

An Instructional Order of Service for The 1662 Anglican Book of Common Prayer

The Order for The Administration of the Lord's Supper 1928 BCP (Revised According to the 1662)

Historical and Theological Introduction: “The Book of Common Prayer (BCP) was not actually invented in 1662. The first such book in English was edited by Archbishop Cranmer in 1549 under king Edward VI. It was revised again and re-issued in an even more Protestant and Reformed version in 1552. Playing a key role in the composition of that book was the Italian reformer Peter Martyr Vermigli [who] had a huge influence over Cranmer and Ridley and other English reformers and was a great link between the English and Continental Reformations. The new *Prayer Book* was in English, ‘understanded [“common”] of the people’, as the 39 Articles put it, not the Latin of the medieval Mass. It took the best of Augustinian medieval piety, translated it, and fed it into the spiritual diet of the English people, strengthened by the renewed emphases of the Reformers on salvation by grace alone, through faith alone. Not only that, but the *Prayer Book* prescribed a healthy and robust diet of Bible reading and preaching for every church. If one follows all the set readings laid down in the *BCP*, one gets through the Bible once a year and the Psalms every month. So the Anglican Church had, from this moment, an emphasis on Bible reading and preaching par excellence. In 1662, church was about gathering to hear God speak through his Word, confessing our sins and our faith, and responding to the Spirit, in prayer for each other and for the world.” (1) The Ordinal developed by Cranmer emphasizes the importance of clergy being disseminators of Scripture. Another Anglican Formulary introduced by Cranmer was a Book of Homilies, containing twelve sermons, that was to be read regularly to teach Protestant doctrines because of the conviction that "Preaching and Praying" shapes believing. The regular and systematic reading of Scripture throughout the year along with morning and evening prayer was instituted so that God's Word could be regularly contemplated by His People so that His Spirit may work in them. This was based on the belief that Scripture is sufficient, essential and comprehensive for our salvation. (2)

There have traditionally been two key components to the Order of Worship when Christians gather together as the Church (as the “Assembly”). The first is the Liturgy/Service of the Word which involves instruction from God’s Word (the Bible/Holy Scripture). This is open to everyone; Christian and non-Christian. The second is the Liturgy/Service of the Table, or Eucharist (“Thanksgiving”), which involves the Lord’s Supper also known as Holy Communion. This second part of the corporate gathering is only for baptized Christians; because, it entails a profession of our faith according to the Apostles’ or Nicene Creeds, participation in the Lord’s Supper which is a covenantal renewal of our baptismal vows and praying the Lord’s Prayer which was only taught to Christians in the Early Church *after* they were baptized. In our Worship Assembly, it is helpful to see how it is God Himself who graciously ‘serves’ us with His Word and Gospel sacrament of the Lord’s Supper for our good. We most glorify God when we recognize our dependence upon Him for our salvation and preservation in all aspects of our life. So, let’s begin with **The Service of the Word**.

The Collect (*beginning on p. 67 of the Prayer Book–ALL Standing*)

Preparing for Worship: It is customary to have meditative quiet before the service. People should arrive five to ten minutes before the service to be seated quietly in prayer and contemplation in preparation for God to serve them through Word and sacrament by His Spirit. This is not the time for conversation that will distract us from the service. This is why we begin with **The Collect for Purity**; to “Cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit” to perfectly love God and dependently worship Him for our good and His glory. “This prayer has begun Anglican worship for centuries. In it we acknowledge who God is and recognize that we need his help and grace in order to love and worship him.” (3)

Celebrant 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.

Opening Hymn (*Introduced by Music Minister*)

“The Recitation of the Law can take one of two forms, the entire Decalogue, or Ten Commandments, or the summary of the law originally said by Jesus in Matthew 22:37-40. It is intended, first, to give us the grounds upon which we approach the Lord. God requires from us moral rightness when we approach Him, and the Ten Commandments are the basis for morality. But when we begin to hear what God requires of us, we immediately recognize that we fail and fall short of His standard. At the Decalogue, we respond to the law by praying for strength to keep His law, and at the summary of the law we respond by asking for mercy, the *Kyrie*; ‘Lord have mercy, Christ have mercy, Lord have mercy.’ The recitation of the law is appropriately said before entering into God’s presence and so is important for the people of God to hear and respond to at the beginning of corporate worship.” (3) Dr. Ashley Null, a scholar of the 16th century English Reformation, highlights Cranmer's belief that it was the glory of God to love the unworthy; therefore, all references to personal merit to make one worthy before God were removed from *The Book of Common Prayer*. (2)

The Decalogue (*turning to p. 68 of the Prayer Book—ALL Standing*)

Celebrant 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.

