

**Communion from the  
Reserved Sacrament  
(administered by a Deacon  
or Lay person) 1997**

**Communion from the Reserved Sacrament  
(administered by a Deacon or Lay person) 1997**





## **Communion from the Reserved Sacrament (administered by a Deacon or Lay person) 1997**

### **INTRODUCTION**

The 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 centre 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 the Scottish Episcopal Church and in other 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.

Although the basic structure of the Scottish Liturgy 1982 is followed in this liturgy, there are important differences: the minister says “us” rather than “you” in the prayers for absolution and blessing; the minister does not lead the service from the altar or table; and there is no Eucharistic Prayer.

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 is important, because the practice of using one of the 1982 Eucharistic Prayers but omitting the Narrative of the Institution (the words of the Lord over the bread and wine) and the Epiclesis (the invocation of the Holy Spirit on the elements) is confusing. That practice appears to say that only some parts of the Eucharistic Prayer are about consecration, and are therefore more ‘priestly’ than other parts, and that by omitting them a service without a priest can still be as like a Eucharist as possible.

This liturgy, by contrast with such an approach, 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.

Ian Paton  
July 2008

## Communion from the Reserved Sacrament (administered by a Deacon or Lay person) 1997

### GUIDELINES

1. This liturgy is intended for use in a congregation when a priest cannot be present.
2. Before the service begins, the sacrament is placed either in the aumbry / tabernacle or on the altar, covered with a white cloth (never a burse and veil).
3. The minister conducts the Service of the Word from a stall in the choir, or from some other convenient place in front of the congregation.
4. When the Service of the Word is concluded, the alms may be received in silence. From the congregational side of the altar the consecrated bread is placed on a paten or in a ciborium and the wine poured into a chalice and then placed on a corporal which has been spread on the altar. The lavabo is not used and the minister should not go to the usual place of the priest.
5. The minister stands in front of the altar facing the people and says:  
*either (see note 1)*  
“We remember in prayer those who celebrated the Eucharist at...”  
(here naming the congregation and the service at which the elements were consecrated), “with whom we now share in communion through this consecrated bread and wine...”  
*or*  
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.  
**Though we are many, we are one body, because we all share in one bread.**

*Common Worship*

6. The minister then goes to stand in the midst the congregation to lead one of the three thanksgiving prayers given below, concluding with the Lord's Prayer.
7. At this point the Agnus Dei (Lamb of God) or another communion song may be sung.
8. The minister goes to the altar and receives communion before administering to the congregation.
9. When all have received, the ablutions are done at the credence table. The ablutions are done in the usual manner. The remaining Reserved Sacrament is reverently replaced in the aumbry / tabernacle or is consumed by the minister.
10. The service concludes with a post-communion prayer and the Dismissal.
11. In place of the Blessing, the minister may say the following:  
The Lord bless us and keep us.  
The Lord make his face to shine upon us and be gracious to us.  
The Lord lift us his countenance upon us and give us peace.
12. If desired, a doxology may precede the Dismissal: "Now to him who is able to do immeasurably more than all we can ask or conceive, by the power which is at work among us, to him be glory in the church and in Christ Jesus from generation to generation for evermore." Amen.

#### Note 1

The first option should only be used when the sacrament has been brought from a Eucharist that has been celebrated by a different Eucharistic community *ie* a neighbouring congregation or a congregation within the same Charge which celebrated the Eucharist earlier in the day.

The second option should be used when the sacrament has been reserved from a Eucharist celebrated by the same congregation on a previous Sunday.

## FIRST THANKSGIVING PRAYER

God of all love  
we draw near with awe and reverence  
to the mystery of our Saviour'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 took body and soul,  
human, mortal, tried and tempted as we are,  
and by his preaching of the kingdom  
called us to the knowledge of your truth.

**R. Lord have mercy**

When he had fulfilled all your mind  
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.**

As our Saviour has taught us,  
so we pray:

**Our Father in heaven ...**

*From the Deacon's Proclamation  
Liturgy of Addai and Mari*

## SECOND THANKSGIVING PRAYER

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  
recognise 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 marvellous 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, we can  
make you our eternal home.

**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 Saviour has taught us:

**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.  
Do not bring us to the time of trial  
but deliver us from evil.  
For the kingdom, the power  
and the glory are yours,  
now and for ever. Amen.**

*From A.D.A.P., Prière de Louange  
et D'Action de Grâce (1) 1976*

### **THIRD THANKSGIVING PRAYER**

*for use with the 1970 Liturgy*

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:

and 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.**

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.**

**We do not presume to come to this thy Holy  
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 most sacred Body, and our souls  
washed through his most precious Blood,  
and that we may evermore dwell in him,  
and he in us. Amen.**



© *Published by the General Synod of the Scottish Episcopal Church*  
*21 Grosvenor Crescent, Edinburgh EH12 5EE*

*Authorised for use under Canon 22 on behalf of the College of Bishops of*  
*the Scottish Episcopal Church*

*+Richard Holloway, Bishop of Edinburgh, Primus*

June 1997

ISBN 0 905573 85 4

Design and typeset (2009) by  
General Synod Office  
21 Grosvenor Crescent  
EDINBURGH EH12 5EE

General Synod of the Scottish Episcopal Church  
Scottish Charity No SC015962