

May 5 & 6 2018Rev. Julie Williams Presiding

Welcome to St. Stephen's Episcopal Church

Saint Stephen's welcomes everyone who wishes to follow Christ, worship together, grow in faith and share God's love through service to others.



ST. STEPHEN'S
EPISCOPAL CHURCH

*A Special
Service from the
1549 BCP*

**SIXTH SUNDAY OF EASTER
HOLY EUCHARIST**

Assencion Day May 5 and 6, 2018

Thomas Cranmer's Book of Common Prayer, 1549

THE SUPPER
OF THE LORDE AND THE HOLY COMMUNION,
COMMONLY CALLED THE MASSE.

SO many as intende to bee partakers of the holy Communion, shall sygnifie their names to the Curate, over night: or els in the morning, afore the beginning of Matins, or immediatly after.

¶ And if any of those be an open and notorious evill liver, so that the congregacion by hym is offended, or have doen any wrong to his neighbours by worde or dede: The Curate shall call hym, and advertise hym, in any wise not to presume to the lordes table, untill he have openly declared hymselfe to have truly repented, and amended his former naughtie life: that the congregacion maie thereby be satisfied, whiche afore were offended: and that he have recompensed the parties, whom he hath dooen wrong unto, or at the least bee in full Purpose so to doo, as sone as he conveniently maie.

¶ The same ordre shall the Curate use, with those betwixt whom he perceiveth malice, and hatred to reigne, not suffering them to bee partakers of the Lordes table, untill he knowe them to bee reconciled. And yf one of the parties so at variaunce, be content to forgeve from the botome of his harte all that the other hath trespased against hym, and to make amendes for that he hymself hath offended: and the other partie will not bee perswaded to a godly unitie, but remaigne still in his frowardues and malice: The Minister in that case, ought to admit the penitent persone to the holy Communion, and not hym that is obstinate.

¶ Upon the date and at the tyme appointed for the ministracion of the holy Communion, the Priest that shal execute the holy ministry, shall put upon hym the vesture appointed for that ministracion, that is to saye: a white Albe plain, with a vestement or Cope. And where there be many Priestes, or Decons, there so many shalbe ready to helpe the Priest, in the ministracion, as shalbee requisite: And shall have upon them lykewise the vestures appointed for their ministry, that is to saye, Albes with tunacles.

Introite

Then shall the Clerkes syng in Englishe for the office, or Introite, (as they call it,) a Psalme appointed for that daie:

Psalms 8 Coverdale

¹ O Lorde oure gouernoure: how wonderfull is thy name in all the worlde? how excellent is thy glory aboue the heauens? ² Out of the mouth of the very babes & sucklinges thou hast ordered prayse, because of thine enemies, yt thou mightest destroye the enemie and the auenger. ³ For I considere thy heauens, euen the worke off thy fyngers: the Moone and the starres which thou hast made. ⁴ Oh what is man, yt thou art so myndfull of him? ether the sonne of ma that thou visitest him? ⁵ After thou haddest for a season made him lower the the angels, thou crownedest him with honor & glory. ⁶ Thou hast set him aboue the workes off thy hondes: thou hast put all thinges in subieccion vnder his fete. ⁷ All shepe and oxen, yee and the beastes of the felde. ⁸ The foules of the ayre: the fysh of the see, and what so walketh thorow the wayes of the see. ⁹ O LORDE oure gouernoure, how wonderfull is thy name in all the worlde?

The Priest standing humbly afore the middes of the Altar, shall saie ~~the Lordes~~ ~~praier,~~ with this Collect.

ALMIGHTIE God, unto whom all hartes bee open, and all desyres knowen, and from whom no secretes are hid: clense the thoughtes of our hartes, by the inspiracion of thy holy spirite: that we may perfectly love thee, and worthely magnifie thy holy name: through Christ our Lorde. Amen.

Then shall he saie a Psalme appointed for the introite:

Psalms 98 Coverdale

1 O synge vnto the LORDE a new songe, for he hath done maruelous thinges. 2 With his owne right honde and with his holy arme hath he gotten the victory. 3 The LORDE hath declared his sauynge health, and his rightuousnes hath he openly shewed in the sight of the Heithe. 4 He hath remembred his mercy and trueth towarde the house of Israel: so that all the endes of the worlde se the sauynge health of oure God. 5 Shewe youre self ioyfull vnto the LORDE all ye londes, synge, reioyse and geue thankes. 6 Prayse the LORDE vpon the harpe, synge to the harpe with a psalme of thankesgeuyng. 7 With trompettes also & shawmes: O shewe youre selues ioyfull before the LORDE the kyng. 8 Let the see make a noyse and all yt therin is, yee the whole worlde & all that dwell therin. 9 Let the floudes clappe their hondes, and let all the hilles be ioyfull together. Before the LORDE, for he is come to iudge the earth. Yee with rightuousnes shall he iudge the worlde, and the people with equite.

whiche Psalme ended the Priest shall saye, or els the Clerkes shal syng,

iii. Lorde have mercie upon us.
iii. Christ have mercie upon us.
iii. Lorde have mercie upon us.

Then the Prieste standyng at Goddes borde shall begin,
Glory be to God on high.

The Clerkes. And in yearth peace, good will towardes men.

We praise thee, we blesse thee, we worship thee, we glorifie thee, wee geve thanks to thee for thy greate glory, O Lorde GOD, heavenly kyng, God the father almightie.

