

# HOLY COMMUNION BY EXTENSION

## ORDER ONE

*It is possible to buy versions of this as published booklets from Church House Bookshop, or you can download the texts from the Church of England website to make your own.*

*They can be found near the bottom of this page:*

*<http://www.churchofengland.org/prayer-worship/worship/texts/common-worship-pdf-files.aspx>*

*You should be guided by the idea in the service of Holy Communion that as the officiating minister you should provide a focus for the assembled community and should therefore say the greeting and introduction, the prayer for forgiveness, the collect, the peace, the eucharistic reading that follows the peace, the invitation to communion, and any post-communion collect. In such a way you create a central thread running through the whole.*

## THE GATHERING

*At the entry of the minister a hymn may be sung.*

### **Greeting and Welcome**

*The minister may say*

In the name of the Father, and of the Son,  
and of the Holy Spirit.

**Amen.**

*The minister welcomes the people using these or other appropriate words*

The Lord be with you  
**and also with you.**

*(or)*

Grace, mercy and peace from God our Father  
and the Lord Jesus Christ be with you  
**and also with you.**

*From Easter Day to Pentecost, this acclamation follows*

Alleluia. Christ is risen.

**He is risen indeed. Alleluia.**

*Words of welcome or introduction may be said.*

### **Formal Introduction**

*The minister says*

Brothers and sisters, in the Gospel of Saint Luke we read:

At supper with his disciples on the night he was betrayed Jesus took a cup, and after giving thanks he said, 'Take this and divide it among yourselves; for I tell you that from now on I will not drink of the fruit of the vine until the kingdom of God comes.' Then he took a loaf of bread, and when he had given thanks, he broke it and gave it to them, saying, 'This is my body, which is given for you. Do this in remembrance of me.'

We have come together in our Father's presence to offer him praise and thanksgiving, to hear and receive his holy Word, to bring before him the needs of the world and to ask his forgiveness of our sins. In union with those who celebrate [have celebrated] the Eucharist at N... this day, we seek God's grace in Holy Communion. For as often as we eat this bread and drink the cup in obedience to his command, we proclaim the Lord's death until he comes.

*As with the guidance for all liturgy, it is important that there is a clear beginning to the service*

*Note that your own informal welcome to people, and any explanations you might need to give come between a clear formal greeting, and the formal introduction setting out the warrant for this celebration.*

*Your informal words should not repeat, or work against, this formal and authorised introduction,*

*Note the expectation that the you are sharing the sacrament with a congregation worshipping elsewhere on the same day. Perhaps this might be elsewhere in the benefice, or from the Rural Dean's parish. How will this be done?*

*It may be appropriate for those who have brought the Eucharistic gifts from elsewhere to bring them forward and place them on the altar table at this point.*

## **Prayer of Preparation**

*This prayer may be said*

**Almighty God,  
to whom all hearts are open,  
all desires known,  
and from whom no secrets are hidden:  
cleanse the thoughts of our hearts  
by the inspiration of your Holy Spirit,  
that we may perfectly love you,  
and worthily magnify your holy name;  
through Christ our Lord. Amen.**

## **Prayers of Penitence**

*The Summary of the Law, the Commandments, the Beatitudes  
or the Comfortable Words may be used.*

*A minister uses a seasonal invitation to confession or these or other suitable words*

God so loved the world  
that he gave his only Son Jesus Christ  
to save us from our sins,  
to be our advocate in heaven,  
and to bring us to eternal life.

Let us confess our sins in penitence and faith,  
firmly resolved to keep God's commandments  
and to live in love and peace with all.

