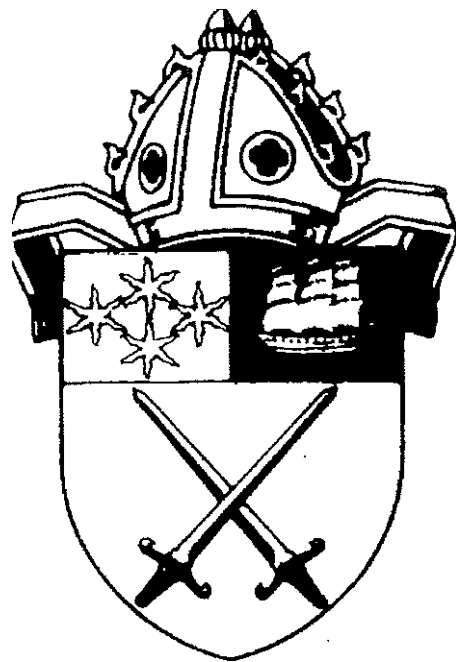

The Anglican Church of Australia
Diocese of Bunbury



Public Worship with
Communion by Extension
May 2024

From the Bishop

There are occasions in our church when people wish to receive Holy Communion at a Sunday service, but no priest is available.

*Although only an ordained priest may preside over the Eucharist, I am willing, if a congregation requests it, to authorise Licensed Lay Ministers to administer Holy Communion at a service of **Worship with Communion by Extension**. If you are called to this ministry, I ask that you administer the sacrament with reverence and care. At such a service the Lay Minister will be robed, and lead the congregation in the liturgy of the Word from the prayer desk, and then proceed to administer the sacrament from in front of the Holy Table.*

In particular, the Lay Minister must be careful to avoid using those gestures and movements normally reserved for a priest. For example:

- *Extending one's arms over the bread and wine in thanksgiving.*
- *Appearing to consecrate the bread and wine.*
- *Breaking the bread.*
- *The ceremonial washing of hands.*
- *Standing behind the altar.*
- *Wearing more vestments other than an alb.*

So we ask you to:

- *Wear an alb*
- *Lead the liturgy from a prayer desk outside of the sanctuary if possible.*
- *Stand in front of the altar when inviting people to receive the sacrament.*
- *Not add extra elements into the service usually reserved for a priest e.g. offering a blessing.*

It is required that the Church in which Extended Communion is to be administered should have an aumbry or tabernacle in which to house the Reserved Sacrament. Any exception requires the Bishop's consent. Please refer to the Archdeacon for details.

Please be assured of my prayers, both for those whom you will lead in worship; and for you.

THE GATHERING

The minister begins the service by moving to the prayer desk

A hymn may be sung

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... , 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.

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

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, confident in God's forgiveness.

**Merciful God,
Our maker and our judge,
we have sinned against you
in thought, word, and deed,
and in what we have failed to do;
we have not loved you with our whole heart;
we have not loved our neighbours as ourselves;
we repent, and are sorry for all our sins.
Father, forgive us.
Strengthen us to love and obey you in newness of life;
through Jesus Christ our Lord. 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.**

Lord, have mercy.
Lord, have mercy.

Christ, have mercy.
Christ, have mercy.

Lord, have mercy.
Lord, have mercy.

The minister says

If anyone sins, we have an advocate with the Father, Jesus Christ the righteous. He is the perfect offering for our sins, and not for ours only, but also for the sins of the whole world.

1 John 2.1-2

Amen.

GLORIA IN EXCELSIS

The Gloria in excelsis may be used.

**Glory to God in the highest,
and peace to God's 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

*Let us pray,
The Collect is said, and all respond
Amen.*

THE LITURGY OF THE WORD

Readings

*The readings are governed by authorised lectionary provision.
Either one or two readings from Scripture precede the Gospel reading.
At the end of each the reader may say*

Hear 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
The Gospel of our Lord Jesus Christ according to N.*

Glory to you, Lord Jesus Christ

At the end

For the Gospel of the Lord.
Praise to you, Lord Jesus Christ.

SERMON

THE CREED

On Sundays and Principal Holy Days an authorised translation of the Nicene Creed is used, or on occasion the Apostles' Creed or an authorised Affirmation of Faith may be used

**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 of the Holy Spirit and the virgin Mary
and became truly human.
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.**

**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

The prayers may follow this sequence:

The Church of Christ

Creation, human society 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 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.

**We who are many are one body,
for we all share in the one bread.**

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.

At the lectern or prayer desk 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.

The Lord's Prayer

Accept our prayers through Jesus Christ our Lord, who taught us to 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.**

**Save us from the time of trial
and deliver us from evil.**

**For the kingdom, the power, and the glory are yours
now and for ever. Amen.**

GIVING OF COMMUNION

The minister stands in front of the altar 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.**

(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,
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. If you are baptised
and normally receive communion in another Christian
Denomination, you are welcome to receive with us today.*

*Authorised 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.*

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 in this hope that we have grasped;
so we and all your children shall be free,
and the whole earth live to praise your name;
through Jesus Christ our Lord. Amen**

THE DISMISSAL

A hymn may be sung.

All may say.

**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.*

Notes: Service of Worship with Extended Communion Guidelines

The 'Extending' Service

The connection between the Worshipping Community where a priest celebrates the Eucharist and the Worship service where the people receive Communion by Extension is an important one. The priest should make reference to the extending of Communion with a form of words such as...

'As we meet today to celebrate Holy Communion we also join with those in hospital and nursing homes, and especially with the people of who will share this sacrament at a later time.'

Before the Service

Ensure that everything is in position:

- The consecrated elements are placed on the altar prior to the service. They should be located at the front centre of the altar, resting on a corporal with chalice and ciborium covered by a plain linen cloth.
- The Bible marked with the readings for the day
- The Prayer desk readied with Prayer Book, Service Book, a note of hymns and readings
- Candles on the altar are lit
- The sides-people have the correct Service Books, Prayer Books, Hymn Books and Pew Sheets ready for the congregation.
- Large wafers must be broken before the service
- Water is not to be added to the already consecrated wine
- No washing of hands

Conducting the Service

Do not process into the service, nor recess at the end of the service.

A service of Worship with Extended Communion should never be a large service, and you need to be at the prayer desk to assist in the singing of any hymns.

Most of the Service should be conducted from the Prayer Desk, which if possible will be located outside of the Sanctuary. At no time should the person conducting the service stand behind the altar.

Consuming the Sacrament

Any consecrated bread and wine retained by a parish should be consumed on a regular basis. In a parish where communion is extended to hospitals and nursing homes this should happen each week, reverently consuming bread and wine remaining in the aumbry or tabernacle before the Sunday services and making provision during the Sunday service for the expected needs of the week.

In a parish where consecrated bread and wine has been received from another parish, or from an earlier service in the same parish, all consecrated bread and wine should be reverently consumed after the last service for which it was intended.

Alternatively, unused wafers and wine can be placed reverently in the earth outside the church at the end of the service.

*Liturgy approved by Bishop Ian, Bishop of Bunbury
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