

Extended Communion

Public worship with Holy Communion by extension requires specific authorisation from the Bishop.

Instructions on Extended Communion

(Based on those issued by The House of Bishops)

For Common Worship resources for Public Worship with Communion by Extension (see page two)

1. In making provision for Extended Communion, The House of Bishops has principally in mind the needs of a single cure with a number of churches, or a group or team ministry, particularly in rural areas. In such circumstances worshippers gathered in one of the churches where the Eucharist has not been celebrated on a particular Sunday may still gather to ask God's forgiveness for their sins; hear the scriptures read; hear the Gospel proclaimed; and receive Communion. However, Extended Communion should not be a norm. If regular, priestly ministry is available, then this option should be pursued.

2. Care must be given to explain the relationship of such a service to that of the entire community gathered with its presiding minister in one of the other churches within the single cure. **At the intercessions in the**

Eucharist in question, it is important to introduce specific prayer for those who will receive Holy Communion at the later acts of worship so that the distinction is made explicit between the Eucharist and the Extended Communion to both congregations. The priest should be understood to be the presiding minister at the communities' Eucharist celebration. Arrangements must, however, be made for each congregation regularly to participate in a celebration of the Eucharist. In order that the relationship between the ministry of the Word and that of the Sacrament may be made clear, it is desirable that a

sermon be preached or a suitable homily read at the principal Sunday service in each church.

3. In addition the following points must be observed:

(i) Explicit written permission from the Bishop should be obtained for Extended Communion. This permission should relate to specific pastoral circumstances, which will generally be those of multi-church cures as set out above. **When such permission is sought, the Incumbent (or, in an interregnum, the churchwardens) should provide the Bishop with a written summary of the parish's present worship pattern, the specific reasons for wanting Extended Communion, and the proposed pattern of services which is intended in the particular group of churches.**

(ii) This ministry must only be exercised by a Deacon or Reader or other person authorised by Canon B.12, **and they must be named in the paper sent to the Bishop. Once the Bishop has approved the proposals, the parish should then provide an outline of the proposed rite they intend to use for Extended Communion.**

(iii) The person presiding at Extended Communion should see their task as serving the congregation in an anomaly, not a norm; and the priest should on no account reduce the possible Eucharistic pattern of that congregation in order to encourage that minister's presidency of the Extended Communion.

4. The Bishop forbids the practice of Extended Communion as a means of introducing a sacramental element into the life of house groups and house churches within parishes, whether on an occasional or a regular basis. On the other hand, he sees value in occasional celebration of the Eucharist in house groups and house churches when a priest can preside (See Canon B.40).

5. The practice of Extended Communion as set out above has affinities with the communion of the sick and housebound from elements over which thanks has been given at a Celebration in Church. There are theological and pastoral advantages in regarding this as an extension of the distribution of the elements from the weekly parish Eucharist, and the Bishop wishes to encourage the practice of taking the elements to the sick and housebound by suitably authorised people either immediately after they have received communion or immediately after the end of the service.

Notes

¶ *Public Worship with Communion by Extension*

- 1 Explicit permission must be obtained from the bishop for the use of this rite. This permission should relate to specific pastoral circumstances, thus emphasizing the exceptional nature of this ministry. See also the Guidelines issued by the House of Bishops [here](#).
- 2 In parishes or cures in which Public Worship with Communion by Extension has been authorized, care should be taken to ensure that a Sunday celebration of Holy Communion continues to take place regularly in each church. Public Worship with Communion by Extension will normally take place on Sundays and Principal Holy Days. Exceptionally, the rite may be appropriate on other occasions.
- 3 This service is led only by a person specifically authorized by the bishop; this may be a deacon, Reader or other lay person who has received appropriate training. Those who have permission under Canon B 12 may share in the giving of communion.
- 4 If the minister is a deacon, Reader or lay worker authorized under Canon E 7, the appropriate vesture is worn.
- 5 Care should be taken to ensure that those who play any part in the administration of Communion by Extension treat the elements in a seemly and dignified manner and observe the rubrics in the rite provided.
- 6 Proper provision must be made for the consecrated bread and wine to be brought to the church from the celebration of Holy Communion in a seemly and dignified manner. They should be placed upon the Holy Table and covered with a clean white cloth.
- 7 Proper care should be taken to ensure as far as possible that the consecrated elements are adequate to meet the needs of the congregation. If the bread and wine prove insufficient for the number of communicants, there can be no supplementary consecration in the course of this service.

