



THE EPISCOPAL DIOCESE OF WESTERN MASSACHUSETTS  
"CELEBRATING GOD'S ABUNDANCE"

# Eucharistic Visitor Training



The Episcopal Diocese of Western Massachusetts  
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*Eucharistic Visitor Training  
Plan for the Episcopal Diocese of Western Massachusetts  
Developed by the Liturgical Commission  
June 2015*

1. *Written materials*
  - *Diocesan Guidelines for the ministry*
  - *History of and Canons concerning Eucharistic Visitation*
  - *Safe Church guidelines for the ministry*
  - *Practical tips on supplies and logistics*
  - *Pastoral listening exercises*
  - *Visitation case studies and role-play exercises*
  - *Template for liturgy*
  - *Template for record keeping and pastoral report*
  - [\*Application for Eucharistic Visitor\*](#)
  
2. *Training Sessions may be conducted by a team of Priest and Eucharistic Visitor*
  - *In the parish or*
  - *Group of nearby parishes or*
  - *In Corridors, in conjunction with Safe Church Training for Volunteers*
  
3. *Requirements (before engaging in this ministry)*
  - *Certificate of Safe Church Training, renewed every three-four years.*
  - *CORI check*
  - *Training session in the parish or in the Corridor*
  - *Endorsement of Vestry*
  - *License from the Bishop*

*This manual was compiled by The Rev. Deacon Eric Elley for training at St. John's, Northampton in 2014, and was revised and expanded by The Rev. Nancy Webb Stroud for training in parishes of this diocese.*

*It is expected and desirable that priests and lay ministry coordinators in parishes will make revisions that are useful in their local context.*

*To report errors or make suggestions for future additions, please contact The Rev. Nancy Webb Stroud at [rector@atonementwestfield.net](mailto:rector@atonementwestfield.net).*

## Section One

### Introductions and Bible Study

Invite each person to introduce themselves by responding to this question: *How do I feel called to this ministry?* After some initial discussion, introduce the following passage from the Gospel. A suggested method for discussion follows.

After this the Lord appointed seventy others and sent them on ahead of him in pairs to every town and place where he himself intended to go. He said to them, "The harvest is plentiful, but the laborers are few; therefore ask the Lord of the harvest to send out laborers into his harvest. Go on your way. See, I am sending you out like lambs into the midst of wolves. Carry no purse, no bag, no sandals; and greet no one on the road. Whatever house you enter, first say, "Peace to this house!" And if anyone is there who shares in peace, your peace will rest on that person; but if not, it will return to you. Remain in the same house, eating and drinking whatever they provide, for the laborer deserves to be paid. Do not move about from house to house. Whenever you enter a town and its people welcome you, eat what is set before you; cure the sick who are there, and say to them, "The kingdom of God has come near to you." Luke 10:1-9

1. One person reads the passage aloud slowly.
2. Each person identifies a word or phrase that catches their attention. Each one shares that word or phrase without comment and without discussion.
3. Another member of the group reads the passage aloud.
4. Each person identifies and then briefly reports on "How does this passage connect with my sense of call to this ministry?" and "What concerns do I have as I prepare to begin?"

## Section Two

### Definition and History

There are several ministries within The Episcopal Church for which training and licensing are required. Each Diocese is responsible for providing training that makes sense within their own local context. From *The Constitution and Canons of The Episcopal Church, 2015*<sup>1</sup>:

#### *III. Ministries*

*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, Evangelist, 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.*

and

*III.4.7: 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.*

Eucharistic Visitation is at once ancient practice and a relatively new innovation. In the first century, followers of the way of Jesus met together on Sundays, all that were able. They read scripture, prayed, and shared a meal in common, which always included bread and wine, and the remembrance of Jesus' last Supper with the disciples. At the end of the sacred meal, the leftovers were divided up and distributed among those who could not be present and those who were in need. And so, the Bread and Wine from the shared meal were taken out by visitors.

As the church grew and developed, the orders of deacon, priest, and bishop took responsibility for the sharing of the Eucharist, and the distribution of food for the poor became separated from the visitation of church members with the Holy Eucharist.

*The Book of Occasional Services* (p. 323) comments on the service that Eucharistic Visitors use:

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<sup>1</sup> <https://extranet.generalconvention.org/staff/files/download/15057.pdf>

*The Book of Common Prayer* affirms the place of the Holy Eucharist as “the principal act of Christian worship on the Lord’s Day and other major Feasts,” and thus the foundation of the corporate prayer of the Church. As an act of the whole community of faith, the Eucharist is a summons to all the baptized to share in the table of the Lord. This form for the distribution of Holy Communion by licensed lay persons is intended to foster a corporate sense of the Eucharist among those who, by reason of illness or infirmity, are unable to be present in their church’s assembly on Sunday or some other principal feast.