Celebrant 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;

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

Celebrant Thou shalt not take the Name of the LORD thy God in vain;

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

Celebrant Remember that thou keep holy the Sabbath-day.

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

Celebrant Honor thy father and thy mother;

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

Celebrant Thou shalt do no murder.

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

Celebrant Thou shalt not commit adultery.

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

Celebrant Thou shalt not steal.

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

Celebrant Thou shalt not bear false witness against thy neighbor.

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

Celebrant Thou shalt not covet

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

Here, if the Decalogue hath been omitted, shall be said, (turning to p. 69 of the Prayer Book—ALL Standing)

Hear 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 neighbor as thyself. On these two commandments hang all the Law and the Prophets.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

Celebrant.	The Lord be with you.
<i>People.</i>	And with thy spirit.
Celebrant.	Let us pray.

The Collect of the Day: “This is a particular prayer in a particular form...for understanding the day’s [season’s] theme.” (3) It is a prayer to gather, or “collect” our thoughts around a particular attribute or work of God.

The Collect of the Day (*Read by Celebrant and located in pages 90-269*)

(ALL may be Seated)

The Bible Lessons: “The Scriptures are the Word of God and addressed to us, his people. The Scriptures tell the wonderful story of God’s love for the world he created and the people he calls his own. They are also the story of our rebellion against God and of the consequences of our rebellion. The pinnacle of the scriptural story is the great lengths to which God has gone to declare to his people his love and forgiveness for them as demonstrated in the person and work of Jesus Christ. The Scriptures confront, challenge, console, nurture and teach God’s people.” (3) I am personally committed to expository preaching so that God’s Word is in the driver’s seat of our lives and of our Assembly’s Worship. Expository preaching ensures that the whole counsel of God is taught from the Bible under the conviction that God’s Word does His work in His People by His Spirit, so we may be “transformed by the renewing of our minds” (Romans 12:2).

The First Bible Lesson
The Second Bible Lesson

Sermon

The Sermon: Rather than the reading of two Bible Lessons and an expositional sermon from one or both of those passages, I want to highlight the flow of our own liturgy/service as it can be seen in Paul’s letter to the Romans. The Apostle Paul saw true spiritual worship as serving one another with our gifts in love. This love and service involves submission (***Romans 12:1-8***). This submissive service in love will extend out to others and permeate every aspect of our lives (Romans 13). This first comes by realizing who we were in Adam, repenting of fleshly inclinations from our prior enslavement to sin/law, trusting who we are in Christ, and living by the Spirit as children of God (Romans 1-8). This reality will be expressed in Table fellowship among diverse Believers in Holy Communion, or The Lord’s Supper, after we profess what we believe using the Nicene Creed; because, we identify with Christ our King and not any other worldly groups, cultures, activities or race (Romans 9-11; 14-15). I believe Cranmer saw this simple liturgical flow within the Assembly as a microcosmic reflection of our service in the world.

The Creed: “The people’s response to the Gospel is the faith of the Church as expressed in the Nicene Creed, which dates from the fourth century’s struggle against several heresies, or false teachings. The Creed sums up those beliefs required to be held by all Christians [at all times; thus, it is ‘catholic’].” (3)

Creed (*turning to p. 71 of the Prayer Book–ALL Standing*)

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; 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.

