

I
THE BOOK OF
COMMON PRAYER
And Administration of the
SACRAMENTS

AND OTHER
Rites and Ceremonies of the CHURCH
According to the Use of the

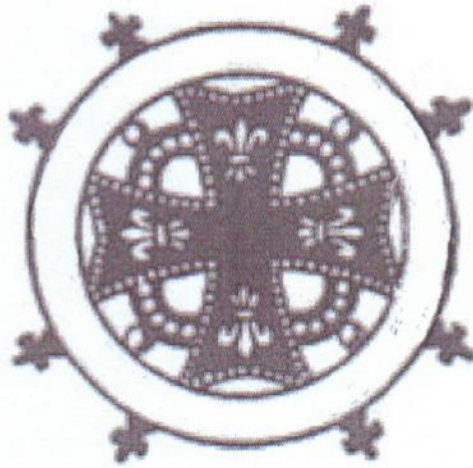
Church of England
TOGETHER WITH THE
Psalter or Psalms

OF
DAVID
Pointed as they be Sung
Churches.



LONDON

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M^r. John Baske *Printer* *the Kings most Excell-*
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Founders' Day Celebration

**In Honor of the Anniversary of
The Founding of
King William Parish at Manakintowne**

**December 5, 1700
by an Act of the House of Burgesses
Under the Authority of King William, III**

*according to
The Book of Common Prayer, 1662*

THE 1662 BOOK OF COMMON PRAYER

When King William Parish at Manakintowne was constituted in 1700, it was, like all parishes in the American Colonies, under the ecclesiastical authority of the Bishop of London. Like every other parish in the Church of England, the Huguenots at Manakin worshipped using the 1662 Book of Common Prayer (BCP). Earlier, during the English Commonwealth when Oliver Cromwell and radical Puritans ruled Great Britain, the Book of Common Prayer (1559) had been suppressed and replaced by a very strict Reformed Protestant (Calvinist) order of Worship. The Virginia Colony refused to recognize the Commonwealth for several years after the execution of King Charles I and also rejected Puritan Worship. When the colony finally “surrendered” to Cromwell, part of the terms stipulated that the BCP would remain in use in Virginia. King Charles II was restored to the throne in 1660, and the reforms of the Commonwealth period, both political and religious, were swept away in England and the colonies. Not only was the BCP reinstated, but bishops were returned to authority and holidays, including Christmas and Easter, which had been banned by the Puritans, were restored.

As a concession to the remnant of Puritan sympathizers, Charles authorized a commission to study revision of the Prayer Book in 1661. Anti-Puritan feeling was high, not only in the Church, but in Parliament and throughout England. Many revered Charles I as an Anglican martyr because he had refused to conform to Puritanism before his execution. Consequently, few concessions were made to the Puritans, and over 900 ministers, (many of whom considered themselves as Presbyterian), were defrocked for refusing to accept the revised prayer book of 1662

The BCP approved by Convocation, (the English version of General Convention), and Parliament in 1662 was in use in America until 1792 when the Episcopal Church USA first came into being. The first BCP in the Episcopal Church adopted the communion Liturgy of Archbishop Laud’s Scottish BCP of 1637, closer to the original English BP of 1549. The American BCP was subsequently revised, most notably in 1928 and 1979. The Church of England proposed a new BCP in 1928, which was approved by both their Synod of Bishops and Convocation, but rejected by Parliament, which still must authorize all substantive changes to the prayer book in England. While two books authorized for use in worship, *Common Worship* and the *Alternative Service Book*, which include both traditional and more contemporary services, are in wide use, the 1662 Book of Common Prayer remains the official prayer book of the Church of England.

– Benjamin Barbour (ed. TWB)

For our worship today, most of the music has been selected that would have been available for use in 1700. The *Gloria in Excelsis*, normally omitted in Advent, is being used to illustrate its placement in the 1662 service, which is so different than our current usage. The King James Version (the “Authorized Version of 1611”) is being used for the readings. Some concessions to the realities of our own time are being made – notably the use of Lay Readers* and Chalicists, as well as female liturgical participants and the lighting of Advent candles, which would not have been the case in 1700.

*Lay clerks were hired by 18th century Virginia parishes to lead congregational responses every Sunday from the lowest part of a 3-deck pulpit and to read morning prayer, scriptures and a printed, published sermon when no ordained clergy were available.

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

Voluntary – *see bulletin insert*

Opening Hymn – *see bulletin insert*

The Lighting of the Advent Candles

The Table, at the communion – time having a fair white linen cloth upon it, shall stand. . . in the chancel. And the priest standing at the north side of the Table shall say the Lord's Prayer, with the Collect following, the people kneeling.

