

ADDITIONAL ORDERS OF HOLY COMMUNION

INTRODUCTION

These additional orders offer services which complement the provision in the *Methodist Worship Book*, while retaining the same structure and theological emphasis as existing Methodist orders for the Lord's Supper.

To deepen our understanding of the theology and practice of Holy Communion notes have been provided alongside each part of the text. Attention may occasionally be drawn to these notes during worship or they may be used in Confirmation or Church Membership preparation groups. The basic elements of each service are marked by the symbol *. Other sections may be omitted.

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The season of Advent focuses on God's people awaiting the coming of the Messiah and our present hope of the coming of Christ again in glory.

On the four Sundays of Advent the *Revised Common Lectionary* celebrates the gradual unfolding of God's work of salvation as revealed in the faith of the patriarchs, the message of the prophets, the ministry of John the Baptist and the promise made to Mary, the Mother of Jesus.

The first part of the communion service is the Gathering of the People of God. We recognise that we come together as God's people from different places and with different things on our minds. We gather as one body, bound together in the worship and love of God. This part of the service introduces the themes of the season, calls us to acknowledge that we are in God's presence and draws us into worship.

AN ADDITIONAL ORDER OF HOLY COMMUNION FOR ADVENT

THE GATHERING OF THE PEOPLE OF GOD

The appropriate Advent Candle may be lit.

After the first Sunday of Advent, the candles of the previous Sundays are lit before the service begins.

*The presiding minister says:

Advent 1

God said to Moses, 'I am the God of Abraham, the God of Isaac and the God of Jacob.' *Exodus 3:6*

Advent 2

'The people who walked in darkness have seen a great light, those who live in a land of deep darkness – on them light has shined.' *Isaiah 9:2*

Advent 3

John the baptizer proclaimed 'The one who is more powerful than I is coming after me; I am not worthy to stoop down and untie his sandals'. *Mark 1:7*

Advent 4

The angel said to her, 'Do not be afraid, Mary, for you have found favour with God. And now, you will conceive in your womb and bear a son, and you will name him Jesus. He will be great, and will be called the Son of the Most High.' *Luke 1:30-32a*

A hymn or song

In response to our awareness of God's presence and our desire to worship God, we confess our sins and receive the assurance of God's forgiveness. In Advent, our confession has a particular focus of our readiness for the coming of Christ and our failure to heed the words of the prophets.

The minister leads this or another opening prayer

Lord Jesus Christ,
in the beginning you gave us the tree of life,
Come Lord Jesus.
Come Lord Jesus.

Lord Jesus Christ,
on the tree of the cross you took away our sins;
Come Lord Jesus.
Come Lord Jesus.

Lord Jesus Christ,
You are the new branch from the tree of David,
bringing hope to all the world;
Come Lord Jesus.
Come Lord Jesus.

*In these or similar words, the presiding minister leads an act of penitence

Let us confess our sins
trusting in God's mercy and forgiveness.

Silence

Father, you call us to prepare for the coming of your Son:
forgive us when we have drawn back from you.
Lord, have mercy.
Lord, have mercy.

Jesus, you are the light of the world:
forgive us when we have hidden away from you.
Christ, have mercy.
Christ, have mercy.

Holy Spirit, you speak through the prophets:
forgive us when we turned aside from you.
Lord, have mercy.
Lord, have mercy.

Silence

The gathering of the people of God concludes with a seasonal prayer which brings into focus the prayers of the people as they come together before God. This is known as the *Collect*.

The service of Holy Communion has two main parts, the first being the Ministry of the Word. We encounter God's word in the reading of Scripture and in the exploring of it through preaching, discussion or in other ways. In Advent, the lectionary readings give a particular focus on the ministry of the prophets and on the Gospel accounts of those involved in the events leading up to Jesus' birth.

In response to our encounter with God's word, we are moved to pray for the world, the church, those in need, those who mourn and to give thanks for those who have gone before us. In Advent, as we await the coming of Christ, we have a particular focus on our expectation of the coming of God's kingdom.

Either

May God pardon all our sins,
and strengthen us with the Holy Spirit. **Amen.**

Or

Give thanks for your sins are forgiven through Jesus Christ, our
Saviour. **Amen.**

*The collect of the day, or this or some other prayer:

God for whom we watch and wait, may we be ready to receive
your Son Jesus Christ when he comes as judge and saviour.
Amen.

A hymn or song

THE MINISTRY OF THE WORD

Two or three readings of Scripture are read, the last of which is
the Gospel.

God's word is proclaimed and shared in a sermon, or in comment,
discussion or reflection

A hymn or song

*These or some other prayers of intercession:

Let us pray.

Silence

At one with all who wait for the Lord Jesus
let us pray for the world over which Christ
rules...
Your kingdom come
Your will be done.

At one with all Christians, let us pray for the church that Jesus
builds on the faith and love of his followers...
Your kingdom come
Your will be done.

The Lord's Prayer, given to us by Jesus, is said in every service of Holy Communion. Its request that God give us our daily bread reminds us of both our need for the essentials of life and of our need to be spiritually sustained at the Lord's table.

At one with all in need and trouble, let us pray for those to whom Jesus comes with healing and hope...

Your kingdom come

Your will be done.

At one with all God's saints, let us give thanks for those whom Jesus has welcomed into the Father's presence...

Your kingdom come

Your will be done.

*The Lord's Prayer

Either

We say together the prayer that Jesus gave 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.

Save us from the time of trial

and deliver us from evil.

For the kingdom,

the power, and the glory,

are yours, now and for ever. Amen.

The second main part of the service is the Ministry of the Sacrament. Having encountered God in the word, we now encounter God sacramentally. This begins with the sharing of the peace. Symbolically, this reminds us of the instruction of Matthew 5:23-24 that we make peace with one another before we offer our gifts. In Advent, we recognise too our longing for the peace of God's eternal reign.

We offer our gifts, knowing that everything that we have is the Lord's and so we only offer what is God's already. The gifts offered are bread and wine, and often money as well. If the bread and wine are brought to the table (as we are used to doing with the offering of money) this sense of bringing gifts before God is more clearly expressed.

Or

As our Saviour taught his disciples, we pray:

**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.**

THE MINISTRY OF THE SACRAMENT

The Peace

All stand.

The presiding minister says

God's love and kindness will shine upon us, like the sun's rising.
On us who live in the shadows, God's light will shine, to guide us
into the life of peace.

The peace of the Lord be always with you.

And also with you.

The people may greet one another in the name of Christ.

THE PREPARATION OF THE GIFTS

A hymn or song

*The offerings of the people are presented. Bread and wine are brought to the table (or if already on the table are uncovered). The presiding minister takes the bread and wine and prepares them for use.

The Great Prayer of Thanksgiving is at the heart of the service of Holy Communion and one of its highpoints. It is a celebration of all that God has done and continues to do.

In the opening responses, the presiding minister greets the people and calls them to give God thanks and praise. This is known as the *sursum corda*.

The story of God's work in creation, covenant and Christ is celebrated. This is known as *the preface*.

