

The Holy Communion

(BCP 1928 in contemporary English)

Introduction

WHAT is called “The Eucharist” [= “The Thanksgiving”], “The Mass,” “The Lord’s Supper” or “The Holy Communion” is the primary act of public worship offered to God the Father by the congregation of Christ’s disciples. And it always has been so. It was instituted by the Lord Jesus Christ at the meal in the upper room with his disciples immediately before his arrest, trial and crucifixion. He intended it to be a perpetual memorial of the new covenant of grace which he established between God and the human race by his passion and death, wherein he offered a sacrifice for the sins of the world.

At this Service, as the people of God offer and consecrate themselves to God in repentance, faith, hope and love, they are lifted, as it were, in the Spirit to the heavenly banquet to feed not only with Christ but spiritually on Christ himself, on his body and his blood. The particular shape or structure, along with the contents, of this Service are to be traced not only to a revision of the medieval Mass of the Church in the sixteenth century, but also to the influence of the Services (Divine Liturgy) of the ancient Churches of the East (e.g., Antioch and Jerusalem). There is a profound richness of biblical themes in the content, which is designed by the way that it is arranged, to lead genuine Christians along the narrow way which leads to life, through the hearing of the Word of God, confession of sins and forgiveness of the same, prayer and self-offering into communion with God the Father, the beholding of his glory in the face of his Son, Jesus Christ our Lord, and being sent into the world as his servant and ambassador.

Although it does not happen often in our time, it is possible on certain occasions for a congregation to use only the first half of this Service (called “Ante-Communion”). In this case the Service contains the hearing of the Word of God and ends after the Sermon, with appropriate final prayers. Unlike Morning Prayer and the Litany, this Service is obviously not suitable for Family Prayer for it is very much a service where the fellowship of the Body of Christ is integral.

This Service of Holy Communion has been much criticized in modern times because it is said to be too penitential in over-emphasizing sin and too lacking in celebration for God’s creation and redemption. Certainly the Service takes sinfulness most seriously for the simple reason that the Bible itself does so. Sin is the barrier between the Creator and the creatures, between the Merciful Father and the disobedient human being. Yet confession of sin is seen as a necessary part of the praise of God because in true and humble confession before God, there is recognized in real terms the judgment, the holiness, the righteousness and the mercy of God, who forgives those who repent. Further, the doctrine of creation lies in the background of the whole presentation of the redemptive acts and gracious deeds of the Holy Trinity for and on behalf of mankind. Everywhere it is presupposed that each of us is a creature, wholly dependent upon God the Creator for our existence, and at the same time, also wholly dependent upon God for mercy and grace, because of our sinfulness and daily sin. Those who are forgiven their sins and made the children of God by adoption and grace, and brought into communion with the Father through the Son and by the Holy Spirit, are truly a celebratory people, who can sing the *Gloria* from the depths of their souls.

For the Readings from the Bible the use of the ESV or the RSV is recommended.

The Order for The Administration of the Lord's Supper or Holy Communion

¶ At the time of the Service the Holy Table should have a clean white linen cloth upon it. And the Priest, standing reverently before the Holy Table, shall say the Lord's Prayer and the Collect which follows it, while the People kneel. The Lord's Prayer may, however, be omitted at the discretion of the Priest.

OUR Father in heaven, Hallowed be Your Name. Your kingdom come. Your will be done, on earth as it is in heaven. Give us this day our daily bread. And forgive us our sins, as we also forgive those who sin against us. And lead us not into temptation, but deliver us from evil. Amen.

The Collect

ALMIGHTY God, to whom all hearts are open, all desires known, and from whom no secrets are hidden; Cleanse the thoughts of our hearts by the inspiration of Your Holy Spirit, that we may perfectly love You, and worthily magnify Your holy Name; through Christ our Lord. **Amen.**

¶ Then the Priest, turning to the People, shall read The Ten Commandments clearly; and the People, still kneeling, shall, after every Commandment, ask of God mercy for their transgressions in the past and grace to keep His law in the future.