¶ *General Notes*

¶ *Preparation*

Careful devotional preparation before the service is recommended for every communicant. A Form of Preparation for public or private use is provided (page 35).

¶ *Communicant members of other Churches*

Baptized persons who are communicant members of other Churches which subscribe to the doctrine of the Holy Trinity and are in good standing in their own Church shall be admitted to Communion in accordance with Canon B 15A.

The following Notes to the Order for the Celebration of Holy Communion in *Common Worship: Services and Prayers for the Church of England* (pages 330-335) also apply to Order One: 1-16, 19, 21, 22.

For General Rules for Regulating Authorized Forms of Service, see page 40.

Order One

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 Greeting

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.

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

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.

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.

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.

The psalm or canticle 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.**

**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 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.

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.

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, 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.**

(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.

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.

Order Two

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

The minister says

Dearly beloved, in the Gospel of Saint Luke we read: 'When the hour was come, Jesus sat down, and the twelve apostles with him. And he said unto them, With desire I have desired to eat this passover with you before I suffer: For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God. And he took the cup, and gave thanks, and said, Take this and divide it among yourselves: for I say unto you, I will not drink of the fruit of the vine, until the kingdom of God come. And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: do this in remembrance of me.'

We are assembled and met together to render thanks for the great benefits that we have received at the hands of Almighty God, to set forth his most worthy praise, to hear his most holy Word, to acknowledge and confess our manifold sins and wickedness, to ask those things which are requisite and necessary, as well for the body as the soul, and, in union with those who celebrate [have celebrated] the Holy Communion at N... this day, to partake of the spiritual food of the most precious Body and Blood of Christ in remembrance of his death and resurrection. For as often as we eat this bread and drink this cup in obedience to his command, we proclaim the Lord's death until he comes.

Prayer of Preparation

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.

The Commandments

The minister reads the Ten Commandments and the people make the response. Or, except on the first Sundays of Advent and Lent, the Summary of the Law or Kyrie eleison may be used.

God spake these words and said:

I am the Lord thy God; thou shalt have none other gods but me.

**Lord, have mercy upon us, and
incline our hearts to keep this law.**

Thou shalt not make to thyself any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them, nor worship them: for I the Lord thy God am a jealous God, and visit the sins of the fathers upon the children unto the third and fourth generation of them that hate me, and shew mercy unto thousands in them that love me and keep my commandments. **Lord, have mercy upon us, and incline our hearts to keep this law.**

Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his name in vain. **Lord, have mercy upon us, and incline our hearts to keep this law.**

Remember that thou keep holy the Sabbath day. Six days shalt thou labour, and do all that thou hast to do; but the seventh day is the Sabbath of the Lord thy God. In it thou shalt do no manner of work, thou, and thy son, and thy daughter, thy manservant, and thy maidservant, thy cattle, and the stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the seventh day, and hallowed it.

**Lord, have mercy upon us, and
incline our hearts to keep this law.**

Honour thy father and thy mother; that thy days may be long in the land which the Lord thy God giveth thee.

**Lord, have mercy upon us, and
incline our hearts to keep this law.**

Thou shalt do no murder.

**Lord, have mercy upon us, and
incline our hearts to keep this law.**

Thou shalt not commit adultery.

**Lord, have mercy upon us, and
incline our hearts to keep this law.**

Thou shalt not steal. .

**Lord, have mercy upon us, and
incline our hearts to keep this law.**

Thou shalt not bear false witness against thy neighbour

**Lord, have mercy upon us, and
incline our hearts to keep this law.**

Thou shalt not covet thy neighbour's house, thou shalt not
covet thy neighbour's wife, nor his servant, nor his maid,
nor his ox, nor his ass, nor anything that is his.