The people proclaim God's glory in a version of Holy, holy, holy (known as the *sanctus*). As we do this, we remember that we never worship alone but are always united with God's people on earth and in heaven.

THE THANKSGIVING

All stand.

*The presiding minister leads the great prayer of thanksgiving in these or similar words.

The Lord be with you.

And also with you.

Lift up your hearts.

We lift them to the Lord.

Let us give thanks to the Lord our God.

It is right to give our thanks and praise.

Praise to you, the God of all creation,
through your love you brought all things into existence.

Through Abraham, Sarah and their descendants you fashioned
a people of faith:
through Miriam, Moses and the prophets
you have raised up a people of hope:
through Zechariah and Elizabeth, Mary and Joseph, you have
created a people of praise.

In the coming of your Son, Jesus Christ,
you have revealed a kingdom of justice and peace, and through
his cross and resurrection you have given us the gift of eternal
life.

So, with all the choirs of heaven,
we bless you in songs of endless praise:

**Heaven is now with glory ringing
earth responds in joyful cry:
'Holy, holy, holy', singing,
'Lord of hosts, O God most high'.**

Tune: Laus Deo (HP445)

When we celebrate Holy Communion, we do so in response to Jesus' command to do this to remember him. So we always recount the events of the Last Supper. By praying this story, we enter into these events for ourselves, sharing in Jesus' words and actions, and joining around his table.

We remember too what Christ's death and resurrection means for us and recall the saving work of Christ. This recounting, remembering and recalling is known as the *anamnesis*. In response, we offer the sacrifice of ourselves. We are no longer our own but God's. The sense of offering is known as the *oblation*.

We ask the Holy Spirit to bless the bread and wine and our life together in Christ. This is known as the *epiclesis*.

The Great Prayer of Thanksgiving concludes with an offering of praise to God the Holy Trinity, known as *The Doxology*. The *Amen* of the whole gathered people emphasises that we make our celebration and our offering to God together.

The breaking of bread is one of the early names for this sacrament as a whole. In Scripture we are taught that when we break bread we proclaim the Lord's death until he comes. As a specific moment in the service, it reminds us of our unity with all who share in Holy Communion. It also serves a practical purpose as the bread must be broken for the people each to receive.

Loving God,
on the night before he gave up his life for us, Jesus took bread,
gave thanks to you, broke it, and gave it to his friends, saying,
"Take this, all of you, and eat it: this is my body which is given
for you."

After supper, he took the cup of wine,
gave you thanks, and gave it to his friends,
saying, "Drink this, all of you: this is my blood, the new and
unfailing promise of God's love. It is shed for you and for all,
so that sins may be forgiven.
Do this to remember me."

Christ has died.

Christ is risen.

Christ will come in glory.

Gracious God, with this bread and wine
we celebrate the death and resurrection of Jesus and his
ascension into heaven. Through his offering for us all, we offer
our whole life to you in thanks and praise.

Send your Holy Spirit.
that these gifts of bread and wine,
may be for us the body and blood of Christ.
Through the same Holy Spirit,
may we live to your praise and glory.

Loving one another,
may we work for the good of all creation
and share together at the table of your kingdom.

**Praise and glory to the Father,
praise and glory to the Son,
praise and glory to the Spirit,
all creation sings 'Amen'.**

Tune: Laus Deo

This prayer recognises that we come to God's table because of God's mercy and gracious invitation. We come because of God's love not because of anything we have done. The prayer is known as *The Prayer of Humble Access*.

THE BREAKING OF THE BREAD

*The presiding minister breaks the bread in the sight of the people in silence, or saying:

When we eat this bread and drink this cup
we are telling of the Lord's death until he comes.

Silence, all seated or kneeling

Let us pray.

**Loving God,
though we are not worthy
to receive this sacrament of your love,
your mercy never ends.
Feed us, therefore,
with the body and blood of our Saviour, Jesus Christ,
that we may live in him and he in us. Amen.**

THE SHARING OF THE BREAD AND WINE

*The presiding minister, those assisting with the distribution, and the people receive, according to local custom.

Appropriate words of invitation may be said.

Come, all who are hungry, come and eat.
Come, all who are thirsty, come and drink.

*Words such as the following are said during the distribution:

The body of Christ, given for you. **Amen.**

The blood of Christ, shed for you. **Amen.**

During the distribution there may be appropriate music.

The elements that remain are covered with a suitable cloth.

PRAYERS AND DISMISSAL

Silence

This or another post-communion prayer

After receiving communion, we give thanks to God for what we have received in the sacrament. We look forward to the day when we will feast at the heavenly table.

The presiding minister ends the service with a blessing for the people before sending them out to serve God in the world.

Let us pray.
Gracious God,
may we who have received
the bread of eternal life
and the cup of your saving love,
be strengthened by the gifts of your grace
until we share the feast of your glory. Amen.

A hymn or song

The presiding minister says one of the following or another blessing:

Either

The Wonderful Counsellor guide *you/us*;
the Mighty God protect *you/us*;
and the Everlasting Father be with *you/us*;
and the blessing of the Prince of Peace be upon *you/us*, now
and evermore. **Amen**

or

May the living God,
increase *your/our* faith,
strengthen *your/our* hope
and purify *your/our* love;
and the blessing of God be upon *you/us*,
now and always. **Amen**

*The presiding minister dismisses the people with these or other words:

Come to us, Lord, from heaven
with power and glory
and lift us up to be with you for ever.

Amen. Come, Lord Jesus.

The season of Lent prepares and strengthens us to follow Jesus on his journey to the cross, and invites us to begin to contemplate his crucifixion and resurrection.

It is a time of turning to God in prayer, self-examination, self-denial and the study of God's word.

The first part of the communion service is the Gathering of the People of God. We come together as a diverse group of people but also as one body, bound together in the worship and love of God.

Before Jesus began his public ministry, he was driven into the desert by the Spirit, where he was tempted and strengthened for his ministry.

AN ADDITIONAL ORDER OF HOLY COMMUNION FOR LENT

THE GATHERING OF THE PEOPLE OF GOD

*The service begins with an invitation to silence.

Jesus, searching and Spirit-led
We follow you.

Jesus, tested and tempted,
We follow you.

Jesus, preparing and praying,
We follow you.

A hymn or song

Let us pray:

God of creation
from the dust of stars
you formed us in love
and breathed life into us:
We worship you.

Jesus our companion
you walk the path beside us,
be it rocky or smooth,
and promise never to leave us:
We worship you.

Spirit wild and restless
you drive us
from our comforts
into the adventure of a life in God,
We worship you.

In response to our awareness of God's presence and our desire to worship God, we confess our sins and receive the assurance of God's forgiveness. In Lent we have a particular focus on penitence as we recall the temptations of Jesus and his journey to cross for the salvation of the world.

The gathering of the people of God concludes with a seasonal prayer which brings into focus the prayers of the people as they come together before God. This is known as the *Collect*.

The service of Holy Communion has two main parts, the first being the Ministry of the Word. We encounter God's word in the reading of Scripture and in the exploring of it through preaching and other ways. During Lent we explore the Gospel readings that tell of Jesus' journey to the cross, and speak of his suffering.

