

## SECOND PRAYER BOOK OF EDWARD VI (1552)

# THE ORDER FOR THE ADMINISTRATION OF THE LORD'S SUPPER OR HOLY COMMUNION

*So many as intend to be partakers of the holy Communion shall signify their names to the Curate over night, or else in the morning, afore 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 advertise him, in any wise not to presume to the Lord's 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 afore were offended: and that he have recompensed the parties, whom he hath done wrong unto, or at the least declare him self to be in full purpose so to do, as soon as he conveniently may.*

*The same order shall the Curate use with those, betwixt whom he perceiveth malice and hatred to reign, not suffering them to be partakers of the LORD's table, until he know them to be reconciled. And if one of the parties so at variance be content to forgive, form the bottom of his heart, all that the other hath trespassed against him, and to make amends for that he him self hath offended: and the other party will not be persuaded to a godly unity, but remain still in his frowardness and malice: The Minister in that case, ought to admit the penitent person to holy Communion, and not him that is obstinate.*

*The Table having at the Communion time a fair white linen cloth upon it, shall stand in the body of the Church, or in the Chancel, where Morning and Evening Prayer are appointed to be said. And the Priest standing at the north side of the Table shall say the Lord's Prayer, with this Collect following.*

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

*Then shall the Priest rehearse distinctly all the Ten Commandments: and the people kneeling, shall after every Commandment ask God's mercy for their transgression of the same, after this sorts.*

*Minister.* GOD spake 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, or 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 sin of the fathers upon the children, unto the third and fourth generation of them that hate me, and shew 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 keep holy the Sabbath-day. Six days shalt thou labour and do all that thou hast to do; but the seventh day is the sabbath of the lord thy god. In it thou shalt do no manner of work, thou and thy son and thy daughter, thy man-servant, and thy maidservant, 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 giveth thee.

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

*Minister.* Thou shalt do 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 bear false witness 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 servant, 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 shall follow the Collect of the day with one of these two Collects following for the queen: the Priest standing up and saying.*

Let us pray.

*Priest* ALMIGHTY God, whose kingdom is everlasting, and power infinite: Have mercy upon the whole congregation, and so rule the heart of thy chosen servant Elizabeth our queen and governor, that she (knowing whose minister she is) may above all things seek thy honour and glory: and that we her subjects (duly considering whose authority he hath) may faithfully serve, honour, and humbly obey her, 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.

ALMIGHTY and everlasting god, we be taught 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 godly wisdom: we humbly beseech thee, so to dispose and govern the heart of Elizabeth, thy servant, our queen and governor that in all her thoughts, words, and works, she may ever seek thy honour and glory, and study to preserve thy people committed to her charge, in wealth, peace, and godliness: Grant this, O merciful father, for thy dear son's 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.*

**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 gods, 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 none 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 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.**

*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 Curate shall declare unto the people whether there be any holy days or fasting days the week following: and earnest 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. Math. 5.

Lay not up for your selves treasure upon the earth; where the rust and moth doth corrupt, and where thieves break through and steal: But lay up for yourselves treasure in heaven; where neither rust nor moth doth corrupt, and where thieves do not break through and steal. Math. 6.

Whatsoever ye would that men should do unto you, even so do unto them: for this is the law and the prophets. Math. 7.

Not every one that saith unto me, lord, lord, shall enter into the kingdom of heaven; but he that doeth the will of my father which is in heaven. Math. 7.

Zacchaeus stood forth, and said unto the lord, Behold, lord, the half of my goods I give to the poor, and if I have done any wrong to any man, I restore four-fold. Luke 19.

Who goeth a war fare at any time at his own cost? Who planteth a vineyard, and eateth not of the fruit thereof? Or who feedeth a flock, and eateth not of the milk of the flock? 1 Cor. 9.

If we have sown unto you spiritual things, is it a great matter if we shall reap your worldly things? 1 Cor. 9.

Do ye not know, that they who minister about holy things, live of the sacrifice? They who wait at 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. 1 Cor. 9.

He which soweth little, shall reap little; and he that soweth plenteously, shall reap plenteously. Let every man do according as he is disposed in his heart; not grudging, or of necessity; for God loveth a cheerful giver. 2 Cor. 9.

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. Gal. 6.

While we have time, let us do good unto all men, and specially unto them, which are of the household of faith. Gal. 6.

Godliness is great riches, if a man be contented with that he hath: For we brought nothing into the world, neither may we carry any thing out. 1 Tim. 6.

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 attain eternal life. 1 Tim. 6.

