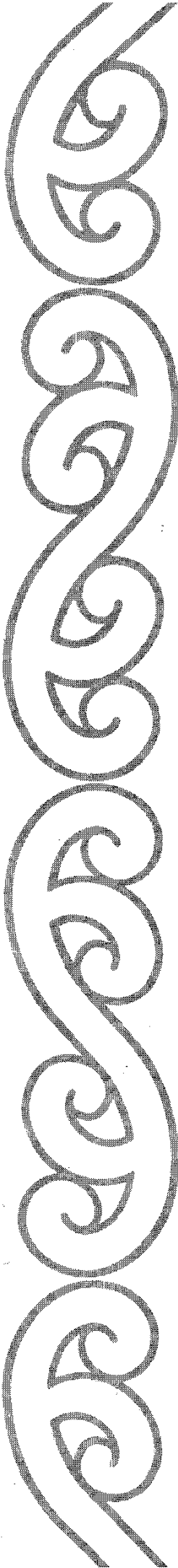


HOLY COMMUNION



The Methodist Church of New Zealand
Te Hāhi Weteriana O Aotearoa



TO LEADERS OF WORSHIP

Movement during the service will depend on local circumstances but we think there is value conducting different sections of the service from different places in the church where possible. We suggest the Preparation be taken from the table or prayer desk, the Bible readings and sermon from the lectern and/or pulpit, the intercession from the table or prayer desk or among the congregation. The Ministry of the Sacrament should be taken from behind or to one side of the table.

The order may also be used as a model for services where the sacrament is not celebrated. In that case the service ends at the offertory, followed by a hymn and blessing.

We would caution against abbreviating the part of the service called the Ministry of the Sacrament. It has been conceived as a whole and the omission or transfer of any part could seriously affect its balance and meaning. This particularly applies to the offertory section which should be included even when there is no offering of money. It is desirable that those who receive communion be present for the whole service.

The service has been designed to flow with as few instructions as possible. Where alternatives are given the leader needs to make it clear which alternative is being used.

The left-hand pages are commentary only.

Hymns may be sung at appropriate points.

The text of the Gloria in Excelsis, Lord's Prayer and Creeds is that approved by the English Language Liturgical Consultation.

We are indebted to the Provincial Secretary, The Church of the Province of New Zealand, for permission to use the third form of intercession. We acknowledge the second prayer following communion which comes from *The Alternative Service Book 1980* by permission of The Central Board of Finance of the Church of England.

COMMENTARY

Preparation

Preparation for worship begins before the service as we open our hearts and minds to God through quiet meditation or music. There may also be opportunity to share particular matters of concern or thanksgiving which can be recalled later in the prayers. In this introductory section we prepare ourselves to hear God's word to us; firstly in our remembrance and praise of God and secondly in prayer for the forgiveness of our sins.

Greeting

As a gathered congregation it is appropriate for us to greet one another as sisters and brothers in Christ and to recall the goodness and love of God.

Opening Prayer

We ask for the presence of the Holy Spirit to cleanse our hearts and inspire our worship.

Praise

Our worship begins with praise. In our expressions of praise we acknowledge that it is only because of God's providence and love that we gather for worship at all.

ORDER OF SERVICE OF HOLY COMMUNION

THE PREPARATION

STAND

Leader: Grace and peace to you from our Saviour Jesus Christ.

People: Grace and peace to you also.

Leader: Give thanks for the goodness of God.

People: God's love will last forever.

All: Almighty God, to whom all hearts are open, all desires known, and from whom no secrets are hidden; cleanse the thoughts of our hearts by your Holy Spirit, so that we may truly love you and worthily praise your holy name, through Christ our Lord. Amen.

E te Atua kaha rawa, e tuwhera ana nga ngakau katoa ki a koe, e mohitotia ana nga hiahia, e kore hoki e ngaro i a koe te mea huna; whakahaangia iho to Wairua Tapu hei whakama I nga whakaaro o o matou ngakau kia tino aroha ai matou ki a koe, kia tika ai te whakauni I to ingoa tapu; ko Ihu Karaiti hoki to matou Ariki. Amine.

Hymn or psalm of praise.

REMAIN STANDING

GLORIA IN EXCELSIS

For optional use here or after the declaration of forgiveness.

ALL: 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 Chris, 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.

