

1980

Music; Choir Holy Communion; c. 1980

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Choir Edition

The Lord's Supper
or Holy Communion

ST. PAUL'S CHURCH.
NIAGARA FALLS, N. Y.

FOREWORD

MANY Methodist churches follow the custom of singing rather than saying the responses in the Communion service. It is for the convenience of such churches that this booklet has been prepared. It presents the first order of service from the Ritual with music from the Hymnal inserted in the proper places. The order is otherwise unchanged except for the omission of the longer optional arrangement of the Beatitudes, which is probably not often used when the responses are sung.

The choice of musical settings from the number available in the Hymnal has been guided by a survey of representative churches. The results seem to indicate that the settings appearing here are those most widely used among Methodist churches.

A.S.W.

AN ORDER FOR THE ADMINISTRATION OF THE SACRAMENT OF THE LORD'S SUPPER OR HOLY COMMUNION I

Arranged with Music for Responses

The following is a complete order of public worship and is intended to replace the regular order of morning worship when the Sacrament of the Lord's Supper is administered.

The Lord's Table should have upon it a fair linen cloth.

Let the pure, unfermented juice of the grape be used.

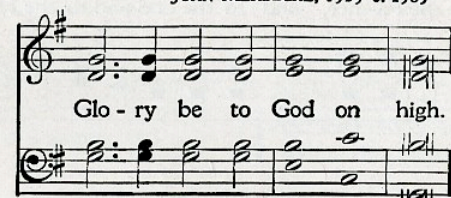
It is our custom to receive the Sacrament of the Lord's Supper kneeling, but if persons so desire, they may receive the elements while seated or standing.

Upon entering the church let the communicants bow in prayer and in the spirit of prayer and meditation approach the blessed Sacrament.

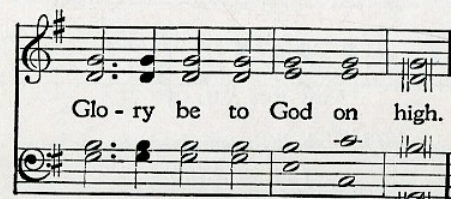
The people shall stand and join in singing the hymn, "Holy, holy, holy, Lord God Almighty," or other suitable hymn, and remain standing until after the singing of the Gloria Patri.

God is a Spirit. They that worship him must worship him in spirit and in truth.

JOHN MERBECKE, 1523-C. 1585



God is Light. If we walk in the light, as he is in the light, we have fellowship one with another; and truly our fellowship is with the Father, and with his Son Jesus Christ.



God is Power. They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint.

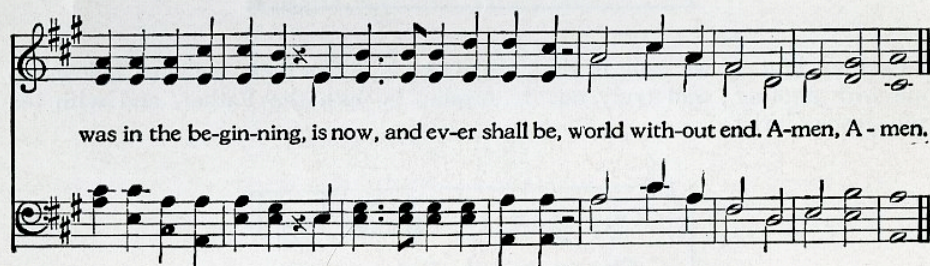
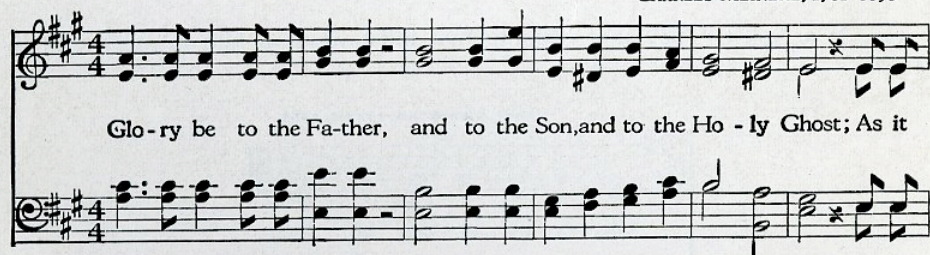


God is Love. Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God. Hereby perceive we the love of God, because he laid down his life for us.



