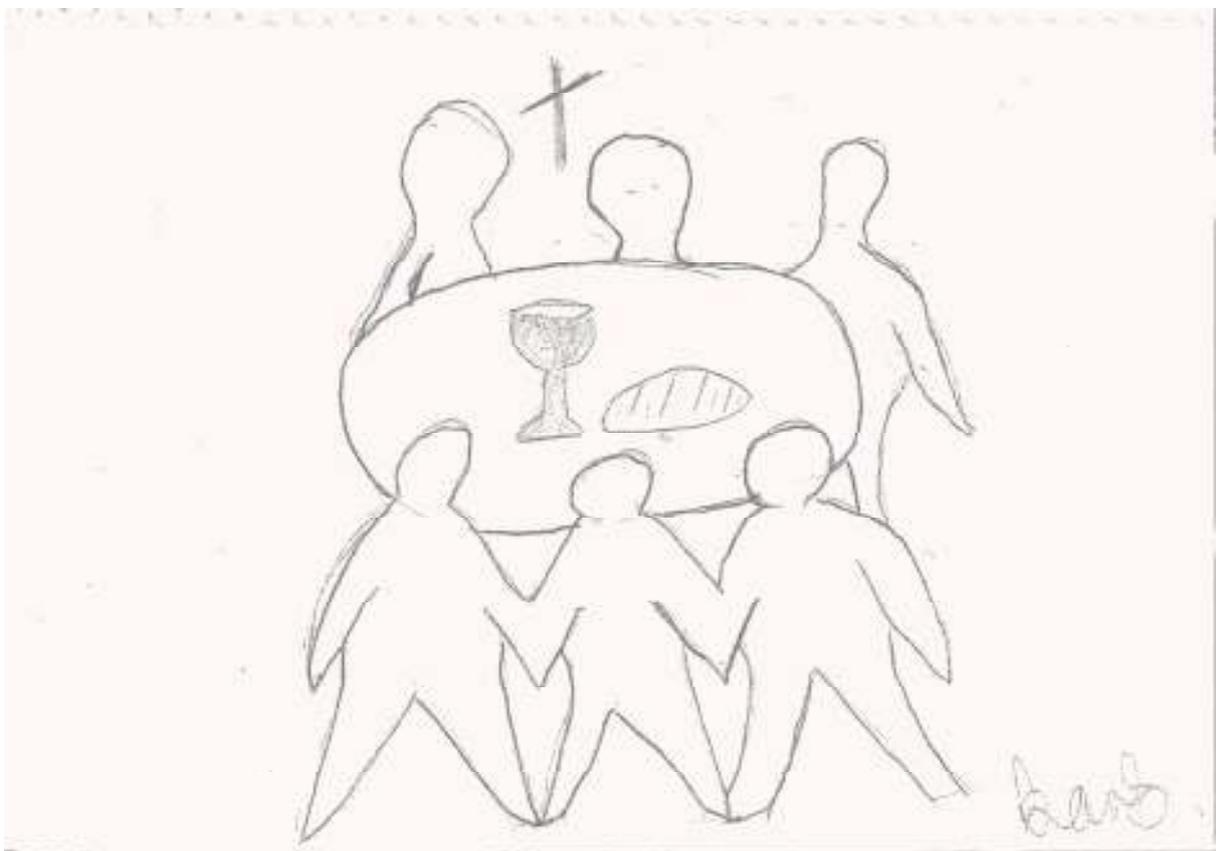


# A Tentative Theology of Lay Distribution of Communion by Extension in the Anglican Church



Barb Lash  
Licensed Lay Minister  
Diocese of Wellington  
© April 2013

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Barb Lash

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Copies available on <http://wn.anglican.org.nz/> or from [barb.lash@paradise.net.nz](mailto:barb.lash@paradise.net.nz)

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## Abbreviations

ANZPB/HKMA	A New Zealand Prayer Book, He Karakia Mihinare o Aotearoa
BCP	Book of Common Prayer
LA	Liturgical Assistant
LLM	Licensed Lay Minister
NRSV	New Revised Standard Version of the Bible
WIT	Wellington Institute for Theology

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## 1 Introduction

Lay distribution of Communion by Extension is the distribution by appropriately authorised non-priests of previously consecrated communion elements. This paper arose out of a need to understand lay people's involvement in distributing Communion by Extension. In the Wellington Diocese it is very clear what authorised lay people in the Anglican Church are allowed to do when distributing Communion by Extension, what is not so clear, is why they are not allowed to distribute communion in the same way as priests. This paper attempts to clarify why lay people distribute Communion by Extension rather than preside at a Eucharist in the same way as priests.

An understanding of Communion by Extension needs to be built on a wider understanding of what communion means to Anglicans today, as well as the origins of the action in the New Testament, and major developments between these two points in time. I will discuss these aspects in the paper, starting with a proposed tentative theology of Communion by Extension, which I will then show to be based on that material.

I also wish to state at the beginning of this paper that on the spectrum of beliefs about the Eucharist, from Anglo-Catholic to evangelical, I am more at the evangelical than the Anglo-Catholic end. I have nevertheless sought to present a balanced view in this paper.

## 2 A Tentative Theology of Communion by Extension Distributed by Lay People

The practise of lay people distributing Communion by Extension is evolving as the need and practice develop (something I will demonstrate in this paper). Part of the reason for the change is that the theology is not very clear. I am proposing a theology of Communion by Extension distributed by lay people which is tentative because the practice is still evolving. It is also tentative because of the profound mystery at the heart of the Eucharist which disappears if we try to be too precise about what is going on.

This paper examines in detail some of the changes and the reasons for them, but a simplified description of the evolution so far might be: The initial justification for the practice was that, in the period after the New Testament, after Sunday worship people took the consecrated elements to those not able to be present (probably the sick). More recently, lay people in the 1960s and 1970s began to administer the chalice and sometimes the bread at the Eucharist (when a priest was present). Then lay people began to take communion to the sick, housebound, and those in rest homes when there were not enough priests for this ministry. Somehow these practices evolved to lay people taking Communion by Extension using pre-consecrated elements in regular Sunday worship when a priest was not present.

The practice is likely to continue to change and we don't know yet where it is going to end up, or what it will look like. However, a theology of the practice would be based on three key principles:

1. Encompassing the spectrum of beliefs about the Eucharist, from Anglo-Catholic to evangelical, that is one of the strengths of the Anglican Church.
2. Being done "decently and in order"<sup>1</sup>.
3. The person leading is suitable, qualified, and authorised.

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<sup>1</sup> 1 Corinthians 14:40.

This theology of lay people distributing Communion by Extension has three elements:

1. The need for Communion by Extension.
2. Recognising lay people for this ministry.
3. The exact nature of the ministry.

The need for lay people distributing Communion by Extension is mainly a pastoral one. Eucharistic services are now the main services of the church. In some areas there is a lack of priests to take all of these services. In two situations lay people are distributing Communion by Extension. Regular Church attenders who are sick, housebound, or in a rest home expect to receive communion. Congregations who do not have a priest available every Sunday still require communion.

Those taking Communion by Extension need to be suitable and qualified. They need to be recognised by their local church as leaders who are capable of this ministry. They need to be familiar with the appropriate liturgy, and know how to lead the service. They need pastoral skills. Some of these skills may be acquired with training.

The controversial part of this tentative theology is the nature of the ministry. Non-controversially, it is important that a Diocese has guidelines for practice and liturgy (as the Wellington Diocese does). The nature of the ministry could remain as it is now, with authorised lay people using services that omit the Great Thanksgiving and the consecration of the elements (for example, services based on p 518 ANZPB/HKMA). Or, the ministry may continue to evolve and end up with authorised lay people being able to use the Great Thanksgiving and consecrate the elements. The ministries of priests, deacons, and lay ministers would be distinguished from each other on other grounds than being able to consecrate the communion elements.

