

1552 Order of Holy Communion in Modern English
Approved by the Anglican Network in Canada (ANiC) House of Bishops
For Diocesan use for two years
Easter 2015.

The Minister may read an opening sentence of Scripture or a seasonal greeting (see Notes) as follows.

Minister: Blessed be God, the Father, the Son, and the Holy Spirit.

People: And blessed be his kingdom, now and forever. Amen.

A hymn, psalm, or spiritual song may be sung.

An Exhortation may be read here or before the Confession of sin (see Notes).

The Minister and the People pray together:

Almighty God, to you all hearts are open, all desires known, and from you no secrets are hidden: Cleanse the thoughts of our hearts by the inspiration of your Holy Spirit, that we may perfectly love you, and worthily magnify your Holy Name; through Christ our Lord. Amen.

The Minister reads the Ten Commandments, or our Lord's summary of the Law. When the Ten Commandments are read, the People kneeling ask God's mercy after each one; or, only after each of the first four commandments. At the end of the reading, whichever form has been followed, the people say: "Lord have mercy upon us, and write your law in our hearts we pray."

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

Minister: God spoke these words and said: I am the Lord your God, you shall have no other gods but me. **R**

Minister: You shall not make for yourself any image or likeness of anything that is in heaven above, or in the earth beneath, or in the waters under the earth; you shall not bow down to them or worship them. **R**

Minister: You shall not take the name of the Lord your God in vain. **R**

Minister: Remember the Sabbath day and keep it holy. **R**

Minister: Honor your father and your mother. **R***

Minister: You shall not murder. **R***

Minister: You shall not commit adultery. **R***

Minister: You shall not steal. **R***

Minister: You shall not bear false witness against your neighbor. **R***

Minister: You shall not covet.

People: Lord, have mercy upon us, and write your law in our hearts we pray.

or this:

Minister: Jesus said: You shall love the Lord your God with all your heart and with all your soul and with all your mind. This is the great and first commandment. And a second is like it: You shall love your neighbor as yourself. On these two commandments depend all the Law and the Prophets. *Matthew 22:37-40*

People: Lord, have mercy upon us, and write your law in our hearts we pray.

Minister: Let us pray.

The Minister prays the Collect of the day.

The People sit and two passages from the New Testament are read. A Psalm may be read between the readings.

The Reader begins: The Epistle is written in the letter of ----- chapter ---- beginning at verse ----.

After the Epistle: This is the Word of the Lord.

People: Thanks be to God.

The Reader then says: The Gospel is written in the Gospel according to ---- chapter ---- beginning at verse ----.

After the Gospel: This is the Word of the Lord.

People: Thanks be to God.

An Old Testament reading may be added before the Epistle.

The Reader begins: The Old Testament Scripture is written in----chapter---- beginning at verse----.

After the Reading: This is the Word of the Lord.

People: Thanks be to God.

The Creed is said by all, standing.

We believe in one God, the Father, the Almighty, maker of heaven and earth, of all that is, visible and invisible.

We believe in one Lord, Jesus Christ, the only Son of God, eternally begotten of the Father, God from God, Light from Light, true God from true God, begotten, not made, of one Being with the Father; through him all things were made. For us and for our salvation he came down from heaven, was incarnate from the Holy Spirit and the Virgin Mary, and was made man. For our sake he was crucified under Pontius Pilate; he suffered death and was buried. On the third day he rose again in accordance with the Scriptures; he ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead, and his kingdom will have no end.

We believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the

Father and the Son, who with the Father and the Son is worshiped and glorified, who has spoken through the prophets. We believe in one holy catholic and apostolic Church. We acknowledge one baptism for the forgiveness of sins. We look for the resurrection of the dead, and the life of the world to come. Amen.

The Sermon

The Peoples' offerings may be collected here or after the Prayers for Christ's Church. The Minister may read an Offertory sentence (see Notes) before the collection.

After the collection of the offerings the Minister may pray the following prayer:
Yours, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for everything in heaven and on earth is yours; yours is the Kingdom, O Lord, and you are exalted as Head above all. All things come from you, O Lord, and of your own have we given you. *1 Chronicles 29:11,14*

The Minister or Leader says: Let us pray for the whole of Christ's Church here on earth.