**Almighty God, our heavenly Father,  
we have sinned against you  
and against our neighbour  
in thought and word and deed,  
through negligence, through weakness,  
through our own deliberate fault.  
We are truly sorry and repent of all our sins.  
For the sake of your Son Jesus Christ,  
who died for us,  
forgive us all that is past  
and grant that we may serve you in newness of life  
to the glory of your name. Amen.**

*(or)*

**Most merciful God,  
Father of our Lord Jesus Christ,  
we confess that we have sinned  
in thought, word and deed.  
We have not loved you with our whole heart.  
We have not loved our neighbours as ourselves.  
In your mercy  
forgive what we have been,  
help us to amend what we are,  
and direct what we shall be;  
that we may do justly,  
love mercy,  
and walk humbly with you, our God. Amen.**

*This page offers some good examples of  
the Common Worship approach..*

*Here is an example of a set prayer from  
the Anglican BCP tradition – you choose  
whether to use it or not. Look for whether  
a rubric says "This may be used" in which  
case it's optional, or "This is used" in  
which case it's compulsory.*

*Prayers of Penitence must always  
be used at services where Holy  
Communion is received.*

*They may be introduced by any  
appropriate words ("other suitable  
words") whether a text you have  
found, or your own words, prepared or  
extempore.*

*The actual prayers of penitence, and  
the absolution, however, must use an  
authorised form. Three are provided  
here. Others are printed in Common  
Worship: Services and Prayers for  
the Church of England, and in New  
Patterns for Worship.*

*Or, with suitable penitential sentences, the Kyrie eleison may be used*

Lord, have mercy.

**Lord, have mercy.**

Christ, have mercy.

**Christ, have mercy.**

Lord, have mercy.

**Lord, have mercy.**

*If another confession has already been used, the Kyrie eleison may be used without interpolation here or after the prayer for absolution.*

*The minister says*

May almighty God,  
who forgives all who truly repent,  
have mercy upon us,  
pardon and deliver us from all our sins,  
confirm and strengthen us in all goodness,  
and keep us in life eternal;  
through Jesus Christ our Lord.

**Amen.**

## **Gloria in Excelsis**

*The Gloria in excelsis may be used.*

**Glory to God in the highest,  
and peace to his people on earth.**

**Lord God, heavenly King,  
almighty God and Father,  
we worship you, we give you thanks,  
we praise you for your glory.**

**Lord Jesus Christ, only Son of the Father,  
Lord God, Lamb of God,  
you take away the sin of the world:  
have mercy on us;  
you are seated at the right hand of the Father:  
receive our prayer.**

**For you alone are the Holy One,  
you alone are the Lord,  
you alone are the Most High, Jesus Christ,  
with the Holy Spirit,  
in the glory of God the Father. Amen.**

## **The Collect**

*The minister introduces a period of silent prayer with the words 'Let us pray' or a more specific bidding.*

*The Collect is said, and all respond*

**Amen.**

*Sentences in a penitential Kyrie are normally based on Scripture. There are a variety of examples in New Patterns for Worship. They allow for considerable creativity.*

*There are a range of authorised prayers for forgiveness provided in the main volume, Common Worship: Services and Prayers for the Church of England, and in New Patterns for Worship. That book often makes suggestions about which confessions and absolutions fit well together. Kyrie confessions generally need a short and simple one. Remember that as a lay minister you say "us" as printed here, and not "you".*

*Depending on the traditions of your church, this may also be a good place for a more extended time of praise. This kind of substitution should only be done after consulting the incumbent, or in a vacancy, the Rural Dean.*

*If you use a hymn as an alternative to the Gloria, it should be one of praise.*

*The Gloria is traditionally not used in Advent and Lent (a version of Lord, have mercy – the Kyrie – is often used instead), and other music should likewise be more reflective and penitential in these seasons.*

*Note that the words "let us pray" do not mean "let us slump". If (e.g. in Lent) the congregation have been kneeling for penitence, it is appropriate they stay kneeling. If (at other times) they have been standing to sing, it is normal to stay standing.*

*The Gathering rite is about uniting the different individuals as one congregation, able to have their prayers drawn into one – collected together by the president. The Collect concludes the Gathering. It is not the beginning of the Liturgy of the Word.*

# THE LITURGY OF THE WORD

## Readings

*The readings are governed by authorized lectionary provision.*

*Either one or two readings from Scripture precede the Gospel reading.*

*At the end of each the reader may say*

This is the word of the Lord.

