

Handbook  
for  
Eucharistic Ministers  
And  
Eucharistic Visitors



The Episcopal Diocese of  
Oklahoma

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**Forward by**  
**The Rt. Reverend Dr. Edward J. Konieczny**

This *Handbook for Eucharistic Ministers* has been prayerfully written and developed in response to the need in the Episcopal Diocese of Oklahoma for a resource for both lay persons who engage in this pastoral ministry, whether it be Eucharistic Minister or Eucharistic Visitor, and clergy who are responsible for training and equipping them.

This provides a unified curriculum for Eucharistic Ministers. All the materials in this *Handbook* reflect the changes in the National Canons 2003 regarding lay ministries.

An important feature of this *Handbook* is its Biblical and spiritual focus: its emphasis throughout on being a committed disciple of Jesus Christ in order to be an effective minister. Our belief that the Eucharist is the true Body and Blood of Jesus compels this focus.

*A special thanks to the Episcopal Diocese of Albany, NY, for their Handbook for Eucharistic Ministers and Eucharistic Visitors, from which this Handbook for Eucharistic Ministers has its foundation.*

**Part I**  
**Being Called & Equipped**

This handbook is intended as a resource both for those who are being trained to be Eucharistic

Ministers and Eucharistic Visitors and for those who are training them.

Whether you are a novice or seasoned Eucharistic Minister or Eucharistic Visitor, there are always opportunities to learn more, develop or improve skills and become more proficient in how we serve God and His Church. It is hoped that what is written here will be useful and instructive for you at various stages along the way in your life of service as a disciple of Christ Jesus the Lord.

The ways in which each of us becomes involved in the Church's ministry as a Eucharistic Minister varies. For some of us, there was an inner sense that "this is what I ought to do" - and we asked our Deacon or Rector about becoming involved in this ministry. Others were asked by their Priest, Deacon or Warden to fill a need in the parish.

Beyond the circumstance of how we begin our involvement in lay ministry is the reality that we have been called by God to do so. Jesus' words to His first disciples apply to us as well: "You did not choose Me but I chose you." [John 15:16] By our obedience to that call, and by our active involvement in the ministry to which He has called us, we are sharing in the ministry of the Body of Christ, the Church.

*Now may the God of peace who brought again from the dead our Lord Jesus, the great shepherd of the sheep, by the blood of the eternal covenant, equip you with everything good that you may do his will, working in us that which is pleasing in his sight, through Jesus Christ, to whom be glory forever and ever. Amen.*

*-Hebrews 13:20-21*

## Part II

# Introduction to Lay Ministries

*As each has received a gift, employ it for one another, as good stewards of God's varied grace: whoever speaks, as one who utters oracles of God; whoever renders service, as one who renders it by the strength which God supplies; in order that in everything God may be glorified through Jesus Christ.*

*- 1 Peter 4:10-11*

### A. Lay Ministries in the Church: A Brief Overview<sup>1</sup>

Lay Ministries in the Church have witnessed tremendous growth following the liturgical renewal of Vatican II in the Roman Catholic Church [1962-65] and the revision of our own Book of Common Prayer [1979]. What was once a new and innovative paradigm shift in the way the Church thinks about and does ministry has now become accepted and even commonplace in most American parishes and churches.

Yet the theology behind the raising up of lay ministers in the Church is actually nothing new because it is thoroughly Biblical and is rooted in our Christian Tradition.<sup>2</sup> St. Paul's teaching concerning the Body of Christ [Romans 12:3-8; 1 Corinthians 12-14; Ephesians 4:1-16] clearly outlines that all Baptized Christians are called to specific and mutually complementary ministries within the Church. In the Church there were to be no "spectators." We are all called to serve.

This is reflected in the teaching of the Prayer Book. The Catechism in the BCP [p.855] states: "The ministers of the Church are lay persons, bishops, priests, and deacons." It then outlines the scope and focus of lay ministry:

The ministry of lay persons is to represent Christ and his Church; to bear witness to him wherever they may be; and, according to the gifts given them, to carry on Christ's work of reconciliation in the world; and to take their place in the life, worship, and governance of the Church.

### A. Lay Ministries in Canon Law

<sup>1</sup> For a fuller overview of the history of "Eucharistic ministers," a good resource is Beth Wickenberg Ely's *A Manual for Lay Eucharistic Ministers*, 3<sup>rd</sup> printing (1993) pp. 1-8.

<sup>2</sup> From a Biblical and theological perspective, each and every Baptized Christian being called and empowered for active ministry should be normative for the Church. "Lay ministry" is simply an expression of the Church's overall ministry as the Body of Christ. As such, the ministries to which we are called are not "ours" but more properly Christ's Own ministry in His Church through us. Eucharistic Ministers [administering the Chalice at the Eucharist] are "extraordinary ministries," that is, they are not to take the place of the ministry of priests and deacons at Eucharist [*Diocesan Canon XI.7.B*].

The ministry of lay persons in the celebration and administration of the Holy Eucharist has certainly expanded in recent years. In the American *Book of Common Prayer (1928)*, a lay person was allowed to read the Epistle [New Testament Lesson] and nothing else.

Prior to the current lay ministry canons, specially licensed lay readers administered the chalice at the Eucharist and were known as "chalice bearers." No provision was made for the administration of the host by lay persons under any other circumstances.

In the 2003 revision of the Episcopal Church Canons, the former canon which permitted the special licensing of those already licensed as lay readers to administer the chalice has been replaced by a comprehensive canon [Title III, Canon 4] dealing with the licensing of lay persons to perform a variety of ministries.<sup>3</sup>

Title III, Canon 4, Section 6 & 7 clearly distinguishes Licensed ministers who "administer the Consecrated Elements at a Celebration of Holy Eucharist" [called Eucharistic Ministers] from those who "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" [called Eucharistic Visitors]. Eucharistic Ministers are similar to the former Chalice Bearer.

According to the Episcopal Church Canons Eucharistic Ministers are licensed by the Diocesan Bishop to engage in their ministries locally under the supervision of their parish's Deacon or Priest (if there is no Deacon).

The Canons also state that Diocesan bishops establish the qualifications, guidelines and requirements for the selection and training of these persons, who may be licensed to perform either or both of the functions permitted by the canon. In our diocese a training of Eucharistic Ministers is offered at an annual training event. However, additional training should be done on the parish level. Guidelines for training, qualifications and requirements, as established by Bishop Konieczny are outlined in this *Handbook*.

<sup>3</sup> The designation "lay" has been dropped from the official title for these ministries since the 2003 revision of the Episcopal Church Canons.

## B. Our Part in Ministering to Others

As a Eucharistic Minister, one's first and primary ministry is to the Lord Himself. The desire to serve others must grow out of an even deeper desire to serve Him and grow in relationship to Him "in grace and in knowledge." [2 Peter 3:18] Our devotion to our Lord opens us up to the suffering, pain and acute needs of others. Our ministry to others is an expression of Christ's ministry to them; it is, in fact, one of the ways God reveals out to others—through us.