O Lorde the onely begotten sonne Jesu Christe, O Lorde GOD, Lambe of GOD, sonne of the father, that takest awaye the synnes of the worlde, have mercie upon us: thou that takest awaye the synnes of the worlde, receive our praier.

Thou that sittest at the right hande of God the father, have mercie upon us: For thou onely art holy, thou onely art the Lorde. Thou onely (O Christ) with the holy Ghoste, are moste high in the glory of God the father. Amen.

Then the priest shall turne him to the people and saye,

The Lorde be with you.

The Aunsweere. And with thy spirite.

The Priest. Let us praie.

Then shall folowe the Collect of the daie,

GRAUNTE we beseche thee, almightie god, that like as we doe beleve thy onely-begotten sonne our lorde to have ascended into the heavens; so we may also in heart and mind thither ascende, and with him continually dwell.

with one of these two Collectes folowynge, for the ~~kyng~~ president.

ALMIGHTIE and everlasting GOD, wee bee taught by thy holy worde, that the heartes of Kynge are in thy rule and governaunce, and that thou doest dispose, and turne them as it semeth best to thy godly wisdom: We humbly beseche thee, so to dispose and governe, the heart of Donald Trump, thy servaunt, our President and governour, that in all his thoughtes, wordes, and workes, he maye ever seke thy honour and glory, and study to preserve thy people, committed to his charge, in wealth, peace, and Godlynes: Graunt this, O mercifull father, for thy dere sonnes sake, Jesus Christ our Lorde. Amen.

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

The Writing of saint Luke, written in the first Chapter
of the Booke of Acts

1 In the former treatise (Deare frende Theophilus) I have written of all that Iesus beganne to do and teache

2 vntyll the daye in the which he was taken vp after that he thorowe the holy goost had geuen commaundementes vnto the Apostles which he had chosen:

3 to whom also he shewed him selfe alyue after his passion by many tokens apperynge vnto them fourty dayes and speakyng of the kyngdome of god

4 and gaddered them togeder and commaunded the that they shuld not departe from Ierusalem: but to wayte for ye promys of the father whereof ye have herde of me.

5 For Iohn baptised wt water: but ye shalbe baptised with the holy goost and that with in this feawe dayes.

6 When they were come togeder they axed of him sayinge: Lorde wilt thou at this tyme restore agayne ye kyngdome to Israel?

7 And he sayde vnto them: It is not for you to knowe the tymes or the seasons which ye father hath put in his awne power:

8 but ye shall receave power of the holy goost which shall come on you. And ye shall be witnesses vnto me in Ierusalem and in all Iewrye and in Samary and even vnto the worldes ende.

9 And when he had spoken these thinges whyll they behelde he was take vp and a cloude receaved him vp out of their sight.

10 And while they looked stedfastly vp to heaven as he went beholde two men stode by them in white apparell

11 which also sayde: ye men of Galile why stonde ye gasinge vp into heave? This same Iesus which is taken vp fro you in to heaven shall so come even as ye haue sene him goo into heaven.

The Minister then shall reade the pistle. Immediatly after the Epistle ended, the priest, or one appointed to reade the Gospel, shall saie,

The holy Gospell, written in the sixteenth Chapter of Mark

The Clearkes and people shall aunswere,

Glory be to thee, O Lorde.

The priest or deacon then shall reade the Gospel:

14 After that he appered vnto the eleve as they sate at meate: and cast in their tethe their vnbelefe and hardnes of herte: be cause they beleued not them which had sene him after his resurreccio.

15 And he sayd vnto them: Goo ye in to all the worlde and preache the glad tyges to all creatures

16 he that beleueth and is baptised shall be saved. But he that beleveth not shalbe dampned.

17 And these signes shall folowe them that beleve: In my name they shall cast oute devyls and shall speake with newe tonges

18 and shall kyll serpentes. And yf they drinke eny dedly thinge yt shall not hurte the. They shall laye their hondes on ye sicke and they shall recover.

19 So then when the lorde had spoken vnto them he was receaued into heauen and is set doune on the ryght honde of God.

20 And they went forth and preached every where. And the Lorde wrought with them and confirmed the worde with miracles that folowed.

After the Gospell ended, the Priest shall begin,

I BELEVE in one God.

The clerkes shall syng the rest.

The father almightie, maker of heaven and yearth, and of all thinges visible, and invisible: And in one Lorde Jesu Christ, the onely begotten sonne of GOD, begotten of his father before all worldes, God of GOD, light of light, very God of very God, begotten, not made, beeyng of one substance with the father, by whom all thinges were made, who for us men, and for our salvacion, came doune from heaven, and was incarnate by the holy Ghoste, of the Virgin Mary, and was made manne, and was Crucified also for us under Poncius Pilate, he suffered and was buried, and the thirde daye he arose again according to the scriptures, and ascended into heaven, and sitteth at the right hande of the father: and he shall come again with glory, to judge both the quicke and the dead.

And I beleve in the holy ghost, the Lorde and geuer of life, who procedeth from the father and the sonne, who with the father and the sonne together, is worshipped and glorified, who spake by the Prophetes. And I beleve one Catholike and Apostolike Church. I acknowlege one Bap-

tisme, for the remission of synnes. And I loke for the resurreccion of the deade: and the lyfe of the worlde to come. Amen.

¶ *After the Crede ended, shall folowe the Sermon or Homely, or some portion of one of the Homelyes, as thei shalbe hereafter devided: wherein if the people bee not exhorted to the worthy receiuyng of the holy Sacrament of the bodye and bloude of our savior Christ:*

then shal the Curate geve this exhortacion, to those that be minded to receive ye same.

