

April 21, 2013

1662 Communion Service

The **Book of Common Prayer** was first published in 1549 in the reign of Edward VI. It was a product of the English Reformation following the break with Rome. The 1549 work was the first prayer book to include the complete forms of service for daily and Sunday worship in English. It contained Morning Prayer, Evening Prayer, the Litany, and Holy Communion and also the occasional services Baptism, Confirmation, Marriage, Prayers To Be Said With the Sick, and a Funeral Service. It also set out in full the Propers throughout the Church's Year including the Collect, the Epistle, and the Gospel for the Sunday Communion Service.

The 1549 book was soon succeeded by a more reformed revision in 1552 under Thomas Cramner, Archbishop of Canterbury. It was used only for a few months because after Edward VI's death in 1553, his half-sister Mary I restored Roman Catholic worship. Mary died in 1558 and in 1559 Elizabeth I reintroduced the 1552 book with a few modifications to make it acceptable to more traditionally minded worshippers.

In 1604 James I ordered further changes, the most significant of these being the addition to the Catechism of a section on the Sacraments. Following the English Civil War another major revision was published in 1662. The 1662 edition has remained the official prayer book of the Church of England. It was the first prayer book of our parish and remained our official prayer book until 1789. The 1662 edition was in use longer than any other prayer book used by our parish.

Our parish was authorized in 1692 by the Assembly of the Colonial Province of Maryland - *An Act for the Service of Almighty God and the Establishment of the Protestant Religion within this Province*. By 1696 there were four Anglican parishes in Anne Arundel County and 30 in the colony of Maryland, including our Broade Necke Parish. By 1710 the parish had become Westminster Parish and we still search for the dates when our parish became Westminster Parish and St. Margaret's Church.

Anglicans in this area worshipped together before 1692 (starting between 1684 and 1687 into 1696) in a number of locations, including a community meeting house. In 1696 worship moved to the first church in Westminster Towne (Cape St. Claire). Our second church was built between 1731 and 1734 in Severn Heights/Winchester Station on the banks of the Severn River (the Route 50-Route 2 interchange.) That building burned in 1803 and our parish had no church until May 1827. In 1825 work began on the new frame church erected on one acre of land (ten acres today) at the present location. After the 1851 fire fully destroyed the church and nearly all historical records, most the foundation of the church was relocated to the southern portion of the property. Following the last fire (vestry arson?) in 1892, the current white clapboard church was erected in 1895 on the foundation of the previous brick building and consecrated in 1896. The bell tower and bell were added in 1910. The education building was constructed in 1958 and by 1986 the nave was lengthened and the narthex and transept added during the enhanced restoration.

Our parish will celebrate its 325th anniversary in 2017.

A Service of Holy Communion drawn from the 1662 Book of Common Prayer

This service is drawn from the 1662 Book of Common Prayer; it has been abbreviated in the interest of time. Rubrics are included to aid in understanding. References to Priest, Minister, and Curate are here interchangeable. The Ordinary is Bishop (one who ordains). Our parish remained under the Bishop of London until 1776 and then under no bishop until at least 1789 and likely 1792.

Typically the Sunday worship used the Order of Morning Prayer and on those several Sundays each year when the Service of Holy Communion was celebrated that service would be preceded by morning prayer. The lectionary herein is the Revised Common Lectionary for the Fourth Sunday of Easter 2013 (Third Sunday after Easter in the 1662 version). Scripture is from the King James Authorized Version of the Bible.

The silver communion service was given to Westminster Parish in 1713 by John Brice. The one large chalice was melted down in the 1840s - reportedly by a practical rector who wanted to provide one chalice for use at St. Margaret's and a second for communion services at (Old) Marley Chapel, the chapel of ease maintained by St. Margaret's from 1731 until the end of the 19th century when St. Alban's Glen Burnie emerged as its own parish.

Prepared by Michael Winn with Barbara Breeden

MINISTERS ENTER WITHOUT PROCESSION

The Priest standing at the north side of the Table shall say the Lord's Prayer, with the Collect following, the people kneeling (as able).

The Lord's Prayer

Our Father, which art in heaven, Hallowed be thy Name. Thy Kingdom come. Thy will be done, in earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. ***Amen.***

The Collect

Almighty God, who shewest to them that be in error the light of thy truth, to the intent that they may return into the way of righteousness: Grant unto all them that are admitted into the fellowship of Christ's religion, that they may eschew those things that are contrary to their profession, and follow all such things as are agreeable to the same; through our Lord Jesus Christ. ***Amen.***

The Ten Commandments

Then shall the Priest, turning to the people, rehearse distinctly all the Ten Commandments; and the people still kneeling (as able) shall then ask God mercy for their transgression thereof for the time past, and grace to keep the same for the time to come, as followeth.

Minister: God spake these words, and said; I am the Lord thy God: Thou shalt have none other gods but me.

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.

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.

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.

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

Minister. Thou shalt do no murder.

Minister. Thou shalt not commit adultery.

Minister. Thou shalt not steal.

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

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.**

Collect

Then shall follow this Collect, the Priest standing as before, and saying,

Let us pray. God, whose kingdom is everlasting, and power infinite: Have mercy upon the whole Church; and so rule the heart of thy chosen servant leaders that they knowing whose ministers they are may above all things seek thy honour and glory; and that we, duly considering whose authority they hath may faithfully serve, honour, and humbly obey them, 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.*

First Reading Acts 9:36-43 (There would be no “first reading” within the communion service and all readings except Psalms would have come only from the New Testament)

Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called Dorcas: this woman was full of good works and almsdeeds which she did. And it came to pass in those days, that she was sick, and died: whom when they had washed, they laid her in an upper chamber.

