

THE  
booke of the common  
prayer and admi-  
nistracion of  
the  
Sacramentes, and other  
rites and ceremonies of  
the Church: after the  
vse of the Church  
of England.

LONDINI IN OFFICINA  
Edouardi Whitechurchē,

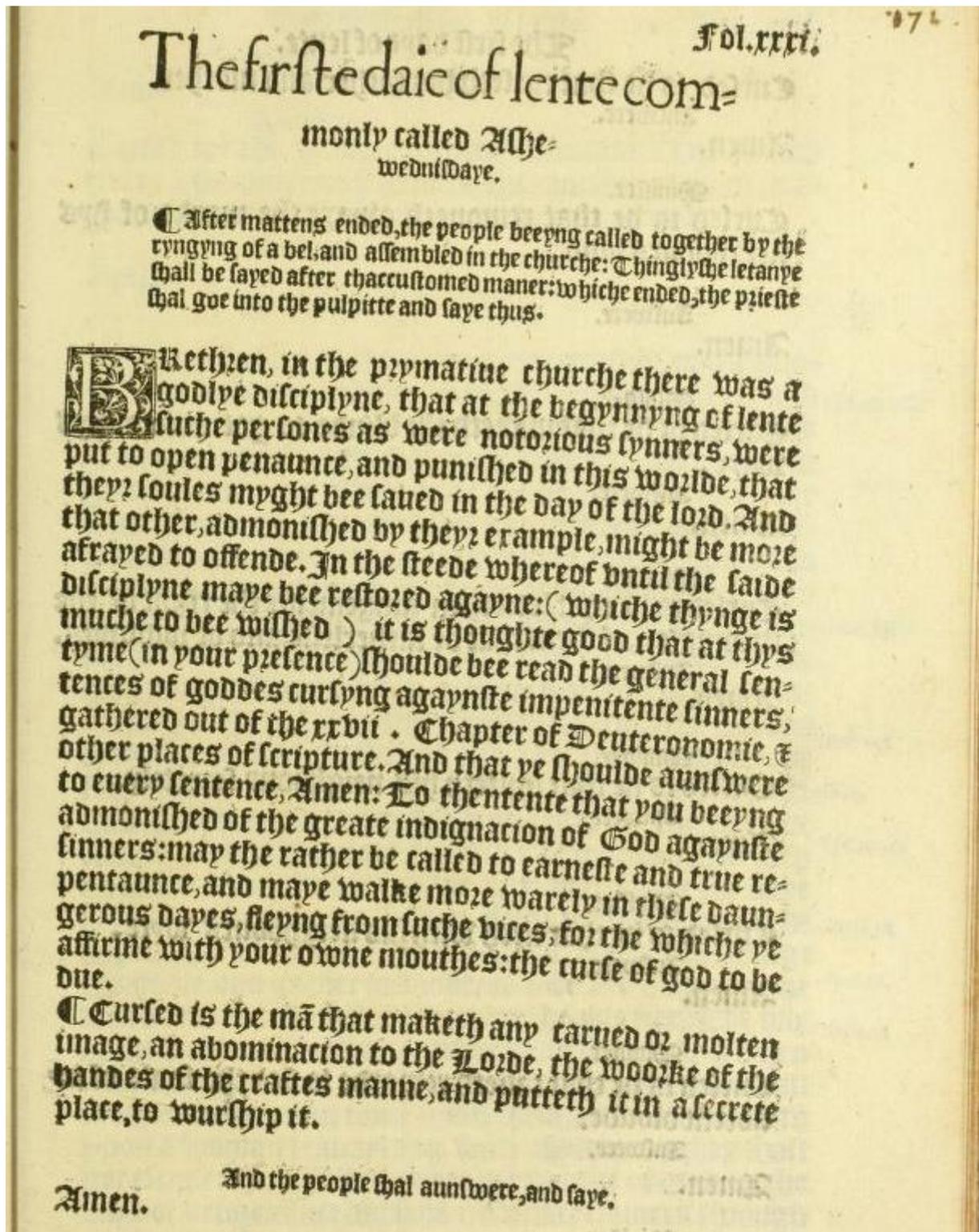
Cum priuilegio ad imprimendum solum.

ANNO DO. 1549. Mense  
Martii.

The Prayers set forth for use on Ash Wednesday, followed by  
The Supper of the Lord, and The Holy Communion,  
commonly called The Mass

*according to the*

Book of Common Prayer and administration of the Sacraments  
and other Rites and Ceremonies of the Church  
according to the Use of the Church of England 1549.



## Parish of St Luke Toowoomba.

**Ash Wednesday, being the First Day of Lent  
22 February 2023.**

**For use at St Luke's 8.00am and 7.30pm,  
and at St Mark's at 9.30am.**

To enter fully into this liturgy, please read the **Introduction** (printed in a separate booklet, along with introductions to the services being conducted throughout Lent).

A Lenten Study has been prepared, 'With Joyful Hearts'. To fully appreciate this journey through Anglican Liturgy from the 16<sup>th</sup> century to the present, please request a copy of the study booklet and (if possible) join a group.

**Please note.** Whereas in latter times and later versions of the Books of Common Prayer the congregation was invited to join in many more of the prayers to be said in common, in this version almost all of the liturgy is offered by the priest.

*Please join in only at those places where the text is in bold.*

The instructions in this service directed that men and women were to sit separately. Men are asked to sit on the right side of the nave and women on the left side. Please be attentive to the discomfort we feel about stepping back into patterns of worship. That discomfort helps us to recognise why it is that changes have come about.

