

Eucharistic Visitor Training Manual

Episcopal Diocese of Central New York

Welcome

Prior to starting the class, place Communion kits, a copy of A Manual for Lay Eucharistic Ministers by Beth Wickenberg Ely (Morehouse Publishing, 1991) and the handouts listed below on a display table. Make sure name tags are available, also pencils and paper, and a sign-in sheet.

The handouts you will need (included at the end of this manual) are:

- “Distribution of Holy Communion by Lay Eucharistic Ministers under Special Circumstances” service leaflet (at the end of this packet)
- The Meaning of the Holy Eucharist and a Rationale for Eucharistic Ministers
- Applicable Canons to the Ministries of EM and EV/Historical Background of Lay Administration of the Eucharist
- Lay Eucharistic Visitors—Resources
- Schedule of upcoming Safe Church training sessions ([download from diocesan calendar](#))
- Evaluation forms (Trainer should create his/her own evaluation form)

Allow two hours for the training. Start the training on time. If not, you may run out of time. Besides, it's not fair to punish those who are prompt by waiting for those who are late.

Introduce yourself first. Point out where the restrooms are. Invite all to move as they need to during the training; this is adult learning and they know when they need to move. Also, if the group needs to take a break, they need to identify that themselves during the course of the time together.

Then, open with the following prayer or one of your own choosing:

Almighty and eternal God, so draw our hearts to you, so guide our minds, so fill our imaginations, so control our wills, that we may be wholly yours, utterly dedicated unto you; and then use us, we pray you, as you will, and always to your glory, and the welfare of your people; through our Lord and Savior Jesus Christ. Amen.

The next step is to get some basic information and provide some clarification. Ask of the group:

How many of you are currently licensed to be Eucharistic Visitors and how many of you are new to this ministry? This license allows you to take the consecrated sacrament directly following the celebration of the Holy Eucharist on Sunday to members of the congregation who were unable to be present at the celebration. These licenses have previously been known as Lay Eucharistic Ministers (LEM II).

Explain about the renewal of all lay ministry licenses:

Lay ministries are of vital importance to our life as the church and as the Body of Christ. Through our baptismal vows, we promise many things, including to seek and serve Christ in all persons. As part of that serving, you have offered your gifts to be a Eucharistic Visitor. Serving the sacrament to those unable to be present at the regular celebration is an extraordinary ministry, and it is the hope of our

Bishop that all who share in this ministry have a common spiritual and theological grounding. It is that which we will discuss in our time together today.

Local practices such as how you record the visit, the form of service you use, or visitation practices are under the direction of the member of the clergy in charge of your congregation.

Are you all confirmed communicants? (*The Canons of the Episcopal Church require that those who hold this license must be confirmed. If someone is not confirmed, ask to speak with that person after the training is over, or during the break if you have one.*)

Also, a reminder: You must have been through the Diocesan Safe Church Training to hold this license.

Introductions

Let's start with introductions. Tell us your name, your parish's name and city, and then a type of candy that describes your feelings about the type of day you are having today.

When the group has shared their names, parish and location, and the type of candy, ask the following:

Why is it important to understand how you are feeling before you make a Eucharistic Visitor visit?

The way you are feeling will affect the way you are present to the person you are visiting. To be present to a person means to focus on that person and his or her needs, whether spoken or unspoken. It means that you need to get past your own needs and concerns of the moment in order to minister with your whole self. It is difficult to communicate to people that you are totally present for them. Your total presence is a reflection of God's total and undivided concern for them. God is using you to share God's total love and to show God's concern and that of the community through your presence to the people you visit.

How do you put aside your own feelings and needs when you make a Eucharistic Visitor visit?

- Be gentle with yourself and put your own needs aside until another time when you can be present to them
- Focus on your "intention" for the visit. Your intention sets your inner direction. What is it you intend to do or be?
- Prayer

Let's talk about your prayer life for a moment. How is it?

Don't expect anyone to answer in the negative—this is too personal of a question. But let the silence occur for a few moments. Then say:

You know, they call it the practice of prayer. And I find the word "practice" to be reassuring. We practice because we are not yet perfect, because we know that we have much to learn. Practice is rarely exciting; often it is not even interesting. It can be tedious. I wonder if God finds some of our prayers more interesting and promising than others. The practice of prayer is the work of a lifetime, touching every aspect of our life. How we practice our prayer makes a difference in who we are and what we become.

