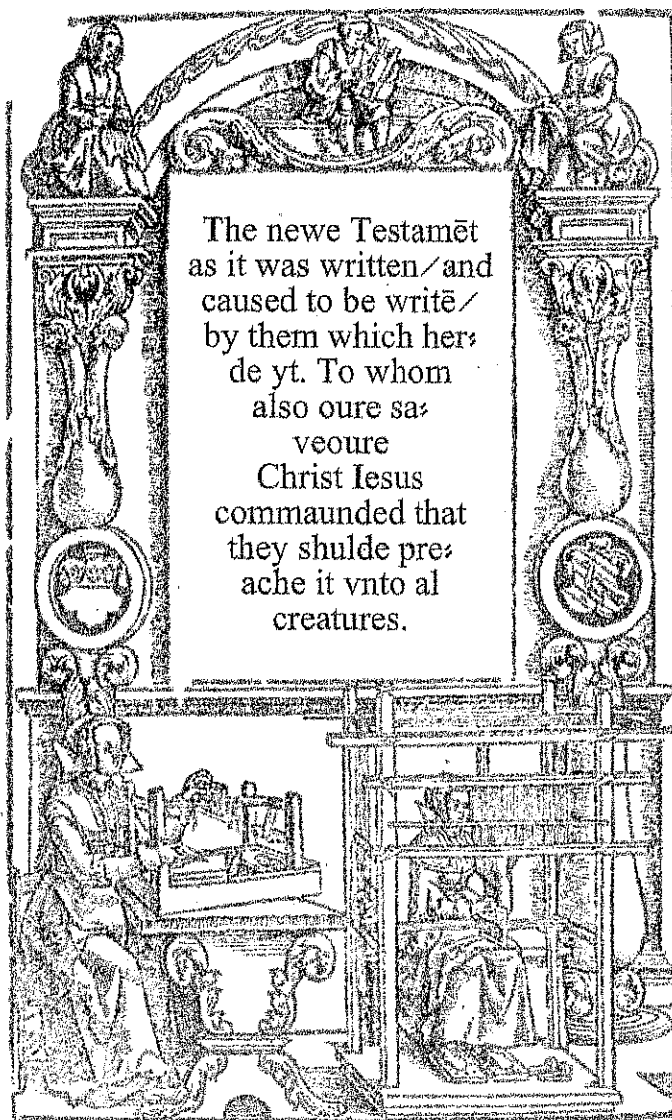




“Such a Tongue as the People Understandeth”

Celebrating the 500th Anniversary of William Tyndale’s English Bible

Praying with the First English Prayerbook (1549)

↑ AD ORIENTEM

↓ AD POPULUM

The Supper of the Lord and

Holy Communion,

Commonly called the Mass.

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 to the Lord's Table, until he hath 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 least be in full purpose so to do, as soon as he conveniently may.

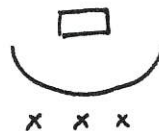
The same order shall the Curate use, with those betwixt whom he perceiveth malice, and hatred to reign, not suffering them to be partakers of the Lord's Table, until he know them to be reconciled. And if one of the parties so at variance, be content to forgive from the bottom of his heart all that the 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 Albe plain, with a vestment 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, Albes with tunacles.

Then shall the Clerks sing in English for the office, or Introite, (as they call it,) a Psalm appointed for that day.

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

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.**

↑ **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 he say a Psalm appointed for the introite:*
Psalmi 135.1-9 *Biblia Sacra Vulgata*

135 Alleluja. Confitemini Domino, quoniam bonus,
quoniam in aeternum misericordia ejus.
2 Confitemini Deo deorum,
quoniam in aeternum misericordia ejus.
3 Confitemini Domino dominorum,
quoniam in aeternum misericordia ejus.
4 Qui facit mirabilia magna solus,
quoniam in aeternum misericordia ejus.
5 Qui fecit caelos in intellectu,
quoniam in aeternum misericordia ejus.
6 Qui firmavit terram super aquas,
quoniam in aeternum misericordia ejus.
7 Qui fecit luminaria magna,
quoniam in aeternum misericordia ejus.
8 solem in potestatem diei,
quoniam in aeternum misericordia ejus;
9 lunam et stellas in potestatem noctis,
quoniam in aeternum misericordia ejus.

which Psalm ended the Priest shall say, or else the Clerks shall sing,



Lord have mercy upon us.