**Thanks be to God.**

*If a psalm or canticle is used, it follows the first reading.*

*Other hymns and songs may be used between the readings.*

## Gospel Reading

*An acclamation may herald the Gospel reading.*

*When the Gospel is announced the reader says*

Hear the Gospel of our Lord Jesus Christ according to N.

**Glory to you, O Lord.**

*At the end*

This is the Gospel of the Lord.

**Praise to you, O Christ.**

## Sermon

### The Creed

*On Sundays and Principal Holy Days an authorized translation of the Nicene Creed is used, or on occasion the Apostles' Creed or an authorized Affirmation of Faith may be used (see pages 138-148 in Common Worship: Services and Prayers for the Church of England).*

**We believe in one God,  
the Father, the Almighty,  
maker of heaven and earth,  
of all that is, seen and unseen.**

**We believe in one Lord, Jesus Christ,  
the only Son of God,  
eternally begotten of the Father,  
God from God, Light from Light,  
true God from true God,  
begotten, not made,  
of one Being with the Father;  
through him all things were made.  
For us and for our salvation he came down from heaven,  
was incarnate from the Holy Spirit and the Virgin Mary  
and was made man.  
For our sake he was crucified under Pontius Pilate;  
he suffered death and was buried.  
On the third day he rose again  
in accordance with the Scriptures;  
he ascended into heaven  
and is seated at the right hand of the Father.  
He will come again in glory to judge the living and the dead,  
and his kingdom will have no end.**

*It is probably best to follow the normal practice of your church. If there is normally only one reading at Holy Communion before the gospel, only have one in this service. If there are two, have two here.*

*Note that the psalm is always chosen to respond in some way to the Old Testament reading: hence "responsorial psalm" (Not because it's got responses!)*

*There are a range of sample acclamations provided, based around a repeated Alleluia and a sentence of Scripture.*

*Note that there must be a reading from the Gospel, and that it is, as at the Eucharist, customary to stand for it.*

*Note that the sermon depends on whether this service is being taken by a minister licensed by the bishop to preach.*

*The rubric implies that there needs to be an appropriate reason to use an alternative, but that the full Nicene Creed is the norm.*

**We believe in the Holy Spirit,  
the Lord, the giver of life,  
who proceeds from the Father and the Son,  
who with the Father and the Son is worshipped and glorified,  
who has spoken through the prophets.**

**We believe in one holy catholic and apostolic Church.  
We acknowledge one baptism for the forgiveness of sins.  
We look for the resurrection of the dead,  
and the life of the world to come. Amen.**

### **Prayers of Intercession and Thanksgiving**

*One of the forms on pages 281-289 in Common Worship: Services and Prayers for the Church of England or other suitable words may be used.*

*The prayers usually include these concerns and may follow this sequence:*

- ☩ *The Church of Christ*
- ☩ *Creation, human society, the Sovereign and those in authority*
- ☩ *The local community*
- ☩ *Those who suffer*
- ☩ *The communion of saints*

*Thanksgiving and praise may be offered for the great acts of God in creation and redemption.*

*These responses may be used*

Lord, in your mercy  
**hear our prayer.**

*(or)*

Lord, hear us.  
**Lord, graciously hear us.**

*And at the end*

Merciful Father,  
**accept these prayers  
for the sake of your Son,  
our Saviour Jesus Christ. Amen.**

*The Readings and the Intercessions offer the main opportunities other than music for other people to exercise their ministry. Assuming that as a congregation you are working on fostering other people's participation in these ministries, you should follow your normal patterns and rotas for readers and leaders of prayer.*

# THE LITURGY OF THE SACRAMENT

## The Peace

*The minister may introduce the Peace thus*

In fellowship with the whole Church of God, with all who have been brought together by the Holy Spirit to worship on this day, and particularly with our brothers and sisters at N ... who have celebrated the Eucharist, let us rejoice that we are called to be part of the body of Christ.