**Lord, have mercy upon us, and write all these thy laws in
our hearts, we beseech thee.**

Or this Summary of the Law may be said

Our Lord Jesus Christ said:

Hear, O Israel, the Lord our God is one Lord; and
thou shalt love the Lord thy God with all thy heart,
and with all thy soul, and with all thy mind, and with
all thy strength. This is the first commandment.

And the second is like, namely this:

Thou shalt love thy neighbour as thyself.

There is none other commandment greater than these. On these two commandments hang all the law and the
prophets.

**Lord, have mercy upon us, and write all these thy laws in
our hearts, we beseech thee.**

Or the Kyrie eleison may be sung or said

Lord, have mercy,

Lord, have mercy.

Lord, have mercy.

Christ, have mercy.

Christ, have mercy.

Christ, have mercy.

Lord, have mercy.

Lord, have mercy.

Lord, have mercy.

(or)

Kyrie, eleison.

Kyrie, eleison.

Kyrie, eleison.

Christe, eleison.

Christe, eleison.

Christe, eleison.

Kyrie, eleison.

Kyrie, eleison.

Kyrie, eleison.

The Collect for the Sovereign may be said

Almighty God, whose kingdom is everlasting, and power infinite: have mercy upon the whole Church; and so rule the heart of thy chosen servant *Elizabeth, our Queen* and Governor, that she (knowing whose minister she is) may above all things seek thy honour and glory: and that we and all her subjects (duly considering whose authority she hath) may faithfully serve, honour and humbly obey her, 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.

The Collect

The minister may say

The Lord be with you **and**
with thy spirit.

Let us pray.

Then shall be said the Collect of the Day.

Readings

The readings are governed by authorized lectionary provision.

A Lesson from the Old Testament may be read and a psalm may be used.

The reader says

The Lesson is written in the ... chapter of ... beginning at the ... verse.

At the end

Here endeth the Lesson.

The reader says

The Epistle is written in the ... chapter of ... beginning at the ... verse.

At the end

Here endeth the Epistle.

Gospel

The reader says

The holy Gospel is written in the . . . chapter of the Gospel according to Saint . . . , beginning at the . . . verse.

All may respond

Glory be to thee, O Lord.

At the end the reader may say

This is the Gospel of the Lord.

All may respond

Praise be to thee, O Christ.

The Creed

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

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 the 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 catholic and apostolic 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.

Sermon

Sentence

One of the following or another sentence of Scripture is used

Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

Matthew 5.16

Lay not up for yourselves treasures upon 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.

Matthew 6.19

All things come of thee, and of thine own do we give thee.

1 Chronicles 29.14

Whoso hath this world's goods, and seeth his brother have need, and shutteth up his compassion from him, how dwelleth the love of God in him?

1 John 3.17

A hymn may be sung and a collection may be taken.

Intercession

Brief biddings may be given.

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

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 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 servant Elizabeth our Queen, that under her we may be godly and quietly governed: and grant unto her whole Council,

and to all that are put in authority under her, that they may truly and impartially minister justice, to the punishment of wickedness and vice, and to the maintenance of thy true religion and virtue.

Give grace, O heavenly Father, to all bishops, priests and deacons, 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 specially 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

The minister reads the shorter exhortation as follows

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.

Confession

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 minister says

Grant, we beseech thee, merciful Lord, to
thy faithful people pardon and peace, that
they may be cleansed from all their sins,
and serve thee with a quiet mind; through
Jesus Christ our Lord.
Amen.

The Comfortable Words

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.

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.

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 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 John 2.1

The following or some other suitable form of thanksgiving is said

**Almighty God, Father of all mercies, we
thine unworthy servants
do give thee most humble and hearty thanks for all thy
goodness and loving-kindness to us, and to all men. We bless
thee for our creation, preservation,
and all the blessings of this life; but above all for thine inestimable love
in the redemption of the world by our Lord Jesus Christ, for the means
of grace, and for the hope of glory.
And we beseech thee, give us that due sense of all thy mercies,
that our hearts may be unfeignedly thankful, and that we shew forth thy praise, not only with our lips, but
in our lives;
by giving up ourselves to thy service,
and by walking before thee in holiness and righteousness
all our days; through Jesus Christ our Lord, to whom
with thee and the Holy Ghost be all honour and glory,
world without end. Amen.**

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.