God is not unrighteous, that he will forget your works and labour, that proceedeth of love; which love ye have shewed for his name's sake, who have ministered unto saints, and yet do minister. Heb. 6.

To do good, and to distribute, forget not; for with such sacrifices God is pleased. Heb. 13.

Whoso 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? I St. John 3.

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. Tobit 4.

Be merciful after thy power. If thou hast much, give plenteously: If thou hast little, do thy diligence gladly to give of that little: for so gatherest thou thy self a good reward in the day of necessity. Tobit 4.

He that hath pity upon the poor lendeth unto the lord; and look, what he layeth out, it shall be paid him again. Prov. 19.

Blessed be the man that provideth for the sick and needy; the Lord shall deliver him in the time of trouble. Psalm 41.

*Then shall the Church wardens , or some other by them appointed, gather the devotion of the people, and put the same in the poormens 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.*

ALMIGHTY and everliving God, who by thy holy Apostle 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 oblations, and to receive these our prayers, which we offer unto thy divine Majesty; beseeching thee to inspire continually the universal church with the spirit of truth, unity, and concord: And grant, that all they who 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 Servant Elizabeth our Queen; that under her we may be godly and quietly governed: And grant unto her whole Council, and to all that are put in authority under her, that they may truly and impartially administer justice, to the punishment of wickedness and vice, and to the maintenance of God's true religion and virtue. 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 especially to this congregation here present, that with meek heart and due reverence, they may hear, and receive thy holy word, truly serving thee in holiness and righteousness all the days of their life. And we 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 adversity. Grant this, O father, for Jesus Christ's sake, our only mediator and advocate. Amen.

*If there be none alms given unto the poor, then shall the words of accepting our alms be left out unsaid..*

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

WE be come together at this time, dearly beloved brethren, to feed at the Lord's supper, unto 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 bidden of 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 provision, so that there lacketh nothing but the guests 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 moved? Who would not think a great injury and wrong done unto him? Wherefore, most dearly beloved in Christ, take ye good heed, lest ye with drawing yourselves from this holy supper, provoke god's indignation against you. It is an easy matter for a man to say, I will not communicate, because I am otherwise letted with worldly business: but such excuses be not so easily accepted and allowed before god. If any man say, I am a grievous sinner, and therefore am afraid to come: wherefore then do you not repent and amend? When god calleth you, be you not ashamed to say you will not come? When you should return to god, will you excuse your self, and say that you be not ready? Consider earnestly with yourselves how little such feigned excuses shall avail before God. They that refused the feast in the gospel, because they had bought a farm, or would try their yokes of oxen, or because they were married, were not so excused, but counted unworthy of the heavenly feast. 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 behalf, I exhort you, as ye love your own salvation, that ye will be partakers of this holy Communion. And as the Son of God did vouchsafe to yield up his soul by death upon the Cross for your health: even so it is your duty to receive the Communion together in remembrance of his death, as he himself commanded. Now if you will in nowise thus do, consider with yourselves how great injury ye do unto God, and how sore punishment hangeth over your heads for the same. And whereas ye offend god so sore in refusing this holy Banquet, I admonish, exhort and beseech you, that unto this unkindness ye will not add any more. Which think ye shall do, if ye stand by as gazers and lookers on them that do communicate, and be no partakers of the same yourselves. For what thing can this be accounted else, then a further contempt and unkindness unto god. Truly it is a great unthankfulness to say nay when ye be called: but the fault is much greater when men stand by, and yet will neither eat nor drink this holy Communion with other. I pray you what can this be else, but even to have the mysteries of Christ in derision? It is said unto all: Take ye and eat. Take and drink 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 a neglecting, a despising, and mocking of the Testament of Christ? Wherefore, rather than you should so do, depart you hence and give place to them that be godly disposed. But when you depart, I beseech you, ponder with yourselves from whom you depart: ye depart from the lord's table, ye depart from your brethren, and from the banquet of most heavenly food. These things is ye earnestly consider, ye shall by God's grace return to a better mind, for the obtaining whereof, we shall make our humble petitions while we shall receive the holy Communion.