The most important preparation for your ministry as a Eucharistic Minister is faithfulness to your own relationship with God through prayer, Bible Study, the Sacraments, and fellowship with other Christians. To neglect our own spiritual life and relationship with the Lord for the sake of the ministries with which He has entrusted us is neither necessary nor helpful; it is, in fact, dangerous for ourselves and those whom we seek to serve. Worship of God must always precede work for Him: if we keep this priority straight we will safeguard this all-too-common pitfall.

On the other hand, we can become overly focused upon our own weakness and unworthiness to engage in Christian ministry. We all serve in our weakness and we do our work of ministry imperfectly. But in Christ Jesus, the Father has "made us worthy to stand before [Him],"<sup>4</sup> and in His love we live and serve Him and others in His Name. Apart from God's grace and the gift of his Holy Spirit, he makes us capable of offering Him faithful service. No Christian is worthy to serve and minister in the Name of the All Holy Lord, but *He* is worthy to be worshiped and served.

<sup>4</sup> *Book of Common Prayer*, Eucharistic Prayer B, p.368

## Part III

# Eucharistic Ministers

### A. Introduction

Eucharistic Ministers serve at the Altar during Holy Eucharist by administering the Chalice “in the absence of sufficient deacons and priests.” [BCP p.408] They may also read the Old Testament and/or New Testament Lessons and/or led the Prayers of the People. In the absence of an acolyte, they may also hold the Gospel Book when the Deacon or Priest proclaims the Gospel and assist the Deacon or Priest in preparing the Table for the Eucharist. The specifics vary according to the needs and traditions of your parish.

Normally, Eucharistic Ministers serve under the direction of the Deacon of the parish; or in the absence of a Deacon, the Rector or Vicar.

Training and instruction should be provided by the Deacon or designee for new Eucharistic Ministers prior to the first time they serve. Any questions or concerns should be addressed prior to the actual Liturgy in which you are serving. Know what is expected of you and you can be confident as you begin this new and exciting ministry.

### B. The Nuts & Bolts of Being a Eucharistic Minister

#### 1. Before the Sunday Service

Check the Church assignment list for Eucharistic Ministers regularly to make sure then you are scheduled to serve at the Altar. Your parish will have its own procedure for finding a substitute if you are unable to serve as scheduled. Make sure you contact the appropriate person as soon as possible.

If you are scheduled to serve, prepare yourself by reviewing any materials (e.g. Prayers of the People) for which you may be responsible. Prepare spiritually by praying and meditatively reading the Propers (Scripture Readings for the Eucharist). Pray for the clergy and people with whom you will be serving at the Eucharist. Pray for all the people to whom you will be administering the Chalice. Go to bed early enough the night before so you will be at your best for the service of God and His Church.

#### 2. At Church on the Lord's Day

Arrive early: half an hour before the Liturgy begins is best. This allows time for you to get vested, give/receive communications and to take some time to meditate and pray.

Check: text for Prayers of the People, Lectionary opened to the Propers for the day, etc. Be sure your hands (and nails) are clean. Be ready to assist for other needs that may arise. If you



are the assigned to be the Lay Reader, be prepared, and make sure you have read through the readings several times in advance.

Pray. Nothing is more deadening to true worship than doing the mechanics of the Liturgy without our hearts and minds engaged in what we are doing. Enter into God's Presence as you mediate and pray, and ask God to assist you by His grace to be an effective and eager minister at the Eucharist.

Remember, you are here to serve. Do not draw attention to yourself as you administer the chalice.

### **3. During the Liturgy**

Follow the directions and actions of the Celebrant. When the Procession arrives before the Altar, bow or genuflect with the Celebrant, as is the custom of your church. If you make a mistake (and you will – everyone does) do not draw attention to it: merely begin to do it correctly. In speaking, do not say “excuse me”; simply repeat the text correctly.

Whatever you do as a Eucharistic Minister, offer it to God in prayer as your “spiritual worship” [Romans 12:1].

## **C. Frequently Asked Questions**

The following are some questions which will occur to you as you begin your service as a Eucharistic Minister. One of the most important things to remember as you consider this ministry is that the Priest is in charge and your function is to assist. When in doubt ask the celebrant about any questions or concerns you may have *before* the service.

### **1. How do I hold the purificator (small hand towel)?**

The easiest way is to drape it over your index (or index and middle finger), so that the purificator covers the palm of your hand. You can either let it hang free or put the hanging end between your ring finger and pinky finger. This allows you to control the purificator and have a “groove” between your index and middle finger to place on the lip of the chalice as you wipe it after a person has received. Wipe both outside and *inside* the rim.

Wipe the lip of the chalice gently (remember you are not polishing the silver). Normally, the chalice is turned (either clockwise or counter-clockwise) after someone receives, so that each person drinks from a spot on the rim *next to* the last rather than from the same spot.

You may want to adjust the purificator several times during Communion so that more than one single area of the purificator is utilized for wiping.

### **2. How do I know what to say while administering the Chalice (cup)?**

The phrase used when administering the chalice up should “match” what is said by the Celebrant, viz., who is distributing the Bread. If the Bread is given with the words, “The

Body of Christ, the Bread of Heaven,” you should say, “The Blood of Christ, the Cup of Salvation” when offering the Cup. When in doubt it is best to check with the celebrant beforehand about their preference. The default phrase best used is “The Blood of Christ.” **Do not make up your own words or own names.**

### **3. What do I wear when serving at the Altar?**

Parish “traditions” may vary, but generally speaking, a white alb and cincture is worn. This is fitting since, although it is often associated with ordained clergy at the Eucharist, the alb is really the vestment of Baptism. Some churches will have Eucharistic Ministers vested in cassock and surplice, or just plain street clothing. The Rector’s directive or the usual practice rather than your own preference determines what is worn.

### **4. What happens if the Wine is spilled?**

If it is spilled on the altar rail, wipe it up with the purificator immediately. At the end of the service clean the area with a purificator and water. If the Wine gets on the floor or carpet in front of the person receiving, blot up what you can with the purificator and return after the service to finish the clean-up with water.

Some clergy may ask you to place the purificator over the spilled Wine spot, get a clean purificator and continue to serve, cleaning up at the end of the service. This is a situation to ask about during your training. Note: It is always smart to have an extra purificator at the credence table for such situations.

### **5. How do I hold the chalice?**

The stem of the chalice usually has a “knob” on it. This should be grasped firmly, and your wrist should function as a “hinge” with which to bring the chalice to the lips of the communicant. This allows you to be in control of the chalice while being flexible in your movements. *Do not* relax your grip on the stem/knob of the chalice (but don’t cut off your circulation with a “death grip” either.)

