishop of the diocese*), that by their life and doctrine they may set forth thy true and living Word, and rightly and duly administer thy holy Sacraments :

Hear us, we beseech thee.

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

Hear us, we beseech thee.

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

Hear us, we beseech thee.

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

Hear us, we beseech thee.

That it may please thee of thy goodness, O Lord, to comfort and succour all them, who in this transitory life are in trouble, sorrow, need, sickness, or any other adversity :

Hear us, we beseech thee.

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

Hear us, we beseech thee.

Then the presbyter shall say :

Let us pray.

Almighty God, the fountain of all wisdom, who knowest our necessities before we ask, and our ignorance in asking ; We beseech thee to have compassion upon our infirmities ; and those things, which for our unworthiness we dare not, and for our blindness we cannot ask, vouchsafe to give us, for the worthiness of thy Son Jesus Christ our Lord. **Amen.**

¶ *Or this Litany may be used instead, the deacon leading :*

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

Lord, have mercy (or, Lord, hear our prayer ; and so throughout).

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

Lord, have mercy.

For our bishops and all other ministers, for their succour, maintenance, peace, health, and salvation, and for the work of their hands, let us pray to the Lord.

Lord, have mercy.

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

Lord, have mercy.

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

Lord, have mercy.

For ourselves and for all who call upon the name of Christ, that he may remake us in his own image, let us pray to the Lord.

Lord, have mercy.

Then the presbyter shall say :

Let us pray.

Almighty God, the fountain of all wisdom, who knowest our necessities before we ask, and our ignorance in asking; We beseech thee to have compassion upon our infirmities; and those things, which for our unworthiness we dare not, and for our blindness we cannot ask, vouchsafe to give us, for the worthiness of thy Son Jesus Christ our Lord. **Amen.**

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

Then shall follow the Benediction :

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

The excommunicate shall now leave the church. It is expected that all of communicant status will stay to partake of the Eucharist.

THE BREAKING OF THE BREAD

All shall stand for the Offertory, and the presbyter shall say :

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

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

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

The 'Peace' may be given here.

The bread and wine for the Communion, together with the gifts of the people, are now placed on the Table. A hymn may meanwhile be sung.

All shall kneel, and the presbyter shall say :

Let us pray.

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

The following prayer may be said by the presbyter alone, or by all together :

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

The Lord be with you ;

And with thy spirit.

Lift up your hearts ;

We lift them up unto the Lord.

Let us give thanks unto our Lord God ;

It is meet and right so to do.

IT is verily meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Holy Lord, Father Almighty, Everlasting God, through Jesus Christ thy Son our Lord, through whom thou didst create the heavens and the earth and all that in them is, and didst make man in thine own image, and thy tender mercies are over all thy works.

Therefore with angels and archangels and with all the company of heaven, we laud and magnify thy glorious name ; evermore praising thee, and saying, Holy, Holy, Holy, Lord God of hosts, heaven and earth are full of thy glory. Glory be to thee, O Lord most high.

There may be added here,

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

Truly holy, truly blessed art thou, O heavenly Father, who of thy tender love towards mankind didst give thine only Son Jesus Christ to take our nature upon him and to suffer death upon the cross for our redemption; who made there, by his one oblation of himself once offered, a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world; and did institute, and in his holy Gospel command us to continue, a perpetual memory of that his precious death, until his coming again: Who, in the same night that he was betrayed, took bread, and when he had given thanks, he brake it, and gave it to his disciples, saying, Take, eat, this is my body which is given for you: do this in remembrance of me. Likewise after supper he took the cup, and, when he had given thanks, he gave it to them, saying, Drink ye all of this; for this is my blood of the new covenant, which is shed for you and for many for the remission of sins: do this, as oft as ye shall drink it, in remembrance of me. **Amen.**

Thy death, O Lord, we commemorate, thy resurrection we confess, and thy second coming we await. Have mercy on us.

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

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

And we most humbly beseech thee, O merciful Father, to sanctify with thy Holy Spirit, us and these thine own gifts of bread and wine, that the bread which we break may be the communion of the body of Christ, and the cup which we bless the communion of the blood of Christ. Grant that being joined together in him, we may all attain to the unity of the faith, and may grow up in all things unto him who is the Head, even Christ, our Lord, by whom and with whom, in the unity of the Holy Spirit, all honour and glory be unto thee, O Father Almighty, world without end. **Amen.**

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

Our Father, which art in heaven, Hallowed be thy Name ; Thy kingdom come ; Thy will be done ; In earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation ; But deliver us from evil : For thine is the kingdom, The power and the glory, For ever and ever. Amen.

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

WE do not presume to come to this thy Table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy Table. But thou art the same Lord, whose property is always to have mercy : Grant us therefore, gracious Lord, so to eat the Flesh of thy dear Son Jesus Christ, and to drink his Blood, that our sinful bodies and souls may be made clean by his most precious Body and Blood, and that we may evermore dwell in him, and he in us. **Amen.**

Then the presbyter shall rise, and break the bread.

While he and those ministering with him receive the communion, the people may sing :

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

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

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

The communion shall then be administered to the people, in the place and manner customary in the congregation concerned.

It is suggested that the wine be administered from the cup with a spoon.

When all have partaken, they shall kneel, and the presbyter shall say :

Let us give thanks to God.

¶ *Then shall follow this prayer :*

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

¶ *Or this :*

ALMIGHTY and everlasting God, we most heartily thank thee, for that thou dost vouchsafe to feed us, who have duly received these holy mysteries, with the spiritual food of the most precious Body and Blood of thy Son our Saviour Jesus Christ ; and dost assure us thereby of thy favour and goodness towards us ; and that we are very members incorporate in the mystical Body of thy Son, which is the blessed company of all faithful people ; and are also heirs through hope of thy everlasting kingdom, by the merits of the most precious death and passion of thy dear Son. Wherefore we offer and present unto thee ourselves, our souls and bodies, to be a reasonable, holy, and living sacrifice unto thee. And we most humbly beseech thee, O heavenly Father, so to assist us with thy grace, that we may continue in that holy fellowship, and do all such good works as thou hast prepared for us to walk in ; through Jesus Christ our Lord, to whom, with thee and the Holy Ghost, be all honour and glory, world without end.

And all shall say :

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

The presbyter shall then give the Blessing.

THE peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord : and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you and remain with you always. **Amen.**

A hymn of praise and thanksgiving, or Psalm 103, or the Nunc Dimittis, shall be sung, during which the ministers shall go out, carrying with them the Bible, the gifts of the people, the vessels used for the Communion, and any of the Elements used for the Sacrament which may remain unconsumed. These may be reverently consumed in the vestry.