



GULF ATLANTIC
DIOCESE CENTER
FOR MINISTRY

Lay Eucharistic Ministry Training & Instruction Guide

*For use in the Gulf Atlantic Diocese by
Eucharistic Ministers and Eucharistic Visitors*



A Prayer of Self-Dedication

*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 to you;
and then use us, we pray, as you will, and
always to your glory and the welfare of your people;
through our Lord and Savior Jesus Christ. Amen.*

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FOREWARD

Dear Eucharistic Minister and Eucharistic Visitor (or future EM and EV),

Let me begin by thanking you for your willingness to participate in this training. Eucharistic ministers and visitors are vital ministries and through their diligent practice, we continue the historical practice since the days of the early Church.

The participation of adult laity and youth EM's are signs of the full Body of Christ in Worship. Likewise, the work of providing pastoral care through the blessed sacrament to home or medically limited members helps those served know they are a part of the Church, Christ's Body in the world. You will be blessed by how appreciative other members, especially those limited to home or medical care facilities, will be to receive Communion.

It is my sincere belief that this instruction guide and the training that you will receive in preparation for serving as an EM or EV will assist you greatly, giving you confidence and freedom for the Holy Spirit to minister through you as you are called upon to serve. Equipping the saints for the work of ministry is clearly outlined in Ephesians chapter 4 verse 11 and this training is one practical way laity can serve the people of God in leadership.

I want to acknowledge Deacon Debra Gordon, Mother Susan Rhodes, and Father Bob Ayers for their preparation work for this training and instruction. I also want to thank the Rev. Dr. Jack Gabig of Trinity Anglican Seminary for providing valuable resources to this effort. I commend it to all Eucharistic Ministers and Visitors for their use and edification.

May God who began a good work in you see it to completion,



Bishop Alex Farmer
March 2025

INTRODUCTION

All baptized Christians are called by God to serve within the Body of Christ for the building up of his Kingdom. Each community of faith is comprised of people with a variety of skills, interests, and backgrounds, but according to our Catechism the work of *all* Christians is “to bear witness to Christ in their lives; to care for the poor, strangers, widows, and orphans; and, according to their gifts, to serve Christ in the world and in the Church.”¹

While the Anglican Church has three orders of ordained ministry (deacons, priests, and bishops), it is important to note the laity, or non-clergy persons, is the largest group of ministers in our Church and the chief agents of the mission to extend the Kingdom of God.² When we are confirmed by a bishop into the Church by the laying on of hands, he exhorts and affirms that God’s grace is imparted in baptism, through which the power of the Spirit enables us to be God’s people for the sake of the world, and that by grace “the Holy Spirit may fill them more and more for their ministry in the Church and in the world.”³

Set Apart for Eucharistic Ministry

There are many opportunities for laity to serve Christ in the world and in the Church, and some are called specifically to serve as a Eucharistic Minister or a Eucharistic Visitor. Whether you felt a prayerful desire to participate in this ministry or you were asked by a leader to fill a need, the original idea and call started with God.

As you participate in the worship of serving the sacrament to others, your faithfulness and obedience to God’s call will contribute to your own growth as a disciple of Jesus.

*“You did not
choose Me, but I
chose you.”*
— Jesus
(John 15:16)

The term **Eucharistic Minister** refers to someone who assists the clergy during a Eucharist, particularly in administering Holy Communion to the congregants as a communion steward. It is sometimes called by the more proper term, **Lay Eucharistic Minister** (LEM), but these terms are interchangeable and preferred usage is left to the discretion of each rector. A **Eucharistic Visitor** is someone authorized to take the sacrament to those who are ill, or otherwise unable to attend the church service; this role may be separated from or combined with that of the Eucharistic Minister.

¹ ACNA, *To Be a Christian: An Anglican Catechism* (Wheaton, IL: Crossway, 2020), 60.

² ACNA, *The Constitution and Canons* (Provincial Assembly, Latrobe, PA, 2024), 10.1.

³ ACNA, *The Book of Common Prayer*: (Huntington Beach, CA: Anglican Liturgy Press, 2019), 176.

General Expectations for Certified Ministers

To be faithful in this work, Eucharistic Ministers and Eucharistic Visitors need to prepare their hearts and minds for the work they are given to do with consistent prayer, spiritual disciplines, and training so that their efforts honor God and bless his people. Our general expectations of a certified minister include:

- demonstrated participation in personal faith disciplines and fellowship
- confirmed communicant with regular attendance at public worship
- ability to respect confidentiality
- commitment to serve regularly and attend scheduled trainings
- observable pastoral qualities of active listening, empathy, and sensitivity
- completion of *Safeguarding God's People* training course
- completion of a Level 2 background check in accordance with diocesan policy

How To Become a Certified Eucharistic Minister

The Book of Common Prayer (2019) restricts the administration of the consecrated Communion elements to ordained people and “authorized laity.” In the Gulf Atlantic Diocese, rectors are responsible for selecting lay people according to the above guidelines, ensuring that they are properly and regularly trained. Each parish should keep a careful record of lay people currently authorized for this ministry. The work of overseeing Lay Eucharistic Ministry is often delegated to the deacon, if there is one in the parish.

We *recommend* that Lay Eucharistic Ministers approved by their rector attend a Diocesan training and receive a formal Certification from the Bishop to exercise their calling for two years.

Certification in the Gulf Atlantic Diocese is intended to acknowledge preparation for a particular ministry or role, define the scope and limits of that ministry or role, and assign to the certified person the responsibility of fulfilling their ministry or role within the scope and limits articulated by the Certification. The Certifications in the Gulf Atlantic Diocese are not legal documents and they do not guarantee that the certified person will honor the terms of their certification. Nor do they assign to the diocese any legal obligation to ensure that the certified person functions within any legal or ethical parameters. Those parameters are addressed elsewhere within the diocesan organization (e.g. through Safeguarding God's People, the Diocesan canons and bylaws, the bylaws of the local ministries of the diocese, etc.). Any legal or ethical concerns pertaining to the conduct of any member of the diocese will be addressed by these and other Diocesan resources, rules, policies, and procedures.

With Certification comes a responsibility and privilege to function as a representative of the Church in a ministerial role within your community of faith. Traditionally, the laity serving in

this ministry are classified as *extraordinary ministers*, meaning they do not replace the ministry of priests and deacons at the Eucharist or their pastoral responsibilities, but serve by assisting them in their work to care for the congregation.