***This or some other prayer of confession:**

Life-giving God
you have made us in your image,
cherished us in love
and crowned us with glory and honour.

Give us the grace
to open our hearts in trust,
to examine our lives,
to meet what we fear to confront.

Silence

Hear Christ's words of forgiveness and grace:
"Your sins are forgiven."

Amen. Thanks be to God.

***The collect of the day or this or some other prayer:**

Living God
you call us not to live by bread alone.
May your word at work in us
form us into your likeness,
and shape us for mission
that we might serve you
with courage and integrity
and worship you
with our whole hearts.
We ask this in the name of Christ.
Amen.

THE MINISTRY OF THE WORD

Let us be open to the word of God,
to hear and do God's will.

***Two or three readings of Scripture are read, the last of which is the Gospel.**

Silence may be kept, a sermon may be preached, or the Bible readings explored through discussion or further creative means

In response to our encounter with God's word, we are moved to pray for the Church, the world and those in need. Mindful of the consequences of sin in our world, we pray for the coming of God's kingdom.

A hymn or song

*These, or some other prayers of intercession

Let us pray:
God of generosity and justice
in this season of repentance and prayer
we turn to you in faith,
bringing the hopes and longings of our hearts.

We pray for the world,
full of beauty and pain,
for the victims of cruelty and injustice,
for all those whose worth and rights are denied,
for those who suffer in war and poverty,
and all those who work to bring care and relief,
for the healing and well-being of our planet,
for...

Your kingdom come:
Your will be done.

We pray for your Church,
full of hope and facing challenges,
for congregations far and near,
seeking to be faithful to your call,
for your grace
as we give ourselves
to live the gospel of Christ.
We pray for...

Your kingdom come:
Your will be done.

We pray for the sick or struggling,
those suffering loss,
those who carry heavy burdens,
the anxious and confused,
the lost and lonely,
those dear to us.
We pray for...

The Lord's Prayer, given to us by Jesus, is said in every service of Holy Communion. Its request that God give us our daily bread reminds us of both our need for the essentials of life and of our need to be spiritually sustained at the Lord's table.

We remember those who have died...

Your kingdom come:

Your will be done.

Surround us and those for whom we have prayed with your love;

hold us all in your unending compassion,

and fill us with peace beyond all understanding.

Amen.

***The Lord's Prayer**

Either

We say together the prayer that Jesus gave 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.

Save us from the time of trial

and deliver us from evil.

For the kingdom, the power and the glory are yours,

now and forever. Amen.

Or

As Jesus taught his disciples, we pray:

Our Father, who art in heaven,

hallowed by 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 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.

The second main part of the service is the Ministry of the Sacrament. This begins with the sharing of the peace. Symbolically, it reminds us of the instruction of Matthew 5:23-24 that we make peace with one another before we offer our gifts. Here we also use the words of Jesus in John 14:27.

We offer our gifts, knowing that everything we have is the Lord's and so we only offer what is God's already.

The Great Prayer of Thanksgiving is at the heart of the service of Holy Communion and one of its highpoints. It is a celebration of all that God has done and continues to do.

The preface tells the story of God's work in creation and through Christ, the story of salvation. Here, in the season of Lent, we specifically remember Jesus' baptism and his time in the wilderness.

THE MINISTRY OF THE SACRAMENT

The Peace

All stand.

Jesus said: "Peace I leave with you; my peace I give you. I do not give to you as the world gives. Do not let your hearts be troubled, and do not let them be afraid."

The peace of Christ be with you.

And also with you.

The people may greet one another in the name of Christ.

THE PREPARATION OF THE GIFTS

A hymn or song

*The offerings of the people are presented. Bread and wine are brought to the table (or if already on the table are uncovered). The presiding minister takes the bread and wine and prepares them for use.

THE THANKSGIVING

*All stand.

The presiding minister leads the great prayer of thanksgiving:

In times of suffering and in times of joy

We lift our hearts to God.

Here and now, in this place and time

We lift our hearts to God.

We praise the One

who stoops low to carry the cross

and lifts us up in love.

God of desert sands and lush oases;

God of the narrow gate and the spacious place;

God of the painful path and the joyful dance;

God of the looming cross and resurrection hope:

We worship and adore you.

The people proclaim God's glory in a version of Holy, holy, holy (known as the *sanctus* and like many of the ancient texts used in communion services, dating back to at least the fourth century). As we do this, we remember that we never worship alone but are always united with God's people on earth and in heaven. This prayer also recalls the words we proclaim on Palm Sunday (Mark 11:9) – themselves a quotation from Psalm 118:26, a Psalm often read on Palm Sunday.

When we celebrate Holy Communion, we do so in response to Jesus' command to do this to remember him. So we always recount the events of the Last Supper. By praying this story, we enter into these events for ourselves, sharing in Jesus' words and actions, and joining around his table.

We praise you for Jesus our brother, who,
fresh from the waters of baptism,
was tested in the wilderness.
In fasting, prayer and faithfulness,
he discerned a vocation of self-giving and service that all might
know your love.

We praise you
that with a heart filled with compassion,
he fixed his eyes upon you
and set his face to Jerusalem,
willing to give up his life
in obedience and trust.

We praise you that by his love and faithfulness,
barren land flows with milk and honey,
rocks become springs
withered ground becomes fertile soil,
where the leaves of the trees are
for the healing of the nations.

We praise you that through your Holy Spirit
you journey with us through the shadows,
and lead us to the light.
So we lift our hearts in praise to you:

**Holy, holy, holy, Lord,
God of power and might,
heaven and earth are full of your glory.
Hosanna in the highest.
Blessed is he who comes in the name of the Lord.
Hosanna in the highest.**

Jesus who had no bread in the wilderness,
at the table, on the night of his arrest,
took bread
gave thanks to you,
and broke it, saying:
"This is my body, given for you.
Do this in remembrance of me."

This recounting, remembering and recalling is known as the *anamnesis*. In the *oblation*, we in turn offer ourselves to God.

We call down the Holy Spirit on the bread and wine and on our life together in Christ. This is known as the *epiclesis*.

The prayer concludes with a declaration of praise to God, known as the doxology and the whole gathered people affirm, Amen.

The breaking of bread is one of the early names for this sacrament as a whole. In Scripture we are taught that when we break bread we proclaim the Lord's death until he comes. As a specific moment in the service, it reminds us of our unity with all who share in Holy Communion. It also serves a practical purpose as the bread must be broken for the people each to receive.

He took a cup of wine,
gave thanks to you,
and offered it to his disciples, saying:

“Drink from it all of you,
for this is the blood of the covenant
which is poured out for many
for the forgiveness of sins.”
Do this in remembrance of me.

Then darkness fell.
Friends betrayed.
The powers of evil
wreaked terror.

So as we remember that Jesus offered himself for us,
we offer ourselves to God,
travelling through the darkness
into hope and light.

Send your Holy Spirit
on these gifts and this gathering
to strengthen and feed us with the body and blood of Christ,
and may all glory and praise be yours,
forever and ever.
Amen.

