

***‘Do this in remembrance of me.’ Luke 22:19***



The Elements of the Holy Communion **Jacques Iselin (1933- )**  
**Methodist Art Collection**

A good practice guide to  
celebrating the Eucharist in  
**Church of England Schools & Academies**  
for Chaplains, Governors, Teachers & Youth Workers

## Foreword

---

### *'Do this in memory of me.'*

It is surprising how rarely Jesus gives direct instructions to his followers on how they should worship him, but at the table of the Last Supper he is crystal clear. When we gather in his name he commands us to break bread and to share wine.

Christians celebrate the Eucharist not because it is to their taste, but in direct obedience to the command of Jesus Christ. In caves hidden away from the Roman troops or in the most lavish baroque churches; in the simplicity of homes or in the grandeur of our great Cathedrals; at times of intense joy and in moments of profound grief, a constant feature of Christian life is a regular gathering together to share in the power of the cross through bread and wine. Who are we to deprive our children of such a beautiful gift, one that has united Christians for two millennia?

Moreover the Eucharist has an immense power to celebrate and build up the Christian ethos of the school. As we gather for word and sacrament we express the kind of Christian community we want to build in our schools – one where all have a place, all are equal, all are fed by Jesus and all are loved beyond their imagining.

A school which wants to offer its pupils the fullness of the Christian life needs to give some thought to how it presents the Eucharist, and in most contexts the most obvious way to achieve this is to celebrate it.

To do so well requires thought, preparation and imagination. Simply to repeat what goes on in the Parish church on a Sunday morning in the context of a school would be inappropriate. In the Eucharist, under the forms of bread and wine, we offer our lives to Jesus, and so the Eucharist in a school needs to include and engage children fully. This guide, together with the resources it points to, will help you to do just that.

It is provided not just for schools, but also for the clergy who minister in them, for a successful school Eucharist relies on a close partnership between the school and the priest who is going to celebrate it. The more the priest can be engaged in planning and preparation, the richer will be the end result.

The Eucharist should be the most profound experience of joy, because as the scripture is read to us and as bread and wine is shared, heaven is torn open and we ordinary mortals receive a foretaste of the heavenly banquet. This comes with my prayers that, as you plan and celebrate the Eucharist in your school, your pupils may capture some glimpse of the boundless joy to which they are called as sons and daughters of the living God.

+Philip Burnley  
*September 2017*

## Contents Page

---

Foreword	2
Introduction	4
Frequently Asked Questions	5
What's in a name?	5
Why celebrate the Eucharist in schools & academies?	6
Who should start the dialogue about introducing a Eucharist in a school or academy?	7
Who needs to be included in the dialogue?	7
Where should the Eucharist take place?	7
How often should the Eucharist occur?	7
When should the Eucharist be held?	7
Who should come to the Eucharist?	8
Who presides at the Eucharist?	8
How should children and young people be prepared for the Eucharist?	8
Is a service sheet desirable?	9
How long should the service be?	9
How can music be used in the worship?	9
How can children and young people participate?	9
How can the Eucharist be made inclusive for all pupils, whether they receive communion or not?	10
A checklist for preparation for the Eucharist	11
Understanding the Eucharist	
Introduction	12
Preparation	13
Liturgy of the Word	14
Liturgy of the Sacrament	15
Conclusion	17
Useful Resources & Service Templates	18 - 29
Glossary of Terms	30

## Introduction

---

Alongside the post war growth of the Parish Communion movement, with the Eucharist being the core and focus of parish worship, schools have, more and more celebrated the Eucharist as a normal part of their life together as a Christian community.

*“Holy Communion is celebrated by the whole people of God gathered for worship”  
The Order for the Celebration of Holy Communion also called The Eucharist and The Lord’s Supper, CHP*

Within denominational schools and academies the introduction of specially designed liturgical resources has been linked to materials which have been developed for the Religious Education curriculum. In this diocese *Questful RE (Primary) and Illuminating Pathways (Secondary)* alongside, for example, the Jumping Fish materials: *Exploring Holy Communion in Primary Schools* from the Diocese of Gloucester, have been used to support the Religious Education, Spirituality Days, and Christian Values, shared values and Spiritual Moral Social and Cultural agendas.

The Diocese of Blackburn has long been at the forefront of the successful development of School/academy based Chaplains and Youth Worker posts. The impact of these posts has seen a greater involvement of local Churches in the worship and spirituality of the school/academy communities. There are also designated posts linked to the coordination of worship within our Church schools and academies. Consequently, the Board of Education has invited schools and academies, community organisations and parishes to join together and be fully Eucharistic Communities. As a result additional material and guidance has been sought from the Board of Education and this booklet has been written in response to this demand.

The aim of this booklet therefore, is to give general guidance and useful information about celebrating the Eucharist in schools and academies. This is a timely initiative as it further supports the Diocesan Vision which Bishop Julian launched in February 2015, under the banner of the vision statement: *“Healthy Churches Transforming Communities”*. The aim is to reinvigorate Churches to inspire them to further meet the needs of the communities they serve and to *make the Good News of Jesus Christ more widely known*. At the end of the Eucharist Service the Deacon or Priest directs the people to: *“Go in peace to love and serve the Lord”*; it is a direct instruction to go and spread the Good News, making the celebration of this sacrament known within the church school or academy and its surrounding community. In addition it is worth noting that each of the chief areas of the Diocesan vision: *Making disciples of Jesus Christ, Being witnesses to Jesus Christ, and Growing leaders for Jesus Christ*, are direct links to the aim and vision of this guidance.

