

THE ORDER FOR THE ADMINISTRATION OF

THE LORD'S SUPPER

or

HOLY COMMUNION,

COMMONLY CALLED

THE HOLY EUCHARIST

Anglican Standard Text - Traditional Language

A hymn, psalm, or anthem may be sung.

THE ACCLAMATION

The People standing, the Celebrant says this or a seasonal greeting (pages 145-146)

Blessed be God: the Father, the Son, and the Holy Ghost.

People **And blessed be his kingdom, now and for ever. Amen.**

In the season of Lent

Celebrant Bless the Lord who forgiveth all our sins.

People **His mercy endureth for ever.**

From Easter Day until the Eve of Pentecost

Celebrant Alleluia. Christ is risen.

People **The Lord is risen indeed. Alleluia.**

THE COLLECT FOR PURITY

The Celebrant prays (and the People may be invited to join)

Almighty God, unto whom all hearts are open, all desires known, and from whom no secrets are hid: Cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy holy Name; through Christ our Lord. **Amen.**

THE SUMMARY OF THE LAW

Then follows the Summary of the Law, or The Decalogue (page 101).

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.

MATTHEW 22:37-40^T

THE KYRIE

The Celebrant and People pray

Lord, have mercy upon us. Kyrie eleison.
Christ, have mercy upon us. or **Christe eleison.**
Lord, have mercy upon us. Kyrie eleison.

or this

THE TRISAGION

Holy God,
Holy and Mighty,
Holy Immortal One,
Have mercy upon us.

THE GLORIA IN EXCELSIS

The Gloria or some other song of praise may be sung or said, all standing. It is appropriate to omit the song of praise during penitential seasons and days appointed for fasting.

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 COLLECT OF THE DAY

The Celebrant says to the People

The Lord be with you.

People And with thy spirit.

Officiant Let us pray.

The Celebrant prays the Collect.

People Amen.

THE LESSONS

One or more Lessons, as appointed, are read, the Reader first saying

A Reading from _____.

A citation giving chapter and verse may be added.

After each Lesson the Reader may say

The Word of the Lord.

People **Thanks be to God.**

Or the Reader may say Here endeth the Reading.

Silence may follow.

A psalm, hymn, or anthem may follow each reading.

All standing, the Deacon or Priest reads the Gospel, first saying

The Holy Gospel of our Lord Jesus Christ according

to _____.

People **Glory be to thee, O Lord.**

After the Gospel, the Reader says

The Gospel of the Lord.

People **Praise be to thee, O Christ.**

THE SERMON

THE NICENE CREED

On Sundays, other Major Feast Days, and other times as appointed, all stand to recite the Nicene Creed, the Celebrant first saying

Let us confess our faith in the words of the Nicene Creed:

I believe in one God,
the Father Almighty,
maker of heaven and earth,
and of all things visible and invisible;
And in one Lord Jesus Christ,
the only-begotten Son of God,
begotten of his Father before all worlds,
God of God, Light of Light, very God of very God,
begotten, not made,
being of one substance with the Father;
by whom all things were made;
who for us men and for our salvation
came down from heaven,
and was incarnate by the Holy Ghost of the Virgin Mary,
and was made man;
and was crucified also for us under Pontius Pilate;
he suffered and was buried;
and the third day he rose again according to the Scriptures,
and ascended into heaven,
and sitteth on the right hand of the Father;
and he shall come again, with glory, to judge both the quick
and the dead; whose kingdom shall have no end.
And I believe in the Holy Ghost the Lord, and Giver of Life,
who proceedeth from the Father [and the Son];†
who with the Father and the Son together
is worshiped and glorified;
who spake by the Prophets.
And I believe one, holy, Catholic, and Apostolic Church;
I acknowledge one Baptism for the remission of sins;
and I look for the resurrection of the dead,
and the life of the world to come. Amen.

† *The phrase "and the Son" (Latin filioque) is not in the original Greek text. See the resolution of the College of Bishops concerning the filioque in Documentary Foundations (page 768).*

THE PRAYERS OF THE PEOPLE

The Deacon or other person appointed says these prayers, or the Prayers of the People in the Renewed Ancient Text.