SIT OR KNEEL

Statement of Intent

We are reminded of our purpose in coming together which is to encounter the living Christ.

Confession

The commandments of Christ call us to examine our lives. After a period of silent reflection, we confess that we have gone our own way and fallen short of the fullness of life God offers us. We ask God to forgive us and help us.

Assurance of Forgiveness

We are reminded that God has promised to receive us in forgiveness when we confess our sins and sincerely intend to turn from them to the true and living way. Part of our task of caring for one another is to give others the assurance of God's forgiveness, and to accept it for ourselves. The sacrament is one of the "means of grace" by which we are reconciled to God and to one another.

Leader: We have come together to hear God's word and to meet our Lord in the communion of his body and blood. Let us therefore examine our lives, seeking God's grace that we may come in repentance and faith.

CONFESSION AND DECLARATION OF FORGIVENESS

One of the following three forms of confession may be used.

A

Leader: Hear these words of Jesus Christ –
The first commandment is: Love the Lord your God with all your heart, with all your soul, with all your mind and with all your strength.

silence

The leader initiates the responses.

All: Lord, we have not loved you with all our heart and soul and mind and strength.

Leader: The second commandment is: Love your neighbour as yourself.

silence

All: Lord, we have not loved our neighbour as ourselves.

Leader: He also said –
I give you a new commandment: Love one another; as I have loved you, so you are to love one another.

silence

All: Lord, we have not loved one another as you have loved us.

Leader: Lord, have mercy.

People: Christ, have mercy.

Leader: Lord, have mercy.

silence

Leader: Hear the word of grace:
If we confess our sins, God is faithful and just, and will forgive our sins and cleanse us from all unrighteousness.
Therefore I declare to you, your/our sins are forgiven.

People: Amen. Thanks be to God.

The Lord's Prayer may be said here. See page 33.

TURN TO PAGE 9

Confession

The commandments of Christ call us to examine our lives. After a period of silent reflection, we confess that we have gone our own way and fallen short of the fullness of life God offers us. We ask God to forgive us and help us.

Assurance of Forgiveness

We are reminded that God has promised to receive us in forgiveness when we confess our sins and sincerely intend to turn from them to the true and living way. Part of our task of caring for one another is to give others this assurance of God's forgiveness and to accept it for ourselves. The sacrament is one of the "means of grace" by which we are reconciled to God and to one another.

B and C

Leader: Our Lord Jesus Christ said,
The first commandment is: Love the Lord your God with all your heart, with all your soul, with all your mind, and with all your strength.
The second commandment is: Love your neighbour as yourself.
He also said, I give you a new commandment: Love one another; as I have loved you, so you are to love one another.

silence

B

C

Leader: Let us pray.

Leader: Let us acknowledge our failures and ask God for pardon and strength.

All: Loving God, we have sinned against you in thought, word and deed. We have sinned in ignorance; we have sinned through our own deliberate fault. We have not loved you with all our heart; we have not loved one another as you have loved us. Have mercy upon us; cleanse us from our sins and help us to overcome our faults that we may serve you in lives renewed through Jesus Christ our Lord. Amen

All: I confess to Almighty God, and to you my sisters and brother, that I have sinned through my own fault; in my thoughts and in my words, in what I have done, and in what I have failed to do; and I ask you, my sisters and brothers, to pray for me to the Lord our God.

Leader: May Almighty God have mercy on us, forgive us our sins, and bring us to everlasting life.

Leader: God's mercy never ends. Know that your sins are forgiven. Forgive others; forgive yourself.

People: Amen.

Leader: To all who repent and seek salvation in Jesus Christ, I declare the forgiveness of sins in the name of God, Creator, Liberator, and Giver of Life.

People: Amen.

People: Amen. Thanks be to God.

**E te Atua to matou Matua,
kua hara matou ki a koe i roto i o matou whakaaro,
i a matou kupu, i a matou mahi,
he mea na to matou ake he,
kihai hoki matou i tino aroha ngakau kia a koe;
kihai matou i aroha ki o matou hoa tata ano ko matou ano;
kihai to matou aroha ki tetahi i rite ki tou aroha ki a matou.
Tohungia matou; otira, murua o matou hara,
awhinatia hoki matou kia kore ai o matou he;
kia mahi matou ki a koe i roto i te orangatanga hou;
ko Ihu Karaiti hoki to matou Ariki. Amine.**

The Lord's Prayer may be said here. See page 33.