Almighty and ever-living God, we are taught by your holy Word to offer prayers and supplications and to give thanks for all people. We humbly pray that you would mercifully receive our prayers. Inspire continually, we pray, the universal Church with the spirit of truth, unity and concord; and grant that all who confess your holy Name may agree in the truth of your holy Word, and live in unity and godly love.

Leader: Lord in your mercy.

People: Hear our prayer.

We pray that you will lead the nations of the world into the way of righteousness; and so guide and direct their leaders, especially *N*, our (*Queen/President/Prime Minister*), that your people may enjoy the blessings of freedom and peace. Grant that our leaders may impartially administer justice, uphold integrity and truth, restrain wickedness and vice, and maintain true religion.

Leader: Lord in your mercy.

People: Hear our prayer.

Give grace, heavenly Father, to all Bishops, Priests, and Deacons, *and especially to your servant(s) N, our Archbishop/Bishop/Priest/Deacon, etc.*, that by their life and doctrine, they may proclaim your true and life-giving Word, and rightly and duly administer your holy Sacraments. And to all your people give your heavenly grace, and especially to this congregation, that with reverent and obedient hearts

we may hear and receive your holy Word, and serve you in holiness and righteousness all the days of our lives.

Leader: Lord in your mercy.

People: Hear our prayer.

Prosper, we pray, all those who proclaim the Gospel of your kingdom among the nations, and help us to fulfill your great commission; making disciples of all nations; teaching them to obey all that you have commanded.

Leader: Lord in your mercy.

People: Hear our prayer.

We ask you in your goodness, Lord, to comfort and sustain all who in this transitory life are in trouble, sorrow, need, sickness, or any other adversity [especially _____].

Leader: Lord in your mercy.

People: Hear our prayer.

We remember before you with thanksgiving, all your servants departed this life in your faith and fear: and we bless your holy Name for all who in life and death have glorified you; asking you to give us grace that, rejoicing in their fellowship, we may follow their good examples, and with them be partakers of your heavenly kingdom.

Leader: Lord in your mercy.

People: Hear our prayer.

The Leader concludes with the following prayer:

Heavenly Father, grant these our prayers for Jesus Christ's sake, our only Mediator and Advocate, who lives and reigns with you in the unity of the Holy Spirit, now and forever. *Amen.*

An Exhortation may be read (see Notes).

The Minister says:

All you who truly and earnestly repent of your sins, and seek to live in love and peace with your neighbors, and intend to lead the new life, following the commandments of God, and walking in His holy ways: draw near with faith and make your humble confession to Almighty God.

The Minister and People kneel and pray:

Almighty God, Father of our Lord Jesus Christ, maker and judge of all people: We acknowledge and grieve over all our sins and wickedness, which we have committed by thought, word, and deed, against your divine majesty: provoking most justly your righteous anger against us. We sincerely repent with heartfelt sorrow for these our transgressions. The burden of them is more than we can bear. Have mercy on us, most merciful Father; for your Son our Lord Jesus Christ's sake, forgive us all that is past; and grant that from now on we may serve and please you in newness of life, to the honor and glory of your Name; through Jesus Christ our Lord. Amen.

The Minister (or the Bishop when present) stands and prays:

Almighty God, our heavenly Father, who in his great mercy has promised forgiveness of sins to all those who heartily repent and turn to him with true faith, have mercy upon you, pardon and deliver you from all your sins, confirm and strengthen you in all goodness, and bring you to everlasting life; through Jesus Christ our Lord. Amen.

The Minister says:

Hear the words of assurance and encouragement our Savior Christ speaks to all who truly turn to him:

Come to me, all who labor and are heavy laden, and I will give you rest. *Matthew 11:28*

God so loved the world, that he gave his only-begotten Son, that whoever believes in him should not perish but have eternal life. *John 3:16*

The saying is trustworthy and deserving of full acceptance, that Christ Jesus came into the world to save sinners. *1 Timothy 1:15*

If anyone sins, we have an advocate with the Father, Jesus Christ the righteous. He is the propitiation for our sins, and not for ours only but also for the sins of the whole world. *1 John 2:1-2*

Minister: The Peace of the Lord be always with you.

