

The first (1790) American Book of Common Prayer,
Formatted as the original

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T H E C O M M U N I O N .

¶ *The Table, at the Communion-time having a fair white linen cloth upon it, shall stand in the body of the Church, or in the Chancel; and the Minister, standing at the north side of the Table, or where Morning and Evening Prayer are appointed to be said, shall say the Lord's Prayer and the Collect following, the People kneeling; but the Lord's Prayer may be omitted, if Morning Prayer hath been said immediately before.*

OUR Father, who 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 for-
give us our trespasses, As we forgive
those who trespass against us; And
lead us not into temptation, But de-
liver us from evil: For thine is the
Kingdom, And the Power, and the
Glory, For ever and ever. *Amen.*

The Collect.

ALmighty God, unto whom all
hearts are 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 shall the Minister, turning to the People, rehearse distinctly the Ten Commandments; and the People, still kneeling, shall, after every Commandment, ask God mercy for their transgressions for the time past, and grace to keep the law for the time to come, as followeth.*

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 thyself any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or 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 show 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.

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Minister. Remember that thou shalt 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 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 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 the Minister may say,*

Hear also what our Lord Jesus Christ saith.

THOU shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind: This is the first and great commandment. And the second is like unto it; Thou shalt love thy neighbour as thyself. On these two commandments hang all the Law and the Prophets.

¶ *Let us pray.*

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.

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¶ *Then shall be said the Collect of the day. And immediately after the Collect the Minister shall read the Epistle, saying, The Epistle [or, The portion of Scripture appointed for the Epistle] is written in the — Chapter of — beginning at the — Verse. And the Epistle ended, he shall say, Here endeth the Epistle. Then shall be read the Gospel (the People all standing up) saying, The Holy Gospel is written in the — Chapter of —, beginning at the — Verse.*

¶ *Here the People shall say,
Glory be to thee, O Lord.*

¶ *Then shall be read the Apostles', or Nicene Creed; unless one of them hath been read immediately before, in the Morning Service.*

¶ *Then the Minister shall declare unto the People what Holy-days, or Fasting days, are in the Week following to be observed; and (if occasion be) shall Notice be given of the Communion, and of the Banns of Matrimony, and other Matters to be published.*

¶ *Then shall follow the Sermon; after which the Minister, when there is a Communion, shall return to the Lord's Table, and begin the Offertory, saying one or more of these Sentences following, as he thinketh most convenient.*

LET your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. *St. Matthew v. 16.*

Lay not up for yourselves treasures upon earth; where moth and rust doth corrupt, and where thieves break through and steal: But lay up for yourselves treasures in heaven, where neither moth nor rust corrupt, and where thieves do not break through nor steal. *St. Matth. vi. 19, 20.*

Whatsoever ye would that men should do to you, even so do to them: for this is the law and the prophets. *St. Matth. vii. 12.*

Not every one that faith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. *St. Matthew vii. 21.*

Zaccheus 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. *St. Luke xix. 8.*

Who goeth a warfare at any time of 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. ix. 7.*

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

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Do ye not know, that they who will forget your works and labour minister about holy things live of the that proceedeth of love ; which love sacrifice ; and they who wait at the ye have showed for his name's sake, altar are partakers with the altar? who have ministered unto the faints, Even so hath the Lord also ordained, and yet do minister. *Heb. vi. 10.*

that they who preach the Gospel, To do good and to distribute forget not ; for with such sacrifices God should live of the Gospel. *1 Cor. ix. 13, 14.*

He that 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 grudgingly, or of necessity ; for God loveth a cheerful giver. *2 Cor. ix. 6, 7.*

Whofo 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? *1 St. John iii. 17.*

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. vi. 6, 7.*

Give alms of thy goods, and never turn thy face from any poor man ; and then the face of the Lord shall not be turned away from thee. *Tob. iv. 7.*

While we have time, let us do good unto all men ; and especially unto them that are of the household of faith. *Gal. vi. 10.*

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 thyself a good reward in the day of necessity. *Tob. iv. 8, 9.*

Godliness is great riches, if a man be content with that he hath: For we brought nothing into this world, neither may we carry any thing out. *1 Tim. vi. 6, 7.*

He that hath pity upon the poor lendeth unto the Lord ; and look, what he layeth out, it shall be paid him again. *Prov. xix. 17.*

Charge them who 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. vi. 17, 18, 19.*

Blessed be the man that provideth for the sick and needy: the Lord shall deliver him in the time of trouble. *Psalms xli. 1.*

God is not unrighteous, that he

¶ *Whilst these Sentences are in reading, the Deacons, Church-wardens, or other fit persons appointed for that purpose, shall receive the Alms for the Poor, and other Devotions*

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of the People, in a decent Bafon to be provided by the Parifh for that purpose; and reverently bring it to the Prieft, who fhall humbly prefent and place it upon the holy Table.

