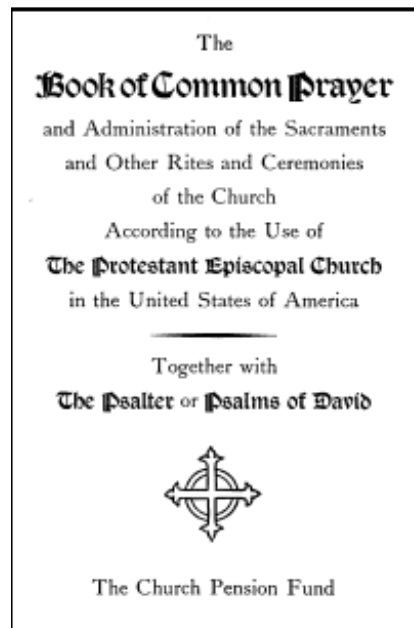
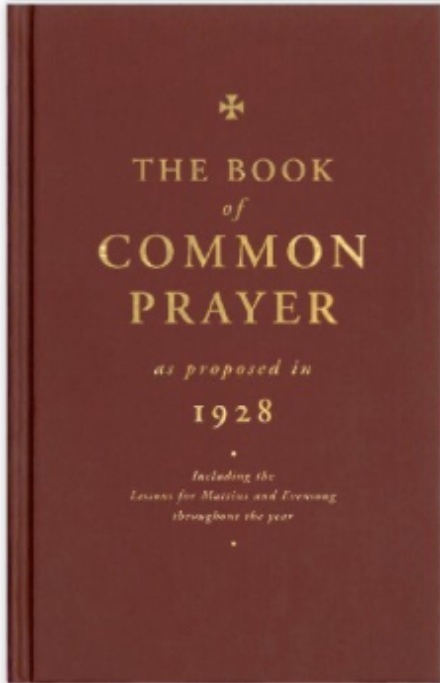


March 6, 2015
THE FOURTH SUNDAY IN LENT
St. Margaret's Church
Annapolis MD
1928 Book of Common Prayer



March 4th, 1929
WINDOWS DEDICATED IN
ST. MARGARET'S CHURCH
Beautiful Service, Conducted By Bishop Murray,
At Unveiling Of 10 Memorials, On Sunday

March 6, 2015
THE FOURTH SUNDAY IN
LENT
St. Margaret's Church



Leading up to its 325th anniversary June 9, 2017, St. Margaret's Church, Westminster Parish has undertaken on one Sunday each year for the past four years to use an historic worship service adapted from a prayer book once used at St. Margaret's Church.

In 2016 we are using The 1928 Book of Common Prayer (BCP). The 1928 Book of Common Prayer (BCP) served the Episcopal Church for fifty years, from 1928 until 1978. It followed the 1892 Prayer Book (PB) that lasted thirty-six years. The General Convention that adopted the 1892 PB kept revisions of the 1789 Prayer Book to a minimum.

The General Convention of 1913 appointed a Joint Commission to consider and suggest revisions to the 1892 PB. The revisions were completed and then adopted at the 1928 General Convention in Washington, DC, and formally authorized for use starting in 1929.

Compared with the two previous American prayer books (1789 and 1892) the 1928 BCP was more flexible in its use, and it shortened the regular services of Morning Prayer and Evening Prayer. Emphasis on *The Order for The Administration of the Lord's Supper* or *Holy Communion* would wait until the 1979 BCP that placed centrality upon weekly celebration of Holy Eucharist. Additionally, the church would wait until the 1979 BCP for the lectionary to include scripture readings from both the old and the new testament.

The 1892 BCP required recital of the long version of the Ten Commandments once each Sunday; the 1928 BCP limited this requirement to just one Sunday each month. And the 1928 BCP removed the requirement to receive communion at least three times a year in order to retain church membership. Readings in the 1928 BCP were from the *American Standard Version of the Bible* (ASV), published 1901. The ASV was a revision of the *King James Version of the Bible*, published 1611. The ASV was the predecessor of the *Revised Standard Version of the Bible, Containing the Old and New Testaments* (RSV), published 1952. The RSV in turn was the predecessor of the *New Revised Standard Version of the Bible* (NRSV), published 1989.