People: And also with you.

The congregation greets one another with the words: The Peace of Christ be with you.

All standing.

Minister: Lift up your hearts.

People: We lift them to the Lord.

Minister: Let us give thanks to the Lord our God.

People: We rejoice in him as is right and required.

Minister: Scripture teaches us always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth.

Here a Proper Preface may be sung or said (see Notes). Then:

Therefore with Angels and Archangels, and with all the saints in heaven, we praise and magnify your glorious name, forever praising you and saying:

Holy, Holy, Holy, Lord God of hosts: heaven and earth are full of your glory, glory to you, O Lord, most high. [Blessed is he who comes in the name of the Lord. Hosanna in the highest.]

The Minister kneels at the Lord's table and all pray, kneeling:

We do not presume to come to this your table, merciful Lord, trusting in our own righteousness, but in your abundant and great mercies. We are not worthy even to gather up the crumbs under your table. But you are the same Lord, who always delights in showing mercy. Grant us, therefore, gracious Lord, so to eat the flesh of your 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 forever dwell in him, and he in us. Amen.

The Minister stands and says:

All praise and glory belong to you, God our heavenly Father, because of your tender mercy you gave your 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, offering, and satisfaction, for the sins of the whole world; and instituted, and in his Holy Gospel commanded us to continue a perpetual memory of his precious death and sacrifice, until his coming again.

Hear us, O merciful Father, and grant that we, receiving this bread and wine according to your Son our Savior Jesus Christ's holy institution, in remembrance of his death and passion, may be partakers of his most blessed body and blood.

On the night that he was betrayed, our Lord Jesus Christ ^atook bread; and when he had given thanks, ^bhe broke it, and gave it to his disciples, saying, "Take, eat; ^cthis is my body which is given for you: Do this in remembrance of me."

a Here the Minister takes the bread and b breaks it and c places a hand on it. d Here the Minister takes the cup and e places a hand on every vessel containing wine to be consecrated.

Likewise, after supper, ^dJesus took the cup, and when he had given thanks, he gave it to them, saying, "Drink this, all of you; for ^ethis is my blood of the New Covenant, which is shed for you, and for many, for the forgiveness of sins: Whenever you drink it, do this in remembrance of me."

The Congregation, the Minister and the Assistants immediately receive the Communion in both kinds in their hands kneeling.

The bread is given with these words:

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

The cup is given with these words:

The blood of our Lord Jesus Christ, which was shed for you, preserve your body and soul to everlasting life. Drink this in remembrance that Christ's blood was shed for you, and be thankful.

After Communion, the Minister says:

Let us pray.

The Minister and People kneeling together pray:

Our Father, who art in heaven, hallowed be thy Name.

Thy kingdom come, thy will be done, on earth as it is in heaven.

Give us this day our daily bread.

And forgive us our trespasses, as we forgive those who trespass against us.

And lead us not into temptation, but deliver us from evil.

For thine is the kingdom, and the power, and the glory, forever and ever. Amen.

or this:

Our Father in heaven, hallowed be your Name.

Your kingdom come, your will be done, on earth as it is in heaven.

Give us today our daily bread.

And forgive us our sins as we forgive those who sin against us.

Save us from the time of trial, and deliver us from evil.

For the kingdom, the power, and the glory are yours, now and forever. Amen.

The Minister and People together pray:

O Lord and heavenly Father, we your humble servants entirely desire your fatherly goodness to mercifully accept this our sacrifice of praise and thanksgiving; asking you to grant that by the merits and death of your Son Jesus Christ, and through faith in his blood, we and all your whole Church may obtain forgiveness of our sins, and all other benefits of his passion.

And here we offer and present to you, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and living sacrifice; humbly pleading, that all who partake of this Holy Communion may be filled with your grace and heavenly blessing.