Ministry Training, Supervision, and Evaluation

The Gulf Atlantic Diocese sponsors training workshops periodically to facilitate the practical knowledge and instruction of Eucharistic Ministry. Additionally, each parish is expected to provide their own education and support for the Eucharistic Ministers and Eucharistic Visitors as needed.

The procedures and instructions herein are taken from the ACNA 2019 *Book of Common Prayer* and the customs of our Anglican tradition. However, flexibility and adaptation are allowed due to various ministry contexts represented within the Gulf Atlantic Diocese. Some parishes assign laity to particular Eucharistic roles such as subdeacons and acolytes while other parishes assign multiple roles to a single Eucharistic minister.

Therefore, this Guide aims to explain the basic functions common to our tradition with the understanding that such may be adapted to suit the local context. As such, we encourage the supervising deacons and/or priests of each parish to communicate this diocesan training to their Eucharistic Ministers and Eucharistic Visitors along with their specific local customs and expectations for this ministry.

A clergy supervisor must accompany all new Eucharistic Visitors administering the sacrament to provide support and guidance until proficiency is achieved. Clergy supervisors are responsible to oversee the scheduling, training, accurate record-keeping of visitations, ministry evaluations, pastoral care to the ministers, and annual diocesan reporting.

Youth Participation

Our bishop encourages youth participation in worship through the work of acolytes, crucifers, et al, as an active process of spiritual formation and discipleship.

The work of Eucharistic Visitors is not appropriate for youth members unless they are granted specific permission by the rector *and* accompanied by a certified Eucharistic Minister/Visitor or clergy within the parameters of our diocesan rules and policies.

THE ROLE OF A EUCHARISTIC MINISTER

Eucharistic Ministers may serve as communion stewards at the altar by assisting with the setting of the table and/or administering the Chalice during Holy Eucharist in the absence of sufficient deacons and priests. Depending on the availability of clergy, acolytes, and subdeacons, sometimes EMs are assigned multiple liturgical roles, such as:

- Crucifer (leading with the Processional Cross)
- Carrying the Gospel Book in procession
- Lighting and extinguishing the altar candles
- Leading the Prayers of the People
- Assisting the priest in setting the Table for Holy Communion
- Assisting the priest(s) in the administration of Holy Communion

Eucharistic Ministers serve under the direction of a deacon or the rector of the parish. Adequate training and instruction shall be provided by the clergy or lay designee prior to the EM's first scheduled service, to include a printed or electronic copy of this manual and any additional information necessary to encourage their confidence and function of their role.

The schedule of selection and frequency for Eucharistic Ministers is governed at the parish level. Availability will be expected for regularly scheduled Eucharist services and special services throughout the year including Holy Days, weddings, funerals, and ordinations according to the needs of the parish.

Ministry Functions & Expectations

- Review all materials for which you are responsible in advance (i.e., Prayers of the People, Scripture readings) and practice reading them aloud to bolster the delivery.
- Prepare yourself with prayer and meditation.
- When ministering at the altar, aim to blend unobtrusively into the surroundings and not draw attention to yourself (e.g., hair style or hat, fashion jewelry, or eye-catching footwear) that may distract people from their worship.
- Arrive no later than 20 minutes *prior to* the scheduled service time.
- Get vested and connect with a member of clergy so that any important matters may be communicated.
- Check that your hands and fingernails are clean and any resources you need for the service are available.
- Confirm that the Bible has been marked correctly for the appointed Scriptures and/or the Prayers of the People are current.

Liturgy and References

The ACNA 2019 *Book of Common Prayer* is our approved liturgy and will be available and used at all services unless prior permission is granted by the Bishop. Typically, the readings follow the lectionaries beginning on page 717 for Sundays and Holy Days and on page 738 for Morning Prayer. (See page 716 for further instructions.)

The preferred Bible translation in the Gulf Atlantic Diocese is English Standard Version.

Reading Preparation

Eucharistic Ministers are expected to prayerfully prepare for their scheduled reading assignments before coming to church.

- Read the lessons aloud several times for familiarity and to convey the message of the passage, paying special attention to phrasing, pronunciation, and enunciation.
- For assistance with the pronunciation of unfamiliar names or terms, ask a member of clergy for clarification or access an online reference site for phonetic information.

Each parish has its own protocol for assigning and marking the appointed lessons in the lectern Bible, but you are responsible to verify that your readings are marked correctly before the service. Any inconsistencies should be taken to the clergy immediately for clarification.

Posture, Movement, and Stance

- Always move in an unhurried, deliberate manner and with a peaceful countenance.
- Please smile and convey the joy of the Lord as a worship leader.
- Avoid fidgeting. Keep your hands folded in front of you and your feet flat on the floor or crossed at the ankles rather than at the knee when seated.
- The congregation will follow your lead for standing, kneeling, and sitting. When in doubt, follow the posture of the clergy.

Vestments for Eucharistic Ministers

- An alb, or white robe, which is really a baptismal garment; alternatively, a cassock and surplice may be worn.
- A cincture is tied around the waist with a slip knot.
- A cross or religious Christian medal (optional) according to the custom of the parish.

The vestments and cinctures are usually provided by the parish and stored in the vesting room of the church. Each EM is responsible for the proper care of their assigned vestments and keeping them clean and ready for use.

Specific Duties During the Worship Service

- You may be asked to assist with the lighting of altar candles.
- Process with the clergy, reverence the altar together, and move to your designated seat.
- Follow the actions and posture of the Celebrant (e.g., sitting, standing, reverencing).
- Remain alert! Your assistance and/or attention may be needed at any given moment.
- In the absence of a deacon, assist clergy in leading the Prayers of the People, preparing the Table for Communion, and/or administering Holy Communion.
- Be ready to receive any vestments and/or items from the clergy post-service and return them to the vesting room. Lay all vestments flat with no folds.

If you make a mistake – and everyone does – do not draw attention to it but continue in stride with the corrected posture, movement, or speech. If you misspeak, simply repeat the text correctly without apology or excuse.

When needed and with the permission of your clergy, a Eucharistic Minister may serve as the Officiant of a non-Eucharistic liturgical service in the absence of ordained clergy.

You are not permitted to consecrate the elements or pronounce absolutions or blessings over the people, but may follow the rubrics in the liturgy as marked for the Officiant otherwise. This is particularly helpful when visiting people who are homebound or in a medical center.

Lighting the Candles

The two candles on the altar are named for their position: on the Gospel side nearest the pulpit or on the Epistle side. They are lit 10-15 minutes before a Eucharist service begins. The ritual order of lighting and extinguishing is important so the Gospel candle never burns alone.

