

THE ORDER FOR THE HOLY COMMUNION

Introduction

In order profitably to enter into the Reformed Catholic Doctrine and Style of this biblically based liturgy one needs to use it in full – that is, with its own Collects and Eucharistic Lectionary. In the BCP 1662 the printing of the Collects, Epistle and Gospel takes up a lot of pages and they are a crucial part of the BCP, for they link the BCP with the medieval Sarum Use and via this with late patristic use, and so there is continuity in use of Scripture and the doctrine conveyed by this arrangement. The Eucharistic Lectionary has fifth century origins and reaches its mid and high point with Trinity Sunday, the celebration of The Triune God. Other lectionaries have their mid point at Pentecost. (Note that the Daily Lectionary of the BCP 1662 is wholly distinct from the Eucharistic one.)

This said, it is possible to use the BCP Service without its own Collects and Eucharistic Lectionary, and to insert into it the Collects and Readings from one or other of the modern lectionaries of the C. of E. or another Province of the Anglican Communion.

There is no provision in the BCP 1662, or its edited forms as USA BCP 1928 or Canada 1962, for a public form of “passing of the peace”. The Canadian 1962 has the peace but only as a gentle, quiet exchange as in the old Roman Rite. Thus because people are used to an expressive form, there is included in the rubrics at the very beginning permission for the Minister to greet the congregation and for the latter to greet itself. This may also occur at the Notices or at the end of the Service, but it is not a required activity.

However, the verbal exchange between Minister and congregation – “The Lord be with you” “And with your spirit” – is not a greeting as such. It is more like a prayer, where the presence of the Lord with his people is being affirmed by the Minister, and in turn the people pray that the spiritual gift given to him in ordination will be quickened, so that the Celebration shall be in spirit and in truth.

Most of the 17th century rubrics have been left out of the Service. This will allow for greater local freedom, e.g., the use of licensed laity and spiritual songs. Further, it allows the Bishop to give advice and direction as to appropriate additions.

Several optional things have been added to the 1662, usually from the Canadian or American editions of the BCP.

While this Service is open to all, only those who are baptized in the name of the Father, the Son and the Holy Spirit, and are duly prepared in mind and heart, ought to receive Holy Communion. Any person who has doubts about worthiness to participate and/or communicate is urged to seek godly advice and direction as soon as is possible.

The Celebrant/Minister is to be the Bishop or the Priest, assisted where appropriate by a Deacon and licensed laity. They shall wear such vestments as are required or allowed by canon law.

The Holy Table shall be covered by a white linen cloth.

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This Service may be preceded by either Morning or Evening Prayer and also by the Litany.

The version of the Bible recommended for use with this Service is the English Standard Version or the Revised Standard Version.

If the Service is not preceded by Morning or Evening Prayer then a reading from the Old Testament and the chanting of a Psalm may be inserted after the Collect and before the appointed Epistle & Gospel. The provision of Collect, Epistle and Gospel, and a space to insert an O.T. lesson and Psalm for each Sunday, festival and holy day, together with the Proper Prefaces are found below.

Where the text is in bold then it is said or sung by the congregation; where it is in italics it provides instruction as to what may or should be done, and where it is in regular type it is said by the Minister or his assistant.

* * *

The Minister welcomes the people and may invite them to greet one another in the Lord's name, and by sharing the peace of the Lord.

A Hymn may be sung.

The Lord's Prayer may be said by the Minister alone, who then proceeds by saying,

The Lord be with you
And with your spirit.

The Minister reads the Prayer of Preparation.

Almighty God, unto whom all hearts are open, all desires known, and from whom no secrets are hidden, cleanse the thought 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.**

At least once a month, the Minister reads aloud the Commandments and the congregation asks God's forgiveness for their transgressions and grace to obey God's laws in the future. The words in brackets may be omitted. On other occasions he shall use the summary of the law as given by the Lord Jesus Christ.

God spoke these words and said: I am the LORD your God [who brought you out of the land of Egypt, out of the house of slavery]; you shall have no other gods before me.

You shall not make for yourself a carved image, or any likeness of anything that is in heaven above, or that is in the earth below, or that is in the water under the earth. You

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shall not bow down to them or serve them, [for I the LORD your God am a jealous God, visiting the iniquity of the fathers on the children to the third and fourth generation of those who hate me, but showing steadfast love to thousands of those who love me and keep my commandments].

You shall not take the name of the LORD your God in vain, [for the LORD will not hold him guiltless who takes his name in vain].

