AN ALTERNATE ORDER FOR THE SACRAMENT OF THE LORD’S SUPPER

This, the unabridged, and the following, the abridged, forms of the Sacrament of the Lord’s supper are those as found in Liturgy and Psalms, 1906. They have not been revised except in spelling, rubrics, capitalization, and headings. The rubrics at the beginning of the revised Order apply also to these forms.

Words of Institution

Before the administration of the holy Communion the minister shall say:

Beloved in the Lord Jesus Christ, attend to the words of the institution of the holy Supper of our Lord Jesus Christ, as they are delivered by the holy Apostle Paul (I Corinthians 11:23-29).

“For I have received of the Lord that which also I delivered unto you, that the Lord Jesus, the same night in which he was betrayed, took bread; and when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do show the Lord’s death till he come. Wherefore, whosoever shall eat this bread, and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread and drink of that cup; for he that eats and drinks unworthily, eats and drinks damnation to himself, not discerning the Lord’s body.”

That we may now celebrate the Supper of the Lord to our comfort, it is above all things necessary:

I. Rightly to examine ourselves.

II. To direct the Supper to that end for which Christ has ordained and instituted the same, namely, to his remembrance.

Exhortation to Self-Examination

The true examination of ourselves consists of these three parts:
First. Let everyone consider by himself his sins and the curse due to him for them, to the end that he may abhor and humble himself before God; considering that the wrath of God against sin is so great, that, rather than it should go unpunished, he has punished the same in his beloved Son Jesus Christ, with the bitter and shameful death of the cross.

Secondly. That everyone examine his own heart, whether he believes this faithful promise of God, that all his sins are forgiven him only for the sake of the passion and death of Jesus Christ; and that the perfect righteousness of Christ is imputed and freely given him as his own, yea, so perfectly as if he had satisfied in his own person for all his sins and fulfilled all righteousness.

Thirdly. That everyone examine his own conscience, whether he purposes henceforth to show true thankfulnes to God in his whole life, and to walk uprightly before him; as also, whether he has laid aside unfeignedly all enmity, hatred, and envy, and does firmly resolve henceforth to walk in true love and peace with his neighbor.

All those, then who are thus disposed God will certainly receive in mercy, and count them worthy partakers of the Table of his Son Jesus Christ. On the contrary, those who do not feel this testimony in their hearts eat and drink judgment to themselves.

Therefore we also, according to the command of Christ and the Apostle Paul, admonish all those who are defiled with the following sins to keep themselves from the table of the Lord, and declare to them that they have no part of the kingdom of Christ: such as all idolaters; all those who invoke deceased saints, angels, or other creatures; all those who worship images; all enchanters, diviners, charmers, and those who confide in such enchantments; all despisers of God and his Word, and of the holy Sacraments; all blasphemers; all those who are given to raise discord, sects, and mutiny, in church or state; all perjured persons; all those who are disobedient to their parents and superiors; all murderers, contentious persons, and those who live in hatred and envy against their neighbors; all adulterers, whoremongers, drunkards, thieves, usurers, robbers, gamesters, covetous; and all who lead offensive lives.

All these, while they continue in such sins, shall abstain from this meat, which Christ has ordained only for the faithful, lest their judgment and condemnation be made the heavier.
But this is not designed, dearly beloved Brethren and Sisters in the Lord, to deject the contrite hearts of the faithful, as if none might come to the Supper of the Lord but those who are without sin. For we do not come to this Supper to testify thereby that we are perfect and righteous in ourselves, but, on the contrary, considering that we seek our life out of ourselves, in Jesus Christ, we acknowledge that we lie in the midst of death. Therefore, notwithstanding we feel many infirmities and miseries in ourselves; as namely, that we have not perfect faith, and that we do not give ourselves to serve God with such zeal as we are bound, but have daily to strive with the weakness of our faith and the evil lusts of our flesh; yet, since we are, by the grace of the Holy Ghost, sorry for these weaknesses, and earnestly desirous to fight against our unbelief, and to live according to all the commandments of God, therefore we rest assured that no sin or infirmity, which still remains against our will in us, can hinder us from being received of God in mercy, and from being made worthy partakers of this heavenly meat and drink.