Ask the group the following questions:

What is the hardest thing about praying out loud with other people around?

Is it possible to view your entire Eucharistic visit as a prayer?

The Role of the Eucharistic Visitor

The canons state that this ministry is an extraordinary one. Why do you think this ministry is called extraordinary?

Ask the group to share their thoughts on this question. After they are through sharing their thoughts, share the following information:

The ministry of a Eucharistic Visitor is considered extraordinary because not so many years ago, only a clergy person was allowed to touch the sacrament of the Body and Blood of Christ. This thought arose out of the ordination service of a priest, where the priest's hands were anointed as holy, and therefore, only those hands could touch the consecrated bread and wine.

In addition, this ministry is not to take the place of regular pastoral visitations by the clergy to the homebound and those unable to participate in the community's worship. It is an extra or additional visitation to that which should be ordinary.

Exercise

Ask each person to find a partner. Each is to share three different experiences he or she had in making a Eucharistic visit which made the visitor feel good about her or himself. Make sure that persons who are new are matched with persons who are experienced in Eucharistic visiting.

Give the groups 15 minutes to complete this task and then call them back together. Ask the following questions:

What do you receive out of this ministry? How are you affirmed in this ministry?

What is the role of a Eucharistic Visitor?

Get the group to give you their thoughts and suggestions on what the role is.

Introduce Negative Role Play

We will now have two experienced Eucharistic Visitors demonstrate how *not* to conduct a Eucharistic visit.

Those doing the role play act out a visit, with the Visitor doing everything the Visitor can think of to do it incorrectly and making it as comic or as tragic as she/he likes, including such things as racing in talking about all the problems she/he had in getting there, sitting down on the patient's bed (if the role play is in a hospital or nursing home room), interrupting when the person being visited tries to speak, telling the person that the Visitor is sure the person being visited will be just fine and to think how much worse off Mrs. So-and-So is; i.e., everything possible to indicate that the Eucharistic Visitor is not present to the person being visited.

When the role play is completed, ask the following question.

What are we doing when we make a Eucharistic visit?

- Your primary purpose is WORSHIP. It is a sacramental ministry, because you bear the sacraments of the bread and wine as part of your ministry. This ministry is distinct from regular parish visitation or pastoral calling and is not intended to replace other parish contacts. The specific ministry focus of the Eucharistic Visitor is to extend to homebound members of the parish family the shared Sunday worship.
- Yet, there is a sense of pastoral ministry to these visits. It is a ministry of extending the pastoral care provided at the altar and by the community.
- A Eucharistic Visitor must balance these two parts of his/her ministry, always keeping both in mind.
- As a Eucharistic Visitor you are present with a person as the bearer of the bread and wine on behalf of the community at large. But you are also a pastoral representative of the reconciling love of God and should be prepared to act pastorally toward those you are visiting.

Three aspects of your presence

1. A Ministry of Healing – Healing means being made whole. You bring the healing power of the Eucharist in itself and in your presence as the representative of the community. In receiving this sacrament, people are nurtured, strengthened, renewed, and healed. The sacrament is a vehicle for God’s healing through the Holy Spirit.
2. A Ministry of Hope – Through the sacrament, you are able to provide those you visit with a foretaste of the heavenly banquet, as well as a concrete reminder of the community’s care and concern for them and for their needs in this life.
3. A Ministry of Presence – To be present to a person means to focus on that person and his or her needs, whether spoken or unspoken. (*Mentioned earlier in class.*)

It is important to remember that you are there as a Sacramental Presence – you are not there to do counseling, therapy or fix problems!

How Are We Present

Who are we going to visit and what is their mind-set likely to be?

Why is the Eucharist important to those whom we visit?

What is required in a ministry of presence?

Being physically focused

- Physically orient yourself toward the person, face him/her squarely.
- Sit with uncrossed arms and legs.
- Maintain good eye contact.
- Try to be relaxed while present.
- If possible, lean toward the person.

Being observant

- Notice messages that are given through non-verbal behavior. These include the person's posture, facial expression, focus, movement, reactions (breathing, sighing, blushing, etc.)
- Notice messages that are given through audible non-verbals. These include voice level, rapidity of speech, tone of voice, pauses, inflection.
- Notice what is not said as well as what is said specifically.