¶ And Note, that in reading The Ten Commandments, the Priest may omit that part of the Commandment which is inside the [...].

¶ The Decalogue may be omitted, provided it is said at least one Sunday in each month. But Note, that whenever it is omitted, the Priest shall say the Summary of the Law, beginning, Hear what our Lord Jesus Christ says.

The Decalogue

GOD spoke these words and said: I am the Lord your God; you shall have no gods other than Me.

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

You shall not make for yourself a carved image, or the picture of anything that is in heaven above, or that is in the earth below, or that is in the water under the earth; you shall not bow down to them or worship them; [for I the Lord Your God am a jealous God, and visit the sins of the fathers on the children to the third and fourth generation of them that hate Me; and show steadfast love to thousands of those who love Me and keep My commandments.]

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

You shall not take the Name of the Lord your God in vain; [for the Lord will regard the one who takes His Name in vain as guilty of sin].

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

Remember to keep the Sabbath-day holy. [Six days you shall labor and do all your work, but the seventh day is the Sabbath of the Lord your God. On it you shall not do any work, you, or your son, or your daughter, your male servant, or your female servant, or your livestock, or the visitor who is within your gates. For in six days the Lord made heaven and earth, the sea, and all that is in them, and rested the seventh day. Wherefore the Lord blessed the seventh day and made it holy.]

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

Honor your father and your mother; [that you may live a long life in the land which the Lord Your God is giving you].

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

You shall not murder.

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

You shall not commit adultery.

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

You shall not steal.

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

You shall not give false evidence against your neighbor.

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

You shall not covet [your neighbor's house; you shall not covet your neighbor's wife, or his male servant, or his female servant, or his ox, or his ass, or anything that is his].

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

¶ *Then may the Priest say,*

Hear what our Lord Jesus Christ says.

YOU shall love the Lord your God with all your heart, and with all your soul, and with all your mind. This is the first and great commandment. And the second is like it; You shall love your neighbor as yourself. On these two commandments depend all the Law and the Prophets.

¶ *Here, if the Decalogue has been omitted, shall be said,*

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

¶ *Then the Priest may say,*

ALMIGHTY Lord and eternal God, may it please You, to direct, cleanse, and govern, both our hearts and bodies in the way of Your laws, and in the works of Your commandments; that, through Your most mighty protection, both now and always, we may be preserved in body and soul; through our Lord and Savior, Jesus Christ. **Amen.**

¶ *Here shall be said,*

The Lord be with you.

Answer. **And with your spirit.**

Minister. Let us pray.

¶ *Then the Priest shall say the Collect of the Day. And after the Collect the Minister appointed shall read the Epistle, first saying, The Epistle is written in the—Chapter, at the—Verse. At the conclusion of the Epistle, he shall say, Here ends the Epistle.*

¶ *Here may be sung a Hymn or an Anthem.*

¶ *Then, all the people standing, the Minister appointed shall read the Gospel, first saying, The Holy Gospel is written in the—Chapter of—, beginning at the—Verse.*

¶ *Here shall be said,*

Glory to You, O Lord.

¶ *And after the Gospel may be said,*

Praise to You, O Christ.

¶ *Then the Creed commonly called the Nicene, or else the Apostles' Creed, shall be said; but the Creed may be omitted, if it has been said immediately before in Morning Prayer; however the Nicene Creed shall be said on Christmas Day, Easter Day, Ascension Day, Whitsunday, and Trinity Sunday.*

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

And I believe in one Lord Jesus Christ, the only-begotten Son of God; begotten of his Father before all ages, God from God, Light from Light, true God from true God, begotten not made, of the same, identical substance as the Father; through Whom all things were made. For us men and for our salvation He came down from heaven, and was incarnate by the Holy Spirit of the Virgin Mary, and was made man. He was crucified for us under Pontius Pilate. He suffered and was buried: and the third day he rose again according to the Scriptures. He ascended into heaven, and sits at the right hand of the Father. He shall come again with glory, to judge both the living and the dead and His kingdom will have no end.

