

The Order of the  
Administration of  
the Lord's Supper or  
Holy Communion  
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  
1662

Parish of St Luke Toowoomba  
First Sunday of Lent  
26 February 2023.  
St Luke's 8am. St Mark's 10am.

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.***

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.

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*So many as intend to be partakers of the holy Communion shall signify their names to the Curate at least some time the day before.*

*If a Minister be persuaded that any person who presents himself to be a partaker of the holy Communion ought not to be admitted thereunto by reason of malicious and open contention with his neighbours, or other grave and open sin without repentance, he shall give an account of the same to the Ordinary of the place, and therein obey his order and direction, but so as not to refuse the Sacrament to any person until in accordance with such order and direction he shall have called him and advertised him that in any wise he presume not to come to the Lord's Table; Provided that in case of grave and immediate scandal to the Congregation the Minister shall not admit such person, but shall give an account of the same to the Ordinary within seven days after at the latest and therein obey the order and direction given to him by the Ordinary; Provided also that before issuing his order and direction in relation to any such person the Ordinary shall afford him an opportunity for interview.*

*The Table at the Communion time having a fair white linen cloth upon it, shall stand in the body of the Church, or in the Chancel, where Morning and Evening Prayer are appointed to be said.*

## Introit Hymn



1 Praise ye the Lord: with my whole heart  
I will God's praise declare,  
Where the assemblies of the just  
and congregations are.

2 His work most honourable is,  
most glorious and pure,  
And his untainted righteousness  
for ever doth endure.

3 He giveth meat unto all those  
that truly do him fear;  
And evermore his covenant  
he in his mind will bear.

4 He did the power of his works  
unto his people show,  
When he the heathen's heritage  
upon them did bestow.

5 His handy-works are truth and  
right;  
all his commands are sure:  
And, done in truth and  
uprightness,  
they evermore endure.

6 Wisdom's beginning is God's fear:  
good understanding they  
Have all that his commands fulfill:  
his praise endures for aye.

*Psalm 111 (Scottish Psalter, 1650)*

*Tune: CAITHNESS, Scottish Psalter 1635*

*And the Priest standing at the north side of the Table shall say the Lord's Prayer, with the Collect following; the people kneeling.*

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.**

*The Collect*

ALMIGHTY God, unto whom all hearts be 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.**

*Then shall the Priest, turning to the people, rehearse distinctly all the TEN COMMANDMENTS; and the people still kneeling shall, after every Commandment, ask God mercy for their transgression thereof for the time past, and grace to keep the same for the time to come, as followeth.*

*The minister shall SAY the commandments.*

*Note the different response after the tenth commandment.*

*Minister.* 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.**

*Minister.* 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: for I the Lord thy 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 shew mercy unto thousands in them that love me, and keep my commandments.

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

*Minister.* Thou shalt not take the Name of the Lord thy God in vain: for the Lord will not hold him guiltless, that taketh his Name in vain.

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

*Minister.* Remember that thou keep holy the Sabbath-day. Six days shalt thou labour, and do all that thou hast to do; but the seventh day is the Sabbath of the Lord thy God. In it thou shalt do no manner of work, thou, and thy son, and thy daughter, thy manservant, and thy maid-servant, thy cattle, and the stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and ail that in them is, and rested the seventh day: wherefore the Lord blessed the seventh day, and hallowed it.

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

*Minister.* Honour thy father and thy mother; that thy days may be long in the land which the Lord thy God giveth thee.

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

*Minister.* Thou shalt do no murder.

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

*Minister.* Thou shalt not commit adultery.

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

*Minister.* Thou shalt not steal.

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

*Minister.* Thou shalt not bear false witness against thy neighbour.

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

*Minister.* Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his.