OUR Father, which art in heaven, hallowed be thy name; thy kingdom come; thy will be done, in earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation; but deliver us from evil. *Amen.*

The Priest then prays the Collect for Purity

ALMIGHTY God, unto whom all hearts be 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 follow one of these two Collects for the Sovereign, the Priest standing as before and saying

Let us pray.

ALMIGHTY God, whose kingdom is everlasting, and power infinite: Have mercy upon the whole Church; and so rule the heart of thy chosen Servant William, our King and Governor*, that he (knowing whose minister he is) may above all things seek thy honour and glory; and that we, and all his subjects (duly considering whose authority he hath) may faithfully serve, honour, and humbly obey him, in thee, and for thee, according to thy blessed Word and ordinance; through Jesus Christ our Lord, who with thee and the Holy Ghost liveth and reigneth, ever one God, world without end. *Amen.*

Or,

ALMIGHTY and everlasting God, we are taught by thy Holy Word, that the hearts of Kings are in thy rule and governance, and that thou dost dispose and turn them as it seemeth best to thy godly wisdom: We humbly beseech thee so to dispose and govern the heart of *William* thy Servant, our King and Governor, that, in all his thoughts, words, and works, he may ever seek thy honour and glory, and study to preserve thy people committed to his charge, in wealth, peace, and godliness: Grant this, O merciful Father, for thy dear Son's sake, Jesus Christ our Lord. *Amen.*

Then shall be said the Collect of the Day. And immediately after the Collect the Priest shall read the Epistle, saying, The Epistle [or, The portion of Scripture appointed for the Epistle] is written in the ----- Chapter of ----- beginning at the ----- Verse. And the Epistle ended, he shall say, Here endeth the Epistle. Then shall he read the Gospel (the people all standing up) saying, The holy Gospel is written in the ----- Chapter of ----- beginning at the ----- Verse.

The Collect of the Day - *see bulletin insert*

The Epistle - *see bulletin insert*

Sequence Hymn - *see bulletin insert*

**Queen Mary died in 1694, King William in 1702*

The Holy Gospel - *see bulletin insert*

And the Gospel ended, shall be sung or said the Creed following, the people still standing, as before.

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 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 worshipped and glorified, Who spake by the Prophets. And I believe one Catholick and Apostolick 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 the Curate shall declare unto the people what Holy-days, or Fasting-days, are in the week following to be observed. And then also (if occasion be) shall notice be given of the Communion; and Briefs, Citations, and Excommunications read. And nothing shall be proclaimed or published in the Church during the time of Divine Service, but by the Minister: nor by him any thing, but what is prescribed in the Rules of this Book, or enjoined by the King, or by the Ordinary of the place.

Then shall follow the Sermon, or one of the Homilies already set forth, or hereafter to be set forth, by authority.

The Sermon

The Offertory

Then shall the Priest return to the Lord's Table, and begin the Offertory, saying one or more of these Sentences following, as he thinketh most convenient in his discretion.

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

Lay not up for yourselves treasure upon the earth; where the rust and moth doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven; where neither rust nor moth doth corrupt, and where thieves do not break through and steal. *St. Matthew 6*

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? *1 St. John 3*

Whilst these Sentences are in reading, the Deacons, Church-wardens, or other fit person appointed for that purpose, shall receive the Alms for the Poor, and other devotions of the people, in a decent basin to be provided by the Parish for that purpose; and reverently bring it to the Priest, who shall humbly present and place it upon the holy Table.

The Offertory Anthem - *see bulletin insert*

And when there is a Communion, the Priest shall then place upon the Table so much Bread and Wine, as he shall think sufficient. After which is done, the Priest shall say,

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

The Prayer for the Whole State of Christ's Church

Almighty and ever-living 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 they that 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 to save and defend all Christian Kings, Princes and Governors; and specially thy servants [our President and our governor and all who hold authority in this Commonwealth, in our nation, and in the nations of the earth,] that they may truly and indifferently minister justice, to the punishment of wickedness and vice, and to the maintenance of thy religion and virtue.

Give grace, O heavenly Father, to all bishops and curates, 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 them, 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.*

Invitation to Confession

Then shall the Priest say to them that come to receive the holy Communion

YE that 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, meekly kneeling upon your knees.

General Confession

Then shall this general Confession be made, in the name of all those that are minded to receive the holy Communion, by one of the Ministers; both he and all the people kneeling humbly upon their knees, 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.*

The Absolution

Then shall the Priest (or the Bishop, being present,) standing up, and turning himself to the people pronounce this Absolution.

ALMIGHTY God, our heavenly Father, who of his great mercy hath promised forgiveness of sins to all them that 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.*

The Comfortable Words

Then shall the priest say

Hear what comfortable words our Saviour Christ saith unto all that truly turn to him.

COME unto me all 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 St. 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 Priest shall proceed, saying,

Lift up your hearts.

Answer **We lift them up unto the Lord.**

Priest Let us give thanks unto our Lord God.