In this service, and in the subsequent Prayer Books, there are many places where the congregation are encouraged to kneel. This has become less common in Anglican worship services. As much as you are able, please follow the directions in the service.

***The following instructions were printed to allow all those who intended to present to receive Holy Communion to prepare themselves properly, and for the clergy to also be properly prepared:***

*So many as intend to be partakers of the Holy Communion, shall signify their names to the Curate over night, or else in the morning afore the beginning of Matins, or immediately after.*

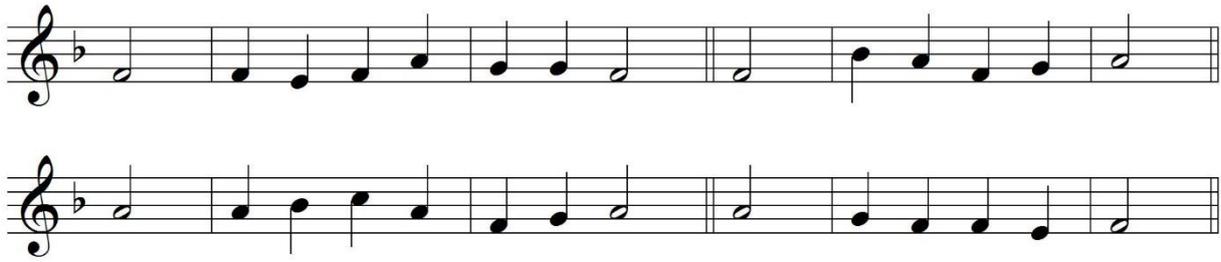
*And if any of those be an open and notorious evil liver, so that the congregation by him is offended, or have done any wrong to his neighbours by word or deed; the Curate shall call him and advertise him in any wise not to presume of the Lord's Table, until he have openly declared himself to have truly repented and amended his former naughty life, that the congregation may thereby be satisfied, which afore were offended; and that he have recompensed the parties, whom he hath done wrong unto, or at the least be in full purpose so to do, as soon as he conveniently may.*

*The same order shall the Curate use with those between whom he perceiveth malice and hatred to reign; not suffering them to be partakers of the Lord's Table, until he know them to be reconciled. And if one of the parties so at variance be content to forgive from the bottom of his heart all that the other hath trespassed against him, and to make amends for that he himself hath offended,; and the other party will not be persuaded to a godly unity, but remain still in his frowardness and malice; the Minister in that case ought to admit the penitent person to the holy Communion, and not him that is obstinate.*

*Upon the day, and at the time appointed for the ministration of the holy Communion, the priest that shall execute the holy ministry, shall put upon him the vesture appointed for that ministration, that is to say, a white alb plain, with a vestment [chasuble] or cope. And where there be many Priests, or Deacons, there so many shall be ready to help the Priest in the ministration, as shall be requisite; and shall have upon them likewise the vestures appointed for their ministry, that is to say, albs, with tunicles.*

*[In another place, at the end of the whole Prayer Book, the appropriate vesture for clergy is listed differently, and suggests that clergy should wear cassock and surplice and cap, except that the cap is not worn when 'at the Holy Table'. The latter instruction was made clearer in the 1552 BCP, and the wearing of albs, chasubles and copes was banned. This instruction will be followed for this service].*

## Introit Hymn



- 1 Praise ye the Lord, for it is good  
unto our God to sing;  
For it is pleasant, and to praise  
it is a comely thing.**
- 2 The Lord his own Jerusalem  
he buildeth up alone,  
And the dispersed of Israel  
doth gather into one.**
- 3 He heals the broken in their heart,  
their sores up doth he bind;  
He counts the number of the stars,  
and names them in their kind.**
- 4 Sing unto God the Lord with praise,  
unto the Lord rejoice,  
And to our God upon the harp  
advance your singing voice.**
- 5 He covers heav'n with clouds, and for  
the earth prepareth rain,  
And on the mountains he doth make  
the grass to grow again.**
- 6 But in all those that do him fear  
the Lord hath his delight,  
And such as do attend upon  
his mercy's shining light.**

*Psalm 147.1-8  
(selections), John  
Pullain, 1560 Tune:  
St Flavian, Day's  
Psalter, 1562*

## Rite for Ash Wednesday

¶ *After mattens ended, the people beeyng called together by the ryngyng of a bel, and assembled in the churche:*

*Thinglyshe [The English] letanye shall be sayed after thaccustomed maner [not included here]: whiche ended, the prieste shal goe into the pulpitte and saye thus:*

BRETHREN, in the prymitive churche there was a godlye disciplyne, that at the begynnyng of lente suche persones as were notorious synners, were put to open penaunce, and punished in this worlde, that theyr soules myght bee saved in the day of the lord. And that other admonished by theyr example, might be more afrayed to offende. In the steede [stead] whereof until the saide disciplyne maye bee restored agayne; (whiche thyng is muche to bee wysshed,) it is thoughte good, that at thys tyme (in your presence) shoulde bee read the general sentences of goddes Cursyng agaynste impenitente sinners, gathered out of the xxvii Chapter of Deuteronomie, and other places of scripture. And that ye shoulde aunswere to every sentence, Amen: To thentente that you beeyng admonished of the greate indignacion of God agaynste sinners: may the rather be called to earneste and true repentaunce, and maye walke more warely in these daungerous dayes, fleyng from suche vices, for the whiche ye affirme with your owne mouthes: the curse of god to be due.

¶ CURSED is the man that maketh any carved or molten image, an abominacion to the Lorde, the woorke of the handes of the craftesmanne, and putteth it in a secrete place, to wurship it.

