

SERVICE OF THE WORD AND HOLY COMMUNION

With directions for integration with
Morning or Evening Prayer from the Divine Office.



**REVISED FOLLOWING THE 2010
EDITION OF THE ROMAN MISSAL**

SERVICE OF THE WORD AND HOLY COMMUNION

Introduction

ALL STAND

When the Service of the Word and Holy Communion is being celebrated without being combined with the Divine Office, the service opens in the following way:

*A hymn may be sung before the service begins. If no hymn is sung then the **Leader** reads the Entrance Antiphon from the Missal.*

*All remain standing as the **Leader** says:*

Leader: In the name of the Father,
and of the Son, and of the Holy Spirit.

All: Amen.

Leader: Once again we gather to be the Church of Christ.
Christ is with us, as he promised:
present in this assembly of his people,
in the proclamation of God's Word,
and in the communion of his Body and Blood.

As our priest cannot be with us,
we are unable to celebrate the Eucharist.
Let us reflect on the Word and pray together
and then share Christ's Body and Blood
consecrated for us at a previous Eucharist.

[Today we celebrate ... *name the saint of the day/feast, in a sentence prepared beforehand – or using the short summary of the saint found in the various editions of the Divine Office.*]

Psalms from the Divine Office

When the Divine Office is being combined with this service, use the normal way of beginning the Office: the Invitatory Psalm (mornings only), the Office Hymn, and the set of three psalms and canticles.

When all this is done, omit the penitential act below and go directly to the Gloria (if required) and to the Opening Prayer.

Penitential Act – Option A

Leader: Gathered together in Christ,
let us ask for forgiveness with confidence,
for God is full of gentleness and compassion.

[Allow a pause for recollection.]

All: I confess to almighty God,
and to you, my brothers and sisters,
that I have greatly sinned,
in my thoughts and in my words,
in what I have done and in what I have failed to do,
through my fault, through my fault,
through my most grievous fault; *
therefore I ask blessed Mary ever-Virgin,
all the Angels and Saints,
and you, my brothers and sisters,
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.

All: Amen.

** All symbolically beat their breast at this moment.*

Penitential Act – Option B(i)

Leader: Rich in mercy is our Savior
and great in kindness.
Praise the Lord Jesus Christ.

[Allow a pause for recollection.]

Leader: Lord Jesus, you came to gather the nations
into the peace of God's kingdom:
Lord, have mercy.

All: Lord, have mercy.

Leader: You come in word and spirit
to strengthen us in holiness.
Christ, have mercy.

All: Christ, have mercy.

Leader: You will come in glory
with salvation for your people.
Lord, have mercy.

All: Lord, have mercy.

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

All: Amen.

Penitential Act – Option B(ii)

Leader: Rich in mercy is our Savior
and great in kindness.
Praise the Lord Jesus Christ.

[Allow a pause for recollection.]

Leader: You raise the dead to life in the Spirit:
Lord, have mercy.

All: Lord, have mercy.

Leader: You bring pardon and peace to the sinner:
Christ, have mercy.

All: Christ, have mercy.

Leader: You bring light to those in darkness:
Lord, have mercy.

All: Lord, have mercy.

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

All: Amen.

Gloria

The Gloria is now sung if it is a FEAST or SOLEMNITY.

Glory to God in the highest,
and on earth peace to people of good will.

We praise you,
we bless you,
we adore you,
we glorify you
we give you thanks for your great glory.
Lord God, heavenly King,
O God, almighty Father,

Lord Jesus Christ, only Begotten Son,
Lord God, Lamb of God, Son of the Father,
you take away the sins of the world,
 have mercy on us;
you take away the sins of the world,
 receive our prayer.
you are seated at the right hand of the Father,
 have mercy on us.

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.

Opening Prayer

See the Missal for the prayer of the day.

Leader: Let us pray...

[Pause for silent prayer.]

... through our Lord Jesus Christ your Son,
who lives and reigns with you and the Holy Spirit,
God, for ever and ever.

All: Amen.

You may always choose to use instead, general Prayer A...

Leader: Let us pray...

[Pause for silent prayer.]

Almighty God,
fix our hearts on what is right and true,
that we may please you always
by observing your will in both word and deed.
We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you
in the unity of the Holy Spirit,
God for ever and ever.

... or general Prayer B

Leader: Let us pray...

[Pause for silent prayer.]

O God,
creator and ruler of all that is,
look kindly upon the prayers of your servants:
grant that we may serve you with undivided hearts
and so experience the power of your mercy.
We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you
in the unity of the Holy Spirit,
God for ever and ever.

*The **Reader** now reads the First Reading, and leads the Responsorial Psalm in the same manner as at Mass.*

*If there is a Second Reading, a (preferably different) **Reader** reads the Second Reading.*

*After the First and Second Readings, the **Reader** pauses for reflection. Only after a pause does the **Reader** conclude: ‘**The Word of the Lord**’ – deliberately omitting the opening words ‘This is’*

*The (again, preferably different) **Reader** who is to read the Gospel prompts the congregation to stand and sing **Alleluia** (or in Lent, Glory and Praise to You, O Christ, or some other suitable Lent chant), and recites the Gospel Acclamation verse given in the lectionary, in the same way as at Mass.*

In the absence of a deacon, a lay Gospel Reader does not say “The Lord be with you” but begins the Gospel as follows:

Reader: A reading from the Holy Gospel according to...

