EXTENDING THE TABLE
EXPANDING PARTICIPATION

Holy Communion Practices and Variations in times of Pandemic

South Dakota Synod
Evangelical Lutheran Church in America
God’s work. Our hands.
Table of Contents

Credits and Thank you......................................................................................................................................................... Pg.2

Introduction by the Bishop....................................................................................................................................................... Pg.3

Considerations........................................................................................................................................................................ Pg.4

Variations on Holy Communion.......................................................................................................................................... Pg.7

Fasting.................................................................................................................................................................................. Pg.7

Live Broadcasted Holy Communion.................................................................................................................................... Pg.8

Holy Communion Via Online Conference Platform or Conference Call............................................................................... Pg.10

Live Drive-in Holy Communion (Parking Lot Worship)........................................................................................................ Pg.11

Holy Communion Distributed by the Faithful After Worship................................................................................................ Pg.12

Pre-recorded Holy Communion........................................................................................................................................Pg.13

A Quick Guide Extending the Table - Expanding Participation........................................................................................ Pg.14

Resources................................................................................................................................................................................ Pg.17

Credits & Thank you

“Extending the Table, Expanding Participation” has been prepared for congregational use in the South Dakota Synod by:

Rev. David Bacon    Rev. Benjamin Eisele
Rev. Dr. James Fowler    Rev. Dr. Ramona Hayes
Rev. Patrick Jenkins    Rev. Justin Kosec
Rev. Dr. Heidi Kvanli    Rev. Chris Matson
Rev. David Schoeld    Rev. Alexandra Smith
Rev. Renee Spichal Larson    Rev. Matthew Spoden
Rev. Jonathan Steiner    Rev. Dr. Richard Swanson
Rev. Dr. Jeffrey Whillock    Rev. Constanze Hagmaier, Bishop

Thank you to this devoted group of leaders, who carefully discerned practices for us to gather at the Lord’s Table.
**Introduction from the Bishop**

Because Holy Communion is so important to us as people of faith, and because the pandemic of COVID-19 has caused many communities to explore new methods of worship, the South Dakota Synod has been having discussions about how to faithfully celebrate the Eucharist during a pandemic. A Worship Task Force was created with diverse views, and this document comes from their discussions. A wide range of practices for Holy Communion existed before this pandemic, and utilizing technology now inserts another wrinkle into the complex fabric that is the Body of Christ, lived out in diverse communities of faith.

Given the variety of technologies churches use to communicate and worship with their parishioners, it is unsurprising to see many local variations in Eucharistic practice as churches adapt to their circumstances; their comfort with technology; their local customs for worship; the needs of their parishioners; and other factors.

In this document, we have given it our “reverent best guess”, as Prof. Tim Wengert says, to chart some of the variations in the Eucharistic celebration. This is not a comprehensive list, but it gives us the range of options used by practicing Christians. By carefully and prayerfully considering these options for your community, you may “extend the table” as we share God’s gifts of grace through Holy Communion and at the same time “expand participation”. You are urged to consider “what is the graceful thing to do,” instead of what may be “right” versus “wrong.” The task force views this list serving a twofold purpose. First, to identify the range of options Christians are using; second, to indicate which of these practices we could commend to our fellow Lutheran churches.

In closing, I invite you to watch the following YouTube video ([https://youtu.be/jHut40Sc67w](https://youtu.be/jHut40Sc67w)) by Rev. Jeff Whillock, Lead Pastor at Bethlehem Lutheran Church in Aberdeen, SD. It is an insightful piece about the imagery and theology of the half communion rail that we find in so many churches in South Dakota. This short, but well-told story would be a wonderful conversation starter for your ministry site as you engage in the process of “holy wrestling” with how you can and will gather as the people of God for Christ’s holy meal. Please, remember that the practices outlined and introduced are not a complete list of best practices, but an array of options that can be altered and expanded as God’s Spirit guides us into the future. The task force trusts that the Holy Spirit will guide and lead your grace-filled conversations on how all may be fed with the food of life. Feel free to contact any of the task force members if you have questions or concerns surrounding the outlined practices or if you have thoughts about other possibilities. We are looking forward to the ongoing conversation.