### **6. How do I know if a person does not wish to receive the Wine?**

Generally a person will cross their chest with both arms indicating that they do not want Wine. Other people will sometimes just give you a little “wave off.” Be alert people’s wishes. Do not “skip over” someone who does not wish to have the wine. Use the appropriate words as used for someone who does partake in the wine before moving on.

### **7. Do some people receive the Chalice (cup) rather than drinking from it?**

The most common way of receiving is by taking a sip from the Chalice. Another method – called *intinction*–is for the communicant to hold the Host for you to take. Dip the edge (not the entire host) into the Wine and place it on the tongue of the person. Although some people prefer to dip the Host themselves, it is best for the Eucharistic Minister to dip the

Host in the Wine so that folks don't immerse their fingers in the Chalice.

## **Part IV**

### **Getting Started with Eucharistic Ministers**

It is likely that lay persons in your parish are already engaged as Eucharistic Ministers at the Altar. However, it may be that this area of ministry needs more organization or a new focus. By assessing your parish's specific needs in this area ministry, your Rector/Vicar (Priest-in-Charge or Deacon) will be able to utilize this Handbook to train and educate disciples within your congregation.

#### **A. Education and Preparation of the Congregation**

##### **1. Eucharistic Ministers**

If this is a new ministry in your church, education and preparation of the parish will be vital for this to be a viable and dynamic ministry of the Christian Community.

Presentation of any new ministry in the parish requires the authority and backing of the Rector (Vicar, Priest-in Charge, or Deacon. The Deacon should do this at the behest of the Rector.) As one who is called to "equip the saints for the work of ministry," [Ephesians 4:12] he or she will play a major role in the preparation and education needed for any new ministries within the parish to succeed.

Some parishioners find any changes in the way things are done in Church difficult, and may resist those changes. Even good changes can meet with opposition at times. The acceptance of lay persons administering the Chalice during Communion may take time. Pastoral sensitivity is needed in dealing with these adjustment issues.

#### **B. Selection and Training**

##### **1. Selection**

Eucharistic Ministers need to be selected with special care so that they will be accepted by the congregation. They should be people who are:

- Faithful in their personal life, prayer, and worship
- Attend Church every Sunday
- Committed to serve in this ministry
- Have some formal training in pastoral care or be willing to take diocesan or parish-sponsored training to include listening skills, empathy, and sensitivity
- Be able to respect confidentiality
- Be able and willing to attend scheduled trainings
- Personal life is a model of holiness and godly living

## **2. Suggested Training Activities for Eucharistic Ministers**

People have different learning styles and many of us need some “hands on” experience to really make it sink in. The following activities are suggested to do just that. They may seem a little “over the top,” especially to an experienced Eucharistic Minister or Visitor; but for the novice these learning activities will do much to build confidence and ensure a successful start to their new ministry.

Once preliminary conceptual training is completed, allow significant time for “hands on” practice at the altar rail (in vestments) with a purificator and chalice, to get a sense of the “choreography” along with other ministers in that particular space. (You can use water instead of wine for this practice.)

Consider including in this “role play” some of the following:

- Where to stand and when to receive
- Holding the purificator and chalice
- Recognizing those who do not wish to receive
- Communicating those who do not touch the chalice
- Intinction of the Bread in the Wine for (or by) the communicant
- How to assist children or guests who do not know the traditional movements and behaviors when receiving the sacraments.
- Refilling the chalice from a flagon or cruet in large services.
- How to clean up a spill. This may seem a little overboard but it eliminates the “panic” feeling when and if this actually occurs.

## **3. Further Training**

The diocese will periodically sponsor special workshops to increase lay ministers’ understanding of the Eucharist, to enhance their self-understanding as ministers of the church, and to deal with the practicalities of administering the Sacrament with due reverence and dignity. This does not count as the only training required for Eucharistic Ministers as each priest should work with their person to acclimate them to the specific tasks in their church.

## **C. Supervision and Evaluation**

Supervision and periodic evaluation of Eucharistic Ministers will be carried out by a Deacon or Priest.

Eucharistic Ministers should meet with clergy supervisors for the purpose of dealing with any issues or questions that arise in the performance of their duties at the Altar. Clergy may also schedule group meetings with the Eucharistic Ministers of the parish for the purpose of reviewing and improving various parts of the ceremonial aspects of the Liturgy, questions and answers, and developing as schedule for serving for the coming months.

Clergy supervisors are responsible for:

- Making assignments
- Scheduling and planning regular continuing education/support meetings
- Receiving reports of pastoral needs and concerns
- Overseeing accurate record-keeping
- Evaluating Eucharistic

## Part V

# Getting Started with Eucharistic Visitors

### Introduction

Where *Eucharistic Ministers* serve at the altar administering the cup, *Eucharistic Visitors* provide a similar but quite different function for God's people by bringing the Holy Eucharist to the homebound and hospitalized. This sacred work is more than transporting previously consecrated elements of Bread and Wine, but sustains an important connection with our brothers and sisters to their Lord and with their community of faith.

This section serves as a guide to prepare Eucharistic Visitors for their ministry. It also provides instruction in the no-less-important practical aspects—the “nuts and bolts”—of how to do this ministry.

### Background

Beth Ely writes in her book *A Manual for Lay Eucharistic Ministers*,<sup>5</sup> that in the early church, lay Christians regularly ministered to the ill and dying by taking them the Eucharist. She describes that this was before the clerical orders of bishops, priests and deacons came into being. As the church grew, however, it needed structures to govern its life and worship. “One of these concerns was to regulate the laity’s handling of holy elements,” she writes. How the elements were handled and by whom was a point of concern until this function was finally relegated to ordained clergy. Beginning in the late seventh century, attempts were made to keep the laity from acting as ministers of the Eucharist whenever a deacon, priest or bishop was available. During the eighth century, priests were becoming the usual ministers of the Eucharist, taking over the 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 (i.e., *rule*) 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 distribution of the Eucharist. He also could only preach a sermon written by a clergyman. The General Convention of 1871 allowed lay men to conduct worship, and in 1904, it passed legislation allowing Licensed Lay Readers to be in charge of parishes with no priests. These men

<sup>5</sup> Ely, B. W. (2005). *A Manual for Lay Eucharistic Ministers*. Morehouse Publishing.

(at that time) could lead worship and also preach with a license from the Bishop. Women were only allowed to perform this ministry with the privileges as men, in 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, having been granted special permission. Administering the cup was considered a part of the Lay Reader's ministry.