*And the people shal aunswere, and saye,*

**Amen.**

*Minister.*

Cursed is he that curseth his father, and mother.

*Answer.* **Amen.**

*Minister.*

Cursed is he that removeth awaye the marke of hys neighbours land.

*Answer.* **Amen.**

*Minister.*

Cursed is he that maketh the blinde to goe oute of hys waye.

*Answer.* **Amen.**

*Minister.*

Cursed is he that letteth [=prevents] in judgemente the right of the straungier,  
of them that be fatherlesse, and of widowes.

*Answer.* **Amen.**

*Minister.*

Cursed is he that smiteth his neighbour secretly.

*Answer.* **Amen.**

*Minister.*

Cursed is he that lieth with his neighbour's wyfe.

*Answer.* **Amen.**

*Minister.*

Cursed is he that taketh rewarde to slea the soule of innocent bloude.

*Answer.* **Amen.**

*Minister.*

Cursed is he that putteth his truste in man, and taketh manne for his defence,  
and in his harte goeth from the Lorde.

*Answer.* **Amen.**

*Minister.*

Cursed are the unmercifull, the fornicators and aduouterers, the covetous  
persones, the wurshyppers of images, slaunderers, drunkardes, and  
extorcioners.

*Aunswere.* **Amen.**

*The minister.* Nowe seeing that all they bee accursed (as the Prophete David beareth witnesse) whiche doe erre and goe astray from the commaundementes of God, let us (remembring the dredefull judgement hanging over our heades, and beyng alwayes at hande) returne unto our lorde God, with all contricion and mekenes of heart, bewailing and lamenting our sinful life, knowlaging and confessing our offences, and seekyng to bring furth worthie frutes of penance. For even now is the axe put unto the roote of the trees, so that every tree whiche bryngeth not furth good fruite, is hewen downe and cast into the fyer. It is a fearefull thing to fall into the handes of the living God: he shal powre downe rayne upon the sinners, snares, fyer and brimstone, storme and tempest: this shalbe theyr porcion to drynke. For loe, the lorde is cummen [*coming*] out of his place, to visite the wickednes of such as dwell upon the earth. But who may abyde the daye of his cumming? Who shalbe hable to endure whan he appeareth? His fanne is in his hande, and he wil pource his floore, and gather his wheate into the barne, but he will burne the chaffe with unquencheable fier. The day of the lorde cummeth as a thiefe upon the night, and when men shall say peace, and all thynges are safe, then shall sodayne destruccion come upon them, as sorowe cometh upon a woman travaylyng with chylde, and they shall not escape: then shall appeare the wrathe of God in the daye of vengeance, whiche obstinate synners, through the stubbernes of theyr hearte, have heaped unto themselfe, which despised the

goodnesse, pacience an long-sufferaunce of god, when he called them continually to repentaunce. Then shall they cal upon me (sayth the lorde), but I wil not heare:

they shal seke me early, but thei shal not finde me, and that because they hated knowlage, and received not the feare of the lord, but abhorred my counsell and despised my correccion: then shal it be to late to knocke, when the doore shalbe shut, and to late to cry for mercy, when it is the tyme of justice. O terrible voice of most just judgement, which shalbe pronounced upon them when it shalbe sayde unto them. Go ye cursed into the fyer everlasting, which is prepared for the devil and his angels. Therefore brethren, take we hede by time, while the day of salvacion lasteth, for the night cometh when none can worke: but let us while we have the light, beleve in the light, and walke as the children of the light, that we be not cast into the utter derkenes, where is weping and gnashing of teeth. Let us not abuse the goodnes of god, whiche calleth us mercifully to amendement, and of his endlesse pitie, promiseth us forgevenes of that which is past: if (with a whole mind and a true hert) we returne unto him: for though our sinnes be red as scarlet, they shalbe as white as snowe, and though they be lyke purple, yet shall they be as whyte as wolle. Turne you cleane (sayth ye lord) from all your wickednes, and your synne shall not be your destruccion Cast away from you all your ungodlines that ye have doen, make you new hertes, and a new spirite: wherfore will ye dye, O ye house of Israel? seing I have no pleasure in the death of him that dieth (sayth the Lord God). Turne you then, and you shall lyve. Although we have sinned yet have we an advocate with the father Jesus Christ the righteous, and he it is that obteyneth grace for our sinnes; for he was wounded for our offences, arid smitten for our wickednes: let us therfore returne unto him, who is the merciful receiver of al true penitent sinners, assuring ourselfe that he is ready to receive us, and most willing to pardon us, if we come to him with faithful repentaunce: if we wil submit ourselves unto him, and from heceforth walke in hys waies: if we wil take his easy yoke and light burden upon us to folowe hym in lowlynesse, pacience, and charitie, and bee ordred by the governaunce of his holy spirite, seking alwayes his glorye, and serving him duely in our vocacion with thankesgevyng. This yf we doe, Christe wil deliver us from the curse of the law, and from the extreme malediccion whiche shall lyght upon them that shalbee set on the left hand: and he wyl set us on his right hand, and geve us the blessed benediccion of hys father, commaundyng us to take possessions of hys glorious kyngdome, unto the whiche he vouchsafe to bryng us al, for hys infinite mercye. **Amen.**

¶ *Then shall they all kneele upon theyr knees: And the prieste and clerkes kneelyng (where they are accustomed to saye the letanye) shall saye this psalme.*

*Miserere mei Deus.* Psal. li.

HAVE mercye upon me, (O God,) after thy greate goodnesse according to the multitude of thy mercies, do away mine offences.