THE BREAKING OF THE BREAD

*The presiding minister breaks the bread in the sight of the people, saying:

The body of Christ,
Given for our wholeness.

*The presiding minister lifts the cup in the sight of the people, saying:

The blood of Christ,
Poured out in generous love.

After receiving communion, we give thanks to God for what we have received in the sacrament.

The service ends with a blessing and a prayer that we will be strengthened as we follow Jesus on our journey through Lent and beyond, before the people are sent out in Christ's peace.

THE SHARING OF THE BREAD AND WINE

*The presiding minister, those assisting with the distribution, and the people receive, according to local custom.

These or other words of invitation are said:

Christ has set the table,
spread the feast,
and now meets us here.

As we receive these gifts of bread and wine,
remake us in your love,
and confirm us in the truth
that we are one with you and in you.

Amen.

*Words such as the following are said during the distribution:

The body of Christ, given in love for you.
The blood of Christ, shed in love for you.

The elements that remain are covered with a suitable cloth.

PRAYERS AND BLESSING

We have been nourished with bread in the wilderness,
and blessed with the cup of abundant love.

**As we travel on in peace and hope,
may the loving arms of the Creator uphold us,
the deep faith of the Son sustain us,
and the strength of the Spirit empower us. Amen.**

A hymn or song

The presiding minister says:

May the Ever-living Trinity
be with *you/us* and bless *you/us*
in *your/our* desert journeying,
and in *your/our* pilgrimage of faith,
that *you/we* may follow
in the footsteps of Christ
and live to show his love.

Amen.

***The presiding minister says:**

Go in the peace of Christ.

Thanks be to God.

The season of Easter celebrates the Resurrection of Christ and his triumph through the cross. As we share in his death, we also share in his new life. It is a joyous time of celebration. Alleluias are proclaimed to express the joy of the season.

The first part of the communion service is the Gathering of the People of God. We come together as a diverse group of people but also as one body, bound together in the worship and love of God. The Resurrection took place in the darkness of the night during the first day of the week.

This is reflected in the opening words and prayers as we come to an awareness of the presence of the Risen Christ.

AN ADDITIONAL ORDER OF HOLY COMMUNION FOR THE EASTER SEASON

THE GATHERING OF THE PEOPLE OF GOD

*The presiding minister says:

In the quiet darkness,
before the chorus of the dawn,
Christ is risen. Alleluia!

With glory and grace,
and with authority beyond measure,
Christ is risen. Alleluia!

Death is not the end,
Christ offers us peace and life in all its fullness.
Christ is risen. Alleluia!

Hymn or song

Let us pray.

For a morning service:

The darkness yields to the dawning of a new day.
The sun rises quietly over our waiting world.
The wonder of a new day and a new world
is born in our faith and in our understanding:
We come before our Creator and Redeemer. Alleluia!

For an evening service:

The day turns into night and the darkness covers the world.
Each day brings the promise of a fresh beginning and a new
world.
Our faith and understanding will be renewed and strengthened.
We come before our Creator and Redeemer. Alleluia!

In response to our awareness of the Risen Christ, we confess our sins and receive the assurance of God's forgiveness, reflecting the emotions of those who first went to the empty tomb.

The gathering of the people of God concludes with a seasonal prayer which brings into focus the prayers of the people as they come together before God. This is known as the *Collect*.

The service of Holy Communion has two main parts, the first being the Ministry of the Word. We encounter God's Word in the reading of Scripture and in the exploring of it through preaching and in other ways. In Easter, the lectionary readings give particular focus to the accounts of the Resurrection appearances of Jesus. Rather than a reading of the Old Testament, the first reading comes from Acts, recalling the beginnings of the Church, an Easter people.

In response to our encounter with God's word, we are moved to pray for the Church, the world, those in need and to give thanks for those who have gone before us. During the season of Easter, we remember that death and despair are not the end but that the Resurrection offers us new hope and joy.

The presiding minister says:

We come despairing at our brokenness,
weeping with our disappointments,
doubting that things will get better.

Silence

Jesus has turned our despair into hope,
our weeping into joy,
our doubt into faith.
He grants us the assurance that we are forgiven people.
Thanks be to God. Alleluia!

*The collect of the day or this or some other prayer:

God of surprises,
by the raising of your Son
you have destroyed death and overturned despair:
fill us with faith and hope;
for a new day has dawned
and the way to new life stands open
in our Saviour Jesus Christ. **Amen.**

A hymn or song

THE MINISTRY OF THE WORD

*Two or three readings of Scripture are read, the last of which is the Gospel.

God's word is proclaimed and shared in a sermon, or in comment, discussion or reflection

*These or some other prayers of intercession:

Gracious God, we pray for the Church throughout the world...
Make each church a sign of resurrection, reflecting your life.

We pray for our world and our nation...
Shape every community as a place of vision where we see your greater glory.

The fourth-century Nicene Creed is an authoritative summary of the faith confessed by the Church. In reciting it (or singing it) we are reminded not only of the faith we share but of the great crowd of witnesses with whom we share it. It can be particularly appropriate that it is included on significant days such as Easter.

We pray for those in need and those who serve others...
Let all people know what it is to be deeply loved and valued.

We pray for others especially in our thoughts today...
that in their despair, they may find peace,
in their questioning, a new understanding,
and in the experience of death, hope of resurrection.

We remember those who have gone before us, whose lives give
us encouragement and hope. We pray that you will bring us with
them to share in your glory. In the name of Christ. **Amen.**

The Nicene Creed

Let us profess the faith of the Church.

**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 of the Holy Spirit and the Virgin Mary
and became truly human.
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.**

The second main part of the service is the Ministry of the Sacrament. This begins with the sharing of the Peace. Symbolically, it reminds us of the instruction of Matthew 5:23-24 that we make peace with one another before we offer our gifts. During Easter, we use the words of Jesus from John 20:19.

We offer our gifts, knowing that everything we have is the Lord's and so we only offer what is God's already.

The Great Prayer of Thanksgiving is at the heart of the service of Holy Communion and one of its highlights. It is a celebration of all that God has done and continues to do.

**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.**

THE MINISTRY OF THE SACRAMENT

The Peace

All stand.

The risen Jesus came and stood among the disciples and said,
'Peace be with you'.

They rejoiced when they saw the Lord.

Alleluia! The peace of the risen Christ be always with you.

And also with you. Alleluia!

The people may greet one another in the name of Christ.

THE PREPARATION OF THE GIFTS

Hymn or song

*The offerings of the people are presented. Bread and wine are brought to the table (or if already on the table are uncovered). The presiding minister takes the bread and wine and prepares them for use.

THE THANKSGIVING

*All stand.

The presiding minister leads the great prayer of thanksgiving:

The Lord be with you.

And also with you.

In the opening responses, the presiding minister greets the people and calls on them to give God thanks and praise. This is often known as the *sursum corda* and has been a feature of communion services since at least the third century.

The story of God's work in creation, covenant and Christ is celebrated in the *preface*. Much of the language in this Easter service reflects the experiences of the first women at the tomb along with other Resurrection themes.