¶ *And the Prieft fhall then place upon the Table fo much Bread and Wine as he fhall think fufficient. After which done, he fhall fay,*

Let us pray for the whole ftate of Chrift's Church militant.

ALMIGHTY and everliving God, who by thy holy Apoftle, haft taught us to make prayers, and fupplications, and to give thanks for all men; We humbly befeech thee moft mercifully [** to accept our alms and oblations, and* ** If there be no alms or oblations, then fhall the words* (to accept our alms and oblations, and) *be left unfaid.* befeeching thee to infpire continually the univerfal Church with the fpirit of truth, unity, and concord; and grant that

all thofe who do confefs thy holy Name may agree in the truth of thy holy word, and live in unity, and godly love. We befeech thee alfo, fo to direct and difpofe the hearts of all Chriftian Rulers, that they may truly and impartially adminifter juftice, to

the punifhment of wickednefs and vice, and to the maintenance of thy true religion, and virtue. Give grace, O heavenly Father, to all Bifhops and other Minifters; that they may, both by their life and doctrine, fet forth thy true and lively word, and rightly and duly adminifter thy holy Sacraments. And to all thy people give thy heavenly grace; and efpecially to this Congregation here prefent; that, with meek heart and due reverence, they may hear, and receive thy holy Word; truly ferving thee in holinefs and righteoufnefs all the days of their life. And we moft humbly befeech thee, of thy goodnefs, O Lord, to comfort and fuccour all thofe who, in this tranfitory life, are in trouble, forrow, need, ficknefs, or any other adverfity. And we alfo blefs thy holy Name, for all thy fervants departed this life in thy faith and fear; befeeching thee to give us grace fo to follow their good examples, that with them we may be partakers of thy heavenly kingdom: Grant this, O Father, for Jefus Chrift's fake, our only Mediator and Advocate. *Amen.*

¶ *When the Minifter giveth warning for the Celebration of the Holy Communion (which he fhall always do upon the Sunday, or fome Holy-day, immediately preceding), he fhall read this Exhortation following, or fo much thereof, as, in his difcretion, he may think convenient.*

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DEARLY beloved. on — day next I purpose through God's assistance, to administer to all such as shall be religiously and devoutly disposed the most comfortable Sacrament of the Body and Blood of Christ ; to be by them received in remembrance of his meritorious Crofs and Passion ; whereby alone we obtain remission of our sins, and are made partakers of the kingdom of Heaven. Wherefore it is our duty to render most humble and hearty thanks to Almighty God, our heavenly Father, 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 in that holy Sacrament. Which being so divine and comfortable a thing to them who receive it worthily, and so dangerous to those who will presume to receive it unworthily ; my duty is to exhort you, in the mean season, to consider the dignity of that holy Mystery, and the great peril of the unworthy receiving thereof ; and so to search and examine your own consciences (and that not lightly and after the manner of diffemblers with God ; but so) that ye may come holy and clean to such a heavenly feast in the marriage garment required by God in holy Scripture, and be received as worthy partakers of that holy Table.

The way and means thereto is ; First, to examine your lives and conversations by the rule of God's com-

mandments ; and wherein soever ye shall perceive yourselves to have offended either by will, word, or deed, there to bewail your own sinfulness, and to confess yourselves to Almighty God, with full purpose of amendment of life. And if ye shall perceive your offences to be such as are not only against God, but also against your neighbours ; then ye shall reconcile yourselves unto them ; being 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 being likewise ready to forgive others who have offended you, as ye would have forgiveness of your offences at God's hand : for otherwise the receiving of the holy Communion doth nothing else but encrease your condemnation. 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 ; repent ye of your sins, or else come not to that holy Table.

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, who by this means cannot quiet his own conscience herein, but requireth further comfort or counsel ; let him come to me, or to some other Minister of God's word, and open his grief ; that

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he may receive such godly counsel and advice, as may tend to the quieting of his conscience, and the removing of all scruple and doubtfulness.