This service is to be conducted by a duly licensed person immediately following such parish celebrations of the Holy Eucharist. The General Convention (1985) has specified that “The Lay Eucharistic Minister shall be limited to the following:

- a). Administering the Elements at any Celebration of Holy Eucharist if there is an insufficient number of Priests or Deacons present;
- b). Directly following a Celebration of the Holy Eucharist on Sunday or other principle Celebrations, if so authorized by the Member of the Clergy in charge of the Congregation and especially licensed thereto by the Bishop, taking the Sacrament consecrated at the Celebration to those members of the congregation who, by reason of illness or infirmity, were unable to be present at the Celebration.”

It is desirable that other parishioners, relatives, and friends also be present to communicate with the person visited. Those so ministered to should also be visited regularly by the clergy of the congregation. In this way, those who are unable to participate regularly in the worship of the eucharistic assembly may nevertheless experience their relation to the community and also join their personal faith and witness to that of their community. It is appropriate that the person be invited to join in commenting on the Scripture and in offering suitable prayers during the rite.

In 1997, General Convention decided that those who carry communion were named Lay Eucharistic Visitors. More recently, the word “Lay” has been dropped from the title of all of the licensed ministries.

In the Diocese of Western Massachusetts, the ordained leader of a congregation, with the consent of the Vestry, asks the bishop to license those lay members of the congregation who feel called to the ministries listed in the canon, and who have received the training set out by the diocesan Commission on Ministry and/or the Liturgical Commission. Such licenses are renewed annually.

The EV is trained either within the parish by the priest or one acting on his or her authority or may attend a Diocesan-wide workshop. In addition, the EV must have current Safe Church training and have authorized a CORI (Criminal Offender Record Information) check.

# Eucharistic Visitation Ministry

As provided for in the Canons of the Episcopal Church, Eucharistic Visitors may administer the Sacrament that was consecrated at a Celebration of the Holy Eucharist on Sunday or at any other regularly scheduled Eucharistic celebration. Licensed Visitors may carry the Sacrament to the members of the congregation who, by reason of illness or infirmity, were not able to be present at the celebration.

The program is intended to be an extension of the communion table and connect homebound parishioners with the congregation attending the service in church. Therefore communion administered by a Eucharistic Visitor should consist of the elements consecrated that same day in the presence of the visitor. If that timing is not possible, consult with the priest in the parish to make different arrangements for a visitation.

Eucharistic Visitors do not carry reserved sacraments; any consecrated elements that remain after a visit must be consumed. Visits by Eucharistic Visitors are not meant to substitute for visits by the clergy of the parish.

The best practice is that a Eucharistic Visitor is be accompanied by another person when making a communion visit. Accompanying persons are not required to be licensed.

It is recommended that the person to be visited should be prayed for during the Prayers of the People by the congregation on that day. Eucharistic Visitors should be sent forth from the congregation after communion with the following or similar words:

**In the name of this congregation, I send you forth bearing these holy gifts, that those to whom you go may share with us in the communion of Christ's body and blood. We who are many are one body, because we all share one bread, one cup.**

Normally, the home communion kit will be given to the EV following the distribution of communion and *before* the post communion prayer. The EV leaves the church as soon as he or she is commissioned to make the visit. This provides a good visual for the rest of the congregation: the expectation is that the EV and the visitee will say their post-communion prayer together. Practically speaking, however, the EV may have other duties at church that day, or the person receiving the visit may not be ready at exactly that time. The EV should still receive the elements and leave the service.

The visit is an extension of the Sunday morning service, and thus it is expected that the visit will be made soon after the service. While it is important to be attentive to that expectation, ask your priest for guidance in how flexible you may be. Sometimes a visit that would be a real problem for you or the visitee on a Sunday afternoon would be a real blessing on a Monday morning. The priest in your parish is responsible for the liturgy. He or she will guide you on logistical matters.

The order of service that is authorized to be used by Eucharistic Visitors is the “*Distribution of Holy Communion by Lay Eucharistic Ministers to Persons who are Ill or Infirm*”. It may be found in the *Book of Occasional Services* (pp. 223-224). Appropriate additional prayers may be taken from *The Book of Common Prayer* (pp. 458-462 and pp. 810-835). A reproducible service leaflet is appended to the end of this booklet.