Finally, I extend my heartfelt gratitude to all task force members who so diligently and faithfully have given of their time, pastoral heart, and theological wisdom. I am humbled and honored to be called to serve among them and the congregations of the South Dakota Synod.

Grace, peace and divine wisdom be yours,

C. Hagmaier
Bishop of the South Dakota Synod
Considerations

- **Who is this document for?**

This document is intended to be a resource for communities, pastors, and lay leaders to determine the best approach to celebrating Holy Communion in their own community. It is assumed that most people using this will consider the questions below, and create plans to include those who are not able to access the community’s new method of distribution.

- **Important Questions to ask:**
  
  - **Connectivity and Internet Accessibility:** Does your streaming or recording site have reliable equipment and infrastructure? Do your members, across demographic differences, have access to the video or livestream?
  
  - **Education and Preparation:** How are you teaching your members to participate in your new method? How are you lifting up the theological and practical considerations for them to understand?

  - **Accessibility to the Elements** (1 Corinthians 11:17-26): Do your members have bread and wine/juice available? Is there food scarcity in your community?

  - **Those who are alone:** Do you have a plan in place for those who live alone and have no one who shares the words of grace “given and shed for you for the forgiveness of sins” with them? Paul, in his letter to the Romans in 10:17 and Martin Luther in his Small Catechism about the “Sacrament of the Altar” writes that faith comes from hearing. How will those who have no one speaking these words of grace and mercy to them receive these words of liberation?

  - **Age of Communicants:** If your church uses an in-home communion option, you may find families wondering what to do with children who are present but have not yet received communion instruction at the church. In these instances, feel free to recommend that children can commune with the rest of the family.

    If your church has particular catechetical and educational practices regarding the age of holy communion, consider loosening those in these circumstances; or use this as an opportunity to reexamine your local practice. This does not diminish the value of these practices. Age-appropriate catechetical instruction is always recommended prior to the reception of holy communion (Used of the Means of Grace, Principle 37, Application 37E). Even so, more harm might be done in excluding children from a communion table where they are the only participants so excluded--where other children awaiting instruction are absent.

    When encouraging families to commune children at home, it is good to remember that the age of first communion is, like confirmation age, a flexible and local practice. Since holy communion is primarily a practice for all those who are baptized, it is baptism, not age, that forms the basis of the invitation to holy communion. Thus there is no age threshold for a child’s first holy communion; those who are baptized may commune, regardless of age. See The Use of the Means of Grace: “Infants and children may be communed for the first time during the service in which they are baptized or they may be brought to the altar during communion to receive a blessing.” (Principle 37, Application 37D) Additionally, “[a]lthough A Statement on Communion Practices precluded the communion of infants, members and congregations have become aware of this practice in some congregations of this church, in historical studies of the early centuries of the
Church, in the Evangelical Lutheran Church in Canada, and in broader ecumenical discussion.”  
(The Use of the Means of Grace, Principle 37, Application 37B)

- **A pastoral care note for those who “wrestle”**

As you have pondered how to alter your practice of Holy Communion, have you wondered if you might make a mistake? **Have you wondered if you have the authority to establish changes you feel your community must make?**

Take heart. The early Lutheran Reformers argued that administering holy communion was about more than “doing it right.”

In their debates with what they refer to as the “Sacramentarians,” the Lutheran reformers vigorously argued against the notion that only certain people are worthy of receiving Holy Communion; and also against the belief that receiving holy communion required specific types of preparation (*Epitome* VII.16-18). As a consequence, they claimed:

“We believe, teach, and confess that no genuine believer, no matter how weak he may be, as long as he retains a living faith, will receive the Holy Supper to his condemnation, for Christ instituted this Supper particularly for Christians who are weak in faith but repentant, to confront them and to strengthen their weak faith.

“We believe, teach, and confess that the entire worthiness of the guests at this heavenly feast is and consists solely and alone in the most holy obedience and complete merit of Christ, which we make through our own genuine faith and of which we are assured through the sacrament. Worthiness consists not at all in our own virtues or in our internal and external preparations.” (*Epitome*, VII.9-10)

When considered in the context of digitally-mediated holy communion, **this claim provides great flexibility for those of us authorized to administer the gifts of Word and Sacrament.** It suggests that those of us who administer the sacraments in the digital environment—insofar as we do this faithfully, considerately, in keeping with our calling as stewards of the sacramental gifts, and especially out of love and compassion for those who feel “weak in faith but repentant”—**cannot** provide the holy meal in such a way as renders us liable to judgment before God.

