

## Concerning the Service

Holy Communion is normally the principal service of Christian worship on the Lord's Day, and on other appointed Feasts and Holy Days. Two forms of the liturgy, commonly called the Lord's Supper or the Holy Eucharist, are provided.

The Anglican Standard Text is essentially that of the Holy Communion service of the *Book of Common Prayer* of 1662 and successor books through 1928, 1929 and 1962. The Anglican Standard Text is presented in contemporary English and in the order for Holy Communion that is common, since the late twentieth century, among ecumenical and Anglican partners worldwide. The Anglican Standard Text may be conformed to its original content and ordering, as in the 1662 or subsequent books; the Additional Directions give clear guidance on how this is to be accomplished. Similarly, there are directions given as to how the Anglican Standard Text may be abbreviated where appropriate for local mission and ministry.

The Renewed Ancient Text is drawn from liturgies of the Early Church, reflects the influence of twentieth century ecumenical consensus, and includes elements of historic Anglican piety.

*A comprehensive collection of Additional Directions concerning Holy Communion is found after the Renewed Ancient Text:*

### **The order of Holy Communion according to the Book of Common Prayer 1662**

The Anglican Standard Text may be re-arranged to reflect the 1662 ordering as follows:

- The Lord's Prayer
- The Collect for Purity
- The Decalogue
- The Collect of the Day
- The Lessons
- The Nicene Creed
- The Sermon
- The Offertory
- The Prayers of the People
- The Exhortation
- The Confession and Absolution of Sin
- The Comfortable Words
- The Sursum Corda
- The Sanctus
- The Prayer of Humble Access
- The Prayer of Consecration and the Ministration of Communion (*ordered according to the footnote*)
- The Lord's Prayer
- The Post Communion Prayer
- The Gloria in Excelsis
- The Blessing

*The precise wording of the ACNA text and rubrics are retained as authorized except in those places where the text would not make grammatical sense.*

The Order for the Administration of  
The Lord's Supper  
or  
Holy Communion,  
[commonly called  
The Holy Eucharist]<sup>1</sup>

*According to the Order of The Book of Common Prayer, 1662*

*A hymn, psalm, or anthem may be sung.*

**The Lord's Prayer**

*The Celebrant prays*

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. Amen.

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. Amen.<sup>2</sup>

**The Collect for Purity**

*The Celebrant then prays (and the People may be invited to join)*

Almighty God, to you all hearts are open, all desires known, and from you no secrets are hid:  
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.*

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<sup>1</sup> The 1662 Book of Common Prayer does not include this title.

<sup>2</sup> The 1662 Book of Common Prayer does not include the doxology.

## The Decalogue

*Then follows The Decalogue.*

*Exodus 20:1-17; Deuteronomy 5:6-21*

- Celebrant* God spoke these words and said: I am the Lord your God,  
you shall have no other gods but me.
- People* Lord, have mercy upon us, and incline our hearts to keep this law.
- Celebrant* You shall not make for yourself any idol.
- People* Lord, have mercy upon us, and incline our hearts to keep this law.
- Celebrant* You shall not take the name of the Lord your God in vain.
- People* Lord, have mercy upon us, and incline our hearts to keep this law.
- Celebrant* Remember the Sabbath day and keep it holy.
- People* Lord, have mercy upon us, and incline our hearts to keep this law.
- Celebrant* Honor your father and your mother.
- People* Lord, have mercy upon us, and incline our hearts to keep this law.
- Celebrant* You shall not murder.
- People* Lord, have mercy upon us, and incline our hearts to keep this law.
- Celebrant* You shall not commit adultery.
- People* Lord, have mercy upon us, and incline our hearts to keep this law.
- Celebrant* You shall not steal.
- People* Lord, have mercy upon us, and incline our hearts to keep this law.
- Celebrant* You shall not bear false witness against your neighbor.
- People* Lord, have mercy upon us, and incline our hearts to keep this law.
- Celebrant* You shall not covet.
- People* Lord, have mercy upon us, and write all these, your laws, in our hearts, we beseech you.