Remember the Sabbath day, to keep it holy. [Six days you shall labor and do all your work, but the seventh day is a Sabbath to 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 sojourner 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. Therefore the LORD blessed the Sabbath day and made it holy.]

Lord, have mercy on us, and incline our hearts to keep these laws.

Honor your father and your mother, [that your days may be long in the land that the LORD your God is giving you].

You shall not murder.

You shall not commit adultery.

You shall not steal.

You shall not bear false witness against your neighbor.

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 donkey, or anything that is your neighbor's].

Lord, have mercy upon us, and write all these your laws in our hearts.

Or the summary of the Law.

Our Lord Jesus Christ said:

“Hear O Israel, the Lord our God is one. And you shall love the Lord your God with all your heart and with all your soul and with all your mind and with all your strength. The second is this: You shall love your neighbor as yourself. There is no other commandment greater than these.”

Lord, have mercy upon us, and write both these your laws in our hearts.

The Minister says the Collect of the day.

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*A lesson from the Old Testament may be read. After it the reader says, This is the word of the Lord,
and the congregation responds with, **Thanks be to God.***

A psalm, hymn, canticle, or anthem may be said or sung following each or any of the readings.

The appointed Epistle is introduced as follows:

The Epistle is written in the ... chapter of ... beginning at verse ...

*It is concluded with the same words as the reading from the Old Testament, **Thanks be to God.***

The congregation stands for the Gospel which is introduced as follows:

The holy Gospel of our Lord Jesus Christ is written in the __ chapter of the Gospel according to Saint __, beginning at verse __.

*The Congregation responds: **Glory to you, Lord Christ.***

At the end of the Gospel, the reader says:

This is the Gospel of the Lord.

*The Congregation responds: **Praise to you, Lord Christ.***

The Sermon may be preached here or after the Creed.

The Congregation remains standing for the Creed, which may be said either in the original 1662 form or in the form below.

(a) 1662 form.

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

And in one Lord Jesus Christ, the only-begotten Son of God, Begotten of his Father before all worlds, God of God, Light of Light, Very God of Very God, Begotten, not made, Being of one substance with the Father, By whom all things were made; Who for us men, and for our salvation came down from heaven, And was incarnate by the Holy Ghost of the Virgin Mary, And was made man, And was crucified also for us under Pontius Pilate. He suffered and was buried. And the third day he rose again according to the Scriptures, And ascended into heaven, And sitteth on the right hand of the Father. And he shall come again with glory to judge both the quick and the dead: Whose kingdom shall have no end.

And I believe in the Holy Ghost, The Lord, The Giver of life, Who proceedeth from the Father and the Son, Who with the Father and the Son together is worshipped and glorified, Who spake by the Prophets. And I believe one Holy Catholic and Apostolic Church. I acknowledge one Baptism for the remission of

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sins. And I look for the Resurrection of the dead, And the Life of the world to come. Amen.

b) Contemporary form

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

I believe in one Lord Jesus Christ, the only Son of God, begotten of the Father before all ages, God from God, Light from Light, true God from true God, begotten, not made, of one Being with the Father; through him all things were made. For us and for our salvation he came down from heaven, and was incarnate from the Holy Spirit and the Virgin Mary, and was made man. For our sake he was crucified under Pontius Pilate; he suffered death and was buried. On the third day he rose again in accordance with the Scriptures; he ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead, and his kingdom will have no end.

I believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son, who with the Father and the Son is worshipped and glorified, who has spoken through the prophets. I believe in 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.

The Sermon is preached here if not already preached immediately after the Gospel.

The Notices are given and forthcoming holy days and fast days are announced.

Sentences from Scripture concerning the joy and duty of giving unto the Lord are read before the Offering is taken up and received.

The holy Table is prepared for Communion and an anthem or hymn may be sung.

Prayer for God's Church and the world is led by the Minister and the congregation is encouraged to join in at the places indicated.

Almighty and ever-living God, we are taught by your holy Word to offer prayers and supplications and to give thanks for all people. We humbly ask you most mercifully to receive our prayers which we offer to your divine Majesty, praying you to inspire continually the universal Church with the spirit of truth, unity and concord, and to grant that all who confess your holy Name may agree in the truth of your holy Word, and live in unity and godly love.

We pray that you will lead the nations of the world into the ways of righteousness and peace and guide their leaders in wisdom and justice to act for the good of all people. Bless, especially, we ask, the President of the United States of America, [the members of his Administration, members of Congress and the High Court, and the Governor of this State]. Grant that he/they may impartially administer justice, restrain wickedness and vice, maintain true religion, and uphold integrity and truth.