The people proclaim God's glory in a version of Holy, holy, holy (known as the *sanctus* and like many of the ancient texts used in communion services, dates back to at least the fourth century). As we do this, we remember that we never worship alone but are always united with God's people on earth and in heaven.

Lift up your hearts.

We lift them to the Lord.

Let us give thanks to the Lord our God.

It is right to give our thanks and praise.

Gracious God, in the beginning you created the heavens and the earth. You gave us life and purpose, and a desire to seek you.

You gave your light to shine in the darkness,
and promised that it would never be overcome.

Through Jesus your Son, the Word was made flesh, revealing your glory. Through his life, death and resurrection, we have life in his name.

Early on the first day of the week, women came to the tomb and found that the stone had gone. You remove the barriers that stop us meeting you and give salvation for the life of the whole world.

You turn our despair into hope,
our weeping into joy,
our doubt into faith,
and by the Holy Spirit, you breathe new life into us and all creation.

Therefore with your people throughout the ages,
the faithful of every time and place,
we praise your holy name, saying.

**Holy, holy, holy Lord,
God of power and might,
heaven and earth are full of your glory.
Hosanna in the highest.
Blessed is he who comes in the name of the Lord.
Hosanna in the highest.**

When we celebrate Holy Communion, we do so in response to Jesus' command to do this to remember him. So we always recount the events of the Last Supper. By praying this story, we enter into these events for ourselves, sharing in Jesus' words and actions, and joining around his table.

In response we offer ourselves to God, which is known as the *oblation*. We ask the Holy Spirit to bless the bread and wine and our life together in Christ. This is known as the *epiclesis*.

The Great Prayer of Thanksgiving concludes with an offering of praise to God the Holy Trinity, known as *the Doxology*. The 'Amen' of the whole gathered people emphasises that we make our celebration and offering to God together.

On the night that he was handed over, Jesus took bread.
When he had given thanks, he broke it and said,
'This is my body that is broken for you.
Do this in remembrance of me.'

**Jesus the Lord said: 'I am the Bread,
the Bread of life for the world am I.
The Bread of Life for the world am I,
the Bread of Life for the world am I.'
Jesus the Lord said: 'I am the Bread,
the Bread of Life for the world am I.'**

Singing the Faith 252, verse 1

In the same way, he took the cup, after supper, saying,
'This cup is the new covenant in my blood.
Do this, as often as you drink it, in remembrance of me.'

**Jesus the Lord said: 'I am the Vine,
the true and fruitful Vine am I.
The true and fruitful Vine am I,
the true and fruitful Vine am I.
Jesus the Lord said: 'I am the Vine,
the true and fruitful Vine am I.'**

Singing the Faith 252, verse 2

As we offer all that we have and all that we are, breathe your
Holy Spirit upon these gifts of bread and wine and upon us that
we may share in the resurrection life of Christ.

Through the death and resurrection of your Son, we pray that
you will raise us up on the last day, that with all your people, we
may praise and worship you for ever; through Jesus Christ our
Lord,

**by whom and with whom
in the unity of the Holy Spirit,
all honour and glory are yours,
heavenly Father, now and always. Amen.**

The Lord's Prayer, given to us by Jesus, is said in every service of Holy Communion. Its request that God gives us our daily bread reminds us of both our needs for the essentials of life and of our need to be spiritually sustained at the Lord's table.

The breaking of bread is one of the early names for this sacrament as a whole. In Scripture we are taught that when we break bread we proclaim the Lord's death until he comes. As a specific moment in the service, it reminds us of our unity with all who share in Holy Communion. It also serves a practical purpose as the bread must be broken for the people each to receive.

***The Lord's Prayer**

Either

We say together the prayer that Jesus gave 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.
Save us from the time of trial
and deliver us from evil.
For the kingdom, the power and the glory
are yours,
now and forever. Amen.**

Or

As Jesus taught his disciples, we pray:

**Our Father, who art in heaven,
hallowed by 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 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.**

THE BREAKING OF THE BREAD

***Either,**

The presiding minister breaks the bread in the sight of the people saying:

After receiving communion, we give thanks to God for what we have received in the sacrament. This prayer has particular resonances for the Easter season, recalling Christ's life and death and the invitation to us to live his risen life.

As often as we eat this bread and drink this cup,
we proclaim the Lord's resurrection until he comes.

Open our eyes that we may see him and believe in him. Alleluia!

Or,

The presiding minister breaks the bread in the sight of the people
in silence, then all sing:

**Bread of Life, Truth Eternal,
broken now to set us free,
the risen Christ, his saving power,
is here in bread and wine for me.**

Singing the Faith 578, chorus

*Silence, all seated or kneeling

THE SHARING OF THE BREAD AND WINE

*The presiding minister, those assisting with the distribution, and
the people receive, according to local custom.

The presiding minister may say these or other words of invitation:

Alleluia! We meet the risen Christ in the breaking of the bread.
Draw near with faith.

*Words such as the following are said during the distribution:

The body of Christ keep you in eternal life. **Amen.**
The blood of Christ keep you in eternal life. **Amen.**

*The elements that remain are covered with a suitable cloth.

PRAYERS AND DISMISSAL

Silence

Let us pray.

**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.**

The service ends with a blessing and dismissal. Nourished and empowered through Holy Communion, we are now sent out into the world to continue the work of Christ. As it is the season of Easter, the final word is a resounding 'Alleluia!'

**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 that you have set before us,
so we and all your children shall be free,
and the whole earth live to praise your name;
through Jesus Christ our Lord. Alleluia! Amen.**

A hymn or song

The presiding minister says:

May God who has begun the new creation
in the raising of Jesus Christ
continue to reshape our humanity and our world
and the blessing of God,
the Father, the Son and the Holy Spirit
be with *you/us* and remain with *you/us* always. **Amen.**

***The presiding minister says:**

Alleluia!
Go in joy and peace to love and serve the Lord.
In the name of Christ. Alleluia!

Ordinary Seasons offer us a broad overview of the ministry and teaching of Jesus, spanning the periods between the principal liturgical seasons of Advent, Christmas, Lent and Easter.

The first part of the communion service is the Gathering of the People of God. We recognise that we come together as God's people from different places and with different things on our minds, but all called to share in God's work. We gather as one body, bound together in the worship and love of God.

AN ADDITIONAL ORDER OF HOLY COMMUNION FOR ORDINARY SEASONS

Since the time of John and Charles Wesley, the Methodists have been known as a singing people. While the singing of hymns and songs is the most usual musical practice within Methodist worship, this Order encourages musical engagement in different ways. It offers musical settings of many of the standard prayers and texts found in a service of Holy Communion as well as suggesting suitable songs for other parts of worship, such as the gathering of God's people, in preparation to hear readings from the Bible, and to send the people out into the world.

In many cases, more than one musical item is suggested. Wherever possible, the first of these suggestions is livelier in character, while the second (or last) is of a more reflective nature. It is not necessary to make use of every opportunity for singing offered in this order, and other items beyond those suggested may be suitable.