Gradual Hymn (*Introduced by Music Minister*)

The Service (aka: “Liturgy”) of Thanksgiving (aka: “Eucharist”): “This second half...was originally reserved only for the baptized... Those who were preparing for membership in the Church were called “Catechumens” and were escorted out of the Church at the end of the Liturgy of the Word. The Liturgy of the Word [is] centered around the pulpit and lectern, but the Liturgy of the Eucharist moves our attention to the...table [for the Lord’s Supper, our Holy Communion as God’s Assembly in Christ]. **The Offertory** begins this second half of [the service]. The term ‘offertory’ does not refer to taking a collection, but rather refers to the offering of ourselves, symbolized by our monetary gifts and the elements of bread and wine which will be consecrated [‘set apart’ for our use in the Lord’s Supper].” (3)

Offertory Sentence

Celebrant All things come of thee, O LORD, and of thine own have we given thee. (*1 Chron. 24:14*) *or selected from pages 72-73*

All sit while the collection plate is passed. When the plate is given to the Celebrant...

Doxology (*All Stand and Sing*)

Praise God, from Whom all blessings flow; Praise Him, all creatures here below; Praise Him above, ye heav'nly host; Praise Father, Son, and Holy Ghost.

Jesus Thy Blood and Righteousness (*All Stand and Sing*)

Jesus, Thy blood and righteousness my beauty are, my glorious dress; 'midst flaming worlds, in these arrayed, with joy shall I lift up my head. Bold shall I stand in that great day, for who aught to my charge shall lay? Fully absolved through these I am, from sin and fear, from guilt and shame. Jesus, be endless praise to Thee, whose boundless mercy hath for me, for me a full atonement made, an everlasting ransom paid. O let the dead now hear Thy voice; now bid Thy ransomed ones rejoice; their beauty this, their glorious dress, Jesus, Thy blood and righteousness.

All Things Are Thine (*All Stand and Sing*)

All things are thine; no gift have we, Lord of all gifts, to offer thee; And hence with grateful hearts today, Thine own before thy feet we lay.

The Prayers of the People: The faithful peoples' response to God's Word continues with intercession. Prayer is offered for the Church, our country, the welfare of the world, those who suffer and any who are in trouble. The opportunity is given for individuals to add their own petitions and thanksgiving in what is known as a bidding prayer. The bidding, or invitation to pray, allows for a broad category of concerns and gratitude. It is important to include our own specific petitions for our Church and secular leaders, for our congregational mission to make disciples of all people, for particular ministries, for peace in the world, for healing among family and friends and for the conversion of all whom we encounter with the Gospel we are called to share. (3)

The Prayers of the People (*Designated Minister on p. 74 of Prayer Book*)

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

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 those who do confess thy holy Name may agree in the truth of thy holy Word, and live in unity and godly love.

We beseech thee also, so to direct and dispose the hearts of all Rulers, that they may truly and impartially administer justice, to the punishment of wickedness and vice, and to the maintenance of thy true religion, and virtue.

Give grace, O heavenly Father, to all Bishops, *especially Bishop Orji and his Family* and other Ministers, that they may, both by their life and doctrine, set forth thy true and lively Word, and rightly and duly administer thy holy Sacraments.

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

And we most humbly beseech thee, of thy goodness, O Lord, to comfort and succor all those who, in this transitory life, are in trouble, sorrow, need, sickness, or any other adversity. **(Please offer your own prayers at this time whether aloud or silently)**

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.

Our Father's God to Thee (*All Continuing to Stand and Sing*)

Our father's God! to Thee, Author of liberty, To Thee we sing: Long may our land be bright With freedom's holy light; Protect us by Thy might, Great God, our King!

Then shall the Priest/Bishop, turning to p. 75 of the Prayer Book, say to those who come to receive the Holy Communion,

Guarding/Fencing the Table: What follows is a call to ensure that no unbaptized individuals come to the Lord's Table without first being baptized and that no baptized professing Christian living in unrepentant notorious sin comes to the Lord's Table without first publicly confessing their sin and demonstrating genuine repentance for their sin.

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, whether you stand, sit or kneel.