Nor can we justly set barriers or requirements for the administration of the feast **in order to insist on its validity**, because our worthiness at the table has nothing to do with how well we have prepared ourselves to sit there.

**Now, none of this disregards the necessity for proper order.** But it does enjoin us to refrain from judgment when we witness the ways our brothers and sisters administer the holy meal. **And it does soothe your conscience as you evaluate the options presented in this document.**


When considering the options presented here, you can use these brief words from the *Epitome* as a litmus test. Evaluate each option presented with respect to your particular pastoral context. For instance, you can ask yourself:

- Can we use this option in a way that accurately reflects our “living faith”?
- Does this option allow people to approach the table as repentant sinners in need of forgiveness?
- Does this option take the given circumstance into honest consideration and address the need of our community clearly?
- Can this version of the holy meal strengthen those who feel weak in their faith?

If, after making such careful evaluation, you feel called to pursue a particular option, you may do so with a clear conscience. You can also use these questions to evaluate an experience of Holy Communion that is new or different. Ask these questions after the fact, and you may find yourself surprised by the results!
Fasting from Holy Communion

● **Rationale:**
Throughout history, faithful Christians have fasted from Holy Communion, including during times of plague and pandemic. It is an acceptable and faithful option to fast from Holy Communion until the body of faith can once again safely gather in person around the altar. We trust that God’s redemptive Word, and God’s grace and mercy will be extended to us in other ways through the Holy Spirit during this time of fasting.

● **Practice:**
In these services, holy communion is omitted for any number of possible reasons.

● **Alternative practice:**
Use this time to emphasize remembrance of baptism, and to develop special in-home rituals for this purpose.

● **Implementation sample:**
*Our Savior’s Lutheran Church, Sioux Falls, SD*

Our Savior’s has telecast our worship services for over a decade. Our practice in recent years is to celebrate Holy Communion at every Sunday morning worship service. That means this part of the service is often televised.

We know there is a group of homebound worshipers across the state who join our worship service every Sunday, even though they cannot share the same holy communion meal that we share. But we do what we can to extend our open table to include our regular viewers. For instance, we often dispatch a communion minister to nursing homes in Sioux Falls where people gather to watch our services.

During this pandemic, when the pastoral staff decided to cancel in-person services we also decided to refrain from celebrating Holy Communion; or encouraging our people to celebrate it at home. We had a number of reasons for making this choice. First, we just really value being together. Because of this, we did not want to telecast a communion service where viewers had no option to join us in-person. Second, in our society of instant gratification, we found value in waiting as a spiritual discipline. Third, it has given us the opportunity to celebrate the sacrament of baptism—another sign of our unity—in new and enriching ways.

At times, our congregation has not walked entirely in-step with our decision. We have had to explain our rationale to congregation members who have voiced their disagreement. We have some faithful parishioners who celebrate holy communion at home, whether we give them permission or not. Mostly, we miss each other and we long to gather once more. But this time has given us a deeper sense of that which we value the most; time to consider how to care for each other in these new circumstances; and a richer appreciation of the gifts we find when we do break bread around the table.

● **For further reading:**
Live Broadcasted Holy Communion

● **Rationale:**
God is not only in the church building; nor is God only around any particular table. God is everywhere; and God’s various modes of being mean that God can communicate and connect us through more than one mode of being. The Epitome of the Formula of Concord (article VII, Affirmative Theses 5.14) quotes Martin Luther: “God has and knows various modes of being at a given place, and not only the single mode which the philosophers call local or spatial.” In scripture, we might turn to Jesus’s healing of the centurion’s servant (Luke 7:1-10 and Matthew 8:5-13). In this story, Jesus’s first impulse is to go to the location of the body—as he would in other instances when he healed people. But because of the soldier’s faith, Jesus’s physical presence is not necessary to accomplish the act of healing. Since God is present in the Eucharistic feast, we can say God is fully present with the pastor who presides at a broadcasted service; and God is also fully present with the individual/family who participates in the broadcast and breaks bread over their kitchen table or at an outdoor worship. Even though these people are not physically connected, they are connected by virtue of God’s nature present in bread and fruit of the vine; and through God’s nature operative in the Holy Spirit each believer receives at baptism.

