

Holy Communion by Extension

While this rite is primarily intended for use with those who are sick, it may on occasion be used with individuals who for a reasonable cause cannot be present at a public celebration of the Holy Communion.

When a member of the community cannot be present at the parish Holy Communion but wishes to receive the sacrament, it is desirable that the priest, deacon or appropriately trained authorized representative of the community bring the consecrated elements to that person immediately upon completion of the Sunday celebration in the church. The continuity between communion and community celebration is thus made clear. When this is not possible communion could be brought from a weekday celebration.

If, however, a person is unable to attend a public celebration for an extended period of time, it is appropriate that the Holy Communion be celebrated with them, members of their family, representatives of the parish community, and friends, if possible. In these cases it would be appropriate to involve others in the readings and prayers, using the propers of the day and other appropriate material.

HOLY COMMUNION BY EXTENSION

(FOR THOSE UNABLE TO BE PRESENT AT THE PUBLIC CELEBRATION)

This service may be conducted by a priest, or by a deacon or lay person authorized by the diocesan bishop.

This form is intended for use with those who for reasonable cause cannot be present at a public celebration of the Holy Communion.

THE GREETING

The Minister says

The Lord be with you
and also with you.

These or similar words may be used:

*Brother/sister in Christ,
God calls us to faithful service
by the proclamation of the word,
and sustains us with the sacrament
of the body and blood of Christ.*

Let us now call upon God in prayer
hear his word proclaimed,
and receive this holy food from the Lord's table.

THE COLLECT

of the day or a similar prayer.

Proclaiming and Receiving the Word

A passage from the Gospel appropriate to the day or occasion, or one of the following passages is read:

God so loved the world that he gave his only Son, so that everyone who believes in him may not perish, but may have eternal life. John 3.16

Jesus said, "I am the bread of life; whoever comes to me will never be hungry, and whoever believes in me will never be thirsty." John 6.35

Jesus said, "I am the living bread that came down from heaven; whoever eats of this bread will live forever; and the bread that I will give for the life

of the world is my flesh. For my flesh is true food and my blood is true drink. Those who eat my flesh and drink my blood abide in me, and I in them." *John 6.51, 55-56*

Jesus said, "Abide in me, as I abide in you. Just as the branch cannot bear fruit by itself unless it abides in the vine, neither can you unless you abide in me. I am the vine, you are the branches. My father is glorified by this, that you bear much fruit, and become my disciples. As the Father has loved me, so I have loved you; abide in my love."

John 15.4-5a, 8-9

PENITENCE

Invitation to confession

If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he who is faithful and just will forgive us our sins, and cleanse us from all unrighteousness. *1 John 1: 8,9*

**Almighty God, our heavenly Father,
we have sinned in thought and word and deed,
and in what we have left undone.
We are truly sorry, and we humbly repent.
For the sake of your Son, Jesus Christ,
have mercy on us and forgive us,
that we may walk in newness of life
to the glory of your name. Amen.**

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

A deacon or lay person using the preceding form substitutes us for you and our for your.

The Prayer of Humble Access may be said:

**We do not presume to come to this your table,
merciful Lord,
trusting in our own righteousness
but in your manifold and great mercies.
We are not worthy so much as to gather up the crumbs under your table.
But you are the same Lord,
whose nature is always to have mercy.
Grant us, therefore, gracious Lord,
so to eat the flesh of your dear Son Jesus Christ,
and to drink his blood,
that our sinful bodies may be made clean by his body,
and our souls washed through his most precious blood,
and that we may evermore dwell in him and he in us. Amen.**

THE LORD'S PRAYER

As our Saviour Christ has taught us, so we pray
Our Father in heaven ...

or

As our Saviour Christ has taught us, we are bold to say
Our Father...

The Minister says

The Church of God, of which we are members,
has taken bread and wine
and given thanks over them
according to our Lord's command.
I now bring these holy gifts
that you may share in the communion of his body and blood.
**We being many are one body
for we all share in the one bread.**

The minister who gives the bread and wine says

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

And the communicant replies **Amen.**

Silence is kept.

PRAYER AFTER COMMUNION

It may be appropriate to pray for the needs of those present.

The following thanksgiving or another suitable prayer is said:

Almighty God,
we thank you for feeding us
with the spiritual food
of the body and blood of your Son Jesus Christ.
Through him we offer you our souls and bodies
to be a living sacrifice.
Strengthen us in the power of your Spirit
to live and work to your praise and glory. Amen.

THE BLESSING

A priest may say a blessing such as:

The peace of God,
which passes all understanding,
keep your hearts and minds
in the knowledge and love of God,
and of his Son Jesus Christ our Lord;

and the blessing of God almighty,
the Father, the Son and the Holy Spirit,
be upon you and remain with you always. **Amen.**

When a priest is not present all may say together:

The grace of our Lord Jesus Christ,
and the love of God,
and the fellowship of the Holy Spirit,
be with us all evermore. **Amen.** *2 Corinthians 13: 14*

Any of the consecrated bread and wine remaining after the administration of the communion is to be reverently consumed.