And I believe in the Holy Spirit, the Lord, the Giver of life, Who proceeds from the Father and the Son. With the Father and the Son He is worshipped and glorified. He spoke through the prophets. And I believe One Holy, Catholic and Apostolic Church. I acknowledge

one Baptism for the forgiveness of sins. I look for the resurrection of the dead, and the Life of the world to come. Amen.

¶ Then any Holy Days, or Fasting Days, in the week ahead and to be observed shall be announced; and, if required, Notice shall be given of the Communion, and of the Banns of Marriage, and of other matters to be published.

¶ Here, or immediately after the Creed, may be said the Bidding Prayer, or other authorized prayers and intercessions.

¶ Then follows the Sermon. After which, the Priest, when there is a Communion, shall return to the Holy Table, and begin the Offertory, saying one or more of the Sentences following, as he thinks most appropriate.

REMEMBER the words of the Lord Jesus, how He Himself said, It is more blessed to give than to receive. Acts 20:35

Let your light shine before men so that they may see your good works and give glory to your Father who is in heaven. Matthew 5:16

Do not lay up for yourselves treasures on earth, where moth and rust destroy and where thieves break in and steal, but lay up for yourselves treasures in heaven, where neither moth nor rust destroys and where thieves do not break in and steal. Matthew 6:19-20

Not everyone who says to me, Lord, Lord, will enter the kingdom of heaven, but the one who does the will of my Father who is in heaven. Matthew 7:21

Whoever sows sparingly will also reap sparingly, and whoever sows bountifully will also reap bountifully. Each one must give as he has made up his mind, not reluctantly or under compulsion, for God loves a cheerful giver. 2 Corinthians 9: 6-7

As we have opportunity, let us do good to everyone, and especially to those who are of the household of faith. Galatians 6:10

God is not so unjust as to overlook your work and the love you have shown for His sake in serving the saints, as you still do. Hebrews 6:10

Do not neglect to do good and to share what you have, for such sacrifices are pleasing to God. Hebrews 13:16

Anyone who has this world's goods and sees his brother in need, yet closes his heart against him, how does God's love abide in him? 1 John 3:17

If you have many possessions, make your gift from them in proportion; if few, do not be afraid to give according to the little you have. So you will be laying up for yourself against the day of necessity. Tobit 4:8-9

The King will answer them, Truly I say to you, as you did it to one of the least of these my brothers, you did it to me. Matthew 25:40

How are they to call on Him in whom they have not believed? And how are they to believe in Him of whom they have never heard? And how are they to hear without someone preaching? And how are they to preach unless they are sent? Romans 10:14-15

Jesus said to them, The harvest is plentiful, but the laborers are few. Therefore pray earnestly to the Lord of the harvest to send out laborers into His harvest. Luke 10:2

You shall not appear before the Lord empty-handed. Every man shall give as he is able, according to the blessing of the Lord your God that He has given you. Deuteronomy 16:6-7

Yours, Lord, is the greatness and the power and the glory and the victory and the majesty, for all that is in the heavens and in the earth is Yours. Yours is the kingdom, Lord, and You are exalted as head over all things. 2 Chronicles 29:11

All things come from You, Lord, and of Your own have we given You. 2 Chronicles 29:14

¶ And Note. That these Sentences may be used on any other occasion of Public Worship when the Offerings of the People are to be received.

¶ The Deacons, Church-wardens, or other fit persons appointed for that purpose, shall receive the Alms for the poor, and other Offerings of the People, in a decent basin to be provided by the parish; and reverently bring it to the Priest, who shall humbly present and place it upon the Holy Table.

¶ And the Priest shall then offer, and shall place upon the Holy Table, the Bread and the Wine.

¶ And when the Alms and Oblations are bring received and presented, there may be sung a Hymn, or an Offertory Anthem in the words of Holy Scripture or of the Book of Common Prayer, under the direction of the Priest.

¶ Here the Priest may ask the secret intercessions of the Congregation for any who have desired the prayers of the Church.

¶ Then shall the Priest say,

Let us pray for the whole state of Christ's Church.