Ministry of the Word

In this first major section of the service, we listen to what God has to say through scripture and sermon.

Affirmation of Faith

We make an immediate response to scripture and sermon by confessing our faith. More than this will be required of us. God wants our faithfulness and obedience in everyday life but these have their origin in faith.

The creeds are not a definition but rather a witness of the church, in the language of the times, to God's saving action in creation and in human experience.

Apostles' Creed

This was developed in the early church over a period of centuries; it was not composed by the apostles but rather tries to summarise the faith of the apostles.

Affirmation

This is a modern statement of faith written for the United Church of Canada.

THE MINISTRY OF THE WORD

Reader: Hear the word of God.

The Bible is read. The people may stand for the Gospel reading.

For optional use after the readings.

Reader: Lord, write your word in our hearts,
Christ.

Reader: This is the gospel of

hearts,

People: that we may know and do your will.

People: May God's word grow our hearts.

The Sermon is preached.

AFFIRMATION OF FAITH

STAND

Leader: Let us declare our faith in God, in the words of the....

A APOSTLES' CREED

All: We believe in God, the
Father almighty,
creator of heaven and
earth.
We believe in Jesus Christ,
God's only Son, our Lord,
who was conceived by
the Holy Spirit,
born of the Virgin Mary,
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,
he is seated at the right
hand of the Father,
and he will come to judge
the living and the dead.
We 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.

B AFFIRMATION

Leader: We are not alone – we live in
God's world

All: We believe in God:
who has created and is
creating,
who has come in Jesus,
the Word made flesh,
to reconcile and make new,
who works in us and others
by the Spirit.
We trust in God.
We are called to be the
Church:
to celebrate God's presence,
to love and serve others,
to seek justice and resist evil,
to proclaim Jesus,
crucified and risen,
our Judge and our Hope.
in life, in death,
in life beyond death,
God is with us.
We are not alone.
Thanks be to God.

SIT OR KNEEL

TURN TO PAGE 13

Affirmation of Faith

We make an immediate response to scripture and sermon by confessing our faith. More than this will be required of us. God wants our faithfulness and obedience in everyday life but these have their origin in faith.

The Creeds are not a definition but rather a witness of the church, in the language of the times, to God's saving action in creation and in human experience.

Nicene Creed

This is based partly on the statement of belief adopted at the first Council of Nicaea in AD 325 which reaffirmed the divinity of Christ.

C

NICENE CREED

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,
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.
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.

SIT OR KNEEL

Intersession

Our intercessory prayers are part of the obedient response to the hearing of God's word. The New Testament bids us pray for others and the love of God compels us to do so. In these prayers we are reminded of our wider responsibilities in the world as well as local church and community concerns.

PRAYERS OF INTERCESSION

These three forms of intercession are a guide.

Matters of special concern should be included at appropriate places.

These prayers may follow communion.

A

Leader: Let us pray for the whole church of Christ and for the human family; for the union of all Christians in one holy church; for all who bear responsibility among God's people; for all ministers of the word and sacraments; for the mission and outreach of this congregation.

silence

Leader: God of love,
All: receive our prayer.

Leader: Let us pray for the peace of the world; for the rulers of all the nations; for government in accordance with God's holy will; and for a just and proper use of the natural resources of the world.

silence

Leader: God of love,
All: receive our prayer.

Leader: Let us pray for the concerns and activities of this congregation and of this neighbourhood; and for ourselves, our families, friends and neighbours.

silence

Leader: God of love,
All: receive our prayer.

Leader: Let us pray for all in sorry, need, anxiety or sickness; for the dying and those who watch over them; for the neglected and lonely; for the unemployed; for those who are imprisoned; for those who suffer for conscience' sake.

silence

Leader: God of love,
All: receive our prayer.

Leader: Let us pray for all men and women in their daily life and work; for young people and children; for places of healing, teaching, study and research; for travellers.

silence

Leader: God of love,
All: receive our prayer.

Leader: Let us praise God for those in every generation in whom Christ has been honoured, and pray that we also, inspired by their example, may have grace to glorify Christ.

silence

Leader: God of love,
All: receive our prayer.

Almighty God, you know our needs before we ask; help us to ask only what accords with your will; and those good things which we dare not or in our blindness cannot ask, grant us for the sake of your Son Jesus Christ our Lord. Amen.