Christ have mercy upon us.

Lord have mercy upon us.



Then the Priest standing at God's board shall begin,

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, 0 Lord GOD, heavenly king, God the father almighty.

0 Lord the only begotten son Jesu Christ, 0 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 (0 Christ) with the holy Ghost, art most high in the glory of God the father. Amen.



Then the priest shall turn him to the people and say,

The Lord be with you.

The Answer. **And with thy spirit.**

The Priest. Let us pray.

Then shall follow the Collect of the day, with one of these two Collects following, for the king.



O GOD, whose never-failing providence ordereth all things both in heaven and earth; We humbly beseech thee to put away from us all hurtful things, and to give us those things which be profitable for us; through Jesus Christ our Lord. **Amen.**



ALMIGHTY and everlasting God, we be 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 Edward the sixth, 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.**

CLERGY ?
PEOPLE
SEATED

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

The Epistle of Saint Paul, written in the eighth Chapter of the letter to the Romans.

READER
AT PODIUM

First Reading - Romans 8.18-26

18 Existimo enim quod non sunt condignae passiones hujus temporis ad futuram gloriam, quae revelabitur in nobis.

19 Nam expectatio creaturae revelationem filiorum Dei expectat.

20 Vanitati enim creatura subjecta est non volens, sed propter eum, qui subjecit eam in spe:

21 quia et ipsa creatura liberabitur a servitute corruptionis in libertatem gloriae filiorum Dei.

22 Scimus enim quod omnis creatura ingemiscit, et parturit usque adhuc.

23 Non solum autem illa, sed et nos ipsi primitias spiritus habentes: et ipsi intra nos gemimus adoptionem filiorum Dei expectantes, redemptionem corporis nostri.

24 Spe enim salvi facti sumus. Spes autem, quae videtur, non est spes: nam quod videt quis, quid sperat?

25 Si autem quod non videmus, speramus: per patientiam expectamus.

26 Similiter autem et Spiritus adjuvat infirmitatem nostram: nam quid oremus, sicut oportet, nescimus: sed ipse Spiritus postulat pro nobis gemitibus inenarrabilibus.

This is the word of the Lord.



Immediately after the Epistle ended, the priest, or one appointed to read the Gospel, shall say,
The holy Gospel, written in the thirteenth Chapter of Matthew.

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

The priest or deacon then shall read the Gospel: Gospel - Matthew 13.31-33, 44-46

31Another parable he put forthe vnto the sayinge. The kyngdome of heve is lyke vnto a grayne of mustard seed which a ma taketh and soweth in his felde 32which is ye leest of all seedes. But when it is groune it is the greatest amoge yerbes and it is a tree: so yt the bryddes of the ayer come and bylde in the brauches of it.

33Another similitude sayde he to them. The kyngdome of heven is lyke vnto leve which a woman taketh and hydeth in .iii. peckes of meeles tyll all be leveded. This is the Gospel of the Lord.

44Agayne ye kyngdome of heve is lyke vnto treasure hidde in the felde ye which a man fyndeth and hideth: and for ioy therof goeth and selleth all that he hath and byeth that felde.

45Agayne ye kyngdome of heve is lyke vnto a marchaunt that seketh good pearles 46which when he had founde one precious pearle wet and solde all that he had and bought it.

William Tyndale's 1526 translation



After the Gospel ended, the Priest shall begin,

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 arose 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 dead.

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.

PEOPLE
SEATED

After the Crede ended, shall follow the Sermon or Homily, or some portion of one of the Homilies, as they shall be hereafter divided: ...



Sermon. “Such a Tongue as the People Understandeth”

And if upon the Sunday or holy days the people be negligent to come to the Communion: Then shall the Priest earnestly exhort his parishioners, to dispose themselves to the receiving of the holy communion more diligently, saying these or like words unto them.