¶ *Or, in case he shall see the People negligent to come to the holy Communion, instead of the former, he shall use this Exhortation.*

DEARLY beloved brethren, on — I intend, by God's grace, to celebrate the Lord's Supper ; unto which, in God's behalf, I bid you all who are 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 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 provision, so that there lacketh nothing but the guests to sit down ; and yet they who are 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 in-jury and wrong done unto him? Wherefore, most dearly beloved in Christ, take ye good heed, lest ye, withdrawing 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 hindered with worldly business. But such excuses are 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 ye not repent and amend?

When God calleth you are ye not ashamed to say ye will not come?

When ye should return to God, will ye excuse yourselves, and say ye are not ready? Consider earnestly with yourselves how little such feigned excuses will avail before God.

Those who 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. Wherefore 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 salvation ; so it is your duty to receive the Communion in remembrance of the sacrifice of his death, as he himself hath commanded: Which if ye shall neglect to do, consider with yourselves, how great is your ingratitude to God, and how sore punishment hangeth over your heads for the same, when ye wilfully abstain from the Lord's Table, and separate from your brethren, who come to feed on the banquet of that most heavenly food. These things if ye earnestly consider, ye will by God's grace return to a better mind: for the ob-

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taining whereof shall not cease to make our humble petitions unto Almighty God, our heavenly Father.

¶ *At the time of the Celebration of the Communion, the Priest shall say the Exhortation.*

DEARLY beloved in the Lord ; ye, who mind to come to the holy Communion of the Body and Blood of our Saviour Christ, must consider how St. Paul 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 is the danger great, if we receive the same unworthily. Judge therefore yourselves, brethren, that ye be not judged of the Lord ; repent ye truly for your sins past ; have a lively and steadfast 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 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, who lay in darkness and the 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 always 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 for us, he hath instituted and ordained holy mysteries as pledges of his love, and for a 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 those who come to receive the Holy Communion,*

YE who do truly and earnestly repent you of your sins, and are in love and charity with your neighbors, and intend to lead 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, devoutly kneeling.

¶ *Then shall this general Confession be made, by the Priest and all those who are minded to receive the holy Communion, humbly kneeling.*

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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 are heartily sorry for these our misdoings ; The remembrance of them is grievous unto us ; The burthen 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. *Amen.*

¶ *Then shall the Priest (the Bishop, if he be present) stand up, and turning to the People, say,*

ALMIGHTY God, our heavenly Father, who of his great mercy hath promised forgiveness of sins, to all those who 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 everlasting life, through Jesus Christ our Lord. *Amen.*

¶ *Then shall the Priest say,*

Hear what comfortable words our

Saviour Christ saith unto all who truly turn to him.

COME unto me, all ye that travel and are heavy laden, and I will refresh you. *St. Mat. xi. 28.*

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. *St. John iii. 16.*

Hear also what Saint Paul saith.

This is a true saying, and worthy of all men to be received, that Christ Jesus came into the world to save sinners. 1 *Tim. i. 15.*

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. 1 *St. John ii. 1, 2.*

¶ *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.

¶ *Then shall the Priest turn to the Lord's Table, and say,*

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:

* These words [Holy Father] must be omitted on Trinity Sunday.

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¶ *Then shall follow the Proper Preface, according to the time, if there be any specially appointed; or else immediately shall be said or sung by the Priest and People,*

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. *Amen.*

¶ PROPER PREFACES.

¶ *Upon Christmas Day, and seven Days after.*

BECAUSE thou didst give Jesus Christ, thine only Son, to be born as at this time for us; who, by 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 sin: Therefore with Angels, &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 with Angels, &c.

¶ *Upon Ascension-Day and seven Days after.*

THROUGH thy most dearly beloved Son 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 we might also ascend, and reign with him in glory: Therefore with Angels, &c.

¶ *Upon Whitsunday, and six Days after.*

THROUGH Jesus Christ our Lord; according to whose most true promise, the Holy Ghost came down as at this time 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 have been 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 Feast of Trinity only, may be said,*

WHO 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

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Father, the same we believe of the Son, and of the Holy Ghost, without any difference or inequality: Therefore with Angels, &c.

¶ *Or else this may be said, the words [Holy Father] being retained in the introductory Address.*

FOR the precious death and merits of thy Son Jesus Christ our Lord, and for the sending to us of the Holy Ghost, the Comforter; who are one with thee in thy eternal Godhead: Therefore with Angels, &c.