The following *Frequently asked questions....* mainly focus on how a school or academy and parish would come together through the Christian Year to celebrate the Eucharist together. This booklet is a starting point for your school or

academy and your parish. We hope you will find it useful and don't hesitate to contact us if we can help further.

## Frequently asked questions....



### What's in a name?

*“Holy Communion occupies a central and sacred place in the worshipping life of almost all Christian communities worldwide.... Holy Communion is also known as the Eucharist, Mass or the Lord’s Supper”*  
*Exploring Holy Communion in Primary Schools Diocese of Gloucester*

The night before he died, Jesus shared a meal with his disciples for the Jewish Festival Pesach or Passover. During the meal when offering the Bread and Wine He gave thanks to His heavenly Father and commissioned them to “do this in Rememberance of me”. Throughout the Christian world, this meal of remembrance has been given many names:

- |                   |   |
|-------------------|---|
| Breaking of Bread | This draws on accounts and descriptions of what happened in the early church: “They devoted themselves to the apostles’ teaching and to fellowship, to the breaking of bread and to prayer”: Acts 2.42 (NIV)  |
| Eucharist         | This is the Greek word for thanksgiving. The term Eucharist, is widely accepted by Christians of many different traditions: “when he had given thanks, he broke it, and said, ‘This is my body which is for you. Do this in remembrance of me’”. 1 Corinthians 11:23-24   |
| Holy Communion    | Communion or Holy Communion refers to the entire Eucharistic rite/service or. the act of partaking of the consecrated elements Bread (and Wine) : The term "Communion" is derived from Latin word <i>communio</i> ("sharing in common"), which translates Greek <i>κοινωνία</i> ( <i>koinōnía</i> ): <i>The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?</i> 1 Corinthians 10:16 (KJ21) |
| Lord’s Supper     | This refers to the personal experience of receiving the ‘Holy Meal’ as part of a worshipping community. The Lord's Supper, in Greek ( <i>Kyriakon deipnon</i> ), was in use in the early 1st century: “When you come together, it is not the Lord's Supper you eat, for as you eat, each of you goes ahead without waiting for anybody else. One remains hungry, another gets drunk.” 1 Corinthians 11:16 (KJ21)  |

Mass	This draws on the Latin words at the end of the service which send God's people out into the world to proclaim the kingdom: "Go in peace to love and serve the Lord" (Common Worship)
The Liturgy	This is the word used most frequently in the Orthodox churches.

## Why celebrate the Eucharist in schools and academies?

- ⊕ The first and simplest reason is that Jesus commanded his disciples to 'do this in **Remembrance** of me' (Luke 22.19), and therefore it is something that every Christian community should have as its very defining feature.
- ⊕ The Eucharist has been a distinctive mark of the worshipping church since its beginnings (Acts 2.46); the earliest written record we have of Jesus is of his last supper with the disciples (1 Corinthians 11.23-27). The fundamental description of The Church is the Apostles and disciples meeting together 'For the Prayers and for the **Breaking of Bread**'.
- ⊕ Down through the ages Christians have celebrated the Eucharist in every generation and every circumstance.
- ⊕ By celebrating the Eucharist in the school or academy there is a powerful message that Christians are part of a world-wide community of faith for whom the Eucharist is a formative central focus for worship.
- ⊕ The church school or academy should seek to reflect in its common life what it means to live as a community centred on the sharing of word and sacrament in the Eucharist which can lead us to a living faith in Christ.
- ⊕ The Eucharist, it must be remembered, is NEVER celebrated in isolation. It is always a celebration of the Whole Church. It thus provides a unique link with the wider church family. The wider family can be drawn yet closer to the school by being involved in the planning and leading of Eucharistic celebrations in the school or academy.
- ⊕ The Eucharist celebrated within the life of the school or academy can be Evangelistic, involving those families and members of the local neighbourhood who otherwise would be untouched by the life and work of the Church.
- ⊕ The experience of being part of the congregation at a Eucharist will enhance children's understanding of the centrality of what this service means for Christians.
- ⊕ Celebrating the Eucharist will enrich the school or academy's programme of worship and so contribute to the spiritual development of the school or academy.
- ⊕ The Eucharist is a sacrament, an outward sign of a spirit of thanksgiving to God for the whole of life that should be at the heart of the ethos of a church school or academy.

## Who should start the dialogue about introducing a Eucharist in the school or academy?

It is probable that a number of people connected with the school or academy would be pleased to explore the prospect of having a Eucharist. The idea is most likely to get off the ground, though, if the headteacher and incumbent are both enthusiastic.

## Who needs to be included in the dialogue?

It is to be hoped that governors, staff and the local church community will all wish to support the introduction of the Eucharist. It is often easier for the dialogue to be centred around the planning of a particular service, drawing out the issues, rather than in the abstract. There will undoubtedly be a range of ideas and beliefs that will need to be respected. Some involved will find it important to explore theological issues; others will be more absorbed in organisational aspects. Careful briefing for parents with clear explanations of what is planned should be provided in good time. It is important that this dialogue is conducted in a positive and collaborative spirit.