Meaning of the Sacrament

Let us now consider to what end the Lord has instituted his Supper, namely, that we do it in remembrance of him. Now, after this manner are we to remember him by it.

1. The we be confidently persuaded in our hearts, that our Lord Jesus Christ, according to the promises made to our forefathers in the Old Testament, was sent of the Father into the world: that he assumed our flesh and blood: that he bore for us the wrath of God, under which we should have perished everlastingly, from the beginning of his incarnation to the end of his life upon earth: that he fulfilled for us all obedience to the divine law, and righteousness, especially when the weight of our sins and the wrath of God pressed out of him the bloody sweat in the garden, where he was bound that we might be freed from our sins: that he afterward suffered innumerable reproaches, that we might never be confounded; that he, although innocent, was condemned to death, that we might be acquitted at the judgment seat of God: yea, that he suffered his blessed body to be nailed on the cross, that he might affix thereon the handwriting of our sins: that he also took upon himself the curse due us, that he might fill us with his blessings: that he humbled himself unto the deepest reproach and pains of hell, both in body and soul, on the tree of the cross, when he cried out with a loud voice, “My God, my God, why hast thou forsaken me?” that we might be accepted of God, and never be forsaken of him: and finally that
he confirmed, with his death and shedding of his blood, the new and eternal testament, that covenant of grace and reconciliation, when he said, “It is finished.”

2. And, that we might firmly believe that we belong to this covenant of grace, the Lord Jesus Christ, in his last Supper, “took bread, and when he had given thanks, he brake it, and gave it to his disciples, and said, Take, eat, this is my body which is broken for you, this do in remembrance of me. In like manner also, after supper, he took the cup, gave thanks and said, Drink ye all of it; this cup is the new testament in my blood, which is shed for you and for many for the remission of sins; this do ye, as often as ye drink it, in remembrance of me.” That is: as often as you eat of this bread and drink of this cup, you shall thereby, as by a sure remembrance and pledge, be admonished and assured of this my hearty love and faithfulness toward you: that whereas you should otherwise have suffered eternal death, I have given my body to the death of the cross, and shed my blood for you; and as certainly feed and nourish your hungry and thirsty soul with my crucified body and shed blood to everlasting life, as this bread is broken before your eyes, and this cup is given to you, and you eat and drink the same with your mouth, in remembrance of me.

From this institution of the holy Supper of our Lord Jesus Christ, we see that he directs our faith and trust to his perfect sacrifice, once offered on the cross, as to the only ground and foundation of our salvation; wherein he is become to our hungry and thirsty souls the true meat and drink of life eternal. For by his death he has taken away the cause of our eternal death and misery, namely, sin; and obtained for us the quickening Spirit, that we by the same, which dwells in Christ as the Head and in us as his members, might have true communion with him, and be made partakers of all his blessings, of life eternal, righteousness, and glory.

Besides, that we, by the same Spirit, may also be united as members of one body, in true brotherly love; as the holy Apostle says, “For we, being many, are one bread and one body; for we are all partakers of that one bread.” For as out of many grains one meal is ground and one bread baked, and out of many berries being pressed together one wine flows and mixes itself together; so shall we all, who by a true faith are ingrafted into Christ, through brotherly love be all together one body, for the sake of Christ, our beloved Savior, who has so exceedingly loved us; and shall show this, not only in word, but also in very deed toward one another.
Hereto assist us, the almighty God and Father of our Lord Jesus Christ, through his Holy Spirit. Amen.

That we may obtain all this, let us humble ourselves before God, and with true faith implore his grace.

**Prayer**

O most merciful God and Father, we beseech thee that thou wilt be pleased, in this Supper, in which we celebrate the glorious remembrance of the bitter death of thy beloved Son Jesus Christ, to work in our hearts through the Holy Spirit, that we may daily, more and more, with true confidence, give ourselves up unto thy Son Jesus Christ, so that our afflicted and contrite hearts, through the power of the Holy Ghost, may be fed and comforted with his true body and blood; yea, with him, true God and Man, that only heavenly bread: and that we may no longer live in our sins, but he in us, and we in him; and thus truly be made partakers of the new and everlasting testament and covenant of grace: that we may not doubt that thou wilt for ever be our gracious Father, never more imputing our sins unto us, and providing us, as thy beloved children and heirs, with all things necessary, as well for the body as the soul. Grant us also thy grace, that we may take upon us our cross cheerfully, deny ourselves, confess our Savior, and in all tribulations with uplifted heads expect our Lord Jesus Christ from heaven, where he will make our mortal bodies like unto his most glorious body and take us unto himself for eternity.