### **3 What does Communion mean?**

What does the communion service mean, and why do we do this Sunday after Sunday? This act means many things, may mean different things to different people, and different things to the same person at different times. Anglicans like to talk about the “via media” - the middle way – and the beliefs about the Eucharist are an example of acknowledging different meanings without forcing people to believe exactly the same things. No one meaning is the only meaning and we shouldn’t take away the mystery by searching for this ultimate meaning. But we can enrich one another’s lives by sharing with one another what it means to us.

Some of the things that I think of or feel when I share in a communion service are:

- There is a sense of community or family. I am sharing this action with people I know, some of them very well. If I am distributing the cup, I think about each person, whether they are sad at the moment, or my friendship with them, or if they are new, but getting to know our community.
- The words are familiar, and sometimes I don’t notice them, but at other times a particular meaning will strike me.
- We come with empty hands expecting God to fill them.
- Betrayal is part of the story of the last supper, but all but one of the betrayers are restored to life with Jesus.
- Often I need cleansing from sin.
- I remember Jesus’ death and resurrection.

- Jesus' sacrifice for us.
- The service nourishes me, as food does.
- Hospitality is a feature of Christianity.
- This is a holy and special act held in a special place.
- But it is also an ordinary act I participate in regularly.
- There is a sense of mystery, something that has meaning, but it can't be defined too closely.

All Anglicans who regularly participate in communion could add things to this list<sup>2</sup>.

## 4 The Last Supper in the New Testament

When we come together and share communion we are remembering the last meal that Jesus ate with his disciples before the crucifixion. (This meal is sometimes called the Last Supper.) Accounts of this meal are found in all four of the gospels. However, John's account is slightly different to the others in that it describes Jesus washing the disciples' feet as a symbol of servant leadership<sup>3</sup>. The other three gospels give an account of Jesus and his disciples eating bread and drinking wine in a way that Jesus wants his disciples to continue to do. These three accounts are generally considered the origin of communion services.

Paul's first letter to the Corinthians also contains some material describing the way that the Corinthian Christians were celebrating communion. Paul rebukes them for some of the things they are doing and suggests a better practice.

### 4.1 The Gospel Accounts

The meal seems to have been one of the special meals associated with the Passover<sup>4</sup>. Jewish people seem to have a tradition of "ritual" family meals to commemorate past events where things are eaten in a certain order and words are said. The Passover meals are about the Jewish people remembering God rescuing them from slavery. The meal known as the Last Supper carries this meaning, but also point forward as God is about to do this again through Jesus.

The way that the gospels were written aids understanding of these passages. Matthew, Mark, and Luke are very similar and much of the material that they contain is the same. Mark's gospel is the simplest with a bare account of the events in Jesus' life and appears to have been written earliest. Mark placed the events in an order that highlights the story that he wished to tell. Matthew and Luke have both taken Mark's material, including the order, and expanded it, both by adding new stories and by adding detail to Mark's stories. So, some stories are told in three slightly different ways, which gives us a quite rich experience when we read them all together and appreciate the similarities and differences, the slightly different shades of meaning.

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<sup>2</sup> The book called "Nourished by the Eucharist" by a group of New Zealand Roman Catholic scholars explores different meanings and some of my list has come from this book.

<sup>3</sup> This paper will not discuss John's account of the Last Supper since it is not directly relevant to the beginning of the Eucharist.

<sup>4</sup> Scholars debate which meal is being eaten by Jesus and his disciples. An interesting and informative discussion, but outside the scope of this paper.

The accounts of the last supper are like this<sup>5</sup>. These accounts are similar, but different. They have common elements and many of which are present in our communion or Eucharistic liturgies.

The following table summarises the three accounts.

Passage	Mark 14:12-25	Matthew 26: 17-29	Luke 22: 7 – 28
<b>What does it say</b>	<p>Jesus took bread:</p> <ul style="list-style-type: none"> <li>• Gave thanks</li> <li>• Broke it</li> <li>• Gave it to His disciples</li> <li>• Saying “Take it, this is my body.”</li> </ul> <p>Jesus took the cup:</p> <ul style="list-style-type: none"> <li>• Gave thanks</li> <li>• Offered it to them</li> <li>• They all drank from it</li> <li>• “This is my blood of the covenant which is poured out for many. I tell you the truth, I will not drink again of the fruit of the vine until that day when I drink it anew in the kingdom of God.”</li> </ul>	<p>Jesus took bread:</p> <ul style="list-style-type: none"> <li>• Gave thanks</li> <li>• Broke it</li> <li>• Gave it to His disciples</li> <li>• Said “Take and eat. This is my body.”</li> </ul> <p>Jesus took the cup:</p> <ul style="list-style-type: none"> <li>• Gave thanks</li> <li>• Offered it to them</li> <li>• Said “Drink from it all of you. This is my blood of the new covenant which is poured out for many for the forgiveness of sins. I tell you I will not drink of the fruit of the vine from now on until that day when I drink it anew with you in my Father’s kingdom.’</li> </ul>	<p>After taking the cup:</p> <ul style="list-style-type: none"> <li>• Gave thanks</li> <li>• Said “Take this and divide it among you. For I tell you I will not drink again of the fruit of the vine until the kingdom of God comes.”</li> </ul> <p>He took bread:</p> <ul style="list-style-type: none"> <li>• Gave thanks</li> <li>• Broke it</li> <li>• Gave it to them</li> <li>• Saying “This is my body, given for you. Do this in remembrance of me.”</li> </ul> <p>In the same way after supper He took the cup, saying</p> <ul style="list-style-type: none"> <li>• “This cup is the new covenant in my blood which is poured out for you.”</li> </ul>
<b>Comments</b>	<ul style="list-style-type: none"> <li>• This is a simple, basic layout that Matthew uses.</li> <li>• Similar words are used by both Matthew and Luke.</li> </ul>	<ul style="list-style-type: none"> <li>• Same order as Mark.</li> <li>• Words similar, but slightly different to Mark.</li> <li>• “They all drank from it” omitted from Mark.</li> <li>• drinking command expanded from Mark.</li> </ul>	<ul style="list-style-type: none"> <li>• Luke’s order is different from both Mark and Matthew – the cup is repeated</li> <li>• contains command to do in remembrance.</li> <li>• Same elements in different places<sup>6</sup>.</li> </ul>

<sup>5</sup> Scholars debate whether Luke’s account depends on Mark’s or Pauls’ account in 1 Corinthians, but this debate is outside the scope of this paper.

<sup>6</sup> There are two different versions of this passage in Luke in ancient manuscripts. In one of them the cup is repeated before and after the bread. In others, the cup only appears once. Scholars have written much on which version is likely to be correct.

The familiar words and actions from the communion service are already apparent.

- Give thanks
- Break bread
- “This is my body”
- Take cup of wine
- “This is my blood”

## 4.2 1 Corinthians

There are three passages in 1 Corinthians relevant to the discussion of the Eucharist as practised in New Testament times. There are two short passages from 1 Corinthians 10: 16, 17, 21, but the main passage with Paul’s thoughts on the practice of sharing bread and wine when meeting as a faith community is in 1 Corinthians 11:17 – 33. (These passages are in Appendix 1.)

From these passages, it is obvious that commemorating (remembering<sup>7</sup>) the last supper of Jesus with his disciples is already part of regular church practice and happened when groups of believers meet. There are already words associated with the ritual which are recognisable as being used in Eucharistic services today.

One of the reasons that Paul wrote to the Church at Corinth was to correct some of the things that he has seen going wrong in that Church. His words on the communion service should be seen in this context<sup>8</sup>.

Some of the things that come out in these passages are:

- There are divisions between people that have not been fixed before gathering.
- People are not sharing their food, but each eats their own food<sup>9</sup>. The result is that some have too much, some people have too little to eat, and some people become drunk.
- Paul emphasises the importance of correctly participating in the shared meal and mentions the dangers of not doing so. He says that people either “drink the cup of the Lord” or they “drink the cup of demons”. There is no middle position.
- Anyone who eats the bread or drinks the cup in an unworthy manner is answerable to God.
- The Corinthians are not “discerning the body” This could either be interpreted as being aware of Christ (and the bread as His body) or as using Paul’s metaphor of Christians as the body of Christ. So we need to be aware of Christ’s presence, and aware of other people<sup>10</sup>.