## Where should the Eucharist take place?

This needs to be discussed between the headteacher and the parish priest. It is probably best to have the first Eucharist in a place where the children and young people are used to experiencing worship. Usually, this will be in the local church or at the school or academy. Local circumstances will need to be taken into account such as accessibility, facilities, safety, musical resources, etc. If the service is to be held in the school or academy, consideration will need to be given to the creation of an atmosphere that helps children and young people enter into worship.

## How often should the Eucharist occur/be celebrated?

This decision needs to be made by the incumbent and the headteacher together. It is best to take one service at a time, but, once introduced, many schools and academies like to have the next service fairly soon after the first, to consolidate and build on the practice and principles established in the first service. Schools and academies having regular Eucharists, have varied in practice from once a year to once a week, though the commonest pattern seems to be termly and at significant times in the Christian year.

## When should the Eucharist be held?

Eucharists are often linked to special aspects of the school's or academy's life, or to the Church's calendar. In many schools and academies the Eucharistic worship arises naturally out of the curriculum themes or the whole term's worship pattern. Most schools and academies have their Eucharists during the school day, maybe at the normal school worship time. They tend, therefore, to involve whole groups

of children and young people. Some schools and academies have their Eucharist at lunchtime, or before or after school. This means that those children, young people, staff and parents attending have chosen to attend.

### Who should come to the Eucharist?

The decision needs to be made whether the Eucharist will be for the whole school/academy or for a particular year group, House or Key Stage grouping. Similarly, a decision must be made about whether it is possible to include parents and other family members and the wider parish. It is important that invitations to any services are given publicity in good time. In some places the Eucharist in school or academy serves as the Eucharist for that day in the parish.

### Who presides at the Eucharist?

Though this will often be the incumbent, there are schools or academies that serve multiple parishes that will need to agree how local clergy are to share in presiding at Eucharist. Where visiting clergy are asked to preside, it is essential to consult the local incumbent. It is important to recognise that not all incumbents find it easy to lead worship with children and young people.

### How should children and young people be prepared for the Eucharist?

Before introducing the Eucharist for the first time, there needs to be a planned educational programme leading to a level of understanding appropriate to the age of the children and young people. This needs to range from the beliefs lying behind the service to the way the liturgy is structured.

There are designated units in the diocesan primary syllabus, Questful RE, and Secondary religious education programme, Illuminating Pathways, and other supplementary resources which you will find in the “useful resources” section of this guidance. It is important that children and young people grasp the important theological, sacramental and historical context of the Eucharist. To use an extreme example of the use of tea and biscuits is not appropriate!

It must always be remembered that a celebration of the Eucharist is never an isolated act, it is always a celebration of the whole Church, as such, there are recognised patterns, guidance and rules which must be adhered to.

To prepare for any Eucharist, but especially the first, it is good to rehearse the words. With primary children it is often best to learn these by providing regular practice, as books and sheets can be very distracting. It also helps if children and young people have some familiarity with the parts of the service used most frequently, including prayers, responses and music.

### Is a service sheet desirable?



Some schools and academies have developed their own service and hymn sheets. Sometimes these are produced for the service; in others they use a standard format on card. Creative use of images and PowerPoint displays can be helpful. It is important that accessible language is used. Online liturgy <https://www.churchofengland.org/prayer-worship/worship/texts/additional-eucharistic-prayers.aspx> has been recently developed for use with children and young people.

### How long should the service be?

It is important that the length of the service be appropriate to the age of the pupils present. For this to be achieved, preparation must be done well so that things run smoothly. It is also helpful to make a time plan for the sections of the service. Some parts can be achieved quickly while others, according to the theme of the worship, may need to be developed at greater length.

### How can music be used in the worship?

Music can make a powerful contribution to worship and needs careful selection. This will be affected by the resources and abilities that are available. Music might be used in some or all of the following ways:

- ⊕ quiet singing or recorded music to create the mood as the children, young people and others assemble
- ⊕ a familiar song at the beginning, possibly for a procession
- ⊕ a song reflecting the theme of the sermon/presentation
- ⊕ a hymn or song while the table is being prepared
- ⊕ quiet, reflective singing during communion
- ⊕ a lively final hymn or song

### How can children and young people participate?

It is good practice for children, young people and others present to be involved in the worship in as many ways as possible, providing music, prayers, readings, etc. They may also be involved in setting up the worship area and welcoming the congregation, as servers (where appropriate) and in bringing the bread and wine to the table. It is important that the congregation is able to see and hear everything that takes place. Care should be taken that this involvement does not slide into being a 'performance' rather than worship. It is essential that any children involved know exactly what they are required to do and where to sit so that they may participate naturally and with confidence.

### How can the Eucharist be made inclusive for all pupils, whether they receive communion or not?

At the centre of the Eucharist is God's love and forgiveness which is unconditional and open to all.

How the bread and wine is to be distributed needs careful consideration. Some people present (children, young people and adults) will normally receive the bread and wine in their own churches, others will be used to receiving a blessing. Clear instructions should be given on how to receive communion or a blessing. It is also important to affirm those who have had no previous experience of the Eucharist and may prefer to remain in their places during the administration. Where a school serves different parishes, sensitive consideration should be given to their various practices.

