

Chapel of Saint Valentine

God is love, and those who abide in love abide in God, and God abides in them.

1 John 4:16b

5 Pear Court
Mount Sinai, New York 11766-1826
www.ChapelofSaintValentine.org

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THE HOLY EUCHARIST

CELEBRATING THE EUCHARIST

Although the Eucharist has a dual origin, in synagogue worship and in the Upper Room, it constitutes one single liturgy, in which we celebrate and effect the presence of the Lord in Word and Sacrament. There should therefore be one president of the Eucharist, presiding from the opening greeting until the conclusion. Having one priest presiding at the first half of the liturgy, and another taking over at the Offertory, is anomalous.

Obviously it is desirable to have as many people as possible taking an active role in the liturgy, and this is done with appropriate use of lay readers, servers, deacons and so on.

If there are two or more priests present and they wish to participate as priests in the liturgy, they can join the president at the altar as concelebrants.

ADMISSION TO COMMUNION

As presbyters of the World Christianity Ministries, the clergy of the Chapel of Saint Valentine are authorized to administer Communion to communicants of other Christian churches who have been Baptized with water in the name of the Holy Trinity, when they present themselves at the communion rail.

Presbyters are urged to show charity at all times to members of other churches, especially in the matter of the Eucharist and to continue to pray that we may know and do God's will in our relationships with other Christian people.

A form of announcement to assist your visitors is offered as one suggestion to minimize confusion at the Eucharist:

"People of all ages and denominations who are Baptized in the name of the Trinity are invited and encouraged to share in Holy Communion. If you do not wish to receive the Sacrament, we would be pleased if you would join us at the Altar for a blessing. If you wish to receive a blessing, please cross your arms over your breast when you come to the priest."

SPECIAL CIRCUMSTANCES: COMMUNION IN ONE KIND

We all have parishioners who for reasons of their health and well-being cannot drink from the chalice (e.g., alcoholics) or cannot eat the Communion wafer (e.g., those with wheat allergies). They need to be assured of the doctrine of Concomitance (that either part of the Sacrament by itself mediates the fullness of the Sacrament); they may wish to touch the ciborium or the chalice to signify their full participation in the rite. The use of gluten free wafers is an acceptable alternative for those with food allergies. It is important that clergy teach their congregations this so that they have the option.

LAY ASSISTANTS IN THE ADMINISTRATION OF COMMUNION

Lay Ministers may give the Sacrament in either kind.

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Both clergy and laity (though not necessarily the president of the liturgy) should be involved in giving Communion at a liturgy.

REGARDING THE USE OF THE RESERVED SACRAMENT

The bread and wine required for a Eucharistic celebration is to be offered and consecrated at that celebration and not at an earlier time.

The Sacrament that remains from a celebration should be consumed immediately following the service, saving only that which is reserved for the sick and others who cannot be present in church.

LAY ADMINISTRATION OF THE RESERVED SACRAMENT IN NURSING HOMES, INSTITUTIONS, HOSPITALS, OR AT HOME

Lay ministers may, with the approval of the Vicar, take Communion from the Reserved Sacrament to those at home or in hospital.

The administration of Holy Communion, apart from the normal gathering of the faithful in church, should be linked to the main parish Eucharist on Sunday, as a general rule. A suitable pyx for the consecrated elements must be used.

The intended recipients of Holy Communion who are unable to be in the church must be contacted and have given their consent prior to the day when the Sacrament will be brought to them.

Every effort should be made to reinforce the link with the main parish Eucharist on Sunday, symbolizing the reaching out of the gathered church to its scattered members, within the context of the Eucharistic meal. Where possible, Holy Communion should be taken with proper reverence from the service directly to the recipients and, in any case, this should happen with enough frequency to keep the congregation involved. Where, as is often the case, time constraints make this impossible due to conflicts with institutional schedules or other difficulties that arise, communion should be brought as soon within the week as possible. The lay administrator should carefully explain to the communicant the connection with the parish celebration.

At the parish Eucharist, the shut-in members should be included in the prayers of the people, and the congregation encouraged to uphold them in their private prayers.

The form of service to be used for the administration, by cleric or lay administrator shall include the following elements, unless the health of the communicant requires a shorter form:

- The peace - a mutual greeting
- The reading from scripture
- Prayers, including an expression of penitence, a prayer for forgiveness, such as the collect for the 21st Sunday after Trinity, and the Lord's Prayer
- The administration of the Sacrament
- Thanksgiving and The Grace

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If any of the Sacrament remains after the administration of communion, the lay administrator should immediately and reverently consume all that is left, unless the Sacrament is to be returned to the Chapel for reservation, before proceeding on his/her way.

CARE OF THE RESERVED SACRAMENT

Consecrated elements left over after Communion are to be reverently consumed. If they are not, then they should be put immediately into reserve after Communion.

Where the Sacrament is reserved, care should be taken that it is done with dignity and security in an aumbry, tabernacle or hanging pyx, in the chapel and with its presence indicated by a lighted lamp. The Sacrament itself should be placed in a suitable pyx or Ciborium. It is not usual to reserve the Sacrament of the Blood of Christ unless it is expected to be used for Viaticum (Communion in both kinds used during the Last Rites). One traditional custom is to use a piece of the host dipped in wine to place a small drop of wine in the middle of each host reserved.

Only the Eucharistic elements should be reserved in this way; other Sacramentals, such as oils or holy water, should be kept elsewhere.

The Sacrament should be renewed at regular intervals. This is especially true at Easter, when all communicants, in church, home or hospital, should be partakers of the paschal feast.