

**The Church of England  
Diocese in Europe**



**LITURGICAL CELEBRATION**

with  
Holy Communion  
by Extension

Authorized by the Diocesan Bishop for use in the Diocese in Europe

## About this service

*This form of service provides for worshippers who are gathered for a liturgical celebration in the absence of a priest to receive Holy Communion from a eucharistic celebration, normally elsewhere within the Chaplaincy. It is a pastoral provision in the absence of a priest duly authorized by the Diocesan Bishop, and may not be regarded in any sense as the normative eucharistic act of worship of a particular Chaplaincy or Congregation.*

*This form of service is authorized for use in the Church of England, subject to the decision of each Diocesan Bishop who may issue further general guidelines for his own Diocese. The full provision for use in the Diocese in Europe can be found on [www.europe.anglican.org](http://www.europe.anglican.org).*

*This form of service may not be used —*

- (a) in the Diocese in Europe in any form other than that given here*
- (b) during a Vacancy in the pastoral charge of a chaplaincy or congregation*
- (c) without the local Archdeacon's explicit permission following joint application by the Chaplain / Priest-in-charge and the Churchwardens. Such permission is given on behalf of the Diocesan Bishop, who may have set out particular conditions for its use.*

*Only a minister holding the Bishop in Europe's Licence (or a current Permission to Officiate) may preach a sermon at this service.*

*From Public Worship with Communion by Extension (London, 2002)*

### ¶ **Introductory notes**

- 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.
- 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 E7, 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.

# Order of Service

*This form of service is authorized by the Bishop of the Diocese in Europe and may not be amended in any way.*

*The presiding minister, other minister(s) and congregation should reverently observe the presence of the Sacrament for so long as it remains on the altar prior to its distribution to those who wish to receive Holy Communion.*

## GATHERING

*Before the liturgy the altar is prepared as for a eucharistic celebration. The Sacrament – the consecrated bread and wine – that has been transported from a eucharistic celebration in another congregation of the chaplaincy, or another nearby congregation of the Diocese, is placed on a linen corporal on the altar and veiled with a white linen cloth (or white veil); altar candles are lit.*

*At the entry of the presiding minister (and other ministers) a hymn may be sung.*

*The presiding minister may say:*

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

Greeting

*The presiding 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.**

*or, from Easter Day to Pentecost ———:*

Alleluia. Christ is risen.

**He is risen indeed. Alleluia.**

*The presiding 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 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.

*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 presiding 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.**

*On Sundays, Principal Holy Days and Festivals, 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.**

*Collect*

*The presiding 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.***

## LITURGY OF THE WORD

*Readings*

*The readings are governed by the 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*

*Creed*

*On Sundays and Principal Holy Days the Nicene Creed is said:*

**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*

*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.**

## LITURGY OF THE SACRAMENT

*Peace*

*The presiding minister introduces 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 in the

chaplaincy / congregation 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 peace of the Lord be always with you.

**And also with you.**

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, not at the altar, one of the following shall be read:*

- ¶ St Mark 10.32-34, 42-45 *The Son of Man came to give his life.*
- ¶ St Luke 24.30-34 *They recognized him in the breaking of bread.*
- ¶ St 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 *Christ bore our sins on the cross.*

*All say:*

**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.**

*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 presiding 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 presiding 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 presiding minister, other ministers and people receive communion.*

*Those to whom the Archdeacon has given the Bishop's Permission under Canon B 12 may assist in the distribution of communion.*

*Baptized persons who are communicant members of other Churches that 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).*

*Authorized words of distribution are used and the communicant replies, Amen.*

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

*If the Sacrament were to prove insufficient in either kind – consecrated bread or wine – the ministers continue to distribute in one kind only.*

*Any consecrated bread and wine that is not required for purposes of Holy Communion is reverently consumed now or immediately following the service.*

*Prayer after Communion*

*Silence is kept. The Post Communion of the day or the following prayer is said.*

*All may say:*

**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.**

## DISMISSAL

*A hymn may be sung.*

*All 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.**

*The minister and people depart.*

## **Public Worship with Communion by Extension: Guidelines issued by the House of Bishops**

*The guidelines that apply in the Diocese in Europe are based on these general guidelines from the Church of England 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.

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