Washe me throwly from my wickednes, and clense me from my synne.

For I knowlage my faultes, and my sinne is ever before me.

Agaynst thee only have I synned, and done this evyl in thy syght: that thou myghtest bee justified in thy saying, and clere when thou art judged.

Behold, I was shapen in wickednes, and in synne hath my mother conceived me.

But loe, thou requirest trueth in the inward partes, and shalte make me to understande wysedome secretelye.

Thou shalt pouрге me with Isope [*hyssop*], and I shall bee cleane thou shalt washe me, and I shal bee whyter then snowe.

Thou shalte make me heare of joye and gladnesse, that the bones whiche thou haste broken, maye rejoyce.

Turne thy face from my synnes, and putte out all my mysdedes [*misdeeds*].

Make me a cleane herte, (O God) and renue a ryght spyrite within me.

Caste me not awaye from thy presence, and take not thy holy spirite from me.

O geve me the coumforte of thy helpe agayne, and stablishe me wyth thy free spirite.

Then shal I teache thy waies unto the wicked, and sinners shal bee converted unto thee.

Deliver me from bloud-giltinesse, (O God,) thou that art the god of my health: and my tounge shall syng of thy righteousnesse.

Thou shalt open my lippes, (O Lorde) my mouthe shal shewe thy prayse.

For thou desyreste no sacrifice, els would I geve it thee : but thou deliteste not in burnt offeryng.

The sacrifice of God is a troubled spirite, a broken and contrite herte, (O God), shalt thou not despise.

O bee favourable and gracious unto Syon, build thou the walles of Hierusalem [*Jerusalem*].

Then shalt thou be pleased with the sacrifice of righteousnesse, wyth the burnt-offeringes and oblacions : then shall they offre young bullockes upon thyne aultare.

Glory be to the father, and to the sonne: and to the holy gost. As it was in the beginning, is now, and ever shalbe : worlde without ende. **Amen.**

Lorde have mercie upon us.

Christe have mercye upon us.

Lorde have mercye upon us.

OURE father, whiche arte in heaven, hallowed by thy name. Thy kyngdom come. Thy wyll be done in earth as it is in heaven. Geve us this daye oure dayly bread. And forgeve us oure trespasses, as we forgeve them that trespasse agaynst us. And leade us not into temptacion.

*Answer.* **But deliver us from evyll. Amen.**

*Minister.* O Lorde save thy servauntes.

*Answer.* **Whiche put theyr truste in thee.**

*Minister.* Sende unto them helpe from above.

*Aunswere.* **And evermore mightily defende them.**

*Minister.* Helpe us O God our saviour.

*Aunswere.* **And for the glory of thy names sake delyver us,  
be mercifull unto us synners for thy names sake.**

*Minister.* O Lorde heare my prayer.

*Aunswere.* **And let my crye come to thee.**

Let us praye.

O LORD, we beseche thee mercifully heare our prayers, and spare all those which confesse theyr synnes to thee, that they (whose consciences by synne are accused), by thy mercifull pardon may be absolved, through Christe our Lorde. Amen.

O MOST mightie god and mercifull father, which hast compassion of all menne, and hateste nothyng that thou haste made: whiche wouldeste not the deathe of a sinner, but that he shoulde rather turne from sinne and bee saved: mercifully forgeve us oure trespasses, receyve and coumforte us, whiche bee grieved and weried with the burden of our sinne: Thy propertie is to have mercie, to thee onely it apperteineth to forgeve sinnes: spare us therfore, good Lorde, spare thy people whome thou hast redemed. Enter not into judgements with thy servauntes, which be vile yearthe, and miserable sinners: But so turne thy ire from us, which mekely knowlage our vilenes, and truely repent us of our fautes: so make hast to helpe us in this worlde: that wee may ever live with thee in the worlde to come: through Jesus Christe our Lorde. **Amen.**

*Then shal this antheme he sayed or song.*

TURNE thou us, good Lord, and so shall we be turned: bee favourable (O Lorde) he favourable to thy people, whiche turne to thee in wepyng, fasting and praying: for thou art a mercifull God, full of compassion, long sufferieng, and of a great pietie [*pity*]. Thou sparest when we deserve punishment, and in thy wrathe thynkest upon mercy. Spare thy people, good Lorde, spare them, and lette not thy heritage bee brought to confusion: Heare us (O Lorde) for thy mercy is great, and after the multitude of thy mercyes looke upon us.

## ***Imposition of Ashes***

*We are invited by God to repentance. In preparation for observing a holy Lent the congregation are invited to come forward to receive the ashes of repentance.*

### ***The Holy Communion***

*The Priest, standing humbly afore the midst of the Altar, shall say the Lord's Prayer, with this Collect.*

OUR Father which 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. **Amen.**

ALMIGHTY God, unto whom all hearts be open, and 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.**

*Then the Priest shall say:*

Lord have mercy upon us.  
Christ have mercy upon us.  
Lord have mercy upon us.

*Then the Priest shall turn him to the people, and say,  
The Lord be with you*

*The Clerks and people shall answer,*

**And with thy spirit.**

*The Priest shall continue,*

Let us pray.