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<sup>7</sup> The word “remember” is also used by Luke in his gospel. In recent years scholars have discussed what it means to “remember” and this has become part of understanding the theology of the Eucharist.

<sup>8</sup> Another context for these words is the culture of much of the food that was available was food that had been sacrificed to idols. Christians wondered if eating such food would make them impure. I won’t discuss this issue here.

<sup>9</sup> Today we sometimes have “pot luck” meals where people bring and share food, it seems the Corinthians were not doing this.

<sup>10</sup> P 322 in Kenneth E. Bailey, *Paul through Mediterranean Eyes: Cultural Studies in 1 Corinthians*, London: Society for Promoting Christian Knowledge, 2011.

- By participating in an unworthy manner some have become weak and ill (even died)<sup>11</sup>.

Our practices of the communion service are based on these passages, and some have questioned whether Paul has over-corrected and removed some legitimate freedom from the Eucharist. However, these passages highlight the need for Eucharistic services to be conducted in an orderly manner, and while the passage does not mention this aspect, it has become important that the person leading the Eucharist makes sure it is done “decently and in order”<sup>12</sup>.

Paul tells the Corinthians:

- Eat a meal that satisfies hunger at home<sup>13</sup>. This suggestion evolved into the practice of having a symbolic meal with small amounts of bread and wine, rather than a proper meal.
- Use the words and actions of the Lord that Paul has had handed on to him. These words and actions are used in every Eucharist.
- Fix the divisions (between ourselves and others, or ourselves and God) before coming together. Examine yourselves. This evolved into the practice of confession before participating. The modern practice of Passing the Peace also gives an opportunity to fix relationships before participating.
- “Discern the body” and “wait for one another” by being aware of others participating. We understand Eucharist as a communal activity, something we do together.
- Accept God’s judgement and discipline, so that they will not be condemned. People participating in the Eucharist are sinners, but there is hope.

## 5 What are the parts of the Communion Service?

All of the services in ANZPB/HKMA have the same structure; best seen by looking at p 511 “A Form of Ordering the Eucharist” which has the following elements:

- Gather in the Lord’s name
- Proclaim and respond to the Word of God
- Pray for the world and the church
- Exchange the Peace
- Prepare the table and set bread and wine on it.
- Make Eucharist.
  - The Great Thanksgiving
  - Break the bread
  - Share the gifts of God
- Give thanks
- Depart in the name of the Lord

I want to look more closely at the Great Thanksgiving and the basic structure of it<sup>14</sup>. The reason for looking at the Great Thanksgiving in detail is that Lay People administering Communion by

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<sup>11</sup> The opposite of this idea, that the Eucharist would make sick people well later developed into an association of the Eucharist with healing.

<sup>12</sup> 1 Corinthians 14:40

<sup>13</sup> It is nice when we participate in a “meal” with real food as a Eucharist for a special occasion.

<sup>14</sup> Although there are variations on the Great Thanksgiving in ANZPB/HKMA, each has the same basic structure.

Extension are not to use it<sup>15</sup>. So it is helpful to know what is being missed before looking at what lay people use instead.

The Great Thanksgiving is primarily a retelling of the story of the last supper. When we looked at the last supper stories in the Synoptic Gospels, the words in these accounts are familiar because they are used in the communion service.

The Great Thanksgiving starts with thanking God and listing some reasons for doing so. All three of the Gospel accounts of the last supper mention that Jesus “gave thanks”. So as well as being the name for the whole section, it is the first part.

The bread and wine are consecrated next, with a mixture of words from the gospels and 1 Corinthians. The bread is blessed with the words about Jesus taking the bread, giving thanks, breaking it, and inviting the disciples to eat. The bread is Jesus’ body given for us, and we remember Jesus in the actions as we take the bread and eat. The blessing of the cup follows. Jesus takes the cup, gives thanks, gives it to the disciples with words about the cup being the new covenant in Jesus’ blood poured out. Again, as we drink, we are to remember.

The Holy Spirit is invited to be present<sup>16</sup>.

## **6 The Great Thanksgiving and Consecration of the Bread and Wine are Restricted to Priests**

In the Anglican Church, only priests can use the Great Thanksgiving and consecrate the bread and wine to be used for communion. In New Zealand, lay people, who are authorised to do so, must use the words on p 518<sup>17</sup> of ANZPB/HKMA instead of the Great Thanksgiving, and use bread and wine consecrated by a priest and reserved for use in services where a priest is not present.

There are four reasons that these actions are restricted to priests:

1. Priests have a pastoral responsibility for their congregation.
2. The person who leads the communion services should be authorised.
3. People who preside at the Eucharist also need to be responsible for opening the word to the congregation.
4. Priests are in the line of Apostolic Succession.

### **6.1 Pastoral Responsibility**

Because priests have a pastoral responsibility for their congregation and they should be the people with the primary role in communion services<sup>18</sup>. This is an important concept.

Lay people who regularly take Communion by Extension to the same person, or same group of people establish this pastoral role as well. Lay people in that role should recognise that

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<sup>15</sup> Although lay people taking Communion by Extension are not to use the Great Thanksgiving, this does not mean that lay people cannot express their thankfulness to God.

<sup>16</sup> The invitation for the Holy Spirit to be present is known as the Epiclesis. Liturgists debate whether this is a necessary part of the ritual as the Lord’s Supper was instituted by Christ.

<sup>17</sup> Or if the service beginning on p 729 is used, the words on p 734 must be used.

<sup>18</sup> This concept raises the question of why, when the Vicar is away, sometimes a priest unknown to the congregation (and therefore without a pastoral relationship with them) is called in to say the Great Thanksgiving and consecrate the elements?

responsibility. Even though they are restricted to not taking the full service the pastoral role still happens and needs to be acknowledged. In Wellington there is no separate lay ministers' licence for those taking Communion by Extension, but ministers with this ministry should have a liturgical/worship licence or a pastoral licence, and should have the appropriate training.

## **6.2 Authority**

People who lead communion services need to be authorised. An important part of authorisation is that the person is acknowledged by the people as someone they want to minister to them. Priests, because of their position in the church are recognised in this way. The 1 Corinthians passage on communion is written against the background of chaotic communion services and Paul wants things done decently and in order<sup>19</sup>. People who lead these services need to know what they are doing, including having a pastoral care for the people. Similarly LLMs need to be authorised, recognised by the congregations as suitable people, know what they are doing, and have a pastoral care for the people they are ministering to.

## **6.3 Opening the Word to the Congregation**

Priests are the people who have the primary responsibility for opening the word to the congregation, that is, preaching. Historically, priests needed to be well educated, at a time when the level of literacy was low. Now, lay people are preaching, most lay people are literate, and many are well educated, including theologically.

## **6.4 Apostolic Succession**

An unwritten assumption is that the concept of Apostolic Succession is a reason that these actions are restricted to priests. Britannica defines Apostolic Succession as:

In Christianity, [Apostolic Succession is] the teaching that bishops represent a direct, uninterrupted line of continuity from the Apostles of Jesus Christ. According to this teaching, bishops possess certain special powers handed down to them from the Apostles; these consist primarily of the right to confirm church members, to ordain priests, to consecrate other bishops, and to rule over the clergy and church members in their diocese (an area made up of several congregations).

