**Sunday, November 1, 2026**

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

(from RE-Book of Common Prayer pg. 85)

¶ A Psalm, Hymn, or Anthem may be sung when the Minister enters or, after a sentence of Scripture, the Minister may say,

The Lord be with you.
Answer. *And with thy spirit.*
Minister. Let us pray.

¶ Then shall be said the COLLECT FOR PURITY following.

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

¶ Then shall the Minister, turning to the people, rehearse distinctly all the TEN COMMANDMENTS; and the people still kneeling shall, after every Commandment, ask God mercy for their transgressions thereof for the time past, and grace to keep the same for the time to come.
¶ And note, That in rehearsing the Ten Commandments, the Minister may omit that part of the Commandment which is inset.
¶ The Decalogue may be omitted, provided it be said at least one Sunday in each month. But note, That whenever it is omitted, the Minister shall say the Summary of the Law, beginning, Hear what our Lord Jesus Christ saith.

¶ **(Decalogue**, RE-BCP pg. 86)

GOD spake these words, and said: I am the LORD thy God; Thou shalt have no other gods before me.

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

THOU shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; Thou shalt not bow down thyself to them, nor serve them:

for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children, unto the third and fourth generation of them that hate me; and showing mercy unto thousands of them that love me and keep my commandments.

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

THOU shalt not take the Name of the LORD thy God in vain;
for the LORD will not hold him guiltless that taketh his Name in vain.
*Lord, have mercy upon us, and incline our hearts to keep this law.*

REMEMBER the Sabbath day to keep it holy. Six days shalt thou labour, and do all thy work; but the seventh day is the Sabbath of the LORD thy God: In it thou shalt not do any work;
thou, nor thy son, nor thy daughter, thy man-servant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates. For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed he Sabbath day, and hallowed it.
*Lord, have mercy upon us, and incline our hearts to keep this law.*

HONOUR thy father and thy mother:
that thy days may be long upon the land which the LORD thy God giveth thee.
*Lord, have mercy upon us, and incline our hearts to keep this law.*

THOU shalt do no murder.
*Lord, have mercy upon us, and incline our hearts to keep this law.*

THOU shalt not commit adultery.
*Lord, have mercy upon us, and incline our hearts to keep this law.*

THOU shalt not steal.
*Lord, have mercy upon us, and incline our hearts to keep this law.*

THOU shalt not bear false witness against thy neighbour.
*Lord, have mercy upon us, and incline our hearts to keep this law.*

THOU shalt not covet
thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbour's.
*Lord, have mercy upon us, and write all these thy laws in our hearts, we beseech thee.*

¶ Then may the Minister say,

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

¶ Here, if the Decalogue has been omitted, shall be said, (**Kyrie Eleison**, RE-BCP pg. 87)

*Lord, have mercy upon us.*
*Christ, have mercy upon us.*
*Lord, have mercy upon us.*

Minister. Let us pray.

¶ Then may follow this Collect.

O ALMIGHTY Lord, and everlasting God, vouchsafe, we beseech thee, to direct, sanctify, and govern, both our hearts and bodies, in the ways of thy laws, and in the works of thy commandments; that, through thy most mighty protection, both here and ever, we may be preserved in body and soul; through our Lord and Saviour Jesus Christ. *Amen.*

¶ Then shall be said the **COLLECT FOR THE DAY** (see today's bulletin)**,**

¶ Then shall be read the **EPISTLE Lesson**, the Reader first saying,
The Reading (Lesson) from the Epistle_____ , chapter _____ , beginning at the _____ verse.

**EPISTLE LESSON: Philippians 1: 3-7**

The Epistle being ended, the Reader may say, Here endeth the Epistle, or,
Reader. This is the Word of the Lord.
People. *Thanks be to God.*

¶ Then, all the people standing, the Minister appointed shall read the **GOSPEL**, first saying,
The Holy Gospel of our Lord Jesus Christ according to St. _____ , chapter _____ , beginning at the _____ verse. In response to the announcement of the Gospel shall be said (or sung),
*Glory be to thee, O Lord.*

**GOSPEL LESSON: Matthew 18: 21-35**

¶ And after the Gospel, the Minister shall say,
The Gospel of the Lord,
the people then responding,
*Praise be to thee, O Christ.*

¶ Then shall be said the CREED commonly called the Nicene, or else the Apostles' Creed;

**Nicene Creed (RE-BCP pg. 89)**

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

*And in one Lord Jesus Christ, the only-begotten Son of God,*
*Begotten of his Father before all worlds,*
*God of God, Light of Light, Very God of very God,*
*Begotten, not made, Being of one substance with the Father,*
*By whom all things were made:*
*Who for us men and for our salvation came down from heaven,*
*And was incarnate by the Holy Ghost of the Virgin Mary,*
*And was made man, And was crucified also for us under Pontius Pilate.*
*He suffered and was buried,*
*And the third day he rose again according to the Scriptures,*