**Though we are many, we are one body,  
because we all share in one bread.**

*or a seasonal sentence (pages 290 and 300-329 in Common Worship: Services and Prayers for the Church of England) may be used.*

*The minister then says*

The peace of the Lord be always with you.  
**And also with you.**

*These words may be added*

Let us offer one another a sign of peace.

*All may exchange a sign of peace.*

*A hymn may be sung.*

## Thematic Reading

*At the lectern or minister's stall one of the following shall be read*

*Mark 10.32-34, 42-45*

*The Son of Man came to give his life.*

*Luke 24.30-34*

*They recognized him in the breaking of bread.*

*John 6.53-58*

*My flesh is true food and my blood is true drink.*

*Revelation 19.6-9a*

*The marriage supper of the Lamb.*

*1 Peter 2.21-25*

*He bore our sins on the cross.*

## Blessing of God for his goodness

*The following is said*

**Blessed are you,  
God of those who hunger and thirst,  
for you give us our food in due season.  
You nourish us with your word,  
which is the bread of life.  
You strengthen us with your Spirit,  
the new wine of your kingdom.  
In Christ you are food for the hungry,  
refreshment for the weary.  
Blessed are you, our Creator and Redeemer.  
Blessed be God for ever.**

*There is some benefit to using the provided words re-emphasising the way in which this particular fellowship belongs to the diocese and the wider church.*

*Despite the rubric, it may be better to use this first, and then a seasonal sentence to introduce the Peace. They need not be alternatives.*

*These readings pick up one or another theme of Cross, Resurrection or Feasting with Jesus.*

*Note that they are said from the stall or lectern, not from by or behind the altar table. The places where you stand are intended to emphasise that this is not a Eucharist, but a case of participating in a Eucharist celebrated elsewhere.*

*If your parish or benefice is producing its own booklets, it is probably a good idea to print these readings in full, either here or at the back of the booklets.*

*Note that this is always a corporate prayer, and must be said by all together.. There is no prayer of thanksgiving related to the consecrated bread and wine that is said by an individual. Again, the intention is to avoid confusion as much as possible.*

## The Lord's Prayer

As our Saviour taught us, so we pray

**Our Father in heaven,  
hallowed be your name,  
your kingdom come,  
your will be done,  
on earth as in heaven.  
Give us today our daily bread.  
Forgive us our sins  
as we forgive those who sin against us.  
Lead us not into temptation  
but deliver us from evil.  
For the kingdom, the power,  
and the glory are yours  
now and for ever. Amen.**

*(or)*

Let us pray with confidence as our Saviour has taught us

**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,  
the power and the glory,  
for ever and ever. Amen.**

## Giving of Communion

*The minister moves to the Holy Table and says*

The Church of God, of which we are members, has taken bread and wine and given thanks over them according to our Lord's command. These holy gifts have been brought to us that we too may share in the communion of the body and blood of Christ.

*Silence is kept.*

*The minister says*

Draw near with faith. Receive the body of our Lord Jesus Christ which he gave for you and his blood which he shed for you. Eat and drink in remembrance that he died for you, and feed on him in your hearts by faith with thanksgiving.

*(or)*

Jesus is the Lamb of God  
who takes away the sin of the world.  
Blessed are those who are called to his supper.  
**Lord, I am not worthy to receive you,  
but only say the word, and I shall be healed.**

*All printed Common Worship material gives the choice of a traditional or contemporary Our Father. Follow whatever is normally used at Holy Communion in the church where you are leading this service.*

*If you have a printed order for the occasion you will probably only have one version printed. In that case you can always change the introductory line, e.g. "Let us pray for the coming of the kingdom in the words our Saviour gave us".*

*This is the point where you should uncover any ciborium that needs uncovering, or pour any wine from a flagon, bottle or cruet into a chalice or chalices.*

*You will need to think this through, as your church probably has already. The "Draw near with faith" invitation is probably best used with the Prayer of Humble Access as a congregational response, although obviously it may be used on its own, and the response is people coming forward to receive Holy Communion.*

*The other responses have their own emphases, so these are best seen as four alternate sets of responses, with "Draw near ..." followed by "We do not presume" as the longer and traditional first set.*

(or)

God's holy gifts  
for God's holy people.

