

Leading Worship
Supplement
Communion from Reserved Sacrament



Introduction

The purpose of this document is to provide a resource to help train and support Lay Leaders. Other documents are available produced under the auspices of the Diocese of Glasgow and Galloway and authored by Canon Dr Anne Tomlinson. This *Supplement for Communion from Reserved Sacrament* should be used in conjunction with 'Leading Worship – A Handbook for Training Authorised Worship Leaders in the Diocese of Glasgow and Galloway'. A more general helpful resource can be found at the Scottish Episcopal Church (SEC) website on liturgy <http://www.scotland.anglican.org/who-we-are/publications/liturgies/what-is-liturgy/> .

Overall	Preparation The Liturgy of the Word The Liturgy of the Sacrament Thanksgiving and Sending Out
Preparation	Welcome Peace Collect for Purity Summary of the Law Confession and Absolution Kyrie Gloria Collect of the Day
The Liturgy of the Word	Readings from Scripture Sermon Nicene Creed Intercessions
The Liturgy of the Sacrament	Prayer of Preparation for Communion Thanksgiving Prayer Lord's Prayer Communion Song and Communion
Thanksgiving and Sending Out	Sentence Post Communion Prayers Blessing Doxology Dismissal

Preparation

An opening hymn or song is chosen to reflect the point in the liturgical year. The SEC Calendar and Lectionary is the source to use <http://www.scotland.anglican.org/who-we-are/publications/liturgies/calendar-and-lectionary/> . A guide is also provided to support its use <http://www.scotland.anglican.org/who-we-are/publications/liturgies/guide-to-calendar-and-lectionary/> .

The words of *Welcome* from the President of the assembly initiate the gathering of this particular congregation of people. Following the use of the appointed words the President may add a further welcome and indicate the particular Sunday, Festival or day that is being celebrated.

The *Peace* may be used either after the Welcome or at the end of the Liturgy of the Word. There are a number of ideas coming together in the Peace. When it is placed at the end of the Liturgy of the Word it is especially seen as an “expression of the unity of life and purpose of all committed Christians that is the gift of God to his Church by virtue of the sacrament of baptism”.ⁱ Whilst the taking of Communion is a particularly individual act, it is also an act of a whole community of believers. Placed at the beginning of the service, the Peace can draw in what has gone before thus providing unity with previous services. Feedback from visitors and indeed from many congregations themselves indicate that the Peace shared immediately after the Welcome gives them insufficient time to feel they can come together, as this particular congregation, to receive the Body of Christ in order to become the Body of Christ. To that end it is recommended that congregations seriously consider placing the Peace at the end of the Liturgy of the Word.

The *Collect for Purity* is a prayer of preparation as members of the congregation continue to compose themselves. If the Peace has just been shared then it may serve to pull people together into stillness and contemplation. It may however be omitted. Should the service be a shorter said service (i.e. without hymns) it may be particularly useful to draw people together.

The *Summary of the Law* may be used or omitted. It is derived from Mt 22:37, Mk 12:30 and Lk 10:27 giving a clear connection to the Ten Commandments in Deuteronomy. It may be helpful especially during the penitential seasons of Advent and Lent.

The Preparation continues with the *Confession and Absolution*. The words of invitation are adapted from 1 John 4:16-19. The Confession ensures the purity of our approach to God. The diaconal absolution is used.

The *Kyrie* is optional but should be included during Advent and Lent. It is thought that it may be a truncated form of a litany, to which the response of individual petitions was to say, 'Kyrie eleison' ('Lord have mercy'). It is now seen to be an address to the Trinity.ⁱⁱ

The final optional section is the *Gloria*. Its purpose is as a festival song or song of thanksgiving. For those reasons it should be omitted during the penitential seasons of Advent and Lent.

The *Collect of the Day* is not optional. It is the Prayer of the Collected Assembly. It brings the Preparation to a close and brings together all the prayers said thus far. The authorised Collects for the Sundays and Feast Days of the year are found in the Revised Common Lectionary. Alternatively, use can be made of the SEC annual Calendar and Lectionary Guide. This can be found at <https://www.scotland.anglican.org/who-we-are/publications/liturgies/guide-to-calendar-and-lectionary/>.

It is not advised to keep changing what is used and omitted. Conversely, to continually use the same pieces of liturgy may become dull. Changes in solemnity and celebration help worship throughout the liturgical year and may provide the congregation with assistance in their own spiritual journey as individuals and as a community.

The Liturgy of the Word

The *Readings* are taken from the Revised Common Lectionary from the sources described above. For an explanation of the choice of readings see 'Leading Worship' pp13-14. The prescribed psalm may be used after the Old Testament reading and singing of a hymn prior to the Gospel is encouraged.

The *Sermon* is preached at this point. Alternatively a homily (an explanation of one or more of the readings) or less formal exposition of the Word such as drama, interviews, discussion, liturgical dance may be used. Full discussion and licensing require to be explored with local clergy and the Diocesan Bishop before Lay worship leaders are asked to take on the preaching role.

The *Nicene Creed* is a profession of faith and is said by all the people in community as a response to the exposition of the Word and its teaching.

Three model forms of *Intercessions* are available in the Scottish Liturgy. These can be found in the appendix at <http://www.scotland.anglican.org/who-we-are/publications/liturgies/scottish-liturgy-1982-with-propers-and-revised-common-lectionary/>. Form 1 is based on Heb. 13:20-21; Form 2 Heb. 1:3-10; and Form 3 1 Tim. 2:1-6. All three forms are addressed to the Father, in, with and through the Son and in the power of the Holy Spirit. They are not addressed to the congregation except in the form of bidding prayer when the congregation is expected to do its own praying,

silently or aloud. The Collects, at the conclusion of the Intercessions, in all three forms are addressed to God the Father.