The Lord's Prayer may be said here. See page 33.

TURN TO PAGE 19

Intercession

Our intercessory prayers are part of the obedient response to the hearing of God's word. The New Testament bids us pray for others and the love of God compels us to do so. In these prayers we are reminded of our wider responsibilities in the world as well as local church and community concerns.

B

Leader: We pray, loving God, for your church throughout the world; that it may share in the work of Christ, revealing your grace and reconciling power;

People: that all Christians may love one another as you have loved us; that your church may demonstrate the unity which is your will and your gift.

silence

Leader: We pray for the world; that nations may seek the way that leads to justice and peace;

People: that human rights and freedom may be represented everywhere, and the world's resources ungrudgingly shared.

silence

Leader: We pray for the people of this country; that we may recognise the contribution of every race and culture, and that each may work for the good of all;

People: that we may not exploit one another and that no one be neglected or forgotten.

silence

Leader: We pray for homes, families and friends; that we may respect our commitments to one another; that marriage may be held in honour; that children may be surrounded with security and love; and that young people may find encouragement and understanding;

People: that your love may sustain those who suffer through broken relationships; and that those without homes may find refuge among us.

silence

Leader: We pray for all who are ill and for those who are distressed in mind or spirit;

People: that through your gift of healing they may be made whole.

silence

Leader: We pray for those who suffer for faith and conviction and are tempered to give in because the way is hard;

People: help and strengthen them to endure to the end and by their loyal witness draw others to you.

silence

Leader: We pray that the good news of Jesus Christ may be heard and received throughout the world;

People: draw to yourself all who seek truth and goodness; and hasten the day when all your creation will worship you and honour your name.

All: Blessing and honour and glory and power be to our God now and for ever. Amen.

The Lord's Prayer may be said here. See page 33.

TURN TO PAGE 19

Intercession

Our intercessory prayers are part of the obedient response to the hearing of God's word. The New Testament bids us pray for others and the love of God compels us to do so. In these prayers we are reminded of our wider responsibilities in the world as well as local church and community concerns.

C

This form may be used as a continuous prayer; or each section may conclude with particular intercessions, and/or a spoken or sung response.

We pray for one another, for our families and friends and all those through whom we learn to love and to be loved. Thank you for all who care for us. Give us grace to serve Christ by serving our neighbours and our community, loving others as he loves us.

silence

We thank you for the unfailing love you hold out to everyone in Jesus Christ. Comfort and heal those in sorrow, need, sickness or any other trouble. Give them courage and hope in their distress, and bless those who minister to them.

silence

We remember with gratitude your many gifts to us in creation and the rich heritage of these islands. Help us and people everywhere to share with justice and peace the resources of the earth. Give wisdom to those in authority among us and all leaders of the nations.

silence

We pray for your church throughout the world, thanking you for all who serve Christ and his kingdom. By your spirit strengthen your people for their work and witness in the world. Unite us in your truth and love, that we who confess your name will also reflect your glory.

silence

We remember with thanksgiving all who have died in Christ, and we rejoice at the faithful witness of your saints in every age, praying that we may enter with them into the unending joy of your heavenly kingdom.

silence

Merciful God, you look with compassion on all who turn to you. Receive the prayers of your people. Amen.

The Lord's Prayer may be said here. See page 33.

Ministry of the Sacrament

The second major section of the service now begins. It recalls Jesus' actions during the Last Supper in

** taking the bread and wine – **Offertory***

** giving thanks to God – **Thanksgiving***

** **Breaking the bread***

** giving the bread and wine to his disciples – **Communion***

Sign of Peace

Before our offering is made we affirm our unity in Christ, remembering that Jesus said we were to be reconciled to one another before offering a gift at the altar (Matt. 5:23-24).

Call to Offering

The verses remind us that with our gifts we are to offer our lives to God. We are also called to make offerings on behalf of others. These “spiritual sacrifices” include obedience, prayers, generous sharing, perhaps suffering.

Offering

The bread and wine are offered together with the gifts of the people. At this point they represent our daily life and work in the world, which are a necessary part of our offering. In prayer we acknowledge that everything we have belongs to God. Just as Jesus took bread and wine and gave them new meaning, so God can take and transform our daily lives when we offer them.

(In Methodist Churches it is customary to use unfermented grape juice for communion. In Co-operating parishes wine may be used as well. Individual glasses or a communion cup may be used.)