*And ascended into heaven, And sitteth on the right hand of the Father.*
*And he shall come again with glory to judge both the quick and the dead;*
*Whose kingdom shall have no end.*

*And I believe in the Holy Ghost, The Lord, and Giver of life,*
*Who proceedeth from the Father and the Son,*
*Who with the Father and the Son together is worshiped and glorified,*
*Who spake by the Prophets.*
*And I believe one holy Catholic and Apostolic Church.*
*I acknowledge one Baptism for the remission of sins.*
*And I look for the Resurrection of the dead, And the Life of the world to come.*
*Amen.*

¶ Then shall be declared unto the people what Services are in the week following to be observed. And here also shall notice be given of the Communion. And nothing shall be proclaimed or published in the church during the time of Divine Service, but by the Minister.
¶ Here may be sung a Hymn or an Anthem.

¶ Then shall follow the SERMON.

¶After which, the Presbyter shall return to the Lord's Table, and begin the OFFERTORY, saying one or more of these Sentences following.

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

Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. *St. Matthew 5:16*

¶ While the gifts of the people are being gathered, there may be sung a Hymn or an Anthem.
¶ At the same time the Presbyter shall prepare the Table and arrange such Bread and Wine on the Table as he shall think sufficient.
¶ When the alms for the poor and other offerings of the people have been received by the Deacons, church-wardens, or other fit persons appointed for that purpose, they shall be brought to the Presbyter who shall humbly present and place them upon the holy Table.
¶ The Offering of the congregation having been gathered, it may be dedicated to the Lord in these words following, or the Long Meter Doxology, or other suitable words, said or sung.

*ALL things come of thee, O LORD, and of thine own have we given thee. Amen.*
(1 Chronicles 29:14)

¶ It is the Bishop's prerogative, when present, to be the principal Celebrant at the Lord's Table, and to preach the Gospel.

## THE CELEBRATION OF HOLY COMMUNION (RE-BCP pg. 93)

¶ Here the Presbyter shall give the following or similar invitation.

OUR fellow Christians of other branches of Christ's Church, and all who love our Divine Lord and Saviour Jesus Christ in sincerity, are affectionately invited to the Lord's Table.

¶ Then the Presbyter may ask the secret intercessions of the congregation for any who have desired the prayers of the church. After which he shall say,

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

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

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

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

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

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

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

¶ Then may the Presbyter say this EXHORTATION, the people standing. And note, That the Exhortation shall be said on the First Sunday in Advent, the First Sunday in Lent, and Trinity Sunday.

DEARLY beloved in the Lord, ye who mind to come to the holy Communion of the Body and Blood of our Saviour Christ, must consider how Saint Paul exhorteth all persons diligently to examine themselves, before they presume to eat of that Bread, and drink of that Cup. For as the benefit is great, if with a true penitent heart and lively faith we receive that holy Sacrament; so is the danger great, if we receive the same unworthily. Judge therefore yourselves, brethren, that ye be not judged of the Lord; repent you truly for your sins past; have a lively and steadfast faith in Christ our

Saviour; amend your lives, and be in perfect charity with all men; so shall ye be meet partakers of those holy mysteries.

And above all things ye must give most humble and hearty thanks to God, the Father, the Son, and the Holy Ghost, for the redemption of the world by the death and passion of our Saviour Christ, both God and man; who did humble himself, even to the death upon the Cross, for us, miserable sinners, who lay in darkness and the shadow of death; that he might make us the children of God, and exalt us to everlasting life. And to the end that we should always remember the exceeding great love of our Master, and only Saviour, Jesus Christ, thus dying for us, and the innumerable benefits which by his precious blood-shedding he hath obtained for us; he hath instituted and ordained holy mysteries, as pledges of his love, and for a continual remembrance of his death, to our great and endless comfort. To him therefore, with the Father and the Holy Ghost, let us give (as we are most bounden) continual thanks; submitting ourselves wholly to his holy will and pleasure, and studying to serve him in true holiness and righteousness all the days of our life. *Amen.*

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

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

¶ Then shall this **GENERAL CONFESSION** be made, by the Presbyter and all those who are minded to receive the Holy Communion, humbly kneeling, and saying,

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

¶ Then shall the Presbyter, or the Bishop if he be present, stand up, and turning to the people, say,

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

¶ Then shall the Presbyter say,

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

COME unto me, all ye that travail and are heavy laden, and I will refresh you. *St. Matthew 11:28*

So God loved the world, that he gave his only-begotten Son, to the end that all that believe in him should not perish, but have everlasting life. *St. John 3:16*

Hear also what Saint Paul saith:

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

Hear also what Saint John saith:

If any man sin, we have an Advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins. *1 St. John 2:1, 2*

¶ After which the Presbyter shall proceed, saying,

Lift up your hearts.
Answer. *We lift them up unto the Lord.*
Presbyter. Let us give thanks unto our Lord God.
Answer. *It is meet and right so to do.*

¶ Then shall the Presbyter turn to the Lord's Table, and say,

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

¶ Here shall follow the PROPER PREFACE, according to the time, if there be any specially appointed; or else immediately shall be said or sung by the Presbyter,

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

¶ Presbyter and people. (**Sanctus**, RE-BCP pg. 97)

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

¶ Then shall the Presbyter, kneeling down at the Lord's Table, say in the name of all those who shall receive the Communion, the PRAYER OF HUMBLE ACCESS following.

