

**Act of worship
to mark
the transfer of ownership of
cup and platen
Made in the era of Elizabeth I**

**From
St Katherine
Loversall**

**To
Sheffield Cathedral**

7th June 2021

Led by Revd Alun Price

The Reformation in England

On the eve of the Reformation, churchgoing in England was a colourful, sensory experience, rich in ceremony. In the 1530s, however, Henry VIII threw off the authority of the pope. Under his successor Edward VI (reigned 1547-53) major changes in worship and church decoration were introduced.

English Reformers wanted a return to a simpler, more direct form of worship. Their boldest move was to reject the Roman Catholic belief in 'transubstantiation', in which the bread and wine are miraculously transformed during the Mass into the body and blood of Christ. They proposed instead a symbolic service of shared communion, conducted in interiors stripped of distracting furnishings and images. The congregation would play an active role in the communion, regularly taking wine as well as bread, whereas before they had been chiefly spectators.

Crown commissioners confiscated or destroyed much of the goldsmiths' work of the medieval church. Some parishes concealed or sold their silver before the commissioners arrived, but by the early 1550s, many were left with just a single cup and paten. Some churches had no precious metal at all.

Consolidation

The success of the Reformation by 1600 owed much to an ingrained culture of obedience to the crown. During the brief reign of Mary I (1553-8) England returned to Catholicism, but under Elizabeth I it swung back to Protestantism, spurred on by state propaganda that Catholicism represented a political threat. Even so, this rupture with the past met with quiet resistance as many people were attached to the old faith and its trappings.

To consolidate this break with traditional religion, the church authorities launched a programme from about 1560 to replace the 'old massing chalices' with 'decent' communion cups of prescribed design. This gave a massive boost to the goldsmiths' trade and the great demand led to the formal establishment of assay offices outside London, at Chester, York, Norwich and Exeter. About 2000 communion cups from the period survive.

In 1558, the new Visitation Articles under Queen Elizabeth continued the zeal under Edward VI to destroy images of 'feigned and false miracles, pilgrimages, idolatry and superstition'. Included in the desecration were other items of church furniture associated with the Mass. Reports told of sacring bells 'hung about a calf's neck' or 'at a horse's ear', and holy water vats turned into a swine's trough. However, other injunctions sought to reassert propriety. In 1569, Archbishop Matthew Parker's Visitation Articles in the diocese of Canterbury enquired 'Whether they do minister in any prophane cuppes, bowles, dishes, or chalices heretofore used at masse or els in a decent Communion cuppe provided and kept for the same purpose only'. The Visitation Articles of Archbishop Edmund Grindal in 1576 asked 'Whether you have in your Parish Churches and Chapels, a fair and comely Communion Cup of Silver, and a Cover of Silver for the same, which may serve also for the ministration of the Communion Bread'. The new orders allowed for larger vessels necessitated by ministering the wine to the laity. Medieval chalices were sometimes recycled for the purpose. The covers doubled as an alternative to the traditional paten used for the bread wafers.



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

*As Written in the "Book of Common Prayer",
being the 1604 Edition.*

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 Morning Prayer, 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 having knowledge thereof, shall call him and advertise him, in any wise not to presume to 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 declare himself to 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.

The Table, having at the Communion-time a fair white linen cloth upon it, shall stand in the body of the Church, or in the Chancel, where Morning Prayer and Evening Prayer be appointed to be said. And the Priest standing at the North-side of the Table, shall say the Lord's Prayer with this Collect following.

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 rehearse distinctly all the ten Commandments: and the people kneeling, shall after every Commandment, ask God mercy for their transgression of the same, after this sort.

The 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, &c.

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 man-servant, 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 all 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, &c.

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, &c.

Minister.

Thou shalt do no murder.

People.

Lord have mercy upon us, and incline our hearts, &c.

Minister.

Thou shalt not commit adultery.

People.

Lord have mercy upon us, and incline our hearts, &c.

Minister.

Thou shalt not steal.

People.

Lord have mercy upon us, and incline our hearts, &c.

Minister.

Thou shalt not bear false witness against thy neighbour.

People.

Lord have mercy upon us and incline our hearts, &c.

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 the Collect of the day, with one of these two Collects following for the King, the Priest standing up, and saying,

Let us pray.

ALMIGHTY God, whose kingdom is everlasting and power infinite; Have mercy upon the whole congregation; and so rule the heart of thy chosen servant James, 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.

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 James, 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.