Then the Gloria Patri shall be said or sung:

CHARLES MEINEKE, 1782-1850

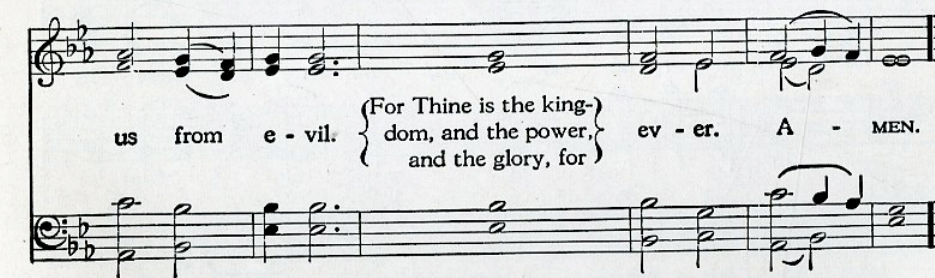
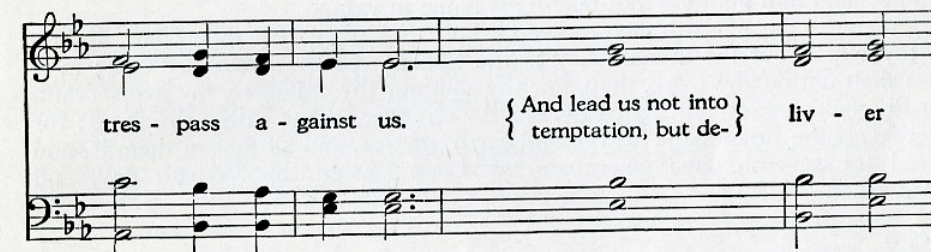
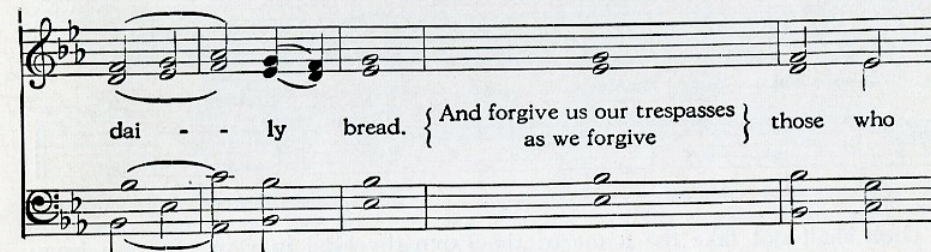
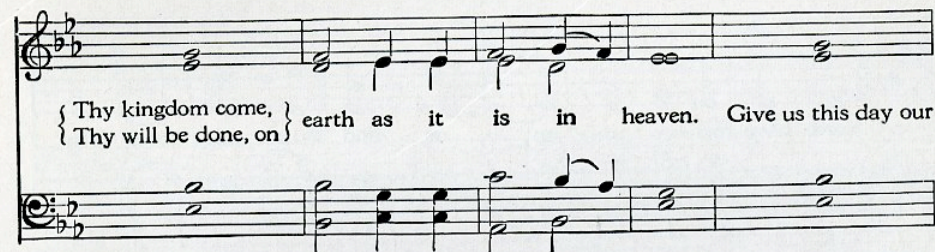
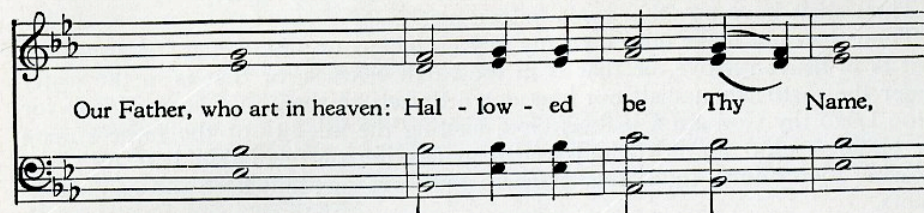


Then shall the minister say:

Let us pray.

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 Jesus Christ our Lord. Amen.

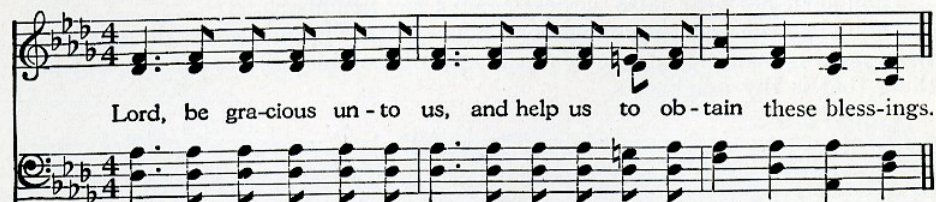
Gregorian



Then may the minister read the Ten Commandments, and the people, still in the attitude of prayer, shall in response ask God's mercy for their transgressions in times past and grace to keep the law in time to come.