The origins of the doctrine are obscure, and the New Testament records are variously interpreted. Those who accept apostolic succession as necessary for a valid ministry argue that it was necessary for Christ to establish a ministry to carry out his work and that he commissioned his Apostles to do this (Matthew 28:19–20). The Apostles in turn consecrated others to assist them and to carry on the work. Supporters of the doctrine also argue that evidence indicates that the doctrine was accepted in the very early church. About ad 95 Clement, bishop of Rome, in his letter to the church in Corinth (First Letter of Clement), expressed the view that bishops succeeded the Apostles.<sup>20</sup>

The concept could be restated, with particular reference to communion, as:

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<sup>19</sup> Although the passage does not state that priests are the only people authorised to lead communion services.

<sup>20</sup> <http://www.britannica.com/EBchecked/topic/30289/apostolic-succession>, accessed on 13 April 2013.

Jesus passed these words and actions to the Disciples (Apostles) present at the last supper, who in turn passed them on to the leaders of the churches they founded. These leaders passed them on to their replacements, and so on until today. In 1 Corinthians 11:23 Paul tells the Corinthians that he is using the words of the Eucharist passed on to him.

## **7 A Brief History of Eucharistic Practices and Theology**

### **7.1 New Testament**

We have already looked at the origins of the Eucharist in the Last Supper of Jesus. From the passages in 1 Corinthians it is clear that the practice of sharing bread and wine when meeting as a faith community is well established<sup>21</sup>. The rite is already being given an order, particular words and actions are being used.

### **7.2 The Period after the New Testament**

As the Church grew, various liturgies and practices were developed for the Eucharist<sup>22</sup>.

Two developments during this period are of particular relevance to authorised lay people taking Communion by Extension services. The first of these is the practice of taking communion to the sick, and the second is reservation of the consecrated elements for later use at home.

The practice of taking the bread and wine from a Eucharist to those who were unable to be present at the Eucharist is first mentioned by Justin Martyr<sup>23</sup> in C 150 CE. He twice mentions that after the deacons have distributed the bread and wine to those present, they are to take it to those who are not present. The document does not specify that the elements are taken to those who are sick or housebound, but it is reasonable to assume this is so. Especially as second reference is followed by a passage on the responsibility of deacons to distribute the collection to those in need, including the sick. It is also difficult to imagine other reasons for someone being absent. The documents do not specify the rite to be used by the deacon when distributing the bread.

In the second to fourth centuries the practice of reserved sacrament is frequently referred to. People who attended the Eucharist on Sunday would take away some of the consecrated bread and wine to carry around with them for use during the week. Later the elements were reserved in Church and kept in an aumbry. The practice became associated with intinction, that is, the bread was dipped in wine and then dried.

### **7.3 The Reformation**

The Anglican understanding of the Eucharist was largely formed in the period of the Reformation. The Eucharist was one of the main areas of dispute during this time<sup>24</sup>, and the resolution of these disputes still influences the understanding of Anglicans today.

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<sup>21</sup> Some have seen the gospel accounts as reflecting the already established practice with the words of the rite being used in the gospels. This does not mean that the words in the gospels did not originate with Jesus.

<sup>22</sup> Some of the older liturgies have recently been rediscovered and used in modern prayer books such as ANZPB/HKMA. These Eucharistic liturgies often use a different order to that in the Book of Common Prayer.

<sup>23</sup> Quoted on p 93-94 Henry Bettenson, *Documents of the Christian Church*. Oxford: Oxford University Press, 1946.

<sup>24</sup> The Church today argues about other issues, mainly sexuality. It is interesting that the Diocese of Sydney have been trying to get the Anglican Church to discuss authorised lay led Eucharists (Lay Presidency) but have been unable to get this topic on the agenda of Lambeth Conferences because of discussions on homosexuality.

Anglicans talk about the “via media” the middle way, which means recognising that a range of views are legitimate. This attitude is very much a product of the Reformation period when views could be so extreme and debate so heated that the only way forward was compromise. Brian Davis<sup>25</sup> described the Anglican Church as “uniquely preserv[ing] what is best in both the Roman Catholic and Protestant traditions.”

At the time of the reformation a number of practices around the Eucharist caused this area to be one that needed reform. At the time, laity did not usually participate in the Eucharist, only bread (not wine) was used, the liturgy was in a language (Latin) not understood by most people, the doctrine of transubstantiation could have been understood as the consecrated bread and wine having “magic” properties, and the reserved sacrament was venerated.

The Reformation was a period when people turned back to the New Testament to examine and question the practices and beliefs of the Church. The practices and beliefs around communion services were examined along with others.

The issue that most impacts on the theology and practice of Communion by Extension is the practice of reserving the sacrament, especially its use to take Communion to the sick. Other issues that were debated at this time were the doctrine of transubstantiation, and beliefs around the sacrifice of Jesus.

The doctrine of transubstantiation holds that the bread and wine of the Eucharist are transformed into the body and blood of Jesus when consecrated in the Eucharist, although their appearances remain the same. This doctrine arose from a literal interpretation of the words of Jesus “this is my body” and “this is my blood.” In general, Protestants do not interpret the words in this way, but rather see them as a metaphor. But in line with the “via media” Anglicans live with a range of meanings, including transubstantiation. The doctrine implies the need to treat the consecrated elements with reverence and respect. Regardless of our own beliefs, as Lay Ministers we need to know how to treat the reserved sacrament with respect, including how to dispose of it properly.

The first Book of Common Prayer denied the idea of a repeated sacrifice. That is, that in every Eucharist, Jesus, in the body and blood of the elements, was again sacrificed.

This period of upheaval produced two main documents which helped define the beliefs and practices of Anglican Church. The first of these was The Book of Common Prayer (BCP), the second was the 39 Articles<sup>26</sup>. These both have something to say about reserved sacrament.

Various versions of the BCP appeared as the book was developed<sup>27</sup>. The first BCP printed in 1549 provided for the Communion of the Sick by the reservation of the sacrament at the Communion and the carrying it to the sick person as soon as convenient. The 1552 book contained the so-called “Black Rubric” which carefully edited out any references to transubstantiation and directed that any consecrated bread and wine that were left over at the end of Communion were to be consumed.

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<sup>25</sup> P12 Brian Davis, *The Way Ahead: Anglican Change and Prospect in New Zealand*, Christchurch: Caxton Press, 1995.

<sup>26</sup> A copy of the articles can be found at [http://anglicansonline.org/basics/thirty-nine\\_articles.html](http://anglicansonline.org/basics/thirty-nine_articles.html), accessed on 19 January 2013, and in an appendix to this paper.

<sup>27</sup> Mainly the work of Thomas Cranmer. On p 9 of C.S. Lewis *Prayer: Letters to Malcolm*, Glasgow: Fount Paperbacks, 1974, Lewis acknowledges Cranmer as a great writer of liturgy. “as a stylist, he can play all the moderns, and many of his predecessors, off the field.”

The 39 articles reflect the issues of the time that they were developed (that is the Reformation) and since one of the issues was the beliefs and practices around the Eucharist it is not surprising that five of the articles are concerned with this sacrament.

Part of Article 28 of the 39 Articles states ‘The Sacrament of the Lord’s Supper was not by Christ’s ordinance reserved, carried about, lifted up or worshipped’ and with the rubric from the BCP effectively removed the practice of reserving sacrament from the Anglican tradition at that time.

#### 7.4 Reforms in the 1960s and Onwards

Archbishop Brian Davis’ book *The Way Ahead*<sup>28</sup> provides a good descriptive summary of the changes that took place in the Anglican Church in New Zealand beginning in the 1960s. Davis begins by describing the Church in 1960 (the year he was ordained deacon).

In 1960, the Church of England’s *Book of Common Prayer* was the source of public worship, and the music was limited to *Hymns Ancient and Modern*. In most parishes the Sunday worship programme included a service of Holy Communion, (without music or a sermon), at 8 a.m., Matins at 11 a.m., and Evensong at 7 p.m., with choir and sermon. ... Clergy celebrated Holy Communion, standing with their backs to the people with altars fixed to the wall. The truly faithful attended at 8 a.m. (Davis p 17.)

The pattern of worship is quite different now and less uniform from parish to parish, although each pattern is still recognisably Anglican.