What prevents us from being present?

As you present each bulleted point to the group, ask that someone give you an example of that point.

- **Anxiety**—We are so eager to respond, solve the problem, impress the person, or get to the next responsibility, that we only listen to part of what the person is saying.
- **Guilt**—We are so concerned about things we have done or left undone that we have difficulty focusing on the person.
- **Physical condition**—We are too tired or sick to do the work of observing and listening.
- **Love/Anger**—We become so intent on our feelings of attraction toward or alienation from the person that we cannot fully attend to them.
- **Evaluation**—We make judgments regarding a person's statements in terms of good or bad, right and wrong, deserving of sympathy and deserving of reproach. We want to correct them. This can interfere with our ability to understand their point of view.
- **Personal bias/theological understandings**—These are the different beliefs and understandings you may have regarding God, Jesus, etc., which may prevent you from being present. Creating a Liturgical Space
- **Differences**—These are the sociological and personal filters that are part of listening – barriers that make it difficult to understand others and their point of view.

Creating a Liturgical Space

Locations

- What are the types of people and kinds of places in which you may be ministering?
- How do you create the best liturgical space for this service?

This refers to physical placement of bread/wine, obtaining permission to use the person's furniture, etc.

- If others are present, who joins in?
- Other protocol items

Preparation of Communion Kit

Recommend that it be filled as part of the parish's Sunday service and that the Eucharistic Visitor is commissioned in front of the congregation and sent out with prayer.

What should be in the kit?

- Bread
- Wine
- Corporal
- Purificator
- Water (sometimes not part of the kit)
- Chalice and paten

Introduce Positive Role Play

Our experienced Eucharistic Visitors will now demonstrate how to conduct a Eucharistic visit that is one of presence.

Those doing the role play now act out a visit, making it as full of healing, hope and presence as they can. The Eucharistic Visitor is focused on the person being visited, rather than on her or himself, and demonstrates this by having the appropriate body language, by listening to what the other person is saying, by not offering advice but by pointing to the healing presence of Christ in the sacrament and in their being together in Christ's name.

Historical Background of Lay Administration of the Eucharist

- In the early years of the church, lay Christians regularly ministered to the ill and dying by taking them the Eucharist. This was before the clerical orders of ministry – bishop, priests, and deacons.
- As time went on, the church grew and began to need structures to govern its life and worship. One of the concerns was regulating the laity's handling of holy elements. This came into conflict with one of the primary concerns of the church: that the Eucharist always be available to a dying person. It was with this in mind that people kept it in their homes as well as carried it with them when they went on long and dangerous journeys.
- Beginning in the late seventh century, attempts were made to keep the laity from acting as ministers of the Eucharist. At the Council of Trullo in about 690, legislation was passed forbidding laity to distribute communion when a bishop, priest, or deacon was available. A local council at Rouen around 650 cautioned the clergy to put the sacrament in the mouth of the laity, not in their hands, probably in an effort to keep people from taking it home.
- During the eighth century, priests were becoming the usual ministers of the Eucharist, taking over that task from bishops. The ordination rites of priests that included the anointing of the ordinand's hands spread in popularity, giving the impression of binding the priest's hands to the Eucharist, and by implication, excluding its handling by the unordained.
- The ordained clergy gradually became the ordinary ministers of the Eucharist.
- The first canon regarding lay liturgical ministries in the Episcopal Church was passed in 1804. It said that if no priest was available, worship could be conducted by a candidate for holy orders. But the candidate could do no part of the service assigned to the priest, including distributing the Eucharist. He also could only preach a sermon written by a clergyman.

- The 1871 General Convention allowed lay men to conduct worship.
- In 1904, the General Convention passed legislation allowing Licensed Lay Readers – these men, who were in charge of parishes with no priests, could lead worship and also preach with a license from the bishop. Women were not allowed to perform this ministry with the same rights as men until 1969.
- In 1967, Licensed Lay Readers were the first lay people in the Episcopal Church to be allowed to serve the chalice during Holy Communion, but they had to get special permission. Administering the cup was considered a part of the ministry of a Lay Reader.
- In 1985, Lay Eucharistic Ministers came into being. In 1988, the General Convention more clearly defined the ministries, making more explicit the difference between a Licensed Eucharistic Visitor and a Chalice Bearer and requiring a separate license for both ministries.