*Then shall follow the Collect of the day, Ash Wednesday.*

Almighty and everlasting God, which hatest nothing that thou hast made, and dost forgive all them that are penitent: Create and make in us new and contrite hearts, that we worthily lamenting our sins and knowing our wretchedness, may obtain of thee, the God of all mercy, perfect remission and forgiveness, through Jesus Christ. **Amen.**

*Then this following, for the King.*

ALMIGHTY God, whose kingdom is everlasting and power infinite; Have mercy upon the whole congregation; and so rule the heart of thy chosen servant Charles the Third, our King and governor, that he (knowing whose minister he is) may above all things seek thy honour and glory; and that we, his subjects, (duly considering whose authority he hath) may faithfully serve, honour, and humbly obey him in thee, and for thee, according to thy blessed word and ordinance; through Jesus Christ our Lord, who with thee and the Holy Ghost liveth and reigneth, ever one God, world without end. **Amen.**

*The Collects ended, the Priest, or he that is appointed, shall read the Epistle in a place assigned for the purpose, saying,*

The Book of the Prophet Joel, written in the 2nd chapter. (*Joel 2:12b-17*)

Turne you vnto me with all youre hertes, with fastinge, wepyng and mournynge: rente youre hertes, & not youre clothes. Turne you vnto the LORDE youre God, for he is gracious & mercifull, longe sufferynge & of greate compassion: & redy to pardone wickednes. Then (no doute) he also shal turne, & forgeue: & after his chastenyng, he shal let youre increase remayne, for meat & drynck offerynges vnto the LORDE youre God? Blowe out with the tropet in Sion, proclame a fastynge, call the congregacion, & gather the people together: warne the congregacion, gather the elders, bringe the children & suclynges together. Let ye brydegrome go forth of his chabre, & the bryde out of her closet. Let the prestes serue the LORDE betwixte the porch & ye aulter, wepyng & sayenge: be fauourable (o LORDE) be fauourable vnto thy people: let not thine heretage be brought to soch confucion, lest the Heithen be lordes therof. Wherefore shulde they saye amonge the Heithen: where is now their God?

*Immediately after the Epistle ended, the Priest, or one appointed to read the Gospel, shall say,*

The Holy Gospel, written in the 6th chapter of St. Matthew. (*Matthew 6:16-21*)

*The Clerks and people shall answer,*  
**Glory be to thee, O Lord.**

*The Priest or Deacon then shall read the Gospel.*

When ye fast, be not sad as ye ypocrytes are. For they disfigure their faces, that they myght be sene of men to fast. Verely I saye vnto you: they haue their rewarde. But thou, whe thou fastest, annoynte thyne heed, and wash thy face, that it appeare not vnto men, that thou fastest: but vnto thy father which is in secrete:

and thy father which seyth in secrete, shal rewarde the openly. Se that ye gather you not treasure vpon the earth, where rust and mothes corrupte, and where theues breake through and steale. But gather you treasure together in heauen, where nether rust nor mothes corrupte, and where theues nether breake vp nor yet steale. For where youre treasure is, there is youre herte also.

*After the Gospel ended, shall follow the Sermon, wherein if the people be exhorted to the worthy receiving of the holy Sacrament of the Body and Blood of our Saviour Christ.*

### Offertory Hymn



- 1 Lord, unto thee I make my moan,  
when dangers me oppress;  
I call, I sigh, complain, and groan,  
trusting to find release.**
- 2 Hearken, O Lord, to my request,  
unto my suit incline,  
And let thine ears, O Lord, be pressed  
to hear this prayer of mine.**
- 3 O Lord our God, if thou survey  
our sins, and them peruse,  
Who shall escape? Or who dare say,  
I can myself excuse.**
- 4 But thou art merciful and free,  
and boundless in thy grace,  
That we might always careful be  
to fear before thy face.**

**5 In God the Lord I put my trust,  
my soul waits on his will;  
His promise is for ever just,  
and I hope therein still.**

**6 My soul to God hath great regard,  
wishing for him always;  
Much more than they that watch and ward  
to see the dawning day.**

*Psalm 130, William Whittingham 1556  
Tune: Tallis's Ordinal, c.1567*

### Offertory

*Then shall follow for the Offertory. While the Offertory is sung so many as are disposed shall offer to the poor men's box every one according to his ability and charitable mind.*

*Then so many as shall be partakers of the Holy Communion shall tarry still in the Quire, or in some convenient place nigh the Quire, the men on the one side, and the women on the other side. All other (that mind not to receive the said Holy Communion) shall depart out of the Quire, except the Ministers and Clerks.*

*Then shall the Minister take so much Bread and Wine as shall suffice for the persons appointed to receive the Holy Communion, laying the Bread upon the Corporal, or else in the Paten, or in some other comely thing prepared for that purpose: and putting the Wine into the Chalice, or else in some fair or convenient cup prepared for that use, (if the Chalice will not serve,) putting thereto a little pure and clean Water, and setting both the Bread and Wine upon the Altar. Then the Priest shall say,*

The Lord be with you.

*Answer. And with thy spirit.*

*Priest. Lift up your hearts.*

*Answer. We lift them up unto the Lord.*

*Priest. Let us give thanks unto our Lord God.*

*Answer. It is meet and right so to do.*

*Priest.*

It is very meet, right, and our bounden duty, that we should at all times and in all places give thanks to thee, O Lord holy Father, Almighty everlasting God.

THEREFORE with Angels and Archangels, and with all the holy 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.**

**Hosanna in the highest.**

**Blessed is he that cometh in the name of the Lord.**

**Glory to thee, O Lord, in the highest.**

*Then shall the Priest or Deacon turn him to the people, and say,*

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

*Then the Priest, turning him to the Altar, shall say or sing, plainly and distinctly, this prayer following:*

ALMIGHTY and ever-living God, which 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 receive these our prayers, which we offer unto thine 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.