While the RSV is no longer used by the Episcopal Church, at St. Margaret's Church the bible set upon the brass lectern and opened to and facing the congregation, though not used for worship, is the RSV rather than the NSRV.

The 1928 BCP revisions were extensive. Some of the many changes from the 1892 PB included

- > dropping anachronistic liturgies such as the *Visitation of Prisoners*
- > three baptism rites were combined into one
- > several changes were made to the Communion service, including less emphasis upon use of the Decalogue, and rearrangement of the Lord's Prayer and the Prayer of Humble Access back to the position they had in the Prayer Book of 1549.

Other changes . . .

> The service *Visitation of the Sick* was radically changed. In the 1892 PB the minister was directed to say to the sick person . . . *Wherefore, whatsoever your sickness be, you certainly that it is God's visitation ... it be sent unto you to correct and you whatsoever doth offend the eyes of your heavenly Father.* know
amend in

> And the regrettable *Prayer for Persons Troubled in Mind or Conscience* was banished. This medieval prayer required the minister to say . . . *Almighty God, Thou writest bitter things against him, and makes him to possess his former iniquities; thy lieth hard upon him.* wrath

>The harshness of the *Burial Office* prohibiting its use for *any unbaptized adults, any who die excommunicate, or who have laid violent hands upon themselves* was softened, stating the *Burial Office* is appropriate only for the faithful departed in Christ. stat-

The font used was *Bitstream's Century OldStyle*. The readily available font *Georgia* is used here and seems a fairly good match. The 1928 BCP was typically printed approximately on *half-pages* (5.5 x 8.5 inches).

The 1928 BCP continues in use the United States in denominations carved out of the Episcopal Church following adoption by the Episcopal Church of the 1979 BCP. These denominations include the Anglican Church in America and the Anglican Province of America. These denominations rejected the 1979 BCP, continuing use of the 1928 BCP, while underscoring belief in the teaching of the scriptures and Christian values; maintaining unchanging faith and morals; worshipping in the historic Anglican tradition; and maintaining Apostolic succession.

St. Margaret's Church during the 50 years it used the 1928 BCP was for the most part a small, family-based country church, narrowly remaining financially alive. For example, in April, 1941, with average Sunday offerings barely reaching \$10.00 the vestry made plans to close the parish. However, first the Ladies Guild came forward with funds to pay outstanding bills and then a parishioner came forward with a loan against property the parish then-owned in Severn.

Depression, World War II, the 1960s would affect individuals and individual families more than the parish as a whole. By 1948 the 1895 church was in disrepair and significant upgrades were made. The big debate came in the early 1950s when the rector backed repainting the nave a lighter color.

Worship using the 1928 BCP from 1929 through the 1960s was a Sunday event — not much different than the period of use of the 1892 PB. Sunday school for children and Bible study for men; a church service — typically morning prayer at 11:00; long sermons from Mr. Cowling and short sermons from Mr. Cooper. Then home as soon as possible for Sunday dinner.

The March 3, 1929 service featured 10 new stained glass windows. It was a special day. It was a heritage day. The service that day was likely Morning Prayer using the 1892 PB.



We hope to welcome to our March 6, 2015 communion service at 11:15 the three surviving children from this 1927 photo, taken two years before the 1929 dedication of the windows . . . left to right Catherine (Kit) Ridout (1924-1978), Mary Ellen Norris Babbit (1924 ca. -), Orlando (Lanny) Ridout, IV (1922-), and William (Bill) Norris (1921-). We hope to welcome others with historic and family ties to a church loved by many generations, for many, many years.

prepared by
Michael Winn
St. Margaret's History & Archives Project

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

¶ At the Communion-time the Holy Table shall have upon it a fair white linen cloth. And the Priest, standing reverently before the Holy Table, shall say the Lord's Prayer and the Collect following, the People kneeling; but the Lord's Prayer may be omitted at the discretion of the Priest.