Confession of Sin: "It is important that, before we approach the Lord's Table, we remember that although God is all-merciful and forgiving, he is also all-righteous and holy. Repentance is as necessary as faith in our reception of God's grace. The absolution is not merely a prayer asking or hoping for forgiveness. It is a proclamation not a question. It is a proclamation that God has forgiven us in Christ by His Cross. Examine your lives and conduct by the rule of God's commandments, that you may perceive how you may have offended God and your neighbor by what you have done or by what you have failed to do, whether in thought, word or deed. Acknowledge your sins before Almighty God with sincere intention to amend your life, being ready to make restitution for all injuries and wrongs done by you to others. Also, be willing and ready to forgive those who have offended you...being reconciled [and at peace] with one another [in Christ. This unity is then realized in the Lord's Supper which is a foretaste, an appetizer, of the Great Wedding Feast of the Lamb that we will partake of upon Christ's Return]." (3) What follows is intended to communicate the reality that sin makes us miserable because we "followed too much the devices and desires of our hearts". Sin is a burden relieved by the "Comfortable Words" (Reading the Bible about Jesus). It is NOT meant to be a means of abasing ourselves in an effort to earn God's forgiveness by medieval self-deprecation and shaming. (2)

People (*together on p. 75 of the Prayer Book*). 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. 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 honor and glory of thy Name; Through Jesus Christ our Lord. Amen.

Priest/Bishop: 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.

The Comfortable Word: After the Declaration of the Forgiveness of Sins (aka: "Absolution") is The Comfortable Words. The word 'comfort' is derived from the Latin 'cum' meaning 'with' combined with 'fort' meaning 'strength'. These words from Scripture 'fortify' or 'strengthen' us after confessing our sins and being assured of forgiveness. They express the "Gospel of Divine Allurement" (God's attractive invitation to us of comfort in Jesus) by highlighting four truths: 1. Human Need, 2. God's Love, 3. Human Sin, and 4. Jesus' Propitiation. After hearing these words of truth from the Bible, the thoughts of our hearts are cleansed, and we are comforted by the Gospel to worthily magnify God through Jesus Christ our Lord. (2, 3)

Priest/Bishop: Hear what comfortable words our Savior Christ saith unto all who truly turn to him. "Come unto me, all ye that travail and are heavy laden, and I will give you rest." St. Matt. 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.

Priest/Bishop. Lift up your hearts.

People. We lift them up unto the Lord.

Priest/Bishop. Let us give thanks unto our Lord God.

People. It is meet and right so to do.

Priest/Bishop. 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.

May Include a Proper Preface (pages 77-79)

Therefore, with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name; evermore praising thee, and singing,

Sung by ALL (pages 77). HOLY, HOLY, HOLY,
Lord God of hosts, Heaven and earth are full of thy glory:
Glory be to thee, O Lord Most High.
Blessed is He who comes in the name of the Lord.
Hosanna in the Highest Amen.

The Prayer of Consecration: “This includes the ‘Institution’ where we remember Christ’s actions at the Last Supper and recite His words. During the consecration is the braking of bread which not only recalls our Lord breaking bread at the Last Supper, but it also reminds us that Jesus’ body was broken on the Cross for us. The braking of the bread represents Christ as the Passover Lamb [of the New Covenant] sacrificed to take away our sins.” (3) Bishop J.C. Ryle states that John 3 about the need to be born again reveals the reality of regeneration and conversion by the Holy Spirit represented in baptism, and John 6 on eating the flesh of the Son of Man and drinking His blood for life reveals the reality of the atonement Christ achieved on the Cross as a sacrifice for our sins which is represented in the bread and wine of the Lord’s Supper. This is our covenant renewal of unity in Christ with God and one another by the power for the Holy Spirit.

Prayer of Consecration

Priest/Bishop (continuing on p. 80 of the Prayer Book). 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 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 the death and sacrifice, until his coming again: For in the night in which he was betrayed, he took Bread; and when he had given thanks, ***he brake it***, and gave it to his disciples, saying, Take, eat, this is my Body, which is given for you; Do this in remembrance of me. Likewise, after supper, he took

the Cup; and when he had given thanks, he gave it to them, saying, Drink ye all of this; for this is my Blood of the New Testament, which is shed for you, and for many, for the remission of sins; Do this, as oft as ye shall drink it, in remembrance of me.

