

*An Introduction to*

# Pastoral *Care*

**A Workbook for Training**

**Eucharistic *Visitors***

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# Lesson One: What Does it Mean to be a Eucharistic Visitor?

In the early church it was, as it is today, not always possible for all the members of the community to gather together to celebrate the Eucharist and to receive communion. In a culture that was in direct opposition with the Christian life, there were many reasons for not coming to church — most often outside reasons. These might include, certainly, sickness or infirmity. It might also include the unwillingness of an employer, a slave owner, or a father or husband to allow one to attend. It might include a heightened fear that one was being suspected of engaging in a *superstitio*, the Roman name for participating in a religious cult that was understood to be in serious conflict with the aims and goals of the state. It might be that in the midst of harvest or some other intense agricultural activity, it was not possible to leave the rural area surrounding the city and venture into town for church.

Nonetheless, in all of these circumstances communing was considered so important, so vital to both the spiritual health of the person and the unity of the community that delegates (usually called acolytes) were given responsibility for taking the consecrated bread and sometimes wine to those members of the community who could not be there. Sometimes this took place even when to do so endangered the life of the acolyte. History gives witness to acolytes who,

having been apprehended by the authorities in the midst of their acolyte duties were martyred for the faith.

Indeed, the bread of life was considered to be so spiritually nourishing that members of the community, even those in attendance at the Eucharistic gathering would take home a small portion to be consumed for their continuing health and sustenance during the week. This shared sacred bread eaten with prayers around a family table was the heart of the domestic church within the early church.

It is helpful for us, who are being called to a similar ministry in our own day, to understand as much as we are able from 2000 years away of what the early church's understanding was about this Holy Communion. Communion was not seen as magic at this period in time, far from it. What community members received when they received the Eucharistic elements was a deep, full, healing, embodied experience of inclusion. By receiving blessed bread, members of the community were once again bonded to the community of love and prayer that had together blessed that bread. They were united with Christ in the remembrance of his life, teachings, passion, and resurrection. They were united with Christ by being once again united with Christ's incarnated presence within the Body of Christ, the church. They were reminded of Christ's promise of forgiveness and salvation through faith in him. They were reminded of their baptism, that extraordinary moment in their lives when they became part of this holy family of God and partook of the bread and wine, the body and blood of their true Lord for the very first time.

For the early church, Eucharist was the part of baptism that one could repeat over and over again. In the repetition of this shared meal, one's faith was renewed, one's sins forgiven anew, and one was empowered by the Holy Spirit to live a holy life. While in our day and age, people are not always able to articulate this kind of an experience of participation in the Eucharist; its potency in the often unspoken depths of our souls is still real.

The action involved in taking this Communion to the aged, the sick, the hospitalized, or others unable to be present at our Eucharistic gatherings is no less holy an act than it was in the days of the early church. All those things still happen for people when they receive the Eucharist from a Eucharistic Visitor in the 21st century. Those wonderful life blessings that unfold from participation in the most sacred acts of our life together still come to people when you take them Communion. That is why Eucharistic visiting is in largest part a pastoral ministry and why this course is called *An Introduction to Pastoral Care*.

As a Eucharistic visitor you will be part of the larger team of pastoral care providers in your community. **Through your ministry of listening, caring, and presence you will serve as a representative of the whole body of Christ.** Through your presence, you bring the love, hope and prayers of the church to those in need. At its heart, this is what it means to be a Eucharistic Visitor.

In part, how powerfully this is experienced in peoples' lives is up to you. **The more conscious, humble, and aware you can be about what you are doing, the more you will be able to commu-**

**nicate the holiness of this activity to your brother or sister in Christ.** In part, how powerfully this is experienced is up to the person you are visiting. Their openness, their conscious participation, their prayerfulness will also impact the experience. But also, in greatest part the power of this experience is up to the Holy Spirit, the Spirit of God that works miracles in peoples' lives and in their hearts even when we are not really sure what is happening and clearly are not in control of the situation.

When we who have the privilege of bearing the holy sacraments enter a home, a hospital room, or any other setting, we are there because all Christians are representatives of the church through the indwelling of the Holy Spirit within us, and as representatives of the church we are representatives of Christ. **Christ makes himself known through his Body, the church, and we come bearing holy bread and wine as representatives of the entire faith community.**

While we may be friends with the person we are visiting, we do not enter as friends. We enter as ambassadors of the church and incarnated expressions of Christ's love for the world. What we say, what we do, and how we interact with the person we are ministering to must always be primarily about that person's relationship with the larger community, not their personal relationship with us as individuals. If we individualize this experience and make it one-on-one, we have done a disservice to God, to the church, and most especially to the person we are ministering to who needs to receive the love, prayers, support and help of the entire faith community.

# Assignment: Lesson One

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Describe a time when **the church ministered to you** – when you experienced the presence of Christ in your own life through the love and ministry of a brother or sister in Christ.

# Lesson Two: Attending to Process

## *Task and Relationship Functions*

Every pastoral encounter, no matter how task oriented the purpose or how process oriented the focus, involves both task functions and relationship functions. The amount of time spent on each of these functions will vary from situation to situation depending on the stage of the relationship and the activities most immediately in front of the people involved in the encounter. To disregard task functions in a relationship-focused pastoral visit, or even more urgently relationship functions in a task-oriented visit is potentially harmful to the relationship between the Eucharistic Visitor and the person(s) being visited.