All: Glory to You, O Lord.

[the Gospel is proclaimed]

Reader: The Gospel of the Lord.

All: Praise to you, Lord Jesus Christ.

Leader: Let us sit and take a moment to reflect on God’s Word.

*[allow two or three minutes in silence,
or a reflection may be given]*

On SOLEMNITIES, all say the Nicene Creed:

I believe in one God,
the Father almighty,
maker of heaven and earth,
of all things visible and invisible.

I believe in one Lord Jesus Christ,
the Only Begotten Son of God,
born of the Father before all ages.
God from God, Light from Light,
true God from true God,
begotten, not made, consubstantial with the Father;
through him all things were made.

For us men and for our salvation
he came down from heaven,
All bow: and by the Holy Spirit was incarnate of the Virgin Mary,
and became man.

For our sake he was crucified under Pontius Pilate,
he suffered death and was buried,
and rose again on the third day
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.

I 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 adored and glorified,
who has spoken through the prophets.

I believe in one, holy, catholic and apostolic Church.
I confess one Baptism for the forgiveness of sins
and I look forward to the resurrection of the dead
and the life of the world to come. Amen.

Alternatively, on SOLEMNITIES in Lent and Eastertide, the Apostles' Creed may be said:

I believe in God,
the Father almighty,
Creator of heaven and earth,
and in Jesus Christ, his only Son, our Lord,
All bow: who was conceived by the Holy Spirit,
born of the Virgin Mary,
suffered under Pontius Pilate,
was crucified, died and was buried;
he descended into hell;
on the third day he rose again from the dead;
he ascended into heaven,
and is seated at the right hand of God the Father almighty;
from there he will come 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 life everlasting. Amen.

- **If this service of the Word and Holy Communion is being integrated with Morning or Evening Prayer, the intercessions from the Divine Office are now used.**
- **If Morning or Evening Prayer is being celebrated immediately before or after this service of the Word and Holy Communion, there is no need to celebrate intercessions now.**
- **If there is NO celebration of Morning or Evening Prayer associated with this Service of the Word and Holy Communion, then prayers should now be offered in the following way:**

Leader: Let us pray for the needs of the Church and the world.

After an introduction by the leader, petitions are offered for the whole church and for the world, as well as for the local community and other needs. The following order is a model:

- *for the needs of the Church;*
- *for the public authorities and the salvation of the whole world;*
- *for those oppressed by any need;*
- *for the local community.*

An extra petition may be added for all who exercise ministry and particularly for vocations.

The final petition is followed by a time of silent prayer. The leader concludes the intercessions with the following, or another suitable prayer:

Leader: Merciful God,
hear the prayers of your people, spoken and unspoken.
Give us what we need
to follow faithfully the call of the Gospel.
We make this prayer through Jesus Christ our Lord.

All: Amen.

Transfer of the Blessed Sacrament

The minister who is to distribute communion now brings the Blessed Sacrament to the altar from the tabernacle. If this may take some time (e.g. when the Sacrament needs to be brought from a more distant chapel) it would be appropriate to sing a Eucharistic Chant.

The Lord's Prayer

ALL STAND

** At this point, if the overall Leader of the service is not an Extraordinary Minister of Holy Communion, the leadership role is temporarily taken by the minister who is to distribute communion.*

The Leader approaches the altar, genuflects, and says:*

Leader*: Taught by our Saviour's command,
and formed by the word of God, we dare 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.

Leader*: Deliver us, Lord, we pray, from every evil,
graciously grant peace in our days,
that, by the help of your mercy,
we may be always free from sin
and safe from all distress,
as we await the blessed hope
and the coming of our Saviour, Jesus Christ.

All: For the kingdom, the power, and the glory are yours,
now and forever.

Sign of Peace

Leader*: As children of the God of peace,
let us offer one another
a sign of reconciliation and peace.

[The usual sign of peace is exchanged.]

Communion

*Holding a consecrated Host for all to see, the **Leader*** says:*

Leader*: Behold the Lamb of God,
behold him who takes away the sins of the world.
Blessed are those called to the supper of the Lamb.

All: Lord, I am not worthy
that you should enter under my roof,
but only say the word
and my soul shall be healed.

*Before the **Minister** him/herself receives holy Communion s/he says, inaudibly: May the Body of Christ keep me safe for eternal life.*

As soon as the distribution of Holy Communion is complete, the minister returns what remains of the Blessed Sacrament to the tabernacle.

Silence

ALL SIT

A period of silence for personal prayer is now most appropriate.

There now follows the singing of the *Magnificat*, *Benedictus* or *Gloria* – choosing the text so as to avoid duplication.