During the administration of communion, music, projected images or the suggestion of an idea to think about may be helpful as a focus for concentration.

Careful consideration needs to be given to the policy of the parish about the admission to communion of those who have not yet been confirmed. In particular, great sensitivity is needed where children and young people from a variety of parishes (perhaps with different approaches to this issue) are involved.

## A checklist for preparing for a Eucharist

Often children and young people take a lead in preparing for the celebration of the Eucharist. Below is a 'starter' checklist, which can be used to enable and guide those who will be responsible for the preparation for the service.

- How is the worship space to be arranged?
- Can music or artwork be used to help create the right atmosphere?
- How will the seats be laid out?
- What will be used for the table/altar?
- Correct Liturgical Colour on the table/altar?
- Will there be a cross and candles on it?
- Where will the bible be read from? Can the reader be seen and heard?
- Will a sound system be needed? Who will control it?
- Are service sheets or hymn books to be provided?
- Will there be a PowerPoint?
- Will a projector be needed? Who will operate this?
- Who will choose and lead the music? Where will any musicians be placed?
- How will any drama or other activity be arranged?
- Who will provide bread, wine, candles and any other liturgical items?
- Who will administer the bread and wine? How will this be arranged?
- Will any children/young people be involved in reading, playing music, leading prayers or as servers?
- When will they rehearse?

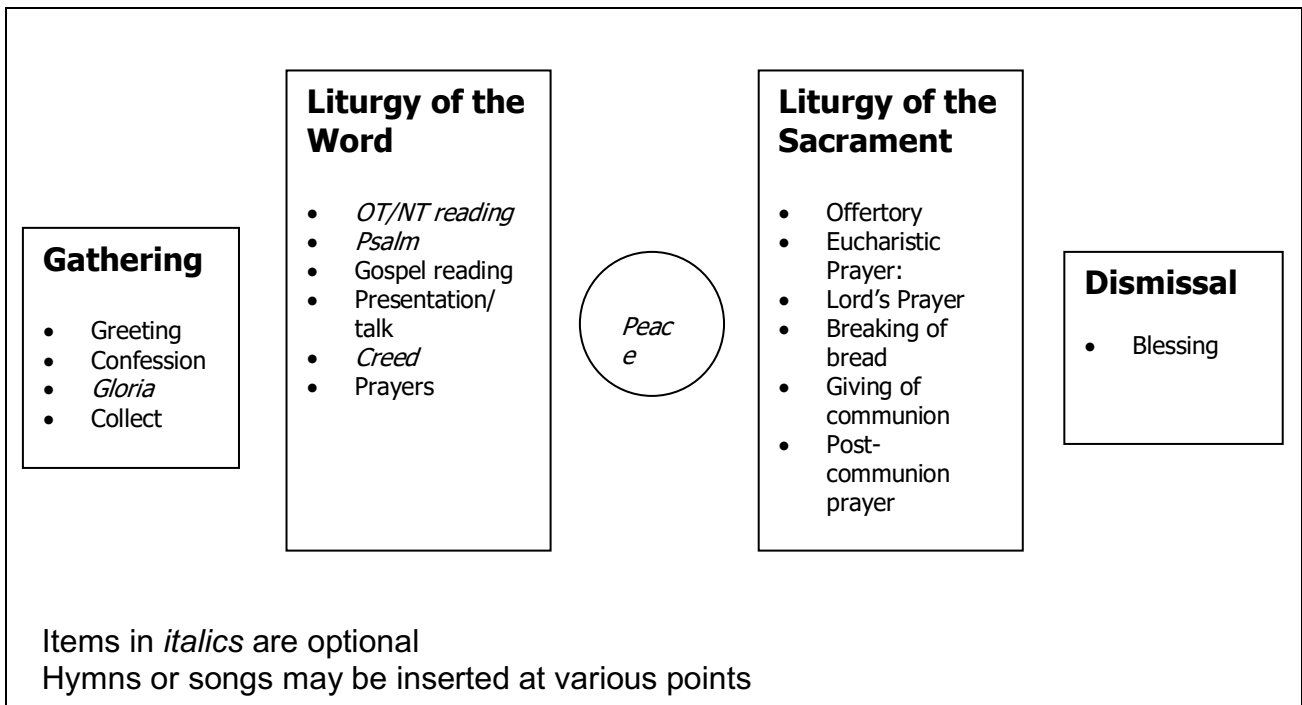
# Understanding the Eucharist

## Introduction

This section provides guidance on the meaning and practice of the Eucharist. It is designed to help teachers, worship co-ordinators, youth workers and clergy discuss together the way the **Eucharist** can be developed in the school or academy. It is good practice for such discussions to occur regularly, not just when the **Eucharist** is first introduced into the school or academy's life, but also in later reviews of its development. More extensive material and a **service template** can be found in the resources listed at the end of these **guidelines**.

It is important to recognise the wide range of practice in celebrating the **Eucharist**; indeed, *Common Worship* authorises and encourages this. The development of a **Eucharist** in a school or academy provides an ideal opportunity for a parish to reflect on how effective its own 'style' of worship is. The involvement of children should bring in a creative force to contribute to lively worship.