SPECIALLY we beseech thee to save and defend thy servant Charles our king; that under him we may be godly and quietly governed: and grant unto his whole Council, and to all that be put in authority under him, that they may truly and indifferently minister justice, to the punishment of wickedness and vice, and to the maintenance of God's true religion and virtue.

GIVE grace (O heavenly Father) to all Bishops, Pastors, and Curates, 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; 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 succour all them, which in this transitory life be in trouble, sorrow, need, sickness, or any other adversity.

AND especially we commend unto thy merciful goodness this congregation, which is here assembled in thy Name, to celebrate the commemoration of the most glorious death of thy Son. And here do we give unto thee most high praise, and hearty thanks, for the wonderful grace and virtue declared in all thy saints, from the beginning of the world; and chiefly in the glorious and most blessed Virgin Mary, mother of thy Son Jesu Christ our Lord and God; and in the holy Patriarchs, Prophets, Apostles, and Martyrs, whose examples (O Lord) and steadfastness in thy faith, and keeping thy holy commandments, grant us to follow.

WE commend unto thy mercy (O Lord) all other thy servants which are departed hence from us with the sign of faith, and now do rest in the sleep of peace: grant unto them, we beseech thee, they mercy and everlasting peace; and that, at the day of the general resurrection, we and all they which be of the mystical body of thy Son, may altogether be set on his right hand, and hear that his most joyful voice: Come unto me, O ye that be blessed of my Father, and possess the kingdom, which is prepared for you from the beginning of the world.

GRANT this, O Father, for Jesus Christ's sake, our only Mediator and Advocate.

O GOD, heavenly Father, which of thy tender mercy didst give thine only Son Jesu Christ to suffer death upon the cross for our redemption; who made there (by his one oblation 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 celebrate a perpetual memory of that his precious death, until his coming again:

HEAR us (O merciful Father) we beseech thee; and with thy Holy Spirit and Word vouchsafe to bless and sanctify these thy gifts and creatures of bread and wine, that they may be unto us the Body and Blood of they most dearly beloved Son Jesus Christ:

WHO, in the same night that he was betrayed, took bread; and when he had blessed, and 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.

*Here the  
Priest must  
take the  
Bread into  
his hands*

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.

*Here the  
Priest shall  
take the Cup  
into his  
hands*

*These words before rehearsed are to be said, still turning to the Altar, without any elevation or shewing the Sacrament to the people.*

WHEREFORE, O Lord and heavenly Father, according to the institution of thy dearly beloved Son our Saviour Jesu Christ, we thy humble servants do celebrate and make here before thine divine Majesty, with these thy holy gifts, the memorial which thy Son hath willed us to make; having in remembrance his blessed passion, mighty resurrection, and glorious ascension: rendering unto thee most hearty thanks for the innumerable benefits procured unto us by the same; entirely desiring 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) ourself, our souls and bodies, to be a reasonable, holy, and lively sacrifice unto thee; humbly beseeching thee, that whosoever shall be partakers of this holy Communion may worthily receive the most precious Body and Blood of thy Son Jesus Christ; and be fulfilled with thy grace and heavenly benediction, and made one body with thy Son Jesu Christ, that he may dwell in them, and they in him.

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, and command these our prayers and supplications, by the ministry of thy holy angels, to be brought up into thy holy tabernacle before the sight of thy divine Majesty; not weighing our merits, but pardoning our offences, through 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.**

Let us pray.

AS our Saviour Christ hath commanded and taught us, we are bold to say: Our Father, which 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.

*The Answer.* **But deliver us from evil. Amen.**

*Then shall the Priest say,* The peace of the Lord be alway with you.

*The Clerks.* **And with thy spirit.**

*The Priest.* Christ our Paschal Lamb is offered up for us once for all, when he bare our sins on his Body upon the cross; for he is the very Lamb of God that taketh away the sins of the world: wherefore let us keep a joyful and holy feast with the Lord.

*Here the Priest shall turn him toward those that come to the holy Communion, and shall say,*

YOU that do truly and earnestly repent you of your sins to Almighty God, and be 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, and take this holy sacrament to your comfort; make your humble confession to Almighty God, and to his holy Church here gathered together in his Name, meekly kneeling upon your knees.

*Then shall the general Confession be made, all kneeling humbly upon their knees.*

**ALMIGHTY God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men; we know 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 be heartily sorry for these our misdoings; the remembrance of them is grievous unto us; the burthen of them is intolerable. Have mercy upon us, have mercy upon us, most merciful Father; for thy Son our Lord Jesus Christ's sake, forgive us all that is past; and grant that we may ever hereafter serve and please thee in newness of life, to the honour and glory of thy Name; through Jesus Christ our Lord.**

*Then shall the Priest stand up, and turning himself to the people, say thus:*

ALMIGHTY God, our heavenly Father, who of his great mercy hath promised forgiveness of sins to all them which with hearty repentance and true faith turn unto him; Have mercy upon you; pardon and deliver you from all your sins;

confirm and strengthen you in all goodness; and bring you to everlasting life; Through Jesus Christ our Lord. **Amen.**

*Then shall the Priest also say,*

Hear what comfortable words our Saviour Christ saith  
to all that truly turn to him.

COME unto me all that travail, and be heavy laden, and I shall refresh you. 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 life everlasting.

Hear also what Saint Paul saith.

This is a true saying, and worthy of all men to be received, that Jesus Christ came into this world to save sinners.

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.