ALMIGHTY and eternal God, who by Your holy apostle has taught us to make prayers and petitions, and to give thanks for all men; we humbly ask You most mercifully to accept our [gifts for the poor and] offerings for the work of the Church, and receive these our prayers, which we present before Your Divine Majesty. We humbly ask You to inspire continually the universal Church with the spirit of truth, unity and peace, and to grant that all those who confess Your holy Name may agree in the truth of Your holy Word, and live in unity and godly love.

We also ask You, so to direct and supervise the hearts of all Christian rulers, that they may truly and impartially administer justice, to the punishment of wickedness and vice, and to the maintenance of Your true religion, and virtue.

Give grace, heavenly Father, to all Bishops and other Ministers, that they may, both by their life and doctrine, set forth Your true and living Word, and rightly and properly administer Your holy Sacraments.

And to all Your people give Your heavenly grace, especially to this congregation assembled before You; that with meek hearts and due reverence, they may hear, and receive Your holy Word; truly serving You in holiness and righteousness all the days of their life.

And we most humbly ask You, of Your goodness, Lord, to comfort and help all those who, in this mortal life, are in trouble, sorrow, need, sickness or any other adversity.

And we also bless Your holy Name for all Your servants departed this life in Your faith and fear; asking You to Holy Communion grant them continual growth in Your love and service, and to give us grace so to follow their good examples, that with them we may be partakers of Your heavenly kingdom. Grant this, Father, for Jesus Christ's sake, our only Mediator and Advocate. Amen.

¶ Here may be read The Exhortation. Then the Priest shall say to those who desire to receive the Holy Communion,

YOU who truly and earnestly repent of your sins, and are reconciled and at peace with your neighbors, and intend to lead a new life, following the commandments of God, and walking in His holy ways; draw near with faith, and take this holy Sacrament for your strengthening and encouragement and make your humble confession to Almighty God, as you devoutly kneel.

¶ Then this General Confession shall be said kneeling, by the Priest and all those who intend to receive the Holy Communion.

ALMIGHTY God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men, we acknowledge and confess our evil disposition and the many sins, which we have committed, by thought, word and deed, against Your Divine Majesty, thereby provoking Your wrath and anger against us. We earnestly repent and are heartily sorry for all our wrongdoings. The memory of them mightily grieves us. The burden of them is more than we can bear. Have mercy upon us, most merciful Father. For Your Son, our Lord Jesus Christ's sake, forgive us all that is past, and grant that from now on we may always serve and please You in lives renewed by Your Spirit, to the honor and glory of Your Name, through Jesus Christ our Lord. Amen.

¶ Then the Priest (or the Bishop if he is present) shall stand up, and turning to the people, say,

ALMIGHTY God, our heavenly Father, Who in His great mercy has promised forgiveness of sins to all who turn to Him with genuine repentance and true faith; be merciful to 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.**

¶ Then the Priest shall say,

Listen to our Savior Christ's words of assurance to all who truly turn to Him.

COME to me all who labor and are heavy laden, and I will give you rest. Matthew 11:28

For God so loved the world that He gave His only Son, that whoever believes in him should not perish but have eternal life. John 3: 16

Listen to what Saint Paul says.

The saying is trustworthy and deserving of full acceptance, that Christ Jesus came into the world to save sinners. 1 Timothy 1:15

Listen to what Saint John says.

If anyone does sin, we have an Advocate with the Father, Jesus Christ the righteous. He is the propitiation for our sins. 1 John 2:1-2

¶ *After which the Priest shall proceed, saying,*

Lift up your hearts

Answer. We lift them up to the Lord.

Priest. Let us give thanks to the Lord our God.

Answer. It is [fitting and] right to give him thanks and praise.

¶ *Then the Priest shall turn to the Holy Table, and say,*

IT is [fitting and] right; it is our constant duty at all times and in all places to give You thanks, O Lord, holy Father, almighty, everlasting God.