The shape of the **Eucharist** is best seen as having two main parts: the **Liturgy of the Word**, which focuses on the Bible, and the **Liturgy of the Sacrament**, which focuses on the bread and wine. These two sections are preceded by a preparatory section to enable the congregation to gather together and followed by a concluding section looking outwards to the lives of the participants. In every **Eucharist** it is important that there is a balance between the word and the sacrament. Remember be imaginative and creative when planning your service!



## 1. Preparation

The celebration of the **Eucharist** should have a clear beginning. A hymn or worship song can serve this purpose during which, the presiding priest (president) and any assistants may process in formally.

**The whole Gathering should not be neglected. The Eucharist begins as God's people gather for worship, not as the service proper begins.**

- The opening words and greeting should remind those present of the way Christians understand and experience God. The dialogue between the president and those gathered should establish a unity of purpose under God. To create familiarity such words may well benefit from being used in other contexts in the school's worship.
- The president or children/young people may introduce the theme of the service.
- The confession: It is important that in confession we recognise that God is a God of love and forgiveness. There are personal matters we will need to say sorry for, but there are also injustices committed between nations, exploitation of God's creation, and things in our society that are wrong. We need to submit all of these to God's love and forgiveness. God's forgiveness is expressed in words said by the president.

## **In thought and word and deed**

*Some suggestions for imaginative ways of introducing children/young people to confession*

In acknowledging failings and shortcomings and then expressing penitence it may be helpful for children/young people to do something; individually (in the case of a class or year group) or on behalf of others within a larger group. These actions done together may also help children/young people to see how the consequences of our individual choices contribute to a negative effect on us all.

- A candle is lit representing, for example, each child or class symbolising, the light of God's grace within us. As each failing is highlighted, a candle is extinguished to show how sin mars the brightness of God's image in us.
  - Each child or class writes down particular failings on a piece of paper which is presented at the appropriate time. After the Act of Confession these are burnt in a small brazier as a sign of God's forgiveness in our desire to start afresh.
  - Each child/class/house/year group presents a stone or another object which represents failings already identified. These are laid down below a cross or in front of the altar table. At an appropriate time they are removed from sight symbolising the grace of God's forgiveness.
- 
- In response to the assurance of God's forgiveness it is appropriate to sing a song to God's glory and praise, though in Lent and Advent this is usually omitted. Several sung settings of the **Gloria** are available, or an alternative song can be used.
  - The **Collect** is a prayer that relates to the theme or the season. A time of silence can precede it. The collect can be either from an authorized text or one that has been prepared by the children.

## **2. The Liturgy of the Word – directions for the journey**

In this section the Bible is read and celebrated as the Word of God. After the reading there is opportunity for **reflection** (as it is explained) and **response** (in the creed and intercessions).

- A copy of the Bible, obviously displayed, can form a focus for this part of the service.

- The scripture readings and the translation used will need to be carefully chosen, taking into account the theme of the service and issues of accessibility. A variety of creative and imaginative ways of presenting the words of the Bible may be used to capture the interest of the hearers and to bring the ideas to life. Imaginative ways to give particular emphasis to the reading from the **Gospels** may be used, such as the use of candles, sung responses or waving of banners.
- A presentation/talk of some kind should be given. It may be a short talk or the children could be involved in preparing their own interpretation of the theme of the readings. This could be dramatic or visual in some way.
- The **Creed** is a summary of the faith of the church. Sensitivity will have to be exercised in deciding whether to include a creed and in what form. Various versions of the creed are available: spoken or sung, or using questions and answers.
- In the intercessions (prayers for ourselves and others) we offer to God the needs of the church, the world and our local community (school/academy or geographical). Though personal prayers can be offered at this time, it is important that those gathered for the celebration think outwardly to the needs of all humanity. Sometimes silence is the best way to offer such prayer, but it is important to introduce this with some ideas of what to pray for. A 'prayer activity' or the lighting of candles can be helpful in establishing the right reactions; quiet music (eg from Taizé) between or behind spoken intercessions can be helpful.

### 3. The Liturgy of the Sacrament – food for the journey

In this section bread and wine are placed on the altar or holy table to recall the last supper of Jesus, his death and resurrection, his presence with us here and now, and our hope for the future. 'Christ has died, Christ is risen, Christ will come again' is the Christian proclamation.

At the Last Supper Jesus does four things:

- he **takes** the bread and wine
- he **thanks** God for them
- he **breaks** the bread and pours out the wine
- he **shares** the bread and wine with disciples (1 Cor. 11:23-24).

These four actions provide the shape for all **Eucharists**. Jesus' invitation to do this in **Remembrance** of him is at the heart of this part of the celebration. Our response is to offer up our thanksgivings with all that we have and are.

- The sharing of the peace reminds us that Christians are part of a worldwide family; that they have a shared life together and that they must also be at one with each other. The sharing of the peace needs to be handled sensitively but not necessarily solemnly. Being the family of Christ should be a joyful thing.

- The offertory is the first of the four-fold actions; it is when the gifts of bread and wine are brought forward to show that ‘all things come from God and of his own do we give him’. Gifts of money or children’s/young people’s creative work may also be presented as signs that our whole lives are offered to God and of our concern for the needs of others.
- The **Eucharistic prayer** is the great prayer of thanksgiving for all that God has done for **us in Jesus**. *Common Worship* provides a number of alternatives, of which prayers D, E and H may be the most appropriate for use in schools and academies. They all contain a number of common elements:
  - Responses at the beginning and at other points to allow participation by the whole people of God
  - A thanksgiving for what God has done for his people, leading them to freedom
  - ‘Holy, holy, holy ...’ - the song of the angels Isaiah heard in his vision of the worship of God (Isaiah 6.3)
  - The narrative of the **Last Supper**
  - A prayer for the Holy Spirit to come on **His** people and the gifts in communion

Consideration should be given as to how this prayer is to be presented so that it is seen as one integrated prayer involving both words and actions. Various musical versions of the congregational responses are available.