THE GATHERING OF THE PEOPLE OF GOD

A gathering song such as:

StF 22 Uyai mose (Come all you people)
or StF 19 Be still and know that I am God

**The presiding minister leads this or another opening prayer*

God our Father,
you created us in your image,
And know each of us by name.
We come to worship you.

Lord Jesus Christ,
You came to redeem all humankind,
And show us the way to new life.
We come to worship you.

In response to our awareness of God's presence and our desire to worship God, we confess our sins and receive the assurance of God's forgiveness.

The gathering of the people of God concludes with a seasonal prayer which brings into focus the prayers of the people as they come together before God. This is known as the *Collect*.

Holy Spirit,
You kindle the fire of love in our hearts,
And equip us to be Christ's body.
We come to worship you.

We celebrate your presence and offer our worship. **Amen.**

**In these or similar words, the presiding minister leads an act of penitence*

Let us confess our sins,
trusting in God's mercy and forgiveness.

Silence

A setting of 'Lord, have mercy' is sung, such as

*StF 750 Kyrie eleison
or StF 751 Lord, have mercy*

or

Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.

Silence

Either

May God pardon all our sins, and strengthen us with the Holy Spirit. **Amen.**

Or

Give thanks, for your sins are forgiven through Jesus Christ, our Saviour. **Amen.**

**The collect of the day or this or some other prayer:*

God of glory,
touch our lips with the fire of your Spirit,
that we, with all creation,
may rejoice to sing your praise;
through Jesus Christ our Lord. **Amen.**

The hymn 'Glory to God in the Highest' has been part of the Holy Communion liturgy of the western church since very early in the Church's history. It recalls the angels' song at the birth of Christ and leads us to praise Christ now seated at God's right hand.

The service of Holy Communion has two main parts, the first being the Ministry of the Word. We encounter God's word in the reading of Scripture and in the exploring of it through preaching, discussion or in other ways. In Ordinary Seasons, the lectionary Gospel readings guide us through the teaching and ministry of Jesus.

A setting of 'Glory to God' is sung such as

StF 754 Glory, glory, glory in the highest
or *StF 752* Glory to God, glory to God

Or

**Glory to God in the highest
and peace to God's 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 MINISTRY OF THE WORD

The following may be sung as a prayer for illumination before the first reading

StF 759 Come O Lord, give us your Spirit

*Two or three readings of Scripture are read, the last of which is the Gospel.

One of the following may be sung before and after the Gospel reading

StF 756 Alleluia!

or *StF 757* Alleluia, alleluia! (An appropriate verse should be

In response to our encounter with God's word, we are moved to prayer for the world, the church, those in need, those who mourn and to give thanks for those who have gone before us.

The second main part of the service is the Ministry of the Sacrament. Having encountered God in the Word, we now encounter God sacramentally. This begins with the sharing of the peace. Symbolically, this reminds us of the instruction of Matthew 5:23-24 that we make peace with one another before we offer our gifts.

selected, and the refrain only repeated after the Gospel)
or *StF* 758 Alleluia, alleluia

At the end of each reading, the following response may be used:

For the word of the Lord.

Thanks be to God.

Or, after the Gospel:

For the Gospel of Christ.

Thanks be to God.

God's word is proclaimed and shared in a sermon, or in comment, discussion or reflection

A hymn or song reflecting the theme(s) of the reading(s) may be sung

*Prayers of intercession

Prayers are offered for the church, the world, the local community, those in any kind of need, and in thanksgiving for those who have died.

The following response may be used after each section of the prayers:



Or *StF* 761 Merciful Lord may be sung at the conclusion of the prayers.

THE MINISTRY OF THE SACRAMENT

The Peace

All stand.

We offer our gifts, knowing that everything that we have is the Lord's and so we only offer what is God's already.

The Great Prayer of Thanksgiving is at the heart of the service of Holy Communion and one of its highpoints. It is a celebration of God's great acts in history and our faith that God continues to be at work in the world.

In the opening responses, the presiding minister greets the people and calls them to give God thanks and praise. This is known as the *sursum corda*.

The story of God's work in creation, covenant and Christ is celebrated. This is known as the preface. In this order, this section is quite short, but it still highlights these themes.

The presiding minister says

Our Lord Jesus Christ said: 'I leave you peace, my peace I give to you'.

The peace of the Lord be always with you.

And also with you.

The people may greet one another in the name of Christ while a suitable song is sung:

StF 768 The Peace of the Lord be always with you

or *StF 774* The peace of the earth be with you

THE PREPARATION OF THE GIFTS

*The offerings of the people are presented. Bread and wine are brought to the table (or if already on the table are uncovered). The presiding minister takes the bread and wine and prepares them for use.

THE THANKSGIVING

All stand.

*The presiding minister leads the great prayer of thanksgiving in these or similar words.

The Lord be with you.

And also with you.

Lift up your hearts.

We lift them to the Lord.

Let us give thanks to the Lord our God.

It is right to give our thanks and praise.

Redeeming God, in the death and resurrection of your Son, you offer us eternal life:

We praise and adore you.

Faithful God, you keep your covenant with every generation:

We praise and adore you.

The people proclaim God's glory in a version of Holy, holy, holy (known as the *sanctus*). As we do this, we remember that we never worship alone but are always united with God's people on earth and in heaven.

We celebrate Holy Communion in response to Jesus' command to do this to remember him. So we always recount the events of the Last Supper. By praying this story, we enter into these events for ourselves, sharing in Jesus' words and actions, and joining around his table.

We remember too what Christ's death and resurrection means for us. This recounting, remembering and recalling is known as the *anamnesis*. In turn we offer ourselves to him, in the *oblation*.

Creator God, in your love you made all things:
We praise and adore you.

So, with all the choirs of heaven and your people of every age,
we praise you in songs of everlasting joy:

A setting of 'Holy, holy, holy' is sung

StF 766 Santo, santo, santo
or StF 789 Holy, holy, holy Lord
or StF 779 Holy, holy, holy

or said

**Holy, holy, holy Lord,
God of power and might.
Heaven and earth are full of your glory.
Hosanna in the highest.
Blessèd is he who comes in the name of the Lord.
Hosanna in the highest.**

Loving God, on the night before he gave up his life for us,
Jesus took bread,
gave thanks to you, broke it, and gave it to his friends, saying,
"Take this, all of you, and eat it: this is my body which is given
for you."

After supper, he took the cup of wine,
gave you thanks, and gave it to his friends,
saying, "Drink this, all of you: this is my blood, the new and
unfailing promise of God's love. It is shed for you and for all,
so that sins may be forgiven.
Do this to remember me."

**Christ has died.
Christ is risen.
Christ will come again.**

Loving God, with these holy gifts
we remember Jesus who welcomed all who came to him,
died on the cross, rose to new life, and ascended to heaven.
Through his offering made once for all creation, we offer you
our whole lives in thanks and praise.

All our worship is dependent on the power of the Holy Spirit. In celebrating Holy Communion, we pray that the bread and wine may be for us the body and blood of Christ, by the power of the Holy Spirit. This is known as the *epiclesis*.