THE MINISTRY OF THE SACRAMENT

Leader: We, many as we are, are one body in Christ.
If we do not love our brothers and sisters whom we have seen,
how can we love God whom we have not seen?

The peace of God be with you.

People: And God's peace be with you.

A sign of peace may be exchanged among the people.

OFFERTORY

Leader: I implore you by God's mercy to offer your very selves to God: a living sacrifice, dedicated and fit for God's acceptance, the worship offered by mind and heart. (Romans 12:1)

or Come, and let yourselves be built, as living stones, into a spiritual temple; become a holy priesthood, to offer spiritual sacrifices acceptable to God through Jesus Christ. (1 Peter 2:5)

or Let us continually offer up to God the sacrifice of praise; the tribute of lips which acknowledge God's name. Remember to show kindness and to share what you have with others; for such are the sacrifices which God approves. (Hebrews 13:15-16)

STAND

The Gifts of money, together with the bread and wine for communion, are brought forward and placed on the table. One of the following may be used.

Leader: Holy God, with confidence
we come to you and bring
you what is yours.

**People: Accept us and these gifts for
your service and glory. Amen.**

**E te Matua Tapu, na te maia
matou ka haere mai ki a koe
me enei au mea. Tangohia
matou me enei koha ka
tapaea mo te katoa, mo au
mahi hoki me tou kororia.**

Amine.

Leader: Blessed are you, God of all
Creation. Through your
Goodness we have these gifts to
offer which earth has given and
human hands have made.

People: Blessed be God for ever.

Thanksgiving

This is the great thanksgiving (Eucharist) prayer which has always been the central prayer of the Communion Service in varied forms. With the living and the dead we give thanks for God's saving actions in creation, in history and supremely in Jesus Christ. We are doing far more than simply bringing them to mind; we are recognising that they are just as real here and now as ever they were in the past.

We praise God in the ancient words "Holy, holy, holy..." based on Isaiah 6:3 and Psalm 118:26.

Words of Institution

The words spoken by Jesus at the Last Supper are our authority for this service (1 Cor. 11:23-25).

THANKSGIVING

STAND

Leader: The Lord is here.

People: God's Spirit is with us.

Leader: Lift up your hearts.

People: We lift them to the Lord.

Leader: Let us give thanks to the Lord our God.

People: It is right to give our thanks and praise.

One of the following three prayers is to be used.

A

Leader: With all your people in heaven and on earth
we give you thanks for Jesus Christ,
through whom all things were made;
who in the fullness of time became flesh
and lived among us, full of grace and truth;
who in obedience suffered death on the cross,
and was raised in triumph that we might have life.
Therefore we worship and praise your glorious name:

**All: 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.**

Leader: All glory and thanksgiving to you, living God,
creator and sustainer of the universe;
you gave us your beloved Son Jesus Christ
who, on the night he was betrayed, took bread
and after giving thanks broke it
and gave it to his disciples saying,
"Take, eat; this is my body which is given for you.
Do this to remember me."
In the same way he took the cup after supper and said,
"This cup is the new covenant in my blood.
Whenever you drink it, do this in remembrance of me."

**All: Glory to you, Lord Christ:
your death we proclaim;
your resurrection we celebrate;
your coming we await. Amen.**

SIT OR KNEEL

TURN TO PAGE 25 – PRAYER TO THE HOLY SPIRIT

Thanksgiving

This is the great thanksgiving (Eucharist) prayer which has always been the central prayer of the Communion Service in varied forms. With the living and the dead we give thanks for God's saving actions in creation, in history and supremely in Jesus Christ. We are doing far more than simply bringing them to mind; we are recognising that they are just as real here and now as ever they were in the past.

We praise God in the ancient words "Holy, holy, holy..." based on Isaiah 6:3 and Psalm 118:26.

B

Leader: With joy, we give you thanks and praise,
Creator God, giver of light and life.
You made us all in your own image
and gave us the earth to care for and enjoy.
When we turned away from you,
you did not abandon us to the darkness.
You drew us to you in covenant
and led us out of bondage into freedom.
You gave us the law to teach us how to live.
Through the prophets you cried out for justice
and gave us the promise of your kingdom on earth.