[not said] **O**ur 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. Amen.

The Collect.

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

¶ Then shall the Priest, turning to the People, rehearse distinctly The Ten Commandments; and the People, still kneeling, shall, after every Commandment, ask God mercy for their transgressions for the time past, and grace to keep the law for the time to come.

¶ And NOTE, That in rehearsing The Ten Commandments, the Priest may omit that part of the Commandment which is inset.

¶ The Decalogue may be omitted, provided it be said at least one Sunday in each month. But NOTE, That whenever it is omitted, the Priest shall say the Summary of the Law, beginning, Hear what our Lord Jesus Christ saith.

The Decalogue.

GOD spake these words, and said:

I am the LORD thy God; Thou shalt have none other gods but me.
Lord, have mercy upon us, and incline our hearts to keep this law.

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;

[not said] 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 show mercy unto thousands in them that love me and keep my commandments.

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

Thou shalt not take the Name of the LORD thy God in vain

[not said] for the LORD will not hold him guiltless, that taketh his Name in vain.

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

Remember that thou keep holy the Sabbath-day.

[not said] 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.

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

Honour thy father and thy mother;

[not said] that thy days may be long in the land which the LORD thy God giveth thee.

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

Thou shalt do no murder.

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

Thou shalt not commit adultery.

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

Thou shalt not steal.

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

Thou shalt not bear false witness against thy neighbour.

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

Thou shalt not covet.

[not said] 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.

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

¶ *Then may the Priest say,*

Hear what our Lord Jesus Christ saith.

THOU shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it; Thou shalt love thy neighbour as thyself. On these two commandments hang all the Law and the Prophets.

¶ *Here, if the Decalogue hath been omitted, shall be said,*

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

¶ Then the Priest may say,

O ALMIGHTY Lord, and everlasting God, vouchsafe, we beseech thee, to direct, sanctify, and govern, both our hearts and 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.*

¶ Here shall be said,

The Lord be with you.

Answer. And with thy spirit.

Minister. Let us pray.

¶ Then shall the Priest say the Collect of the Day. And after the Collect the Minister appointed shall read the Epistle, first saying, The Epistle is written in the—Chapter of—, beginning at the —Verse. The Epistle ended, he shall say, Here endeth the Epistle.

THE FOURTH SUNDAY IN LENT

The Collect.

GRANT, we beseech thee, Almighty God, that we, who for our evil deeds do worthily deserve to be punished, by the comfort of thy grace may mercifully be relieved; through our Lord and Saviour Jesus Christ. *Amen.*

The Epistle. Galatians. iv. 21.

TELL me, ye that desire to be under the law, do ye not hear the law? For it is written, that Abraham had two sons, the one by a bond-maid, the other by a freewoman. But he who was of the bond woman was born after the flesh; but he of the freewoman was by promise. Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar. For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above is free, which is the mother of us all. For it is written, Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath an husband. Now we, brethren, as Isaac was, are the children of promise. But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now. Nevertheless what saith the scripture? Cast out the bond woman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman. So then, brethren, we are not children of the bondwoman, but of the free.

¶ Here may be sung a Hymn or an Anthem.

¶ Then, all the People standing, the Minister appointed shall read the Gospel, first saying, The Holy Gospel is written in the—Chapter of—, beginning at the--Verse.

¶ Here shall be said,

Glory be to thee, O Lord.

The Gospel. St. John vi. 1.

JESUS went over the sea of Galilee, which is the sea of Tiberias. And a great multitude followed him, because they saw his miracles which he did on them that were diseased. And Jesus went up into a mountain, and there he sat with his disciples. And the passover, a feast of the Jews, was nigh. When Jesus then lifted up his eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread, that these may eat? And this he said to prove him: for he himself knew what he would do. Philip answered him, Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little. One of his disciples, Andrew, Simon Peter's brother, saith unto him, There is a lad here, which hath five barley loaves, and two small fishes: but what are they among so many? And Jesus said, Make the men sit down, Now there was much grass in the place. So the men sat down, in number about five thousand; And Jesus took the loaves; and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would. When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost. Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten. Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that prophet that should come into the world.

