

## Service of Holy Communion with Licensed Ministers as Officiants

### Introduction

This liturgy of Administration of Holy Communion is designed to serve situations in which a congregation is without the ministry of a priest to preside at the Eucharist yet wishes Holy Communion to be at the center of its act of worship on a Sunday or other major feast.

Communion ‘by extension’, for which the Bread and Wine consecrated at one place and time are reserved to be used at a different place and time, has been part of the practice of the Church since the very earliest times, and has been used in parts of the Anglican Communion for well over three hundred years. It has been used for people unable because of infirmity or distance to be present at a Eucharistic celebration, and also by congregations at services where no priest is present to preside.

Whatever the circumstances, whenever this service is used, the relationship of the Administration of Holy Communion to the Eucharistic celebration of which it is an extension, needs to be explained and made clear, so that it is not experienced as either a pale imitation of the Eucharist or as a kind of lay-led “alternative” to it.

In this liturgy the Eucharistic Prayer is entirely replaced by a Prayer of Preparation for Communion in different optional forms, which are very different in style, content and purpose from a Eucharistic Prayer.

This liturgy does not seek to apologize that Communion from the Reserved Sacrament is not the Eucharist. Instead, it tries to affirm the relationship between them both, and not to conceal the difference. The liturgy of Administration of Holy Communion from the Reserved Sacrament seeks to make it clear that it is not in itself a celebration of the Eucharist, yet, enables a worshipping community to participate in Holy Communion ‘by extension’ from the Eucharist, and to continue to shape its Sunday worship, when necessary, in harmony with the Eucharistic life of the whole Body of Christ.

*(Source: The Scottish Episcopal Church. Adapted by Lattime, AK)*

### Concerning the service

1. This liturgy is intended for use in a congregation when a priest cannot be present. It may only be officiated by those trained and licensed by the Diocesan Bishop to do so and only with the express permission of the Bishop.
2. Before the service begins, the consecrated Bread and Wine are placed on the altar and covered with a white cloth (never a burse and veil). The chalice and paten/plate to be used for the distribution of Holy Communion may also be placed on the altar with the Wine and Bread and covered by the same white cloth. A purificator or clean white napkin for wiping the chalice should also be available on the altar. \*(See notes to Altar Guild/Preparing for the Service)
3. After the Peace, the officiant stands in *front* of the altar facing the people and leads the congregation in one of the Thanksgiving prayers.

4. After the Lord's Prayer, and the distribution of communion, the usual postcommunion prayer is said and the dismissal is given.

**Service of Holy Communion**  
**with Licensed Ministers\* of the Diocese of Alaska as *Officiants***

*(BCP page 351)*

*A hymn, psalm, or anthem may be sung.*

*The people standing, the Officiant says*

Blessed be God: Father, Son, and Holy Spirit.

*People*                   And blessed be his kingdom, now and for ever.  
                                  Amen.

*In place of the above, from Easter Day through the Day of Pentecost*

*Officiant*               Alleluia. Christ is risen.

*People*                   The Lord is risen indeed. Alleluia.

*In Lent and on other penitential occasions*

*Officiant*               Bless the Lord who forgives all our sins.

*People*                   His mercy endures for ever.

*The Officiant may read one of the following sentences*

Jesus said, "The first commandment is this: Hear, O Israel: The Lord your God is the only Lord. Love the Lord your God with all your heart, with all your soul, with all your mind, and with all your strength. The second is this: Love your neighbor as yourself. There is no commandment greater than these." *Mark 12:29-31*

If we say that we have no sin, we deceive ourselves, and the truth is not in us. But if we confess our sins, God, who is faithful and just, will forgive our sins and cleanse us from all unrighteousness. *1 John 1:8,9*

Since we have a great high priest who has passed through the heavens, Jesus, the Son of God, let us with confidence draw near to the throne of grace, that we may receive mercy and find grace to help in time of need. *Hebrews 4:14,16*

*The Officiant then says*

Let us confess our sins against God and our neighbor.

*Silence may be kept.*

*Officiant and People*

Most merciful God,  
we confess that we have sinned against you  
in thought, word, and deed,  
by what we have done,  
and by what we have left undone.  
We have not loved you with our whole heart;  
we have not loved our neighbors as ourselves.  
We are truly sorry and we humbly repent.  
For the sake of your Son Jesus Christ,  
have mercy on us and forgive us;  
that we may delight in your will,  
and walk in your ways,  
to the glory of your Name. Amen.

