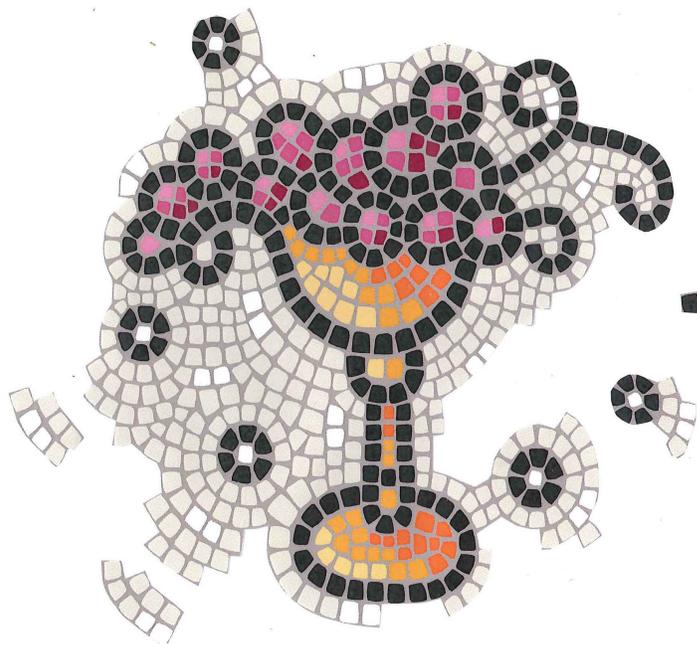


**The Public Distribution
of Holy Communion
by Licensed Lay Ministers**



**Diocese of Kootenay
Anglican Church of Canada**

Worship Using the Reserved Sacrament

The use of the Reserved Sacrament in which the bread and wine are consecrated at one place and time and reserved to be used at a different place and time, (sometimes called “communion by extension” e.g. Scottish Episcopal Church), has been part of the practice of the Church since the very earliest times. It has been used for people who are unable because of infirmity or distance to be present at the normal Eucharistic celebration of a congregation and in congregations at services where no priest is present to preside (see BAS, p. 551 ff.) Its primary focus has been to include members of the congregation so that they may be joined with the whole Body of Christ gathered for worship as Christ is made present in scripture and the breaking of the bread and as, through the liturgy, the gathered community is offered to God in and through Christ’s own self-offering. The Holy Eucharist is normally celebrated when priest and people representing the local expression of the universal church are gathered for worship. Ideally, the use of the Reserved Sacrament should take place as near in time as possible to the Sunday celebration in which it has been reserved. Services using the Reserved Sacrament are neither a substitute for the Eucharist nor a lay-led alternative.

The normal practice in our church is that the main service on Sundays and feast days will be an authorized liturgy for the Holy Eucharist with a licensed priest presiding. If the main service is not the Eucharist then it is quite appropriate that an authorized service of Morning or Evening Prayer be used depending on the time of day. The use of the Reserved Sacrament in place of a regular celebration of the Holy Eucharist is not encouraged. In exceptional circumstances, the bishop may authorize such use of the Reserved Sacrament after consultation between the incumbent and the Bishop. In such cases, the authorized diocesan liturgy for “The Public Distribution of Holy Communion” will be used.

The Gathering of the Community

All stand. The presiding leader greets the community.

Presider The grace of our Lord Jesus Christ,
and the love of God,
and the fellowship of the Holy Spirit,
be with you all.

People **And also with you.**

Or from Easter Day through the Day of Pentecost,

Presider Alleluia! Christ is risen.

People **The Lord is risen indeed. Alleluia!**

Presider May his grace and peace be with you.

People **May he fill our hearts with joy.**

The following prayer may be said.

Presider Almighty God,

All **to you all hearts are open,
all desires known,
and from you no secrets are hidden.
Cleanse the thoughts of our hearts
by the inspiration of your Holy Spirit,
that we may perfectly love you,
and worthily magnify your holy name;
through Christ our Lord. Amen.**

Then may follow an act of praise: one of the following hymns, or a canticle or other hymn. It is appropriate that the hymn Glory to God be used during the Christmas season and from Easter Day through the Day of Pentecost, but not during the seasons of Advent and Lent. During Lent it is appropriate that Kyrie Eleison or the Trisagion be used. Other canticles may be found on pp. 72–95 of the Book of Alternative Services.