## The Collect of the Day

*The Celebrant says to the People*

- The Lord be with you.  
*People* And with your spirit.  
*Celebrant* Let us pray.

*The Celebrant prays the Collect.*

- People* Amen.

## The Lessons

*One or more lessons, as appointed, are read, the Reader first saying*

A Reading from \_\_\_\_\_.

*A citation giving chapter and verse may be added.*

*After each lesson, the Reader may say*

The Word of the Lord.

*People* Thanks be to God.

*Or the reader may say* Here ends the Reading.

*Silence may follow.*

*A psalm, hymn or anthem may follow each reading.*

*All standing, the Deacon or Priest reads the Gospel, first saying*

The Holy Gospel of our Lord Jesus Christ according  
to \_\_\_\_\_.

*People* Glory to you, Lord Christ.

*After the Gospel, the Reader says*

The Gospel of the Lord.

*People* Praise to you, Lord Christ.

## The Nicene Creed

*On Sundays, other Major Feast Days, and other times as appointed, all stand to recite the Nicene Creed, the Celebrant first saying*

Let us confess our faith in the words of the Nicene Creed:

*Celebrant and People*

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-begotten 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],<sup>3</sup>  
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 Offertory

*The Celebrant may begin the Offertory with one of the provided sentences of Scripture.*

*During the Offertory a hymn, psalm, or anthem may be sung. The Deacon or Priest prepares the Holy Table for the celebration. Representatives of the congregation may bring the People's offerings of bread and wine, and money or other gifts, to the Deacon or Priest.*

*The People stand while the offerings are presented. The following may be said.*

*Celebrant* 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,

*People* And of your own have we given you.  
*1 Chronicles 29:11, 14*

## The Prayers of the People

*The Deacon or other person appointed says these prayers, or the Prayers of the People in the Renewed Ancient Text.*

Let us pray for the Church and for the world.

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 ask you mercifully to receive our prayers. Inspire continually 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.

*Silence*

*Reader* Lord, in your mercy:

*People* Hear our prayer.

We pray that you will lead the nations of the world in the way of righteousness; and so guide and direct their leaders, especially N, our *President/Sovereign/Prime Minister*, that your people may enjoy the

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<sup>3</sup> The phrase “and the Son” (Latin *filioque*) is not in the original Greek text. See the resolution of the College of Bishops concerning the *filioque* in Documentary Foundations.

blessings of freedom and peace. Grant that our leaders may impartially administer justice, uphold integrity and truth, restrain wickedness and vice, and protect true religion and virtue.

*Silence*

*Reader* 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 teaching, 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, 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.

*Silence*

*Reader* Lord in your mercy:  
*People* Hear our prayer.

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

*Silence*

*Reader* Lord in your mercy:  
*People* Hear our prayer.

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

*Silence*

*Reader* Lord in your mercy:  
*People* Hear our prayer.

We remember before you all your servants who have departed this life in your faith and fear: and we ask you to give us grace to follow their good example, that rejoicing in their fellowship, we may share with them in your heavenly kingdom.

*Silence*

*Reader* Lord in your mercy:  
*People* Hear our prayer.

*Additional prayers may be added.*

*The Celebrant concludes with the following prayer*

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

## **The Exhortation**

*The Celebrant then says the Exhortation.*

Dearly beloved in the Lord: if you intend to come to the Holy Communion of the Body and Blood of our Savior Jesus Christ, you must consider how Saint Paul, in his First Letter to the Corinthians, exhorts us all diligently to examine ourselves before we presume to eat of that Bread, and drink of that Cup. For as the benefit is great, if we receive that holy Sacrament with a truly penitent heart and lively faith, spiritually eating the flesh of Christ and drinking his blood, so that we might be made one with Christ and he with us; so also is the danger great, if we receive these gifts unworthily. For then we become guilty of profaning the Body and Blood of Christ our Savior, and we eat and drink to our own condemnation.