And forasmuch as Lydda was nigh to Joppa, and the disciples had heard that Peter was there, they sent unto him two men, desiring him that he would not delay to come to them. Then Peter arose and went with them. When he was come, they brought him into the upper chamber: and all the widows stood by him weeping, and shewing the coats and garments which Dorcas made, while she was with them.

But Peter put them all forth, and kneeled down, and prayed; and turning him to the body said, Tabitha, arise. And she opened her eyes: and when she saw Peter, she sat up. And he gave her his hand, and lifted her up, and when he had called the saints and widows, presented her alive.

And it was known throughout all Joppa; and many believed in the Lord. And it came to pass, that he tarried many days in Joppa with one Simon a tanner.

Psalm 23

¹The Lord is my shepherd; I shall not want.

²He maketh me to lie down in green pastures: he leadeth me beside the still waters.

³He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake.

⁴Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me.

⁵Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over.

⁶Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever.

Second Reading

Epistle (The Epistle would be the first reading, appointed only from the New Testament books ranging from Romans through Jude)

The portion of Scripture appointed for today is from the Book of Revelation, chapter 9, verses 9-17

After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands;

And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb.

And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped God, Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen.

And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they?

And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.

Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them.

They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat.

For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.

Here endeth the Epistle.

Gospel

Then shall the priest read the Gospel, the people all standing up (as able) saying The holy Gospel is from the book of John chapter 10 verses 22-30

And it was at Jerusalem the feast of the dedication, and it was winter. And Jesus walked in the temple in Solomon's porch. Then came the Jews round about him, and said unto him, How long dost thou make us to doubt? If thou be the Christ, tell us plainly. Jesus answered them, I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me. But ye believe not, because ye are not of my sheep, as I said unto you. My sheep hear my voice, and I know them, and they follow me: And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand. I and my Father are one.

Here endeth the Gospel.

The Creed

And the Gospel ended, shall be sung or said the Creed (by all) following, the people still standing (as able).

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 dead: Whose kingdom shall have no end.

And I believe in the Holy Ghost, The Lord and giver of life, Who proceedeth from the Father and the Son, Who with the Father and the Son together is worshipped and glorified, Who spake by the Prophets.

And I believe one Catholick and Apostolick Church. I acknowledge one Baptism for the remission of sins. And I look for the Resurrection of the dead, And the life of the world to come. Amen.

Announcements

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

Sermon

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

Offertory

*Then shall the Priest return to the Lord's Table, and begin the Offertory, saying
Blessed be the man that provideth for the sick and needy: the Lord shall deliver him in the time of trouble.*

Fit persons shall receive the devotions of the people in a decent basin and reverently bring it to the Priest, who shall humbly present and place it upon the holy Table.

The Priest shall then place upon the Table so much Bread and Wine, as he shall think sufficient.

Communion

*Then shall the Priest say, as the people kneel (as able)
Hear what comfortable words our Saviour Christ saith unto all that truly turn to him:
Come unto me all that travail and are heavy laden, and I will refresh you.*

After which the Priest shall proceed, saying,

Priest. Lift up your hearts.

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

Priest. Let us give thanks unto our Lord God.

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

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

It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, Holy Father, Almighty, Everlasting God. Therefore with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name; evermore praising thee, and saying, Holy, holy, holy, Lord God of hosts, heaven and earth are full of thy glory: Glory be to thee, O Lord most High. **Amen.**

Then shall the Priest, kneeling down at the Lord's Table, say in the name of all them that shall receive the Communion this Prayer following

We do not presume to come to this thy Table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy Table. But thou art the same Lord, whose property is always to have mercy: Grant us therefore, gracious Lord, so to eat the flesh of thy dear Son Jesus Christ, and to drink his blood, that our sinful bodies may be made clean by his body, and our souls washed through his most precious blood, and that we may evermore dwell in him, and he in us. **Amen.**

When the Priest, standing before the Table, hath so ordered the Bread and Wine, that he may with the more readiness and decency break the Bread before the people, and take the Cup into his hands, he shall say the Prayer of Consecration, as followeth Almighty God, our heavenly Father, who of thy tender mercy didst give thine only Son Jesus Christ to suffer death upon the Cross for our redemption; who made there (by his one oblation of himself once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world; and did institute, and in his holy Gospel command us to continue, a perpetual memory of that his precious death, until his coming again; Hear us, O merciful Father, we most humbly beseech thee; and grant that we receiving these thy creatures of bread and wine, according to thy Son our Saviour Jesus Christ's holy institution, in remembrance of his death and passion, may be partakers of his most blessed Body and Blood: who, in the same night that he was betrayed, (a) took Bread; and, when he had given thanks, (b) he brake it, and gave it to his disciples, saying, Take, eat, (c) this is my Body which is given for you: Do this in remembrance of me. Likewise after supper he (d) took the Cup; and, when he had given thanks, he gave it to them, saying, Drink ye all of this; for this (e) is my Blood of the New Testament, which is shed for you and for many for the remission of sins: Do this, as oft as ye shall drink it, in remembrance of me. **Amen.**

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

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

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

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

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

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

EUCHARISTIC VISITORS COME FORWARD TO THE ALTAR RAIL THEN RETURN

After shall be said as followeth

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 Saviour Jesus Christ.

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 shall walk to the back to the back of the church and 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.*

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

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

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