Davis describes the various stages of change. Beginning with:

most parishes introducing a mid–morning Eucharist with a sermon and music. In 1966 the first experimental ‘new liturgy’ was provided by the recently formed Prayer Book Commission. (Davis p 18.)

He describes changes in the position of the Communion table in two parishes where he was Vicar. In the first, the parish built a new extension to the Church building with:

a free-standing communion table, instead of the old altar, and for the first time I began to celebrate the Eucharist facing the people. (Davis p 18.)

In the second parish:

One of my first tasks was to convince the Vestry of the need to remove the rood screen and bring the altar forward, so that our main Sunday morning Eucharist could express more fully the unity of priest and people gathered around the Lord’s table, rather than there being a distance between them. (Davis p 18.)

Lay people also began to be involved in leading parts of the service, rather than the priest doing it all. Davis mentions his daughters serving in the sanctuary<sup>29</sup>. Now it is common for lay people to distribute the cup at Communion.

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<sup>28</sup> P 17 ff Davis.

<sup>29</sup> P 18

Liturgical change continued with the launch of ANZPB/HKMA in 1989. Not only does the book contain a wealth of Eucharistic liturgies, but it contains two services to be used by authorised lay people when a priest is not present: “A Service of the Word with Holy Communion” (p 518) and “A Service of Holy Communion” (p 729).

As mentioned previously, although the early church seems to have had a practice of distributing the Eucharistic elements to those who could not be present, no rite or words associated with this practice have been preserved. Different parts of the Anglican Church have constructed their own liturgies to be used by lay people in this ministry.

P 518 instructs the lay minister or deacon to place the consecrated bread and wine on the table, then to use a Eucharistic service up to the prayers of the people. A prayer follows, primarily said by the minister, but with responses from the people. The prayer has elements of thanking God for creating human beings, acknowledging God’s love for humans, especially shown in the death and resurrection of Jesus and, acknowledging the gift of the Holy Spirit that unites people with each other and God. This prayer is followed by the Peace from the Eucharistic service. Before the elements are distributed, the minister acknowledges that the bread and wine were consecrated elsewhere. After the communion is distributed, the prayer after communion from a Eucharistic service is used. The service has carefully used words that are quite different from the Great Thanksgiving, although they contain elements of being thankful to God, and has not used words that could be construed as consecrating the elements.

From the early 1990s other ministries (for example, preaching and healing) began to be open to gifted<sup>30</sup>, suitable, and qualified<sup>31</sup> lay people. In both preaching and healing ministries authorised lay people are permitted to do the same as priests<sup>32</sup>. Preachers no longer have to read from a priest’s sermon, but may prepare their own sermon. Lay people with a licence to anoint with oil may use the same service as a priest, except they must use “we”, and “us” rather than “you” in the blessing.

These New Zealand changes mirrored changes that were occurring internationally in the Anglican Communion. The findings of the Fifth International Anglican Liturgical Consultation on Renewing the Anglican Eucharist in Dublin in 1995 illustrate these international changes.

## **8 The Need for Lay Ministers to Distribute Communion by Extension**

The need for lay people to distribute Communion by Extension seems to have become apparent throughout the Anglican world (and in New Zealand) since the 1980s. There are various reasons for this.

The services used by the Church have changed and more Eucharistic services are occurring. Up to the mid-1960s Eucharistic services were not so common. By the late 1960s it became more common to have a Eucharist on Sunday morning rather than Morning Prayer. This meant that congregations became used to having a Eucharist. When people were sick or house-bound and could not come to Church they appreciated it if someone brought them communion. Also, those in rest homes expected a Eucharist rather than Morning Prayer.

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<sup>30</sup> The Charismatic movement in New Zealand in the 1970s onwards resulted in more recognition of ministry gifts in lay people in the Church, not just in the Charismatic part of the Church, but generally.

<sup>31</sup> Theological education is no longer restricted to priests as lay people are encouraged to undertake Education for Ministry (EFM) and other types of theological education.

<sup>32</sup> Perhaps the ministry of lay people taking Communion by Extension will evolve in this direction.

At the same time, the size of congregations has been declining and it has not been possible to financially support as many priests. The pastoral need for taking Eucharistic services has been met by using more lay people to take Communion by Extension. Lay people have ministered in rest homes and to the house-bound. The situation where one priest serves several rural churches in a shared ministry situation has sometimes created a need for lay people to take Communion by Extension on the Sundays when the priest is unable to be present.

Throughout the 20<sup>th</sup> century there has been a movement to recognise the gifts and abilities of lay people. There are lay people with pastoral and liturgical gifts who do not want to be priests, but are able to have a role taking part in Eucharistic services, and distributing Communion by Extension.

The need for lay people to distribute Communion by Extension will continue and the role will evolve.

## 9 Summary of the Wellington Guidelines

Licensed Lay Ministry is evolving in Wellington.

The current Wellington guidelines state that lay people who lead services of Communion by Extension, in the absence of a priest, are to be authorised to do so. The Wellington Diocese operates two types of authorisation, depending on whether the occasion is public or private. Those who distribute the Communion elements in a private service should be authorised by the Vicar and Vestry (as an LA), but those leading a public service must be licensed by the Bishop as an LLM.

**Liturgical Assistants** (LAs) may assist with distribution of bread and wine at regular, public church services when a priest is present. They may also take the consecrated elements from the service to the sick and house-bound. (I refer to this practice as a private service to distinguish it from a public service.)

**Licensed Lay Ministers** (LLMs), particularly those with liturgical/worship leader or pastoral licences, may also exercise the above ministries. In addition, LLMs may lead a service of public worship using Communion by Extension. Public services are, for example, at another church, or in the same Church on the following Sunday, or in a public space in a rest home.

When extending communion the LA or LLM should:

- Use the service on p 518 of ANZPB/HKMA.
- Be present at the consecration.
- Ensure an expression of penitence precedes communion.
- Use a prayer of thanksgiving after communion.
- Use the appropriate words in the prayer on p 520 of ANZPB/HKMA to include the congregation where the celebration of the Eucharist took place so that the persons receiving should understand that they share in a wider parish Eucharist by “extension”.

Bishop Tom Brown’s 1998 pastoral letter on the Distribution of the Sacrament by Lay People envisages that Communion by Extension is primarily for the sick and house-bound. The letter also states that:

In special circumstances, and on direction of the Vicar, a licensed lay person may take the sacramental bread and wine for distribution in a place of worship (home or small church) from a Eucharistic celebration of the parish.

**This practice is not to be encouraged as a normal way of providing the sacrament for normal Sunday worship in smaller country centres.**

It is **not** permissible for lay persons to exercise the role of celebrant at a **regular parish Eucharist**, even though part of the Eucharistic prayer is omitted and use made of the "reserve sacrament". **The regular celebration of the Eucharist requires a priest to be present.**

Despite the pastoral letter, it seems that Lay Ministers are leading services of Communion by Extension with the reserved sacrament for normal Sunday worship in smaller country centres where there is shared ministry, and in other parishes when the Vicar is on leave. I think the practice is evolving and is out of step with the pastoral letter, which may need to be re-written. Theology hasn't kept up with the practice. Communion by Extension no longer means just Communion for the sick and housebound, but is also used as part of parish worship.

## **10 Some Current Anglican Views and Practices**

Anglican views of what happens in the Eucharist range across a spectrum. At one end of the spectrum is the High Church Anglo-Catholic view where transubstantiation takes place (the bread and wine become the body of Christ although still appearing to be bread and wine). At the other end is the Low Church Evangelical view where the Eucharist is primarily a fellowship meal where Christians gather to remember the last supper Jesus had with His disciples and the elements do not become the body of Christ while still appearing to be bread and wine. In between these extremes there is a mixture of views. These views help determine attitudes to Communion by Extension.

In this section I outline two current views.