Therefore, judge yourselves lest you be judged by the Lord. First, examine your life by the rule of God's commandments. Wherever you have offended, either by thought, word, or deed, confess your sins to Almighty God, with the full intention to amend your life. Be ready to make restitution for all injuries and wrongs you have done to others; and also be ready to forgive others who have offended you: for otherwise, if you unworthily receive Holy Communion, you will increase your own condemnation. Therefore, repent of your sins, or else do not come to God's Holy Table.

If you have come here today with a troubled conscience, and you need help and counsel, come to me, or to some other priest, and confess your sins; that you may receive godly counsel, direction, and absolution. To do so will both satisfy your conscience and remove any scruples or doubt.

Above all, each of us should give humble and hearty thanks to God for the redemption of the world by the death and passion of our Savior Jesus Christ. He humbled himself, even to death on a cross, for us sinners who lay in darkness and in the shadow of death, that he might make us children of God, and exalt us to everlasting life.

Because of his exceedingly great love for us, our Savior Jesus Christ has instituted and ordained these holy mysteries as pledges of his love, and for a continual remembrance of his death and passion, 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 striving to serve him in holiness and righteousness all the days of our life. *Amen.*

## **The Confession and Absolution of Sin**

*The Deacon or other person appointed says the following*

All who truly and earnestly repent of your sins, and seek to live in love and charity 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.

*or*

Let us humbly confess our sins to Almighty God.

*Silence*

*The Deacon and People kneel as able and pray*

Almighty God, Father of our Lord Jesus Christ,  
maker and judge of us all:

We acknowledge and repent of our many sins and offenses,

which we have committed by thought, word, and deed  
against your divine majesty,  
provoking most justly your righteous anger against us.  
We are deeply sorry for these transgressions;  
the burden of them is more than we can bear.  
Have mercy upon us,  
Have mercy upon us, most merciful Father;  
for your Son our Lord Jesus Christ's sake,  
forgive us all that is past;  
and grant that we may evermore serve and please you in newness of life,  
to the honor and glory of your Name;  
through Jesus Christ our Lord. Amen.

*The Bishop or Priest stands and says*

Almighty God, our heavenly Father, who in his great mercy has promised forgiveness of sins to all those who sincerely repent and with true faith turn to 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.*

### **The Comfortable Words**

*The Celebrant may then say one or more of the following sentences, first saying*

Hear the Word of God 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*

### **The Sursum Corda**

*The People remain standing. The Celebrant faces them and sings or says*

	[ The Lord be with you.
<i>People</i>	And with your spirit. ] <sup>4</sup>
<i>Celebrant</i>	Lift up your hearts.
<i>People</i>	We lift them up to the Lord.
<i>Celebrant</i>	Let us give thanks to the Lord our God.
<i>People</i>	It is right to give him thanks and praise.

*The Celebrant continues*

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<sup>4</sup> The 1662 omits this invocation.

It is right, our duty and our joy, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth.

*Here a Proper Preface is normally sung or said*

Therefore we praise you, joining our voices with Angels and Archangels and with all the company of heaven, who for ever sing this hymn to proclaim the glory of your Name:

### **The Sanctus**

*Celebrant and People*

Holy, Holy, Holy, Lord God of power and might, heaven and earth are full of your glory.

Hosanna in the highest.

[Blessed is he who comes in the name of the Lord.

Hosanna in the highest.]<sup>5</sup>

### **The Prayer of Humble Access**

*Celebrant and People together say*

We do not presume to come to this your table, O merciful Lord, trusting in our own righteousness, but in your abundant and great mercies. We are not worthy so much as to gather up the crumbs under your table; but you are the same Lord, whose character is always to have 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 evermore dwell in him, and he in us. Amen.

### **The Prayer of Consecration**

*The People stand or kneel. The Celebrant continues*

All praise and glory is yours, O God our heavenly Father, for in your tender mercy, you gave your only Son Jesus Christ to suffer death upon the cross for our redemption. He 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 he 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, we most humbly pray, and grant that we receiving these gifts of your creation, 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.]<sup>6</sup>

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<sup>5</sup>The 1662 does not include this acclamation.