DERELY beloved in the Lord, ye that mynde to come to the holy Communion of the bodye and bloude of our savior Christe, must conside what S. Paule writeth to the Corinthians, how he exhorteth all persones diligently to trie and examine themselves, before they presume to eate of that breade, and drinke of that cup: for as the benefite is great, if with a truly penitent heart, and lively faith, we receive that holy Sacrament; (for then we spiritually eate the fleshe of Christ, and drinke his bloude, then we dwell in Christ and Christ in us, wee bee made one with Christ, and Christ with us;) so is the daunger great, yf wee receyve the same unworthely; for then wee become gyltie of the body and bloud of Christ our savior, we eate and drinke our owne damnacion, not considering the Lordes bodye. We kyndle Gods wrathe over us, we provoke him to plague us with diverse dys-eases, and sondery kyndes of death. Therefore if any here be a blasphemmer, aduouterer, or bee in malyce, or envie, or in any other grevous cryme (excepte he bee truly sory therefore, and earnestly mynded to leave the same vices, and do trust him selfe to be reconciled to almightie God, and in Charitie with all the worlde), lette him bewayle his synnes, and not come to that holy table; lest after the taking of that most blessed breade, the devyll enter into him, as he dyd into Judas, to fyll him full of all iniquitie, and brynge him to destruccion, bothe of body and soule.

Judge therefore yourselfes (brethren) that ye bee not judged of the Lorde. Let your mynde be without desire to synne, repent you truely for your synnes past, have an earnest and lyvely faith in Christ our savior, be in perfect charitie with all men, so shall ye be mete partakers of those holy mysteries. And above all thynges: ye must geve moste humble and hartie thanks to God the father, the sonne, and the holy ghost, for the redemption of the worlde, by the death and passion of our savior Christ, both God and man, who did humble himself even to the death upon the crosse, for

us miserable synners, whiche laie in darknes and shadowe of death, that he myghte make us the children of God: and exalt us to everlasting life. And to thende that wee should alwaye remembre the excedyng love of our master, and onely savior Jesu Christe, thus diyng for us, and the innumerable benefites (whiche by his precious bloud-shedyng) he hath obteigned to us, he hath left in those holy Misteries, as a pledge of his love, and a continuall remembraunce of the same his owne blessed body, and precious bloud, for us to fede upon spiritually, to our endles comfort and consolacion. To him therefore, with the father and the holy ghost, let us geve (as we are most bounden) continual thankes, submittyng ourselves wholly to hys holy wil and pleasure, and studying* to serve hym in true holines and righteousnes, al the daies of our life. Amen.

¶ *In Cathedral churches or other places, where there is dailie Communion it shall be sufficient to read this exhortacion above written, once in a moneth. And in parish churches, upon the weke daies it may be lefte unsayed.*

¶ *And if upon the Sunday or holydaye the people be negligent to come to the Communion: Then shall the Priest earnestly exhorte his parishoners, to dispose themselves to the receyving of the holy communion more diligently, sayyng these or like wordes unto them.*

DERE frendes, and you especially upon whose soules I have cure and charge, on Sunday next, I do intende by Gods grace, to offre to all suche as shalbe godlye disposed, the moste comfortable Sacrament of the body and bloud of Christ, to be taken of them in the remembraunce of his moste fruitfull and glorious Passyon: by the whiche passion we have obteigned remission of our synnes, and be made partakers of the kyngdom of heaven, whereof wee bee assured and asserteigned, yf wee come to the sayde Sacrament, with hartie repentaunce for our offences, stedfast faithe in Goddes mercye, and earnest mynde to obeye Goddes will, and to offende no more. Wherefore our duetie is, to come to these holy misteries, with moste heartie thankes to bee geven to almightie GOD, for his infinite mercie and benefites geven and bestowed upon us his unworthye servauntes, for whom he hath not onely geven his body to death, and shed his bloude, but also doothe vouchesave in a Sacrament and Mistery, to geve us his sayed bodye and bloud to feede upon spiritually. The whyche Sacrament

beyng so Divine and holy a thyng, and so comfortable to them whiche receyve it worthilye, and so daungerous to them that wyll presume to take the same unworthely: My duetie is to exhorte you in the meane season, to consider the greatnes of the thing, and to serche and examine your owne consciences, and that not lyghtly nor after the maner of dissimulers [dissemblers] with GOD: But as they whiche shoulde come to a moste Godly and heavenly Banket, not to come but in the mariage garment required of God in scripture, that you may (so muche as lieth in you) be founde worthie to come to suche a table. The waies and meanes thereto is,