With Vatican II in the Roman Catholic Church, and the (1979) revision of the Book of Common Prayer (BCP) in the Episcopal Church, came a shift in the way the Church thought about and did ministry. What was once an innovative approach to include laity as ministers, is now commonplace in most American churches. The shift from laity as *spectators* to that of *lay ministers* was underway. The Catechism in the Book of Common Prayer (p. 855) identifies ministry as being done by four orders: Lay persons, bishops, priests, and deacons. Lay ministry is further defined: "The ministry of lay persons is to represent Christ and his Church; to bear witness to him wherever they may be; and, according to the gifts given them, to carry on Christ's work of reconciliation in the world; and to take their place in life, worship, and governance of the Church." *Lay ministry* is simply an expression of the Church's overall ministry as the Body of Christ. As such, the ministries to which we are called are not "ours" but more properly, Christ's own ministry in his Church through us.<sup>6</sup>

## Lay Ministry and Canon Law

In 2003, a revision of the National Canon replaced a canon permitting the special licensing of licensed lay readers to administer the chalice. The replacement, a new, comprehensive canon, Title III, Canon 4, allows for licensing of lay persons to perform a variety of ministries. This Canon, in sections 6 and 7, differentiates Licensed Eucharistic Ministers (those who "administer the Consecrated Elements at a Celebration of Holy Eucharist"—formerly known as *Chalice Bearers*) from Licensed Eucharistic Visitors ("those who 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.")

Eucharistic Visitors are licensed by the Bishop and engage in their ministry under the direction of their priest or a deacon. As part of the licensing process, Eucharistic Visitors are required to complete the training in Safeguarding God's Children and Safeguarding God's People. This is initially done in a live training. Renewal is required every four years (SGC) and every five years (SGP), and may be accomplished on-line.

## Our Ministry to Others

<sup>6</sup> Handbook for Eucharistic Ministers and Eucharistic Visitors. Episcopal Diocese of Albany, New York.



While this ministry is a service to others, it is primarily a response to God's call to us, and therefore a ministry to the Lord. Our service to others must grow out of a deeper desire to serve God and grow in our relationship with God. This ministry will undoubtedly open us to the suffering, pain and needs of others. Our ministry to others is an expression of Christ's ministry to them. It is, in fact, one of the ways God touches others—through us.

As a Eucharistic Visitor, you have the exciting opportunity for worship, prayer and fellowship; and the incomparable privilege of bringing the Blessed Sacrament to those “who for reasonable cause cannot be present at a public celebration of the Eucharist” (BCP, p. 396) because they are ill, home-bound, in a hospital or nursing home.

You will already have been nurtured and renewed through your participation at the Eucharist, and will be sent forth by the Church with the Blessed Sacrament. God will be using you as a “Christ-bearer” to connect those whom you are visiting with the larger corporate Body of Christ, not only in your Church, but in the whole Communion of Saints, past, present, and future.

When we meet with a home-bound parishioner, we often think that we are “visiting from the Church” -and, of course, the sick person being visited is very aware of being “away from” and not part of the parish for Sunday Eucharist. But, from a theological standpoint, it is more correct to say that when you, as a Eucharistic Visitor meet with a home-bound parishioner, you [*plural*] are the Church. Jesus told his disciples that, “when two or three are gathered together in my name, there am I in the midst of them.” (Matthew 18:19)

The Eucharistic visit is, therefore, an expression of the Church, an occasion in which the Risen Lord Jesus is present among his people. Although the act of bringing the consecrated bread and wine to a person who is homebound is not a Eucharist (i.e., a Mass), it is a time of prayer and worship and of receiving Christ in the Sacrament. Whatever is done and said during that visit will be “Church” for that person. You have the privilege of being one of the links that keeps that home-bound person connected to the larger parish family. Each Eucharistic Visit is an expression of the reality of the “Communion of Saints.”

## Preparation and Understanding Ourselves and Others

To prepare and maintain a readiness for this ministry requires us to be faithful in our own relationship with God through prayer, study of Holy Scripture, regular worship, participation in the Sacraments, and fellowship with other Christians. Consider that neglecting our relationship with God while attempting to serve His people, can hardly end well for anyone.

As a person providing pastoral care, it is important to take time to examine your own attitudes and feelings about those you are visiting prior to the meeting. Persons may be ill, disabled or facing death. We are all growing older and closer to our own death. However, at times we are reluctant to visit hospitals or nursing homes because of fears about confronting our own limitations and mortality. By being conscious of our own fear or anxiety, we can offer it to God and find strength for the work we are given to do. Bear in mind that a person who has a disability is a person who is “differently abled.” We each have our own gifts, abilities and limitations; some are more easily visible than others. God knows and accepts all our abilities and limitations, and loves each of us.

Many of those unable to attend regular church services may be under stress due to health issues. They may be in pain, feeling anxious about their future, and in need of personal support. Chronic pain can significantly alter a person’s interpersonal functioning. As a Eucharistic Visitor, we must try to understand what it is like to suffer as the other does—to tap into our capacity for *empathy and compassion*—while at the same time maintain the abiding faith that Jesus Christ is already and always at work in that person’s life. This does not mean trying to convince the other person of any different reality, or “cheer them up,” so much as faithfully maintaining one’s own attitude of faith and hope in God as we listen and empathize.

## Practical Considerations that will Demonstrate God’s Loving Care

Words alone will not adequately convey God’s love for the people we are visiting. Our non-verbal actions and attitudes will likely be remembered long after our words fade away. Some practical considerations for how we communicate to others follow.

- **Get on their “eye level.”** If the person you are visiting is bed-bound or sitting in a low chair, don’t remain standing. Standing over someone communicates a superior, one-up power position, or that you are wanting to leave soon. If possible, sit with the person being visited. Never sit on the patient’s bed, which could convey inappropriate intimacy. Standing throughout the visit conveys that you are in a hurry, don’t have time for this, or are ready to leave. Being seated conveys that you want to spend time with and attend to them. (A study of hospital doctor visits found that while the same amount of time was spent, those doctors who sat were perceived as spending more time with their patients than those who stood throughout the visit.)