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

Almighty and everliving God, who by thy holy Word hast taught us to make prayers, and supplications, and to give thanks for all men: 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. *Silence*

Reader Lord, in thy mercy:

People **Hear our prayer.**

We beseech thee also, so to lead the nations of the world into the way of righteousness; and so to direct and dispose the hearts of all our leaders, especially *N.*, our *President/Sovereign/Prime Minister*, that thy people may enjoy the blessings of freedom and peace. Grant that our leaders may truly and impartially administer justice, upholding integrity and truth, to the punishment of wickedness and vice, and to the maintenance of thy true religion, and virtue. *Silence*

Reader Lord, in thy mercy:

People **Hear our prayer.**

Give grace, O heavenly Father, to all Bishops, Priests, and Deacons, *and especially to thy servant(s) N., our Archbishop/Bishop/Priest/Deacon, etc.*, 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. *Silence*

Reader Lord, in thy mercy:

People **Hear our prayer.**

Prosper, we pray thee, all those who proclaim the Gospel of thy kingdom among the nations, and strengthen us to fulfill thy great commission, making disciples of all nations, baptizing them and teaching them to obey all thou hast commanded.

Silence

Reader Lord, in thy mercy:

People **Hear our prayer.**

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 [especially _____]. *Silence*

Reader Lord, in thy mercy:

People **Hear our prayer.**

We remember before thee, O Lord, all thy servants who have departed this life in thy faith and fear, [especially _____,] that thy will for them may be fulfilled, and we beseech thee to grant us grace so to follow the good examples of [N., and] all thy saints, that with them we may be partakers of thy heavenly kingdom. *Silence*

Reader Lord, in thy mercy:

People **Hear our prayer.**

Additional prayers may be added.

The Celebrant concludes with this or some other appropriate Collect.

Grant these our prayers, O Heavenly Father, for Jesus Christ's sake, our only Mediator and Advocate; who liveth and reigneth with thee in the unity of the Holy Ghost, one God, world without end. **Amen.**

The Celebrant may then say the Exhortation.

THE CONFESSION AND ABSOLUTION OF SIN

The Deacon or other person appointed says the following

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 make your humble confession to Almighty God, devoutly kneeling.

or

Let us humbly confess our sins unto Almighty God.

Silence

The Deacon and People kneel as able and pray

**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.

The Bishop or Priest stands and says

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 WORDS

The Celebrant may then say one or more of the following sentences, first saying

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

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

MATTHEW 11:28^T

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.

JOHN 3:16^T

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.

I TIMOTHY 1:15^T

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: and not for ours only, but also for the sins of the whole world.

I JOHN 2:1-2

If only some of the sentences are to be said, they may be introduced as

Hear the Word of God to all who truly turn to him.

THE PEACE

Celebrant The Peace of the Lord be always with you.

People **And with thy spirit.**

Then the Ministers and People may greet one another in the Name of the Lord.

THE OFFERTORY

The Celebrant may begin the Offertory with one of the provided sentences of Scripture.

During the Offertory a hymn, psalm, or anthem may be sung. The Deacon or Priest prepares the Holy Table for the celebration. Representatives of the Congregation may bring the People's offerings of bread and wine, and money or other gifts, to the Deacon or Priest.

The People stand while the offerings are presented. The following may be said.

Celebrant Thine, O LORD, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine; thine is the Kingdom, O LORD, and thou art exalted as Head above all. All things come of thee, O LORD,

People **And of thine own have we given thee.**

I CHRONICLES 29:11, 14

THE SURSUM CORDA

The People remain standing. The Celebrant faces them and sings or says

The Lord be with you.

People **And with thy spirit.**

Celebrant Lift up your hearts.

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

Celebrant Let us give thanks unto our Lord God.

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

The Celebrant continues

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 a Proper Preface (pages 152–158) is normally sung or said.

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

THE SANCTUS

Celebrant and People

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 that cometh in the Name of the Lord.

Hosanna in the highest.

THE PRAYER OF CONSECRATION

The People kneel or stand. The Celebrant continues

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, 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 and sacrifice, until his coming again.

