

LAY EUCHARISTIC MINISTERS LAY EUCHARISTIC VISITORS

Title III, Canon 4, Section 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 a Pastoral Leader, Worship Leader, Preacher, Eucharistic Minister, Eucharistic Visitor, or Catechist...”

Title III, Canon 4, Section 6

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

Title III, Canon 4, Section 7

“A Eucharistic Visitor is a lay person authorized to take the Consecrated elements in a timely manner following the 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”

Confirmed Communicants in good standing, with the approval of the rector of St. Christopher's, may be nominated for licensure by the Bishop of the Diocese of Eastern Michigan to serve as a Lay Eucharistic Ministers (LEM) or Lay Eucharistic Visitors (LEV).

LEM's are those who are permitted to distribute the elements of communion in situations where there are insufficient ordained persons to carry out the ministry. The LEM may assist the priest when requested or assigned to distribute either element.

In order to be licensed, a person should receive instruction in the following areas:

Liturgical Order
Liturgical Movement
Bearing the Chalice or Patten
What to do when the priest is not present.

LEVs are generally also LEMs and may be specifically licensed to extend the table of our Lord to those who are hospitalized, confined, home bound or for some other reason are not able to attend a regular service of the Holy Eucharist.

It is understood that this is an *extraordinary ministry* and is done only in the absence of an ordained person.

LEVs will be assigned by the rector, or presiding priest. The elements will be prepared at the time of the ablutions, and the minister(s) sent forth from the church with a prayer. It is understood that the LEVs will go directly from the church to the individual who wishes to receive the Eucharist.

The LEV will make proper entry in the service register when the ministry is accomplished.

LEVs must receive special training in how to distribute communion to those who are unable to attend.

VESTMENTS

Lay Eucharistic Ministers should vest in alb and cincture. Vestments may be the personal property of the LEM, and should be kept clean and pressed. It is understood that albs owned by the church, or kept at the church building may be worn by others. If you do not want anyone to wear your vestments, it is best that you either label your vestments to that affect, or bring them with you when assigned.

If you soil an alb, please take it home and wash it.

An LEV does not need to vest when making a home (hospital etc.) communion visitation.

The presiding priest may ask that vestments not be worn on a given Sunday.

The Lead Eucharistic Minister will schedule those licensed for various services on behalf of the Rector.

Those who are licensed in other parishes in the Diocese of Eastern Michigan and elsewhere may serve for a given service at the request and with the permission of the Rector.

READING THE LESSONS AND LEADING THE PRAYERS

This guide has been prepared for those who read the lessons and lead the prayers of the people at services at St. Christopher. Please note that this is a general guide and may not always be appropriate.

The preparation of and leading of the prayers of the people is a function of the servant or diaconal ministry. LEM's lead the prayers when a Deacon is not present.

READING THE LESSONS

Lectors are appointed by the Rector and need not be licensed by the Bishop. Any person can be a lector. At baptisms, weddings and funerals it is particularly appropriate for members of the family or special friends to read scripture.

Lectors need to practice. The purchase of a lectionary (a book containing the lessons for all three years) would be helpful. St. Christopher's uses the Revised Common Lectionary and The New Revised Standard Version (NRSV) of the Bible. A link to the lectionary is available on our parish website.

Lectors should speak clearly and directly into the microphone and with enough volume to be heard.

INTRODUCING THE LESSONS

Two forms or introductions are permitted by the Book of Common Prayer.

As an example let us say that the first lesson for the service is Exodus 13:12-21. The lector can introduce it this way:

A READING FROM EXODUS or A LESSON FROM EXODUS

No other information is necessary.

The second lesson is sometimes taken from the Epistles but not always. Let us say the lesson is II Corinthians 1:2-5. It would be introduced:

A READING FROM CORINTHIANS or A LESSON FROM CORINTHIANS

Again no other information should be included.

ENDING THE LESSONS

Two ways are permitted to end the lesson in the BCP; however the new permitted liturgies have introduced others.

THE WORD OF THE LORD

The people respond: *THANKS BE TO GOD*

The other method is:

HERE ENDS THE READING

The people do not respond.

New:

HEAR WHAT THE SPIRIT IS SAYING TO GOD'S PEOPLE

The people respond: *THANKS BE TO GOD*

If you are a lector alone (and not also serving as an LEM) you should not vest.

Deacons and Priests should not read the lessons unless there are no lectors present.

The presiding priest may ask any layperson to read prior to a service if the assigned lector is not present.

THE PSALM

The psalm is a participatory event. The lector asks the people to join in reading (sometimes known as praying) the psalm. The people remain seated for the psalm. You may ask the people to read the psalm in many ways. Here are a few examples:

- 1) Alternate by whole verse between you and the congregation.
- 2) Alternate by sides (North vs. South- Gospel vs. Epistle etc.)
- 3) Alternate by gender
- 4) Alternate by birth dates.

It is ok to have a little fun with this as it actually helps the people to listen to what they are reading.