Challenges

Exercise – 123 Blizzard

Tell the group we are now going to do another exercise. Each person is to take a sheet of paper and write down on that paper the answer to this question:

“What is the greatest challenge or concern you have in this ministry?”

After the answer has been written on the paper, each person is to crumple the paper into a ball.

When you say, “1, 2, 3, Blizzard” they are to throw the ball across the group to the other side. Each person is to have one of the paper balls, but it is not to be their own answer. Then ask the group to read the challenge or concern printed on their piece of paper.

This exercise allows persons to express their concerns without having to feel embarrassment about it – they will be reading someone else’s to the group.

After the concerns have been presented, discuss them with the group.

Additional Items for Consideration

- A Eucharistic Visitor visit is to occur immediately following the Sunday service, or very soon afterward. Why is this?
- What is helpful to take on the Eucharistic Visit with you? (*Sunday’s service leaflet, Scripture readings from Sunday’s Service, sermon notes, BCP, etc.*)
- What form of service do you use for the visitation? (Note the availability of the sample service form “Distribution of Holy Communion by Lay Eucharistic Ministers under Special Circumstances” and of laminated Eucharistic Visitor Communion cards.)
- Do you belong to some sort of support group/system that will allow you to share any feelings/concerns, etc., that comes from your visitations? (*It is essential that all Eucharistic Visitors have someone they can share their feelings with regarding a Eucharistic Visitor visit – particularly if the visitation is with someone ill, lonely or in the midst of a grief process.*)

- Do you have an established line of communication to your parish clergy to relay any pastoral concerns? What concerns do you bring back?
- How do you care for your communion kit after the visit? What do you do with leftover bread and wine? What kinds of records are kept?
- If you haven't already done so, read *A Manual for Lay Eucharistic Ministers*, by Beth Wickenberg Ely, the reference upon which this training was based.

Close your training with:

- **Any more questions?**
- **Closing prayer**

**Distribution of Holy Communion by Lay Eucharistic Ministers
Under Special Circumstances
Service Leaflet**

Order of Service

The Lay Eucharistic Minister greets the people.

Minister: The Peace of the Lord be always with you.

Response: **And also with you.**

Collect of the Day

Gospel of the Day, or some other passage of Scripture appropriate to the occasion.

Comments may be made about the sermon of that day.

Suitable prayers may be offered.

A Confession of Sin may be said.

**Most Merciful god,
We confess that we have sinned against you in
Thought, word, and deed,
By what we have done,
And by what we have left undone.
We have not loved you with our whole heart;
We have not loved our neighbors as ourselves.
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 delight in your will,
And walk in your ways,
To the glory of your name.
AMEN**

Minister: May Almighty God in mercy receive our
Confession of sorrow and of faith,
Strengthen us in all goodness, and by the
Power of the Holy Spirit keep us in
Eternal life. **AMEN**

The Lord's Prayer

**Distribution of Holy Communion by Lay Eucharistic Ministers
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Service Leaflet**

Administration of the Holy Communion

The Bread and the Cup are given to the Communicant with these words:

The Body(Blood) of our Lord Jesus Christ keep you in everlasting life.

AMEN

Postcommunion Prayer

Gracious Father,

**We give you praise and thanks for this Holy
Communion of the Body and Blood of your beloved
Son Jesus Christ,**

The pledge of our redemption;

**And we pray that it may bring us forgiveness of our
Sins, strength in our weakness, courage for the time**

Ahead, and everlasting salvation;

Through Jesus Christ our Lord.

AMEN

Minister: Let us bless the Lord

Response: **Thanks be to God.**

**Distribution of Holy Communion by Lay Eucharistic Ministers
Under Special Circumstances
Service Leaflet**

Individual Prayers

This is another day, O Lord.
I know not what it will bring forth, but make me
Ready, Lord, for whatever it may be.
If I am to stand up, help me to stand bravely.
If I am to sit still, help me to sit quietly.
If I am to lie low, help me to do it patiently.
And if I am to do nothing, let me do it gallantly.
Make these words more than words, and give me
The Spirit of Jesus.

AMEN.

O God, the source of all health;
So fill my heart with faith in your love, that with
Calm expectancy I may make room for your power to
Possess me, and gracefully accept your healing;
Through Jesus Christ our Lord.

AMEN.