● **Practices:**
In these services, holy communion is celebrated simultaneously in two separate locations, e.g. in the sanctuary and in a believer’s home.

○ **Home Distribution**
A presider celebrates a service of holy communion in one location, which is live broadcasted to worship participants in different locations. Those participants, who have gathered their own bread and fruit of the vine, are invited and encouraged to share that bread/drink together after the presider spoke the words of institution and invited them to distribute the meal with the following words: “The body of Christ, given for you. The blood of Christ, shed for you.”

○ **Home Presidership (in times of PANDEMIC ONLY)**
The presider celebrates a service of holy communion in one location, which is live broadcasted to worship participants in different locations. Before the Words of Institution the presider instructs the participants who have gathered their own bread and fruit of the vine in their location to preside over the meal. After a set amount of time that allows participants time for the celebration of the meal in their space, the worship service continues with the Post-Communion prayer. We commend you the following order for a celebration of the Lord’s Supper in such a way as described above:

**Leader:** The Lord be with you.

**Gathered:** And also with you.

**Leader:** In the night in which he was betrayed, our Lord Jesus took bread and gave thanks; broke it and gave it to his disciples, saying: Take and eat, this is my body, given for you. Do this for the remembrance of me. Again, after supper, he took the cup, gave thanks, and gave it for all to drink, saying: This cup is the new testament in my blood shed for you and for all people for the forgiveness of sin. Do this for the remembrance of me.

*All pray the Lord’s Prayer together.*
Distribute the bread and wine to one another with the words: “The Body of Christ given for you. The blood of Christ shed for you.”

Bless one another with these words: May the Body and Blood of our Lord Jesus Christ strengthen you and keep you in faith. Amen.

- **Alternative practice:**
The outlined practices assume that the sacrament of Holy Communion is celebrated as part of the worship service. To address possible uncomfortableness of digital participants with sharing in the meal, the liturgy can be arranged as to place Holy Communion after the conclusion of the worship service. This allows those who feel uncomfortable with the outlined practices to conclude their participation in the worship service prior to the celebration of the sacrament of the altar.

- **Implementation Samples**
  Home Presidership - Bethlehem Lutheran Church, Aberdeen, SD
  [https://www.youtube.com/watch?v=AUiVv2R8S8Y](https://www.youtube.com/watch?v=AUiVv2R8S8Y) forward to minute 18:45 in the service.

*The task force recognizes that some platforms record live broadcasts. The task force commends live Communion options, but does not embrace pre-recorded Communion as practice (see pages 9, 10, 13).*
Holy Communion Via Online Conference Platform or Conference Call

● **Rationale:**
Relying on the same rationale above for “Live Broadcasted Holy Communion,” this option provides the more personal, one-to-one connection enabled by online conference platform or conference calling (i.e., Zoom conference calls). This may be a good option for those living alone and have no one to share the essential words “Given and shed for you for the forgiveness of sin with them.” in person. This practice assumes that worshipers are alone, but may also be a possibility for multi-member households where people participate via a shared screen or phone or separate screens or phones. The task force does not recommend recording these worship services for later use for the same reasons as outlined in the “Pre-recorded Holy Communion” section on page 11.

● **Practice:**
Worshipers are invited to join a worship service via an online conference platform through an or via a conference call with a presider. Worshipers gather their own bread and fruit on the vine. The presider leads a liturgy of holy communion. When the elements are normally distributed, the presider invites worshipers to eat and drink. The presider will call on individual participants to eat using whichever language locally accompanies the distribution.

● **Alternative practice:**
Worship leaders may begin the online conference call with some brief statement of conference call etiquette, including instructions for participants to mute their microphones. Given the higher interactivity of video conference or conference call platforms, worship leaders can include more interactivity in worship: Invite a participant to read scripture; show words of the liturgy through screen sharing; invite people to offer prayer concerns; invite them to gather tap water for a baptismal blessing.

● **Implementation sample:**
A group gathers in a Zoom meeting for worship or via a conference call. At the appropriate moment in the service, the presider leads a liturgy of holy communion. Those at home, having previously gathered the elements for the holy meal, eat and drink when the presider calls them by name and says, “The body of Christ, given for you. The blood of Christ, shed for you.”