And although we are unworthy, because of our many sins, to offer you any sacrifice, yet we pray that you will accept this, the duty and service we owe, not weighing our merits, but pardoning our offenses, through Jesus Christ our Lord.

By him, and with him, in the unity of the Holy Spirit, be all honor and glory to you, Almighty Father, now and forever. Amen.

or this:

Almighty and ever-living God, we heartily thank you for your promise to feed us, who have faithfully received these holy mysteries, with the spiritual food of the most precious body and blood of your Son our Savior Jesus Christ; and so assure us by your favor and goodness towards us, that we are true members united in his mystical body, which is the blessed company of all faithful people; and are also heirs, through hope, of your everlasting kingdom, by the merits of the most precious death and suffering of your dear son. And we humbly ask you, heavenly Father, to assist us with your grace, that we may continue in that holy fellowship, and do all those good works that you have prepared for us to walk in; through Jesus Christ our Lord, to whom, with you and the Holy Spirit, be all honor and glory, now and forever. Amen.

or this:

Heavenly Father, we thank you for feeding us with the spiritual food of the most precious body and blood of your Son our Savior Jesus Christ: and for assuring us that we are living members united in his mystical body, and heirs of your eternal Kingdom. Now, Father, send us out into the world to do the work you have given us to do, to love and serve you as faithful witnesses of Christ our Lord. To him, to you, and to the Holy Spirit, be honor and glory, now and forever. Amen.

Then is said or sung, standing:

Glory to God in the highest, and peace to his people on earth. Lord God, heavenly King, almighty God and Father, we worship you, we give you thanks, we praise you for your glory. Lord Jesus Christ, only Son of the Father, Lord God, Lamb of God, you take away the sin of the world: have mercy on us. You are seated at the right hand of the Father: receive our prayer. For you alone are the Holy One, you alone are the Lord, you alone are the Most High, Jesus Christ, with the Holy Spirit, in the glory of God the Father. Amen.

or this:

Glory be to God on high, and in earth peace, good will towards men. We praise you, we bless you, we worship you, we glorify you, we give thanks to you for your 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, you take away the sin of the world, have mercy upon us. You that

take away the sin of the world, receive our prayer. You that sit at the right hand of God the Father, have mercy upon us.

For you only are holy; you only are the Lord; you only, O Christ, with the Holy Spirit, are most high in the glory of God the Father. Amen.

The Minister (or the Bishop when present) gives this or a seasonal blessing:

The peace of God which passes 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 Spirit, be among you, and remain with you always. *Amen.*

NOTES

Seasonal Greetings

The standard greeting may be replaced by a greeting appropriate to the season or the occasion, such as the following.

For the season of Advent

Minister: Surely the Lord is coming soon,

People: Amen. Come Lord Jesus! *Revelation 22:20*

From Christmas Eve until the Presentation of Christ

Minister: Unto us a child is born.

People: To us a son is given. *Isaiah 9:6*

From Ash Wednesday to the Eve of Palm Sunday or penitential occasions

Minister: Bless the Lord who forgives all our sins.

People: His mercy endures forever.

For Holy Week

Minister: Blessed be our God.

People: Now and forever. Amen.

From Easter Eve until the Eve of Pentecost

Minister: Alleluia! Christ is risen!

People: The Lord is risen indeed! Alleluia!

For the Day of Pentecost, and occasions of Confirmation and Ordination

Minister: The Lord will pour out his Spirit upon all flesh,

People: and your sons and daughters shall prophesy.

Minister: Your old men shall dream dreams,

People: and your young men shall see visions.

Minister: You shall know that the Lord is in the midst of Israel,

People: that He is the Lord and there is none else.

Minister: And it shall come to pass

People: that everyone who calls on the name of the Lord shall be saved.