Hear the Beatitudes of our Lord Jesus Christ:
 Blessed are the poor in spirit: for theirs is the kingdom of heaven.
 Blessed are they that mourn: for they shall be comforted.
 Blessed are the meek: for they shall inherit the earth.

ROBERT G. McCUTCHAN, 1877-

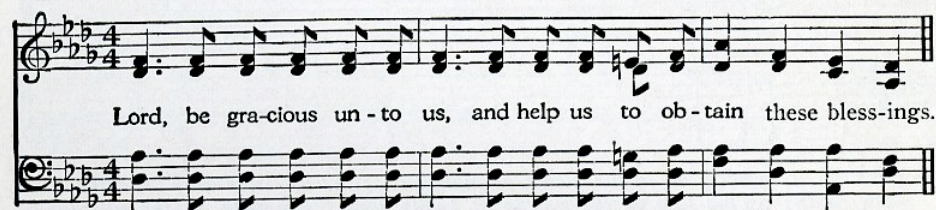


Blessed are they which do hunger and thirst after righteousness: for they shall be filled.

Blessed are the merciful: for they shall obtain mercy.

Blessed are the pure in heart: for they shall see God.

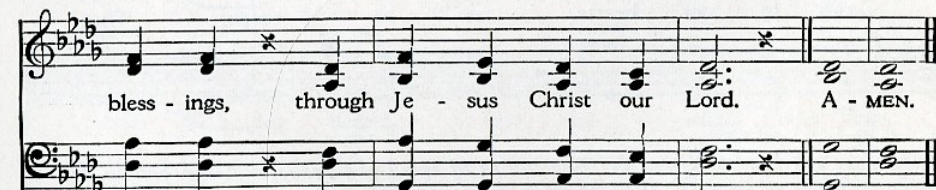
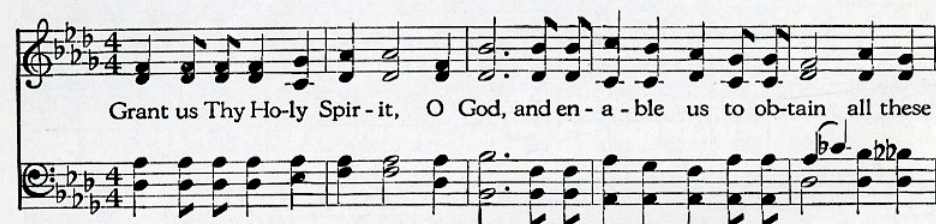
Blessed are the peacemakers: for they shall be called the children of God.



Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.

Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.

Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.



Music copyright, 1935, by Whitmore & Smith, Nashville, Tenn.

[If desired, these Beatitudes may be read singly, each one followed by the response.]

The responsive scripture, Isaiah 53:1-10:

Who hath believed our report? and to whom is the arm of the LORD revealed?

For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him.

He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not.

Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted.

But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.

All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all.

He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before his shearers is dumb, so he openeth not his mouth.

He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken.

And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth.

Yet it pleased the LORD to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand.

Then may the minister read the Epistle, to be followed by the Gospel.

Here may the minister and people repeat the Apostles' Creed or some other of the authorized affirmations of faith, the people standing.

Then may follow the sermon or communion meditation and a suitable hymn (see hymns 408-15). During the singing of this hymn the minister shall remove the linen cloth that covers the elements.

After the hymn has been sung, the minister, standing by the Lord's Table, shall announce the offering for the needy, using one or more of the following groups of sentences.

I

Remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.

Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.

And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.

Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.

II

They shall not appear before the LORD empty: every man shall give as he is able, according to the blessing of the LORD thy God which he hath given thee.

Blessed is he that considereth the poor: the LORD will deliver him in time of trouble.

Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy, in thy land.

Be merciful after thy power. If thou has much, give plenteously: if thou has little, do thy diligence gladly to give of that little: for so gatherest thou thyself a good reward in the day of necessity.

He that hath pity upon the poor lendeth unto the LORD; and that which he hath given will he pay him again.

III

To do good and to communicate forget not: for with such sacrifices God is well pleased.

As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.

He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver.

Whoso hath this world's good, and seeth his brother have need, and shutteth up his compassion from him, how dwelleth the love of God in him?

God is not unrighteous to forget your work and labor of love, which ye have showed toward his name, in that ye have ministered to the saints, and do minister.

IV

Offer unto God thanksgiving; and pay thy vows unto the most High.

Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves

do not break through and steal: for where your treasure is, there will your heart be also.

Zacchaeus stood, and said unto the Lord; Behold, Lord, the half of my goods I give to the poor; and if I have taken anything from any man by false accusation, I restore him fourfold.

Charge them that are rich in this world, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.

Godliness with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out.

As the minister receives the offering, the people shall stand, and the following may be said or sung:

LUDWIG VAN BEETHOVEN, 1770-1827

All things come of Thee, O Lord; and of Thine own have we giv-en Thee. A-MEN.

Then may the minister say.

Thine, O LORD, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine; thine is the kingdom, O LORD, and thou art exalted as head above all.

The people shall remain standing while the minister reads the invitation.

Ye that do truly and earnestly repent of your sins, and are in love and charity with your neighbors, 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 devoutly kneeling make your humble confession to Almighty God.

Then shall this general confession be made by the minister and those who are minded to receive the Holy Communion, the minister kneeling, facing the Lord's Table, and all the people in the attitude of prayer.

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. We do earnestly repent, and are heartily sorry for these our misdoings; the remembrance of them is grievous unto us. 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 honor and glory of thy name; through Jesus Christ our Lord. Amen.

Then shall the minister offer this prayer:

Almighty God, our heavenly Father, who of thy great mercy hast promised forgiveness of sins to all them that with hearty repentance and true faith turn unto thee; have mercy upon us; pardon and deliver us from all our sins; confirm and strengthen us in all goodness; and bring us to everlasting life; through Jesus Christ our Lord. **Amen.**

Then shall the minister say:

Hear what the Scripture saith to those of a humble and contrite heart:
If any man sin, we have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.

This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners.

God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

Come unto me, all ye that labor and are heavy laden, and I will give you rest.

After which the minister and people may say:

JOHN CAMIDGE, 1735-1803

<p>THE MINISTER</p> <p>Lift up your hearts.</p>	<p>THE PEOPLE</p> <p>We lift them up un - to the Lord.</p>
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Organ

THE MINISTER

Let us give thanks unto the Lord.

THE PEOPLE

It is meet and right so to do.

Then the minister, still kneeling and facing the Lord's Table, shall 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.

Then shall be said or sung:

Composer unknown

Then shall the minister offer the prayer of consecration:

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 the one offering of himself, a full, perfect, and sufficient sacrifice for the sins of the whole world; and did institute, and in his holy gospel command us to continue, this memorial of his precious death: hear us, O merciful Father, we most humbly beseech thee, and grant that we, receiving this bread and wine, according to thy Son our Saviour Jesus Christ's holy institution, in remembrance of his death and passion, may also be partakers of the divine nature through him, who in the same night that he was betrayed took bread;¹ and when he had given thanks, he brake 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. Like-

¹ Here may the minister take the plate in his hands.

wise after supper he took the cup;² and when he had given thanks, he gave it to them, saying, Drink ye all of this; for this is my blood of the new covenant 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.**

Then shall the minister, kneeling before the Lord's Table, unite with the people in this prayer:

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 mercy is unfailing. Grant us therefore, gracious Lord, so to partake of these memorials of thy Son Jesus Christ, that we may be filled with the fullness of his life, may grow into his likeness, and may evermore dwell in him, and he in us. **Amen.**

Then shall the minister first receive the Holy Communion in both kinds himself, after which he shall proceed to deliver the same to other ministers in like manner, if any be present. After this, the minister shall administer the Holy Communion to the people, while they are devoutly kneeling.

Before giving the bread, the minister shall say:

Jesus said, "This is my body, which is given for you." Take and eat this in remembrance that Christ died for you, and feed on him in your heart by faith, with thanksgiving.

Likewise before giving the cup he shall say:

Jesus said, "This cup is the new covenant in my blood, which is shed for you." Drink this in remembrance that Christ died for you, and be thankful.

When all have communed, the minister shall place upon the Lord's Table what remains of the consecrated elements, covering the same with the linen cloth.

Then shall the minister and people say:

O Lord, our heavenly Father, we, thy humble servants, 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 thy whole Church may obtain forgiveness 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 all we who are partakers of this Holy Communion may be filled with thy grace and heavenly benediction. And although we be 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 offenses; through Jesus Christ our Lord; by whom, and with whom, in the unity of the Holy Spirit, all honor and glory be unto thee, O Father Almighty, world without end. **Amen.**

² Here may the minister take the cup in his hands.

Then shall be said or sung the Gloria in Excelsis, the people standing:

Old Scottish chant

Then shall the minister let the people 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 Spirit, be among you, and remain with you always. **Amen.**