*The Officiant says*

Almighty God have mercy on us, forgive us all our sins  
through our Lord Jesus Christ, strengthen us in all  
goodness, and by the power of the Holy Spirit keep us  
in eternal life. Amen.

*(BCP page 355)*

*All stand. The Officiant may say*

Almighty God, to you all hearts are open, all desires known,  
and from you no secrets are hid: 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.

*Except in the seasons of Advent and Lent, the following hymn or some other song of praise is sung or said, all standing*

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.

*On Sundays in Advent and Lent the following is used*

|                            |           |                         |
|----------------------------|-----------|-------------------------|
| Lord, have mercy.          |           | Kyrie eleison.          |
| <i>Christ, have mercy.</i> | <i>or</i> | <i>Christe eleison.</i> |
| Lord, have mercy.          |           | Kyrie eleison.          |

*or this*

Holy God,  
Holy and Mighty,  
Holy Immortal One,  
*Have mercy upon us.*

### **The Collect of the Day**

*The Officiant says to the people*

The Lord be with you.  
People                      And also with you.  
Officiant                  Let us pray.

*The Officiant says the Collect appointed for the Sunday.*

People                      Amen.

## **The Lessons**

*The people sit. One or two Lessons, as appointed, are read, the Reader first saying*

A Reading (Lesson) from \_\_\_\_\_.

*A citation giving chapter and verse may be added.*

*After each Reading, the Reader may say*

                                  The Word of the Lord.  
People                      Thanks be to God.

*or the Reader may say* Here ends the Reading (Epistle).

*Silence may follow*

*A Psalm, hymn, or anthem may follow each Reading.*

*Then, all standing, the Officiant reads the Gospel, first saying*

                                  A reading from the Holy Gospel of our Lord Jesus Christ  
                                  according to \_\_\_\_\_.  
People                      Glory to you, Lord Christ.

*After the Gospel, the Officiant says*

                                  The Gospel of the Lord.  
People                      Praise to you, Lord Christ.

**The Response to the Readings:** *A sermon, homily, or reflection may be offered as appointed*

*On Sundays and other Major Feasts there follows, all standing*

## **The Nicene Creed**

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:  
by the power of the Holy Spirit  
he became incarnate from 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.  
With the Father and the Son he is worshiped and glorified.  
He 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.

## **The Prayers of the People**

*Prayer is offered with intercession for*

*The Universal Church, its members, and its mission*

*The Nation and all in authority*

*The welfare of the world*

*The concerns of the local community*

*Those who suffer and those in any trouble*

*The departed (with commemoration of a saint when appropriate)*

*See the forms beginning on page [383](#).*

## **The Peace**

*All stand. The Officiant says to the people*

The peace of the Lord be always with you.

*People* And also with you.

*Then the Congregation may greet one another in the name of the Lord.*

## **The Holy Communion**

*The Officiant may begin the Offertory with one of the sentences on page [376](#), or with some other sentence of Scripture.*

*During the Offertory, a hymn may be sung.*

*Representatives of the congregation bring the people's offerings forward, the people stand while the offerings are received and placed next to the Altar or some other specific place not on the Altar. The Doxology may be sung.*

*The service continues with one of these authorized Thanksgiving Prayers. During the Thanksgiving Prayer the Officiant stands in-front of the Altar facing the people.*

*A General Thanksgiving* (BCP page 836)

Accept, O Lord, our thanks and praise for all that you have done for us. We thank you for the splendor of the whole creation, for the beauty of this world, for the wonder of life, and for the mystery of love.

We thank you for the blessing of family and friends, and for the loving care which surrounds us on every side.

We thank you for setting us at tasks which demand our best efforts, and for leading us to accomplishments which satisfy and delight us.

We thank you also for those disappointments and failures that lead us to acknowledge our dependence on you alone.

Above all, we thank you for your Son Jesus Christ; for the truth of his Word and the example of his life; for his steadfast obedience, by which he overcame temptation; for his dying, through which he overcame death; and for his rising to life again, in which we are raised to the life of your kingdom.