Immediately after the Collects, the Priest shall read the Epistle, beginning thus; The Epistle written in the ----- chapter of -----

And the Epistle ended, he shall say the Gospel beginning thus; The Gospel written in the ----- chapter of -----

And the Epistle and Gospel being ended, shall be said the 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 at the right hand of the Father; And he shall come again

with glory to judge both the quick and the dead; whose kingdom shall have no end.

And I believe in the Holy Ghost; the Lord and Giver of life; Who proceedeth from the Father and the Son; Who with the Father and the Son together is worshipped and glorified; Who spake by the prophets. And I believe one Catholic and Apostolic Church; I acknowledge one Baptism for the remission of sins; And I look for the Resurrection of the dead; And the life of the world to come. Amen.

After the Creed, if there be no Sermon, shall follow one of the Homilies already set forth, or hereafter to be set forth by common authority.

After such Sermon, Homily, or Exhortation, the Curate shall declare unto the people, whether there be any Holy-days or Fasting-days, the week following, and earnestly exhort them to remember the poor, saying one or more of these sentences following, as he thinketh most convenient by his discretion.

Then shall follow for the Offertory one or more of these sentences of Holy Scripture, to be sung whiles 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. *S. Matt. 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 treasure in heaven; where neither rust nor moth doth corrupt, and where thieves do not break through and steal. *S. Matt. vi.*

Whatsoever ye would that men should do unto you, even so do unto them: for this is the law and the Prophets. *S. Matt. vij.*

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doth the will of my Father which is in heaven. *S. Matt. vij.*

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 fourfold. *S. 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 which minister holy things live of the sacrifice? they which wait of the altar are partakers of the altar? Even so hath the Lord also ordained, that they which 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. vj.*

While we have time, let us do good unto all men, and specially unto them which are of the household of faith. *Gal. vj.*

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

Charge them which 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. vj.*

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, which have ministered unto the saints, and do yet minister. *Heb. vj.*

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

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? *1 John iij.*

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

Then shall the Churchwardens, or some other by them appointed, gather the devotion of the people, and put the same into the poor man's box: and upon the offering days appointed, every man and woman shall pay to the Curate the due and accustomed offerings. After which done, the Priest shall say,

Let us pray for the whole estate of Christ's Church militant here in earth. 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 accept our alms, and] (*If there be no alms given unto the poor, then shall the words [of accepting our alms] be left out unsaid*) 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 that do confess thy holy name may agree in the truth of they holy Word, and live in unity, and godly love. We beseech thee also to save and defend all Christian Kings, princes, and governors; and specially thy servant James 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; and specially 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 them, which in this transitory life be in trouble, sorrow, need, sickness, or any other adversity. Grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate. Amen.

Then shall follow this Exhortation at certain times, when the Curate shall see the people negligent to come to the holy Communion.

WE be come together at this time, (dearly beloved brethren) to feed at the Lord's supper; unto the which, in God's behalf, I bid you all that be here present; and beseech you, for the Lord Jesus Christ's sake, that ye will not refuse to come thereto, being so lovingly called and bidden of God himself. Ye know how grievous and unkind a thing it is, when a man hath prepared a rich feast, decked his table with all kind of provision, so that there lacketh nothing but the guests to sit down; and yet they which be called (without any cause) most unthankfully refuse to come. Which of you in such a case would not be moved? Who would not think a great injury and wrong done unto him? Wherefore, most dearly beloved in Christ, take ye good heed, lest ye, withdrawing yourselves from this holy Supper, provoke God's indignation against you. It is an easy matter for a man to say, I will not communicate, because I am otherwise letted with worldly business. But such excuses be not so easily accepted and allowed before God. If any man say, I am a grievous sinner, and therefore am afraid to come; Wherefore then do you not repent and amend? When God calleth you, be not you ashamed to say you will not come? When you should return to God, will you excuse yourself, and say that you be not ready? Consider earnestly with yourselves, how little such feigned excuses shall avail before God. They that refused the feast in the Gospel, because they had bought a farm, or would try their yokes of oxen, or because they were married, were not so excused, but counted unworthy of the heavenly feast. I for my part am here present, and according to mine office, I bid you in the Name of God, I call you in Christ's behalf, I exhort you, as you love your own salvation, that ye will be partakers of this holy Communion. And as the Son of God did vouchsafe to yield up his soul by death upon the cross for your health; even so it is your duty to receive the Communion