Lighting: the Epistle-side candle is lit first, then the Gospel-side candle.

- Reverence the altar with a simple bow, then light the Epistle candle.
- Reverence the altar with another simple bow, then light the Gospel candle.
- If there are more candles in the sanctuary, start with the *inside candle(s)* and light outward.

Extinguishing: reverse order; snuff the Gospel candle first, then the Epistle candle.

- Reverence the altar with a simple bow, then snuff the Gospel candle.
- Reverence the altar with another simple bow, then snuff the Epistle candle.
- If there are more candles in the sanctuary, start with the *outside candle(s)* and snuff toward the center.

Advent Candle Wreath

During Advent and through the Christmas season, an advent wreath will be placed near the altar. The candles are lighted according to the corresponding week in the season. Your clergy will explain your parish custom of wreath lighting.

Paschal Candle

At baptisms, funerals, and during the Easter season, a Paschal candle will be set near the altar. *Always light the Paschal candle first*, prior to the altar candles, and extinguish it last.

The Processional

We are approaching God together from the outside world, through Christ, therefore the cross goes before us. At most services, the altar party processes into the Nave from the Narthex. Each parish may have additional, or fewer, positions than are listed in the order below, but Eucharistic Ministers always precede the clergy in the lineup:

Torchbearers, with the **Crucifer** between them holding the Cross

Choir (optional)

Lector(s)

Eucharistic Ministers

Gospeller, usually a Deacon, carrying Gospel Book

Priest-Celebrant

When processing as a Crucifer:

- Hold the cross steady and high, facing outward, and walk toward the chancel in a reverent, unhurried manner. You will process through the altar gate and then turn on the top step to face the congregation.
- Do not reverence the altar with a bow when holding the cross. After the altar party reverences the altar, turn and post the cross in its designated location and go to your designated seat.

When processing the Gospel Book:

- Keep a distance of at least two rows from the person in front of you. Hold the Gospel Book steady and high, facing outward as you walk in a reverent, unhurried manner.
- Do not reverence the altar with a bow when holding the Gospel Book. According to the custom of your parish, proceed toward the altar and place the Gospel Book in its designated place, and then go to your seat.

Reading the Appointed Lesson(s)

- Adjust the microphone as needed so that it is pointed toward your mouth even when you are looking downward to read.
- Read with a clear voice in an unhurried manner, projecting and enunciating words so you are well heard by those sitting in the back.
- The Bible lessons will be read exactly as provided to you unless the clergy gives you specific permission to the contrary (e.g., a different translation).
- All Scripture readings are introduced by saying:

“A reading from the ____ chapter of ____ (the name of the book as given in the ESV) beginning at the ____ verse.” Conclude the reading with, *“The Word of the Lord.”* The congregational response is: “Thanks be to God.”

The Psalm is introduced by saying:

“Please join me in reading, [in unison, by half-verse, by whole verse] Psalm ____, verses ____ through ____ (if only a portion of the Psalm is to be read), found on page ____ of the Book of Common Prayer.” Allow time for the congregation to find the page before beginning the reading of the Psalm.

Gospel Procession in the Absence of an Acolyte

Some parishes elect to have a formal Gospel Procession. In this case, follow their given cues to move directly to the front of the altar, and wait for the deacon to join you and reverence the altar together.

Next, pick up the Gospel Book then turn and face the congregation, processing down the center aisle with the Gospel Book raised slightly above your head and facing forward. At the second row of pews, turn around to face the deacon and hold the open Gospel Book chest high, so the deacon may read it to proclaim the Gospel. It is important to keep the book steady.

When the deacon finishes the reading, he/she will step aside as you return the Gospel Book to the altar. The deacon will follow you but will return to his/her seat. After placing the Gospel Book on the altar, step back, reverence and return to your seat for the homily.

Prayers of the People

In the absence of a deacon, a Eucharistic Minister may lead the Prayers of the People.

- After the opening sentence, pause long enough for the congregation to kneel or be seated before proceeding.
- Be mindful that you are leading a prayer, not just reading words on a page.
- Be sensitive to inflection and the rhythm of the verse and response.
- Begin the next verse *immediately* following the response to maintain a flow of praying and responding.
- *Do not deviate from the provided version of the prayers.* There are designated places for extemporaneous petitions to be added.

Offertory

In the absence of an acolyte, you may be asked to help with the offering by handling the plates and the gifts.

Offering Plates

Bring the offering plates to the ushers as they approach the altar rail. Using your index fingers, lift the top plate in turn to each one of the ushers.

Gifts (or Oblations)

Two congregants may accompany the ushers to present the vessels containing the gifts of the people (bread and wine in a ciborium and flagon). As you receive them, show reverence with a slight bow, indicating honor for the sacred quality of handling the gifts, and then carry the vessels to the one who is setting the altar.

Hold the flagon by its middle section rather than by the handle for a smoother handoff.

Following the collection, the ushers will return the offering plates to you at the gate, and you will carry them as a stack and deliver them to the Celebrant at the altar. Depending on the local custom, the plates may remain on the altar during the Eucharist or be placed in a designated location nearby.

Helping to Prepare the Altar for Holy Communion

In the absence of a deacon to set the altar for Communion, the priest may ask a Eucharistic Minister for assistance with the sacred vessels. The steps are:

1. Symbolic of the purity of heart asked as one approaches the great thanksgiving, it is customary for the priest (and other EMs, as necessary, as well as the deacon/priest setting the table) to wash his/her hands prior to stepping to the altar. If asked to assist, the EM approaches the priest with a towel over one arm, a bowl in that hand, and the water cruet in the other. Gently pour the water over the priest's hands while over the bowl. The priest will take the towel, dry their own hands, and replace the towel on the arm of the EM. Return the bowl to the table and place the folded towel over the bowl.
2. At the setting of the Table, present the ciborium and flagon (with the handle toward the deacon/priest). These vessels hold the bread wafers and wine and will remain on the altar during Communion. The clergyperson will hand you the ciborium lid, and you will take it to the credence table along with the stacked pall, veil, and burse that were removed from covering the chalice.
3. Bring the water cruet/flagon from the credence table, and carry it in your right hand with the handle pointing away from you to the altar.
4. Present the water cruet/flagon to the priest. After blessing it, the priest will take it from you, pour water into the wine, and hand it back to you.
5. Holding the water cruet/flagon by its handle, pour a small amount of water over the priest's fingers above the lavabo bowl as a purification ritual. The towel will be used to dry off excess water.
6. Bow slightly in reverence of the sanctified water and return the items to the credence table. Return to your seat.