Grant us the gift of your Spirit, that we may know him and make him known; and through him, at all times and in all places, may give thanks to you in all things. *Amen.*



A Litany of Thanksgiving (BCP page 837)

Let us give thanks to God our Father for all his gifts so freely bestowed upon us.

For the beauty and wonder of your creation, in earth and sky and sea.

*We thank you, Lord.*

For all that is gracious in the lives of men and women, revealing the image of Christ,

*We thank you, Lord.*

For our daily food and drink, our homes and families, and our friends,

*We thank you, Lord.*

For minds to think, and hearts to love, and hands to serve,

*We thank you, Lord.*

For health and strength to work, and leisure to rest and play,

*We thank you, Lord.*

For the brave and courageous, who are patient in suffering and faithful in adversity,

*We thank you, Lord.*

For all valiant seekers after truth, liberty, and justice,

*We thank you, Lord.*

For the communion of saints, in all times and places,

*We thank you, Lord.*

Above all, we give you thanks for the great mercies and promises given to us in Christ Jesus our Lord;

*To him be praise and glory, with you, O Father, and the Holy Spirit, now and for ever. Amen.*

The General Thanksgiving (BCP page 101)  
*Rite I form BCP page 58*

*Officiant and People*

Almighty God, Father of all mercies,  
we your unworthy servants give you humble thanks  
for all your goodness and loving-kindness  
to us and to all whom you have made.  
We bless you for our creation, preservation,  
and all the blessings of this life;  
but above all for your immeasurable 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 pray, give us such an awareness of your mercies,  
that with truly thankful hearts we may show forth your praise,  
not only with our lips, but in our lives,  
by giving up our selves to your service,  
and by walking before you  
in holiness and righteousness all our days;  
through Jesus Christ our Lord,  
to whom, with you and the Holy Spirit,  
be honor and glory throughout all ages. Amen.

**First Prayer of Preparation for Communion** (from Episcopal Church of Scotland)

**Officiant:** 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 who have celebrated the Eucharist, let us rejoice that we are called to be part of the body of Christ.

**People:** **Though we are many, we are one body, because we all share in one Bread.**

We thank you, Lord our God, for this world which you have given us; you never cease to make it new, and you call us to work with you; you accept the work of our hands.

**R. Glory to you for ever**

You have made humankind in your image; each one of us is fashioned in your likeness, and we are able to recognize your face in the faces of our brothers and sisters.

**R. Glory to you for ever**

You have never desired to live apart from us, and you have taught us to know you through the Law and the Prophets, the Apostles and Evangelists, who told us the marvelous story of your love.

**R. Glory to you for ever**

And you have come to us in your Son, Jesus Christ. In him you have walked along our roads, looked at us with human eyes, done the kind of things that we do, and shared with us the joy that can never be lost.

**R. Glory to you for ever**

Now you give us his Body and Blood, and we give ourselves to you. Through the death and resurrection of your Son, through the Holy Spirit who has been given to us, you receive us as we receive you.

**R. Glory to you for ever**

So, with all Christians who are gathered together today everywhere, throughout the world, and with the great procession of your Saints, as brothers and sisters we pray to you, as our Savior Christ has taught us:

**Second Prayer of Preparation for Communion** (From Episcopal Church of Scotland)  
(Particularly appropriate in Lent)

God of all love we draw near with awe and reverence to the mystery of our Savior's Body and Blood.

**R. Lord have mercy**

May we commemorate his passion and recall his resurrection with pure hearts and unclouded faith.

**R. Lord have mercy**

For our sake he was born into the human family, mortal, tried and tempted as we are; and by his preaching of the kingdom he called us to the knowledge of your truth.

**R. Lord have mercy**

When he had fulfilled all things he was lifted up upon the cross, and rose from the dead, and was taken up into heaven to be the first-fruits of our human nature, the author and perfecter of faith.

**R. Lord have mercy**

Now he calls us to his table to become partakers of his grace.

**R. Lord have mercy**

With a humble will and with overflowing love may we receive your gift of everlasting life.

**R. Lord have mercy**

With pure prayer and abundant hope may we leave with you those things that are past and devote ourselves afresh to your service.

**R. Lord have mercy**

Grant us to receive the Holy One and to be hallowed by the Holy Spirit.