**All: Above all we thank you
for Jesus Christ, your living Word.
Born into a human family, he became one of us,
restoring broken humanity, offering to all
the liberation of forgiveness and new life.
He taught the people, healed the sick,
gave dignity to the despised
and took the side of the poor.
By word and action he challenged the powerful
and declared the coming of your kingdom.**

Leader: Although rejected and betrayed,
his self-giving love conquered all,
even death on the cross.
You raised him victorious over death
so that he might be with us for ever.
Through your spirit
you have brought the church to birth
and empowered us to give this good news to all.

Therefore with all your people
in heaven and on earth
we worship and praise your glorious name:

**All: 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.**

Words of Institution

The words spoken by Jesus at the Last Supper are our authority for this service (1 Cor. 11:23-25)

Prayer to the Holy Spirit

We pray that through the bread and wine we may know the real presence of Christ who feeds us and makes us whole. We ask to be united with Christ and through him with one another.

Prayer before Communion

We approach the Lord's table with awe, knowing that we are forgiven, accepted and welcomed because of God's love for us.

Leader: On the night he was betrayed, Jesus took bread
and after giving 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 he took the cup after supper and said,
“This cup is the new covenant in my blood.
Whenever you drink it, do this in remembrance of me.”

**All: Glory to you, Lord Christ:
your death we proclaim;
your resurrection we celebrate;
your coming we await. Amen.**

C

Alternate eucharistic prayers appropriate to the season may be used. These shall include thanksgiving to God and the words of institution.

SIT OR KNEEL

PRAYER TO THE HOLY SPIRIT

Leader: Come Holy Spirit, that these gifts of bread and wine may be to us the bread of life and the cup of salvation. Bind us into one body, that we may grow into the fullness of Christ who is the head.

People: Amen.

For optional use before communion

A

All: We come to your table, Lord, trusting not in our own righteousness but in your great mercy. We are not worth even to gather the crumbs from under the table. But you are the same Lord, whose nature is always to have mercy. Grant us therefore, gracious Lord, so to eat this bread and drink this wine that Christ may evermore dwell in us we in him. Amen.

B

All: We come to your table, Lord, conscious of our own shortcomings, but trusting in your love and mercy. Humbly we take this bread and wine, recognising in you that life we seek for ourselves but which is not yet fully our own. So, gracious Lord, we eat this bread and drink this wine, believing that you will grow in us and we in you. Amen.

C

An appropriate communion hymn may be sung.

Breaking of the Bread

We are reminded that though our eating and drinking are done separately we are all in communion with the one Christ.

As the bread is broken we remember that Jesus gave his life for us. We are called to be united with him in his death so that we may share in his resurrection life.

Communion

All who love Jesus Christ are invited to his table. As we watch those with us sharing in the communion of Christ's body and blood, we have the opportunity to pray for them and for all other members of Christ's body.

BREAKING OF THE BREAD

After a pause, the presiding minister breaks the bread and says:

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

The presiding minister pours the wine, takes the cup and says:

The wine which we pour is a sharing in the blood of Christ.

or The cup of blessing for which we give thanks is a sharing in the blood of Christ.

Silence is kept for a time, after which the presiding minister may say:

Behold the Lamb of God who takes away the sin of the world.

COMMUNION

Leader: Draw near in faith and take this holy sacrament in remembrance that Christ died for you, and feed on him in your hearts with thanksgiving.

*The people may be invited to come forward.
The following words of administration may be used.*

The body of the Lord Jesus Christ, broken for you.

or...the bread of life.

Ko te tinana o to tatou Ariki o Ihu Karaiti, te taro o te ora.

O le tino o lo tatou Alii o Iesu Keriso, o le areto o le ola.

Ko e sino tapu 'o hatau 'Eiki ko Sisu Kalaisi, ko e ma 'o e mo'ui.

Na yago ni noda Turaga ko Jisu Karisito, na madrai ni bula.

The blood of the Lord Jesus Christ, shed for you.

or...the true vine.

Ko nga toto o to tatou Ariki o Ihu Karaiti, te waina pono.

O le toto o lo tatou Alii o Iesu Keriso, o le vine moni.

Ko e ta'ata'a 'o hotau 'Eiki ko Sisu Kalaisi, ko e vaine mo'onia.

Na dra ni noda Turaga ko Jisu Karisito, na vaini dina.

After each group has received communion an appropriate prayer may be offered.

At the conclusion of the communion the remaining elements are covered.