Lord Jesus Christ, by your patience in suffering you
Hallowed earthly pain and gave us an example of
Obedience to your father's will;
Be near me in my time of weakness and pain;
Sustain me by your grace, that my strength and
Courage may not fail;
Heal me according to your will;
And help me always to believe that what happens to
Me here is of little account if you hold me in eternal
Life, my Lord and my God.

AMEN.

The Meaning of the Holy Eucharist and a Rationale for Eucharistic Ministers

(The following is taken from *A Manual for Lay Eucharistic Ministers*, pp. 19-22, by Beth Wickenberg Ely, Morehouse Publishing.)

The richest treasure trove of Christian tradition belongs to the ministry of the Holy Eucharist. Theologians and scholars throughout the centuries have delved into its fathomless depths and still not exhausted the meaning of this incredible gift from God through Christ. Certainly no one will ever be able to completely comprehend the Eucharist, because not only are its riches and layers of meaning infinite, but they are different for each of us each time we partake. One of the greatest mysteries of the Eucharist is that it can be at the same time as intensely corporate as it is intensely personal. As throughout history, you will discover the many ways in which Eucharist gives meaning to your life. One thing is clear; we celebrate Eucharist because our Lord specifically commanded us to do so.

The 1979 Book of Common Prayer restores an ancient idea that the Holy Eucharist is “the principal act of Christian worship on the Lord’s Day and other major Feasts.” This certainly was believed by the earliest Christians. But as time went on, lay people began to receive Holy Communion less and less once in their lifetime, on their death bed. Today, however we once again recognize the significance of regular Eucharistic participation and again are able to see that Holy Eucharist is the foundation of the corporate prayer of the Church. It summons all baptized people to share in the Lord’s Table. Our unity in baptism is cemented through the bread and wine when we join around the table as the holy family of God. The Prayer of Consecration said by the priest expresses that unity when it asks that “we, and all others who shall be partaker of this Holy Communion, may...be...made on body with Him, that He may dwell in us, and we in Him.” God becomes present to us in the elements of the gathered Body of Christ.

We do not try to say exactly how God is present to us in the Eucharist, but we do want to say that it is always more than remembrance of the Last Supper in the usual sense of fondly recalling a good time shared with friends. It is a specific way of remembering in which the event is made alive in the present, transcending time and actually participating in the mystery of Christ with all God’s people throughout the ages as the Lord is present at the communion meal. All of the life, death and Resurrection of Jesus is made present in the Eucharist itself and present to us when we receive His Body and Blood.

When you, as the Eucharistic Minister take the sacraments to someone, you carry all of these meanings and more with you. By your presence the Body of Christ reaches out to encompass the one on whom you are calling, as a visible reminder that they, too, are an integral part of the Body of Christ. Not only are they then united with the people of God present and across the ages, they are united to Christ Himself. This is your privilege and honor, to bear the gift of Christ to those you visit.

Being the Minister

Lay Eucharistic Ministers to the Ill and Infirm serve as leaders in the worship life of the congregation. God uses you as a bearer of Christ to connect those whom you visit with the larger corporate Body of Christ. While this is a tremendous privilege, it is also an awesome responsibility.

- To fulfill this responsibility, attend to your own spiritual life and maintain your connection to the Body of Christ in your parish.
- Recognize appropriate boundaries. Do not burden the people you visit with your personal struggles or conflicts. If you need care or counsel attend to those needs before or after your visit, not during it.
- Be aware of and abide by the Sexual Misconduct Policy of the Diocese and your parish.
- As Officiant of a liturgical service, the LEMII is to serve with respect for the worship style of the person being visited.
- The people you visit may be ill, disabled, or dying. Be aware of your own fears, limitations, and mortality. Offer your anxiety to God and seeks from God the strength to respond to the person with love and openness.
- Lay Eucharistic Ministers to the Ill and Infirm are not responsible for the pastoral care of those visited. Report to the Rector or Clergyperson in charge of this ministry on the condition or needs of the person visited.
- Respect people's privacy concerning their health, family situation, and pastoral concerns. If the person has shared confidences with you, request permission to pass that on to the clergy.

Practical Matters

Getting ready before the Eucharist:

Your supervising deacon or priest will give you names of one or more persons to whom you will carry the Holy Communion. If your parish maintains a list, consult it for the name, address, phone number, directions, and other pertinent information. When appropriate, call to inform the people whom you will visit of the time you will arrive.