The Prayer of Humble Access: Dr. Lee Gatiss, Director of the Church Society, states “We come to the table (not, notice, an altar), ‘not trusting in our own righteousness, but in God’s manifold and great mercies’. We come with nothing in our hands to receive God’s mercy. It’s all about God doing something, not us. The movement of the action in the *BCP* liturgy is from God to us — God in his grace reaching down to us in our sinfulness. We simply take and eat, in remembrance of what Jesus has done. Read theologically, the 1662 service shows us that, although we are more wicked than we ever thought, we are also more loved by a merciful God than we ever dreamed. The result is that, pastorally speaking, our consciences are assured of God’s love towards us in Christ, even when we’ve been most searingly honest about our shortcomings and failures.” (1) This is, “One of the little treasures that Cranmer left to the Church of England...designed to prepare the laity for Communion under both kinds [bread and wine], newly decreed. The Prayer of Humble Access opens with ‘**We** do not presume’ and affirms that the only grounds for coming confidently to the Communion **table** are the Lord’s ‘manifold and great mercies’. ...the book of Daniel, the Gospels of Mark and John, Romans, Leviticus and Hebrews are probably all alluded to in the wording of this prayer. This characteristic of Cranmer’s method of liturgical composition is, of course, widely acknowledged. Cranmer often quoted [John 6:56] in defending his understanding of the Communion, which helps us grasp the underlying sacramental theology of the Prayer of Humble Access. [In commenting on John 6, Cranmer states], ‘Christ in that place of John spake not of the material and sacramental eating, (for that was spoken two or three years before the sacrament was first ordained,) but he spake of spiritual bread, ...and of spiritual eating by faith, after which sort he was at the same present time eaten of as many as believed on him. The spiritual eating of his flesh, and drinking of his blood by faith, by digesting his death in our minds, as our only price, ransom and redemption from eternal damnation is the cause wherefore Christ said: “That if we eat not his flesh, and drink not of his blood we have not life in us; and if we eat of his flesh and drink his blood, we have everlasting life.”’ Cranmer also evokes in his *A Defence of the True and Catholic Doctrine of the Sacrament* (1550) the role of the Holy Spirit at Communion. ‘...And in this faith God worketh inwardly in our hearts by his Holy

Spirit, and confirms the same outwardly to our ears, by the hearing of his word and to our other senses by the eating and drinking of the sacramental bread and wine of his holy supper.’ [Commenting on John 15:1-6 and John’s epistles, Cranmer developed his thought stating], ‘The true eating and drinking of the said Body and Blood of Christ is with a constant faith to believe that Christ gave His Body and shed His Blood upon the cross for us, and that He doth so join and incorporate Himself to us that He is our head and we His members and flesh of His flesh and bone of His Bone, having Him dwelling in us and we in Him.’ It would seem that Cranmer thus evokes the intimate living and personal relationship of the believer with Christ. The request of the Prayer of Humble Access is that Communion should be a moment when this relationship of faith is strengthened and nourished, producing the desired fruit for eternity (John 15:5). [T]he 1552 Prayer Book was designed to make **reception** by the communicants of the bread and wine (and not their **consecration**) the unique liturgical high-point. For this reason [and why we deviate from both the 1662 and 1928 Prayer Books here], Cranmer cleared away all the liturgical material between the now simple Institution narrative and the distribution of the bread and wine, leaving no time and no word that might convey the consecration, let alone transubstantiation, of the elements.” (4) (cf. **Article 28**)

Priest/Bishop asking the congregation to turn to p. 82 of the Prayer Book to pray the ‘Prayer of Humble Access’ Together.

People: 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.

Other Ministers as needed Join at the Table for the Lord’s Supper

Administration of Holy Communion

“The Body of Christ. The Bread of Heaven. Take this in Remembrance that Christ died for you. Feed on Him in your heart by faith with thanksgiving.”

After all have partaken of the Lord’s Supper, the Priest/Bishop invites all to stand together to Pray the Lord’s Prayer.

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.

