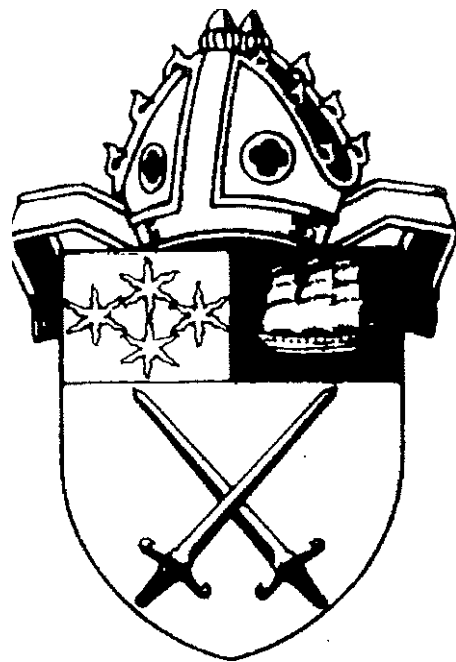


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The Anglican Church of Australia  
Diocese of Bunbury



Public Worship with  
Communion by Extension  
June 2023

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*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**. 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.*

*If you are called to fulfil this ministry, I ask that you administer the sacrament with reverence and care.*

*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

*At the entry of the minister 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... 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.

## **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  
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.**

Lord, have mercy.  
**Lord, have mercy.**

Christ, have mercy.  
**Christ, have mercy.**

Lord, have mercy.  
**Lord, have mercy.**

*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**

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

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

**Glory to you, O Lord.**

*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 authorized translation of the Nicene Creed is used, or on occasion the Apostles' Creed or an authorized 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 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.**

**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, 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 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.**

*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 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.**

## **The Lord's Prayer**

As our Saviour taught us, we are confident 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.  
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.**

## **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.**

*(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.*

*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.*

## **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.*

## **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 prior to the Great Thanksgiving Prayer 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.

### **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 will be located outside of the Sanctuary.

At no time should the person conducting the service stand behind the altar. When offering prayers near the altar the officiant should stand towards the southerly or right-hand side of the altar. The collection should be taken during the final hymn so that any prayer of thanksgiving for financial gifts is not confused with the Great Thanksgiving.

### **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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