

A Service of Holy Communion

For use with individuals or small groups to meet special pastoral needs

It is the joy, right and responsibility of all who have been admitted to the Holy Communion to receive sacrament regularly.

When members of the Christian community are prevented by frailty or sickness from taking part in the common worship of the Church, they should be able to continue to receive the sacrament.

Under such circumstances, it is the responsibility of the priest either to attend personally, or to ensure that such faithful receive Communion from another duly authorised person.

*A **Service of Holy Communion** makes provision for the above, either by a celebration of the Eucharist in the place where the person or persons are able to be present, or by use of the sacrament which has been consecrated elsewhere.*

*When a person is prevented from receiving the Holy Communion by reason of very serious illness, the order for **Ministry of Healing** may be used.*

When people who desire to receive the Holy Communion are unable to do so for any other reason, their desire and such prayers as they are able to offer ensure that they do spiritually receive the body and blood of Christ.

The Preparation and Readings

The minister may say

Grace and peace to you from God.

Kia tau ki a koutou, te atawhai me te rangimarie a te Atua.

God fill you with truth and joy.

Ma te Atua koe e whakau, ki te pono me te hari.

The following may be said.

Almighty God,
to whom all hearts are open,
all desires known,
and from whom no secrets are hidden;
cleanse the thoughts of our hearts
by the inspiration of your Holy Spirit,
so that we may truly love you
and worthily praise your holy name:
through our Saviour Jesus Christ.
Amen.

A collect may follow.

***The Gospel for the day** or other Scripture may be read here
or after the Confession.*

The minister says

Happy are those whose sins are forgiven,
whose wrongs are pardoned.
I will confess my sins to the Lord,
I will not conceal my wrongdoings.

Silence

God forgives and heals us.
We need your healing, merciful God:
give us true repentance.
Some sins are plain to us;
some escape us,
some we cannot face.

**Forgive us;
set us free to hear your word to us;
set us free to serve you.**

The presiding priest says

God forgives you.
Forgive others;
forgive yourself.

Silence

Through Christ, God has put away your sin:
approach your God in peace.

If a priest is not present the following shall be said.

Hear the word of God to all.
God shows love for us
in that while we were yet sinners Christ died for us.
Amen.

The Gospel for the day or other Scripture may be read here.

The Prayers

*A collect may be said here, followed by biddings for intercession
and thanksgiving.*

A period of silence may be kept.

*During **The Prayers** the following may be used.*

AFTER THANKSGIVING

**Give thanks to our God who is gracious
whose mercy endures for ever.**

AFTER INTERCESSION

**God of love
grant our prayer.**

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

The prayers may conclude with the following or another appropriate collect

God of mercy,
you have given us grace to pray with one heart and one voice;
and have promised to hear the prayers
of two or three who agree in your name;
fulfil now, we pray,
the prayers and longings of your people
as may be best for us and for your kingdom.
Grant us in this world to know your truth,
and in the world to come to see your glory.
Amen.

The bread and wine for communion are prepared.

The Great Thanksgiving is *NOT* said when using the sacrament
consecrated elsewhere.

In **The Great Thanksgiving**, the marked passages may be omitted.

The Great Thanksgiving

The priest says

The Lord is here.
God's Spirit is with us.

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

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

It is right indeed, everliving God,
to give you thanks and praise through Christ your only Son.

You are the source of all life and goodness;
through your eternal Word
you have created all things from the beginning.

When we sinned and turned away
you called us back to yourself
and gave your Son to share our human nature.
He made the one perfect sacrifice for the sin of the world.

Therefore we proclaim your great and glorious name,
saying,
Holy, holy, holy Lord, God of power and might;
heaven and earth are full of your glory.
Hosanna in the highest.

On the night before he died, he took bread;
when he had given you thanks,
he broke it, gave it to his disciples, and said:
Take, eat, this is my body
which is given for you;
do this to remember me.