In addition to the service leaflet, the EV should take a service leaflet from church, and, if possible, a copy of the sermon preached at the service. In some cases, the scripture readings for the day are printed in the service leaflet, or included in a separate insert. If the scripture readings are not provided for the church service, the EV should bring a Bible and be able to find at least the Gospel reading for the day. It is also a good idea to take any newsletters or announcement sheets that are available that week.

Individual parishes vary widely in the supplies that are used for the visits. A reasonable minimum would be a small cup and plate, a small box for consecrated Bread and a leak-proof bottle for consecrated Wine. A corporal to use as a place mat and a purificator to use as a napkin are appropriate additions. Home communion kits are available for varying prices from many ecclesiastical supply houses. Training in the parish or in the diocese should include practice in handling the small sacred vessels.

The Eucharistic visit is appropriately entered in the parish register. A reproducible form for reporting the visit is included at the end of this booklet.

Individual parishes will have different customs about scheduling of visits. However you are scheduled, it is advisable to reconfirm day and time with the person you are visiting on the day before, or the day of the visit.

Eucharistic Visitors shall be supervised in each parish by a deacon (if there is one), or by the priest and a lay coordinator, with whom they shall meet regularly as a group. Parishes in geographic proximity may share this responsibility.

Each Visitor is urged to follow a stated rule of life that should include Bible reading, prayer (with regular intercession for those who are sick and infirm), and study.

# The Distribution Of Communion

## FIRST THINGS FIRST:

In your personal prayers before the altar uphold the persons to whom you will be privileged to bear the Body and Blood of the Lord. Uphold yourself that you may be an able Eucharistic Visitor.

## GETTING READY:

Your supervising priest or deacon will give you the names of one or more persons to whom you will carry the Holy Communion after the Sunday Eucharist or after a regularly scheduled weekday service. You may be asked to prepare your kit before the service begins: to place the elements on the Altar or Credence table, for instance. At the Eucharist, before the Post Communion Prayer, or just before the dismissal, you will go to the altar to be commissioned to take the communion to a specific person.

Your Communion Kit will contain a pyx (a box containing consecrated hosts), a chalice, a paten, a wine cruet, a linen corporal and a sufficient number of purificators, all in a compact pouch or container. The pyx, containing bread and the cruet, containing wine will be placed on the corporal when the altar is prepared for consecration. At the time of the commissioning, you will go to the altar to receive the kit containing the consecrated bread and wine to deliver at some time during the same day.

In addition to your Communion Kit you will need to take a church bulletin, a Bible or lectionary, and sufficient copies of the Rite so that these can be left at each person's home or bedside.

## ARRIVAL:

Upon arrival, introductions should be made to the home or hospital bound person and others present including the statement, "I am here to bring you Communion from this morning's Eucharist at St. Swithin's Church." This sets the tone for the visit and already designates this Communion as part of the congregational gathering.

## SETTING UP:

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

Setting up may be a good time to talk with the person about any special concerns or needs which might be included in prayers at a suitable time during the service.

Although the intention of this ministry is that you are carrying communion to a member of your own parish, others may be present who may not be members of your parish, or members at all. Be pastorally generous in including others in communion. Be sure to report the number of people who receive when you return to the church. Hosts may be broken to accommodate more than the planned number of communicants.

On the other hand, this ministry is not primarily intended for evangelization. If you are visiting a shared hospital room, draw the curtain between the beds to create privacy for your visatee.

## THE SERVICE:

Conduct the service in a reverent manner, either standing or sitting as appropriate to the positioning of the person, "altar", etc. It is important to take the time to be fully present to God and the other person. In case of spills, pick up a dropped host and either eat it or put it in the Communion Kit to be disposed of later. Should wine be spilled, the corporal will contain some of it and a purificator can be used to wipe up the remainder.

Note that the service calls for the proper Collect and Gospel of the day, but only one reading. Prayers may be offered for the Church, the world and the concerns of those persons present. The service included in this booklet includes a special form of absolution to be said by Eucharistic Visitors.

At the distribution, it is best to find out about any physical problems or needs by asking directly and following instructions in order to assist a person in receiving the Bread or Wine. It may be a good idea to see that there is a cup of water handy. Sometimes dry wafers or strong wine can make someone cough or slightly choke. It is perfectly okay to help someone take a sip of water after either the Bread or the Wine or both.