● **For further reading:** “Zoom: At-Home Worship Instructions” from the Episcopal Diocese of San Diego (https://edsd.org/zoom-at-home-worship-instructions/)

*The task force recognizes that some platforms record live broadcasts. The task force commends live Communion options, but does not embrace pre-recorded Communion as practice (see pages 9, 10, 13).*
Live Drive-in Holy Communion (Parking Lot Worship)

- **Rationale:**
  When joining in a service of holy communion in the church parking lot, worshipers may sit a little farther apart (in their own cars, rather than their own pews), but they still share the same place and time as the presider and worship leaders. In the ELCA, our guiding principles for worship place emphasis on the *assembly*, and not on the *building* where the faithful gather: “Over the centuries, the building itself became identified as *church*, yet the assembly remains the primary expression of the church.” (*Renewing Worship 2: Principles for Worship*, Principle S-1, Background S-1A) For this reason, many churches seasonally conduct services of Holy Communion outside. These services often employ amplification equipment to ensure worshipers can hear those who speak and the instruments that lead worship. Affordable radio transmitters allow us to expand the distance between people even further while still leading worship in one time and place. *Renewing Worship 2* counsels that music, like the preached word, has a different quality when played live amidst the assembly: “The living voice of the gospel is proclaimed with integrity through music that is live: that is, music led by people present in the assembly, music that uplifts the primacy of the assembly’s voice, and music that avoids the use of technology to replace human leadership and participation” (Principle M-12, Application M-12C). This method for corporate worship ensures technology is used with care while appropriately placing primary importance on the gathered assembly.

- **Practices:**
  Worshipers gather in an outdoor space for a worship service, which may be broadcast to worshipers through a low-power radio transmitter (or similar equipment—see link below for technical and legal considerations). In this option, a presider conducts a service of holy communion visible to those who have gathered; and during the liturgy, communion is distributed to communicants (who may remain in cars), following pre-disclosed and predetermined safety practices.

- **Alternative practice:**
  Holy Communion may also be distributed later to those who are not present by using the same safety practices. We describe this option below in the section, “Holy Communion Distributed by the Faithful after Worship.”

- **Implementation Samples**
  Peace Lutheran Church, Sioux Falls, SD
  The band led worship service moves from inside the sanctuary where it is live-streamed into the parking lot on a flatbed trailer. The staff welcomes worshipers with signs that say “Windows UP FM 105.7.” Monitors are used for the band and worship leaders, while an FM transmitter sends audio into worshipper's vehicles. Bulletins are available electronically. Serving communion involves placing prepackaged elements on mirrors and hoods. Children and sometimes even pets receive a blessing through windows. The only change in the order of worship is offering. Trash cans are available to receive offerings as worshipers exit the parking lot.

Holy Communion Distributed by the Faithful after Worship

- **Rationale:**
  In the book of Acts, the early believers noticed that distributing the bread and administering their accounts took a great deal of time; it even required a role separate from that of those called to preach and teach in the assembly (6:1-7). As early as the second century, practices flourished for sharing Holy Communion with others who were not physically assembled for worship (see *From Age to Age: How Christians Have Celebrated the Eucharist*, p. 64). In *The Use of the Means of Grace*, we Lutherans emphasize the contemporary need to distribute Holy Communion to those who are absent from the gathered assembly (Principle 48). These options--where holy communion is consecrated in a worship service and then distributed later to the faithful who were *not* physically present for that worship service--emphasize the role of the laity in extending Christ’s service into the community. They also seek new ways of exercising this ancient practice, whether through time-tested models (like communion ministers who take the elements to the homebound or to care facilities) to more recent innovations (like the Drive-Through Holy Communion option presented below).

- **Practice:**
  **Home Communion Ministry**
  The presider conducts a service of holy communion that *may or may not* be broadcast to worshipers in the same physical location. Holy communion is then taken after the worship service to those who remain in their homes.

  **Drive Through**
  The presider conducts a service of holy communion that *may or may not* be broadcast to worshipers in the same physical location. People are invited to drive up at a later occasion to receive elements that were consecrated in this service.