After supper he took the cup;
when he had given you thanks,
he gave it to them and said:
Drink this, all of you,
for this is my blood of the new covenant
which is shed for you and for many
for the forgiveness of sins;
do this as often as you drink it,
to remember me.

Therefore loving God,
recalling your great goodness to us in Christ,
we celebrate our redemption with this bread of life
and this cup of salvation.

Send your Holy Spirit
that these gifts of bread and wine which we receive
may be to us the body and blood of Christ,
and that we, filled with the Spirit's grace and power,
may be renewed for the service of your kingdom.

United in Christ with all who stand before you
in earth and heaven,
we worship you, O God,
in songs of everlasting praise.
Blessing, honour and glory be yours,
here and everywhere
now and for ever.

Amen.

The Communion

*After **The Great Thanksgiving**,
the priest breaks the bread
and says*

We break this bread
to share
in the body of Christ.

**We who are many
are one body,
for we all share
the one bread.**

*When the sacrament has been
consecrated elsewhere the minister
says*

God, creator of time and
space,
may the love and faith
which makes
this bread the body of Christ,
this wine his blood
enfold us now.
Make us one
with (the people of ...* and)
the whole body of Christ.
May Christ's Holy Spirit
bring to us in the sacrament
the strength
and peace we need
and an abiding trust
in your gift of eternal life.
Amen.

**The name of the congregation may be inserted here.*

One of the following may be said

Jesus, Lamb of God, have mercy on us.
Jesus, bearer of our sins, have mercy on us.
Jesus, redeemer of the world, give us your peace.

Or

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 your peace.

*The following may be used as a preparation to receive **Communion** and is especially appropriate when the sacrament has been consecrated elsewhere.*

We do not presume
to come to your holy table, merciful Lord,
trusting in our own righteousness,
but in your great mercy.
We are not worthy
even to gather the crumbs from 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 body of your dear Son, Jesus Christ,
and to drink his blood,
that we may evermore dwell in him and he in us.
Amen.

The Bread and the Cup are given to each person with the following or other authorised words.

The body of Christ given for you.
Ko te tinana o to tatou Ariki, i tukua nei mou.

The blood of Christ shed for you.
Ko nga toto o to tatou Ariki, i whakahekea nei mou.

Or

The body and blood of Christ given for you.
Ko te tinana me nga toto o to tatou Ariki i tukua nei mou.

The communicant may respond each time

Amen. or Amine.

The Lord's Prayer (which is to be said at least once in the service)
may be said here, introduced by these or similar words

As Christ teaches us, 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.

Save us from the time of trial
and deliver us from evil.

For the kingdom, the power, and the glory are yours
now and for ever. Amen.

Kua akona nei tatou e to tatou Ariki,
ka inoi tatou

E to matou Matua i te rangi
Kia tapu tou Ingoa.
Kia tae mai tou rangatiratanga.
Kia meatia tau e pai ai
ki runga ki te whenua,
kia rite ano ki to te rangi.

Homai ki a matou aianei
he taro ma matou mo tenei ra.

Murua o matou hara,
Me matou hoki e muru nei
i o te hunga e hara ana ki a matou.

Aua hoki matou e kawea kia whakawaia;
Engari whakaorangia matou i te kino:

Nou hoki te rangatiratanga, te kaha,
me te kororia,
Ake ake ake. Amine.

Further prayer and thanksgiving may follow.

The Blessing

The minister may say

Our Lord Jesus Christ be with you to defend you,
within you to keep you,
before you to lead you,
beside you to guard you,
and above you to bless you.

Amen.

A priest may give a blessing using one of the following, or some other form

God be your comfort, your strength;
God be your hope and support;
God be your light and your way;
and the blessing of God,
Creator, Redeemer and Giver of life,
remain with you now and for ever.

Amen.

Or

Ma te Atua koe e manaaki
e tiaki i nga wa katoa
e noho i roto i te aroha o te Atua:
ko te aroha hoki te mea nui.

Amine.