First, that you be truly repentaunt of your former evill life, and that you confesse with an unfained hearte to almightie God, youre synnes and unkyndnes towardes his Majestie committed, either by will, worde or dede, infirmitie or ignoraunce: and that with inwarde sorowe and teares you bewaile your offences, and require of almightie God mercie and pardon, promising to him (from the botome of your hartes) thamendment of your former lyfe. And emonges all others, I am commaunded of God, especially to move and exhorte you to reconcile yourselves to your neighbors, whom you have offended, or who hath offended you, putting out of your heartes al hatred and malice against them, and to be in love and charitie with all the worlde, and to forgeve other, as you woulde that god should forgeve you. And yf any man have doen wrong to any other: let him make satisfaccion, and due restitution of all landes and goodes, wrongfully taken awaye or withholden, before he come to Goddes borde, or at the least be in ful minde and purpose so to do, as sone as he is able, or els let him not come to this holy table, thinking to deceyve God, who seeth all mennes hartes. For neither the absolucion of the priest, can any thing avayle them, nor the receivng of this holy sacrament doth any thing but increase their damnacion. And yf there bee any of you, whose conscience is troubled and greved in any thing, lackyng comforte or counsaill, let him come to me, or to some other dyscrete and learned priest, taught in the law of God, and confesse and open his synne and grieve secretly, that he may receive suche ghostly counsaill, advyse, and comfort, that his conscience maye be releved, and that of us (as of the ministers of GOD and of the church) he may receive comfort and absolucion, to the satisfaccion of his mynde, and avoyding of all scruple and doubtfulnes: requiryng suche as shalbe satisfied with a generall confession, not to be offended with them that doe use, to their further satisfyng, the auricular and secret confession to the Priest:

nor those also whiche thinke nedefull or convenient, for the quietnes of their awne consciences, particularly to open their sinnes to the Priest: to bee offended with them that are satisfied, with their humble confession to GOD, and the generall confession to the church. But in all thinges to folowe and kepe the rule of charitie, and every man to be satisfied with his owne conscience, not judgyng other mennes myndes or consciences; where as he hath no warrant of Goddes word to the same.

¶ *Then shall folowe for the Offertory, one or mo, of these Sentences of holy scripture, to bee song whiles the People doo offer, or els one of them to bee saied by the minister, immediatly afore the offeryng.*

LET your light so shine before men, that they maye see your good woorkes, and glorify your father whiche is in heaven. *Math. v.*

Laie not up for yourselles treasure upon the yearth, where the rust and mothe doth corrupt, and where theves breake through and steale: But laie up for yourselles treasures* in heaven, where neyther ruste nor mothe doth corrupt, and where theves do not breake through nor steale. *Math. vi*
Whatsoever you would that menne should do unto you, even so do you unto them: for this is the Lawe and the Prophetes. *Math. vii.*

Not every one that saieth unto me, lorde, lorde, shall entre into the kyngdom of heaven, but he that doth the will of my father whiche is in heaven. *Math. vii.*

Zache [*Zaccheus*] stode furthe, and saied unto the Lorde: Beholde, Lord, the halfe of my goodes I geve to the poore, and if I have doen any wrong to any man, I restore fourefold. *Luc. xix.*

Who goeth a warfare at any tyme at his owne cost? Who planteth a vineyarde, and eateth not of the fruite thereof? Or who fedeth a flocke, and eateth not of the milke of the flocke? *1 Cor. ix.*

If we have sowed unto you spirituall thinges, is it a great matter yf we shall reape your worldly thynges? *1 Cor. ix.*

Doe ye not knowe, that they whiche minister aboute holy thinges, lyve of the Sacrifice? They whiche waite of the alter are partakers with the alter? even so hath the lorde also ordained: that they whiche preache the Gospell, should lyve of the Gospell. *1 Cor. ix.*

He whiche soweth litle, shall reape litle, and he that soweth plenteously, shall reape plenteously. Let every manne do accordyng as he is disposed in his hearte, not grudgyngly, or of necessitie; for God loveth a cherefull

gever. 2 *Cor.* ix.

Let him that is taught in the woorde, minister unto hym that teacheth, in all good thinges. Be not deceived; GOD is not mocked. For whatsoever a man soweth, that shall he reape. *Gala.* vi.

While we have tyme, let us do good unto all men, and specially unto them, whiche are of the houshold of fayth. *Gala.* vi.

Godlynes is greate riches, if a man be contented with that he hath: For we brought nothing into the worlde, neither maie we cary anything out. 1 *Tima.* vi.

Charge them whiche are riche in this worlde, that they bee ready to geve, and glad to distribute, laying up in stoare for themselves a good foundation, against the time to come, that they maie attain eternall lyfe. 1 *Tima.* vi.

GOD is not unrighteous, that he will forget youre woorkes and labor, that procedeth of love, whiche love ye have shewed for his names sake, whiche have ministred unto the saintes, and yet do minister. *Hebre.* vi.

To do good, and to distribute, forget not, for with suche Sacrifices God is pleased. *Hebre.* xiii.

Whoso hath this worlde's good, and seeth his brother have nede, and shutteth up his compassion from hym, how dwelleth the love of God in him? 1 *John* iii.

Geve almose [alms] of thy goodes, and turne never thy face from any poore man, and then the face of the lorde shall not be turned away from thee. *Toby*[*Tobit*] iv.

Bee mercifull after thy power: if thou hast muche, geve plenteously, if thou hast litle, do thy diligence gladly to geve of that litle: for so gathereste thou thyselfe a good reward, in the daie of necessitie. *Toby* iv.

He that hath pitie upon the poore, lendeth unto the Lorde; and loke what he laieth out, it shal be paied hym again. *Prov.*xix.

Blessed be the man that provideth for the sicke and nedy, the lorde shall deliver hym, in the tyme of trouble. *Psalm* xli.

Where there be Clerkes, thei shall syng one, or many of the sentences above written, accordyng to the length and shortenesse of the tyme, that the people be offeryng.

In the meane time, whyles the Clerkes do syng the Offertory, so many as are disposed, shall offer unto the poore mennes boxe every one accordyng to his habilitie and charitable mynde. And at the offeryng daies appoynted, every manne and woman shall paie to the Curate, the due and accustomed offerynges.