¶ *Here the Proper Preface shall follow, according to the time of the Christian Year, if any is specially appointed; or else immediately shall be said or sung by the Priest,*

THEREFORE with angels and archangels, and with all the inhabitants of heaven, we praise and magnify Your glorious Name; for ever praising You, and saying,

HOLY, HOLY, HOLY Lord, God of angels, archangels, cherubim and seraphim, heaven and earth are full of Your glory: Glory to You, O Lord most high. Amen.

PROPER PREFACES

Christmas

¶ *On Christmas Day, and seven days after.*

BECAUSE You gave Jesus Christ, Your only Son, to be born as at this time for us; Who, by the action of the Holy Spirit, was made truly man, of the substance of His mother the Virgin Mary, without spot of sin, to make us clean from all sin. Therefore with angels etc.

Epiphany

¶ *On the Epiphany, and seven days after.*

THROUGH Jesus Christ our Lord; Who, in substance of our mortal flesh, displayed his glory; that He might bring us out of darkness into his own glorious light. Therefore with angels etc.

Purification, Annunciation and Transfiguration

¶ *On the Feasts of the Purification, Annunciation and Transfiguration.*

BECAUSE in the mystery of the Word made flesh, You have caused a new light to shine in our hearts, to give the knowledge of Your glory in the face of Your Son, Jesus Christ our Lord. Therefore with angels etc.

Easter

¶ *On Easter Day, and seven days after.*

BUT chiefly are we bound to praise You for the glorious Resurrection of Your Son Jesus Christ our Lord: for He is the true Passover Lamb, which was offered for us, and has taken away the sin of the world; who by His death has destroyed death, and by His rising to life again has restored to us eternal life. Therefore with angels etc.

Ascension

¶ *On Ascension Day, and seven days after.*

THROUGH Your most dearly beloved Son Jesus Christ our Lord; Who, after His most glorious Resurrection, certainly appeared to all His Apostles, and in their sight ascended into heaven, to prepare a place for us; that where He is there we might ascend also, there to reign with Him in glory. Therefore with angels etc.

Whitsuntide

¶ *On Whitsunday, and seven days after.*

THROUGH Jesus Christ our Lord; according to Whose most true promise, the Holy Spirit came down as at this time from heaven upon the disciples, to teach them and to lead them into all truth; giving them boldness constantly to preach the Gospel to all nations with fervor and zeal; by which Gospel we have been brought out of darkness and error into the clear light and knowledge of You, and of Your Son Jesus Christ. Therefore with angels etc.

Trinity Sunday

¶ *On the Feast of Trinity only.*

WHO, with Your only-begotten Son, and the Holy Spirit, are one God, one Lord, in Trinity of Persons and Unity of Substance. For that which we believe of Your glory, Father, the same we believe of the Son, and of the Holy Spirit, without any difference or inequality. Therefore with angels etc.

¶ *Or this.*

FOR the precious death and merits of Your Son Jesus Christ our Lord, and for the sending to us the Holy Spirit, the Counselor; Who are one with You in Your eternal Godhead. Therefore with angels etc.

All Saints

¶ *On All Saints' Day, and seven days after.*

WHO, in the multitude of Your Saints, have surrounded us with so great a cloud of witnesses that we, rejoicing in their fellowship, may run patiently the race that is set before us, and, together with them, may receive the crown of glory that does not fade away.

Therefore with angels and archangels, and with all the company of heaven, we praise and magnify Your glorious Name; for ever praising You, and saying,

HOLY, HOLY, HOLY, Lord, God of angels, archangels, cherubim and seraphim, heaven and earth are full of Your glory: Glory to You, O Lord most high. Amen,

¶ *When the Priest, standing before the Holy Table, has so arranged the Bread and Wine, that he may with the more ease and decency break the Bread before the People, and take the Cup in his hands, he shall say the Prayer of Consecration, as follows.*

