

# Common Communion Liturgy

Communion is an embodied practice that helps us *re-member* Christ's body. By partaking of the elements, we reaffirm our unity in Christ and reconnect with each other. Whether at home or on the road, the following communion liturgy is designed to be used with others.

At the end of our livestream services, congregants will be invited to use the common communion liturgy with those they are gathered with. If gathering with people outside your bubble, remain two metres away, consider wearing a non-medical face mask or covering when physical distancing isn't possible, use one server only, and prevent cross-contamination. It is advisable to have people bring their own elements. Congregants may also join a ZOOM call after the service to follow the liturgy with others digitally. All are invited to read the words in bold, however, feel free to divide the other parts up to fit your specific group. Please also feel free to adapt the liturgy to involve children.

## Opening

The Holy One be with you

**And also with you**

Open your hearts to the One who is Love

**We open our hearts to you, O God**

the One who welcomes us to the table,

**we give thanks and praise**

## Thanksgiving for the Work of God in Creation

Jesus, You meet us in the most ordinary of places and you make them sacred. By your grace, we come to recognize the holiness that dwells in creation around us, in our neighbours, in our own internal depths. Therefore we join our voices with your people on earth and all the company of the heavens, proclaiming praise to you,

## Acclamation of Praise

**Holy, Holy, Holy One**

**God of justice and love**

**Heaven and earth are full of your wonder**

**Hosanna, among us**

## Jesus' Invitation

On the night of his arrest,

Jesus shared a meal with his companions.

He took bread, blessed it, broke it, gave it to his disciples and said:

“This is my body which is given for you.  
Do this in remembrance of me.”

After the meal, he took the cup, blessed it,  
and shared it saying:

“This cup that is poured out, is the new  
covenant.”

In remembrance of all you have done to save  
us, we proclaim the mystery of our faith:

**Christ was birthed among us.**

**Christ was killed among us.**

**Christ rises again among us.**

## Prayer for the Work of the Spirit

Pour out your Spirit on these gifts, O God.  
Make these ordinary elements into the Sacred  
gift of your presence with us once again. May  
they awaken us anew to your everlasting invi-  
tation into a life of resurrection. Aliven us in  
our pursuit of a world where all needs are met,  
power is balanced, and the worth of every  
creature and creation is celebrated.

## The Prayer Jesus Taught Us

In collective longing for a taste of your  
Kin(g)dom<sup>1</sup> on earth, we join together  
and pray the prayer Jesus taught us:

**Our Father in Heaven,**

**hallowed be Your Name.**

**Your kingdom come,**

**Your will be done on earth as it is in Heaven.**

Give us today our daily bread.  
Forgive us our debts,  
as we forgive our debtors.  
Lead us not into temptation,  
but deliver us from evil.  
For Yours is the kingdom,  
the power and the glory,  
now and forever.  
Amen.

### Passing of the Peace

Thanks be to God: Christ makes us one.  
*Take a moment to extend the peace of Christ to one another by saying:*  
Peace be with you.  
And also with you.

### Preparing our Hearts (Silence)

In anticipation of hearing and receiving Christ's invitation, let us take a moment of pause. In the silence, set yourself before our Creator, Light from Light, true God from true God.

### Preparing of the Elements

The bread that we share  
is a sharing in the body of Christ.  
**We who are many, are one body.**  
The cup for which we give thanks  
is a sharing in the life of Christ.  
**We who are many, share the gift of life.**

### Invitation

Come you who have much faith,  
and you who would like to have more.

Come you who have been here often and come  
you who have not been here for a long time.

Come you who love Jesus  
and you who yearn to love Him more.

**Let us receive the gifts of God.**

### Partake of the Elements

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

### Prayer After Receiving

God, by the bread of heaven and the cup of life,  
**you make us one body.**  
Bind us together by your spirit  
**that we might live into your hopes for us,**  
a community centered in Christ  
**and rich in compassion, commitment,**  
**courage, and care.**  
Amen.

### Doxology

*To be said or sung together*

**Praise God from Whom all blessings flow**  
**Praise Him all creatures here below**  
**Praise Him above ye heavenly hosts**  
**Praise Father, Son and Holy Ghost**

### Concluding Prayer

God, make us instruments of your peace,  
Where there is hatred, **let us sow love;**  
Where there is injury, **pardon;**  
Where there is doubt, **faith;**  
Where there is despair, **hope;**  
Where there is darkness, **light;**  
Where there is sadness, **joy;**  
O divine one, grant that we may not so much  
seek to be consoled, **as to console;**  
To be understood, **as to understand;**  
To be loved, **as to love.**  
For it is in giving **that we receive.**  
It is in pardoning **that we are pardoned,**  
And it is in dying **that we are born to**  
**eternal life.**  
AMEN.

<sup>1</sup>For decades some Christians have used the word *kindom* as an alternative to *kingdom*. For some, the English word *kingdom* carries male-centered and/or imperialistic overtones. In the Bible, the term kingdom of God is political and refers to God's reign as opposed to the rule of Caesar. God's reign, as taught and demonstrated by Jesus, is different from Caesar's. Jesus shows us that God's kingdom is merciful and just and often appears upside down in comparison to the kingdom of Rome. The kingdom of God also refers to the kind of society Jesus imagines to be in alignment with God's will and way – a society of people living in right relationship with one another. For some, the term *kindom* captures the relational fabric of God's society as envisioned by Jesus in a way that kingdom does not. Both words capture different aspects of Jesus' use of the term.