DEAR friends, and you especially upon whose souls I have cure and charge, I do intend by God's grace, to offer to all such as shall be godly disposed, the most comfortable Sacrament of the body and blood of Christ, to be taken of them in the remembrance of his most fruitful and glorious Passion: by the which passion we have obtained remission of our sins, and be made partakers of the kingdom of heaven, whereof we be assured and ascertained, if we come to the said Sacrament, with hearty repentance for our offences, steadfast faith in God's mercy, and earnest mind to obey God's will, and to offend no more. Wherefore our duty is, to come to these holy mysteries, with most hearty thanks to be given to almighty GOD, for his infinite mercy and benefits given and bestowed upon us his unworthy servants, for whom he hath not only given his body to death, and shed his blood, but also doth vouchsave in a Sacrament and Mystery, to give us his said body and blood to feed upon spiritually. The which Sacrament being so Divine and holy a thing, and so comfortable to them which receive it worthily, and so dangerous to them that will presume to take the same unworthily: My duty is to exhort you in the mean season, to consider the greatness of the thing, and to search and examine your own

consciences, and that not lightly nor after the manner of dissimulators with GOD: But as they which should come to a most Godly and heavenly Banquet, to to come but in the marriage garment required of God in scripture, that you may (so much as lieth in you) be found worthy to come to such table. The ways and means thereto is,

First, that you be truly repentant of your former evil life, and that you confess with an unfeigned heart to almighty God, your sins and unkindness towards his Majesty committed, either by will, word or deed, infirmity or ignorance: and that with inward sorrow and tears you bewail your offenses, and require of Almighty God mercy and pardon, promising him (from the bottom of our harts) the amendment of your former life. And among all others, I am commanded of God, especially to move and exhort you to reconcile yourselves to your neighbors, whom you have offended, or who hath offended you, putting out of your hearts all hatred and malice toward them, and to be in love and charity with all the world, and to forgive other, as you would that God should forgive you. And if any man have done wrong to any other, let him make satisfaction, and due restitution of all lands and goods, wrongfully taken away or withholden, before he came to God's board, or at least be in full mind and purpose so to do, as soon as he is able, or let him not come to this holy table, thinking to deceive God, who seeth all mens hearts. For neither the absolution of the priest, can any thing avail them, nor the receiving of this holy sacrament doth any thing but increase their damnation. And if there be any of you, whose conscience is trobled and grieved in any thing, laking comfort or counsel, let him come to me, or to some other discreet and learned priest, taught in the law of God, and confess and open his sin and grief secretly, that he may receive such ghostly counsel, advice, and comfort, that his conscience may be relieved, and that of us (as of the ministers of GOD and of the church) he may receive comfort and absolution, to the satisfaction of his mind, and avoiding of all scruple and doubtfulness: requiring such as shall be satisfied with a general confession, not to be offended with that do use, to their further satisfying, the auricular and secret confession to the Priest: nor those also which think needful or convenient, for the quietness of their own consciences, particularly to open their sins to the Priest: to be offended with them that are satisfied, with their humble confession to GOD, and the general confession to the church. But in all things to follow and keep the rule of charity, and every man to be satisfied with his own conscience, not judging other men's minds or consciences; where as he hath no warrant of God's word to the same.

Then shall follow for the Offertory, one or more, of these Sentences of holy scripture, to be sung whilst the people do offer, or else one of them to be said by the minister, immediately afore the offering.



LET your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. *St. Matth. v.*

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.*

Whatsoever ye would that men should do unto you, even so do unto them; for this is the Law and the Prophets. *St. Matth. vii.*

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. *St. Matth. vii.*

Zache stood forth, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor; and if I have done any wrong to any man, I restore four-fold. *St. Luke xix.*

Who goeth a warfare at any time of his own cost? Who planteth a vineyard, and eateth not of the fruit thereof? Or who feedeth a flock, and eateth not of the milk of the flock? *1 Cor. ix.*

If we have sown unto you spiritual things, is it a great matter if we shall reap your worldly things? *1 Cor. ix.*

Do ye not know, that they who minister about holy things live of the sacrifice; and they who wait at the altar are partakers with the altar? Even so hath the Lord also ordained, that they who preach the Gospel should live of the Gospel. *1 Cor. ix.*