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

dwell in him, and he in us. *Amen.*

> * Note the rubric at the end of this Form for Holy Communion.
> ¶ When the Presbyter, standing at the Lord's Table, has so ordered the Bread and Wine, that he may with the more readiness and decency break the Bread before the people, and take the Cup into his hands, he shall say the PRAYER OF CONSECRATION as follows.

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

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

> ¶ Here may be sung a Hymn.

**HYMN #294 - "For The Bread Which Thou Hast Broken"**

> ¶ Then shall the Presbyter first receive the Communion in both kinds himself, and then proceed to deliver the same to the Bishops, Presbyters, and Deacons, in like manner, (if any be present,) and after that to the people also in order, into their hands, all devoutly kneeling. And sufficient opportunity shall be given to those present to communicate. And when he delivers the Bread, he shall say,

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

> ¶ And the Minister who delivers the Cup shall say,

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

**(The COMMUNION takes place here, as ordered by the Ushers)**

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

¶ Then shall the Presbyter and the people say the **LORD'S PRAYER**.

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

*OUR Father, who art in heaven, Hallowed be thy Name.*
*Thy kingdom come. Thy will be done, On earth as it is in heaven.*
*Give us this day our daily bread. And forgive us our trespasses,*
*As we forgive those who trespass against us.*
*And lead us not into temptation, But deliver us from evil.*
*For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.*

¶ Then shall be said the PRAYER OF OBLATION as follows.

O LORD and heavenly Father, we thy humble servants earnestly desire thy fatherly goodness mercifully to accept this our sacrifice of praise and thanksgiving; most humbly beseeching thee to grant, that by the merits and death of thy Son Jesus Christ, and through faith in his blood, we and all thy whole Church may obtain remission of our sins, and all other benefits of his passion. And here we offer and present unto thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and living sacrifice unto thee; humbly beseeching thee, that we, and all partakers of the Holy Communion, may be filled with thy grace and heavenly benediction, and be made one body with him, that he may dwell in us and we in him. And although we are unworthy, through our manifold sins, to offer unto thee any sacrifice, yet we beseech thee to accept this our bounden duty and service; not weighing our merits, but pardoning our offences, through Jesus Christ our Lord; by whom, and with whom, in the unity of the Holy Ghost, all honour and glory be unto thee, O Father Almighty, world without end. *Amen.*

¶ Then shall be said,

ALMIGHTY and everliving God, we most heartily thank thee, for that thou dost vouchsafe to feed us, who have duly received these holy mysteries, with the spiritual food of the most precious Body and Blood of thy Son our Saviour Jesus Christ; and dost assure us thereby of thy favour and goodness towards us; and that we are very members incorporate in the mystical body of thy Son, which is the blessed company of all faithful people; and are also heirs through hope of thine everlasting kingdom, by the merits of the most precious death and passion of thy dear Son. And we most humbly beseech thee, O heavenly Father, so to assist us with thy grace, that we may continue in that holy fellowship, and do all such good works as thou hast prepared for us to walk in; through Jesus Christ our Lord, to whom, with thee and the Holy Ghost, be all honour and glory, world without end. *Amen.*

(NOTE: The Gloria In Excelsis is traditionally passed over during Lent)
¶ Then, all standing, shall be said or sung the **GLORIA IN EXCELSIS**, or some other Hymn.

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

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

¶ Then, the people kneeling, the Presbyter, or Bishop if he be present, shall let them depart with this BLESSING.

THE peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord: And the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you and remain with you always. *Amen.*

¶ Here may be sung a Hymn.

¶ Whereas it is ordained in this Office for the Administration of the Lord's Supper, that the Communicants should receive the same kneeling; (which order is well meant, for a signification of our humble and grateful acknowledgement of the benefits of Christ therein given to all worthy Receivers, and for the avoiding of such profanation and disorder in the Holy Communion, as might otherwise ensue;) yet, lest the same kneeling should by any persons, either out of ignorance and infirmity, or out of malice and obstinacy, be misconstrued and depraved; It is hereby declared, That thereby no adoration is intended, or ought to be done, either unto the Sacramental Bread or Wine there bodily received, or unto 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 were Idolatry, to be abhorred of all faithful Christians;) and the natural Body and Blood of our Saviour 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.