Before the Service of Holy Eucharist from which the LEMII will be sent, the credence table should be set up with the Communion Kit. The Commissioning prayer should be provided for the Celebrant. In some parishes this is done by the LEMII while in others it is done by the Altar Guild.

The LEMII will need a Bulletin, if available, for each home to be visited, a Bible or lectionary, and sufficient copies of the Rite.

The Meaning of the Holy Eucharist and a Rationale for Eucharistic Ministers

During Holy Eucharist from which you will be sent:

Specific prayers for the people to be visited shall be included in the Prayers of the People. Hold the person up to God in your personal prayer, and pray for yourself as well, that you may be an able Lay Eucharistic Minister to the Ill and Infirm.

During the offertory an acolyte will bring the pyx and cruet (generally already filled with sufficient bread and wine for the Lay Eucharistic Minister's visits) to the deacon or priest who will place them on the corporal with the other elements to be consecrated. After the Fraction the pyx and cruet shall be placed in the kit, ready to go.

Following the administration of Communion and before the Blessing and Dismissal, the LEMII will go to the altar to be commissioned. The Celebrant or other priest will hand the kit to the LEMII with these or similar words:

In the name of this congregation, I send you forth bearing these holy gifts,

That those to whom you go may share with us in the communion of Christ's Body and Blood.

We who are many are one, because we all share one bread one cup.

When you arrive:

Immediately assess the situation. Is the person strong enough to talk for a few minutes and go through the whole service? Are there others present who should be invited to participate? Where would be a good place to set up? It is important to exercise sensitivity to the person's condition, others in the home or room, and the physical surroundings.

Setting up may involve clearing a space for the corporal, chalice, and paten. Prepare a place which is clear and uncluttered so that the person can focus on the Communion with appropriate reverence and dignity.

Invite others who are present to join in the service as appropriate. All baptized Christians are welcome to receive Holy Communion. Hosts may be broken to accommodate more than the expected number of communicants.

The Service:

The Service begins with the Peace as a greeting. Then follows the Collect of the Day and one reading – the Gospel from the day's propers. Introduce and conclude the readings as a lector would at the Eucharist or in the Daily Office. Following the Gospel the LEMII may summarize the main points of the sermon preached during the Eucharist at church. (Note that the Rite does not provide the LEMII opportunity for editorial critique.) Prayers may then be offered for the Church, the World, and any concerns of those present. If the general Confession is said, the LEMII declares forgiveness using the declaration provided in the Rite. Then follows the Lord's Prayer and the administration of Holy Communion. After a closing prayer, the Service concludes with the dismissal.

The Meaning of the Holy Eucharist and a Rationale for Eucharistic Ministers

While cleaning up after the service, ask if there are any messages or concerns to be reported back to the church or Rector.

Afterwards:

The Communion Kit should be returned immediately to the church. Any Sacrament remaining should be consumed in a reverent manner or place with the reserve Sacrament in the ambry or tabernacle. The vessels should be cleaned and stored. Note that it is generally best to store the small vessel open so they can dry thoroughly inside.

The service should be recorded in the parish record of services, as directed by the deacon or priest supervising your ministry. One way to record the service is as a "LEM HC" for Holy Communion officiated by a Lay Eucharistic Minister to the Ill and Infirm. Generally you shall record the number present, the number who received communion, the Officiant, and the person visited.

Report pastoral concerns or changes in the person's condition to the Rector or other clergy. Attend to your own care as well. You may find it helpful to pause and reflect on your visits. Was anything unnerving? What did you learn about God? Or yourself? Offer the visit up to God. You may wish to share your experience with another LEMII or with the deacon or priest supervising your ministry.

Equipment:

For the altar: the commissioning prayer to be said by the Celebrant.

For the visit:

- a communion set with vessels for bread and wine, corporal, purificators, chalice, and paten.
- Copies of the service, "Distribution of Holy Communion to the Ill and Inform."
- Copies of the Bulletin for the service that day.
- Lectionary or Bible with the Readings of the Day.
- Book of Common Prayer or copy of the Collect of the Day.

For assistance in locating equipment consult a church supply store.