- **Alternative Practice**
  **Drive Through**
  This may follow similar orders of worship as those used by home communion ministers in your local congregation. Additionally, you may provide special safety precautions for distributing holy communion while maintaining social distance, like window trays upon which you can place the elements.

- **Implementation Sample:**
  **Home Communion Ministry**
  Worship is held in the designated worship space; and the meal of holy communion is shared during that service. Extra elements are consecrated and reserved; then, these elements are taken out immediately or shortly after the conclusion of the worship to the faithful by pastors or lay communion ministers.

  **Drive Through/Up - Our Savior’s Lutheran Church, Flandreau, SD**
  Worship is held in the designated worship space; and the meal of holy communion is shared during that service. Extra elements are consecrated and reserved; then, people are invited to drive up to your building immediately following the worship or for yet a few hours past worship ended to receive the elements that were consecrated in that service.
Pre-Recorded Holy Communion

- Rationale:
The participant joins in this service after it is recorded. Questions to consider are; “Does this in its truest sense “extend the table”? Does it adequately represent the Christian unity and community we hope to find at the table? Does this option allow people to approach the table as repentant sinners in need of forgiveness? Does this option address the context and need of our community clearly? Can this version of the holy meal strengthen those who feel weak in their faith?

The task force did not reach consensus on these questions. Therefore, while it does not embrace pre-recorded Communion, the task force commends leaders’ continued discernment of faithful, considerate practices.

- Practice:
In this pre-recorded service, holy communion is celebrated in two separate locations, e.g. in the sanctuary and in a believer’s home at a different time. Participants understand they are not watching a live service.
  - Home Distribution
    A presider celebrates a service of holy communion in one location, which is later broadcasted to worship participants in different locations. At another time, while watching the broadcast, participants, who have gathered their own bread and fruit of the vine, are invited and encouraged to share that bread/drink together after the presider spoke the words of institution and invited them to distribute the meal with the following words: “The body of Christ, given for you. The blood of Christ, shed for you.”

- Home Presidership (in times of PANDEMIC ONLY)
The presider celebrates a service of holy communion in one location, which is later broadcasted to worship participants in different locations. Before the Words of Institution, the presider instructs the participants who have gathered their own bread and fruit of the vine in their location to preside over the meal. After a set amount of time that allows participants time for the celebration of the meal in their space, the worship service resumes with the Post Communion prayer.

- Alternative practices:
The outlined practices assume that the sacrament of Holy Communion is celebrated as part of the worship service. To address possible uncomfortableness of digital participants with sharing in the meal, the liturgy can be arranged to place Holy Communion after the conclusion of the worship service. This allows those who feel uncomfortable with the outlined practices to conclude their participation in the worship service prior to the celebration of the sacrament of the altar.

*The task force recognizes that some platforms record live broadcasts. The task force commends live Communion options, but does not embrace pre-recorded Communion as practice (see pages 9, 10, 13).*
A Quick Guide Extending the Table - Expanding Participation

Considerations (pg. 5-7):
- Connectivity and Internet Accessibility
- Education and Preparation
- Accessibility to the Elements
- Those who are alone
- Age of Communicants
- Can we use this option in a way that accurately reflects our “living faith”?
- Does this option allow people to approach the table as repentant sinners in need of forgiveness?
- Does this option take your local context into honest consideration and address the need of our community clearly?
- Can this version of the holy meal strengthen those who feel weak in their faith?

Overview of outlined practices

<table>
<thead>
<tr>
<th>Practice</th>
<th>Rationale</th>
<th>Implementation</th>
<th>Details</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Fasting</strong></td>
<td>Ancient practice</td>
<td>Holy Communion is omitted for any number of possible reasons.</td>
<td>Pg. 7</td>
</tr>
<tr>
<td></td>
<td>God’s Word of forgiveness is sufficient</td>
<td>Use this time to emphasize remembrance of baptism, and to develop special in-home rituals for this purpose.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Sign of solidarity with those who are unable to participate</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Live Broadcasted Holy Communion</strong></td>
<td>The Trinity is everywhere.</td>
<td>Home Participation</td>
<td>Pg. 8-9</td>
</tr>
<tr>
<td></td>
<td>God can connect us through space and time.</td>
<td>Home Presiding (In times of Pandemic ONLY)</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Therefore we do not need to be gathered in the same physical space.</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Holy Communion Via Online Conference Platform or Conference Call</strong></td>
<td>Option for those living alone.</td>
<td>Worshipers are invited to join a worship service via an online conference platform or via a conference call</td>
<td>Pg. 10</td>
</tr>
<tr>
<td></td>
<td>May also be a possibility for multi member households.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
The task force does not recommend recording these worship services for later use for the same reasons as outlined in the “Pre-recorded Holy Communion” section on page 11.