Receiving Holy Communion

The Celebrant will serve the sacrament to clergy and Eucharistic Ministers at the altar. You may sip from the common cup or intinct (dip) your bread. If serving the sacrament, you will be handed a chalice and directed to serve with a priest. Otherwise, you will return to your seat.

The Ministration of Holy Communion

In the absence of sufficient clergy to administer Holy Communion, a Eucharistic Minister may be asked to assist. Each parish has a system of communion stations and serving patterns with specific break points to suit their context. Make sure you understand the flow but be ready to follow the direction of the clergy with whom you are serving.

- You may need to accompany the priest or deacon to administer the sacrament at the seat of a person who is physically unable to approach the altar.
- Do not rush, and remember to smile.
- When only 2-3 ounces of wine remain, follow your church's process for refilling the chalice (whether from an additional flagon consecrated, or from a reserved sacrament). Some parishes will have a server dedicated for this role.

Words of Ministration:

When administering the bread or wine chalice to communicants, say to each person:

“The body of Christ, the bread of heaven.”

or ***“The Body of our Lord Jesus Christ, which was given for you, preserve your body and soul to everlasting life.”***

“The blood of Christ, the cup of salvation.”

or ***“The Blood of our Lord Jesus Christ, which was shed for you, preserve your body and soul to everlasting life.”***

- Follow the form used by the clergy administering the bread.
- Make eye contact and convey the joy of the Lord, mindful that you are serving as a minister of Christ.

How to Present the Chalice:

- Grasp the chalice around the knob of the stem with a purificator in the other hand. Keep one hand on the base of the chalice for stability. Handled properly, the chalice always remains in your control.
- Extend the chalice to the lips of the communicant and tip it forward until the wine touches the communicant's upper lip.
- As the wine touches the upper lip of the communicant, lower and withdraw the chalice, *wipe the lip* of the chalice with the purificator, *rotate the chalice* slightly and step toward the next communicant with the words of ministration.
- Communicants with their arms crossed over their chest indicate that they do not desire to receive the cup. You may acknowledge them with a smile or brief prayer.

Communion by Intinction:

Although every baptized Christian may receive the bread and wine separately, the sacrament may be received in both kinds simultaneously, known as intinction.

- The adult communicant may intinct (dip) the edge of the wafer into the wine and place it in his/her own mouth. Try to hold the chalice lower and toward them so they can see clearly; their fingers should never touch the wine.
- For a young child, we recommend the protocol of not allowing self-intinction due to their undeveloped motor skills and the propensity of their fingers to be unsanitary. Until they reach an age of responsibility, gently take their wafer and intinct it then hand it back to the child for consumption.
- In some cases, a communicant will extend the wafer to you on their open palm. Simply take the wafer, intinct it, then place it on their slightly extended tongue without touching their lip.

Some adult communicants may not know the proper etiquette for intinction. If you note habitual actions that are improper, share your concerns discreetly with the priest after the service so the matter can be corrected without causing any embarrassment.

Conclusion of Communion:

- When the final communicant is served at your station, return the chalice to the reredos or credence and cover the top of the chalice with your purificator. Alternatively, the clergy may instruct you to reverently consume the remainder of the wine in your chalice before setting the purificator across the top.
- Usually, the Altar Guild handles the ablutions and disposal of the consecrated elements into the piscina, but follow the protocols given by your rector.
- If asked to perform the ablution, hold the chalice and pray, “*May the Blood of Christ bring us to everlasting life,*” and then consume the wine or pour it into the piscina. Pour a small amount of consecrated water into the chalice to collect any consecrated wine, then consume the water or pour it into the piscina.

Clearing the Altar

- As chief steward, it is the deacon’s role to clear the altar.
- You should only clear altar items handed to you by the deacon or priest.
- All consecrated items and their vessels should be covered/veiled.
- As a rule, do not ever set anything on top of the Gospel Book.

Exit Procession

Following the Post-Communion Prayer and blessing, the altar party prepares for the dismissal. As we leave, we are sent back out into the world, with the cross leading the way. Whether the dismissal is pronounced by clergy from the altar or from the back of the Nave, the exiting procession from the service into the world is the reverse of the entrance order.

1. The Crucifer carries the cross out to the center aisle of the congregation with the torchbearers.
2. An Acolyte or Eucharistic Minister may extinguish the altar candles.
3. The Eucharistic Ministers and clergy process through the gate and move in front of the altar rail.
4. The Gospeller collects the Gospel Book from the altar and carries it down the steps followed by the Celebrant.
5. The Crucifer leads everyone out of the Nave, concluding the service.

Some parishes offer alternative weekday services with modifications to the formal processional. Each rector is responsible for communicating these local customs to their ministers.

How To Handle Accidents:

- Bread dropped on the floor: gracefully pick it up and consume it, then obtain a new one from the priest and serve it to the communicant.
- Bread dropped in the wine chalice: leave the rail and use the provided strainer to lift it out and consume it. Obtain a new wafer from the priest to serve to the communicant.
- Spilled wine on a surface: use the purificator in your hand to wipe it up. If used on the floor, get a clean purificator from the altar and proceed where you left off. If there is a large area to clean on the carpet, leave the purificator on top of it for proper attention after the service.
- Spilled wine on a communicant: using discretion, wipe the spill with the purificator and then get a clean purificator from the altar.

Sometimes a spill happens when a person's hand accidentally collides with the base of the chalice, so keep both of your hands on the stem and base to help stabilize the chalice.

Sometimes a spill happens because the minister is rushing and missteps or is wearing impractical shoes for this role, both of which are avoidable.

THE ROLE OF A EUCHARISTIC VISITOR

The Church has an ongoing vocation to follow Jesus' example in ministering to ones most in need: the marginalized, poor, sick, and deprived members of society.

Eucharistic Visitors have the privilege of bringing the sacrament to those who cannot attend the Eucharist service because they are ill, hospitalized, or homebound. As one who has received the grace, mercy, and renewal at the Eucharist, you are then sent forth by the Church into the world with the sacrament to connect those whom you visit to the larger corporate Body of Christ. Your visit brings the Church to the person as a sacred point of worship, prayer, and receiving Christ in the sacrament, thus keeping the person connected to the larger parish family.

Preparing Yourself For a Visit

Your supervising deacon or priest will provide the name(s), contact information, and any pertinent details to help you meet the present needs of the individual(s).