Then so manye as shalbe partakers of the holy Communion, shall tary still in the quire, or in some convenient place nigh the quire, the men on the one side, and the women on the other syde. All other (that mynde not to receive the said holy Communion) shall departe out of the quire, except the ministers and Clerkes.

*Than shall the minister take so muche Bread and Wine, as shalt suffice for the persons ap-
poynted to receive the holy Communion, laiying the breade upon the corporas, or els in the
paten, or in some other comely thyng, prepared for that purpose. And puttyng ye wyne into
the Chalice, or els in some faire or convenient cup, prepared for that use (if the Chalice will
not serve), puttyng thereto a litle pure and cleane water: And setting both the breade and
wyne upon the Alter: then the Priest shall saye.*

The Lorde be with you.

Aunswere. And with thy spirite.

Priest. Lift up your heartes.

Aunswere. We lift them up unto the Lorde.

Priest. Let us geve thanks to our Lorde God.

Aunswere. It is mete and right so to do.

The Priest. It is very mete, righte, and our bounden dutie, that wee
shoulde at all tymes, and in all places, geve thanks to thee, O Lorde holy
father, almightie everlastyng God.

¶ *Here shall folowe the proper preface accordyng to the tyme (if there bee any specially ap-
poynted), or els immediatly shall folowe, Therefore with Angelles, &c.*

¶ *Upon the Assencion Day.*

THROUGH thy most dere beloved sonne, Jesus Christ our Lorde, who af-
ter his moste glorious resurreccion manifestly appered to all his disciples,
and in their sight ascended up into heaven, to prepare a place for us, that
where he is, thither mighte we also ascende, and reigne with hym in glory.

After whiche preface shalt falowe immediatly,

Therefore with Angels and Archangels, and with all the holy companie of
heaven, we laude and magnify thy glorious name, evermore praisyng thee,
and saying,

¶ Holy, holy, holy, Lorde God of Hostes: heaven (& earth) are full of thy
glory: Osanna, in the highest. Blessed is he that commeth in the name of
the Lorde: Glory to thee, O lorde in the highest.

This the Clerkes shall also syng.

¶ *When the Clerkes have dooen syngyng, then shall the Priest, or Deacon, turne hym to the people, and saye,*

Let us praie for the whole state of Christes church.

¶ *Then the Priest, turnyng hym to the Altar, shall saye or syng, playnly and distinctly, this prayer folowyng:*

ALMIGHTIE and everlivyng GOD, whiche by thy holy Apostle haste taught us to make prayers and supplicacions, and to geve thankes for al menne: We humbly beseche thee moste mercyfully to receive these our praier, which we offre unto thy divine Majestie, beseching thee to inspire continually the universal church with the spirite of trueth, unities, and concord: And graunt that al they that do confesse thy holy name, maye agree in the trueth of thy holye worde, and live in unities and godly love. Speciallye we beseche thee to save and defende thy servaunt Donald our President, that under hym we maye be Godly and quietly governed. And graunt unto his whole counsaile, and to all that he put in auctoritie under hym, that they maye truly and indifferently minister justice, to the punishement of wickednesse and vice, and to the maintenaunce of Goddes true religion and vertue. Geve grace (O heavenly father) to all Bishoppes, Pastors, and Curates, that thei maie bothe by their life and doctrine set furthe thy true and lively worde, and rightely and duely administer thy holy Sacramentes: and to al thy people geve thy heavenly grace, that with meke heart and due reverence they may heare and receive thy holy worde, truly servyng thee in holynes and righteousnes all the dayes of their life: And we most humbly beseche thee of thy goodnes (O Lorde) to coumfort and succour all them, whyche in thys transytory life be in trouble, sorowe, nede, syckenes, or any other adversitie. And especially we commend unto thy mercifull goodnes, this congregacion which is here assembled in thy name, to celebrate the commemoracion of the most glorious death of thy sonne: And here we do geve unto thee moste high praise, and heartie thankes, for the wonderfull grace and vertue, declared in all thy sainctes, from the begynning of the worlde: And chiefly in the glorious and moste blessed virgin Mary, mother of thy sonne Jesu Christe our Lorde and God, and in the holy Patriarches, Prophetes, Apostles and Martyrs, whose examples (O Lorde) and stedfastnes in thy fayth, and kepyng thy holy commaundementes, graunt us to folowe. We commend unto thy mercye (O Lorde) all other thy servauntes, which are departed hence from us, with

the signe of faith, and nowe do reste in the slepe of peace: Graunt unto them, we beseche thee, thy mercy, and everlasting peace, and that, at the day of the generall resurreccion, we and all they which bee of the mysticall body of thy sonne, may altogether be set on his right hand, and heare that his most ioyfull voyce: Come unto me, O ye that be blessed of my father, and possesse the kingdom, whiche is prepared for you from the begynning of the worlde: Graunt this, O father, for Jesus Christes sake, our onely mediator and advocate.

O God heavenly father, which of thy tender mercie diddest geve thine only sonne Jesu Christ to suffre death upon the crosse for our redemption, who made there (by his one oblacion once offered) a full, perfect, and sufficient sacrifice, oblacion, and satisfaccyon, for the sinnes of the whole worlde, and did institute, and in his holy Gospell commaund us, to celebrate a perpetuall memory of that his precious death, untill his coming again: Heare us (O merciful father) we besech thee; and with thy holy spirite and worde, vouchsafe to bless and sanctifie these thy gyftes, and creatures of bread and wyne, that they maie be unto us the bodye and bloude of thy moste derely beloved sonne Jesus Christe. Who in the same nyght that he was betrayed: tooke breade, and when he had blessed, and geven thanks: he brake it, and gave it to his disciples, sayng: Take, eate, this is my bodye which is geven for you, do this in remembrance of me.