Glory to God

Presider Glory to God in the highest,
All 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.**

Kyrie Eleison

May be sung in three-fold, six-fold, or nine-fold form.

Kyrie eleison.

Christe eleison.

Kyrie eleison.

Or **Lord, have mercy.
Christ, have mercy.
Lord, have mercy.**

Trisagion

May be sung three times or antiphonally, and may include Glory to the Father.

**Holy God,
holy and mighty,
holy immortal one,
have mercy upon us.**

The Collect of the Day

Presider Let us pray.

The community may pray silently. The presider then sings or says the collect, after which the people respond, Amen.

The Proclamation of the Word

The Readings

A first reading as appointed.

Reader A reading from . . .

At the conclusion of the passage, the reader says,

Either The word of the Lord.

Or Hear what the Spirit is saying to the Church.

People **Thanks be to God.**

Silence may be kept. Then shall follow a psalm as appointed.

On Sundays and major festivals a second reading as appointed is read.

Reader A reading from . . .

At the conclusion of the passage, the reader says,

Either The word of the Lord.

Or Hear what the Spirit is saying to the Church.

People **Thanks be to God.**

*Silence may be kept. A psalm, canticle, hymn, or anthem may follow.
All stand for the Gospel.*

Reader The Lord be with you.

People **And also with you.**

Reader The Holy Gospel of our Lord Jesus Christ
according to . . .

People **Glory to you, Lord Jesus Christ.**

At the conclusion of the Gospel, the reader says,

The Gospel of Christ.

People **Praise to you, Lord Jesus Christ.**

Sermon

If the Licensed Lay Minister is not licensed to preach it is quite appropriate to read a homily provided by the incumbent. A silence for reflection may follow.

The Nicene Creed shall be said on major festivals. On Sundays either the Nicene Creed or the Apostles' Creed is appropriate.

The Nicene Creed

The presider may invite the people, in these or similar words, to join in the recitation of the creed.

Presider Let us confess our faith, as we say,

All **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.
With the Father and the Son
he is worshipped 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 Apostles' Creed

The presider may invite the people, in these or similar words, to join in the recitation of the creed.

Presider Let us confess the faith of our baptism,
as we say,

All **I believe in God,
the Father almighty,
Creator of heaven and earth.
I believe in Jesus Christ, his only Son, our Lord.
He was conceived by the power of the Holy Spirit
and born of the Virgin Mary.
He suffered under Pontius Pilate,
was crucified, died, and was buried.
He descended to the dead.
On the third day he rose again.
He ascended into heaven,
and is seated at the right hand of the Father.
He will come again
to judge the living and the dead.**

**I believe in the Holy Spirit,
the holy catholic Church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body,
and the life everlasting. Amen.**

The Prayers of the People

The presider or another member of the community leads the Prayers of the People after the following model. Intercession or thanksgiving may be offered for

the Church

the Queen and all in authority

the world

the local community

those in need

the departed.

The Prayers of the People should include the theme of thanksgiving.

Any litany may be selected from pp. 110–127 in the BAS, followed by either of the General Thanksgiving prayers on pp. 129-130. Other prayers are found on pp. 675–684. These prayers may be modified in accordance with local need.

Confession and Prayer for Forgiveness

The following prayers may be used here if the Penitential Rite on pp. 216-217 in The Book of Alternative Services was not used before the Gathering of the Community, or if a prayer for forgiveness was not included in the Prayers of the People.

The people are invited to confession in these or similar words.

Presider Dear friends in Christ,
God is steadfast in love and infinite in mercy;
welcoming sinners
and inviting us to this table.
Let us confess our sins,
confident in God's forgiveness.

Silence is kept.