- Before the initial visit, inquire about the presence of other family members in the home and be sure that your visit is expected.
- During the Prayers of the People at the Eucharist before your visit, pray for the person(s) by name who are assigned to you, and also for the Holy Spirit to prepare you for the upcoming visit as a minister of His compassion and love.
- Typically, the Eucharistic Visitor(s) will go to the altar to be commissioned following the administration of Communion and before the Blessing and Dismissal. The Celebrant or other priest will hand the kit to the Eucharistic Visitor with these 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.

Please remember that you are sent on behalf of the Church, your clergy, and your congregation as a guest in the person's home or living space and as such, your actions, speech, and apparel should reflect the dignity of these entities.

*"I was hungry and
you gave me food,
I was thirsty and you
gave me drink,
I was a stranger and
you welcomed me,
I was naked and you
clothed me,
I was sick and you
visited me,
I was in prison and
you came to me . . .
as you did it to one of
the least of these my
brothers,
you did it to Me."
— Jesus
(Matthew 25:35-36)*

Ministry Tools and Resources

You need to bring the following items with you for each visit:

- a Communion Kit containing a corporal, purificator, chalice and paten, and vessels containing sanctified elements of Bread and Wine
- copies of the *Communion of the Sick* service booklet for each participating person (see Appendix D)
- lectionary readings of the day, printed or marked in your Bible
- a service bulletin or other material provided by the supervising deacon or priest

Leading the Home Communion Service

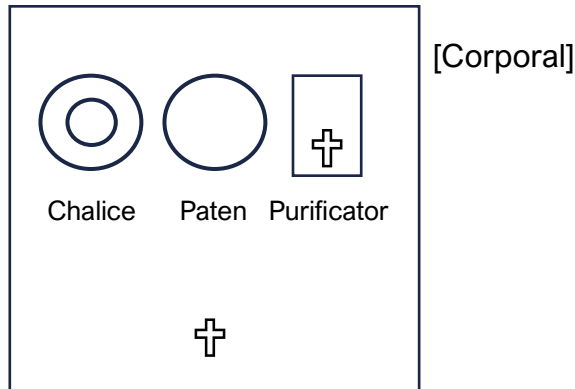
Use the liturgy for “*Communion of the Sick*” (see Appendix D, or page 227 of the 2019 BCP). Follow the rubrics carefully for the Scripture Readings, Prayers, Confession, and Communion but in a manner that is personal and participatory.

Provide printed copies of the liturgy for all those participating in home communion.

The following steps may need some adjustment depending on the setting (i.e., hospital room, rehabilitation setting, private home), but the visit should follow this format when possible:

1. Introduce yourself and state that you are bringing Communion from the Eucharist at _____ Church. At the initial visit, *you should confirm that there are no physical restrictions such as swallowing or receiving real wine.*
 - It is appropriate to be friendly, but maintain a tone of dignity and purpose for your visit and avoid or decline any social interruptions such as the offering of snacks and beverages or prolonged conversations prior to the Communion service.
2. While setting up the contents from the kit, ask about their present state of being and any concerns or special needs they wish to share.
 - Include any expressed concerns or prayer requests in the prayers and intercessions and report them to the clergy for follow up care.
 - If the person cannot hear or speak, explain by speech or in writing that you will read the prayers aloud and they may nod their head in agreement or say “Amen” as they pray along in silence.
3. You may need to clear a small area for the corporal, chalice, and paten. Proper reverence for the Communion setting is a clean and uncluttered space arranged as a focal point among the participants. It is appropriate to request that background noise be muted if necessary (e.g., television or music audio) to accommodate a prayerful atmosphere.

How to Arrange the Communion Kit Contents:



4. It is important to take your time and be fully present to the Holy Spirit and the person(s). If others are in the room, invite them to join the service, although only baptized Christians may partake of the bread and wine. If there are more people present than expected, the bread wafers may be broken reverently to accommodate everyone.
5. After the final serving of Communion, consume the remaining elements. Any crumbs on the paten should be wiped into the chalice using the purificator and the wine consumed reverently. If holy water is included in the kit, the Eucharistic Visitor should pour a small amount into the chalice and consume the water; otherwise, simply repack the empty vessels and linens and return the kit as specified by your supervising Deacon or Priest.
6. As a rule, try to spend time in conversation *after the service* to ask about pastoral needs. Share parish news, and offer to add them to the prayer list. Bringing a copy of your church bulletin to share may help them feel connected to the parish.
7. Conclude the visit by asking if they would like a pastoral visit from clergy.

After the Visit

- Reflect on how God was present in your visit and thank Him for the privilege of serving your brothers and sisters in the power of His name and being part of a holy encounter.
- Follow the guidelines set by your parish for recording your visit. Make sure to share any special needs or pastoral concerns noted during the visit with the clergy but otherwise *do not discuss the person's health with others*.

APPENDIX A: GLOSSARY OF TERMS

Ablution — the ceremonial washing of the paten and chalice following Holy Communion.

Advent Candles — 5 candles placed within an unadorned wreath for use during the four weeks of the Advent Season, symbolic of Christ's approach and birth as the Light of the World.

Advent — see Church Year.

Alb — a long, white robe with sleeves tied at the waist with a cincture. This vestment is worn by clergy, acolytes, and LEMs during worship services.

Ambo — the lectern on the Epistle side from which the opening collects and appointed lessons are read.

Apocrypha — fourteen books of history and wisdom written between the Old and New Testaments eras. These are valuable to study but are not accepted as authorized scripture.

Aspergillum — the handheld container of holy water used by the priest to sprinkle water onto congregants.

Aumbry — a small, wall-mounted cabinet in which the consecrated elements are stored. When set upon the reredos, it is properly called the “tabernacle.”

Burse — a flat stiff envelope covered with material in the appropriate liturgical color placed on top of the chalice when the altar is set for Holy Communion. Extra purificators are kept in the burse.

Candle Lighter — a long, metal tube filled with oil and a wick attached to a wooden handle is used to light the altar candles. The small metal bell, a snuffer, is used to extinguish the flame.

Cassock — a vestment worn by the clergy, acolytes, choir members, and organist, either red or black. A white surplice or alb may be worn over the cassock.

Celebrant — the priest scheduled to officiate the service, who may or may not also be the preacher.

Chalice — A metal or ceramic stemmed cup used to administer the wine at Holy Communion.

Chalice Veil — a small cloth which may be embroidered in white, to cover the chalice only.

Chancel — the railed area in the Nave around the altar, raised above the gate opening.

Chasuble — a vestment worn as an outer garment by the Celebrant for Holy Communion and high festivals. It is oval with no sleeves and an opening for the head.