*¶ And after the Gospel may be said,
Praise be to thee, O Christ.*

¶ Then shall be said the Creed commonly called the Nicene, or else the Apostles' Creed but the Creed may be omitted, if it hath been said immediately before in Morning Prayer; Provided, That the Nicene Creed shall be said on Christmas Day, Easter Day, Ascension Day, Whitsunday, and Trinity Sunday.

I BELIEVE in one God the Father Almighty, Maker of heaven and earth, And of all things visible and invisible:

And in one Lord Jesus Christ, the only-begotten Son of God; Begotten of his Father before all worlds, God of God, Light of Light, Very God of very God; Begotten, not made; Being of one substance with the Father; By whom all things were made: Who for us men and for our salvation came down from heaven, And was incarnate by the Holy Ghost of the Virgin Mary, And was made man: And was crucified also for us under Pontius Pilate; He suffered and was buried: And the third day he rose again according to the Scriptures: And ascended into heaven, And sitteth on the right hand of the Father: And he shall come again, with glory, to judge both the quick and the dead; Whose kingdom shall have no end.

And I believe in the Holy Ghost, The Lord, and Giver of Life, Who proceedeth from the Father and the Son; Who with the Father and the Son together is worshipped and glorified; Who spake by the Prophets: And I believe one 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.

¶ Then shall be declared unto the People what Holy Days, or Fasting Days, are in the week following to be observed; and (if occasion be) shall Notice be given of the Communion, and of the Banns of Matrimony, and of other matters to be published.

¶ Here, or immediately after the Creed, may be said the Bidding Prayer, or other authorized prayers and intercessions.

¶ Then followeth the Sermon. After which, the Priest, when there is a Communion, shall return to the Holy Table, and begin the Offertory, saying one or more of these Sentences following, as he thinketh most convenient.

REMEMBER the words of the Lord Jesus, how he said, It is more blessed to give than to receive. Acts xx. 35.

All things come of thee, O LORD, and of thine own have we given thee. 1 Chron. xxix. 14.

¶ And NOTE, That these Sentences may be used on any other occasion of Public Worship when the Offerings of the People are to be received.

¶ The Deacons, Church-wardens, or other fit persons appointed for that purpose, shall receive the Alms for the Poor, and other Offerings of the People, in a decent Basin to be provided by the Parish; and reverently bring it to the Priest, who shall humbly present and place it upon the Holy Table.

¶ And the Priest shall then offer, and shall place upon the Holy Table, the Bread and the Wine.

¶ And when the Alms and Oblations are being received and presented, there may be sung a Hymn, or an Offertory Anthem in the words of Holy Scripture or of the Book of Common Prayer, under the direction of the Priest.

¶ Here the Priest may ask the secret intercessions of the Congregation for any who have desired the prayers of the Church.

¶ Then shall the Priest say,

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

ALMIGHTY and everliving God, who by thy holy Apostle hast taught us to make prayers, and supplications, and to give thanks for all men; We humbly beseech thee most mercifully to accept our [alms and] oblations, and to receive these our prayers, which we offer unto thy Divine Majesty; beseeching thee to inspire continually the Universal Church with the spirit of truth, unity, and concord: And grant that all those who do confess thy holy Name may agree in the truth of thy holy Word, and live in unity and godly love.

We beseech thee also, so to direct and dispose the hearts of all Christian Rulers, that they may truly and impartially administer justice, to the punishment of wickedness and vice, and to the maintenance of thy true religion, and virtue.

Give grace, O heavenly Father, to all Bishops and other Ministers, that they may, both by their life and doctrine, set forth thy true and lively Word, and rightly and duly administer thy holy Sacraments.