Applicable Canons to the Ministries of Eucharistic Minister from the 2015 Constitution and Canons

CANON 4: Of Licensed Ministries

Sec. 1 (a) A confirmed communicant in good standing or, in extraordinary circumstances, subject to guidelines established by the Bishop, a communicant in good standing, may be licensed by the Ecclesiastical Authority to serve as Pastoral Leader, Worship Leader, Preacher, Eucharistic Minister, Eucharistic Visitor, or Catechist. Requirements and guidelines for the selection, training, continuing education, and deployment of such persons, and the duration of licenses shall be established by the Bishop in consultation with the Commission on Ministry.

(b) The Presiding Bishop or the Bishop Suffragan for the Armed Forces may authorize a member of the Armed Forces to exercise one or more of these ministries in the Armed Forces in accordance with the provisions of this Canon. Requirements and guidelines for the selection, training, continuing education, and deployment of such persons shall be established by the Bishop granting the license.

Sec. 2 (a) The Member of the Clergy or other leader exercising oversight of the congregation or other community of faith may request the Ecclesiastical Authority with jurisdiction to license persons within that congregation or other community of faith to exercise such ministries. The license shall be issued for a period of time to be determined under Canon III.4.1(a) and may be renewed. The license may be revoked by the Ecclesiastical Authority upon request of or upon notice to the Member of the Clergy or other leader exercising oversight of the congregation or other community of faith.

(b) In renewing the license, the Ecclesiastical Authority shall consider the performance of the ministry by the person licensed, continuing education in the licensed area, and the endorsement of the Member of the Clergy or other leader exercising oversight of the congregation or other community of faith in which the person is serving.

(c) A person licensed in any Diocese under the provisions of this Canon may serve in another congregation or other community of faith in the same or another Diocese only at the invitation of the Member of the Clergy or other leader exercising oversight, and with the consent of the Ecclesiastical Authority in whose jurisdiction the service will occur.

Sec. 3. A Pastoral Leader is a lay person authorized to exercise pastoral or administrative responsibility in a congregation under special circumstances, as defined by the Bishop.

Sec. 4. A Worship Leader is a lay person who regularly leads public worship under the direction of the Member of the Clergy or other leader exercising oversight of the congregation or other community of faith.

Sec. 5. A Preacher is a lay person authorized to preach. Persons so authorized shall only preach in congregations under the direction of the Member of the Clergy or other leader exercising oversight of the congregation or other community of faith.

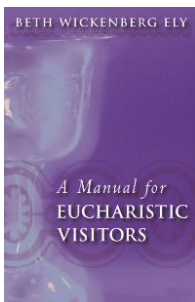
Sec. 6. A Eucharistic Minister is a lay person authorized to administer the Consecrated Elements at a Celebration of Holy Eucharist. A Eucharistic Minister should normally act under the direction of a Deacon, if any, or otherwise, the Member of the Clergy or other leader exercising oversight of the congregation or other community of faith.

Sec. 7. A Eucharistic Visitor is a lay person authorized to take the Consecrated Elements in a timely manner following a Celebration of Holy Eucharist to members of the congregation who, by reason of illness or infirmity, were unable to be present at the Celebration. A Eucharistic Visitor should normally act under the direction of a Deacon, if any, or otherwise, the Member of the Clergy or other leader exercising oversight of the congregation or other community of faith.

Sec. 8. A Catechist is a lay person authorized to prepare persons for Baptism, Confirmation, Reception, and the Reaffirmation of Baptismal Vows, and shall function under the direction of the Member of the Clergy or other leader exercising oversight of the congregation or other community of faith.

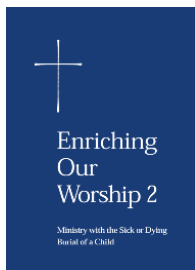
Sec. 9. An Evangelist is a lay person who presents the good news of Jesus Christ in such a way that people are led to receive Christ as Savior and follow Christ as Lord in the fellowship of the Church. An Evangelist assists with the community's ministry of evangelism in partnership with the Presbyter or other leader exercising oversight of the congregation, or as directed by the Bishop.

Lay Eucharistic Visitors - Resources



A Manual for Lay Eucharistic Visitors, by Beth Wickenberg Ely

www.churchpublishing.org



Enriching Our Worship 2: Ministry with the Sick or Dying: Burial of a Child

www.churchpublishing.org



Eucharistic Visitor Communion Cards

www.churchpublishing.org



Deluxe Ceramic Portable Communion Kit

www.Cokesbury.com