Joel 2:27-28, 32; Acts 2:17, 21

For All Saints' Day and other appropriate occasions

Minister: Worthy is the Lord our God

People: to receive glory and honor and power. *Revelation 4:11*

Offertory Sentences

...remember the words of the Lord Jesus, how he Himself said, "It is more blessed to give than to receive." *Acts 20:35*

...let your light so shine before others, so that they may see your good works and give glory your Father who is in heaven. *Matthew 5:16*

Do not lay up for yourselves treasures on earth, where moth and rust destroy and where thieves break in and steal, but lay up for yourselves treasures in heaven, where neither moth nor rust destroys and where thieves do not break in and steal. For where your treasure is, there your heart will be also. *Matthew 6:19-21*

Not everyone who says to me, "Lord, Lord," will enter the kingdom of heaven, but the one who does the will of my Father who is in heaven. *Matthew 7:21*

...whoever sows sparingly will also reap sparingly, and whoever sows bountifully will also reap bountifully. Each one must give as he has decided in his heart, not reluctantly or under compulsion, for God loves a cheerful giver. *2 Corinthians 9:6-7*

...as we have opportunity, let us do good to everyone, and especially to those who are of the household of faith. *Galatians 6:10*

For God is not unjust so as to overlook your work and the love that you have shown for his name in serving the saints, as you still do. *Hebrews 6:10*

Do not neglect to do good and to share what you have, for such sacrifices are pleasing to God. *Hebrews 13:16*

...if anyone has the world's goods and sees his brother in need, yet closes his heart against him, how does God's love abide in him? *1 John 3:17*

If you have many possessions, make your gift from them in proportion; if few, do

not be afraid to give according to the little you have. So you will be laying up a good treasure for yourself against the day of necessity. *Tobit 4:8-9*

And the King will answer them, “Truly, I say to you, as you did it to one of the least of these my brothers, you did it to me.” *Matthew 25:40*

How then will they call on him in whom they have not believed? And how are they to believe in him of whom they have never heard? And how are they to hear without someone preaching? And how are they to preach unless they are sent? *Romans 10:14-15*

And Jesus said to them, “The harvest is plentiful, but the laborers are few. Therefore pray earnestly to the Lord of the harvest to send out laborers into his harvest.” *Luke 10:2*

They shall not appear before the LORD empty-handed. Every man shall give as he is able, according to the blessing of the LORD your God that he has given you. *Deuteronomy 16:16-17*

Offer to God a sacrifice of thanksgiving, and perform your vows to the Most High. *Psalms 50:14*

Ascribe to the Lord the glory due his name; bring an offering, and come into his courts! *Psalms 96:8*

Walk in love, as Christ loved us and gave himself up for us, a fragrant offering and sacrifice to God. *Ephesians 5:2*

I appeal to you therefore, brothers [and sisters], by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship. *Romans 12:1*

For you know the grace of our Lord Jesus Christ, that though he was rich, yet for your sake he became poor, so that you by his poverty might become rich. *2 Corinthians 8:9*

You are a chosen race, a royal priesthood, a holy nation, a people for his own possession, that you may proclaim the excellencies of him who called you out of darkness into his marvelous light. *1 Peter 2:9*

An Exhortation

Dear friends, if you intend to share in holy communion, you must weigh what Paul said in first Corinthians. He wrote that we should examine ourselves before

eating the bread and drinking from the cup. Certainly the benefit is great, if we receive this means of grace with truly penitent hearts and active faith. By spiritually eating the flesh of Christ and drinking his blood we are united with Christ, and he with us. The danger is also great, writes Paul, should we receive these in an unworthy manner. If we did, we would be guilty of the body and the blood of Christ our Savior, and this has consequences: as the Scripture says, we would eat and drink to our own condemnation, failing to discern our Lord’s body. Therefore, judge yourself or you will be judged by the Lord. First, we should measure our lives by the standard of God’s commands, for we have all fallen short, by thought, word, and deed. Let us confess our sins to Almighty God, and be ready to change our lives. We should all be ready to make right any injuries and wrongs that we have done to others, and to forgive others who have wronged us. If we are unwilling to change our ways, make right our wrongs, or forgive others, we should not come to the Lord’s table.

