

The Black Rubric
From the 1552 Prayer Book
(more readable typescript on the reverse)



Although no ordze can be so perfectly deuysed, but it may be of some, eyther for their ignorance and infirmitie, oz els of malice and obstinacie, misconstrued, depraued, and interpreted in a wrong part. And yet because brotherly charitie willet, that so much as conueniently may be, offences shoulde be taken away: therefore we willing to doe thesame. Whereas it is ordeyned in the booke of common prayer, in the administracion of the Lordes Supper, that the Communicantes kneelynge shoulde receyue the holye Communion: whiche thyng beeynge well mente, for a sygnificacion of the humble and gratefull acknowlegepnce of the benefites, of Chyste, geuen vnto the woorthye receyuer, and to auoyde the prophanacion and dysordze, whiche aboute the holy communion myghte elles ensue. Leste yet thesame kneelyng myghte be thought oz taken otherwysse, we dooe declare that it is not ment thereby, that anye adozacion is doone, oz oughte to bee doone, eyther vnto the Sacramentall bread oz wyne there bodelye receiued, oz vnto anye reall and essenciall presence there beeyng of Chyestes naturall fleshe and bloude. For as concernynge the Sacramentall bread and wyne, they remaine still in theyr verye naturall substaunces, and therefore may not be adozed, for that were Idolatrye to be abhozred of all faythfull chistians. And as concernynge the naturall bodye and bloud of our sauour Chyste, they are in heauen and not here. For it is agaynst the trueth of Chyestes true natural bodye, to be in moe places then in one, at one tyme.

Although no ordre can be so perfectlye devised, but it may be of some, eyther for theyr ignoraunce and infermitie, or els of malice and obstinacie, misconstrued, depraved, and interpreted in a wrong part: And yet because brotherly charitie willeth, that so much as conveniently may be, offences shoulde be taken awaye: therefore we willing to doe the same. Whereas it is ordeyned in the booke of common prayer, in the administracion of the Lord's Supper, that the Communicants knelyng shoulde receyve the holye Communion. whiche thyng beyng well mente, for a sygnificacion of the humble and gratefull acknowledgyng of the benefites of Chryst, geven unto the woorthye receyver, and to avoyde the prophanacion and dysordre, which about the holy Communion myght els ensue: Leste yet the same kneelyng myght be thought or taken otherwyse, we dooe declare that it is not ment thereby, that any adoracion is doone, or oughte to bee doone, eyther unto the Sacramentall bread or wyne there bodily receyved, or unto anye reall and essencial presence there beeyng of Christ's naturall fleshe and bloude. For as concernynge the Sacramentall bread and wyne, they remayne styll in theyr verye naturall substaunces, and therefore may not be adored, for that were Idolatrye to be abhorred of all faythfull christians. And as concernynge the naturall body and blood of our saviour Christ, they are in heaven and not here. For it is agaynst the trueth of Christes true natural bodye, to be in moe places then in one, at one tyme.