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

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

The people kneeling, the priest shall say,

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 Christ our Lord. Amen.

The Commandments:

God spoke these words, and said:

I am the LORD, your God; you shall have no other gods but me.

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

You shall not make to yourself any graven image, nor the likeness of anything that is in heaven above or in the earth beneath or in the water under the earth. You shall not bow down to them, nor worship them. [For I the LORD your 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.]

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 not hold him guiltless that takes his name in vain.]

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

Remember that you keep holy the sabbath day.

[Six days shall you labour, and do all that you have to do; but the seventh day is the sabbath of the LORD your God. In it you shall do no manner of work, you and your son and your daughter, your manservant and

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your maidservant, your cattle, and the stranger that is within your 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.]

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

Honour your father and your mother;
[that your days may be long in the land which the LORD your God gives you.]

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

You shall do no 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 bear false witness against your neighbour.

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

You shall not covet [your neighbour's house, you shall not covet your neighbour's wife, nor his servant nor his maid, nor his ox nor his ass, nor anything that is his].

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

Or this,

Our Lord Jesus Christ said:

You shall love the Lord your God with all your heart and with all your soul and with all your mind. This is the great and first commandment. And a second is like it, You shall love your neighbour as yourself.

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

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Or on weekdays,

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

The Collect of the day

The Epistle or Lesson

The Gospel, all standing

The Creed:

**I believe in one God, the Father almighty,
maker of heaven and earth, and of all things visible
and invisible:**

**And in one Lord, Jesus Christ,
the only-begotten Son of God,
begotten of his Father before all worlds,
God, of 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, and giver of life,
who proceedeth from the Father and the Son,**

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who with the Father and the Son together is worshipped
and glorified,
who spake by the prophets:
And I believe one catholic and apostolic church;
I acknowledge one baptism for the remission of sins;
and I look for the resurrection of the dead,
and the life of the world to come. Amen.

The Sermon

The Offertory:

*The priest shall say one or more of these sentences or
of others appointed:*

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

St Matthew 5.16.

As we have opportunity, let us do good to all men, and
especially to those who are of the household of faith.

Galatians 6.10.

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

Hebrews 13.16.

Let him who is taught the word share all good things with
him who teaches.

Galatians 6.6.

Offer to God a sacrifice of thanksgiving, and pay your
vows to the Most High.

Psalms 50.14.

Call upon me in the day of trouble; I will deliver you,
and you shall glorify me.

Psalms 50.15.

Through Jesus let us continually offer up a sacrifice of
praise to God, that is, the fruit of lips that acknowledge
his name.

Hebrews 13.15.

He who brings thanksgiving as his sacrifice honours me.

Psalms 50.23.

*The priest shall then place sufficient bread and wine
upon the table.*

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The Intercession:

*Here the priest may bid special prayers and thanks-
givings, and say,*

Let us pray for the whole state of Christ's church militant
here in earth.

Or,

Let us pray.

Almighty and everliving God, who by thy holy apostle hast
taught us to make prayers and supplications and to give
thanks, for all men: we humbly beseech thee most mercifully
[to accept our alms and oblations and] to receive these
our prayers which we offer unto thy divine majesty,
beseeching thee to inspire continually the universal church
with the spirit of truth, unity and concord. And grant that
all they that do confess thy holy name may agree in the
truth of thy holy word, and live in unity and godly love.

Or,

We beseech thee also to
save and defend all christian
kings, presidents and
heads of state; and speci-
ally thy servant Elizabeth
our Queen, that under her
we may be godly and quietly
governed. And grant unto
her parliaments, and to all
that are put in authority
under her, that they may
truly and impartially min-
ister justice, to the punish-
ment of wickedness and
vice, and to the maintenance
of thy true religion and
virtue.

We beseech thee also to
lead all nations in the way
of righteousness and peace,
and so to guide their
rulers that under them the
people may be justly and
quietly governed. And
specially, grant unto thy
servant Elizabeth our Queen,
her parliaments and all that
are put in authority under
her, that they may truly and
impartially minister justice,
to the punishment of wick-
edness and vice, and to the
maintenance of thy true
religion and virtue.

Give grace, O heavenly Father, to all bishops, priests
and deacons [specially thy servant *N.* our bishop], that
they may by their life and doctrine set forth thy true and
living word, and rightly and duly administer thy holy
sacraments.

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

And we humbly beseech thee of thy goodness, O Lord, to comfort and succour all them who in this transitory life are in trouble, sorrow, need, sickness, or any other adversity.

And we also bless thy holy name for all thy servants departed this life in thy faith and fear, beseeching thee to give us grace so to follow their good examples that with them we may be partakers of thy heavenly kingdom.

Grant this, O Father, for Jesus Christ's sake, our only mediator and advocate. **Amen.**

The Exhortation

Then shall the priest say to them that come to receive the holy communion,

You that truly and earnestly repent of your sins, and are in love and charity with your neighbours, and intend to lead a new life following the commandments of God and walking from henceforth in his holy ways; draw near with faith and take this holy sacrament for your strengthening, and make your humble confession to almighty God, meekly kneeling upon your knees.