In the morning

- If this service of the Word and Holy Communion is being *integrated* with **Morning Prayer**, the *Benedictus* is now chanted, with its antiphon.
- If this service of the Word and Holy Communion is immediately followed or preceded by **Morning Prayer**, the *Magnificat* is now chanted without any antiphon – or else, if not used earlier in the service, the *Gloria* may be chanted.

In the evening

- If this service of the Word and Holy Communion is being *integrated* with **Evening Prayer**, the *Magnificat* is now chanted, with its antiphon.
- If this service of the Word and Holy Communion is immediately followed or preceded by **Evening Prayer**, the *Benedictus* is now chanted without any antiphon – or else, if not used earlier in the service, the *Gloria* may be chanted.

At any time, when not associated with a public Divine Office

If this service of the Word and Holy Communion is not accompanied by any celebration of the Divine Office, the *Benedictus* or *Magnificat* should now be chanted – or the *Gloria* can be used, if not used earlier in the service.

Option A: Benedictus

Leader*: With people everywhere let us bless the God of Israel.

Blessed be the Lord, the God of Israel! *
He has visited His people and redeemed them.

He has raised up for us a mighty saviour *
in the house of David His servant,
as He promised by the lips of holy men *
those who were His prophets from of old.

A saviour who would free us from our foes, *
from the hands of all who hate us.
So His love for our fathers is fulfilled, *
and His holy covenant remembered.

He swore to Abraham our father to grant us *
that free from fear,
and saved from the hands of our foes,
we might serve Him in holiness and justice *
all the days of our life in His presence.

As for you, little child, *
you shall be called a prophet of God, the Most High.
You shall go ahead of the Lord *
to prepare His ways before him,

To make known to his people their salvation *
through forgiveness of all their sins,
The loving-kindness of the heart of our God *
who visits us like the dawn from on high.

He will give light to those in darkness, †
those who dwell in the shadow of death, *
and guide us into the way of peace.

Glory be to the Father, and to the Son, *
and to the Holy Spirit.

As it was in the beginning, is now, and ever shall be, *
World without end. Amen.

Option B: Magnificat

Leader*: Let us glorify the Lord
whose mercy is from age to age.

My soul glorifies the Lord, *
my spirit rejoices in God, my Saviour.

He looks on his servant in her lowliness; *
henceforth all ages will call me blessed.

The Almighty works marvels for me. *
Holy His name!

His mercy is from age to age, *
on those who fear Him.

He puts forth His arm in strength *
and scatters the proud-hearted.

He casts the mighty from their thrones *
and raises the lowly.

He fills the starving with good things, *
sends the rich away empty.

He protects Israel, His servant, *
remembering his mercy,

the mercy promised to our fathers, *
to Abraham and his sons for ever.

Glory be to the Father, and to the Son, *
and to the Holy Spirit.

As it was in the beginning, is now, and ever shall be, *
World without end. Amen.

Base text: *Celebrations of the Word & Communion* © 1996, 1999
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Base text source: <http://www.liturgyoffice.org.uk/Resources/CWC/>

Adjustments: The English translation and chants of *The Roman Missal*
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Also “say” is replaced with “sing” before the sung interpolations.

“The Lord be with you” is omitted, being proper to ordained ministers.

Option C: Gloria

Leader*: With all the voices of heaven,
let us sing praise and honour and glory to God.

Glory to God in the highest,
and on earth peace to people of good will.

We praise you,
we bless you,
we adore you,
we glorify you
we give you thanks
for your great glory.

Lord God, heavenly King,
O God, almighty Father,

Lord Jesus Christ, only Begotten Son,
Lord God, Lamb of God, Son of the Father,
you take away the sins of the world,
have mercy on us;
you take away the sins of the world,
receive our prayer.
you are seated at the right hand of the Father,
have mercy on us.

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.

Prayer after Communion

ALL STAND

** At this point, leadership reverts to the overall **Leader** of the service if the communion rite was led by an Extraordinary Minister of Holy Communion.*

Leader: Let us pray.

The Missal prayer of the day may be used if appropriate, otherwise one of the following two prayers:

Concluding Prayer A

Leader: God of mercy,
pour forth upon us your spirit of love,
that we who have been nourished
by the one bread from heaven
may be one in mind and heart.
Grant this in the name of Jesus, the Lord.

All: Amen.

Concluding Prayer B

Leader: Complete within us, Lord,
the healing work of your mercy,
and by your grace transform and strengthen us,
that we may please you in all that we do.
We ask this through Jesus Christ our Lord.

All: Amen.

Any announcements which need to be given, are now made.

Concluding Rite

The leader brings the service to an end by making the sign of the Cross over his/her own self (i.e. not over the congregation) and saying:

Leader: May almighty God bless us ✠
the Father, the Son, and the Holy Spirit.
All: Amen.

One of the following dismissals may be used:

Leader: Go and announce the Gospel of the Lord.
Or: Go in peace, glorifying the Lord by your life.
Or: Go in peace.
All: Thanks be to God.

A hymn may now be sung, when appropriate.