Church Year — the annual rhythm of time divided into the festivals commemorating the life and work of Christ (Advent, Christmas, Epiphany, Lent, Easter, Ascension, and Pentecost) and the non-festival months that focus on the teachings of Christ and biblical standards. The church year begins with the first Sunday in Advent and concludes with Christ the King Sunday in November. The non-festival portion begins with Trinity Sunday, the Sunday after Pentecost.

Ciborium — a covered vessel containing the bread used in Holy Communion, similar in style and material to the chalice.

Cincture — a rope with knotted ends worn around the waist over the cassock or alb.

Collect — (*CALL-ect*) a brief prayer on a single theme which “collects” our attention for worship. Some have been in use by Christians for 1,500 years.

Colors — liturgical colors are used symbolically in the paraments on the altar, pulpit and lectern. These symbols are:

White - celebration; Christmas and Easter, Baptisms, Funerals, Feast Days.

Red - fire and passion; Pentecost, Confirmation, Ordination, Martyr's Days.

Purple - penitence and preparation; Advent and Lent.

Green - new life; “Ordinary Time” of Epiphany and Season after Pentecost.

Sackcloth - an unbleached muslin symbolizing penitence and lamentation.

Corporal — a square piece of white linen about the size of a placemat placed beneath the sacred vessels of Holy Communion on the altar. The sacred vessels are placed only on this linen.

Credence Shelf — a shelf or table in the Sanctuary where the sacred vessels are staged in preparation for Holy Communion. The credence cloth indicates items prepared for the service.

Crossing — the place at the front of the church where the transept and nave intersect in front of the altar rail.

Crucifer — the one who carries the cross and leads the procession and may assist the Celebrant in preparing for Communion.

Cruet — a small, covered glass or metal pitcher used to hold water or wine during Holy Communion. It is similar to a flagon but does not stay on the altar.

Elements — the bread and wine used for Holy Communion.

Epistle Side — the side of the sanctuary as the congregation faces the altar from where the collects and epistle lessons are read. See Gospel Side.

Eucharist — literally, “Thanksgiving,” and the centerpiece of our service when Holy Communion is shared.

Fair Linen — a white cloth of fine linen covering the top of the altar, hanging over each end.

Flagon — the large, covered pitcher containing wine to be consecrated for Holy Communion, from which it will be poured into the chalice(s) for administration.

Font — the basin of holy water located at the entrance to the Nave, a tactile means of connection to our baptismal blessings and vows; used at baptisms.

Gate — the opening in the altar rail through which ministers approach the chancel from the nave, symbolic of the access we have to the Throne Room of heaven by atonement through Jesus.

Gospeller or **Gospel Bearer** — the one who carries the Gospel book in the service.

Gospel Side — the side of the sanctuary as the congregation faces the altar from where the sermon is preached at the pulpit and prayers of the people are read. See Epistle Side.

Host — a wafer of consecrated, unleavened bread signifying the sacrificed body of Christ at the Holy Communion.

Host Box — usually a round metal or glass container to hold the wafers for Holy Communion. Similar to a ciborium, but not kept on the altar.

Intinction — the act of dipping the edge of a wafer into the consecrated wine and administering both elements at once.

Lavabo — a small bowl used to collect water when the Celebrant’s fingers are washed. It is accompanied by a lavabo towel for drying the hands.

Lay Eucharistic Minister (LEM) — *also, Eucharistic Minister.* A member of laity who is licensed to serve under the supervision of a priest as an officiant at worship services and to administer Holy Communion to the sick.

Lectionary — a calendared list of Biblical texts to be read in worship services.

Litany — a two-part prayer where petitions are read by a leader followed by a congregational response, such as, “Hear our prayer.”

Liturgy — our provided order of service, specifically means “the work of the people.”

Ministration — the serving of the elements to the communicants in Holy Communion or the application of the water in the sacrament of Baptism.

Missal — the altar book used by the Celebrant at the altar that contains the prayers, blessings, and rites of the Eucharist services held throughout the year.

Narthex — the area inside the church between the main entrance and the Nave entrance doors.

Nave — The place where the congregation sits, extending from the Narthex to the chancel. Nave is the Latin word for “ship.” The church is represented as an ark of safety and deliverance, its “passengers” being those who sit worship in the nave.

Officiant — one who conducts the service and administers the sacraments of the church, either clergy or laity.

Paraments — fabric hangings used on the altar, pulpit, and lectern displaying the appropriate liturgical color/season.

Paschal Candle — a large white candle symbolizing the resurrection of Christ placed on the Gospel side of the altar. It is lighted at the Easter Vigil and all services through Ascension Day, as well as all baptisms and funerals.

Paten — a small ceramic or metal plate to hold the bread to be consecrated at Holy Communion.

Processional Cross — a brass cross on a long staff that is carried by the Crucifer in the procession into the worship service and at the dismissal.

Prie-Dieu — (*PRAY-doo*) a movable prayer desk with a kneeler for use in services by worship leaders or by anyone in private devotions.

Pulpit — the wooden stand on the Gospel side from which the sermon is often delivered. In some churches, it is elevated and encased.

Purificator — a small, folded rectangular piece of linen similar to a handkerchief used to wipe the edge of the chalice as Holy Communion is administered, the flagon, cruet, or any accidental spills.

Pyx — (*PICKS*) a container that holds the reserved Host in the parish aumbry or tabernacle, or used to carry the Host to the sick.

Rector — a priest who is installed by the bishop as head of the parish.

Reredos — an architectural framework behind and above the altar that holds the sanctuary light, tabernacle, and the prepared vessels to be used for Holy Communion.

Rubric — the directions written in the *Book of Common Prayer* that guide the Officiant and participants through a service.

Sacred Vessels — the paten, chalice, ciborium, flagon, cruet, and others used exclusively for religious purposes, and at the Holy Communion particularly.

Sacristy — a room where the Altar Guild cares for the sacred vessels, altar linens, and items used in the sanctuary for Holy Communion.

Sanctuary — the area inside the rail surrounding the altar where the Celebrant or Officiant leads the service, considered a holy and sacred space for worship.

Sanctuary Light — a lamp hung in the sanctuary burning perpetually to signify the presence of God, or Christ the Light of the World, and the presence of consecrated bread in the tabernacle.

Stole — a narrow band of fabric corresponding to the appropriate liturgical season color worn over the shoulders of ordained clergy as a symbol of the office. A deacon's stole crosses from the left shoulder to the waist; the stole of a priest or bishop is draped around the neck and hangs vertically in front.