And to all thy People give thy heavenly grace; and especially to this congregation here present; that, with meek heart and due reverence, they may hear, and receive thy holy Word; truly serving thee in holiness and righteousness all the days of their life.

And we most humbly beseech thee, of thy goodness, O Lord, to comfort and succour all those who, in this transitory life, are in trouble, sorrow, need, sickness, or any other adversity.

And we also bless thy holy Name for all thy servants departed this life in thy faith and fear; beseeching thee to grant them continual growth in thy love and service, and to give us grace so to follow their good examples, that with them we may be partakers of thy heavenly kingdom. Grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate. Amen.

¶ Then shall the Priest say to those who come to receive the Holy Communion,

YE who do truly and earnestly repent you of your sins, and are in love and charity with your neighbours, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways; Draw near with faith, and take this holy Sacrament to your comfort; and make your humble confession to Almighty God, devoutly kneeling.

¶ Then shall this General Confession be made, by the Priest and all those who are minded to receive the Holy Communion, humbly kneeling.

ALMIGHTY God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men; We acknowledge and bewail our manifold sins and wickedness, Which we, from time to time, most grievously have committed, By thought, word, and deed, Against thy Divine Majesty, Provoking most justly thy wrath and indignation against us. We do earnestly repent, And are heartily sorry for these our misdoings; The remembrance of them is grievous unto us; The burden of them is intolerable. Have mercy upon us, Have mercy upon us, most merciful Father; For thy Son our Lord Jesus Christ's sake, Forgive us all that is past; And grant that we may ever hereafter Serve and please thee In newness of life, To the honour and glory of thy Name; Through Jesus Christ our Lord. Amen.

¶ Then shall the Priest (the Bishop if he be present) stand up, and turning to the People, say,

ALMIGHTY God, our heavenly Father, who of his great mercy hath promised forgiveness of sins to all those who with hearty repentance and true faith turn unto him; Have mercy upon you; pardon and deliver you from all your sins; confirm and strengthen you in all goodness; and bring you to everlasting life; through Jesus Christ our Lord. Amen.

¶ Then shall the Priest say,

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

COME unto me, all ye that travail and are heavy laden, and I will refresh you. St. Matt. xi. 28.

Hear also what Saint Paul saith.

This is a true saying, and worthy of all men to be received, That Christ Jesus came into the world to save sinners. 1 Tim. i. 15.

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. 1 St. John ii. 1, 2.

¶ After which the Priest shall proceed, saying,

Lift up your hearts.

Answer.

We lift them up unto the Lord.

Priest.

Let us give thanks unto our Lord God.

Answer.

It is meet and right so to do.

¶ Then shall the Priest turn to the Holy Table, and say,

IT is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, Holy Father, Almighty, Everlasting God.

¶ Here shall follow the Proper Preface, according to the time, if there be any specially appointed; or else immediately shall be said or sung by the Priest,

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

¶ *Priest and People.*

HOLY, HOLY, HOLY, Lord God of hosts, Heaven and earth are full of thy glory: Glory be to thee, O Lord Most High. Amen.

¶ *When the Priest, standing before the Holy 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.*

ALL glory be to thee, Almighty God, our heavenly Father, for that thou, of thy tender mercy, didst give thine only Son Jesus Christ to suffer death upon the Cross for our redemption; who made there (by his one oblation of himself once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world; and did institute, and in his holy Gospel command us to continue, a perpetual memory of that his precious death and sacrifice, until his coming again: For in the night in which he was betrayed, *(a) Here the priest is to take the Paten into his hands* he took Bread; and when he had given thanks, *(b) And here to break the Bread* he brake it, and gave it to his disciples, saying, Take, eat, *(c) And here to lay his hand upon all the Bread* this is my Body, which is given for you; Do this in remembrance of me. Likewise, after supper, *(d) And here he is to take the Cup into his hands* he took the Cup; and when he had given thanks, he gave it to them, saying, Drink ye all of this; for *(e) And here he is to lay his hand upon every vessel in which there is any Wine to be consecrated* 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.