He that soweth little shall reap little; and he that soweth plenteously shall reap plenteously. Let every man do according as he is disposed in his heart, not grudging, or of necessity; for God loveth a cheerful giver. *2 Cor. ix.*

Let him that is taught in the Word minister unto him that teacheth, in all good things. Be not deceived, God is not mocked: for whatsoever a man soweth that shall he reap. *Gal. vi.*

While we have time, let us do good unto all men; and specialty unto them that are of the household of faith. *Gal. vi.*

Godliness is great riches, if a man be content with that he hath: for we brought nothing into the world, neither may we carry any thing out. *1 Tim. vi.*

Charge them who are rich in this world, that they be ready to give, and glad to distribute; laying up in store for themselves a good foundation against the time to come, that they may attain eternal life. *1 Tim. vi.*

GOD is not unrighteous, that he will forget your works, and labour that proceedeth of love; which love ye have shewed for his Name's sake, who have ministered unto the saints, and yet do minister. *Heb. vi.*

To do good, and to distribute, forget not; for with such sacrifices God is pleased. *Heb. xiii.*

Whoso hath this world's good, and seeth his brother have need, and shutteth up his compassion from him, how dwelleth the love of God in him? *I St. John iii.*

Give alms of thy goods, and never turn thy face from any poor man; and then the face of the Lord shall not be turned away from thee. *Tobit iv.*

Be merciful after thy power. If thou hast much, give plenteously; if thou hast little, do thy diligence gladly to give of that little: for so gatherest thou thyself a good reward in the day of necessity. *Tobit iv.*

He that hath pity upon the poor lendeth unto the Lord: and look, what he layeth out, it shall be paid him again. *Prov. xix.*

Blessed be the man that provideth for the sick and needy: the Lord shall deliver him in the time of trouble. *Psalm xli.*

In the mean time, whilst the Clerks do sing the Offertory, so many as are disposed, shall offer unto the poor men's box every one according to his ability and charitable mind. And at the offering days appointed, every man and woman shall pay to the Curate, the due and accustomed offerings.

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 corporas, 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 to our Lord God.

Answer. It is meet and right so to do.

The Priest 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.



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: 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 everliving 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 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.

Specially we beseech thee to save and defend thy Servant Edward our King, that under him we may be Godly and quietly governed. And grant unto his whole council, and to all that he put in authority under him, that they may truly and impartially 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 we do 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 Jesus 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, thy 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 Jesus Christ to suffer death upon the cross for our redemption, who made there (by his 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 continue, 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 thy 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.

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.



These words before rehearsed are to be said, turning still 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 thy 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 desire thy fatherly goodness, mercifully to accept this our Sacrifice of praise and thanksgiving: most humbly beseeching thee to grant, that by the merits and death of thy son Jesus Christ, and through faith in his blood, we and all thy whole church, may obtain remission of our sins, and all other benefits of his passion.

And here we offer and present unto thee (O Lord) our selves, our souls, and bodies, to be a reasonable, holy, and 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 savior 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 always 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 in his name, 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, either by one of them, or else by one of the ministers, or by the priest himself, all kneeling humbly upon their knees.

PEOPLE &
CLERGY
KNEEL



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 be 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.

Then shall the Priest standing 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, 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.

↓ **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 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 other Ministers... 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.

In the Communion type the Clerks shall sing,

O lamb of God, that takest away the sins of the world:
have mercy upon us.

O lamb of God, that takest away the sins of the world:
grant us thy peace.

Sentences of holy Scripture, to be said or sung every day one after the holy Communion, called the post Communion.

↓ Ye are dearly bought, therefore glorify God in your bodies, and in your spirits, for they belong to God. *1 Cor. vi.*

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.



ALMIGHTY and everliving 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 towards us, an 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. Amen.

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 always.

Then the people shall answer.

Amen.

PRaise
Songs

For a link to the complete Sarum liturgy used in the church before 1549.

<http://justus.anglican.org/resources/bcp/Sarum/index.htm>

For a link to the complete 1549 liturgy for Holy Communion, with additional rubrics and instructions.

http://justus.anglican.org/resources/bcp/1549/BCP_1549.htm