Surplice — a common, knee-length or waist-length white vestment worn over a cassock by laity or clergy. It is shorter than an alb and is not worn alone or with a cincture.

Transept — in a cruciform church, the transept corresponds to the arms of the cross, located at the front of the nave and at the base of the chancel. See Crossing.

Veil — *or, Chalice Veil.* A large square of decorative cloth that covers the chalice, paten, and pall set on the altar prepared for Holy Communion.

Vestments — the garments worn by clergy and laity during a service. See alb, cassock, chasuble, cincture, stole, surplice.

Vestry — a room where vestments are stored and for the Altar Party members to use as a robing room. (Also, the name of the parish council, a name taken from the traditional meeting room.)

Wafer — *also, Host or Bread*. The flat, round disk of unleavened bread representing the body of Christ at Holy Communion; the consecrated host is broken and served to communicants.

Wine — an element of Holy Communion representing the shed blood of Jesus Christ, which our Lord commanded for usage in this sacrament.

APPENDIX B: ILLUSTRATIONS OF TERMS



Alb and Cincture,



Alb with Priest's Stole



Chasuble



Cassock and Surplice



Chalice (+wine+)



Ciborium (bread)



Flagon (wine)



Pyx



Small Cruet



Water Cruet & Lavabo Bowl



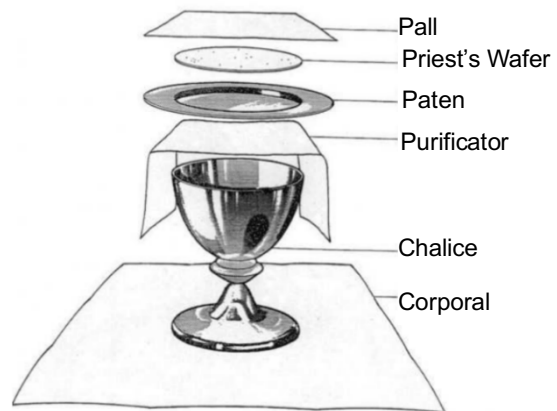
Altar Candles

Candle Lighter/Snuffer



Tabernacle/Ambry

Sanctuary Light



APPENDIX C: SUGGESTED PRAYERS

All prayers are taken from the Book of Common Prayer (2019).

FOR A SICK PERSON

O Father of mercies and God of all comfort, our only help in time of need: We humbly beseech you to behold, visit, and relieve your sick servant, *[Name]*, for whom our prayers are desired. Look upon *him* with the eyes of your mercy; comfort *him* with a sense of your goodness; preserve *him* from the temptations of the enemy; and give *him* patience under *his* affliction. In your good time, restore *him* to health, and enable *him* to lead the remainder of *his* life in your fear, and to your glory; and grant that finally *he* may dwell with you in life everlasting; through Jesus Christ our Lord. **Amen.**

FOR RECOVERY FROM SICKNESS

O God, the strength of the weak and the comfort of sufferers: Mercifully accept our prayers, and grant to your servant, *[Name]*, the help of your power, that *his* sickness may be turned into health, and our sorrow into joy; through Jesus Christ our Lord. **Amen.**

O God of heavenly powers, by the might of your command you drive away from our bodies all sickness and infirmity: Be present in your goodness with your servant, *[Name]*, that *his* weakness may be banished and *his* strength restored; and that, *his* health being renewed, *he* may bless your holy Name; through Jesus Christ our Lord. **Amen.**

Almighty and immortal God, giver of life and health: We implore your mercy for your servant, *[Name]*, that by your blessing upon *him* and upon those who minister to *him* with your healing gifts, *he* may be restored to health of body and mind, according to your gracious will, and may give thanks to you in your holy Church; through Jesus Christ our Lord. **Amen.**

FOR A SICK CHILD

Heavenly Father, watch with us over your child, *[Name]*, and grant that *he* may be restored to that perfect health which it is yours alone to give; through Jesus Christ our Lord. **Amen.**

Lord Jesus Christ, Good Shepherd of the sheep, you gather the lambs in your arms and carry them in your bosom: We commend to your loving care this child, *[Name]*. Relieve *his* pain, guard *him* from all danger, restore to *him* your gifts of gladness and strength, and raise *him* up to a life of service to you. Hear us, we pray, for your dear Name's sake. **Amen.**

BEFORE AN OPERATION

Almighty God, our heavenly Father, graciously comfort your servant, [Name], in *his* suffering, and bless the means used for *his* cure. Though at times *he* may be afraid, fill *his* heart with confidence that *he* may yet put *his* trust in you; through Jesus Christ our Lord. **Amen.**

FOR STRENGTH AND CONFIDENCE

Heavenly Father, giver of life and health: Comfort and relieve your sick servant, [Name], and give your power of healing to those weakness and have confidence in your loving care; through Jesus Christ our Lord. **Amen.**

FOR THE SANCTIFICATION OF ILLNESS

Sanctify, O Lord, the sickness of your servant, [Name], that the sense of *his* weakness may add strength to *his* faith and seriousness to *his* repentance; and grant that *he* may live with you in everlasting life; through Jesus Christ our Lord. **Amen.**

FOR HEALTH OF BODY AND SOUL

May God the Father bless you, God the Son heal you, God the Holy Spirit give you strength. May God the holy and undivided Trinity guard your body, save your soul, and bring you safely to his heavenly country; where he lives and reigns for ever and ever. **Amen.**

THANKSGIVING FOR A BEGINNING OF RECOVERY

O Lord, your compassions never fail, and your mercies are new every morning: We give you thanks for giving our *brother*, [Name], both relief from pain and hope of health renewed. Continue in *him*, we pray, the good work you have begun; that *he*, daily increasing in bodily strength, and rejoicing in your goodness, may so order *his* life that *he* may always think and do those things that please you; through Jesus Christ our Lord. **Amen.**

WHEN THERE IS LITTLE HOPE OF RECOVERY

O Father of mercies and God of all comfort, our only help in time of need; We fly to you for aid on behalf of this your servant, here lying in great weakness of body. Look graciously upon *him*, O Lord; that as *he* outwardly fades away, you would strengthen *him* inwardly with your grace and Holy Spirit. Give *him* true repentance for all the errors of *his* life, and steadfast faith in your Son Jesus; that *his* sins may be done away by your mercy, and *his* pardon sealed in heaven; through your Son Jesus Christ, our Lord and Savior. **Amen.**



A Liturgy for the Administration of Holy Communion to the Sick and Shut-In

COMMUNION OF THE SICK

This rite is used with elements consecrated at an earlier celebration of Holy Communion.