- The Lord’s Prayer was given by Jesus (Matthew 6.9-13) as a result of being asked a question about prayer. It has become a worldwide prayer for all Christians. In it we ask that God’s kingdom may be established here in our world. The prayer can be said or sung.
- The breaking of bread is the third of the four-fold actions and should be clearly visible to all present. It is an action with powerful imagery. It speaks of the brokenness of Jesus as he offers his life on the cross, and also of the brokenness of human lives and the nations of the world. Such human frailty is brought to the very centre of our worship as the bread is broken for the sins of the world.
- The giving of **Communion** is the final action of the **Eucharist**. It can raise important issues about inclusion which need to be discussed carefully by both school and parish(s). Clear guidance on how to receive the consecrated bread and wine or a blessing needs to be given. Further information on admission to communion before confirmation can be found using this link: <http://www.bdeducation.org.uk/children/admission-to-communion-before-confirmation>



## **Draw near with faith**

*A case study of good practice from one Secondary School*

There is a **Eucharist** celebrated in each year group in this church secondary school in this diocese once a year. At the point in the service where the bread and wine are distributed the students are given three clear options:

- Come forward to receive the bread and wine [if they normally do so in their own church]
- Come forward for a blessing [signalling this by carrying their service booklet]
- Remain in their seat [showing respect to those who are going forward]

This choice is included in the process of preparation for the service and is also included in the service booklet and mentioned at the time. It is a real choice with significant proportions of both students and teachers taking each option. It is also clear and easy for those wishing to receive a blessing to do this in a relaxed way.

## **4. Conclusion**

This section brings to an end the celebration of God's word in the Bible and of God's action on the cross. It provides a necessary bridge between what has happened in the service and the rest of the school day and beyond. Their encounter with the risen Lord sends the community of faith out into the world 'to live and work to God's praise and glory'.

- The post communion prayer: the prayer after the sharing of communion is a thanksgiving for the work that Christ has done among us. This thanksgiving prayer should embrace both those who have received the consecrated bread and wine and also those who have participated in other ways. The celebration ends with the president asking God to bless everyone present before they depart.
- The dismissal: though rather formal in tone, these final words direct our thoughts to the world around us. If we have been changed in some way by this celebration, the proof is in the way we live, behave towards others, and proclaim our faith. This whole **Eucharistic** celebration has really been about the way God transforms us through the power of his Spirit.

## Useful Resources & Service Template

---

### Books

- **New Patterns for Worship**  
Church House Publishing
- **Common Worship Today**  
Earey, Mark and Myers, Gilly  
Harper Collins
- **Grove Booklet W174: Common Worship in Church Schools**  
Dewar, Ian  
Grove Books
- **Using Common Worship - Holy Communion:  
A Practical Guide to the New Services**  
Beach, Mark  
Church House Publishing
- **The Dramatised Bible**  
Perry, Michael  
Harper Collins
- **The Lion Storyteller Bible**  
Hartman, Bob  
Lion Hudson

### Video

A video produced by the National Society is available on loan from Diocesan Church House

### Art work

- **Pinterest:** <https://www.pinterest.co.uk/bdbeschools/>
- **Lindisfarne:** <https://www.lindisfarne-scriptorium.co.uk/>
- **Methodist Art Collection:**  
<https://www.methodist.org.uk/artcollection>

### Website Links:

- **Visual Liturgy Live:** is a unique and powerful service planning software package that provides everything you need to create inspiring, refreshing and well-planned worship in the Church of England.  
<https://www.visualliturgylive.net/>
- **Common Worship:** is a series of volumes which aims to provide a wide variety of prayers and liturgical resources for use within a common framework and common structures. This allows you to tailor services to your own setting, culture and needs.

<https://www.churchofengland.org/prayer-worship/worship/texts/principal-services/holy-communion.aspx>

- **Messy Communion:** a liturgy bridging traditional church and **Messy Church** <http://www.trurodiocese.org.uk/wp-content/uploads/2016/04/PP-Worshipping-God-YP-MESSY-COMMUNION-1.pdf>

### **Diocesan support**

For further resources please contact the Diocesan Advisory Team.

## **Service Template**

### **AN ORDER FOR THE EUCHARIST for use in schools and academies**

*This is a sample order of service and there are many alternatives available to the texts below in Common Worship, but words should be kept to a minimum.*

*Optional sections are marked in italics*

#### **Opening hymn or song**

#### **We Prepare**

*In the name of the Father, and of the Son, and of the Holy Spirit.  
**Amen.***

The Lord be with you.  
**And also with you.**

*The priest welcomes the people and introduces the service.*

#### **We Confess**

*We say sorry for our sins and are assured of God's forgiveness.*

Friend of sinners, you bring hope in our despair.  
Lord, have mercy.  
**Lord, have mercy.**

Healer of the sick, you give strength in our weakness.  
Christ, have mercy.  
**Christ, have mercy.**

Destroyer of evil, you bring life in our dying.  
Lord, have mercy.  
**Lord, have mercy.**

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

#### **We Praise**

*The Gloria is said or sung on Sundays or major Holy Days*

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

*The priest says the Opening Prayer.*

## **We listen to God's Word**

### **First Reading**

*After the reading:*

*This is the word of the Lord*

**Thanks be to God**

### **Hymn or song**

### **Gospel**

*Before the Gospel:*

Hear the Gospel of our Lord Jesus Christ according to *N.*

**Glory to you, O Lord.**

*At the end of the Gospel:*

This is the Gospel of the Lord.