### **10.1 The Diocese of Sydney and Lay Presidency**

The Diocese of Sydney has been advocating Lay Presidency of the Eucharist for more than thirty years, and although other parts of the Anglican Communion have engaged in the debate from time to time, Sydney have not progressed to allowing lay people and deacons to take a full Eucharistic service. They have produced a large number of documents discussing the issues. "The Lord's Supper in Human Hands" is a collection of essays which sets out their main beliefs.

By "Lay Presidency", the diocese means someone who is suitable and qualified to preside at a Eucharist, but who is not a priest. This might be a Deacon or a Lay Minister. They envisage that such people would be able to preside at a full Eucharist by saying the Great Thanksgiving and consecrating the elements.

In Sydney, the main leader of the parish (Vicar or Rector) is seen as the priest. They have a primary role in preaching the word and providing pastoral care. Other parish leaders (ordained or lay) assist with this role, for example, lay preachers are assisting the priest. Other ministries in the parish are seen as assisting the priest, whether the priest is present or not. This view takes away the emphasis on the priest being the only person who can consecrate the elements in a Eucharist.

In general, Sydney Anglicans are evangelical, that is, they want to base their belief and practice on the New Testament, The New Testament does not say communion has to be presided over by a priest, but the practice has been extrapolated from the doctrine of Apostolic Succession. They want to recognise the “priesthood of all believers.”<sup>33</sup> In their documents it is also obvious that they look back to the beginnings of the Anglican Church in the reformation and place great emphasis on the BCP and the 39 articles.

They are uncomfortable with reserved sacrament, or the Eucharist being seen as a sacrifice. The BCP says to consume all of the elements at the service because the sacrament should not be reserved for veneration. This means that using reserved sacrament to take communion to the sick and housebound is unacceptable.

Lay people are taking roles in other areas that were once only taken by priests. In these roles they are regarded as assisting the priest, whether the priest is present or not. Parish priests used to do everything in Church Services, lay people now read/lead part of service. Lay people (suitable and qualified) are preaching. Lay people and deacons can Baptise (the other sacrament) in emergencies and this permission has been extended, for deacons, to other times. If the Eucharist could be administered by lay people in emergencies, these emergencies could be acute or chronic. A chronic emergency could be a situation that is on-going where a person has a long-term illness that means they cannot attend Church, or the difficulty of finding a priest to serve a particular congregation.

The Sydney Diocese wants there to be order in this area (not chaos), so lay people presiding at a Eucharist must be suitable, qualified, and recognised by the Church. Sydney has also decided not to proceed in this area until the rest of the Anglican Church agree.

## **10.2 Some Pastoral and Theological Issues raised by Alex Hughes**

The Grove Booklet “Public Worship and Communion by Extension: Some Pastoral and Theological Issues” by Alex Hughes is a good summary of the situation in the Church of England, but also discusses some issues with the theology and practice.

In England the need for Communion by Extension arose out of situations where the Eucharist has become the main church service, but there are not enough priests to serve in all parishes. This created a pastoral problem as people were expecting communion, but there were not enough priests to preside at Eucharistic Services. As a result, after General Synod debate and consideration by the Bishops, in 2001 the Church of England produced a service “Public Worship with Communion by Extension”.

In general, Hughes appears to think that the Bishops and the General Synod, while being clear about the practical issues, have not clarified the theology sufficiently.

He asks “how can the following two statements from the Church of England’s General Synod be resolved?”<sup>34</sup>

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<sup>33</sup> The Priesthood of all believers is a doctrine based on 1 Peter 4b “let yourselves be built into a spiritual house, to be a holy priesthood, to offer spiritual sacrifices acceptable to God through Jesus Christ.” Peter is writing to all Christians and saying that as Jesus has now mediated between God and humans, Christians do not need priests to present them to God. All believers can directly approach God for themselves. As noted above, there are other elements to being a priest apart from mediating between people and God.

<sup>34</sup> P 10 Alex Hughes, *Public Worship and Communion by Extension: Some Pastoral and Theological Issues*, Cambridge UK: Grove Books Limited, 2002.

- It needs to be clear...that the service is *not* a normal and usual celebration of the Eucharist.
- It needs to be clear...that for those gathered in a particular church on a particular day [for extended communion] there is an offering of worship which should not be perceived as in some sense “second best”.

He also wonders, what is the effect on a person who usually experiences Communion by Extension and the Eucharist rarely?<sup>35</sup>

There is an interaction that occurs between liturgy and theology. Liturgical words said often enough become part of a person’s belief system. If the words are inadequate, or not complete, the person may not experience a fullness of belief. The Eucharistic services in modern liturgies are a whole, and are diminished if part of the experience (the Great Thanksgiving) is removed. The Eucharist should be experienced as a satisfying meal, but Communion by Extension has been compared to the kind of meal served by a soup kitchen or canteen.<sup>36</sup> The Christian Eucharist is a profound mystery and to truncate it in any aspect is mistaken.

Communion by Extension can become an individual, not a corporate experience. Communion becomes an object to be received not an action in which to participate.<sup>37</sup>

Hughes considers that in trying not to offend either Catholics or Evangelicals the General Synod did not address the issue “real presence”, that is, how Christ is present at a Eucharist and hence Communion by Extension. Is He in the consecrated bread and wine, or in the gathering of believers? But the issue cannot be avoided as the current practice of Communion by Extension assumes that Christ is present in the consecrated elements.

Hughes concludes that Communion by Extension does not sustain the current Eucharistic piety of the Church of England. He thinks that the practice may drive a wedge between Catholics and Evangelicals, and that Evangelicals may abandon regular Eucharistic Services.

There is definitely a pastoral problem of not enough priests but people expecting to receive Communion, but Communion by Extension is a poor solution to that problem. It is a provisional and temporary measure until a better solution can be found. Hughes considers that the Church should be addressing the basic problem, which is to do with the nature of ministry, and not changing the nature of the Eucharist.

Thinking about the future of ministry (for example, what does it mean to be a priest?) will not be an easy exercise, but it is the correct approach.

In a quote from Tovey, Hughes suggests a possible way forward.

My suggestion is that pastoral necessity [i.e. lack of priests] be always put in the context of local leadership. This would mean that on the application to the bishop a parish would set its argument for Communion by Extension in the context of the wider picture of the

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<sup>35</sup> There is a need for research in this area in New Zealand. Phillip Tovey *The Theory and Practice of Communion by Extension*, Farnham: Ashgate Publishing Limited, 2009, asked lay ministers, priests, and Bishops in the Diocese of Oxford about their experience with Communion by Extension. Something similar could be done in New Zealand.

<sup>36</sup> P 18 Hughes.

<sup>37</sup> P 35 Hughes.

development of local ministry. Unless this sort of approach is included then Communion by Extension might in the long run do more harm than good.<sup>38</sup>

## 10.5 Discussion of these Views

The views of both the Sydney Diocese and those expressed by Hughes recognise both the practical and theological difficulties of Communion by Extension. In particular that a full Eucharist is not experienced, and that lay people are limited in their ministry in this area.

Currently the practice of Communion by Extension seems to have taken some parts of both Anglo-Catholic and evangelical theology. From Anglo-Catholic theology it has taken the idea of the reserved sacrament. As Hughes points out, evangelicals will not be happy with this idea. But, Evangelicals are more comfortable with the theology of the priest-hood of all believers and using lay people's gifts, as the Sydney documents illustrate. Lay people distributing Communion by Extension is a recognition of lay people's gifts, but the current practice limits these lay people from consecrating the elements. With such polarised views it seems very difficult to find a way forward.

Sydney's support for lay people taking full Eucharistic services, including consecrating the elements, is an example of Hughes suggestion of addressing the pastoral problem of a lack of priests, by changing the nature of ministry.

## 11 Conclusion

The practice of lay people taking Communion by Extension has been changing since its introduction. I believe it will continue to evolve and that we do not know what it will look like in its final form. However, until the process of evolution is finished, LLMs need to follow the guidelines for practice given by the Bishop and the Diocese.