The Great Prayer of Thanksgiving concludes with an offering of praise to God the Holy Trinity, known as The Doxology. The Amen of the whole gathered people emphasises that we make our celebration and our offering to God together.

The Lord's Prayer, given to us by Jesus, is said in every service of Holy Communion. Its request that God give us our daily bread reminds us both of our need for the essentials of life and of our need to be spiritually sustained at the Lord's table.

Send your Holy Spirit,
that these gifts of bread and wine
may be for us the body and blood of Christ.
By the same Spirit, strengthen us to live and work to your praise
and glory.

Therefore, loving God, we offer you our praise through Christ
and in the power of the Holy Spirit.

**Blessing and honour and glory and power be yours for ever and
ever. Amen.**

A doxology is sung

StF 770 Amen siakudumisa
or StF 142 (verse 6) Praise God, from whom all blessings flow

*The Lord's Prayer is sung or said

StF 763 Our Father in heaven
or StF 762 Our Father, who art in heaven

Either

We say together the prayer that Jesus gave 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.
Save us from the time of trial
and deliver us from evil.
For the kingdom, the power
and the glory are yours
now and for ever.
Amen.**

Or

The breaking of bread is one of the early names for this sacrament as a whole. In Scripture we are taught that when we break bread we proclaim the Lord's death until he comes. As a specific moment in the service, it reminds us of our unity with all who share in Holy Communion. It also serves a practical purpose as the bread must be broken for the people each to receive.

Lamb of God (or *Agnus Dei*) is an ancient hymn sung at the breaking of the bread. It reminds us that as we share in Holy Communion, we share too in Christ's sacrifice by which the sin of the world is taken away.

As our Saviour taught his disciples, we pray:
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.

THE BREAKING OF THE BREAD

*The presiding minister breaks the bread in the sight of the people in silence, or saying:

The bread we break is a sharing in the body of Christ.
Christ is the Bread of Life.

The presiding minister may lift the cup in silence, or saying:
The cup of blessing for which we give thanks is a sharing in the blood of Christ.
Christ is the true Vine.

A setting of 'Lamb of God' is sung or said

StF 767 Lamb of God
or StF 790 Lamb of God

Jesus, Lamb of God
have mercy on us.
Jesus, bearer of our sins,
have mercy on us.
Jesus, redeemer of the world,
grant us peace.

After receiving communion, we give thanks to God for what we have received in the sacrament. We look forward to the day when we will feast at the heavenly table.

The presiding minister ends the service with a blessing for the people before sending them out to serve God in the world.

THE SHARING OF THE BREAD AND WINE

*The presiding minister, those assisting with the distribution, and the people receive, according to local custom.

Appropriate words of invitation may be said.

*Words such as the following are said during the distribution:

The body of Christ, given for you. **Amen.**

The blood of Christ, shed for you. **Amen.**

During the distribution, one or more hymns or songs focusing on Holy Communion (*StF* 568-602) or on the theme(s) of the reading(s) may be sung.

The elements that remain are covered with a suitable cloth.

PRAYERS AND DISMISSAL

Silence

Let us pray.

Loving God,

**help us who have received the Bread of Life
and the cup of blessing**

**to hunger and thirst for the justice of your kingdom
until we share in the feast of your glory. Amen.**

The presiding minister says:

The blessing of God,
the Father, the Son and the Holy Spirit,
be upon *you/us*, now and always. **Amen.**

*The presiding minister says:

Go in peace to love and serve the Lord.
In the name of Christ. Amen.

A dismissal song may be sung, such as

StF 782 Thuma mina

or *StF* 772 May the road rise up to meet you

Ordinary Seasons offer us a broad overview of the ministry and teaching of Jesus, spanning the periods between the principal liturgical seasons of Advent, Christmas, Lent and Easter.

The first part of the communion service is the Gathering of the People of God. We recognise that we come together as God's people from different places and with different things on our minds, but all called to share in God's work. We gather as one body, bound together in the worship and love of God.

In response to our awareness of God's presence and our desire to worship God, we confess our sins and receive the assurance of God's forgiveness.

A SECOND ADDITIONAL ORDER OF HOLY COMMUNION FOR ORDINARY SEASONS

THE GATHERING OF THE PEOPLE OF GOD

*The presiding minister says:

Jesus said, "I am the bread of life. Whoever comes to me will never be hungry, and whoever believes in me will never be thirsty."

A hymn or song

**Holy God, we gather near
just as the crowds gathered around your Son, Jesus.
Help us to do your work:
to believe in the one you have sent,
Jesus Christ our Lord. Amen.**

*This or some other prayer of confession:

Let us confess our sins to God and prepare to meet him in word and sacrament.

Silence

Lord Jesus, you came that we might have life in all its fullness.
Lord, have mercy.
Lord, have mercy.

Lord Jesus, we have followed our own ways and desires.
Christ, have mercy.
Christ, have mercy.

Lord Jesus, you will raise us up on the last day.
Lord, have mercy.
Lord, have mercy.

Our loving God has mercy on us and forgives our sins.
Amen. Thanks be to God.

The gathering of the people of God concludes with a seasonal prayer which brings into focus the prayers of the people as they come together before God. This is known as the *Collect*.

The service of Holy Communion has two main parts, the first being the Ministry of the Word. We encounter God's word in the reading of Scripture and in the exploring of it through preaching, discussion or in other ways. In Ordinary Seasons, the lectionary Gospel readings guide us through the teaching and ministry of Jesus.

In response to our encounter with God's word, we are moved to prayer for the world, the church, those in need, those who mourn and to give thanks for those who have gone before us.

*The collect of the day or this or some other prayer

Gracious God,
your Son Jesus Christ fed the hungry with the bread of life
and the word of your kingdom. Renew your people with your
heavenly grace, and in all our weakness sustain us by your true
and living bread, even Jesus Christ our Lord. **Amen.**

THE MINISTRY OF THE WORD

*Two or three readings of Scripture, the last of which is the Gospel

A sermon, reflection or meditation

*Prayers of intercession

Let us pray.

Creator God, we pray for the world you have made...

Creator God, draw the world to Christ.

Lord, hear us.

Lord, graciously hear us.

Holy God, we pray for your Church in every place...

Holy God, draw your Church to Christ.

Lord, hear us.

Lord, graciously hear us.

Healing God, we pray for all who suffer...

Healing God, draw those in need to Christ.

Lord, hear us.

Lord, graciously hear us.

Eternal God, we pray for those who mourn and we remember
the departed.

The second main part of the service is the Ministry of the Sacrament. Having encountered God in the Word, we now encounter God sacramentally. This begins with the sharing of the peace. Symbolically, this reminds us of the instruction of Matthew 5:23-24 that we make peace with one another before we offer our gifts.

We offer our gifts, knowing that everything that we have is the Lord's and so we only offer what is God's already.

The Great Prayer of Thanksgiving is at the heart of the service of Holy Communion and one of its highpoints. It is a celebration of God's great acts in history and our faith that God continues to be at work in the world.

In the opening responses, the presiding minister greets the people and calls them to give God thanks and praise. This is known as the *sursum corda*.

Eternal God, draw us with them to you, and raise us up on the last day.