Likewyse after supper he toke the cuppe, and when he had geven thanks, he gave it to them, sayng: drynk ye all of this, for this is my bloude of the newe Testament, whyche is shed for you and for many, for remission of synnes: do this as oft as you shall drinke it, in remembrance of me.

These wordes before rehersed are to be saied, turning still to the Altar, without any elevacion, or shewing the Sacrament to the people.

WHEREFORE, O Lorde and heavenly father, accordyng to the Instytucyon of thy derely beloved sonne, our saviour Jesu Christ, we thy humble servauntes do celebrate, and make here before thy divine Majestie, with these thy holy gyftes, the memoryall whyche thy sonne hath wylled us to make, havyng in remembrance his blessed passion, mightie resurrec-

cyon, and gloryous ascencion, renderyg unto thee most hartie thankes, for the innumerable benefites procured unto us by the same, entierely desiryng thy fatherly goodnes, mercifully to accepte this our Sacrifice of praise and thankesgeving: most humbly beseching thee to graunt, that by the merites and death of thy sonne Jesus Christ, and through faith in his bloud, we and al thy whole church, may obteigne remission of our sinnes, and all other benefites of hys passyon. And here wee offre and present unto thee (O Lorde) oure selfe, oure soules, and bodies, to be a reasonable, holy, and lively sacrifice unto thee: humbly besechyng thee, that whosoever shalbee partakers of thys holy Communion, maye worthely receive the most precious body and bloude of thy sonne Jesus Christe: and bee fulfilled with thy grace and heavenly benediccion, and made one bodye with thy sonne Jesu Christe, that he maye dwell in them, and they in hym. And although we be unworthy (through our manyfolde synnes) to offre unto thee any Sacryfice: Yet we beseche thee to accepte thys our bounden duetie and service, and commaunde these our prayers and supplicacions, by the Ministry of thy holy Angels, to be brought up into thy holy Tabernacle before the syght of thy dyvine majestie; not waiyng our merites, but pardon- yng our offences, through Christe our Lorde, by whome, and with whome, in the unities of the holy Ghost: all honour and glory, be unto thee, O father almightie, world without ende. Amen.

Let us praye.

As our saviour Christe hath commaunded and taught us, we are bolde to saye. Our father, whyche art in heaven, halowed be thy name. Thy Kyngdome come. Thy wyll be doen in yearth, as it is in heaven. Geve us this daye our dayly breade. And forgeve us our trespaces, as wee forgeve them that trespasse agaynst us. And leade us not into temptacion.

The aunswere. But deliver us from evill. Amen.

Then shall the priest saye.

The peace of the Lorde be alwaye with you.

The Clerkes. And with thy spirite.

The Priest. Christ our Pascall lambe is offred up for us, once for al, when he bare our sinnes on hys body upon the crosse, for he is the very lambe of God, that taketh away the sines of the worlde: wherfore let us kepe a joyfull and holy feast with the Lorde.

Here the priest shall turne hym toward those that come to the holy Communion, and shall saye.

YOU that do truly and earnestly repent you of your synnes to almightie God, and be in love and charitie with your neighbors, and entende to lede a newe life, folowyng the commaundementes of God, and walkyng from hencefurth in his holy wayes: drawe nere and take this holy Sacrament to your comforte, make your humble confession to almightie God, and to his holy church here gathered together in hys name, mekely knelyng upon your knees.

Then shall thys generall Confession bee made, in the name of al those that are minded to receive the holy Communion, either by one of them, or els by one of the ministers, or by the prieste himselfe, all kneeling humbly upon their knees.

ALMYGHTEIE GOD father of oure Lord Jesus Christ, maker of all thynges, judge of all men, we knowlege and bewaile our manyfold synnes and wyckednes, which we from tyme to tyme, most grevously have committed, by thought, word and dede, agaynst thy divine maiestie, provokyng moste justely thy wrath and indignacion against us, we do earnestly repent and be hartely sory for these our misdoinges, the remembraunce of them is grevous unto us, the burthen of them is intollerable: have mercye upon us, have mercie upon us, moste mercyfull father, for thy sone our Lorde Jesus Christes sake, forgeve us all that is past, and grant that we may ever hereafter, serve and please thee in neunes of life, to the honor and glory of thy name: Through Jesus Christe our Lorde.

Then shall the Prieste stande up, and turnyng himselfe to the people, say thus,

ALMIGHTIE GOD, our heavenly father, who of his great mercie hath promysed forgive nesse of synnes to all them, whiche with hartye repentaunce and true fayth, turne unto him: have mercy upon you, pardon and delyver you from all youre sinnes, confirme and strengthen* you in all goodnes, and bring you to everlasting lyfe: through Jesus Christ our Lord. Amen.

Then shall the Priest also say,

Heare what coumfortable woordes our saviour Christ sayeth, to all that truely turne to him.

Come unto me all that travell, and bee heavy laden, and I shall refreshe you. So God loved the worlde that he gave his onely begotten sonne, to the ende that al that beleve in hym, shoulde not perishe, but have lyfe everlasting.