Communion in one kind, either bread or wine, is full Communion. Therefore a person should be reassured if unable to receive one or the other. You have already received communion from this service, so you would not normally communicate yourself. However, it is sometimes best to consume wine leftover in the chalice.

## CLEANING UP:

When the service is concluded, you may ask to use the kitchen or bathroom sink to put a small amount of water in the cup. Drink the water, and then rinse the cup thoroughly. Sometimes you will not be able to do that. In that case, fill the cup with the purificator, which will absorb the sticky wine.

The time while cleaning up after the service can be used to check out any pastoral concerns and to ask if there is any message that should be taken back to the parish or the rector. Be observant of the surroundings and of the person you are visiting. Are there piled up dishes in the sink that have not been washed in a while or perhaps a pile of unopened mail lying

on kitchen or dining room table? If you have been out to see this person more than once, do you notice anything different or unusual? This could be as worrisome as bruising on the arms or face or as minor as unwatered plants. Report all these concerns directly to the Rector or other member of the clergy in your congregation.

#### AFTERWARDS:

The Communion Kit should be returned to the church promptly and a note made in the record keeping-system about your visit. You and your rector will have agreed ahead of time on what should be done with the remaining elements, and how to prepare the kit for the next visit.

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

## Safe Church Concerns

A required part of your training is a Safe Church Certificate. At your Safe Church workshop, be sure to ask specific questions relating to the visiting of ill or infirm adults.

As a Eucharistic Visitor, you are performing official duties on behalf of the church and as such you are required to report to the authorities using the appropriate contact information below when you have reasonable cause to believe that a child below the 18 years of age, or an adult who is under another adult's care, is being or has been injured. You are required to make this call within 48 hours.

Contact your vicar or rector or another member of clergy immediately if you think that you have to report inappropriate behavior. After reporting, you and your clergy person should contact the Canon to the Ordinary for your corridor (Canon Rich Simpson for Worcester and Canon Pam Mott for the Valley and the Berkshires.) Let the diocesan office know when you have made the report.

DO NOT rely on your priest or diocesan staff to make the report for you. The legal responsibility rests on the person performing the official duties on behalf of the church (in this case, you). On the other hand, by all means seek the help and guidance of your priest prior to making the report. If you are unsure whether or not to report contact the Department of Social Services (DSS) and ask.

Those making reports are given limited immunity from civil and criminal liability for reporting their "reasonable cause to belief." Be sure to report only what you actually know. ("Mary has severe bruises on her legs," instead of "I guess Mary's daughter is beating her.") Truth is a defense to an action for defamation.

While there is a legal exemption for privileged communication made during a confession, this is usually narrowly construed to mean that only communication made during a *sacramental confession to a priest* will be protected.

**To report a child at risk, call the Massachusetts Department of Children and Families (DCF) child-at-risk hotline at: (800) 792-5200.**

**To report an adult at risk, call the Massachusetts Elder Abuse Hot Line at (800) 922-2275.**

The Child at Risk and Elder Abuse Hotlines are open 24 hours a day, 7 days a week

## When You Visit: Some Helpful Hints

1. Do plan adequate time for your visit so you are not hurried; a ministry of presence needs time to unfold.
2. Do let go of your own concerns so you can let God's Spirit lead you in reaching out to the other.
3. Do pray beforehand to be used by God in this situation, to bless this person - then trust what happens.
4. Do inform yourself as much as possible about policies and procedures of the place you are visiting and about the condition and situation of the person; there will always be surprises, anyway. Adaptability is key.
5. Do plan on taking another visitor with you (licensed or not). The ministers of the early church we read about in the Book of Acts were sent out two by two so they could provide each other with support, feedback, encouragement and safety. Members of the family of the person you are visiting, even if they are members of your congregation, do not qualify as a member of your team. You should be accompanied by someone not related to the person to whom you are visiting.

If you are new to this ministry, it is a good idea to make a communion visit with your priest or with another Eucharistic Visitor. After you are comfortable, you may be accompanied by another member of your parish or your family.

5. Do check in with the nurse's desk when you are making a visit in a hospital or nursing home. Introduce yourself and tell why you are there... to bring communion to someone who wants it. If they ask you to take communion to a patient other than the one you have been sent to visit, explain that you do not have the authority to do that.

Our rules are different than the rules in other denominations, and nursing staff has no way of knowing what our canons require.