Prayer after Communion

Our gratitude for Christ's reconciling love finds expression as we seek to serve God in the world and make Christ's love known to all.

Covenant Prayer

The third prayer comes from the Methodist Covenant Service introduced by John Wesley.

One of the following prayers may be said.

A

**All: Lord Jesus Christ,
We thank you with all our heart for your mercy and grace.
Grant us now and in the days to come a living hope in you;
and as we serve you in the world,
help us look and work for that day
when at your name every knee shall bow
and every tongue confess you Lord,
to the glory of God. Amen**

B

**All: 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.
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 you have set before us,
so we and all your children shall be free,
and the whole earth live to praise your name. Amen.**

C

**All: I am no longer my own, but yours.
Put me to what you will, rank me with whom you will;
put me to doing, put me to suffering;
let me be employed for you or laid aside for you;
exalted for you or brought low for you.
Let me be full, let me be empty:
let me have all the things, let me have nothing;
I freely and wholeheartedly yield all things
to your pleasure and disposal.
And now, glorious and blessed God,
Father, Son and Holy Spirit,
You are mine and I am yours.
So be it.**

The Lord's Prayer may be said here. See page 33.

Hymn

REMAIN STANDING

Dismissal

The service of Holy Communion is meant to thrust us out into the world to live there as members of the Body of Christ. The service does not really end – it is completed as we live our daily life as Christians. In the blessing we pray for the continuing presence of God in the days ahead.

The first blessing is based on Philippians 4:7.

The second blessing is from Numbers 6:24-26.

The grace is from 2 Corinthians 13:14

Leader: Go into the world in the power of the Spirit.

People: **We go to serve in the name of Christ.**

BLESSING

One of the following may be used.

A

Leader: The peace of God, which passes all understanding,
keep your hearts and minds in the knowledge and love of God
and of his Son Jesus Christ our Lord.
And the blessing of God Almighty,
Father, Son and Holy Spirit,
be with you always.

B

Leader: The Lord bless you and keep you;
the Lord make his face to shine upon you
and be gracious to you;
the Lord lift up his countenance upon you
and give you peace.

C

Leader: The blessing of the God of Sarah and Abraham,
the blessing of the Son born of the woman Mary,
the blessing of the Holy Spirit, who broods over us
as a mother with her children,
be with you all.

GRACE

All: The grace of our Lord Jesus Christ, the love of God, and the fellowship of the Holy Spirit be with us all. Amen.

Kia tau ki a tatou katoa, te atawhai o lo tatou Ariki o Ihu Karaiti, me to aroha o le Atua, atoa me le mafutaga ma le Agaga Paia. Amine.

Ia ia te i tatou uma lava le alofa tunoa o lo tatou Alii o Iesu Keriso, ma le alofa o le Atua, atoa me le mafutaga ma le Agaga Paia. Amene.

Ko e kelesi 'a e 'Eiki ki Sisu Kalaisi, mo e 'ofa 'a e 'Otua, mo e feohi 'o e Laumalie Ma'oni'oni, ke 'iate kitautolu kotoa pe ia, 'o ta'engata. 'Emeni.

Me tiko vata kei keda kecega na loloma soli wale ni noda Turaga ko Jisu Karisito kei na loloma ni Kalou vata kei na veitokani ni Yalo Tabu. Emeni.

Lord's Prayer

The Lord's Prayer lies at the heart of Christian devotion. So change always provokes a reaction. But change is no new thing in the history of this prayer and in recent years no single invariable version has been in common use throughout the English speaking world. The is translation of the Greek text is based mainly on that in Matthew's Gospel, since that version has always been the basis of the Church's liturgical tradition. It is approved by the English Language Liturgical Consultation, which represents Catholic, Anglican and Protestant Churches from all over the world.

LORD'S PRAYER

**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 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.**

**E to matou Matua i te rangi,
Kia tapu tou Ingoa.
Kia tae mai tou rangatiratanga.
Kia meatia tau e pai ai
ki runga ki te whenua,
kia rite ano ki to te rangi.
Homai ki a matou aiane
he taro ma matou mo tenei ra.
Murua o matou aiane
me matou hoki e muru mei
i o te hunga e hara ana ki a matou.
Aua hoki matou e kawea kia whakawaia;
Engari whakaorangia matou i te kino:
Nou hoki te rangatiratanga, te kaha,
me te kororia,
Ake ake ake. Amine.**