*And some time shall be said this also, at the discretion of the Curate.*

DEARLY beloved, forasmuch 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 and sustenance, as it is declare unto us, as well by god's word as by the holy Sacraments of his blessed body and blood, the which being so comfortable a thing to them which receive it worthily, and so dangerous to them that will presume to received 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 so to search and examine your own consciences, as you should come holy and clean to a most Godly and heavenly feast: so that in now 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 heavenly table. The way and means thereto is: First to examine your lives and conversation by the rule of god's commandments, and whereinsoever ye shall perceive your selves to have offended, either by will, word, or deed, there bewail your own sinful lives, confess your selves to almighty god, with full purpose of amendment of life. And if ye shall perceive your offences to be such, as be not only against god, but also against your neighbours: then ye shall reconcile yourselves 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 forgiveness of your offences at God's hand: for otherwise the receiving of the holy Communion doth 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, and with a quiet conscience: therefore if there be any of you which by the means aforesaid cannot quiet his own conscience, but requireth further comfort or counsel; then let him come to me, or to some other discreet and learned minister of god's word, and open 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 avoiding of all Scruple and doubtfulness.

*Then shall the Priest say this exhortation.*

DEARLY beloved in the Lord: ye that mind to come to the holy Communion of the body and blood of our saviour Christ, must consider what St. Paul writeth 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 truly penitent heart and lively faith, we receive that holy Sacrament (for then we spiritually eat the flesh of Christ, and drink his blood, then we dwell in Christ and Christ in us, we be one with Christ, and Christ with us;) so is the danger great, if we receive the same unworthily. For then be guilty of the body and blood of Christ our saviour. We eat and drink our own damnation, not considering the Lord's body. We kindle God's wrath against us, we provoke him to plague us with divers diseases, and sundry kinds of death. Therefore, if any of you be a blasphemer of God, an hinderer or slanderer of his word, an adulterer, or be in malice or envy, or in any other grievous crime, bewail your sins, and come not to this holy Table; lest after taking of

that holy Sacrament, the Devil enter into you, as he entered in to Judas, and fill you full of all iniquities, and bring you to destruction, both of body and soul. Judge therefore your selves (brethren) that ye be not judged of the Lord. Repent you truly for your sins past, have a lively and stedfast faith in Christ our saviour. Amend your lives, and be in perfect charity with all men, so shall ye be meet partakers of these 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 world 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 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 Master, and only Saviour Jesus Christ, thus dying for us, and the innumerable benefits, (which by his precious blood-shedding) he hath obtained to us, he hath instituted and ordained 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 most bounden) continual thanks: submitting ourselves wholly to his holy will and pleasure, and studying to serve him in true holiness and righteousness, all the days of our life. Amen.

*Then shall the Priest say to them that come to receive the Holy Communion,*

YE that do truly and earnestly repent you of your sins, and be 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: Draw near 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, 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, all kneeling humbly upon their knees,*

ALMIGHTY God, father of our Lord Jesus Christ, maker of all things, Judge of all men, we acknowledge and bewail our manifold sins and wickedness, which we from time to time most grievously have committed, by thought, word, and deed, against thy divine Majesty: provoking most justly thy wrath and indignation against us: we do earnestly repent, and be heartily sorry 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 father, for thy son our Lord Jesus Christ's sake: forgive us all that is past, and grant that we may ever hereafter serve and please thee in newness of life, to the honour and glory of thy name: Through Jesus Christ our Lord.

*Then shall the Priest or Bishop (being present) stand up, and turning himself to the people, say thus,*

ALMIGHTY god, our heavenly Father, who of his great mercy, hath promised forgiveness of sins to all them, that with hearty repentance and true faith turn unto him, have mercy upon you, pardon and deliver you from all your sins, confirm and strength you in all goodness and bring you to everlasting life: through Jesus Christ our Lord. Amen.

*Then shall the Priest also say.*

Hear what comfortable words our saviour Christ saith to all that truly turn to him. Come unto me all that travail, and be heavy laden, and I shall refresh you. So God loved the world, that he gave his only begotten son, to the end that all that believe in him, should not perish, but have everlasting life.

Hear also what Saint Paul saith.

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

Hear also what Saint John saith:

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

*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.* It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O lord holy father, almighty 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, &c,*

#### PROPER PREFACES

*Upon Christmas day, and seven days after*

BECAUSE thou didst give Jesus Christ, thine only son, to be born as at this day 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 or sin, to make us clean for all sin. Therefore &c.

*Upon Easter day, and seven days after.*

BUT chiefly are we bound to praise thee, for the glorious resurrection of Thy son Jesus Christ our Lord; for he is the very Paschal lamb which was offered for us, and hath taken away the sin of the world, who by his death hath destroyed death, and by his rising to life again hath restored to us everlasting life. Therefore, &c.

*Upon Ascension Day, and seven days after.*

THROUGH thy most dearly beloved s, 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 us, that where he is, thither might we also ascend, and reign with him in glory. Therefore &c.