7. Do pay attention to meal times - try not to go when residents are eating.
8. Do tell the resident/patient who you are even if you have met them before. Illness can be confusing. Chat with them. Don't offer the topic. You need to be led by the person with whom you are visiting. Ask before you touch someone on the shoulder or hold their hand.
9. Do allow the person to rest. If you are making a hospital visit and find the person sleeping, do not wake them. Go to the nurses station and ask if it is okay to wake the person. Oftentimes patients undergo a battery of medical tests, especially prior to surgery, and the time you have arrived maybe the only time they were able to get any rest. Always ask first. Do not assume they have received a full night's sleep.

11. Do leave things in their place. Do not move tray tables or medical devices (if in a hospital environment) or any bedside tables or belonging without asking the person with whom you are visiting if it okay to do so. And remember to move them back before you leave.
10. Do remember that every person you visit has his or her own way of coping with what has happened in life. You are not asked to change that. Don't try to change their mind. Respect the coping skills of the other and be willing to enter that place. Laugh with those who laugh, weep with those who weep, be silent with those who are silent. In your presence, you bring God. In the Eucharist, you bring the spiritual food that heals.
11. Do address with others any concerns, questions, feelings you have about a future or past visits. There are no silly concerns, stupid questions or wrong feelings.

# CASE STUDY #1

Rationale: Holy Communion given in a home or hospital is a different experience than Holy Communion given in a church. In a house of worship there are rules, traditions, rituals, and we are surrounded by a wealth of precious symbols (crosses, stained glass windows, altar hangings, etc.) which help create an atmosphere of reverence. We are encouraged to feel close to our God and to be open to God's revelation in church. Taking Holy Communion to a shut-in, on the other hand, may mean the giving of Holy Communion in a number of environments, some less conducive to reverence and worship than others. The following case study is a worst-case scenario. Taking Holy Communion to shut-ins requires a great deal of sensitivity to what is going on in the environment you are entering and in which you are striving to provide Holy Communion with Jesus Christ for the person that is confined to that environment.

Setting: You are taking communion to Hazel, a 56-year-old long time member of St. Swithin's. She is confined to bed due to an auto accident and will be confined to home care for a number of months. She usually lives alone in her own home, but is staying at her son and daughter-in-law's house while she recovers. Her son and daughter-in-law are not members of any church and live in a home with their 16- and 8-year-old sons and 14-year-old daughter. You enter and find Hazel in a bed in the family room where her son has the only family TV turned up loud watching a big football game that he has looked forward to seeing all week. Her 16-year-old grandson has his girlfriend visiting; they are in and out checking on the game and arguing with Dad over the use of the car for the evening. The 14-year-old granddaughter is playing Angry Birds on her tablet on the living room floor while listening to music on her iPod. The 8-year-old grandson is playing a game with a neighborhood friend in and out of the house. The mother of the house is out for the afternoon.

Bear in mind that the son and his family are not sensitive to what you and Hazel are trying to do. Also, Hazel is a very shy person and is not comfortable asserting herself or expressing her needs. She feels she is an imposition on her son's family even though they invited her to stay with them.

## Questions for Discussion

1. What are three different ways that you might try to provide Holy Communion to Hazel in this environment?
2. How assertive can you be as you come into such a non-church environment?
3. If the environment is totally unworkable are there other alternatives?

## CASE STUDY #2

You arrive at the home of 68-year-old John Hopkins bringing him Communion directly from the Sunday church service. He has a fractured hip. John lives with his wife (also a church member) in an older well-kept home. He has been a member of your congregation for 40 years. You are very warmly received. John is obviously pleased that you came and he immediately begins to talk with hardly a pause. Within 5 minutes of your arrival he is telling you how upset he is about all the changes at St. Mark's Church, his dislike of the new hymnal, the "new" prayer book and "the vicar hasn't dropped by the house in a year". John's wife loudly punctuates her husband's monologue with frequent exclamations such as "The church isn't the loving family it used to be!" and "Dear departed Father Favorite used to really know how to run a church!"

### Questions for Discussion

1. How do you actively listen without betraying your friendship with and commitment to the present priest and the church family?
2. How long should you engage in this conversation before moving on to Communion?
3. How do you move from this conversation to the giving of Holy Communion?
4. What follow-up might you and/ or other church members consider doing?

## CASE STUDY #3

Mrs. Smithson is a dear 47 year old member of your congregation. She has been diagnosed with terminal cancer and is in Hospice Care in her own home. Up until 4 months ago she was one of the most active and beloved members of your congregation. As you are about to give her Holy Communion, she bursts into tears and tells you that she doesn't feel that she should receive Communion. She states that she is furious with God for her illness. She sobs and says that she feels that God has given her terminal cancer as punishment for her sins.