<sup>6</sup>The bishop has authorized the 1662 wording in the bracketed paragraph which here replaces the Standard Text: And now, O merciful Father, in your great goodness, we ask you to bless and sanctify, with your Word and Holy Spirit, these gifts of bread and wine, that we, receiving them 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.

*At the following words concerning the bread, the Celebrant is to hold it, or lay a hand upon it, and here\* may break the bread; and at the words concerning the cup, to hold or place a hand upon the cup and any other vessel containing the wine to be consecrated.*

For on the night that he was betrayed, our Lord Jesus Christ took bread; and when he had given thanks, he broke it,\* and gave it to his disciples, saying, “Take, eat; this is my Body which is given for you: Do this in remembrance of me.”

Likewise, after supper, Jesus took the cup, and when he had given thanks, he gave it to them, saying, “Drink this, all of you; for this 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.” *Amen.*<sup>7</sup>

*The Ministers receive the Sacrament in both kinds, and then immediately deliver it to the People.*

*The Bread and Cup are given to the communicants 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 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.]

*During the ministration of Communion, hymns, psalms, or anthems may be sung.*

*The Celebrant may offer a sentence of Scripture at the conclusion of the Communion.*

## **The Lord’s Prayer**

*The Celebrant then says*

And now as our Savior Christ has taught us, we are bold to pray:

*Celebrant and People 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  
for ever and ever. Amen.

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 for ever. Amen.

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<sup>7</sup> In the 1662 Order the Distribution of Communion occurs here. The Lord’s Prayer is then said. The remainder of the Prayer of Consecration follows the Lord’s Prayer as an alternative Post Communion Prayer.

## The Post Communion Prayer

*After Communion, the Celebrant says*

Let us pray.

*Celebrant and People together say the following,*

Almighty and ever-living God,  
we thank you for feeding us, in these holy mysteries,  
with the spiritual food of the most precious Body and Blood  
of your Son our Savior Jesus Christ;  
and for assuring us, through this Sacrament, of your favor and  
goodness towards us:  
that we are true members of the mystical body of your Son,  
the blessed company of all faithful people;  
and are also heirs, through hope,  
of your everlasting kingdom.  
And we humbly ask you, heavenly Father,  
to assist us with your grace,  
that we may continue in that holy fellowship,  
and do all the 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 for ever. *Amen.*

*or this*

O Lord and heavenly Father,  
we earnestly desire your fatherly goodness  
mercifully to 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 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.  
We humbly pray that all who partake of this Holy Communion,  
may be filled with your grace and heavenly benediction.  
And although we are unworthy,  
because of our many sins, to offer you any sacrifice,  
yet we ask you to accept this our duty and service that we owe,  
not weighing our merits, but pardoning our offenses,  
through Jesus Christ our Lord;  
by him, and with him, and in him,  
in the unity of the Holy Spirit,  
all honor and glory is yours,  
Almighty Father, now and for ever. *Amen.*

## **The Gloria in Excelsis**

*The Gloria is sung or said, all 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.

## **The Blessing**

*The Bishop when present, or the Priest, gives this 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.*

*A hymn, psalm or anthem may be sung after the Blessing.*

## **A Declaration Concerning the Lord's Supper – 1662**

While it is ordained for the administration of the Lord's Supper that the congregation should receive kneeling; (which order is well meant, for a sense of our humble and grateful acknowledgement of the benefits of Christ given there to all worthy receivers, and for the avoiding of such false teaching and disorder in the Holy Communion, as might otherwise ensue) yet, in case the same kneeling should by any persons, either out of ignorance and weakness, or out of malice and stubbornness, be misinterpreted; it is hereby declared, that in so doing no adoration is intended, or ought to be done, either to the sacramental bread or wine there bodily received, or to any corporal presence of Christ's natural flesh and blood. For the sacramental bread and wine remain still in their very natural substances, and therefore may not be adored; (for that is idolatry, to be abhorred of all faithful Christians) and the natural body and blood of our Savior Christ are in heaven, and not here; it being against the truth of Christ's natural body to be at one time in more places than one.