The final form will need to reflect the character of the Anglican Church. Beliefs about the Eucharist are complex, and at the heart of these beliefs is a divine mystery which will disappear if we try to be too precise about what is going on. As in the tentative theology proposed at the beginning of this paper, the final form will need to encompass the spectrum of beliefs from evangelical to Anglo-Catholic, be done "decently and in order", and lay people involved will need to be suitable, qualified, and authorised.

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<sup>38</sup> P Tovey *Public Worship and Communion by Extension: A Commentary*, Grove booklet 2001, quoted in Hughes p 39.

## Glossary

Apostolic Succession	In Christianity, [Apostolic Succession is] the teaching that bishops represent a direct, uninterrupted line of continuity from the Apostles of Jesus Christ. According to this teaching, bishops possess certain special powers handed down to them from the Apostles; these consist primarily of the right to confirm church members, to ordain priests, to consecrate other bishops, and to rule over the clergy and church members in their diocese (an area made up of several congregations). (From <a href="http://www.britannica.com/EBchecked/topic/30289/apostolic-succession">http://www.britannica.com/EBchecked/topic/30289/apostolic-succession</a> , accessed on 13 April 2013.)
Bishop's Licence for Lay Ministry or Diocesan Licence for Lay Ministry	A licence issued by the Bishop of Wellington recognising a lay person's ministry in one or more of eight categories of licence.
Communion by Extension	Communion by extension may be defined as the distribution of previously consecrated elements by a layperson (or a deacon) in the absence of a priest. (Based on Tovey p 1. Tovey confines the definition to public services thus excluding ministry to the sick. I include ministry to the sick and housebound in the definition.)
Communion service	A communion service is a service at which the consecrated elements of bread and wine are distributed to the people at the service. The definition includes the Eucharist and Communion by Extension.
Deacon	A deacon is a person who has been ordained by an Anglican Bishop as a deacon. Deacons are able to baptise, preach, give instruction in the faith, and, in services of worship, read the Holy Scriptures, lead the prayers, and distribute the bread and wine of Holy Communion. (Based on ANZPB/HKMA p 891.) Deacons are not able to consecrate the bread and wine at a Eucharist, or pronounce blessings.
Diocesan Licence for Lay Ministry or Bishop's Licence for Lay Ministry	A licence issued by the Bishop of Wellington recognising a lay person's ministry in one or more of eight licence categories.
Distribute	Distributing the elements at a Eucharist or communion service involves giving the consecrated bread and wine to the people present at the service.
Elements	The elements are the bread and wine consecrated and consumed at a Eucharist or communion service.

Eucharist	The word “Eucharist” is literally “thanksgiving” from the Greek. A Eucharist is the full service of communion, with a priest present, including the Great Thanksgiving, offering of the bread and wine, consecrating the elements, absolution, and blessing.
Lay person	A lay person is a person who has not been ordained as a Deacon or a Priest by an Anglican Bishop.
Licensed Lay Minister (LLM)	A Licensed Lay Minister is a person who has a Bishop’s (or Diocesan) Licence for Lay Ministry.
Liturgical assistant (LA)	Liturgical Assistants have Local (or Parish) Licences to share in the leadership of the liturgy, to administer the elements, or to take the RESERVED ELEMENTS DIRECTLY from a service of HOLY COMMUNION to a person or persons at home or in hospital. (Based on the Sample Form for a Local (or Parish) Licence in Section E of the Administration Handbook.)
Local (or Parish) Licence	Local or Parish Licences are issued by the Vicar and Vestry of a place of ministry to recognise a person’s public ministry, and where the role involves accountability to the leadership of the parish. The ministry may be in any capacity, such as a liturgical assistant. It is suggested that parishes issue their local licences formally, and on a year-by-year basis. (Based on Section E of the Administration Handbook.)
Preside/President	The president is the person who leads the people (presides) on a particular occasion (such as the Lord’s Supper). (Woodhouse in Bolt et. al. p 14). Others may lead part of the service, but the president is the person in overall charge. In a Eucharist, the president is the Priest who consecrates the elements.
Priest	A priest is a person who has been ordained by an Anglican Bishop as a priest. Priests are able to consecrate the bread and wine at a Eucharist, and pronounce blessings.
Priesthood of all Believers	The Priesthood of all believers is a doctrine based on 1 Peter 4b “let yourselves be built into a spiritual house, to be a holy priesthood, to offer spiritual sacrifices acceptable to God through Jesus Christ.” Peter is writing to all Christians and saying that as Jesus has now mediated between God and humans, Christians do not need priests to present them to God. All believers can directly approach God for themselves.
Private service	A private service is a communion service held in a person’s home with a small number of people present, usually only the person distributing the elements and the person receiving. The service is

private in the sense that the service is not open for any member of the public to attend.

Public service of worship  
(public service)

A public service is a church service which is open for any member of the public to attend.

Reserved sacrament

Reserved sacrament refers to a portion of the consecrated elements which are set aside and reserved after the Eucharist.

Sacrament

The catechism in the Anglican Book of Common Prayer defines a sacrament as "an outward and visible sign of an inward and spiritual grace given unto us, ordained by Christ himself, as a means whereby we receive the same, and a pledge to assure us thereof." Anglican teaching is that "there are two Sacraments ordained of Christ our Lord in the Gospel, that is to say, Baptism and the Supper of the Lord". In some of the documents in this paper "the sacrament" means the Eucharist or communion service, or the bread and wine consecrated at the Eucharist.

Via media

Via media is a Latin phrase that means the "middle way". Anglicans sometimes use this phrase to describe themselves, meaning that they recognise a range of theological views as legitimate.

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## Appendix 1 Passages from 1 Corinthians Concerned with the Eucharist

The cup of blessing that we bless, is it not a sharing in the blood of Christ? The bread that we break, is it not a sharing in the body of Christ? Because there is one bread, we who are many are one body, for we all partake of the one bread. 1 Corinthians 10: 16-17

You cannot drink the cup of the Lord and the cup of demons. You cannot partake of the table of the Lord and the table of demons. 1 Corinthians 10:21

<sup>17</sup> Now in the following instructions, I do not commend you, because when you come together it is not for the better but for the worse. <sup>18</sup> For, to begin with, when you come together as a church, I hear that there are divisions among you; and to some extent I believe it. <sup>19</sup> Indeed there have to be factions among you, for only so will it become clear who among you are genuine. <sup>20</sup> When you come together, it is not really to eat the Lord's Supper. <sup>21</sup> For when the time comes to eat, each of you goes ahead with your own supper, and one goes hungry and another becomes drunk. <sup>22</sup> What! Do you not have homes to eat and drink in? Or do you show contempt for the church of God and humiliate those who have nothing? What should I say to you? Should I commend you? In this matter I do not commend you.

<sup>23</sup> For I received from the Lord what I also handed on to you, that the Lord Jesus on the night when he was betrayed took a loaf of bread; <sup>24</sup> and when he had given thanks, he broke it and said, "This is my body, that is for you. Do this in remembrance of me." <sup>25</sup> In the same way he took the cup also, after supper, saying, "This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me." <sup>26</sup> For as often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes.

<sup>27</sup> Whoever, therefore, eats the bread or drinks the cup of the Lord in an unworthy manner, will be answerable for the body and blood of the Lord. <sup>28</sup> Examine yourselves, and only then eat of the bread and drink of the cup. <sup>29</sup> For all who eat and drink without discerning the body, eat and drink judgment against themselves. <sup>30</sup> For this reason many of you are weak and ill, and some have died. <sup>31</sup> But if we judged ourselves, we would not be judged. <sup>32</sup> But when we are judged by the Lord, we are disciplined so that we may not be condemned along with the world.