Please check the bulletin. Occasionally we will sing a hymn (metrical setting of the psalm), or omit the psalm altogether.

Important: Scripture is supposed to be “heard” in worship as our readings are a continuation of oral tradition. If people read the passage they may get much less out of it than by hearing it. Reading the scriptures is not an opportunity for use of your theatrical training, it is best to read the passage with sincerity but not add emphasis by use of voice or mannerisms. Let the people hear and receive what the spirit is saying to them.

LEADING THE PRAYERS OF THE PEOPLE

The Book of Common Prayer offers 7 different forms or options for the prayers of the people. A Deacon may lead them without any form or written script.

Whether one is celebrating Rite I or Rite II any of the intercessory forms given in the BCP may be used. The traditional "prayer for the whole state of Christ's Church," slightly modified and enriched from the 1928 Prayer Book is used only in Rite I (BCP, 328). The other forms (I through VI) (BCP, 383-393) are also appropriate within either rite.

The BCP indicates that people stand for the Prayers of the People. Some may kneel.

Notes on the various prayers:

PRAYER FOR THE WHOLE STATE

a) Second paragraph: provision is made for inserting the names of the Presiding Bishop and the Diocesan Bishop (and Bishop-elect or Bishop Co-adjutor when elected).

b) Fourth paragraph: provision is made for inserting the names of national and local leaders.

c) Sixth paragraph: provision is made to name the sick and those for whom prayers are asked. A long pause is suggested here. Allow people to bring up those names that they wish to remember. It should be at least 15-20 seconds. Remember the Intercessory prayer list.

d) Seventh paragraph: provision is made for inserting the names of the departed.**

**You should include here anyone who has been buried from our parish within the last two weeks. You may also include the names of people who have died who are relatives of our members. It would be quite appropriate to pause here for a few seconds as well ~ thus allowing the people to remember those who are deceased but in no way forgotten.

When praying for deacons, priests and bishops one gives their baptismal name (No titles before hand) and then the word Deacon, Priest or Bishop afterward. This is a

reminder that in sickness and death it is our baptism and not ordination that is the basis for our ultimate salvation.

FORM I (BCP p. 383)

This form is in "traditional language" with the final response "To thee, O Lord our God." It is therefore appropriate for use with Rite I, Form I (as well as Form V) is adapted from the Liturgy of the Eastern Churches.

The Presiding Bishop and diocesan bishops may be mentioned by name in the third petition.

In the fourth petition the President of the United States is properly included by name, as are local leaders:

"For Barney our President, for the leaders of the nations, for Shirley our Governor, and for all in authority..." Again please use only the baptismal name.

The "lined" petitions (i.e. those marked with a vertical line in the margin) may be omitted.

The sick and others for whom prayers are asked are appropriately included by name in the ninth petition. Please use the Intercessory list.

The fourteenth petition, a penitential suffrage, is omitted if the Penitential Order has been used at the entrance or if the Confession of Sin is to follow the prayers.

FORM II (BCP p. 385)

LONG (at least 10 second pauses) should be included between each petition. Some may not need to be as long as others. The point is to give people time to think and respond to the petition. The people are asked to say their petitions aloud.

The Anglican and cycles of prayer may be included in the petition which begins "I ask your prayers for ~ the province of South Africa and the people of St. Harpo's mission at Clownsville and their Vicar Fr. Bozo.

Specific prayers appropriate for the day are to be said in the petition which begins "I ask your thanksgivings for those who _____. You can add other things like a thanksgiving for rain~ sun etc.

The insertion of the names of bishops is provided for in the first petition.

The naming of the sick and those in need may be added at the conclusion of the third petition. Please use the Intercessory List.

Saint's names may be added in the final petition.

FORM III (BCP p.387)

Pause between petitions, but only a matter of two or three seconds.

The naming of the sick, those in need and departed all come at the end of the final sentence (the intercession list). This is also where one includes the Anglican and Eastern Michigan cycles of prayer as well as birthdays and anniversaries.

After all are named - there should be a long pause. The leader may invite the people to share their own concerns, prayers and petitions in this or some manner
"I invite you to share your concerns, prayers and thanksgivings at this time."

The Leader should not pause between versicle and response in this prayer, nor should the sentences printed in the prayerbook be changed, unless everyone in the congregation has a copy of what is to be said. Leading one thing with the congregation reading another is never appropriate.

FORM IV (BCP p. 388)

This prayer is similar to the prayer for the whole state.

Mention of the Anglican and Eastern Michigan cycles of Prayer (ESS etc) would come at the end of the first petition.

Mention of thanksgivings would come at the end of the fourth petition.

The Presiding Bishop and diocesan bishops may be named after the first petition, before the silence.

National and local government leaders may be named at the conclusion of the second petition, before the silence.

The departed may be mentioned at the conclusion of the final petition, before the silence.

Long pauses are appropriate here between each petition. You may invite the people to share their concerns etc. after each petition before beginning the prayer or after the final petition.