¶ *Then shall the Priest, kneeling down at the Lord's Table, say in the name of all those who 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 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 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 before the Table, hath so ordered the Bread and Wine, that he may with the*

more readiness and decency break the Bread before the People, and take the Cup in to his Hands; he shall say the Prayer of Consecration, as followeth.

ALL glory be to thee Almighty God, our heavenly Father, for that thou, 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 and sacrifice, until his coming again.

For in the night in which he was betrayed (a) *Here the Priest is to take the Pat-*
 (a) he took bread; and *ten into his*
 when he had given *Hands.*
 thanks, (b) he brake it, (b) *And here*
 and gave it to his dis- *to break the*
 ciples, saying, Take, *Bread.*
 eat, (c) This is my Bo- (c) *And here*
 dy, which is given *to lay his*
 for you; do this in *Hands upon*
 remembrance of me. *all the Bread.*
 Likewise after supper, (d) *Here he*
 (d) he took the cup; *is to take the*
 and when he had giv- *cup into his*
 en thanks, he gave it *Hand.*
 to them, saying, Drink
 ye all of this; for

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(e) *And here he is to lay his Hand upon every Vessel, in which there is any Wine to be consecrated.* (e) this is my Blood, and Blood. And we earnestly 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 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

The Oblation. **W**HEREFORE, O Lord and heavenly Father, according to the institution of thy dearly beloved Son our Saviour Jesus Christ, we, thy humble servants, do celebrate and make here before thy divine Majesty, with these thy holy gifts, WHICH WE NOW OFFER UNTO THEE, the memorial thy Son hath commanded us to make; having in remembrance his blessed passion and precious death, his mighty resurrection and glorious ascension; rendering unto thee most hearty thanks for the innumerable benefits procured unto us

The Invocation. by the same. And we most humbly beseech thee, O merciful Father, to hear us; and, of thy almighty goodness, vouchsafe to bless and sanctify, with thy word and Holy Spirit, these thy gifts and creatures of bread and wine; that we, receiving them 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

here we offer and present unto thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and living sacrifice unto thee; humbly beseeching thee, that we, and all others who shall be partakers of this Holy Communion, may worthily receive the most precious Body and Blood of thy Son Jesus Christ, be filled with thy grace and heavenly benediction, and made one body with him, that he may dwell in them, and they in him. And although we are 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.*

¶ *Here shall be sung a Hymn, or Part of a Hymn, from the Selection for the Feasts and Fasts, &c.*

¶ *Then shall the Priest first receive the Communion in both kinds him-*

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self and proceed to deliver the same to the Bishops, Priests, and Deacons, in like manner (if any be present) and, after that, to the People also in Order, into their Hands, all devoutly kneeling. And when he delivereth the Bread, he shall say,

THE Body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life. 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 who delivereth the Cup, shall say,*

THE Blood of our Lord Jesus Christ, which was shed for thee, preserve thy body and soul unto everlasting life. Drink this in remembrance that Christ's Blood was shed for thee, and be thankful.

¶ *If the consecrated Bread or Wine be spent, before all have communicated, the Priest is to consecrate more according to the Form before prescribed; beginning at—*
All glory be to thee, Almighty God—and ending with these words—
Partakers of his most blessed Body and Blood.

¶ *When all have communicated, the Minister shall return to the Lord's Table, and reverently place upon it what remaineth of the consecrated Elements, covering the same with a fair linen cloth.*

¶ *Then shall the Minister say the Lord's Prayer, the People repeating after him every Petition.*

OUR Father, who 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 those who 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 and ever. *Amen.*

¶ *After shall be said as followeth.*

ALMIGHTY and everliving 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. 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. *Amen.*

¶ *Then shall be said or sung, all standing, Gloria in excelsis, or some proper Hymn from the Selection.*

T H E C O M M U N I O N .

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 of 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 fittest 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 (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 that may be said after the Collects of Morning or Evening Prayer, or Communion, at the discretion of the Minister.*

ASSIST us mercifully, O Lord, in these our supplications and pray-

ers; 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.*

DIRECT 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, 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.*

ALMIGHTY God, who hast promised to hear the petitions of those who ask in thy Son's Name; We beseech thee mercifully to incline thine ears to us who have now made 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.*