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And we ask you in your goodness, Lord, to comfort and sustain all who in this transitory life are in trouble, sorrow, need, sickness, or any other adversity.

Give grace, heavenly Father, to all bishops and other ministers [especially N our bishop and ...], that, by their life and teaching, they may set forth your true, life-giving word, and rightly and duly administer your holy Sacraments. And to all your people, give your heavenly grace, and especially to this congregation, that they may receive your word with reverent and obedient hearts, and serve you in holiness and righteousness all the days of their life.

We also bless your holy name for all your servants who have died in the faith of Christ. Give us grace 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, who lives and reigns with you in the unity of the Holy Spirit, now and for ever. **Amen.**

*As an alternative to this Prayer, a series of biddings, led by the Minister or a lay person, for the Church of Christ, human society, those in authority, the local community, those who suffer, and the communion of saints, may be used, as appointed by the Bishop. After each bidding the leader says: Lord in your mercy, and the congregation responds, **Hear our prayer.** At the end, the Minister says, Merciful Father, and the congregation responds, **Accept our prayers for the sake of your Son, our Savior Jesus Christ. Amen.***

The Prayer being ended, the Minister shall read the following Exhortation, at least once a month.

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

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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.**

Then shall the Minister say to all who intend 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 by faith, take this holy Sacrament to strengthen and comfort you, and make your humble confession to Almighty God, devoutly kneeling.

A pause for self-examination may be observed. All then say this General Confession, kneeling.

Almighty God, Father of our Lord Jesus Christ, maker of all things, judge of all people, we acknowledge and confess our many sins, which we have committed from time to time by thought, word and deed against your divine Majesty, provoking most justly your righteous anger against us. We earnestly repent, and are deeply sorry for all our wrongdoings. The memory of them weighs us down and the burden of them is too great for us to 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 from this time forward we may serve and please you in newness of life, to the honor and glory of your name; through Jesus Christ our Lord. Amen.

The Minister declares God's forgiveness.

Almighty God, our heavenly Father, who in his great mercy has promised forgiveness of sins to all those who with heartfelt repentance and true faith turn to him: have mercy on you, pardon and deliver you from all your sins, confirm and strengthen you in all goodness, and bring you to the fullness of everlasting life, through Jesus Christ our Lord. **Amen.**

Hear the words of assurance addressed by our Lord Jesus Christ to those who truly turn to him:.

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

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)

Hear also what St Paul said:

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

And hear what St John said:

If anyone does sin, we have an advocate with the Father, Jesus Christ the righteous. He is the propitiation for our sins, and not for ours only but also for the sins of the whole world. (1 John 2:1)

The Minister standing at the Table prepares the Bread and Wine. Meanwhile a hymn may be sung.

After a brief moment for reflection, the Minister begins the Preface of the Prayer of Consecration. Where the Sursum Corda is sung, a suitable traditional setting of words and music, known by Priest and choir/people, may be substituted for the words here printed.

The Lord be with you
And with your spirit.

Lift up your hearts.
We lift them to the Lord.

Let us give thanks to the Lord our God.
It is fitting and right so to do.

It is very fitting, right, our obligation and duty, that we should always and everywhere give thanks and praise to you, the Lord, holy Father, almighty, everlasting God.

A Proper Preface normally follows here.

Therefore with angels and archangels, and with all the redeemed in heaven, we proclaim and magnify your glorious name, for ever praising you, and saying:

Holy, holy, holy, Lord God of angels and archangels, heaven and earth are full of your glory. Glory be to you, Lord most high. Amen.

[Blessed is he who comes in the name of the Lord. Hosannah in the highest.]

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, who always delights in showing 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

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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.

The Minister standing at the holy Table says the Prayer of Consecration.

Almighty God, our heavenly Father, who, in your tender mercy, gave your only Son our Savior Jesus Christ to suffer death upon the Cross for our redemption: who made there, by his one oblation of himself once offered, a sufficient sacrifice, perfect self-offering and full satisfaction, for the sins of the whole world; and instituted, and in his holy gospel commanded us to continue, a perpetual memory of his precious death until he comes again. Hear us, merciful Father, we humbly pray, and grant that we receiving these gifts of your creation, this bread and this wine, according to your Son our Savior 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 gave you thanks [*here the Minister takes the paten*]; he broke it and gave it to his disciples, saying [*here the Minister breaks the bread*]: Take, eat, this is my body which is given for you [*here the Minister lays his hand on all the bread*]: do this in remembrance of me. In the same way, after supper, he took the cup [*here the Minister takes the chalice/cup*]; and when he had given thanks, he gave it to them, saying: Drink this, all of you, this is my blood of the new covenant which is shed for you and for many for the forgiveness of sins [*here the Minister lays his hand on every vessel in which there is wine to be consecrated*]. Do this, as often as you drink it, in remembrance of me.