**Praise to you, O Christ.**

## **We pray**

*One of these or another response is used:*

Lord, in your mercy. **Hear our prayer.**

Lord hear us. **Lord graciously hear us.**

## **We share God's peace**

*We greet Christ in each other as we share his peace.*

The fruit of the Spirit is love, joy, peace.

If we live in the Spirit, let us walk in the Spirit.

The peace of the Lord be always with you.

**And also with you.**

Let us offer one another a sign of peace.

*We exchange a sign of peace by shaking hands with those sitting close to us.*

## ***We prepare our gifts***

### ***Hymn or song***

*This response is made*

***Blessed be God for ever.***

## **We give thanks**

The Lord be with you  
**and also with you.**

Lift up your hearts.  
**We lift them to the Lord.**

Let us give thanks to the Lord our God.  
**It is right to give thanks and praise.**

Lord of all life,  
you created the universe,  
where all living things reflect your glory.  
You give us this great and beautiful earth,  
to discover and to cherish.  
You give us friends and families  
busy streets for young and old,  
the life of an earthly city  
fulfilled in your city to come.  
You made us all,  
each wonderfully different,  
to join with the angels  
and sing your praise:

**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.**

We thank you, loving Father,  
because, when we turned away,  
you sent Jesus, your Son.  
He gave his life for us on the cross  
and shows us the way to live.

Send your Holy Spirit  
that these gifts of bread and wine  
may be for us Christ's body and his blood.  
On the night before he died,  
when darkness had fallen,  
Jesus took bread.  
He gave thanks, broke it,  
and shared it with his disciples, saying:

'This is my body, given for you.  
Do this to remember me.'

After they had eaten, he took the cup of wine,  
gave thanks, and shared it with his disciples, saying:

'This is my blood, poured out for you and for many,  
for the forgiveness of sins.'

So Father, with this bread and this cup  
we celebrate his love, his death, his risen life.  
As you feed us with these gifts,  
send your Holy Spirit,  
and change us more and more  
to be like Jesus our Saviour.  
Help us, Father, to love one another,  
as we look forward to that day  
when suffering is ended,  
and all creation is gathered in your loving arms.  
And now with [N and] all your saints  
we give you glory,  
through Jesus Christ,  
in the strength of the Spirit,  
today and for ever.

**Amen.**

## **We break bread and share in Communion**

### ***Either:***

Let us pray with confidence as our Saviour has taught us:

**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.**

### ***Or:***

As our Saviour taught us, so we pray:  
**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.  
Lead us not into temptation  
but deliver us from evil.  
For the kingdom, the power,  
and the glory are yours,  
now and for ever.  
Amen.**

*The priest may use these words as he breaks the bread*

We break this bread to share in the body of Christ  
**Though we are many we are one body because we all share in one bread.**

*We sing or say together:*

**Lamb of God, you take away the sin of the world: have mercy on us.  
Lamb of God, you take away the sin of the world: have mercy on us.  
Lamb of God, you take away the sin of the world: grant us peace.**

*The priest invites us to receive communion*

This is the Lamb of God,  
who takes away the sins of the world.  
Happy are those who are called to his supper.  
**Lord, I am not worthy to receive you,  
but only say the word, and I shall be healed.**

*We receive communion. If you don't normally receive, you may like to come forward for a blessing.*

***Hymn or song during communion***

**We prepare to go**

*The priest says a prayer and then blesses the people.*

May almighty God bless you,  
the Father and the Son and the Holy Spirit.  
**Amen.**

Go in the peace of Christ.  
**Thanks be to God.**

***Hymn or song***

Extra material is taken from Common Worship. Copyright for these services belongs to the Archbishop's Council, 2000, 2012



## **AN ORDER FOR THE EUCHARIST for use in schools**

*This is a sample order of service and there are many alternatives available to the texts below in Common Worship, but words should be kept to a minimum.*

*Optional sections are marked in italics*

### **Opening hymn or song**

### **The Gathering**

*In the name of the Father, and of the Son, and of the Holy Spirit.*  
**Amen.**

The Lord be with you.  
**And also with you.**

*The priest welcomes the people and introduces the service.*

### **The Confession**

*We say sorry for our sins and are assured of God's forgiveness.*

*Let us confess our sins in penitence and faith,  
firmly resolved to keep God's commandments  
and to live in love and peace with all.*

**Most merciful God,  
Father of our Lord Jesus Christ,  
we confess that we have sinned  
in thought, word and deed.  
We have not loved you with our whole heart.  
We have not loved our neighbours as ourselves.  
In your mercy  
forgive what we have been,  
help us to amend what we are,  
and direct what we shall be;  
that we may do justly,  
love mercy,  
and walk humbly with you, our God.  
Amen.**