| Drive-In Holy Communion (Parking Lot Church) | Similar to outdoor worship<br>Honors our value of physically gathering as the assembly while respecting social distancing | May require purchase of special equipment (like radio transmitters). Communion distribution to cars requires planning and clear communication. | Pg. 11 |
| Holy Communion Distributed by the Faithful After Worship | Ancient Practice<br>Emphasize the role of the laity in extending Christ’s service into the community. | Home Communion<br>Drive Through/Up | Pg.12 |
| Pre-Recorded Holy Communion | Does this practice “extend the table”?<br>The task force was not able to answer the question affirmatively. | Home Distribution<br>Home Presiding (In times of Pandemic ONLY)<br>Drive Through/Up | Pg.13 |
therefore the task force does not embrace this practice.
**Resources**

Luther’s Small Catechism, the Lord’s Supper  
http://bookofconcord.org/smallcatechism.php#sacrament

The Lord’s Supper: What is it? https://www.lutherhouseofstudy.org/home/182475722  
The Lord’s Supper: Who is worthy? https://www.lutherhouseofstudy.org/home/18247572

Devotionals from “Reminders from God” (remindersfromgod.net)

Deanna Thompson, The Virtual Body of Christ in a Suffering World


Martin Luther’s Babylonian Captivity of the Church (Annotated Luther series)

Cornelis Van Peursen, Him Again!

Word & World, “The Screen,” Summer 2012 (particularly Clint Schnekoth’s “Virtual Church”)

Leonard Sweet, The Gospel According to Starbucks

Mark Alan Powell, Bridging the Gap

Craig Detwiler, Halos and Avatars: Video games with God

Book of Concord, Formula of Concord, Article 7: “Concerning the consecration, we believe, teach, and confess that neither human effort nor the recitation of the minister effect this presence of the body and blood of Christ in the Holy Supper, but that it is to be attributed solely and alone to the almighty power of our Lord Jesus Christ.”

Matt Spoden, “A Lutheran Expression of Online Church” (https://docs.google.com/document/d/12AuB8Jutz-PeyRN8k2n9lHdQ4ml5OpPtfJjTEP8I0Y/edit?usp=sharing)

Teresa Berger, @Worship, Routledge 2018

Heather Horst and Daniel Miller, Digital Anthropology, Berg, 2012

Nathaniel Mitchell, Liturgy and the Social Sciences, Liturgical Press, 1999

“What Happens Online Doesn’t Stay Online: Theological Insights from Digital Anthropology on Mediation and Co-Presence in Online Worship” (link)

Podcast: The Anthropocene Reviewed (https://www.wnycstudios.org/podcasts/anthropocene-reviewed)
Brian McLaren, The Galapagos Islands: A Spiritual Journey


See also work by Tom Boomershine, Jason Chesnut


Isaiah 25’s feast for all nations,


Jeff Whillock, Musings on the Communion railing: https://youtu.be/jHut40Sc67w

Johann Gerhard, Handbook of Consolations

Sons of Korah – Australian music group, psalms (www.sonsofkorah.com)

Marva Dawn & Eugene Peterson, The Unnecessary Pastor: Rediscovering the Call

Keith Anderson, The Digital Cathedral

Timothy Wengert, A Formula for Parish Practice

Dirk Lang, “Digital Worship and Sacramental Life in a Time of Pandemic”

Deanna Thompson, “Christ is Really Present Virtually: A Proposal for Virtual Communion.”
https://wp.stolaf.edu/lutherancenter/2020/03/christ-is-really-present-virtually-a-proposal-for-virtual-communion/?fbclid=IwAR0667uX-dXya7TtwGu_tSF5c7H5TovLhWBekQZmYUhVQDZ4nhu95qZ24XU

Sara Miles, Take This Bread and City of God?

Emily M. C. Scott, For All Who Hunger: Searching for Communion in a Shattered World.