The Oblation

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

The Invocation

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

AND we earnestly desire thy fatherly goodness, mercifully to accept this our sacrifice of praise and thanksgiving; most humbly beseeching thee to grant that, by the merits and death of thy Son Jesus Christ, and through faith in his blood, we, and all thy whole Church, may obtain remission of our sins, and all other benefits of his passion. And here we offer and present unto thee, O Lord, our selves, our souls and bodies, to be a reasonable, holy, and living sacrifice unto thee; humbly beseeching thee, that we, and all others who shall be partakers of this Holy Communion, may worthily receive the most precious Body and Blood of thy Son Jesus Christ, be filled with thy grace and heavenly benediction, and made one body with him, that he may dwell in us, and we in him. And although we are unworthy, through our manifold sins, to offer unto thee any sacrifice; yet we beseech thee to accept this our bounden duty and service; not weighing our merits, but pardoning our 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.*

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

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.

¶ Then shall the Priest, kneeling down at the Lord's Table, say, in the name of all those who 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.

¶ Here may be sung a Hymn.

¶ Then shall the Priest First receive the Holy Communion in both kinds himself, and 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 devoutly kneeling. And sufficient opportunity shall be given to those present to communicate. 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 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 who delivereth the Cup 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.

¶ If the consecrated Bread or Wine be spent before all have communicated, the Priest is to consecrate more, according to the Form before prescribed; beginning at, All glory be to thee, Almighty God, and ending with these words, partakers of his most blessed Body and Blood.

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

¶ Then shall the Priest say,

Let us pray.

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; and dost assure us thereby of thy favour and goodness towards us; and that we are very members incorporate in the mystical body of thy Son, which is the blessed company of all faithful people; and are also heirs through hope of thy everlasting kingdom, by the merits of his most precious death and passion. And we humbly beseech thee, O heavenly Father, so to assist us with thy grace, that we may continue in that holy fellowship, and do all such good works as thou hast prepared for us to walk in; through Jesus Christ our Lord, to whom, with thee and the Holy Ghost, be all honour and glory, world without end. Amen.

¶ Then shall be said the Gloria in excelsis, all standing, or some proper Hymn.

GLORY be to God on high, and on earth peace, good will towards men. We praise thee, we bless thee, we worship thee, we glorify thee, we give thanks to thee for thy great glory, O Lord God, heavenly King, God the Father Almighty.

O Lord, the only-begotten Son, Jesus Christ; O Lord God, Lamb of God, Son of the Father, that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, receive our prayer. Thou that sittest at the right hand of God the Father, have mercy upon us. For thou only art holy; thou only art the Lord; thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father. Amen.

¶ Then, the People kneeling, the Priest (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.

GENERAL RUBRICS.

¶ In the absence of a Priest, a Deacon may say all that is before appointed unto the end of the Gospel.

¶ Upon the Sundays and other Holy Days, (though there be no Sermon or Communion,) may be said all that is appointed at the Communion, unto the end of the Gospel, concluding with the Blessing.

¶ And if any of the consecrated Bread and Wine remain after the Communion, it shall not be carried out of the Church; but the Minister and other Communicants shall, immediately after the Blessing, reverently eat and drink the same.

¶ If among those who come to be partakers of the Holy Communion, the Minister shall know any to be an open and notorious evil liver, or to have done any wrong to his neighbours by word or deed, so that the Congregation be thereby offended; he shall advertise him, that he presume not to come to the Lord's Table, until he have openly declared himself to have truly repented and amended his former evil life, that the Congregation may thereby be satisfied; and that he hath recompensed the parties to whom he hath done wrong; or at least declare himself to be in full purpose so to do, as soon as he conveniently may.

¶ The same order shall the Minister 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 wherein 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. Provided, That every Minister so repelling any, as is herein specified, shall be obliged to give an account of the same to the Ordinary, within fourteen days after, at the farthest.