FORM V (BCP p.389)

This parallels Form I and is adapted from the Liturgy of the Eastern Churches.

The response of the people may be in either Greek or English.

The Presiding Bishop and diocesan bishops are named in the second paragraph.

Although many name the sick in the tenth petition, it is also appropriate that they be included in the fourteenth petition.

The 13th petition is always omitted if a confession of sin is to follow.

Others for whom prayers are asked are named in the 15th petition.

Mention the Anglican and Eastern Michigan cycles of Prayer (ESS etc) in the 15th petition along with birthdays and anniversaries.

FORM VI (BCP p. 392)

This prayer is used more often than all the others.

Mention the Anglican and Eastern Michigan Cycles of Prayer (ESS etc) in the petition which begins "For the special needs and concerns of this congregation...."

Mention thanksgivings in the petition which begins "We thank you, Lord, for all the blessings of this life.

Provision is made for the naming of the Presiding Bishop and diocesan bishops in the sixth petition.

The sick and others for who prayers are asked are named AFTER a period of silence in the seventh petition.

This form ends with either the confession led by the celebrant or a collect.

A layperson should NOT invite the congregation to confess. This should only be done by a Deacon or the presiding priest.

As in Form III, additions should not be made to the written words of the prayerbook unless the congregation has a copy of what is going to be said.

PRAYERS NOT IN THE PRAYERBOOK

As stated, it is the ministry of the Deacon to bring the concerns of the world to the church, and the church to the world. Deacons may write their own versions of the Prayers of the People using a form in our Prayerbook, or other sources. If the congregation is not going to receive a copy of what is to be said, appropriate prayers include long pastoral prayers (Only the Deacon talks --not recommended), or petition prayers where the congregation is engaged with an ending versicle and a known response such as:

Deacon: Let us pray to the Lord
People Lord hear our Prayer.

Practicalities

Please arrive at least 15 minutes before the assigned liturgy is to begin. The LEM should make sure that the candles are lit (this should be accomplished by the acolytes at the later service). Lighting the candles is the responsibility of the acolytes when acolytes are assigned.

Please do not speak above a whisper when in the gathering space before the liturgy.

LEM Practical

(This is only good while Fr. Don is here, the next priest will have his/her own way of doing things)

At 8, the LEM and Priest will walk in and out together. They will reverence the Holy Table and take their seats. After the blessing they will reverence the Holy Table and wait until the Dismissal is finished and then walk out.

The LEM will be seated behind the ambo on stage left of the Holy Table. In Lent, the chairs may be moved.

The LEM will “serve” the priest (see Acolyte duty).

After receiving communion, the LEM will commune the priest in both elements and then follow the priest to the first position on the communion rail stage left (liturgical south) of the Holy Table.

During the season of Easter we will receive communion standing. Directions will be given at that time.

The Prayers of the People should always be lead from the Ambo (reading stand). Remember to grab the intercession list prior to the procession into the nave. Please speak loudly and directly into the microphone.

LEM's should know the words of distribution for both Rite I and Rite II.

At 10:15, the LEMs will process in front of the clergy, and behind the banner.

LEM's will be seated stage left (behind the ambo) of the Holy Table.

LEM's will NOT assist, instruct or interfere with the ministry of an acolyte. If the acolyte needs assistance they will ask the priest, or the acolyte lead following the service.

LEM's will NOT discipline an acolyte.

LEM's will stand on either side of the priest leaving room for the first-server (acolyte) who will stand to the priest's left.

After the LEM's receive both elements of communion, the LEM to the Priest's right, stage right (liturgical north) will commune the priest with the host (bread) and the LEM to the priest's left stage left (liturgical south) will commune the priest with the chalice.

The South LEM will then follow the priest to the first position on the communion rail to the south or stage left.

After the last person has made their communion, the LEM's will retrieve the patten (bowl in our case) and the cruet with consecrated wine and go to the sacristy.

The Ablutions At this time, the LEM's should consume the remaining consecrated bread and wine. They should NOT give consecrated bread to other folks. One should reverently consume the consecrated elements remembering that this is the body and blood of our Lord. If there is too much wine or bread, then you may either stay with the wine and bread (preferred) and then after the dismissal take the remaining consecrated bread and crumble it on the ground outside and

or take the remaining consecrated wine and pour it on the ground. If you would rather, you may process out and then return to the sacristy immediately and resume the necessary ablutions.

When administering the chalice, please remember to wipe both sides of the lip with the purificator and then slightly turn the chalice before the next person receives.

When a person self-intincts the words of distribution need not change. If you intinct their bread for them, then the words of distribution may be: “The Body and Blood of our Lord Jesus Christ keep you in eternal life.”

Saying “my brother” or “my sister” before the words of distribution is not necessary.

The Prayers of the People should always be lead from the Ambo (reading stand). Remember to grab the intercession list prior to the procession into the nave. Please speak loudly and directly into the microphone.