Hear us, O merciful Father, we most humbly beseech thee; and of thine almighty goodness, vouchsafe to bless and sanctify, with thy Word and Holy Spirit, these thy gifts and creatures of bread and wine; that we, receiving them according to thy Son our Savior Jesus Christ's holy institution, in remembrance of his death and passion, may be partakers of his most blessed Body and Blood. †

At the following words concerning the bread, the Celebrant is to hold it, or lay a hand upon it, and here may break the bread; and at the words concerning the cup, to hold or place a hand upon the cup and any other vessel containing the wine to be consecrated.*

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." ‡

† *This paragraph does not occur in the 1662 Book of Common Prayer, but ecumenical consensus expects its use.*

‡ *In the 1662 Order, the Distribution of Communion occurs here. The Lord's Prayer is then said. The remainder of the Prayer of Consecration follows the Lord's Prayer as an alternative Post Communion Prayer.*

Wherefore, O Lord and heavenly Father, according to the institution of thy dearly beloved Son our Savior Jesus Christ, we, thy humble servants, do celebrate and make here before thy divine Majesty, with these thy holy gifts, the memorial thy Son hath commanded us to make; having in remembrance his blessed passion and precious death, his mighty resurrection and glorious ascension; rendering unto thee most hearty thanks for the innumerable benefits procured unto us by the same, and looking for his coming again in power and great glory.

And 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, ourselves, our souls and bodies, to be a reasonable, holy, and living sacrifice unto thee; humbly beseeching thee that we, and all others who shall be partakers of this Holy Communion, may worthily receive the most precious Body and Blood of thy Son Jesus Christ, 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 offenses, through Jesus Christ our Lord;

By whom, and with whom, and in whom, in the unity of the Holy Ghost, all honor and glory be unto thee, O Father Almighty, world without end. **Amen.**

THE LORD'S PRAYER

The Celebrant then says

And now as our Savior Christ hath taught us, we are bold to say:

Celebrant and People together pray

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 FRACTION

*If the consecrated Bread was not broken earlier, the Celebrant breaks it now.
A period of silence is kept.*

Then may be sung or said

Celebrant [Alleluia.] Christ our Passover is sacrificed for us.
People Therefore let us keep the feast. [Alleluia.]

or this

Celebrant [Alleluia.] Christ our Passover Lamb has been
sacrificed, once for all upon the Cross.
People Therefore let us keep the feast. [Alleluia.]

In Lent, Alleluia is omitted, and may be omitted at other times except during Easter Season.

THE PRAYER OF HUMBLE ACCESS

Celebrant and People together may say

**We do not presume to come to this thy Table, O merciful Lord,
trusting in our own righteousness,
but in thy manifold and great mercies.**

**We are not worthy so much as to gather up
the crumbs under thy Table.**

**But thou art the same Lord
whose 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.**

THE AGNUS DEI

The following or some other suitable anthem may be sung or said here

**O Lamb of God, that takest away the sin of the world;
have mercy upon us.**

**O Lamb of God, that takest away the sin of the world;
have mercy upon us.**

**O Lamb of God, that takest away the sin of the world;
grant us thy peace.**

THE MINISTRATION OF COMMUNION

Facing the People, the Celebrant may say the following invitation

The gifts of God for the people of God. [Take them in remembrance that Christ died for you and feed on him in your hearts by faith, with thanksgiving.]

or this

Behold the Lamb of God, behold him that taketh away the sins of the world. Blessed are they that are called to the marriage supper of the Lamb.

JOHN 1:29, REVELATION 19:9

The Ministers receive the Sacrament in both kinds, and then immediately deliver it to the People.

The Bread and Cup are given to the communicants with these words

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.]

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.]

During the ministration of Communion, hymns, psalms, or anthems may be sung.

The Celebrant may offer a sentence of Scripture at the conclusion of the Communion.

THE POST COMMUNION PRAYER

After Communion, the Celebrant says

Let us pray.

Celebrant and People together say the following, or the Post Communion Prayer in the Renewed Ancient Text

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.
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 BLESSING

The Bishop when present, or the Priest, gives this or an alternate 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.

A hymn, psalm, or anthem may be sung after the Blessing (or following the Dismissal).

THE DISMISSAL

The Deacon, or the Priest, may dismiss the People with these or similar words

Let us go forth in the Name of Christ.

People **Thanks be to God.**

or this

Deacon Go in peace to love and serve the Lord.

People **Thanks be to God.**

or this

Deacon Let us go forth into the world, rejoicing in the power of the Holy Ghost.

People **Thanks be to God.**

or this

Deacon Let us bless the Lord.

People **Thanks be to God.**

From the Easter Vigil through the Day of Pentecost, "Alleluia, alleluia" is added to any of the dismissals. It may be added at other times, except during Lent and on other penitential occasions.

The People respond

Thanks be to God. Alleluia, alleluia.