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 debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil; for thine is the kingdom, and the power, and the glory, forever. Amen.

**Confession of Faith**

Strengthen us also by this holy Supper in the Catholic undoubted Christian Faith, whereof we make confession with our mouths and hearts, saying:

I believe in God the Father Almighty, maker of heaven and earth;

and in Jesus Christ his only Son, our Lord; who was conceived by the Holy
Ghost, born of the virgin Mary; suffered under Pontius Pilate, was crucified, dead, and buried; he descended into hell; the third day he rose again from the dead; he ascended into heaven, and sitteth on the right hand of God the Father Almighty; from thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost; the holy Catholic church; the communion of saints; the forgiveness of sins; the resurrection of the body; and the life everlasting. Amen.

Communion

That we may now be fed with the true heavenly bread, Christ Jesus, let us not cleave with our hearts unto the external bread and wine, but lift them up on high in heaven, where Christ Jesus is our Advocate, at the right hand of his heavenly Father, whither all the Articles of our Faith lead us; not doubting that, through the working of the Holy Spirit, we shall as certainly be fed and refreshed in our souls with his body and blood, as we receive the holy bread and wine in remembrance of him.

In breaking and distributing the bread, the minister shall say:

The Bread which we break is the communion of the Body of Christ.

And when he gives the cup:

The Cup of Blessing which we bless is the communion of the Blood of Christ.

During the Communion, a Psalm shall or may be devoutly sung, or some chapter read, in remembrance of the death of Christ, as Isaiah 53, John 13, 14, 15, 16, 17, 18, or the like.

Communion Thanksgiving

After the Communion the minister shall say:

Beloved in the Lord, since the Lord has now fed our souls at his Table, let us therefore jointly praise his holy name with thanksgiving, and everyone say in his heart thus:
Bless the Lord, O my soul:
   And all that is within me, bless his holy name.

Bless the Lord, O my soul,
   And forget not all his benefits:
Who forgiveth all thine iniquities;
   Who healeth all thy diseases;
Who redeemeth thy life from destruction;
   Who crowneth thee with lovingkindness and tender mercies.

The Lord is merciful and gracious,
   Slow to anger, and plenteous in mercy.
He hath not dealt with us after our sins;
   Nor rewarded us according to our iniquities.
For as the heaven is high above the earth,
   So great is his mercy toward them that fear him.
As far as the east is from the west,
   So are hath he removed our transgressions from us.

Like as a father pitieth his children.
   So the Lord pitieth them that fear him.

Who hath not spared his own Son, but delivered him up for us all, and given us all things with him. Therefore God commends therewith his love toward us, in that while we were yet sinners, Christ died for us; much more then, being now justified by his blood, we shall be saved from wrath through him. For, if, when we were enemies, we were reconciled to God by the death of his Son; much more, being reconciled, we shall be saved by his life. Therefore shall my mouth and heart show forth the praise of the Lord from this time forth for evermore. Amen.

Prayer

Let everyone say with an attentive heart:

O almighty, merciful God and Father, we render thee most humble and hearty thanks, that thou hast, of thine infinite mercy, given us thine only be-gotten Son, for a mediator and a sacrifice for our sins, and to be our meat and drink unto life eternal; and that thou givest us lively faith, whereby we are made partakers of these thy benefits. Thou hast also been pleased, that thy beloved Son Jesus Christ should institute and ordain his holy Supper for the confirmation of the same. Grant, we beseech thee, O faithful God and Father, that, through the operation of thy Holy Spirit, the commemoration of the death of our Lord Jesus Christ may tend to the daily increase of our faith, and of our saving fellowship with him; through Jesus Christ thy Son, our Lord. Amen.