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

*Then shall follow this Collect for the King, the Priest standing as before, and saying,  
Let us pray.*

ALMIGHTY and everlasting God, we are taught by thy Holy Word, that the hearts of Kings are in thy rule and governance, and that thou dost dispose and turn them as it seemeth best to thy godly wisdom: We humbly beseech thee so to dispose and govern the heart of *CHARLES* thy Servant, our King and Governor, that, in all his thoughts, words, and works, he may ever seek thy honour and glory, and study to preserve thy people committed to his charge, in wealth, peace, and godliness: Grant this, O merciful Father, for thy dear Son's sake, Jesus Christ our Lord. **Amen.**

*Then shall be said the Collect of the Day.*

O Lord, who for our sake didst fast forty days and forty nights: Give us grace to use such abstinence, that our flesh being subdued to the Spirit, we may ever obey thy godly motions in righteousness and true holiness, to thy honour and glory, who livest and reignest with the Father and the Holy Ghost, one God, world without end. **Amen.**

*And immediately after the Collect the Priest shall read the Epistle, saying,*

The Epistle is written in the 6th Chapter of the second epistle of St Paul to the Corinthians beginning at the 1st Verse. *2 Corinthians 6:1-10*

We then, as workers together with him, beseech you also, that ye receive not the grace of God in vain. (For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now is the accepted time; behold, now is the day of salvation.) Giving no offence in any thing, that the ministry be not blamed; but in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labours, in watchings, in fastings; by pureness, by knowledge, by longsuffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left, by honour and dishonour, by evil report and good report: as deceivers, and yet true; as unknown, and yet well known; as dying, and behold, we live; as chastened, and not killed; as sorrowful, yet alway rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things.

*And the Epistle ended, he shall say,*      Here endeth the Epistle.

*Then shall he read the Gospel (the people all standing up) saying, (Matthew 4:1-11)*  
The holy Gospel is written in the 4th Chapter of Matthew beginning at the 1st Verse.

Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil. And when he had fasted forty days and forty nights, he was afterward an hungered. And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread. But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple, and saith unto him, If thou be the Son of God, cast thyself down; for it is written, He shall give his angels charge concerning thee, and in their hands they shall bear thee up, lest

at any time thou dash thy foot against a stone. Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God. Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; and saith unto him, All these things will I give thee, if thou wilt fall down and worship me. Then saith Jesus unto him, Get thee hence, Satan; for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. Then the devil leaveth him, and, behold, angels came and ministered unto him.

*And the Gospel ended, shall be sung or said the Creed following, the people still standing, as before.*

**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 Catholick and Apostolick 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.**

*Then the Curate shall declare unto the people what Holy-days, or Fasting-days, are in the week following to be observed. And then also (if occasion be) shall notice be given of the Communion; and Briefs, Citations, and Excommunications read. And nothing shall be proclaimed or published in the Church during the time of Divine Service, but by the Minister : nor by him any thing, but what is prescribed in the Rules of this Book, or enjoined by the Queen, or by the Ordinary of the place.*

*Then shall follow the Sermon, or one of the Homilies already set forth, or hereafter to be set forth, by authority.*

*Then shall the Priest return to the Lord's Table, and begin the Offertory, saying this Sentences following, or another [the Order provides another 19 sentences] as he thinketh most convenient in his discretion.*

Lay not up for yourselves treasure upon the earth; where the rust and moth doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven; where neither rust nor moth doth corrupt, and where thieves do not break through and steal. *St. Matth. vi.*

### Offertory Hymn



1 Come near therefore, my children, dear  
and to my words give ear;  
I shall you teach the perfect way,  
how ye the Lord shall fear.

- 2 Who is the man that would live long,  
and lead a blessed life?  
See thou refrain thy tongue and lips  
from all deceit and strife.
- 3 Turn back thy face from doing ill,  
and do the godly deed:  
Inquire for peace and quietness,  
and follow it with speed.
- 4 For why? the eyes of God above  
upon the just are bent;  
His ears likewise to hear the plaint  
of the poor innocent.
- 5 The Lord is kind and straight at hand  
to such as be contrite;  
He saves also the sorrowful  
the meek and pure in sprite.
- 6 I will give laud and honour both  
unto the Lord always;  
And eke my for evermore  
shall speak unto his praise.