Presider Most merciful God,
All 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 neighbours 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.**

Presider Almighty God have mercy upon us,
pardon and deliver us from all our sins,
confirm and strengthen us in all goodness,
and keep us in eternal life;
through Jesus Christ our Lord.

People **Amen.**

The Peace

All stand, and the presider addresses the people.

The peace of the Lord be always with you.

People **And also with you.**

The members of the community, ministers and people, may greet one another in the name of the Lord.

The Holy Communion

The presider brings the sacrament from the place where it is kept and places it on the holy table. The consecrated bread is placed in a vessel (or vessels) suitable for its distribution and the consecrated wine is poured into a chalice (or chalices). A hymn may be sung while the sacrament is brought to the holy table and a monetary offering may be received. When the offering place is brought forward, the leader may use one of the following prayers: Psalm prayer from Ps. 111, 134, 150, or "Praise God from Whom All Blessings Flow."

Presider The Church of Christ, of which we are members, has taken this bread and wine and given thanks according to the Lord's command. We now share together in the communion of his body and blood.

As our Saviour taught us, let us pray,

All 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

Presider And now, as our Saviour Christ has taught us, we are bold to say,

All **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.**

Silence

The presider invites the people to share in communion and may say,

The gifts of God for the People of God.

People **Thanks be to God.**

The presider and people then receive communion. The sacrament is then given with the following words.

The body of Christ (given for you).

The blood of Christ (shed for you).

Or The body of Christ, the bread of heaven.
The blood of Christ, the cup of salvation.

*The communicant responds each time, **Amen.***

During the breaking of the bread and the communion, psalms, hymns, and anthems such as those on pp. 226–228 of the Book of Alternative Services may be sung. At the conclusion of the communion, silence may be kept.

Prayer after Communion

Presider Let us pray.

Standing, the community prays in silence.

Presider All your works praise you, O Lord.

All **And your faithful servants bless you.**

Gracious God

we thank you for feeding us

with the body and blood of your Son

Jesus Christ.

May we, who share his body,

live his risen life;

we, who drink his cup,

bring life to others;

**we, whom the Spirit lights,
give light to the world.**

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

Dismissal

The presider, the deacon or another leader, dismisses the people saying in these or similar words,

Go forth in the name of Christ.

People **Thanks be to God.**

Or the following:

Leader **Go in peace to love and serve the Lord.**

People **Thanks be to God.**

Or the following:

Leader **Go forth into the world, rejoicing in the power of the
Spirit.**

People **Thanks be to God.**

Or the following:

Leader **Let us bless the Lord.**

People **Thanks be to God.**

From Easter Day through the Day of Pentecost, Alleluia is added to the dismissal and the people's response.

Liturgical Instructions for Licensed Lay Ministers.

1. The first part of the liturgy should be taken from a seat or prayer desk in front of the altar or at the side of the chancel.
2. Licensed Lay Ministers conducting this service in a church should wear an alb and their LLM medallion.
3. Note the change in words when leading the prayer after Confession. The prayer following the confession is said as a prayer, not a declaration – the leader should remain in the same position as when saying the confession.
4. During the Offertory hymn, the altar may be set with the reserved elements. Ideally, they can be brought from the ambry during the singing of the offertory hymn, and set on the altar. If this is not feasible because of where they are stored, they may be placed on the credence table before the service begins. If set on the credence table, they should be veiled. The Leader will then move to the side or end of the table to read the statement on page 9, then lead the Lord's Prayer, and invite people to come forward to receive the bread and wine.
5. Note, when someone requests a blessing instead of receiving communion, a Licensed Lay Minister will pray for them, using words such as: May God bless you now and always, or other appropriate phrases. (Like the prayer following the confession, this is a prayer, not a declaration or a blessing.)
6. Following the distribution of the elements, the unused consecrated bread and wine will be returned to the ambry or placed on the credence table, and veiled. All bread crumbs and wine left in a chalice will be consumed or veiled for consumption after the service. The chalices will be rinsed out twice with water.
7. After the communion is distributed to the faithful, the leader will return to the place he or she started the service and conclude the service from this location beginning with the prayer after communion.