*Then shall the Priest, turning him to God's board, kneel down, and say in the name of all them that shall receive the Communion, this prayer following:*

We do not presume to come to this thy table (O merciful Lord) trusting in our own righteousness, but in thy manifold and great mercies: We be 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, in these holy mysteries, that we may continually dwell in him, and he in us, that our sinful bodies may be made clean by his Body, and our souls washed through his most precious Blood. **Amen.**

*Then shall the Priest first receive the Communion in both kinds himself, and next deliver it to the other Ministers, if any be there present, (that they may be ready to help the chief Minister,) and after to the people.*

*And when he delivereth the Sacrament of the Body of Christ, he shall say to every one these words:*

The Body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life.

*And the Minister delivering the Sacrament of the Blood, and giving every one to drink once, and no more, shall say,*

The Blood of our Lord Jesus Christ, which was shed for thee, preserve thy body and soul unto everlasting life.

*If there be a Deacon or other Priest, then shall follow he with the Chalice; and as the Priest ministereth the Sacrament of the Body, so shall he (for more expedition) minister the Sacrament of the Blood, in form before written.*

*Then the Priest shall give thanks to God, in the name of all them that have communicated, turning him first to the people, and saying,*

The Lorde be with you.

*The aunswere. **And with thy spirite.***

*The priest. Let us pray.*

ALMIGHTY and everlasting God, we most heartily thank thee, for that thou hast vouchsafed to feed us in these holy mysteries, with the spiritual food of the most precious Body and Blood of thy Son our Saviour Jesus Christ; and hast assured us (duly receiving the same) of thy favour and goodness toward us; and that we be very members incorporate in thy Mystical Body, which is the blessed company of all faithful people, and heirs through hope of thy everlasting kingdom, by the merits of the most precious death and passion of thy dear Son.

WE therefore 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.

*Then the Priest, turning him to the people,  
shall let them depart with this blessing:*

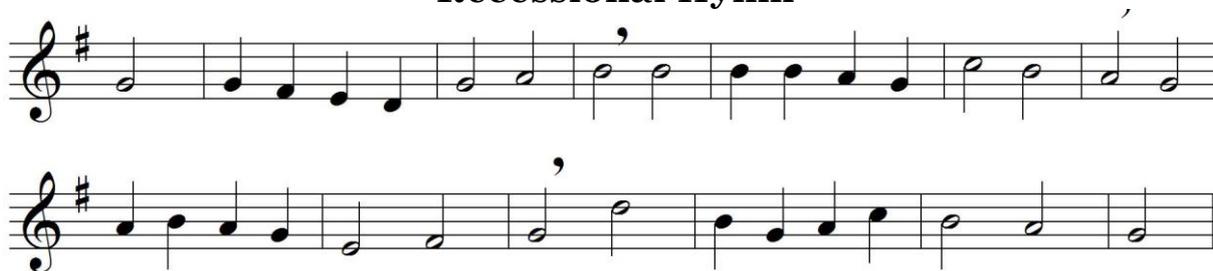
THE peace of God (which passeth all understanding) keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord.

AND the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you alway.

*Then the people shall aunswere, **Amen.***

*[In later versions of the Books of Common Prayer there was no provision for a final hymn. This continues through to (and includes) the most recent revisions in 1995 (APBA First Order). However, the 1549 BCP contained an instruction that passages from Scripture were to be sung at the end of the Holy Communion, and so we sing:]*

### Recessional Hymn



- 1 All people that on earth do dwell,  
sing to the Lord with cheerful voice:  
Him serve with fear, his praise forth tell,  
come ye before him and rejoice.**
  
- 2 The Lord ye know is God indeed,  
without our aid he did us make;  
We are his flock, he doth us feed,  
and for his sheep he doth us take.**
  
- 3 O enter then his gates with praise,  
approach with joy his courts unto'  
Praise, laud, and bless his Name always,  
for it is seemly so to do.**
  
- 4 For why? the Lord our God is good,  
His mercy is for ever sure;  
His truth at all times firmly stood,  
and shall from age to age endure.**