If your conscience is troubled about any of these things, focus on the forgiveness that Christ brings us. Consider the larger story of God’s redemption of the world by the suffering and death of Jesus Christ, and give thanks to God! He humbled himself, even to death on a cross, for all who lay in darkness and in the shadow of death, outside God’s light, to make us children of God, to raise us to everlasting life, and to exalt us to glory. Our Saviour Jesus Christ, gave this holy meal as a sign of his radical love, that we should remember his suffering and death, to our great and endless comfort. To him, therefore, with the Father and the Holy Spirit, let us give continual thanks, as is our duty and our joy; submitting ourselves entirely to his holy will and learning to serve him in holiness and righteousness all the days of our lives. Amen.

Proper Prefaces

Christmas

Because you gave Jesus Christ, your only Son, to be born for us; who, by the working of the Holy Spirit, was made truly man, taking on flesh from the Virgin Mary his mother; and yet without the stain of sin, to make us clean from sin. *Therefore with Angels etc.*

Easter

Above all we praise you for the glorious resurrection of your Son Jesus Christ our Lord: for he is the true Passover Lamb, which was offered for us, and has taken away the sin of the world; who by his death has destroyed death, and by his rising to life again has restored to us everlasting life. *Therefore with Angels etc.*

Ascension

Through your most dearly beloved Son Jesus Christ our Lord; who after his most glorious resurrection, appeared to all his Apostles, and in their sight ascended up into heaven, to prepare a place for us; that where he is, there we might also ascend, and reign with him in glory. *Therefore with Angels etc.*

Pentecost

Through Jesus Christ our Lord; according to whose most true promise, the Holy Spirit came down from heaven, lighting upon the Apostles, to teach them, and to lead them into all truth; giving them boldness and zeal to constantly preach the Gospel to all nations; by which we have been brought out of darkness and error into the clear light and true knowledge of you, and of your Son Jesus Christ. *Therefore with Angels etc.*

Trinity Sunday

Who, with your co-eternal Son, and Holy Spirit, are one God, one Lord, in Trinity of Persons and in Unity of Substance. For that which we believe of your glory, O Father, we believe the same of your Son, and of the Holy Spirit, without any difference or inequality. *Therefore with Angels etc.*

A NOTE ON THIS SERVICE

In deciding what form a set service of Holy Communion should take, three factors need to be weighed: relevant biblical teaching, insights from the Christian heritage of worship, and the formation effect on worshippers of ritual repetition. The purpose of liturgy is to glorify God and to give its users shape as glorifiers of God.

The forms of service that Archbishop Cranmer crafted during the Reformation years show that all three concerns were before his mind constantly. This is most evident in his 1552 Holy Communion service, which in the 1662 Book of Common Prayer we have almost intact, and to which the present draft harks back.

It is apparent that using the 1552 form was meant to bring constantly deepening appreciation and gratitude to God for his gift of pardon, new life and new hope through the cross, resurrection and presence with us of our Lord Jesus Christ. Out of this was to come faithful penitence and service of God as a way of life, energized by the Holy Spirit, who focuses and sustains fellowship with Christ. In spite of their dated ceremonial style, 1552 and 1662 would seem to express this more directly and powerfully than later alternatives do.

To introduce material between the prayer of consecration, which designates the elements for use, and the actual reception of them, reduces the impact on worshippers of the startling glory of salvation for sinners through Christ's death for their sins, which 1552 maximizes by making the act of reception itself the congregation's 'amen' to the prayer of consecration. The saving efficacy of the cross thus stands out in a way that in an aerial photograph of a cathedral the cathedral itself stands out. The present draft follows 1552 here, as 1662 and later revised services have not done; doing this makes for a service of fullest strength, both theologically and devotionally.

The reason for providing two versions of the Lord's Prayer and Gloria is pastoral. Congregations will differ as to which form they prefer, and some will wish to sing the Gloria to Merbeck's melodic line, and it seems wise to accommodate these differences.

ACNA/ANiC, the church body for which draft services are currently being prepared, includes believers of different Anglican traditions, and the new worship forms are meant to be unitive through their approval and use by all the groups involved. It is unfortunate that both Holy Communion drafts produced so far miss some of Cranmer's 1552 wisdom. It is hoped that by filling this gap the present experimental proposal will contribute to the upbuilding and unifying of ACNA/ANiC at this time.