- **“Be there”** with the person. Listen and wait. Give them time to express themselves, or be silent. Your presence with them is comforting and meaningful. Theologians speak in terms of the “sacrament” of being there with persons. Or, as one priest quipped, “Don’t just say something. Be there!” “Being there” can be harder for some to accomplish than talking. But, the person who is ill may only want someone to be with them. They may not want, or even have the energy to listen or manage a conversation. Check *your need* to talk. That is, is it *your need* to fill up a perceived *void* with words, or are you responding to a request for conversation?
- **Be Present.** Similar to “being there,” being present demonstrates an awareness of the other’s need, and of how you are present with them—or, how you are meeting that need. Consider if you are physically oriented towards the person, sitting with arms and legs uncrossed, maintaining good eye contact, generally relaxed in your posture, maybe leaning in slightly, attentive to the person. Consider also what might get in the way of your being present: your own anxiety or guilt; your own physical condition (being hungry, tired or sick); feelings of attraction or repulsion; judgments or evaluations we make of others.
- **Be observant.** You may notice non-verbal messages given through a person’s facial expression, focus, movements, reactions (sighing, blushing, breath rate, etc.) Notice messages given through audible non-verbals, such as voice level, rapidity of speech, tone of voice, inflection and pauses. Notice what is not said as well as what is said.
- **Allot enough time.** You should have enough time allocated for the visit—even if the visit may turn into a lengthier contact than anticipated. At a minimum there should be time to conduct the Communion Service and to listen to the person’s immediate concerns. Eucharistic visits will vary in length, but should never be rushed. At the same time, they should never be protracted beyond what seems reasonable from the perspective of the person you are visiting given their particular circumstances and needs.
- **Remind them of their ministry.** It may be assumed that the person who is sick or home-bound is only being “ministered to.” Remember that they are also a member of the Body of Christ, and as such, can perform sacred ministry as well—even in the midst of their illness or incapacity. Remind them of their ministry to pray for the needs of others (worship booklets often name those requesting prayer), to uphold the clergy, vestry and other ministers in prayer. This is not merely “talk” or “giving them something to do.” They would be joining a powerful ministry of the Church.
- **Communicate.** Your parish’s clergy need to know if there is a particular need or issue that you encounter: an expressed desire for Confession and Absolution; signs of depression and sense of hopelessness; something observed that appears to require

nursing care of medical attention; a family issue that is problematic or potentially so. As a Eucharistic Visitor, it is absolutely inappropriate to engage in counseling, advice-giving, or to become involved in medical issues.

- **Confidentiality.** Considering that this work is done in the context of a sacred trust and as an agent of our Lord and Savior, inappropriate sharing of your experience of the parishioner's condition or mindset is forbidden. Requests for medical or personal information, or your impressions of those visited can be gently brushed aside by acknowledging the requestor's interest ("We're all concerned and hoping for the best.") If the person persists, you can be more direct by stating, "Eucharistic Visitors are asked to not share what we learn, but to keep that confidential. I'm sure you understand." Should the person continue, you can let them know that "I wouldn't share information about you, if the tables were turned," or ask them to contact a family member/spouse for further information.

## The Mechanics of Eucharistic Visitation

### Equipment and Materials

Each Eucharistic Visitor should have available:

- A Communion Kit with vessels for Bread and Wine, a corporal, purificator, small spoon, a chalice and paten of *dignified proportions*.
- Sufficient copies of the service entitled, "Communion for the Sick & Shut-In: Form to be used by Eucharistic Visitors." Everyone present should have a copy. You may leave a copy if someone asks to keep it.
- Lectionary Readings for the day.

Your supervising Deacon or Priest will be able to assist you in obtaining any equipment and material needed.

## **First Things First**

During the Eucharist (the Mass at Church), uphold the person(s) in prayer to whom you will be privileged to bear the Body and Blood of our Lord. Pray that you may be an able and compassionate Eucharistic Visitor.

## **Getting Ready**

Your supervising Deacon or Priest will give you the names of one or more persons to whom you will take Holy Communion after Eucharist. If visiting an individual for the first time, be certain to obtain appropriate background information which will help meet the pastoral needs of the individual and make your visit more effective. You should be aware of other family members in the home, if the individual can answer the telephone or not, special interests or past involvements with the church, any special needs for assistance, or other advice or comments your supervising deacon or priest may provide.

In many congregations, just before the Dismissal of the Eucharist, Eucharistic Visitors go to the altar to be commissioned by the clergy to take the Communion to a specific person(s).

## **The Rite**

The only service authorized to be used is the “Communion for the Sick and Shut-Ins: Form to be used by Eucharistic Visitors,” [see Part VI, below.] It is important to follow the rubrics carefully. Keep in mind that you are not performing a “mini-Mass.” Rather, you are bringing the Sacrament to be shared with a fellow disciple as members of the Body of Christ. It should be noted that while it is best to proceed through this service in its entirety, it may be adapted to the situation. For example, if the person visited is so ill that moving through the entire service is determined to be a burden, it may be shortened by reading the Gospel, distributing Communion, and praying with the person.

After the Scripture Reading(s), the Eucharistic Visitor should summarize the sermon which was preached during Eucharist.

Prayers may be offered briefly for the Church, the World, and the concerns of those present.

After the Confession of Sin, a special form of absolution is to be said by the lay person.

Remember that you are a guest of the person you are visiting, whether in the home or the hospital. You are representing the Church, clergy and congregation. Your actions and clothing should reflect the dignity of the ministry to which you have been called.

## Setting Up and Distributing Communion

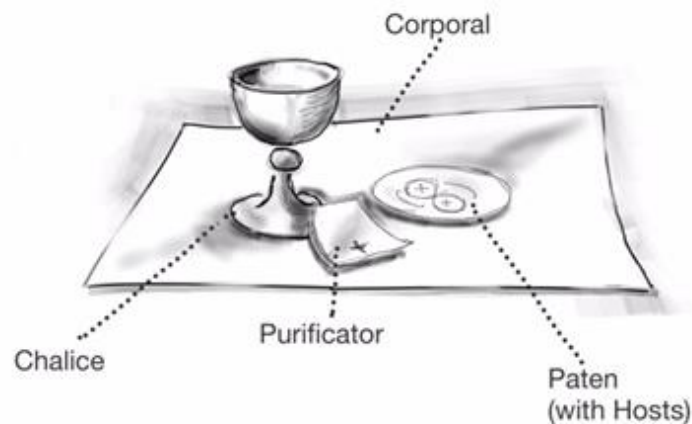
Prior to entering the hospitalized patient's room, check in at the nurses' station to let them know who you want to visit. Before entering the patient's room, read and respect any precautions posted on the door, especially if that would keep you from entering the room. Be sure to inform the clergy if you were unable to enter because of health conditions.

Upon arrival, introduce yourself to those present with the statement, "I'm here to bring you Communion from the Eucharist at \_\_\_\_\_ Church." This sets the tone for the visit and designates this Communion as an expression of the Christian Community's one Eucharistic action.

While setting up, washing one's hands, if at all possible, is encouraged as a standard practice. This may also be a good time to talk with the person (or family and loved ones, as appropriate) about any special needs or concerns they may have which could be included in the Prayers and Intercessions. Inquire if there are any physical limitations, swallowing difficulties or needs.

Setting up may involve clearing a space for the corporal, chalice and paten. It is important to create a space which is clean and uncluttered so that the Communion bread and wine can be given proper reverence and dignity.

The Communion vessels and linen should be arranged in this way:



Conduct the service in a reverent manner. Do not stand or sit with your back to the Blessed Sacrament. Others present may join in the service. All baptized Christians are welcome to receive. Hosts may be broken to accommodate more than the planned number of communicants. After the last Communion, consume the remaining bread and wine.

The most important point is to take your time so that you can be fully present to God and the other person(s).

## **Clean Up**

After everyone has received the Bread and Wine, any remaining elements should be consumed by the Eucharistic Visitor in a reverent manner.