[Father, Lord of heaven and earth, we your humble servants, with all your holy Church, remembering the precious death of your beloved Son, his mighty resurrection, his glorious ascension, and looking for his coming again in glory, do make before you, in this sacrament of the holy Bread of eternal life and the Cup of everlasting salvation, the memorial which he has commanded; and we wholly desire your fatherly goodness mercifully to accept this our sacrifice of praise and thanksgiving, as we ask you, by the merits and death of your Son Jesus Christ, and through faith in his blood, to grant to us and all your Church the remission of our sins, and all other benefits of his passion.

And we pray that by the presence and power of your Holy Spirit, all we who are partakers of this holy Communion may be filled with your grace and heavenly benediction; through Jesus Christ our Lord, by whom and with whom, in the unity of the Holy Spirit, all honor and glory be unto you, Father Almighty, for ever and ever.] **Amen.**

The Minister receives Communion and then delivers the same to the clergy and lay assistants. This done, the congregation comes forward in an orderly manner to receive Holy Communion as they kneel. The following words of administration are used.

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.

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.

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What remains of the consecrated bread and wine and which is not required for the communion of the sick may be consumed now or at the end of the service.

In the time for receiving communion hymns or anthems may be used, such as the Agnus Dei.

The Minister calls the congregation to join in the Lord's Prayer, either in traditional or contemporary form.

As our Savior Jesus Christ has taught us, so we pray:

a. Traditional form.

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

b. Contemporary form.

Our Father in heaven, hallowed be your name, your kingdom come, your will be done, on earth as in heaven. Give us today our daily bread. Forgive us our sins as we forgive those who sin against us. Lead us not into temptation but deliver us from evil. For the kingdom, the power and the glory are yours now and for ever. Amen.

The Minister says one or both of the following two prayers, and the congregation joins in as indicated. However, if the longer form of the Prayer of Consecration has been used, then only the second prayer is to be used here.

(1) Lord and heavenly Father, we your servants wholly desire that in your fatherly goodness you will mercifully accept this sacrifice of praise and thanksgiving. Grant that, by the merits and death of your Son Jesus Christ, and through faith in his blood, we and your whole Church may receive forgiveness of our sins and all other benefits of his passion.

Here we offer and present to you, Lord, ourselves, our souls and bodies, to be a spiritual, holy, and living sacrifice. Fill us all who share in this holy communion with your grace and heavenly benediction.

And although we are unworthy, through our many sins, to offer to you any sacrifice, yet we pray that you will accept this, the duty and service we owe. Do not weigh our merits but pardon our offenses, through Jesus Christ our Lord; by whom and with whom, in the unity of the Holy Spirit, all honor and glory are yours, Father Almighty, for ever and ever. Amen.

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(2) Almighty and ever-living God, we heartily thank you that you graciously feed us, who have duly received these holy mysteries, with the spiritual food of the most precious blood of your Son, our Savior Jesus Christ. We also thank you that you have assured us in this sacrament of your favor and goodness towards us and that we are true members of the mystical body of your Son, the blessed company of all faithful people, and are also heirs, through hope, of your eternal kingdom, by the merits of the most precious death of your dear Son.

And we humbly ask you, heavenly Father, so to assist us with your grace, that we may continue in that holy fellowship, and do all such good works as you have prepared for us to walk in; through Jesus Christ our Lord, to whom with you and he Holy Spirit be all honor and glory, for ever and ever. Amen.

This hymn of praise or another is now said or sung by all. If this particular hymn is sung, then the traditional words of the BCP 1662 may be used with the familiar music.

Glory to God in the highest, and peace and goodwill to his people on earth.

Lord God, heavenly King, almighty God and Father, we worship you, we give you thanks, we praise you for your glory.

Lord Jesus Christ, only Son of the Father, Lord God, Lamb of God, you who take away the sins of the world, have mercy on us; you who are seated at the right hand of the Father, receive our prayer.

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.

The Minister concludes the service with the 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.**