*Upon Whitsunday, and six days after.*

THROUGH 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 fiery 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 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 son Jesus Christ. Therefore with &c.

*Upon the Feast of Trinity only.*

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 which we believe of the glory of the father, the same we believe of the son, and of the holy ghost without difference, or inequality. Therefore &c.

*After which preface, shall follow immediately.*

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.**

*Then shall the Priest, kneeling down at God's 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 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 may be made clean by his body, and our souls washed through his most precious blood, and that we may evermore dwell in him, and he in us. Amen.

*Then the Priest standing up shall say as followeth.*

ALMIGHTY God, our heavenly father, which of thy tender mercy didst give thine only son 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 son our Saviour Jesus Christ's 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 sins: do this as oft as ye shall drink it in remembrance of me.

*Then shall the minister first receive the Communion in both kinds himself, and next deliver it to other ministers, if any be there present (that they may help the chief minister,) and after to the people in their hands kneeling.*

*And when he delivereth the bread, he shall say.*

Take and eat this, in remembrance that Christ died for thee, and feed on him in thy heart by faith, with thanksgiving.

*And the Minister that delivereth the cup, shall say.*

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.

O LORD and heavenly father, we thy humble servants entirely desire thy fatherly goodness, mercifully to accept this our sacrifice of praise and thanks giving: most humbly beseeching thee to grant, that by the merits and death of thy son 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 fulfilled with thy grace and heavenly benediction. And although we be unworthy through 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.*

ALMIGHTY and everliving God, we most heartily thank thee, for that thou dost vouchsafe to feed us, which 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 toward us, and that we are very members incorporate in thy mystical body, which is the blessed company of all faithful people, and be also heirs, through hope, of thy everlasting kingdom, by the merits of the most precious death and Passion of thy dear son. We now 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. Amen.

*Then shall be said or sung,*

**GLORY be to God on high. And in earth peace, good will towards men. 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 Jesu Christ: O lord God, Lamb of god, son of the father, that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, have mercy upon us. Thou that takest 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 the 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 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.

*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 Litany, by the discretion of the minister.*

ASSIST 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 Jesus Christ our Lord. Amen.

O ALMIGHTY LORD, and everlasting god, vouchsafe, we beseech thee, to direct, sanctify, and govern, both our hearts and bodies, in the ways of thy laws, and in the works of thy commandments: that through thy most mighty protection, both here and ever, we may be preserved 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.

PREVENT 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 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 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.

ALMIGHTY God, which hast promised to hear the petitions of them that ask in thy son's 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 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.

*Upon the holy days, if there be no Communion, shall be said all that is appointed at the Communion, until the end of the Homily, concluding with the general prayer, for the whole state of Christ's church militant here in earth: and one or more of these Collects be rehearsed, as occasion shall serve.*

*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 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 to take away the superstition, which any person hath, or might have in the bread and wine, it shall suffice that the Bread be such as is usual to be eaten at the Table with other meats, but the best and purest wheat bread, that conveniently may be gotten. And if any of the bread or 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 sums of money, or other duties, which hereto they have paid 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 Sacraments, and other rites, according to the order in this book appointed. And yearly at Easter, every Parishioner shall reckon with his Parson, Vicar, or Curate, or his, or their deputy or deputies, and pay to them or him all Ecclesiastical duties, accustomedly due, then and at that time to be paid.*

*Although no order can be so perfectly devised, but it may be of some, either for their ignorance and infirmity, or else of malice and obstinacy, misconstrued, depraved, and interpreted in a wrong part: And yet because brotherly charity willeth, that so much as conveniently may be, offences should be taken away: therefore we willing to do the same. Whereas it is ordained in the book of common prayer, in the administration of the Lord's Supper, that the Communicants kneeling should receive the holy Communion: which thing being well meant, for a signification of the humble and grateful acknowledging of the benefits of Christ, given unto the worthy receiver, and to avoid the profanation and disorder, which about the holy Communion might else ensue: Lest yet the same kneeling might be thought or taken otherwise, we do declare that it is not meant thereby, that any adoration is done, or ought to be done, either unto the Sacramental bread or wine there bodily received, or unto any real and essential presence there being of Christ's natural flesh and blood. For as concerning the Sacramental bread and wine, they remain still in their very natural substance, and therefore may not be adored, for that were Idolatry to be abhorred of all faithful christians. And so concerning the natural body and blood of our saviour Christ., they are in heaven and not here. For it is against the truth of Christ's true natural body, to be in more places than in one, at one time.*