The paten should be wiped clean with the purificator, brushing any crumbs of the Host into the chalice. A small amount of water should then be poured into the chalice, and the water consumed by the Eucharistic Visitor, also in a reverent manner.

## **Record Keeping**

Accurate record keeping is an important tool in assessing, developing, and evaluating this ministry. Any forms should be filled out and left in an agreed upon location. Please see the sample form in the appendix. Be clear on, and adhere to, your Church's particular record keeping process.

## **Afterwards**

You may want to pause to reflect a few moments on what you have just done, on how God is using you, and to give thanks for this opportunity to serve Christ in your brothers and sisters.

Report back to your supervising deacon or priest in their preferred manner on your Eucharistic visits and make note of any special needs or pastoral concerns that came to your attention during these visits. The visit is considered "complete" only when this communication is made.

Do not discuss the person's health or situation with anyone other than your coordinating priest or deacon. You have just created a sacred trust that must continue to be honored.

## **FAQ's and *What to do if...***

Experienced Eucharistic Visitors can recount any number of unexpected and sometimes unique circumstances that they have encountered during their ministry. The following questions and answers may help you be prepared for some of these.

1. *What if no one is at home?*  
This can be avoided by calling (or texting) ahead, and setting up a time for the visit. Maybe they simply forgot and left for an outing with a family member. Maybe they had an emergency. Maybe they are in the house and only fell asleep! Certainly follow up as soon as possible, saying something like, “I have on my calendar that I would bring you Holy Communion today at \_\_\_\_\_ o’clock. I think there is no one at home, and want to, first of all, check on you to make sure you’re OK. I’d also like to see if we can get together soon, or set another time to meet.”
2. *Shall I leave immediately after the Eucharist has ended, or can I attend Christian Education and/or the coffee hour before I leave Church?*  
Taking Communion from the Church’s Eucharist means bringing the person who is homebound into the corporate body of Christ and the parish by your actions, and as such should be as close to the end of the service as possible.
3. *What if I do not have enough Hosts for the people present?*  
First, ask if everyone would like to take part in receiving Holy Communion or not. (This is a different question than, “Will everyone want to participate in this worship?”) Next, if there are more people than Hosts, it is acceptable to break the Hosts in half.
4. *Are there times that I should not offer wine?*  
Usually, a small sip of wine will not be a problem for dietary or medication restrictions. However, there may be times when even a small amount is not indicated due to dietary or medication issues, or even swallowing difficulties. If the patient or resident in an institution is potentially unreliable in their ability to answer, the nursing staff may be of help. At home, a family member may be consulted. When in doubt, remember that Communion in one form (Bread only) is just as good as receiving it in both forms (Bread and Wine.) It is also good to remember that even a tiny sliver of the Host is equal to receiving a whole Host.
5. *What about the possibilities of a swallowing disorder?*  
Even a small piece of Host can cause choking, blocking of the airway—so, be aware and cautious. It may be possible to place a small sliver of Host (dipped in wine to help it dissolve) on the person’s tongue with a spoon. If that seems inadvisable, follow the rubric in the Book of Common Prayer, page 457. Read the rubric or summarize it for the person. “*If a person desires to receive the Sacrament, but, by reason of extreme sickness or physical disability, is unable to eat and drink the Bread and Wine, the Deacon is to assure that person that all the benefits of Communion are received, even though the Sacrament is not received with the mouth.*”
6. *What should I do when medical staff interrupt to perform procedures (e.g., taking blood pressure)?*



Most often medical staff will give you the time you need to complete your visit. You may let them know you only need a few minutes. You may also invite the medical staff to join you in prayer or Communion. If, however, the staff interrupts, or an emergency occurs during your visit, get out of the way and pray for the person and the medical team. In the case of an emergency, notify the clergy.

7. *When should the Communion Kit be returned to the Church?*

Normally, this is done immediately after your last visit.

## Instruction

Provide this booklet for participants to read in advance of the training date. The following outlines a program of instruction for training Eucharistic Visitors prior to applying for License from the Diocesan Office.

**Opening Prayer.** On the day of training, begin with a prayer, giving thanks for the teachings, life, death and resurrection of Jesus; thanks for his continued ministry on earth through the Body of Christ, his church—through us! Give thanks for this Church and this ministry; for all gathered here today. Pray for those unknown people for whom we will offer ministry, and those known to us who are in need. Give thanks for this training that it will help these ministers to represent Christ to all those we encounter, and by doing so, will help bring them healing and engage them in ministry. Ask for help as we move through this time of training, to have open ears, hearts and minds. Ask for help to be good Eucharistic Visitors, bridging Community and those who are unable to be present at Church.

**Introductions.** Allow time for everyone to introduce themselves by name, and also telling something about themselves (spouse, family, work, their journey in this church, their interest in being a Eucharistic Visitor, other ministries they are involved in, etc.) [The time spent will depend on the size of the group, but should take no more than 20 minutes total.] The facilitator goes first to set the tone of what is expected.

**Review: Part I.** Let's dive right in by reviewing the reading assignment, raising questions as they occur to us. *Prior to the training, the facilitator overviews each section, posing a question or two, maybe more, from each section: **Introduction; Background; Lay Ministry and Canon Law**, and **Our Ministry to Others**.* [20 to 30 minutes]

**Review: Part II.** Ask participants to pair up and assign the following sections: ***Practical Considerations that will Demonstrate God's Loving Care** and **The Mechanics of Eucharistic Visitation**.* (Depending on the number of participants, the

eight bullet points under the section, *Practical Considerations*, and the sub-sections under *The Mechanics of Eucharistic Visitation* may be divided in different ways. Just be sure all points are covered.) Ask participants to review each section (or parts of the section assigned), and come up with a few questions to pose to the whole group for conversation at the close of this assignment. [about 30 minutes]

**Review: Part III.** Altogether, review the sections, *Setting Up, Distributing Communion, Clean Up, Record Keeping*, and *Afterwards*. Overview the Rite I and Rite II forms, reading through each, including all rubrics. (Rotate readers from the group to avoid the facilitator doing all the talking.) [about 30 minutes]

**Break: About 10 minutes.**

**Review: Part IV.** Let's also review the high points of the Eucharistic Visit, moment by moment, and the Eucharistic Visitor's (EV's) responsibilities. Think of the steps and the sequence of these steps for a Eucharistic Visit. We can respond to any questions you have as we review the steps. Invite participants to outline the major movements in teams of three. When the teams have had time to complete the assignment, invite the larger group to name the steps (based on what their team decided.) Record the steps on a whiteboard or flipchart. (Leave this up for a later Skill Builder exercise.) The teams will likely disagree as they are reporting; encourage conversation to resolve the steps. If the steps are recorded out of order, they can decide on the sequence by numbering the items later. Here is a *help*:

1. EV is contacted by a deacon or priest to take Communion to a hospital patient or person who is homebound.
2. If possible, the EV contacts this person or family member to arrange a visit.
3. The EV attends Mass, and prays for this person, their family and friends.
4. At the close of the service, the EV is commissioned to take Holy Communion from this Eucharist to the person.
5. The EV leaves church immediately for this task.
6. The EV arrives at the location (home, hospital, nursing facility, etc.)
7. The EV introduces him/herself, stating, "I'm (name), and I'm from (Church). I've come to bring Holy Communion.
8. The EV interacts with those present (as described in the manual), building rapport and finding out if anyone other than the parishioner would like to also have Communion.
9. The EV sets out contents of the Communion kit: Corporal first; Chalice and purificator; paten; bread and wine.
10. The EV uses the Rite preferred by the communicant, and provides copies for all to participate.