### Questions for Discussion

1. Do you proceed with Holy Communion?
2. Do you try to talk Mrs. Smithson out of her feelings?
3. Are there situations in which you minister as best you can and then call in some other person from the congregation who has spiritual gifts and training which may better meet a person's needs?

## Pastoral Care and Eucharistic Visit Report

Date\_\_\_\_\_

Person Visited\_\_\_\_\_

Place of Visit\_\_\_\_\_

Does the church directory have the correct address and phone number for this person?

Corrections or additions:

Other Contacts, if appropriate:

Was the Holy Eucharist offered? \_\_\_\_\_ How many received? \_\_\_\_\_

Eucharistic Visitor\_\_\_\_\_

Other Visitors\_\_\_\_\_

Comments or concerns:

### ***For Quiet Confidence***

O God of peace, who hast taught us that in returning and rest we shall be saved, in quietness and in confidence shall be our strength: By the might of thy Spirit lift us, we pray thee, to thy presence, where we may be still and know that thou art God; through Jesus Christ our Lord. Amen.

### ***A Prayer of Self-Dedication***

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

### ***Psalm 23***

The Lord is my shepherd; \* I shall not want.  
He maketh me to lie down in green pastures; \*  
    he leadeth me beside the still waters.  
He restoreth my soul; \* he leadeth me in the paths of  
    righteousness for his Name's sake.  
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.  
Thou preparest a table before me in the presence of mine  
    enemies; \*thou anointest my head with oil;  
    my cup runneth over.  
Surely goodness and mercy shall follow me all the days  
    of my life, \*  
    and I will dwell in the house of the Lord for ever.

*Texts from The Book of Occasional Services  
And The Book of Common Prayer*

### **Distribution of Holy Communion by Eucharistic Visitors**

*This form is to be used only immediately after the principal Eucharist on Sunday or other Principal Celebrations. The Eucharistic Visitor should be accompanied by other persons from the congregation.*

*The Eucharistic Visitor greets the people*

The Peace of the Lord be always with you.

*Response*      **And also with you.**

Collect of the Day

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

Comments may be made about the sermon of that day.

Suitable prayers may be offered. See pages 459-462 and 810-836 in  
*The Book of Common Prayer.*

The Confession

**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.**

*Visitor* May Almighty God in mercy receive our confession of sorrow and of faith, strengthen us in all goodness, and by the power of the Holy Spirit keep us in eternal life. **Amen.**

The Lord's Prayer

**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.**

Administration of the Holy Communion

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

*or*

The Body of Christ, the Bread of Heaven. **Amen.**

The Blood of Christ, the Cup of Salvation. **Amen.**

Closing Prayer

O gracious God, whose Christ stretched out arms of love upon the hard wood of the cross to embrace all the peoples of the earth: We give you thanks for feeding *N.* our *sister* with the Sacrament of that precious Body and Blood, which is the sign and instrument of our common life, and also for enriching our parish family by *her* sharing with us the food of our pilgrimage, the foretaste of that heavenly banquet of which we shall partake with all your saints; through Jesus Christ, our Savior. **Amen.**

## Suitable Prayers

### ***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 *N.* 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 all infirmity: Be present in your goodness with your servant *N.*, 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.**

### ***For Strength and Confidence***

Heavenly Father, giver of life and health: Comfort and relieve your sick servant *N.*, and give your power of healing to those who minister to *his* needs, that *he* may be strengthened in *his* weakness and have confidence in your loving care; through Jesus Christ our Lord. **Amen.**

### ***For Those Who Live Alone***

Almighty God, whose Son had nowhere to lay his head: Grant that those who live alone may not be lonely in their solitude, but that, following in his steps, they may find fulfillment in loving you and their neighbors; through Jesus Christ our Lord. **Amen.**

### ***A Prayer attributed to St. Francis***

Lord, make us instruments of your peace. Where there is hatred, let us sow love; where there is injury, pardon; where there is discord, union; where there is doubt, faith; where there is despair, hope; where there is darkness, light; where there is sadness, joy. Grant that we may not so much seek to be consoled as to console; to be understood as to understand; to be loved as to love. For it is in giving that we receive; it is in pardoning that we are pardoned; and it is in dying that we are born to eternal life. **Amen.**