The General Confession:

**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
burden of them is intolerable.**

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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.**

The Absolution:

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

Hear the words of assurance our Saviour Christ says to all that truly turn to him:

Come to me, all who labour and are heavy laden, and I will give you rest. *St 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. *St John 3.16.*

Hear also what Saint Paul says:

The saying is sure and worthy of full acceptance, that Christ Jesus came into the world to save sinners. *I Timothy 1.15.*

Hear also what Saint John says:

If any one sins, we have an advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins, and not for ours only but also for the sins of the whole world. *I John 2.1.*

The priest shall proceed,

Lift up your hearts.

We lift them up unto the Lord.

Let us give thanks unto our Lord God.

It is meet and right so to do.

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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.

On certain days a proper preface follows.

The priest, or priest and people, shall continue,

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.**

The priest, kneeling down at the Lord's table, shall say,

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 nature 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.**

The Prayer of Consecration:

Almighty God, our heavenly Father, who of thy tender mercy didst give thine only Son Jesus Christ to suffer death upon the cross for our redemption;

who made there (by his one oblation of himself once offered) a full, perfect and sufficient sacrifice, oblation and satisfaction for the sins of the whole world;

and did institute, and in his holy gospel command us to continue, a perpetual memory of that his precious death until his coming again;

hear us, O merciful Father, we most humbly beseech thee, and grant that we, receiving these thy creatures of bread and wine according to thy Son our Saviour Jesus Christ's

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holy institution, in remembrance of his death and passion, may be partakers of his most blessed body and blood; who in the same night that he was betrayed took bread, and when he had given thanks he broke it and gave it to his disciples saying, Take, eat; this is my body which is given for you; do this in remembrance of me. Likewise after supper he took the cup, and when he had given thanks he gave it to them saying, Drink of this, all of you; for this is my blood of the new covenant, which is shed for you and for many for the remission of sins; do this, as oft as you shall drink it, in remembrance of me. **Amen.**

The Communion:

When the minister shall deliver 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.

The minister that 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.

When all have communicated, the priest shall say,
Let us pray.

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.**

Then shall be said either or both of these prayers:

O Lord and heavenly Father, we thy humble servants entirely 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

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of thy Son Jesus Christ and through faith in his blood, we and all thy whole church may obtain remission of our sins, and all other benefits of his passion.

And here we offer and present unto thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy and living sacrifice unto thee, humbly beseeching thee that all we who are partakers of this holy communion may be fulfilled with thy grace and heavenly benediction.

And, although we be unworthy, through our manifold sins, to offer unto thee any sacrifice, yet we beseech thee to accept this our bounden duty and service, not weighing our merits, but pardoning our offences;

through Jesus Christ our Lord, by whom and with whom, in the unity of the Holy Ghost, all honour and glory be unto thee, O Father almighty, world without end. Amen.

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,

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.**

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O Lord, the only-begotten Son, Jesu Christ,

O Lord God, Lamb of God, Son of the Father, that takest away the sins of the world, have mercy upon us.

Thou that takest away the sins of the world, have mercy upon us.

Thou that takest away the sins of the world, receive our prayer.

Thou that sittest at the right hand of God the Father, have mercy upon us.

For thou only art holy,

thou only art the Lord;

thou only, O Christ, with the Holy Ghost,

**art most high in the glory of God the Father.
Amen.**

The priest shall let them depart with 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 amongst you, and remain with you always. Amen.

The priest may begin the service at the prayer desk or at some other convenient position, and proceed to the Lord's table at the offertory.

The commandments may be shortened by omission of the bracketed words.

The two collects for the Queen are omitted in this order. If they are used, "lives and reigns" may replace "liveth and reigneth" in the first collect, and "seems best" may replace "seemeth best" in the second.

When a portion of scripture "for the Epistle" is read, it may be announced as "the Lesson". After the Epistle (or lesson), the reader may say "Here ends . . ." instead of "endeth."

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The Creed and the Gloria in Excelsis may be omitted on weekdays not being festivals or holy days.

When the minister gives notice of the celebration of the communion, he may read the exhortation provided in the Prayer Book. This exhortation shall be read before Christmas, Easter and Whitsunday. When it is read, "you" may replace "ye" (in five places), and "has", "does" and "requires" may replace "hath", "doth" and "requireth".

The minister may also use the second exhortation, or part of it, at his discretion.

The minister may, at his discretion, omit the exhortation appointed at the time of the communion. If it is read, "you" may replace "ye" (in four places), "exhorts" may replace "exhorteth", and "has" may replace "hath" (in two places).

The proper prefaces shall be used as appointed in the Prayer Book; except that the proper preface for Christmas Day may be used until the Epiphany, that for Easter Day until Ascension Day, and that for Ascension Day until Whitsunday. And in the Easter preface "has" may replace "hath" (in three places).

Any consecrated bread and wine which remains shall be consumed immediately after the communion or immediately after the blessing.

Except where indicated in this form or in these rubrics and in accordance with deviations permitted in particular parishes by authority under the Constitution of the Church of England in Australia, the rubrical directions set out in the Book of Common Prayer of 1662 (including those relating to the manual acts in the Prayer of Consecration) are to be observed in the conduct of this service.

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