*Psalm 34.9-18 (Scottish Psalter, 1650)  
Tune: LONDON NEW, from Playford's Psalms, 1671,  
adapted from NEWTOUN, in the Scottish Psalter, 1635*

*Whilst these Sentences are in reading, the Deacons, Church-wardens, or other fit person appointed for that purpose, shall receive the Alms for the Poor, and other devotions of the people, in a decent basin to be provided by the Parish for that purpose; and reverently bring it to the Priest, who shall humbly present and place it upon the holy Table.*

*And when there is a Communion, the Priest shall then place upon the Table so much Bread and Wine, as he shall think sufficient. After which done, the Priest shall say,*

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

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 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 to save and defend all Christian Kings, Princes, and Governours; and specially 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 are put in authority under him, 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 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; 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 succour all those 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.**

*[Before a Sunday on which holy Communion is to be celebrated, the Order provides for the Minister to give warning after the Sermon in the words of an Exhortation. The Order also provides another Exhortation, to be used in case the people should be negligent to come to the holy Communion.]*

*At the time of the Celebration of the Communion, the Communicants being conveniently placed for the receiving of the holy Sacrament, the Priest shall say this Exhortation.*

DEARLY beloved in the Lord, ye that mind to come to the holy Communion of the Body and Blood of our Saviour Christ, must consider how Saint Paul exhorteth all persons diligently to try and examine themselves, before they presume to eat of that Bread, and drink of that Cup. For as the benefit is great, if with a true penitent heart and lively faith we receive that holy Sacrament; (for then we spiritually eat the flesh of Christ, and drink his blood; then we dwell in Christ, and Christ in us; we are one with Christ, and Christ with us;) so is the danger great, if we receive the same unworthily. For then we are guilty of the Body and Blood of Christ our Saviour; we eat and drink our own damnation, not considering the Lord's Body; we kindle God's wrath against us; we provoke him to plague us with divers diseases, and sundry kinds of death. judge therefore yourselves, brethren, that ye be not judged of the Lord; repent you truly for your sins past; have a lively and stedfast faith in Christ our Saviour; amend your lives, and be in perfect charity with all men; so shall ye be meet partakers of those holy mysteries. And above all things ye must give most humble and hearty thanks to God, the Father, the Son, and the Holy Ghost, for the redemption of the world by the death and passion of our Saviour Christ, both God and man; who did humble himself, even to the death upon the Cross, for us, miserable sinners, who lay in darkness and the shadow of death; that he might make us the children of God, and exalt us to everlasting life. And to the end that we should alway remember the exceeding great love of our Master, and only Saviour, Jesus Christ, thus dying for us, and the innumerable benefits which by his precious blood-shedding he hath obtained to us; he hath instituted and ordained holy mysteries, as pledges of his love, and for a continual remembrance of his death, to our great and endless comfort. To him therefore, with the Father and the Holy Ghost, let us give (as we are most bounden) continual thanks; submitting ourselves wholly to his holy will and pleasure, and studying to serve him in true holiness and righteousness all the days of our life. **Amen.**

*Then shall the Priest say to them that come to receive the holy Communion,*

YE that do truly and earnestly repent you 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 to your comfort; and make your humble confession to Almighty God, meekly kneeling upon your knees.

*Then shall this general Confession be made, in the name of all those that are minded to receive the holy Communion, by one of the Ministers; both he and all the people kneeling humbly upon their knees, and saying,*

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 honour and glory of thy Name; Through Jesus Christ our Lord.           **Amen.**

*Then shall the Priest (or the Bishop, being present,) standing up, and turning himself to the people, pronounce this Absolution.*

ALMIGHTY God, our heavenly Father, who of his great mercy hath 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.**

*Then shall the Priest say,*

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

COME unto me all that travail and are heavy laden, and I will refresh you.

*St. Matth. 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.

Hear also what St 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.

*After which the Priest shall proceed, saying,*

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.**

*Then shall the Priest turn to the Lord's Table, and say,*

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.