<sup>33</sup> So then, my brothers and sisters, when you come together to eat, wait for one another. <sup>34</sup> If you are hungry, eat at home, so that when you come together, it will not be for your condemnation. About the other things I will give instructions when I come. 1 Corinthians 11:17 - 33

## **Appendix 2 Articles from the 39 Articles Concerned with the Eucharist**

### **25 Of the Sacraments**

Sacraments ordained of Christ be not only badges or tokens of Christian men's profession, but rather they be certain sure witnesses, and effectual signs of grace, and God's good will towards us, by the which he doth work invisibly in us, and doth not only quicken, but also strengthen and confirm our Faith in him.

There are two Sacraments ordained of Christ our Lord in the Gospel, that is to say, Baptism, and the Supper of the Lord.

Those five commonly called Sacraments, that is to say, Confirmation, Penance, Orders, Matrimony, and Extreme Unction, are not to be counted for Sacraments of the Gospel, being such as have grown partly of the corrupt following of the Apostles, partly are states of life allowed in the Scriptures, but yet have not like nature of Sacraments with Baptism, and the Lord's Supper, for that they have not any visible sign or ceremony ordained of God.

The Sacraments were not ordained of Christ to be gazed upon, or to be carried about, but that we should duly use them. And in such only as worthily receive the same, they have a wholesome effect or operation: but they that receive them unworthily, purchase to themselves damnation, as Saint Paul saith.

### **26 Of the Unworthiness of the Ministers, which hinders not the effect of the Sacraments**

Although in the visible Church the evil be ever mingled with the good, and sometimes the evil have chief authority in the Ministration of the Word and Sacraments, yet forasmuch as they do not the same in their own name, but in Christ's, and do minister by his commission and authority, we may use their Ministry, both in hearing the Word of God, and in receiving the Sacraments. Neither is the effect of Christ's ordinance taken away by their wickedness, nor the grace of God's gifts diminished from such as by faith, and rightly, do receive the Sacraments ministered unto them; which be effectual, because of Christ's institution and promise, although they be ministered by evil men.

Nevertheless, it appertaineth to the discipline of the Church, that inquiry be made of evil Ministers, and that they be accused by those that have knowledge of their offences; and finally, being found guilty, by just judgment be deposed.

### **28 Of the Lord's Supper**

The Supper of the Lord is not only a sign of the love that Christians ought to have among themselves one to another, but rather it is a Sacrament of our Redemption by Christ's death: insomuch that to such as rightly, worthily, and with faith, receive the same, the Bread which we break is a partaking of the Body of Christ; and likewise the Cup of Blessing is a partaking of the Blood of Christ.

Transubstantiation (or the change of the substance of Bread and Wine) in the Supper of the Lord, cannot be proved by Holy Writ; but is repugnant to the plain words of Scripture, overthroweth the nature of a Sacrament, and hath given occasion to many superstitions.

The Body of Christ is given, taken, and eaten, in the Supper, only after an heavenly and spiritual manner. And the mean whereby the Body of Christ is received and eaten in the Supper, is Faith.

The Sacrament of the Lord's Supper was not by Christ's ordinance reserved, carried about, lifted up, or worshipped.

**29 Of the Wicked, which eat not the Body of Christ in the use of the Lord's Supper**

The Wicked, and such as be void of a lively faith, although they do carnally and visibly press with their teeth (as Saint Augustine saith) the Sacrament of the Body and Blood of Christ; yet in no wise are they partakers of Christ: but rather, to their condemnation, do eat and drink the sign or Sacrament of so great a thing.

**30 Of both Kinds**

The Cup of the Lord is not to be denied to the Lay-people: for both the parts of the Lord's Sacrament, by Christ's ordinance and commandment, ought to be ministered to all Christian men alike.

## **Appendix 3 Practical Matters for Lay People to be Aware of when Distributing Communion by Extensions**

This paper has primarily been concerned with the theology of lay distribution of Communion by Extension. There are also practical matters that lay people need to know about when distributing Communion by Extension. Many lay people in this role will not have experienced receiving Communion by Extension from another lay person, so training on the practical matters is especially important. This appendix summarises some of these practicalities.

### **When is Communion by Extension using Reserved Sacrament Appropriate**

1. To the sick and housebound in their home
2. a public service in a rest home
3. for a congregation when a priest is not present

### **Who is authorised to take Communion by Extension using Reserved Sacrament**

Deacons and Licensed Lay Ministers (with a licence from the Bishop) are authorised to take these services in a public service (numbers 2 and 3 in the above list).

The appropriate LLM categories are Liturgical/Worship Leader or Pastoral.

Locally authorised lay people are authorised to take these services in a person's home (a private situation). These people are sometimes called liturgical assistants with local licences and should have their licences renewed once a year by the Vicar and Vestry.

### **What service to use**

There are two suggested services in ANZPB/HKMA (p 518 and 729).

The services are different from a Eucharist service presided over by a Priest in three respects:

1. During the blessing, "we" and "us" must be used instead of "you". (For example, p 458 "God forgives us. We forgive others, forgive ourselves.")
2. The Great Thanksgiving is not said.
3. The bread and wine are not consecrated.

The service on p 518 is suitable for a church or congregational setting when a priest is not present. It suggests using any of the other Eucharistic Services up to the prayers, and then using the words on p 518. It is not set out on consecutive pages and requires dodging about in the book, and many Churches who use this service have printed their own service booklets.

The service on p 729 is suitable for use with the sick, housebound or in a rest home. The service contains a Great Thanksgiving as well as the words from p 518. Lay people should be careful to use the correct words.

### **In a Church Setting:**

- The bread and wine should be placed on the communion table before the service (not brought up with the offering).
- Don't make any gestures or suggest in any way that the elements are being consecrated in the service of Communion by Extension.
- Don't stand behind the elements on the table, but stand to the side.

### **Pastoral Care**

It might be appropriate to get some training in pastoral care.

For the housebound, be aware of respecting that you are in someone's home.

If taking services in a rest home, or visiting someone in their room in a rest home, you might need to be aware of the needs of the rest home's management.

### **Other Issues**

The lay minister should try to be present at the service where the elements are consecrated to make the connection between the two services.

Don't break the bread.

If you drop the bread, pick it up and dispose of it later.

Reverently consume the left-over bread and wine.

If you don't want to drink the wine, reverently return it to the earth. (If there is a sink in the Vestry, it may drain directly to the earth for this reason.)

Sign the register (note that it is Communion by Extension).

### **Priest's responsibilities you might need to know about**

The priest should only consecrate enough elements to be reserved as are needed in the near future (a week has been suggested).

The reserved sacrament should be stored reverently and separately from the consecrated elements.

### **Things to ask the Vicar**

Each parish does things differently, so you might need to ask where things are, or how things are done.

Where are the consecrated elements stored?

When are they consecrated?

Where is the register and how should it be filled in and signed?

Where is the home communion set?

Where are the purificators, and what happens to the dirty ones?

### **Some useful web-sites**

#### **Wellington Guidelines for Licensed lay Ministry**

Diocese of Wellington, *Administration handbook Section E – Lay Ministries and Lay Training*, [http://wn.anglican.org.nz/anglican\\_centre/handbooks\\_and\\_manuals/administration\\_handbook/section\\_e](http://wn.anglican.org.nz/anglican_centre/handbooks_and_manuals/administration_handbook/section_e), accessed on 26 August 2012.

Lay Ministers Handbook [http://wn.anglican.org.nz/ministry/lay\\_ministry](http://wn.anglican.org.nz/ministry/lay_ministry), accessed on 11 February 2013

#### **Digital version of ANZPB/HKMA to make your own booklet of the service**

<http://anglicanprayerbook.org.nz/contents.htm>, accessed on 11 February 2013.

<http://www.liturgy.co.nz/resources/newzealandprayerbook.html>, accessed on 11 February 2013.

#### **Diocesan Licensed Lay Ministers Canon 1998**

<http://wn.anglican.org.nz/files/docs/handbooksmanuals/2012-canons-standingresolutions-standingorders.pdf>, accessed on 17 February 2013.