The Thanksgiving (aka: “Eucharistic”) Prayer: “In this self-offering we commit ourselves to the work and service of Christ.” (3) Dr. Ashley Null points out that our sacrifice is that of “praise and thanksgiving (aka: ‘Eucharist’)” to highlight the sufficiency of Christ's full, perfect and sufficient sacrifice once for all on the Cross. In the 1552 *BCP*, Cranmer emphasized that Holy Communion was a remembrance of Christ's sacrifice in our hearts and not in our hands. (2) Dr. Lee Gatiss states, the *Prayer Book* of “1662 makes it very clear that what is going on at the Lord’s Table is not a sacrifice on an altar made by a mediating priest on behalf of the people, which has to be repeated again and again each week to be effective. That was the wrong message you got from the Mass. In the Mass something is offered to God. What the *BCP* says, however, is that Christ’s once-and-for-all sacrifice on the cross for us was utterly, completely and totally sufficient to pay for our sins. No additional sacrifices are necessary: ‘Almighty God, our heavenly Father, which of thy tender mercy didst give thine only Son Jesus Christ, to suffer death upon the cross for our redemption, who made there (by his one oblation of himself once offered) a full, perfect and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world...’ All the language of us making a sacrifice is kept until after we’ve eaten. Only then do we pray that God would accept from us (to use the language of Hebrews 13) a sacrifice of praise and thanksgiving. So after we’ve fed on Christ in our hearts by faith, we offer and present to God not the bread and wine but ourselves (to use the language of Romans 12), as a holy and lively (or living) sacrifice.” (1)

Priest/Bishop (continuing on p. 81 of the Prayer Book with slight modification). O Lord and heavenly Father, 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 here we offer and present unto thee, O Lord, our selves, our souls and bodies, to be a reasonable, holy, and living sacrifice unto thee; humbly beseeching thee, that we, as partakers of this Holy Communion, may be filled with thy

grace and heavenly benediction, and made one body with him, that he may dwell in us, and we 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 honor and glory be unto thee, O Father Almighty, world without end. Amen

The Post-Communion Thanksgiving Prayer: “After we have shared the communion, it is natural that we give thanks for the means of grace that have been given to us. In the post-communion prayer, we thank God for adopting us into His family through Jesus Christ and for the sure and certain hope of everlasting life in Him. We also pray for God’s continued grace to walk in such a way that will be pleasing to Him using the words of Paul in Ephesians 2:10. Communion is not just a once a week rite, but it is strength for our [lives as we begin each and every week].” (3) In the 1662 BCP, the following Prayer of Thanksgiving may be recited in place of the prior Prayer of Thanksgiving.

Prayer of Thanksgiving

Priest/Bishop (*inviting the congregation to turn to p. 83 of the Prayer Book*).

Let us pray.

People: 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 Savior Jesus Christ; and dost assure us thereby of thy favor 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 his most precious death and passion. And we 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 honor and glory, world without end. Amen.

The Gloria: “The position of the *Gloria* at the end of the service is particular to Anglicanism and was placed there in 1552 by Archbishop Thomas Cranmer. It is traditionally sung or said at the end of the Communion service, and it is intended to give praise and thanksgiving to God for What He has done for us.” (3)

Priest/Bishop (inviting the congregation to turn to p. 84 of the Prayer Book to Sing the “*Gloria*” Together).

Sung by ALL. GLORY be to God on high, and on 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, Jesus 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, 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 Dismissal and Blessing: “The Eucharist reminds us of who we are – members of the Church – and who God is for us – the One who saves, redeems and unites us. We have heard God’s Word in the Bible lessons, the sermon, and the prayers. We have been fed by the Body and Blood of Christ by faith. Now we are refreshed and strengthened to love and serve God and others in our daily lives.” (3)

Dismissal (*Bishop/Priest*)

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.

Announcements

Closing Hymn (*Introduced by Music Minister*)

References

1. “The Book of Common Prayer” by Dr. Lee Gatiss in the August issue of *Evangelical Times*
2. Dr. Ashley Null on “Essential Truths of the Anglican Formularies: The Prayer Book, Articles, and Homilies” and “Cranmer’s Comfortable Words” speaking at Church of the Advent in Birmingham.
3. “Instructed Eucharist – The Order for Holy Communion 1928 Prayer Book”
4. “The Prayer of Humble Access” by Katie Badie *Churchman* pages 103-117 via Church Society