*Here shall follow the proper Preface, according to the time, if there be any specially appointed: or else immediately shall follow,*

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.**

*Then shall the Priest, kneeling down at the Lord's Table, 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 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.**

*When the Priest, standing before the Table, hath so ordered the Bread and Wine, that he may with the more readiness and decency break the Bread before the people, and take the Cup into his hands, he shall say the Prayer of Consecration, as followeth.*

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 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, <sup>a</sup>took Bread; and, when he had given thanks, <sup>b</sup>he brake it, and gave it to his disciples, saying, Take, eat, <sup>c</sup>this is my Body which is given for you: Do this in remembrance of me. Likewise after supper he <sup>d</sup>took the Cup; and, when he had given thanks, he gave it to them, saying, Drink ye all of this; for this <sup>e</sup>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. **Amen.**

*(a) Here the Priest is to take the Paten unto his hands: (b) And here to break the Bread: (c) And here to lay his hand upon all the Bread. (d) Here he is to take the Cup into his hand: (e) And here to lay his hand upon every vessel (be it Chalice or Flagon) in which there is any Wine to be consecrated.*

*Then shall the Minister first receive the Communion in both kinds himself, and then proceed to deliver the same to the Bishops, Priests, and Deacons, in like manner, (if any be present,) and after that to the people also in order, into their hands, all meekly kneeling. And, when he delivereth the Bread to any one, he shall say,*

THE Body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life. Take and eat this in remembrance that Christ died for thee, and feed on him in thy heart by faith with thanksgiving.

*And the Minister that delivereth the Cup to any one shall say,*

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

*When all have communicated, the Minister shall return to the Lord's Table, and reverently place upon it what remaineth of the consecrated Elements, covering the same with a fair linen cloth.*

*Then shall the Priest say the Lord's Prayer, the people repeating after him every Petition.*

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

*After shall be said as followeth.*

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 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 lively 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**.

*Then shall be said or sung the Gloria.*

**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.

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.

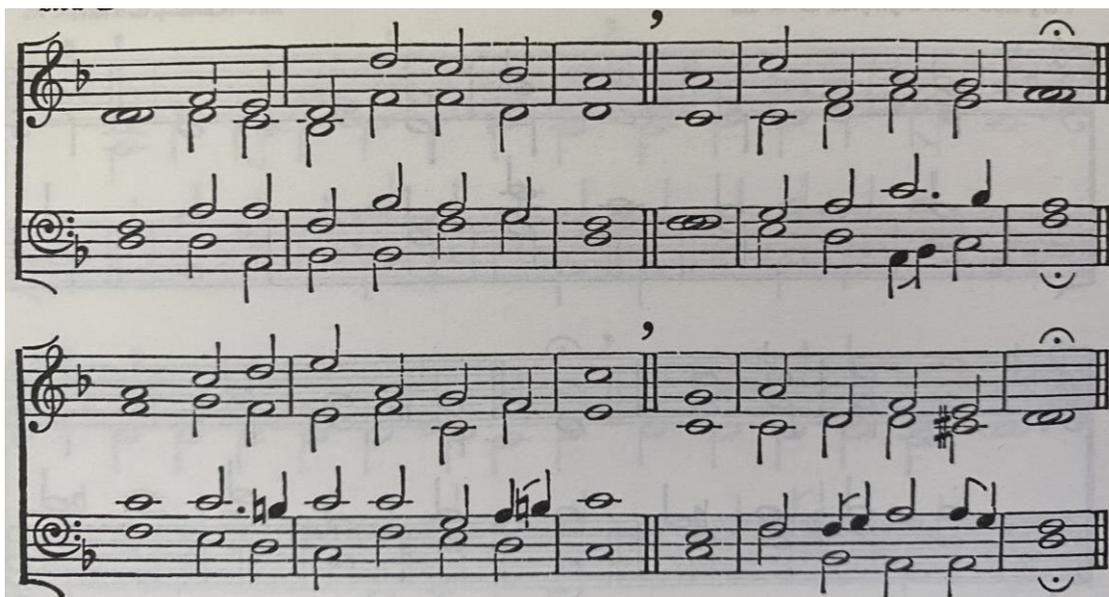
For thou only art holy; thou only art the Lord; thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father. Amen.