together in the remembrance of his death, as he himself commanded. Now, if you will in no wise thus do, consider with yourselves how great injury you do unto God, and how sore punishment hangeth over your heads for the same; And whereas you offend God so sore in refusing his holy banquet, I admonish, exhort, and beseech you, that unto this unkindness ye will not add any more: which thing you shall do, if ye stand by as gazers and lookers on them that do communicate, and be not partakers of the same yourselves. For what thing can this be accounted else, than a further contempt and unkindness unto God. Truly, it is a great unthankfulness to say nay, when ye be called: but the fault is much greater when men stand by, and yet will neither eat nor drink this holy Communion with other. I pray you what can this be else, but even to have the mysteries of Christ in derision? It is said unto all, Take ye and eat, Take and drink ye all of this, Do this in remembrance of me. With what face then, or with what countenance shall ye hear these words? What will this be else, but a neglecting, a despising, and mocking of the Testament of Christ? Wherefore rather than ye should so do, depart you hence, and give place to them that be godly disposed. But when you depart, I beseech you ponder with yourselves from whom ye depart: Ye depart from the Lord's Table; Ye depart from your brethren, and from the banquet of most heavenly food. These things if ye earnestly consider, ye shall by God's grace return to a better mind: for the obtaining whereof we shall make our humble petitions, while we shall receive the holy Communion.

And sometime shall be said this also, at the discretion of the Curate.

DEARLY beloved, forasmuch as our duty is to render to Almighty God our heavenly Father most hearty thanks, for that he hath given his Son our Saviour Jesus Christ, not only to die for us, but also to be our spiritual food and sustenance, as it is declared unto us, as well as by God's word, as by the holy Sacraments of his blessed body and blood; the which being so comfortable a thing to them which receive it worthily, and so dangerous to them that will presume to receive it unworthily: my duty is to exhort you to consider the dignity of the holy mystery, and the great peril of the unworthy receiving thereof, and so to search and examine your own consciences, as you should come holy and clean to a most godly and heavenly Feast; so that in no wise you come, but in the marriage garment required of God in holy Scripture; and so come and be received as worthy partakers of such a heavenly Table. The way and means thereto is; First, to examine your lives and conversation by the rule of God's commandments,

and whereinsoever ye shall perceive yourselves to have offended, either by will, word, or deed, there bewail your own sinful lives, confess yourselves to Almighty God, with full purpose of amendment of life. And if ye shall perceive your offences to be such, as be not only against God, but also against your neighbours; then ye shall reconcile yourselves unto them, ready to make restitution and satisfaction, according to the uttermost of your powers, for all injuries and wrongs done by you to any other, and likewise being ready to forgive other that have offended you, as you would have forgiveness of your offences at God's hand: For otherwise the receiving of holy Communion doth nothing else but increase your damnation. And because it is requisite that no man should come to the holy Communion, but with a full trust in God's mercy, and with a quiet conscience; therefore if there be any of you, which by the means aforesaid cannot quiet his own conscience, but requireth further comfort, or counsel, then let him come to me, or some other discreet and learned Minister of God's word, and open his grief, that he may receive such ghostly counsel, advice, and comfort, as his conscience may be relieved; and that by the ministry of God's word he may receive comfort, and the benefit of absolution, to the quieting of his conscience, and avoiding of all scruple and doubtfulness.

Then shall the Priest 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 what Saint Paul writeth to the Corinthians, how he 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 be one with Christ, and Christ with us;) So is the danger great, if we receive the same unworthily. For then we be 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. Therefore if any of you be a blasphemer of God, an hinderer or slanderer of his Word, an adulterer, or be in malice, or envy, or in any other grievous crime, bewail our sins, and come not to this holy Table; lest, after the taking of that holy Sacrament, the devil enter into you, as he entered into Judas, and fill you full of all iniquities, and bring you to destruction both of body and soul. 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, which lay in darkness and 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 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, YOU that do truly and earnestly repent you of your sins, 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, before this congregation here gathered together in his holy 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.

ALMIGHTY God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men; we knowledge 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. Amen.

Then shall the Priest, or the Bishop (being present) 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 them that truly turn to him.

COME unto me all that travail, and be heavy laden, and I will 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 S. Paul saith.

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

Hear also what S. 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.

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.

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.

After which Prefaces shall follow immediately,

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.

Then shall the Priest, kneeling down at God's board 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 the 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.

Then the Priest standing up, shall say as followeth,

ALMIGHTY GOD, our heavenly Father, which of thy tender mercy didst give thy 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 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, 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.