WE give all glory to You, Almighty God, our heavenly Father, because of Your tender mercy in giving Your only Son Jesus Christ to suffer death upon the Cross for our redemption. He made there (by His one oblation of Himself once offered) a sufficient sacrifice, perfect oblation and full satisfaction, for the sins of the whole world. He instituted, and in His holy Gospel commanded us to continue a perpetual memory of His precious death and sacrifice until He comes again. For in the same night that He was betrayed, (a) He took Bread; and when He had given thanks, (b) He broke it, and gave it to His disciples, saying, Take, eat, (c) this is My Body which is given for you; do this in remembrance of Me. In the same way, after supper, (d) he took the Cup; and when he had given thanks, he gave it to them, saying, Drink this, all of you; for (e) this is My Blood of the new covenant, which is shed for you and for many for the forgiveness of sins. Do this, as often as you drink it, in remembrance of Me.

[(a) Here the Priest is to take the Paten in his hands. (b) And here to break the Bread. (c) And here to lay his hand upon all the Bread. (d) Here he is to take the Cup into his hands (e) And here he is to lay his hand upon every vessel in which there is any wine to be consecrated.]

The Oblation

WHEREFORE Lord and heavenly Father, according to the institution of Your dearly beloved Son our Savior Jesus Christ, we Your humble servants celebrate and make before Your Divine Majesty, with these holy gifts, which we now offer unto You, the memorial Your Son has commanded us to make; remembering His blessed passion and precious death, His mighty resurrection and glorious ascension; presenting to You most hearty thanks for the innumerable benefits provided for us thereby.

The Invocation

AND we most humbly ask You, Merciful Father, to hear us; and, of Your almighty goodness, be pleased to bless and sanctify, with Your Word and Holy Spirit, these Your gifts and provisions of bread and wine; that we, receiving them according to Your Son our Savior Jesus Christ's

institution, in remembrance of His death and passion, may be partakers of His most blessed Body and Blood.

AND we most earnestly desire You, Father, in Your goodness mercifully to accept this our sacrifice of praise and thanksgiving. We most humbly ask You to grant that, by the merits and death of Your Son Jesus Christ, and through faith in His blood, we, and all Your whole Church, may receive forgiveness of our sins, and all other benefits of His passion. And here we offer and present unto You, Lord, ourselves, our souls and bodies, to be a reasonable, holy and living sacrifice. We humbly ask that we, and all others who shall share in this Holy Communion, may worthily receive the most precious Body and Blood of Your Son Jesus Christ, be filled with Your grace and heavenly blessing, and made one body with Him, that He may dwell in us and we in Him. And although we are unworthy, through our many sins, to offer You any sacrifice; yet we ask You to accept this our true 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 Spirit, all honor and glory be Yours, Father almighty, for ever and for ever. Amen.

And now, as our Savior Christ has taught us, we are bold to say,

OUR Father in heaven, Hallowed be Your Name. Your kingdom come. Your will be done, on earth as it is in heaven. Give us this day our daily bread. And forgive us our sins, as we also forgive those who sin against us. And lead us not into temptation, but deliver us from evil. For Yours is the kingdom, the power and the glory, now and for ever. Amen.

¶ *Then the Priest, kneeling down at the Lord's Table, shall say, in the name of all those who shall receive the Holy Communion, the following Prayer.*

WE do not presume to come to this Your table, merciful Lord, trusting in our own righteousness, but in Your abundant and great mercies. We are not worthy so much as to gather up the crumbs under Your table. But You are the same Lord whose nature is always to have mercy. Grant us, therefore, gracious Lord, so to eat the flesh of Your 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 live in Him and He in us. Amen.

¶ *Here may be sung a Hymn.*

¶ *Then the Priest shall first receive the Holy Communion in both kinds himself, 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 sufficient opportunity shall be given to those present to communicate. When he delivers the Bread, he shall say,*

THE Body of our Lord Jesus Christ, which was given for you, preserve your body and soul to everlasting life. Take and eat this in remembrance that Christ died for you. And feed on Him in your heart by faith, with thanksgiving.

¶ *And the Minister who delivers the Cup shall say,*

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

¶ If the consecrated Bread and Wine is all used before all have communicated, the Priest is to consecrate more, according to the Form prescribed earlier; beginning at, All glory be to You, Almighty God, and ending with these words, partakers of His most blessed Body and Blood.