*Almighty God,  
who forgives all who truly repent,  
have mercy upon you,  
pardon and deliver you from all your sins,  
confirm and strengthen you in all goodness,  
and keep you in life eternal;  
through Jesus Christ our Lord.  
Amen.*

### **We Praise**

*The Gloria is said or sung on Sundays or major Holy Days*

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

*The priest says the Opening Prayer.*

## **We listen to God's Word**

### **First Reading**

*After the reading:*

*This is the word of the Lord  
**Thanks be to God***

### **Hymn or song**

### **Gospel**

*Before the Gospel:*

Hear the Gospel of our Lord Jesus Christ according to N.  
**Glory to you, O Lord.**

*At the end of the Gospel:*

This is the Gospel of the Lord.  
**Praise to you, O Christ.**

## **We pray**

*One of these or another response is used:*

Lord, in your mercy. **Hear our prayer.**

Lord hear us. **Lord graciously hear us.**

## **We share God's peace**

*We greet Christ in each other as we share his peace.*

The fruit of the Spirit is love, joy, peace.  
If we live in the Spirit, let us walk in the Spirit.

The peace of the Lord be always with you.  
**And also with you.**

Let us offer one another a sign of peace.

*We exchange a sign of peace by shaking hands with those sitting close to us.*

## **We prepare our gifts**

### **Hymn or song**

*This response is made*

***Blessed be God for ever.***

## **We give thanks**

The Lord be with you  
**and also with you.**

Lift up your hearts.  
**We lift them to the Lord.**

Let us give thanks to the Lord our God.  
**It is right to give thanks and praise.**

Lord of all life,  
you created the universe,  
where all living things reflect your glory.  
You give us this great and beautiful earth,  
to discover and to cherish.  
You give us friends and families  
busy streets for young and old,  
the life of an earthly city  
fulfilled in your city to come.  
You made us all,  
each wonderfully different,  
to join with the angels  
and sing your praise:

**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.**

We thank you, loving Father,  
because, when we turned away,  
you sent Jesus, your Son.  
He gave his life for us on the cross  
and shows us the way to live.  
Send your Holy Spirit  
that these gifts of bread and wine  
may be for us Christ's body and his blood.  
On the night before he died,  
when darkness had fallen,  
Jesus took bread.  
He gave thanks, broke it,  
and shared it with his disciples, saying:

'This is my body, given for you.  
Do this to remember me.'

After they had eaten, he took the cup of wine,  
gave thanks, and shared it with his disciples, saying:

'This is my blood, poured out for you and for many,  
for the forgiveness of sins.'

So Father, with this bread and this cup  
we celebrate his love, his death, his risen life.  
As you feed us with these gifts,  
send your Holy Spirit,  
and change us more and more  
to be like Jesus our Saviour.  
Help us, Father, to love one another,  
as we look forward to that day  
when suffering is ended,  
and all creation is gathered in your loving arms.  
And now with [N and] all your saints  
we give you glory,  
through Jesus Christ,  
in the strength of the Spirit,  
today and for ever.  
**Amen.**

## **We break bread and share in Communion**

### ***Either:***

Let us pray with confidence as our Saviour has taught us:

**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.**

### ***Or:***

As our Saviour taught us, so we pray:

**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.  
Lead us not into temptation  
but deliver us from evil.  
For the kingdom, the power,**

**and the glory are yours,  
now and for ever.  
Amen.**

*The priest may use these words as he breaks the bread*

We break this bread to share in the body of Christ  
**Though we are many we are one body because we all share in one bread.**

*We sing or say together:*

**Lamb of God, you take away the sin of the world: have mercy on us.  
Lamb of God, you take away the sin of the world: have mercy on us.  
Lamb of God, you take away the sin of the world: grant us peace.**

*The priest invites us to receive communion*

This is the Lamb of God,  
who takes away the sins of the world.  
Happy are those who are called to his supper.  
**Lord, I am not worthy to receive you,  
but only say the word, and I shall be healed.**

*We receive communion. If you don't normally receive, you may like to come forward for a blessing.*

***Hymn or song during communion***

**We prepare to go**

*The priest says a prayer and then blesses the people.*

May almighty God bless you,  
the Father and the Son and the Holy Spirit.  
**Amen.**

Go in the peace of Christ.  
**Thanks be to God.**

***Hymn or song***

Glossary of terms – taken from <http://www.dictionary.com>

**Consecrated:** make or declare (something, typically a church) sacred; dedicate formally to a religious purpose (in Christian belief); declare (bread and wine) to be or represent the body and blood of Christ, "they received the host but not the consecrated wine"

**Liturgy:** the forms of public services officially prescribed by a Church

**Preside:** to sit in or hold a position of authority, as over a meeting (*or service*)

**Rite:** a liturgy or liturgical system, especially one of the historical versions of the Eucharistic service

**Sacrament:** a visible sign of an inward grace, especially one of the solemn Christian rites considered to have been instituted by Jesus Christ to symbolize or confer grace

## Acknowledgements

---

Grateful thanks to the Chichester Diocesan Board of Education for sharing their good practice.

Extra material is taken from Common Worship. Copyright for these services belongs to the Archbishop's Council, 2000, 2012