Form 1 is based on a litany, a series of short petitions with the same response for each. The petitions are introduced with an invitation to the congregation to pray and concluded with a Collect (that collects all the previous petitions into one). The litany brings a degree of solemnity to the service.

Form 2's introduction is addressed to God the Father with each petition followed by the same versicle and response and concluded by a Collect. The use of Form 2 may lend itself to services where the emphasis is on togetherness and participation. Use of a pause for silent prayer or a prayer said aloud from members of the congregation may be used with any or each of the petitions. The most familiar versicles and responses used in the SEC are, 'Lord, in your mercy. **Hear our prayer.**' and 'Lord, hear us. **Lord, graciously hear us.**' Should a new or less familiar versicle and response be used this should be introduced at the beginning with the congregation being asked to repeat it. The wording may be based on an appropriate passage of Scripture especially one from the Scripture to be used in the service.

Form 3 may provide a more meditative context for prayer. Its introduction is addressed to the congregation followed by a series of bidding prayers, "I ask" or "Let us pray for.." and followed by a command to pray, "Pray for..". The command is more specific than the bidding e.g. "I ask your prayers for all whom we have wronged" followed by, "Pray for all who hate us".

Intercessions should be as concise as possible. It is good practice to write your own Intercessions but there are also many collections available as books. Specific training and preparation should be considered for all those within the congregation who may be called to lead prayers.

There are a number of points to remember that when interceding we are talking to God and not the congregation, God knows the current news, it is not a means of communication to let the congregation know of events. If that is desired, make mention at the beginning of the service and indicate that the situation will be held in prayer during the service. As already indicated the norm is to address the Intercessions to God the Father. However on specific occasions it may be appropriate to address the Intercessions to the Son or Holy Spirit e.g. Intercessions to the Holy Spirit on the Day of Pentecost.

The physical position for leading prayer may vary. A position facing the altar may remind everyone prayer is to God and not one another. Standing at the back or middle of the congregation may give a sense of collective prayer to God. Consideration will need to be given to audibility and any other sensory impairment. This is corporate prayer and not response to the prayer leader's own

devotional needs and thus needs to enable congregational prayer and reflect how best this congregation responds.

The Liturgy of the Sacrament

Guidelines written by the SEC to support those using Communion from Reserved Sacrament can be found at <http://www.scotland.anglican.org/who-we-are/publications/liturgies/communion-from-the-reserved-sacrament-1997/> . It is helpful for all the congregation to understand the differences between this service and a Eucharist. Where the former is being introduced the local clergy or Bishop may consider providing an explanation and facilitating discussion amongst the congregation which may support worship on an ongoing basis.

The guidelines state the *Prayer of Preparation for Communion* has two options. 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 i.e. a neighbouring congregation or a congregation within the same Charge which celebrated the Eucharist earlier that day or week.

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

The response to both continues to show the congregation bringing themselves together to receive the Body of Christ in order to become the Body of Christ.

The *Thanksgiving Prayer* is not a cut down Eucharistic Prayer. There is a choice of two prayers for the Communion based on the language of the 1982 Eucharist Liturgy. Either option “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”.ⁱⁱⁱ

The *Lord’s Prayer* is part of the spiritual preparation to the reception of Communion. Its recitation, like other parts of the service help bring the congregation into one Body of Christ.

The *Communion Song and Communion* is prayed to Jesus and was originally used to provide cover whilst enough bread could be broken for distribution to all communicants. It has become part of the liturgy which is followed by the invitation to communion. As each communicant receives communion they respond to, ‘The Body/Blood of Christ given for you’ with ‘**Amen**’. This indicates their faith in the real presence of Christ (1 Cor. 11:27-29). Should a member of the congregation come forward for a blessing rather than receiving communion the appropriate diaconal blessing should indicate ‘us’ rather than ‘you’, e.g. “may the Lord bless us and keep us”.

Thanksgiving and Sending Out

The text of the *Sentence* is from Psalm 118 and emphasises the coming of God's Kingdom. The congregation awaits the coming again of Christ recognising themselves as God's Temple. In addition a seasonal post communion prayer may be used by the Presiding minister sourced from Scottish Liturgy 1982 with Propers and Revised Common Lectionary. Thereafter *Prayers* are selected from the three options. In this prayer, as well as a prayer of thanksgiving, they indicate their willingness to carry out their duties in God's world.

The *Blessing* is a diaconal one. The one in this liturgy is based on the Aaronic benediction in Num. 6:24-26. The congregation may be invited to say it with the Presiding minister. The *Doxology* is an expression of praise to God and that cited here is from Eph. 3:20. Finally the *Dismissal* is straightforward. Having listened, as individuals and as a community to the proclamation of God's word, having praised and thanked him for his eternal plan of salvation and offered themselves for the coming of his Kingdom, they are now transformed and have to act – as individuals and as a community.

ⁱ Tellini, G. "A single, holy, living sacrifice – Part 2", Theological Institute of the Scottish Episcopal Church, Occasional Paper No. 7, 1995, p80

ⁱⁱ Op Cit., pp83-84

ⁱⁱⁱ SEC, "Communion from Reserved Sacrament" at <http://www.scotland.anglican.org/who-we-are/publications/liturgies/communion-from-the-reserved-sacrament-1997/> Accessed on 30/12/17

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