Prayer of Humble Access

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.

Giving of Communion

The minister 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.

The minister and people receive communion. To each is said

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.

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.

Or, when occasion requires, these words may be said once to each row of communicants, or to a convenient number within each row.

What remains of the consecrated bread and wine which is not required for purposes of communion is consumed now or at the end of the service.

The Lord's Prayer

As our Saviour Christ hath commanded and taught us, we are bold to say

**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.

Alternatively the Lord's Prayer may be said before the giving of communion.

Silence is kept.

Prayer after Communion

This prayer is said

Almighty and ever-living 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.

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 Jesu 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 Grace

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

Amen.

The minister and people depart.

Public Worship *with* Communion by Extension

Guidelines issued by the House of Bishops

1 In making authorized provision for Communion by Extension, the House of Bishops has principally in mind the needs of a single cure with a number of authorized places of worship, or a group or team ministry. In such circumstances worshippers gathered in one of the places where Holy Communion has not been celebrated may receive communion by extension from a church where Holy Communion is celebrated, with a minimal interval of time between the services. The provision is intended primarily for Sundays and Principal Holy Days, but may be appropriate on other occasions. A particular congregation should not come to rely mainly upon this means of eucharistic participation, and care should be taken to ensure that a celebration of Holy Communion takes place regularly in each church concerned.

2 The practice of Communion by Extension as envisaged by the authorized service has some affinities with the communion of the sick, from elements which have been consecrated at a celebration in church. The main differences concern the public nature of Communion by Extension, and the consequent need for careful attention to the overall shape and content of the service. For this reason it is required that the service should be led only by a person who has been specifically authorized for this purpose by the bishop. Such a person will normally be a deacon, Reader or lay worker licensed under Canon E 7, and must wear the appropriate vesture. The choice of readings is governed by an authorized lectionary provision followed either by a sermon or a suitable devotional reading. Those who have been given permission (under the provisions of Canon B 12) to assist in the distribution of Holy Communion may assist in that way, but the minister who leads the service must have a more specific authority from the bishop, and be appropriately trained.

3 Communion by Extension should not be regarded as a means of introducing a sacramental element into the life of home groups, or other parish groups, whether on an occasional or a regular basis. The House of Bishops recognizes the value of an occasional celebration of Holy Communion in such circumstances, when a priest must preside.

4 The service of Communion by Extension has been drawn up to make clear that it is not in itself a celebration of Holy Communion, and yet enables a worshipping community to participate in Holy Communion 'by extension'. When it is introduced to a congregation care should be taken to explain the close relationship between the two services; there is but one celebration of Holy Communion, from which the consecrated elements are brought.

5 The notes which accompany the service make clear that explicit permission must be obtained from the bishop for the use of this rite, and that such permission should relate to specific pastoral circumstances. Such permission will normally be in writing, and will be either for a particular occasion or for a limited duration. The bishop should regularly review the use of this rite in parishes where it is used. Communion by Extension must always be regarded as exceptional and provisional, looking to circumstances when a priest will be available to preside at a celebration of Holy Communion.

6 Communion by Extension will require that special care is given to the conduct of the service, and especially that the consecrated elements are treated in a seemly and dignified manner. Those responsible for a service should ensure that the consecrated elements are adequate to meet the needs of the congregation, and that any consecrated bread and wine which is not required for the purposes of communion is consumed either during or immediately after the service.

7 These guidelines should be read closely with, and be regarded as subordinate to, the notes and rubrics which accompany the authorized rite, which must be observed with care. They are intended to supplement and interpret the notes and rubrics in the service, and the House of Bishops will revise and reissue these guidelines from time to time.

These Guidelines are approved by the House of Bishops from October 2000 until any further resolution of that House.

Authorization

The texts of services contained in this booklet are authorized pursuant to Canon B 2 of the Canons of the Church of England for use until further resolution of the General Synod.

The Guidelines are approved by the House of Bishops from October 2000 until any further resolution of that House.