Heare also what saint Paul sayeth.

This is a true saying, and woorthie of all men to bee received, that Jesus Christe came into thys worlde to save sinners.

Heare also what saint John sayeth.

If any man sine, we have an advocate with the father, Jesus Christ the righteous, and he is the propiciacion for our sinnes.

Then shall the Priest turnyng him to gods boord, knele down, and say in the name of all them, that shall receyve the Communion, this prayer folowing.

WE do not presume to come to this thy table (o mercifull lord) trusting in our owne righteousnes, but in thy manifold and great mercies: we be not woorthie so much as to gather up the cromes under thy table: but thou art the same lorde whose propertie is alwayes to have mercie: Graunt us therefore (gracious lorde) so to eate the fleshe of thy dere sonne Jesus Christ, and to drynke his bloud in these holy Misteries, that we may continuallye dwell in hym, and he in us, that our synfull bodyes may bee made cleane by his body, and our soules washed through hys most precious bloud. Amen.

¶ *Then shall the Prieste firste receive the Communion in both kindes himselfe, and next deliver it to other Ministers, if any be there present, (that they may bee ready to helpe the chiefe Minister,) and after to the people.*

¶ *And when he delivereth the Sacramente of the body of Christe, he shall say to every one these woordes.*

The body of our Lorde Jesus Christe whiche was geven for thee, preserve thy bodye and soule unto everlasting lyfe.

And the Minister delivering the Sacrament of the bloud, and geving every one to drinke once and no more, shall say,

The bloud of our Lorde Jesus Christe which was shed for thee, preserve thy bodye and soule unto everlastyng lyfe.

If there be a Deacon or other Priest, then shall he folow with the Chalice: and as the Priest ministereth the Sacrament of the body, so shall he (for more expedition) minister the Sacrament of the bloud, in fourme before written.

In the Communion tyme the Clarkes shall syng,

ii. O lambe of god, that takeste away the sinnes of the worlde : have mercie upon us.

O lambe of god, that takeste away the synnes of the worlde : graunt us thy peace.

Beginning so soone as the Prieste doeth receyve the holy Communion, and when the Communion is ended, then shall the Clarkes syng the post Communion.

¶ *Sentences of holy Scripture, to be sayd or song every daye one, after the holy Communion, called the post Communion.*

IF any man will folowe me, let him forsake hymselfe, and take up his crosse and folowe me. *Math. xvi.*

Whosoever shall indure unto thende, he shalbe saved. *Mar. xiii.*

Praysed be the Lorde god of Israell, for he hath visited and redemed hys people: therefore let us serve hym all the dayes of our lyfe, in holines and righteousnes accepted before hym. *Luc. i.*

Happie are those servauntes, whome the Lord (when he cummeth) shall fynde waking. *Luc. xii.*

Be ye readye, for the sonne of manne will come at an hower when ye thinke not. *Luc. xii.*

The servaunte that knoweth hys maisters will, and hath not prepared himself, neither hath doen according to his will, shalbe beaten with many stripes. *Luc. xii.*

The howre cummeth, and now it is, when true woorshippers shall wurship the father in spirite and trueth. *John iiiii.*

Beholde, thou art made whole, sinne no more, lest any wurse thing hapen unto thee. *John v.*

If ye shall continue in my woorde, then are ye my very disciples, and ye shall knowe the truth, and the truth shall make you free. *John viii.*

While ye have lighte, beleve on the lyght, that ye may be the children of light. *John xii.*

He that hath my commaundementes, and kepeth them, the same is he that loveth me. *John xiiii.*

If any man love me, he will kepe my woorde, and my father will love

hym, and wee will come unto hym, and dwell with hym. *John xiiii.*

If ye shall byde in me, and my woorde shall abyde in you, ye shall aske what ye will, and it shall bee doen to you. *John xv.*

Herein is my father gloryfyed, that ye beare much fruite, and become my disciples. *John xv.*

This is my commaundement, that you love together as I have loved you. *John xv.*

If God be on our syde, who can be agaynst us? which did not spare his owne sonne, but gave him for us all. *Roma. viii.*

Who shall lay any thing to the charge of Goddes chosen? it is GOD that justifyeth, who is he that can condemne? *Roma. viii.*

The nyght is passed and the day is at hande, let us therefore cast away the dedes of darkenes, and put on the armour of light. *Rom. xiii.*

Christe Jesus is made of GOD, unto us wisdom, and righteousnes, and sanctifying, and redempcion, that (according as it is written) he whiche reioyceth shoulde reioyce in the Lorde. *1 Corin. i.*

Knowe ye not that ye are the temple of GOD, and that the spirite of GOD dwelleth in you? If any manne defile the temple of GOD, him shall God destroy. *1 Corin. iii.*

Ye are derely bought, therefore glorifye God in your bodies, and in your spirites, for they belong to God. *1 Cor. vi.*

Be you folowers of God as deare children, and walke in love, even as Christe loved us, and gave himselfe for us an offerying and a Sacrifyce of a sweete savoure to God. *Ephes. v.*

Then the Priest shall geve thanks to God, in the name of all them that have communicated, turning him first to the people, and saying.

The Lorde be with you.

The aunswere. And with thy spirite.

The priest. Let us pray.