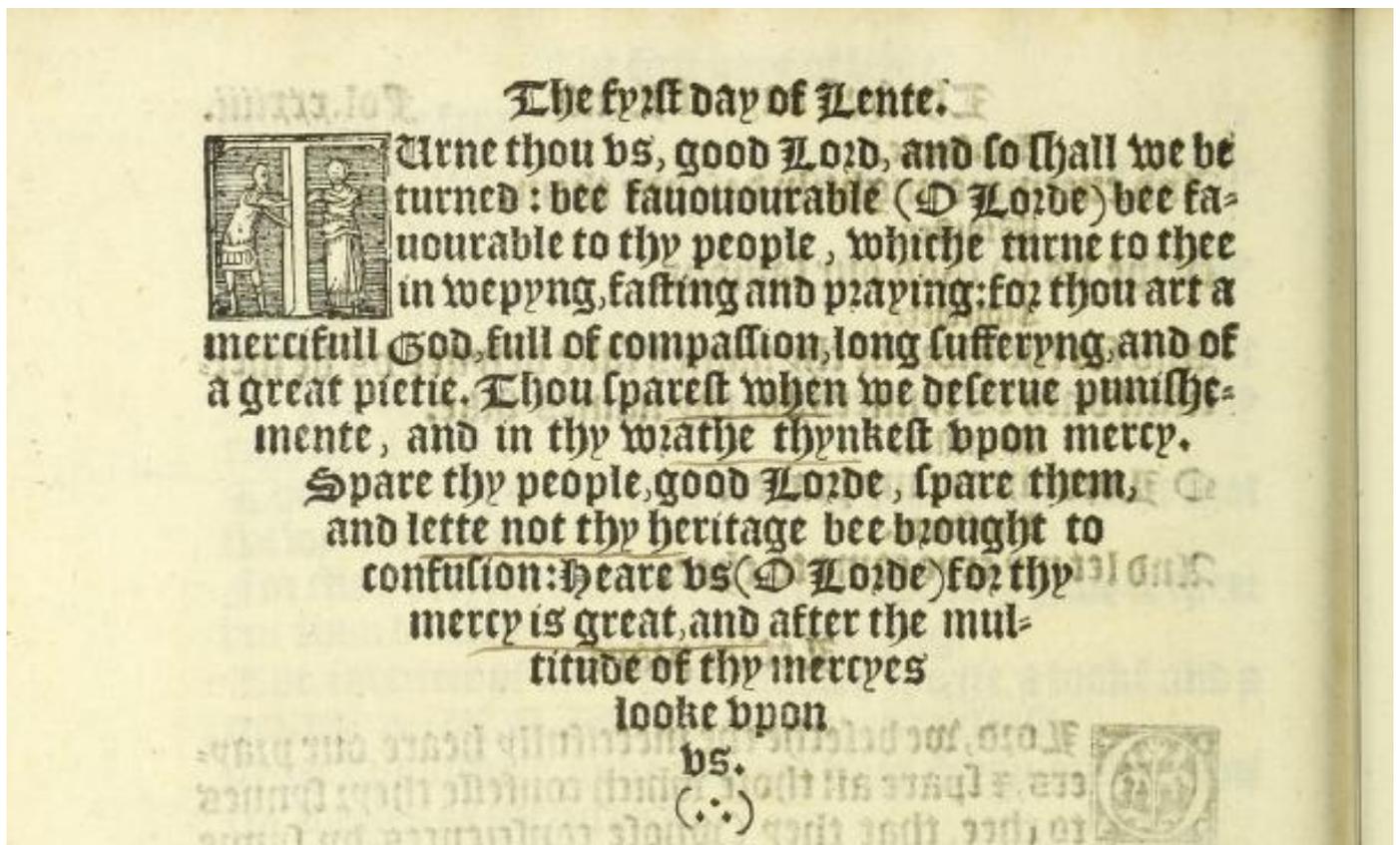
*Psalm 100, William Keith 1561  
Tune: Old Hundredth, 1551*

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Study Booklets have been prepared to allow individuals or (preferably) groups to reflect on the journey in Anglican Liturgy from 1549 to the present. Please contact our Parish Office to receive a Study Booklet With joyful hearts: worshipping together in the Anglican Church or to join a group.

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# AN ORDRE

for Mattyns dayly through  
the yere.

The prest beeyng in the quier shall begynne  
with a loude voyce the Lordes prayer, called  
the Pater noster,



**O** father whiche arte in heauen,  
hallowed be thy name. Thy kyngdom  
come. Thy wyll be done in earth as it  
is in heauen. Geue vs this daye oure  
dayly bread. And forgeue vs oure tres-  
passes, as we forgeue them that tres-  
passe agaynst vs. And leade vs not in-  
to temptacion. But deliuer vs from euell. Amen.

Then lyke wyse he shall saye.

**O** Lorde, open thou my lyppes.

Answer.

And my mouthe shall shewe forth thy prayse.

Prest.

**O** GOD, make spede to saue me.

Answer.

**O** Lorde, make haste to helpe me.

Prest.

Glory be to the father, and to the sonne, and to the holye  
ghost. As it was in the begynning, is now, and euer  
shalbe world without ende. Amen.

Prayse ye the Lorde.

**CERTAYNE NOTES**  
 for the moze playne explication and  
 Decent ministracion of thinges, contained  
 in thys booke.



At the saying or singing of Matens & Euen song, Bap-  
 tizing and Burying, the minister, in parythe churches  
 and chapels annexed to the same, shall vse a Surples.  
 And in all Cathedral churches and Colledges, tharch-  
 deacons, Deanes, Drouestes, Maisters, Prebendaryes and fel-  
 lowes, being Graduates, may vse in the quiere beside theyr Sur-  
 pleses, such hoodes as pertaineth to their seueral degrees, which  
 they haue taken in any vniuersitie within this realme. But in all o-  
 ther places, every minister shall be at libertie to vse any Surples:  
 or no. It is also seemely that Graduates, when they dooe preache,  
 shoulde vse such hoodes as pertaineth to theyr seuerall degrees.

*Surples*

*Liberty*

And whensoever the Bishop shall celebrate the holpe commu-  
 nion in the church, or execute any other publique minystracyon, he  
 shall haue vpon hym, besyde his rochette, a Surples or albe, and a  
 cope or bestment, and also his pasto, all staffe in his hande, or elles  
 bozne or holden by his chapeleyn.

*staffe*

As touching kneeling, crossing, holding vp of handes, knocking  
 vpon the brest, and other gestures they may be vled, or left as every  
 mans deuocion serueth without blame.

*n. Lib<sup>y</sup>*

Also vpon Christmas day, Ester day, the Ascension daye, whit-  
 soonday, and the feaste of the Trinite, may bee vled anye parte of  
 holpe scripture hereafter to be certaynly limited and appoynted, in  
 the steede of the Letany.

If there bee a sermone, or for other greate cause, the Curate by  
 his discrecion, may leaue out the Letanye, Gloria in excelsis, the  
 Crede, thomely, and the exhortacion to the communion.

*n. Lib<sup>y</sup>*

**Finis.**

Imprinted at London in

Fleestrete, at the signe of the Sunne ouer against  
 the conduyte, by Edvuarde VVhitchurch.

The seuench daye of Marche, the  
 yeare of our Lorde,

1549.