**Amen.**

Grant us to share in the peace of Christ through the sacrament of peace.

**Amen.**

May this Holy Communion bring us to new life in your kingdom and unite us with all your Saints.

**Amen.**

*Following the Thanksgiving Prayer, the Officiant introduces the Lord's Prayer with these words.*

And now as our Savior Christ has taught us we are bold to pray

### **The Lord's prayer**

*Following the Lord's Prayer the Officiant then pours into a chalice consecrated Wine sufficient for the number of people in the congregation. The consecrated Bread may be administered directly from the ciborium or placed on a paten/plate for distribution. Other ministers may assist the Officiant with the administration of the Bread and Cup*

*Facing the people, the Officiant says the following Invitation*

Let us make our Holy Communion in the Body and Blood of Christ given to his people and received by faith.

*The ministers receive the Sacrament in both kinds, and then immediately deliver it to the people.*

*The Bread and the Cup are given to the communicants with these words*

The Body of Christ. [Amen.]

The Blood of Christ. [Amen.]

*During the ministration of Communion, hymns may be sung.*

*After all have received, the Chalice and Bread are returned to the altar and covered with a white cloth in the same manner as when the service began. At the conclusion of the service, any wine remaining in the chalice should be reverently consumed. The supply of consecrated bread and wine should be returned to the aumbry/tabernacle or other appropriate and secure location.*

*After Communion the Officiant says*

Let us pray.

*Officiant and People*

Eternal God, heavenly Father,  
you have graciously accepted us as living members  
of your Son our Savior Jesus Christ,  
and you have fed us with spiritual food  
in the Sacrament of his Body and Blood.  
Send us now into the world in peace,

and grant us strength and courage  
to love and serve you  
with gladness and singleness of heart;  
through Christ our Lord. Amen.

*or the following*

Almighty and everliving God,  
we thank you for feeding us with the spiritual food  
of the most precious Body and Blood  
of your Son our Savior Jesus Christ;  
and for assuring us in these holy mysteries  
that we are living members of the Body of your Son,  
and heirs of your eternal kingdom.  
And now, Father, send us out  
to do the work you have given us to do,  
to love and serve you  
as faithful witnesses of Christ our Lord.  
To him, to you, and to the Holy Spirit,  
be honor and glory, now and for ever. Amen.

*The Officiant dismisses the congregation with the following words, or a final hymn may be sung. During the hymn the ministers may exit. If a final hymn is sung, the dismissal follows.*

                                  Let us go forth in the name of Christ.  
People                          Thanks be to God.

*or this*

Officiant                  Go in peace to love and serve the Lord.  
People                      Thanks be to God.

*or this*

Officiant                  Let us go forth into the world,  
                                  rejoicing in the power of the Spirit.  
People                      Thanks be to God.

*or this*

Officiant                  Let us bless the Lord.

People                      Thanks be to God.

*From the Easter Vigil through the Day of Pentecost "Alleluia, alleluia" may be added to any of the dismissals.*

*The People respond*                      Thanks be to God. Alleluia, Alleluia.

*An Elder, Chief, Umialik, member of St. Simeon St. Anna, or the Officiant may say one of the following:*

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. 2 Corinthians 13:14*

May the God of hope fill us with all joy and peace in believing through the power of the Holy Spirit. *Amen.*

*Romans 15:13*

Glory to God whose power, working in us, can do infinitely more than we can ask or imagine: Glory to him from generation to generation in the Church, and in Christ Jesus for ever and ever. *Amen. Ephesians 3:20,21*

**\*Notes to Altar Guild/Preparing for the Service:**

The supply of Consecrated Bread should be kept in a ciborium or other appropriate covered container. Likewise, the Consecrated Wine should be kept in a cruet/ewer or other appropriate sealable container or bottle. The containers/vessels for the Consecrated Bread and Wine should be used *only* for that purpose and should be kept separate from the supply of bread and wine used for the celebration of Holy Eucharist.

When not being used for the liturgy of Holy Communion, the Consecrated Bread and Wine should be kept in an aumbry/tabernacle or other secure location.

When necessary, the consecrated elements may be disposed of by pouring directly into the earth or reverently consumed.

The chalice and any other vessels used for serving Holy Communion should be cleaned as usual following a celebration of Holy Eucharist.