The Minister says

Grace to you and peace from God our Father and the Lord Jesus Christ.

PHILIPPIANS 1:2

The Minister continues

Almighty God, to you all hearts are open, all desires known, and from you no secrets are hid: Cleanse the thoughts of our hearts by the inspiration of your Holy Spirit, that we may perfectly love you, and worthily magnify your holy Name; through Christ our Lord. Amen.

A psalm may be prayed. Psalms 23, 62, 103, and 145 are particularly appropriate.

Psalm 23

¹ The Lord is my shepherd;*
I shall not want.

² He makes me lie down in green
pastures.*
He leads me beside still waters.

³ He restores my soul.*
He leads me in paths of right-
eousness for his name's sake.

⁴ Yea though I walk through the valley
of the shadow of death, I will fear
no evil:*

for thou art with me; thy rod and
thy staff, they comfort me.

⁵ Thou preparest a table before me in
the presence of my enemies;*
thou anointest my head with oil;
my cup runneth over.

⁶ Surely goodness and mercy shall
follow me all the days of my life: *
and I will dwell in the house of the
Lord forever.

Psalm 62

- ¹ For God alone my soul in silence
waits;*
from him comes my salvation.
- ² He truly is my strength and my
salvation;*
he is my defense so that I shall not
be greatly shaken.
- ³ How long will you assail a man to
crush him, all of you together,*
as if you were a tottering wall or a
broken fence?
- ⁴ Their plan is only to bring down the
one whom God has exalted;*
their delight is in lies; they bless
with their mouth, but curse with
their heart.
- ⁵ Nevertheless, for God alone my soul
in silence waits,*
for my hope is in him.
- ⁶ He truly is my strength and my
salvation;*
he is my defense, so that I shall not
fall.

Psalm 103

- ¹ Praise the Lord, O my soul,*
and all that is within me, praise his
holy Name.
- ² Praise the Lord, O my soul,*
and forget not all his benefits:
- ³ Who forgives all your sin*
and heals all your infirmities,
- ⁴ Who saves your life from the pit*
and crowns you with mercy and
loving-kindness,
- ⁵ Who satisfies you with good things,*
renewing your youth like an
eagle's.

- ⁷ In God is my help and my glory;*
he is the rock of my might, and in
him is my trust.
- ⁸ O put your trust in him always, you
people;*
pour out your hearts before him,
for God is our hope.
- ⁹ As for the children of men, they are
but a breath;*
the children of men are deceitful;
upon the scales, they are altogether
lighter than a breath.
- ¹⁰ O trust not in oppression; put not
vain hopes in robbery;*
if riches increase, set not your
heart upon them.
- ¹¹ One thing has God spoken; indeed,
two things have I heard him say:*
that power belongs to our God;
- ¹² And that you, O Lord, are merciful,*
for you reward everyone according
to his work.

- ⁶ The Lord executes righteousness and
judgment*
for all those who are oppressed
with wrong.
- ⁷ He showed his ways to Moses,*
his works to the children of Israel.
- ⁸ The Lord is full of compassion and
mercy,*
long-suffering and of great
goodness.
- ⁹ He will not always chide us,*
neither will he keep his anger for
ever.

¹⁰ He has not dealt with us according
to our sins,*
nor rewarded us according to our
wickedness.

¹¹ For as the heavens are high above
the earth,*
so great is his mercy also toward
those who fear him.

¹² As far as the east is from the west,*
so far has he set our sins from us.

¹³ As a father pities his own children,*
so is the Lord merciful to those
who fear him.

¹⁴ For he knows whereof we are
made;*
he remembers that we are but dust.

¹⁵ The days of man are as grass,*
he flourishes as a flower of the
field.

One of the following Gospel lessons is read, or the readings appropriate to the day.

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

Jesus said, “I am the living bread that came down from heaven. If anyone eats of
this bread, he will live forever. And the bread that I will give for the life of the
world is my flesh. For my flesh is true food, and my blood is true drink. Whoever
feeds on my flesh and drinks my blood abides in me, and I in him.” JOHN 6:51, 55-56

Reflection on the Lessons may follow. Additional prayers may be offered.

The Minister may say the Confession, and the sick person joins in as able.

**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.**

A Deacon or lay person prays

Grant to your faithful people, merciful Lord, pardon and peace; that we may be cleansed from all our sins, and serve you with a quiet mind; through Jesus Christ our Lord. **Amen.**

Minister The Peace of the Lord be always with you.

People **And with your spirit.**

Minister Let us pray.

Minister and People

**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.**

**Our Father in heaven,
hallowed be your Name,
your kingdom come,
your will be done,
on earth as it is in heaven.
Give us today our daily bread.
And forgive us our sins
as we forgive those
who sin against us.
Save us from the time of trial,
and deliver us from evil.
For the kingdom, the power,
and the glory are yours,
now and for ever. Amen.**

Then may be said

Lamb of God, you take away the sin of the world;
have mercy on us.

Lamb of God, you take away the sin of the world;
have mercy on us.

Lamb of God, you take away the sin of the world;
grant us your peace.

The minister may say

The Gifts of God for the People of God. Take them in remembrance that Christ died for you, and feed on him in your hearts by faith, with thanksgiving.

The Sacrament is then distributed with the following words

The Body of our Lord Jesus Christ, which was given for you, preserve your body and soul to everlasting life.

The Blood of our Lord Jesus Christ, which was shed for you, preserve your body and soul to everlasting life.

After Communion, the Minister says

**Almighty and everliving God,
we thank you for feeding us, in these holy mysteries,
with the spiritual food of the most precious Body and Blood
of your Son our Savior Jesus Christ;
and for assuring us, through this Sacrament, of your favor and
goodness towards us:
that we are true members of the mystical body of your Son,
the blessed company of all faithful people;
and are also heirs, through hope,
of your everlasting kingdom.
And we humbly ask you, heavenly Father,
to assist us with your grace,
that we may continue in that holy fellowship,
and do all the good works that you have prepared for us to walk in;
through Jesus Christ our Lord,
to whom, with you and the Holy Spirit,
be all honor and glory, now and for ever. Amen.**

A Deacon or lay person says the following

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

2 CORINTHIANS 13:14

Minister Let us bless the Lord.
People **Thanks be to God.**

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NOTES



Produced by the Center for Ministry of
the Gulf Atlantic Diocese of the Anglican Church in North America

4042 Hartley Rd., Jacksonville, FL 32257 | (904) 701-4230 | GulfAtlanticDiocese.org