11. The EV proceeds through the Communion service.
12. Upon completion, the EV consumes the remaining wine (and bread, if any), rinsing the Chalice with water and consuming that water.
13. The EV places the contents of the Communion kit back into the kit.
14. The EV continues to visit as is appropriate, and concludes the visit.
15. The EV logs the visit (in the manner directed), and returns the Communion kit to the Church. [about 45 minutes]

**Skill Builder I.** This is how you DO NOT want your Eucharistic Visitation to go... You can be creative, use your imagination, and have some fun. Let me ask for three people: One to be a patient in the hospital; one to be a family member; and, one to be the EV. This is a low risk situation! Ask the remainder of those present to be observers, i.e., to observe what the EV could have done differently to have made the visit go better. (Of course, this is in no way a criticism of the EV, since s/he designed the situation to go awry.) Give the three people a few minutes to brainstorm their roles, and then begin: **ACTION!** At the completion of the Skill Builder, invite comments and observations, stressing the right way to do things. [20 minutes]

**Skill Builder II:** Now let's try on how you *do* want your Eucharistic Visit to go. This is also low risk, because it's about learning, not about performance. This Skill Builder will be accomplished in three sections:

- Part A will be the beginning part, from the time the EV is commissioned at Church, up to when they begin the Communion Service.
- Part B will be the actual Communion Service.
- Part C will be at the conclusion of the Communion Service until the Communion Kit is returned and the report is filed.

Ask for four volunteers this time. Two of the volunteers will be EVs (for each of the three Parts. Just get the volunteers for Part A now, and focus on Part A now. After Part A is completed, move onto getting volunteers for Part B.)

The EVs will use the numbered list (above) as a guide for their actions. This will be a "fishbowl" process, where the EVs are invited to process aloud ("*think aloud*") with each other how and what they are to do. Remember, this is a Skill Builder is for learning, rather than a performance. The remainder of participants record their thoughts as the scene progresses, and share your thoughts when this part of the visit is completed and reviewed. All comments will be entertained.

Remind all the participants that this exercise is not so much about judging if the EVs *get it right*, as it is about surfacing any and all issues for consideration. Invite the homebound parishioner and the family member to be creative in their responses to the EVs. That is, they are not required to be the most compliant or *easy* participants in this

role play. (Caveat: They are not invited to be outrageous for outrageous' sake, but their quirks can offer an instructional element!)

Once Part A is completed and reviewed, move to Part B, then Part C. [One hour to one and one-half hours]

***Break: About 10 minutes.***

**Skill Builder III.** Divide into triads. In this section, anyone who has not taken on the role of the Eucharistic Visitor will now have their turn. Other roles include that of the homebound and a friend or family member. The EV may talk their way through some of the scenario, but should role play most of it. At the conclusion, the EV states what they think went well and where they could improve. The *patient* and the *family member* provide feedback. When the large group reconvenes, observations, thoughts and questions are considered.

**Tears and Fears.** What are you afraid of? What concerns you? Now have an open conversation about any reservations or concerns that anyone may have.

**Stars.** Take each question in turn. The group may do a popcorn round (not have to go around the room in sequence), but each person is asked to contribute to each question.

- What do you look forward to?
- What do you think you'll be good at?
- What gift do you have that you know you will lend to this ministry?

**Conclusion.** If there are no other comments or questions, the training is concluded with a prayer. The facilitator offers that this will be a group prayer open for anyone/everyone's contribution. The facilitator begins. The prayer time is concluded with the Lord's Prayer.

## PART VI

### APPENDICES

#### APPENDIX A

#### Title III, Canons 1 & 4 of the Episcopal Church of the U.S.A.

##### **Canon 1: Of the Ministry of All Baptized Persons**

**Sec. 1.** Each Diocese shall make provision for the affirmation and development of the ministry of all baptized persons, including:

- (a) Assistance in understanding that all baptized persons are called to minister in Christ's name, to identify their gifts with the help of the Church and to serve Christ's mission at all times and in all places.
- (b) Assistance in understanding that all baptized persons are called to sustain their ministries through commitment to life-long Christian formation.

**Sec. 2.** No person shall be denied access to the discernment process for any ministry, lay or ordained, in this Church because of race, color, ethnic origin, national origin, sex, marital status, sexual orientation, disabilities or age, except as otherwise provided by these Canons. No right to licensing, ordination, or election is hereby established.

##### **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 acts 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.

**APPENDIX B  
CANON VIII OF THE DIOCESE OF  
OKLAHOMA**

8.8. Licensed Offices. A confirmed Communicant in good standing or, in extraordinary circumstances, subject to guidelines established by the Bishop, a communicant in good standing, may serve as Pastoral Leader, Worship Leader, Preacher, Eucharistic Minister, Eucharistic Visitor, Evangelist or Catechist, if licensed by the Bishop. With the advice of the Commission on Ministry, the Bishop sets guidelines for training, selection and licensing of such persons.

8.8.1. The Bishop issues a license only at the request and upon the recommendation of the Priest-in-charge of the Congregation, in which the person will be serving. The license carries a term not to exceed three years and is revocable by the Bishop or at the request of the Priest-in-charge.

8.8.2. Renewal of the license is determined based on the acceptable performance of the ministry by the licensee and upon the endorsement of the Priest-in-charge.

8.8.8. Eucharistic Minister. A Eucharistic Minister administers the consecrated elements at any Holy Communion in the absence of a sufficient number of Priests or Deacons assisting the Celebrant. The ministry of Eucharistic Ministers does not replace the ministry of Priests and Deacons in the exercise of their office, including regular visitation of Members unable to attend the Celebration of the Holy Eucharist. A Eucharistic Minister should normally be under the direction of a Deacon, if any, or the Priest-in-charge.