Answer **It is meet and right so to do.**

Then shall the Priest 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. [Because thou didst send thy beloved Son to redeem us from sin and death, and to make us heirs in him of everlasting life; that when he shall come again in power and great triumph to judge the world, we may without shame or fear rejoice to behold his appearing.]

After the Preface shall immediately be sung or said

THEREFORE with angels and archangels, and with all the company of heaven, we laud and magnify thy glorious name, evermore praising thee, and saying: Holy, holy, holy, Lord God of hosts, heaven and earth are full of thy glory. Glory be to thee, O Lord most high. *Amen.*

The Prayer of Humble Access

Then shall the Priest, kneeling down at the Lord's Table, say in the name of all them that shall receive the Communion this Prayer 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*

The Prayer of Consecration

When the Priest, standing before the Table, hath 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 followeth.

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, 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 that 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 Priest is to take the Paten unto 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 hand: (e) And here to lay his hand upon every vessel (be it Chalice or Flagon) in which there is any Wine to be consecrated.

Then shall the Minister first receive the Communion in both kinds himself, and then proceed to deliver the same to the Bishops, Priests, and Deacons, in like manner, (if any be present,) and after that to the people also in order, into their hands, all meekly kneeling. And, when he delivereth the Bread to any one, 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 that delivereth the Cup to any one 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 following may be sung

O Lamb of God – see bulletin insert

O Lamb of God that takest away the sins of the world,
have mercy upon us.
O Lamb of God that takest away the sins of the world,
have mercy upon us.
O Lamb of God that takest away the sins of the world,
grant us thy peace.]

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

Then shall the Priest say the Lord's Prayer, the people repeating after him every Petition.

The Lord's Prayer

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

After shall be said as followeth.

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 thy 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.*

Then shall be said or sung,

Gloria in Excelsis

Glory be to God on high, and in 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, 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.*

The Blessing

Then the Priest (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.*

Recessional Hymn – *see bulletin insert*

Voluntary – *see bulletin insert*

And there shall be no celebration of the Lord's Supper, except there be a convenient number to communicate with the Priest, according to his discretion.

And if any of the Bread and Wine remain unconsecrated, the Curate shall have it to his own use; but if any remain of that which was consecrated, it shall not be carried out of the church, but the Priest and such other of the communicants as he shall call unto him, shall, immediately after the Blessing, reverently eat and drink the same.



77. THE COMMUNION ADMINISTERED BY A PRIEST
AND A DEACON

In the late 17th century.

A Brief History of Manakin Episcopal Church

The Huguenots, a French Protestant group who followed the teachings Calvin, enjoyed religious freedom for many years following the Edict of Nantes, adopted in 1598. During the reign of Louis XIV, the Edict was revoked in (1685) and they were persecuted, and finally driven out of France. Some came over the Channel to Great Britain. In 1700, William III of England and the Protestant Relief Fund financed the settling in Virginia of many Huguenots who were then in England.

After landing in Hampton, the Huguenots were sent up the James River where William Byrd of Westover had arranged for them a grant of 10,000 acres stretching for five miles along the River near Manakintowne, the site of a Monacan town from which the English had previously driven the native inhabitants. On December 5, 1700, the House of Burgesses granted a royal charter in the King's name establishing the King William Parish at Manakintowne. In 1701, led by Benjamin de Joux, they built the first church at Manakin. It was a small octagonal-shaped building probably located near the river between Bernard's Creek and Norwood Creek, the boundaries of the Huguenot grant.

In 1710, a new church was built. In 1730, Huguenots moved out of their village and were now living on the land they farmed. A fire substantially damaged the second church so it was decided to build another church at a more central location at the junction of River Road and the Ferry Road. In 1895, as attendance dropped, a fourth smaller church was constructed using the materials from the third church. Both the third and fourth structures were near the present church site.

With the emergence of modern lighting and heating, the congregation decided that the fourth church was no longer adequate. In 1954, with the generous help of the Huguenot Society, a fifth church was built. It is modeled after William Byrd's church near Westover Plantation, and serves as a reminder of the help Byrd gave the original settlers of Manakintowne.

Today Manakin Church is a lively and vibrant place of worship. We serve individuals and families of all ages with varied religious backgrounds. We have an active outreach program where we minister to the greater community. Manakin Church has interesting Christian Formation programs that meet on Sundays and during the week.



FIG. 192. Anglican communion service, showing carpeted table.
(From Charles Wheatly, *A Rational Illustration of the Book of Common Prayer* [2d ed. London, 1714].)

The mission of Manakin Church is to joyfully practice and share Christ's love and grace to the communities we serve by sharing the Gospel, through worship, education, fellowship and service



40. FRONTISPIECE OF CROUCH'S *Divine Banquet*, 1696.
Showing priest, communicants, and altar of the period.