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

And when he delivereth the bread, he shall say,

The body of our Lord Jesus Christ which was given for thee, preserve thy body and soul into everlasting life: and take and eat this in remembrance that Christ died for thee, and feed on him in thine heart by faith, with thanksgiving.

And the Minister that delivereth the cup, shall say,

The blood of our Lord Jesus Christ which was shed for thee, preserve thy body and soul into everlasting life: and drink this in remembrance that Christ's blood was shed for thee, and be thankful.

Then shall the Priest say the Lord's prayer, the people repeating after him every petition. 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, which be 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.

Or this.

ALMIGHTY and everliving God, we most heartily thank thee, for that thou dost vouchsafe to feed us, which have duly received these holy mysteries, with the spiritual food of the most precious body and blood of

thy Son our Saviour Jesus Christ; and dost assure us thereby 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 be also heirs through hope of thy everlasting kingdom, by the merits of the most precious death and passion of thy Son. We now 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 shall be said or sung.

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 the 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.

Collects to be said after the Offertory, when there is no Communion, every such day one; and the same may be said also, as often as occasion shall serve, after the Collects either of Morning and Evening Prayer, Communion, or Litany, by the discretion of the Minister.

ASSIST us mercifully, O Lord, in these our supplications and prayers, and dispose the way of thy servants toward the attainment of everlasting salvation; that, among all the changes and chances of this mortal life, they may ever be defended by thy most gracious and ready help; Through Christ our Lord. Amen.

O ALMIGHTY Lord, and everliving God, vouchsafe, we beseech thee, to direct, sanctify, and govern, both our hearts and our bodies, in the ways of thy laws, and in the works of thy commandments, that through thy most mighty protection, both here and ever, we may be preserved in body and soul; Through our Lord and Saviour Jesus Christ. Amen.

GRANT, we beseech thee, Almighty God, that the words, which we have heard this day with our outward ears, may through thy grace be so grafted inwardly in our hearts, that they may bring forth in us the fruit of good living, to the honour and praise of thy Name; Through Jesus Christ our Lord. Amen.

PREVENT us, O Lord, in all our doings with thy most gracious favour, and further us with thy continual help; that in all our works begun, continued, and ended in thee, we may glorify thy holy Name, and finally by thy mercy obtain everlasting life; Through Jesus Christ our Lord. Amen.

ALMIGHTY God, the fountain of all wisdom, which knowest our necessities before we ask, and our ignorance in asking; We beseech thee to have compassion upon our infirmities; and those things, which for our unworthiness we dare not, and for our blindness we cannot ask, vouchsafe to give us, for the worthiness of thy Son Jesus Christ our Lord. Amen.

ALMIGHTY God, which hast promised to hear the petitions of them that ask in thy Son's name; we beseech thee mercifully to incline thine ears to us that have made now our prayers and supplications unto thee; and grant that those things which we have faithfully asked according to thy will, may effectually be obtained, to the relief of our necessity, and to the setting forth of thy glory; Through Jesus Christ our Lord. Amen.

Upon the Holy-days, (if there be no Communion) shall be said all that is appointed at the Communion, until the end of the Homily, concluding with the general prayer [For the whole estate of Christ's Church militant here in earth] and one or more of these Collects before rehearsed, as occasion shall serve.

And there shall be no celebration of the Lord's Supper, except there be a good number to communicate with the Priest, according to his discretion.

And if there be not above twenty persons in the Parish, of discretion to receive the Communion; yet there shall be no Communion, except four (or three at the least) communicate with the Priest.

And in Cathedral or Collegiate Churches, where be many Priests and Deacons, they shall all receive the Communion with the Minister every Sunday at the least, except they have a reasonable cause to the contrary.

And to take away the superstition which any person hath or might have, in the bread and wine, it shall suffice that the bread be such as is usually to be eaten at the table with other meats, but the best and purest wheat bread that conveniently may be gotten.

And if any of the bread and wine remain, the Curate shall have it to his own use.

The bread and wine for the Communion shall be provided by the Curate and the Churchwardens, at the charges of the Parish.

And the Parish shall be discharged of such sums of money or other duties, which hitherto they have paid for the same by order of their houses every Sunday.

And note, that every Parishioner shall communicate at least three times in the Year, of which Easter to be one; and shall also receive the Sacraments, and other Rites, according to the order in this Book appointed.

And yearly at Easter every Parishioner shall reckon with his Parson, Vicar, or Curate; or his or their Deputy, or Deputies, and pay to them or him all Ecclesiastical duties, accustomably due, then and at that time to be paid.