**Jesus Christ is holy,  
Jesus Christ is Lord,  
to the glory of God the Father.**

*or, from Easter Day to Pentecost*

Alleluia. Christ our passover is sacrificed for us.  
**Therefore let us keep the feast. Alleluia.**

*One of these prayers may be said before the distribution*

**We do not presume  
to come to this your table, merciful Lord,  
trusting in our own righteousness,  
but in your manifold and great mercies.  
We are not worthy  
so much as to gather up the crumbs under your table.  
But you are the same Lord  
whose nature is always to have mercy.  
Grant us therefore, gracious Lord,  
so to eat the flesh of your 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.**

(or)

**Most merciful Lord,  
your love compels us to come in.  
Our hands were unclean,  
our hearts were unprepared;  
we were not fit  
even to eat the crumbs from under your table.  
But you, Lord, are the God of our salvation,  
and share your bread with sinners.  
So cleanse and feed us  
with the precious body and blood of your Son,  
that he may live in us and we in him;  
and that we, with the whole company of Christ,  
may sit and eat in your kingdom. Amen.**

*The minister and people receive communion.*

*Authorized words of distribution are used and the communicant replies*

**Amen.**

*During the distribution hymns and anthems may be sung.*

*Any consecrated bread and wine which is not required for purposes of communion is consumed at the end of the distribution or after the service.*

*The Prayer of Humble Access (in either modern or traditional versions) works best after the first "Draw near with faith" invitation. It can work with the third (God's holy gifts ...), but doesn't really work with either the second (where it repeats the "I am not worthy" sentiment, or the last, where it cuts across the idea of festive celebration.*

*Note this rubric well. You may need to ensure that those assisting with the distribution also assist you in consuming the remaining consecrated elements.*

*Follow the normal practice of your church, but wherever possible the ablutions are best done at a side-table rather than on the altar table.*

## Prayer after Communion

*Silence is kept.*

*The Post Communion or another suitable prayer is said.*

*All may say one of these prayers*

**Almighty God,  
we thank you for feeding us  
with the body and blood of your Son Jesus Christ.  
Through him we offer you our souls and bodies  
to be a living sacrifice.  
Send us out  
in the power of your Spirit  
to live and work  
to your praise and glory. Amen.**

*(or)*

**Father of all,  
we give you thanks and praise,  
that when we were still far off  
you met us in your Son and brought us home.  
Dying and living, he declared your love,  
gave us grace, and opened the gate of glory.  
May we who share Christ's body live his risen life;  
we who drink his cup bring life to others;  
we whom the Spirit lights give light to the world.  
Keep us firm in the hope you have set before us,  
so we and all your children shall be free,  
and the whole earth live to praise your name;  
through Christ our Lord. Amen.**

## THE DISMISSAL

*A hymn may be sung.*

**The grace of our Lord Jesus Christ,  
and the love of God,  
and the fellowship of the Holy Spirit  
be with us all evermore. Amen.**

*A minister says*

**Go in peace to love and serve the Lord.  
In the name of Christ. Amen.**

*(or)*

**Go in the peace of Christ.  
Thanks be to God.**

*or, from Easter Day to Pentecost*

**Go in the peace of Christ. Alleluia, alleluia.  
Thanks be to God. Alleluia, alleluia.**

*Other suitable words of dismissal may be used.*

*The minister and people depart.*

*The text of Holy Communion by Extension, Order 1 is © The Archbishops' Council of the Church of England 2000 – 2006  
The notes are for guidance only and have no official status.*

*Doug Chaplin, March 2010.*

*Post-Communion collects are found in either the main Common Worship: Services and Prayers for the Church of England, or in a separate book of Collects. There is one proper to each Sunday of the year.*

*A range of other prayers, including congregational post-communion thanksgivings may be found in New Patterns for Worship*

*The grace is provided as the normal closing benediction.*

*It is probably best to follow the normal practice of your church at Holy Communion. If the final hymn comes after the blessing there, it should probably come after the grace here.*