**APPENDIX C  
DIOCESE OF OKLAHOMA  
APPLICATION FORM – EUCHARISTIC MINISTER**

Right Reverend and Dear Sir:

I hereby respectfully apply for a EUCHARISTIC MINISTER’s License for:

(Mr.)(Mrs.)(Ms.)(Other \_\_\_\_\_) \_\_\_\_\_  
(Please indicate preferred salutation)      Print Full Name      Preferred Name

Address \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

Preferred Phone \_\_\_\_\_  
(Please indicate preferred phone type:  
cell/home/business/church)

Preferred Email \_\_\_\_\_

Date of Birth \_\_\_\_\_  
(month/day/year)

Date of Baptism \_\_\_\_\_  
(month/day/year)

Date of Confirmation \_\_\_\_\_  
(month/day/year)

Place where Baptized \_\_\_\_\_

Place where Confirmed \_\_\_\_\_

*I believe the above named person is of good character and is sufficiently trained to hold this office.*

\_\_\_\_\_  
Priest in Charge (please print)      Signature      Date

Church \_\_\_\_\_

Mailing address \_\_\_\_\_  
\_\_\_\_\_

\_\_\_\_\_  
Date

\_\_\_\_\_  
The Rt. Rev. Dr. Edward J. Konieczny

*The applicant should use the reverse side of this application to state reasons for seeking this office.*

Forms can be found on-line at: [http://www.episcopaloaklahoma.org/resources/resource\\_forms.html](http://www.episcopaloaklahoma.org/resources/resource_forms.html)



APPENDIX D  
DIOCESE OF OKLAHOMA  
EUCCHARISTIC VISITOR APPLICATION

One of Two

Name \_\_\_\_\_

Congregation \_\_\_\_\_

Best Phone Contact \_\_\_\_\_

Mailing Address \_\_\_\_\_

Length of time in this Diocese \_\_\_\_\_

Date and place of Baptism \_\_\_\_\_

Current Occupation \_\_\_\_\_

Employed by \_\_\_\_\_

Special Training in Ministry \_\_\_\_\_

Reasons for seeking this ministry \_\_\_\_\_

I attest that I have completed the trainings **Safeguarding God's People** and **Safeguarding God's Children** (attach copies of most recent certificates) and that I will keep this training current as required by the policies of the Diocese of Oklahoma and The Episcopal Church.

Date \_\_\_\_\_ Signed \_\_\_\_\_

Date \_\_\_\_\_

\_\_\_\_\_  
*The Rt. Rev. Dr. Edward J. Konieczny*

Forms can be found on-line at: [http://www.episcopaloklahoma.org/resources/resource\\_forms.html](http://www.episcopaloklahoma.org/resources/resource_forms.html)

APPENDIX D  
DIOCESE OF OKLAHOMA  
NOMINATION FOR EUCHARISTIC VISITOR  
Two of Two

Right Reverend and Dear Sir:

The Clergy in charge and vestry of \_\_\_\_\_  
nominate \_\_\_\_\_  
to enter training for Eucharistic Visitor. This person's application is attached.

We, the undersigned clergy and vestry, do certify that this person is a communicant in good standing and has indicated a willingness to submit to training and is prepared to spend the time necessary for preparation, visitations, reporting and recording information.

_____	_____
_____	_____
_____	_____
_____	_____
_____	_____
_____	_____
_____	_____

Dated \_\_\_\_\_ Clerk of the Vestry \_\_\_\_\_

*Forms can be found on-line at: [http://www.episcopaloklahoma.org/resources/resource\\_forms.html](http://www.episcopaloklahoma.org/resources/resource_forms.html)*

APPENDIX E  
COMMUNION LITURGY FOR THE HOSPITALIZED  
AND HOME-BOUND

*by a Eucharistic Visitor*  
(Adapted from "Communion under Special Circumstances,"  
Book of Common Prayer, pp. 396-399)

*The EV provides worship booklets, sets the table, and begins with a reading of the Sunday Gospel lesson or other Scripture as indicated. The visited may respond with words printed in bold.*

EV: The Lord be with you.  
**And also with you.**

EV: "A reading from \_\_\_\_\_."  
Concluding with, "The Word of the Lord."  
**Thanks be to God.**

*Or one of the following:*

God so loved the world that he gave his only Son, that whoever believes in him should not perish, but have eternal life. John 3:16

Jesus said, "I am the bread of life; whoever comes to me shall not hunger, and whoever believes in me shall never thirst." John 6:35

Jesus said, "I am the living bread which came down from heaven; if anyone eats of this bread, he will live for ever; and the bread which I shall give for the life of the world is my flesh. For my flesh is food indeed, and my blood is drink indeed. Whoever eats my flesh and drinks my blood abides in me, and I in him." John 6:51, 55-56

Jesus said, "Abide in me, as I in you. 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. By this my Father is glorified, that you bear much fruit, and so prove to be my disciples. As the Father has loved me, so have I loved you; abide in my love." John 15:4-5a, 8-9

*After the Reading, the Eucharistic Visitor may comment on it briefly.*

EV: I invite your prayers, silently or aloud.

*Suitable prayers may be offered, concluding with the Collect of the Day or the following:*

EV: Almighty Father, whose dear Son, on the night before he suffered, instituted the Sacrament of his Body and Blood: Mercifully grant that we may receive it thankfully in remembrance of Jesus Christ our Lord, who in these holy mysteries gives us a pledge of eternal life; and who lives and reigns for ever and ever. **Amen.**

EV: Let us confess our sins to God.

*(The following is prayed together, when possible.)*

**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.**

EV: Almighty God have mercy on us, forgive us all our sins through our Lord Jesus Christ, strengthen us in all goodness, and by the power of the Holy Spirit keep us in eternal life. Amen.

*The Peace may then be exchanged.*

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

EV: Let us pray in the words our Savior Christ has taught us. *(Together, when possible.)*

**Our Father, who art in heaven,  
hallowed be thy Name,  
thy kingdom come,**

thy will be done,  
on earth as it is in heaven.  
Give us this day our daily bread.  
And forgive us our trespasses,  
as we forgive those  
who trespass against us.  
And lead us not into temptation,  
but deliver us from evil.  
For thine is the kingdom,  
and the power, and the glory,  
for ever and ever. Amen.

EV: The Gifts of God for the People of God

*and may add:* Take them in remembrance that Christ died for  
you, and feed on him in your hearts by faith,  
with thanksgiving.

*The Sacrament is administered with the following or other words:*

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

*The Post communion Prayer is offered (together, when possible):*

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, and everlasting salvation; through Jesus Christ  
our Lord. Amen.

EV: Let us bless the Lord.  
Thanks be to God.

## APPENDIX F REPORT OF EUCHARISTIC VISITATION

Person Visited:

Congregation:

Date:

Time:

EV's Name:

Place/Address:

Other(s) present:

Number receiving Communion:

Brief description of the service: (That is, was it used in its entirety? Did all present receive Communion? Did the participants offer prayers? Did anything unusual happen or need to be called to clergy attention?)

Response of the person visited:

Response of family / friends:

Communion Kit was returned: YES/NO

Was this visit logged in our Book of Services? YES/NO