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

¶ Then the Priest shall say,

Let us pray.

ALMIGHTY and eternal God, we most heartily thank You, because in Your good pleasure, You have fed us, who have received these holy mysteries, with the spiritual food of the most precious Body and Blood of Your Son our Savior Jesus Christ. We thank You for assuring us of Your favor and goodness towards us, and that we are truly members within the mystical body of Your Son, which is the blessed company of all faithful people. We thank You also for making us heirs through hope of Your eternal kingdom, by the merits of His most precious death and passion. And we humbly ask You, heavenly Father, so to help us with Your grace, that we may continue in that holy fellowship, and do all those good works You have prepared for us to participate in; through Jesus Christ our Lord, to Whom with You and the Holy Spirit, be all honor and glory, for ever and ever. Amen.

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

GLORY be to God on high, and on earth peace, good will towards men. We praise You, we bless You, we worship You, we magnify You, we give thanks to You for Your great glory, Lord God, heavenly King, God the Father Almighty.

Lord Jesus Christ, the only-begotten Son of the Father; Lord God, Lamb of God, You take away the sins of the world, have mercy on us. You take away the sins of the world, receive our prayer. You sit at the right hand of God the Father, have mercy on us.

For You alone are the Holy One; You alone are the Lord; You, alone, are the Most High, Jesus Christ, with the Holy Spirit in the glory of God the Father. Amen.

¶ Then, the people kneeling, the Priest (the Bishop if he is present) shall give this Blessing.

THE Peace of God, which passes 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 Spirit, be among you, and remain with you always. Amen.

A recessional hymn may be sung, after which a concluding prayer, as below, may be used by the Minister.

Almighty Lord and everlasting God, graciously direct, sanctify, and govern, we pray, our hearts and bodies in the ways of your laws and in the obeying of your commandments, that through your most mighty protection, everywhere and always, we may be preserved in body and soul; through our Lord and Savior, Jesus Christ. **Amen.**

Almighty God, grant, we pray, that the words, which we have heard with our ears, may through your grace be so grafted inwardly in our hearts, that they may cause to grow within us the fruit of good works, to the honor and praise of your name; through Jesus Christ our Lord. **Amen.**

THE EXHORTATION

¶ After the Prayer for Christ's Church, the Priest may say this Exhortation in order to encourage the congregation to be aware of the great privilege that is theirs to gather at the Lord's Table.

Dearly beloved in the Lord, it is appropriate that we recall how St Paul in writing to the church in Corinth urged Christians to examine themselves before presuming to eat the holy Bread and drink from the holy Cup of the Lord's Supper. If we receive the holy Sacrament with truly penitent and believing hearts, then we spiritually eat the body of Christ and drink his blood; then also we dwell in Christ and Christ in us, for we are one with Christ and he with us. However, if we receive the Sacrament unworthily, then we will be guilty of profaning the body and blood of the Lord.

Therefore, brothers and sisters, examine yourselves, and repent of your past sins; have a lively and steadfast faith in Christ our Savior; amend your lives, and be in perfect love with all people; then you will be worthy partakers of this holy Sacrament. And, above all things, give humble and hearty thanks to God the Father, the Son, and the Holy Spirit, for the redemption of the world by the death of our Savior Christ, who is both God and man. [He humbled himself, even to the death on the Cross, for us unworthy sinners, who were in darkness and under the shadow of death; that he might make us the children of God and exalt us to everlasting life.

And so that we should always remember the exceeding great love of our Master and only Savior Jesus Christ, who died for us, and the innumerable benefits which he obtained for us by the shedding of his blood, he has instituted and ordained holy mysteries, as pledges of his love and for a continual remembrance of his death, to our great and endless support and comfort.] To him, therefore, with the Father and the Holy Spirit, let us give, as we are required, continual thanks; let us submit ourselves wholly to his holy will and pleasure, and study to serve him in true holiness and righteousness all the days of our life. **Amen.**