Lord, hear us.

Lord, graciously hear us.

We offer these and all our prayers in the name of Jesus Christ our Saviour. **Amen.**

THE MINISTRY OF THE SACRAMENT

The Peace

All stand.

We have come to believe and know Jesus Christ, the Holy One of God, who gives us his peace.

The peace of the Lord be always with you.

And also with you.

The people may greet one another in the name of Christ.

THE PREPARATION OF THE GIFTS

A hymn or song

*The offerings of the people are presented. Bread and wine are brought to the table (or if already on the table are uncovered). The presiding minister takes the bread and wine and prepares them for use.

THE THANKSGIVING

*The presiding minister leads the great prayer of thanksgiving in these or similar words.

The Lord be with you

And also with you

Lift up your hearts

We lift them to the Lord

Let us give thanks to the Lord our God

It is right to give our thanks and praise.

The story of God's work in creation, covenant and Christ is celebrated. This is known as the *preface*.

The people proclaim God's glory in a version of Holy, holy, holy (known as the *sanctus*). As we do this, we remember that we never worship alone but are always united with God's people on earth and in heaven.

All our worship is dependent on the power of the Holy Spirit. In celebrating Holy Communion, we pray that the bread and wine may be for us the body and blood of Christ, by the power of the Holy Spirit. This is known as the *epiclesis*.

We praise you, O God, for in every generation you give life to the world. You sang the world into being, creating all things in their wonder and diversity. You saw that all you had made was good and by your blessing you gave the earth to be our home.

In Egypt, your people fed on the bread of tears, suffering under the toil of slavery and the oppression of the powerful. In your mercy, you led them out, feeding them with unleavened bread and guiding them in the wilderness where you gave them bread from heaven.

When all things were ready, you sent your Son Jesus Christ, the true bread from heaven. He fed the hungry and ate with outcasts, welcoming all to the table, in mercy and love.

To give life to the world, he went to the cross; giving himself for all, he laid down his life, a perfect offering to the glory of your name. Our paschal lamb, you raised him from the dead on the third day and exalted him to the highest place. Through him you sent the Spirit of truth, to be our Advocate, with us for ever.

Exalted to the highest place, enthroned at the heavenly banquet, he is praised by angels, archangels, and the saints of every age, and the triumphant song never ceases:

**Holy, holy, holy Lord,
God of power and might,
heaven and earth are full of your glory.
Hosanna in the highest.
Blessed is he who comes in the name of the Lord.
Hosanna in the highest.**

Jesus said, "I am the living bread that came down from heaven." Send your Holy Spirit upon this bread, the gift of the earth, and this cup, the fruit of the vine, that they may be for us the body and blood of Christ and that whoever eats this bread and drinks this cup may live for ever.

We celebrate Holy Communion in response to Jesus' command to do this to remember him. So we always recount the events of the Last Supper. By praying this story, we enter into these events for ourselves, sharing in Jesus' words and actions, and joining around his table.

We remember too what Christ's death and resurrection means for us. This recounting, remembering and recalling is known as the *anamnesis*.

We recall the saving work of Christ, offering also, in response, the sacrifice of ourselves. We are no longer our own but God's. This is known as the *oblation*.

The Great Prayer of Thanksgiving concludes with an offering of praise to God the Holy Trinity, known as *The Doxology*. The Amen of the whole gathered people emphasises that we make our celebration and our offering to God together.

The Lord's Prayer, given to us by Jesus, is said in every service of Holy Communion. Its request that God give us our daily bread reminds us of both our need for the essentials of life and of our need to be spiritually sustained at the Lord's table.

For on the night when he was betrayed, he took bread, gave thanks, broke it and gave it to his disciples saying, "Take, eat, this is my body which is given for you. Do this in remembrance of me."

In the same way, after supper, he took the cup, gave thanks and gave it to them saying, "Drink from this, all of you, for this is my blood of the new covenant which is poured out for you and for many for the forgiveness of sins. Do this as often as you drink it in remembrance of me."

Remembering therefore his death and resurrection, and proclaiming his eternal sacrifice, we praise you for the everlasting bread and mystic wine, the flesh and blood of our Saviour Christ.

As we eat this bread and drink this cup:
Christ lives in us and we live in Christ.

We offer them to you for the life of the Church and the world, for all in need, for all who hunger and thirst. Send your Spirit upon us and all your Church and gather us together, even as the grain scattered across the hillsides was made one in this bread, that in peace and unity we may proclaim your kingdom and seek your salvation.

So, gracious God, we offer you this our sacrifice of praise and thanksgiving, through Jesus Christ, your living bread and ours,

**by whom and with whom and in whom, in the power of the Holy Spirit, all honour and glory are yours, both now and for ever.
Amen.**

***The Lord's Prayer**

Either

We say together the prayer that Jesus gave us:

**Our Father in heaven,
hallowed be your Name,
your kingdom come,**

The breaking of bread is one of the early names for this sacrament as a whole. In Scripture we are taught that when we break bread we proclaim the Lord's death until he comes. As a specific moment in the service, it reminds us of our unity with all who share in Holy Communion. It also serves a practical purpose as the bread must be broken for the people each to receive.

Lamb of God (or *Agnus Dei*) is an ancient hymn at the breaking of the bread. It reminds us that as we share in broken bread, we share too in Christ's sacrifice by which the sin of the world is taken away.

**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.
Save us from the time of trial
and deliver us from evil.
For the kingdom, the power and the glory are yours, now and
for ever. Amen.**

Or

As our Saviour taught his disciples, we pray:

**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.**

THE BREAKING OF THE BREAD

The presiding minister breaks the bread, saying:

The bread of God comes down from heaven and gives life to
the world.
Give us this bread always!

Silence, all seated or kneeling.

**Lamb of God, you take away the sin of the world, have mercy
on us.
Lamb of God, you take away the sin of the world, have mercy
on us.
Lamb of God, you take away the sin of the world, grant us
peace.**

After receiving communion, we give thanks to God for what we have received in the sacrament. We look forward to the day when we will feast at the heavenly table.

The presiding minister ends the service with a blessing for the people before sending them out to serve God in the world.

*The presiding minister, those assisting with the distribution, and the people receive.

These words of invitation are used:

Jesus said, "I am the bread of life. Whoever comes to me will never be hungry, and whoever believes in me will never be thirsty." Draw near with faith.

*Words such as the following are said during the distribution:

The body of Christ, the bread of heaven. **Amen.**

The blood of Christ, the cup of salvation. **Amen.**

The elements that remain are covered with a suitable cloth.

PRAYERS AND DISMISSAL

Let us pray.

**Lord our God,
you have strengthened us for our journey
with Christ, the Living Bread.
Bring us to be with you in glory
that with angels and archangels
and all the company of heaven
we may praise you for ever. Amen.**

A hymn or song

The presiding minister says:

May Christ the living bread live always in you and you in him,
and may the blessing of God,
ever three and ever one
be upon you and remain with you always. **Amen.**

*The presiding minister says:

Go in peace to love and serve the Lord.
In the name of Christ. Amen.

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