*Then the Priest (or Bishop if he be present) 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 always.       **Amen.**

*[The 1549 BCP had suggested times when parts of Scripture may be sung. Later revisions of the Prayer Book specified particular times for singing of hymns. The 1662 BCP gave no indication at all about when hymns may be sung, and so we sing:]*

### Recessional Hymn



1. O Lord, turn not away Thy face  
From him that lies prostrate,  
Lamenting sore his sinful life  
Before Thy mercy-gate.
2. Which gate thou openest wide to those  
That do lament their sin;  
Shut not that gate against me, Lord,  
But let me enter in.
3. And call me not to mine account  
How I have livéd here;  
For then I know right well, O Lord,  
How vile I shall appear.
4. So come I to Thy mercy-gate,  
Where mercy doth abound,  
Requiring mercy for my sin  
To heal my deadly wound.
5. Mercy, good Lord, mercy I ask;  
This is the total sum;  
For mercy, Lord is all my suit,  
Lord, let Thy mercy come.

*The Lamentation (The Whole Book of Psalms in Metre, 1562).  
Attributed both to John Marckant (?-1585)  
and - with slightly different words- John Mardley (16<sup>th</sup> century. Dates unknown)  
Tune: ST MARY (Pry's Psalter, 1621 - as given in Playford's 'Psalms' 1677)*

*And to take away all occasion of dissension, and superstition, which any person hath or might have concerning the Bread and Wine, it shall suffice that the Bread be such as is usual to be eaten; but the best and purest Wheat Bread that conveniently may be gotten.*

*And if any of the Bread and Wine remain unconsecrated, the Curate shall have it to his own use: but if any remain of that which was consecrated, it shall not be carried out of the Church, but the Priest, and such other of the Communicants as he shall then call unto him, shall, immediately after the Blessing, reverently eat and drink the same.*

*The Bread and Wine for the Communion shall be provided by the Curate and the Church-wardens at the charges of the Parish.*

*And note, that every Parishioner shall communicate at the least three times in the year, of which Easter to be one. And yearly at Easter every Parishioner shall reckon with the Parson, Vicar, or Curate, or his or their Deputy or Deputies; and pay to them or him all Ecclesiastical Duties, accustomedly due, then and at that time to be paid.*

*After the Divine Service ended, the money given at the Offertory shall be disposed of to such pious and charitable uses, as the Minister and Church-wardens shall think fit. Wherein if they disagree, it shall be disposed of as the Ordinary shall appoint.*

“WHEREAS it is ordained in this Office for the Administration of the Lord's Supper, that the Communicants should receive the same kneeling; (which order is well meant, for a signification of our humble and grateful acknowledgment of the benefits of Christ therein given to all worthy Receivers, and for the avoiding of such profanation and disorder in the holy Communion, as might otherwise ensue;) yet, lest the same kneeling should by any persons, either out of ignorance and infirmity, or out of malice and obstinacy, be misconstrued and depraved: It is hereby declared, That thereby no adoration is intended, or ought to be done, either unto the Sacramental Bread or Wine there bodily received, or unto any Corporal Presence of Christ's natural Flesh and Blood. For the Sacramental Bread and Wine remain still in their very natural substances, and therefore may not be adored; (for that were Idolatry, to be abhorred of all faithful Christians;) and the natural Body and Blood of our Saviour Christ are in Heaven, and not here; it being against the truth of Christ's natural Body to be at one time in more places than one.”

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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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 AND OTHER  
 RITES & CEREMONIES  
 Of the CHURCH,  
 According to the Use  
 Of the  
 CHURCH of ENGLAND,  
 Together with the  
 PSALTER or PSALMS  
 OF  
 DAVID,  
 Pointed as they are to be Sung  
 or Said in CHURCHES:  
 And the  
 FORM & MANNER  
 OF  
 Making, Ordaining, & Consecrating  
 OF  
 BISHOPS, PRIESTS,  
 AND  
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