ALMIGHTYE and everlyvyng* GOD, we moste hartely thanke thee, for that thou hast vouchsafed to feede us in these holy Misteries, with the spirituall foode of the moste precious body and bloud of thy sonne, our saviour Jesus Christ, and haste assured us (duely receiving the same) of thy favour and goodnes toward us, and that we be very membres incorporate in thy Misticall bodye, whiche is the blessed companie of all faythfull people, and

heyres through hope of thy everlasting kingdome, by the merites of the most precious death and passion, of thy deare sonne. We therefore most humbly beseche thee, O heavenly father, so to assist us with thy grace, that we may continue in that holy felowship, and doe all suche good woorkes, as thou hast prepared for us to walke in: through Jesus Christe our Lorde, to whome with thee and the holy gost, bee all honour and glory, world without ende.

Then the Priest turning hym to the people, shall let them depart with this blessing:

The peace of GOD (which passeth all understanding) kepe your hartes and mindes in the knowledge and love of GOD, and of his sonne Jesus Christ our Lorde: And the blessing of God almightie, the father, the sonne, and the holy gost, be emonges you and remayne with you alway.

Then the people shall aunswere.

Amen.

Where there are no clerkes, there the Priest shall say al thinges appoynted here for them to sing.

¶ *Upon wednesdaies and frydaies the English Letany shalbe said or song in all places, after suche forme as is appoynted by the kynges majesties Injunccions: Or as is or shal bee otherwyse appoynted by his highnes. And thoughe there be none to communicate with the Prieste, yet these dayes (after the Litany ended) the Priest shall put upon him a playn Albe or surplesse, with a cope, and say al thinges at the Altar (appoynted to be sayed at the celebracyon of the lordes supper), untill after the offertory. And then shall adde one or two of the Collectes aforewritten, as occasion shall serve by his discrecion. And then turning him to the people shall let them depart with the accustomed blessing. And the same order shall be used all other dayes whensoever the people be customably assembled to pray in the church, and none disposed to communicate with the Priest.*

Lykewyse in Chapelles annexed, and all other places, there shalbe no celebracion of the Lordes supper, except there be some to communicate with the Priest. And in suche Chapelles annexed where ye people hath not bene accustomed to pay any holy bread, there they must either make some charitable provision for the bering of the charges of the Communion, or elles (for receyvyng of the same) resort to theyr Parish Church.

For advoyding of all matters and occasyon of dyscencyon, it is mete that the breade prepared for the Communion, bee made, through all thys realme, after one sort and fashion: that is to say, unleavened, and rounde, as it was afore, but without all maner of printe, and somethyng more larger and thicker than it was, so that it may be aptly devided in divers pieces: and enery one shall be devided in two pieces, at the leaste, or

more, by the discrecion of the minister, and so distributed. And menne muste not thynke lesse to be receyved in parte then in the whole, but in eache of them the whole body of our saviour Jesu Christ.

And forsomuche as the Pastours and Curates within thys realme shal continually fynd at theyr costes and charges in theyr cures, sufficient Breade and Wyne for the holy Communion (as oft as theyr Parishioners shalbe disposed for theyr spiritual comfort to receyve the same) it is therefore ordred, that in recompence of suche costes and charges, the Parishioners of every Parische shall offer every Sunday, at the tyme of the Offertory, the juste valour and price of the holy lofe (with all suche money, and other thinges as were wont to be offered with the same) to the use of theyr Pastours and Curates, and that in suche ordre and course, as they were woont to fynde and pay the sayd holy lofe.

Also, that the receyving of the Sacrament of the blessed body and bloud of Christ, may be most agreable to the institucion thereof, and to the usage of the primitive Church: In all Cathedral and Collegiate Churches, there shal alwaies some Communicate with the Prieste that ministreth. And that the same may bee also observed every where abrode in the countrey: Some one at the least of that house in every Parische to whome by course after the ordinaunce herein made, it apperteyneth to offer for the charges of the Communion, or some other whom they shall provide to offer for them, shall receive the holy Communion with the Prieste: the whiche may be the better doen, for that they knowe before, when theyr course commeth, and maie therfore dispose themselves to the worthie receyving of the Sacramente. And with hym or them who doeth so offre the charges of the Communion; all other, who be then Godly disposed thereunto, shall lykewyse receive the Communion. And by this meanes the Minister havynge alwaies some to communicate with him, maie accordingly solempnise so high and holy misteries, with all the suffrages and due ordre appoynted for the same. And the Priest on the weke daie shall forbear to celebrate the Communion, excepte he have some that will communicate with hym.

Furthermore, every man and woman to be bound to heare and be at the divine service, in the Parische church where they be resident, and there with devout prayer, or Godlye silence and meditacion, to occupie themselves. There to paie their dueties, to communicate once in the yeare at the least, and there to receyve, and take all other Sacramentes and rites, in this booke appoynted. And whosoever willyngly upon no just cause, doeth absent themselves, or doeth ungodly in the Parische church occupie themselves: upon proffe [proof] therof, by the Ecclesiasticall lawes of the Realme to bee excommunicate, or suffre other punishment, as shall to the Ecclesiastical judge (accordyng to his discrecion) seme convenient.

And although it bee redde in aunciente writers, that the people many yeares past received at the priestes handes the Sacrament of the body of Christ in theyr owne handes, and no commaundement of Christ to the contrary: Yet forasmuche as they many tymes conveyghed the same secretelye awaye, kept it with them, and diversly

abused it to supersticion and wickednes: lest any suche thyng hereafter should be attempted, and that an uniformitie might be used, throughoute the whole Realme: it is thought convenient the people commonly receive the Sacrament of Christes body, in their mouthes, at the Priestes hande.