Within the context of a Eucharistic visit, it is important to remember that both these functions apply. The task is to administer communion to the person. But the relational element is critical to performing the task. As one makes Eucharistic visits, one will find that some recipients will be more focused on the task of getting communion and others will be more focused on the experience of receiving a Visitor. Another important task the communicant may identify is providing hospitality to a guest. Remember that in your visit you are both host at the table of the Lord and guest in someone else's environs. We

know from Holy Scripture that all acts of hospitality are by their nature, holy acts. Be conscious of the dynamics of **Holy Hospitality** in your interactions with those you visit.

## *Active Listening*

Active listening is a critical skill in pastoral care.

Active listening is a listening attitude that involves –

- ✧ Care
- ✧ Acceptance
- ✧ Unconditional Positive Regard
- ✧ Genuineness
- ✧ Empathy
- ✧ Full Attention
- ✧ Patience

Active listening is an extremely effective tool in many interpersonal situations, including pastoral care. When individuals feel listened to, they are more engaged, more productive, more positive, and often happier individuals. Listening is one of the most important gifts Christian ministers can offer in a Eucharistic visit.

## **Non-Verbal Skills**

Active listening involves the verbal skills of being able to reflect back both ideas and feelings expressed by the other person. It also involves nonverbal skills. There are certain cues we can give to another person that indicate we are

actively engaged in what they are saying. These include facing the person who is speaking, looking at them when they are speaking, making eye contact, nodding in affirmation of what's being said.

While cultural differences make it impossible to always know if someone is listening or not, bodily actions can offer important cues. If you are working in a multi-cultural setting, it will be important for you to learn the cues for listening used by the people you are ministering to.

### Roadblocks to Active Listening

There are also roadblocks to active listening. These include —

- ✧ Distraction
- ✧ Impatience
- ✧ Rehearsing (mentally rehearsing what you will say next while the person is still talking)
- ✧ Controlling
- ✧ Advice giving
- ✧ Over-identification
- ✧ Boredom

### Verbal Helps in Active Listening

#### Reflecting Feelings

In many situations the most valuable gift we can give someone is validation of their feelings. Particularly those who live alone, or have become isolated as a result of their health, may experience intense feelings that they have no

opportunity to share. Hearing the feelings being expressed by those we are visiting can be very meaningful to the Visitor as well as the person being visited. By simply reflecting back a feeling you hear being expressed in a visit, you may help the person you are ministering to, cope with their isolation and separation. To strengthen your ministry as a Eucharistic Visitor, develop your own affective vocabulary and your comfort in hearing the emotion of others.

### Open-Ended Questions

There are times in listening situations when the communication process requires more than silent listening with appropriate non-verbal cues and more than reflecting feelings that one has identified in the conversation. At these times, and after one has gone as far as possible in conversation using the first two skills, it may be helpful to use open-ended questioning to allow the conversation to progress. An open-ended question is a question that invites full conversation and does not control the direction the speaker must take. Open-ended questions cannot be answered with a yes or no or a specific piece of data.

Examples of open-ended questions are:

- ✧ Can you tell me more about that?
- ✧ How did you feel when that happened?
- ✧ Do you want to say anything else about this situation?
- ✧ Can you clarify that?
- ✧ Can you give an example?

- ✧ What brought you to that place?
- ✧ What was your goal in that situation?

While “why?” questions can be open-ended, they are not always helpful. “Why?” questions are rarely asked in active listening, because they can seem accusatory and often force individuals to come up with answers to questions for which they do not necessarily have answers. Active listening is first and foremost about allowing the speaker to speak his or her own words and feel heard. If questioning strategies are used in active listening, they are inviting, not controlling in nature and purpose.

Open-ended questions are non-judgmental and non-blaming. Open-ended questions are not accusatory or evaluative —

- ✧ Didn't you think about what you were doing?
- ✧ Why did you think you could get away with that?
- ✧ How did you get talked into that?
- ✧ How did you get yourself into that mess?
- ✧ Are you serious?

### Paraphrasing

Paraphrasing is the skill of condensing and reflecting content. While feeling reflection is a similar skill, paraphrasing emphasizes the content being conveyed rather than the feeling being conveyed. Paraphrasing allows the speaker to hear their own message with a different set of words. It also allows the listener to clarify if he

or she has correctly heard the speaker. Paraphrasing is especially useful in situations where the speaker is still trying to make sense of a situation, because it can allow the speaker to hear a situation from a slightly different perspective.

### Summarizing

Summarizing is an active listening skill that utilizes all of the skills you have previously learned. Summarizing involves actively listening to an individual and then at the end of an entire story, activity, or even an entire Eucharistic experience being able to encapsulate the essence of what you have heard in relation to both content and affect and communicate that essence back to the speaker. Summarizing uses both feeling reflection and paraphrase but does this in combination on a larger body of material.

## Issues in Pastoral Care

### Crisis Management

All ministries, because people share them in, have the potential for being opportunities for hope and healing in the lives of individuals. Those suffering from personal difficulties, mental illness, depression, or loneliness often seek help and support within the church. Because of this, it is important for those facilitating any Eucharistic visits to have some very basic skills in crisis management.

An acronym often used by crisis counselors to assess the risk level of a situation that might potentially be life threatening is built around the name SAL. Related to this, the questions one must be able to answer with regard to the person in crisis and who is talking of suicide are

- ✧ **Specific:** Is this plan a specific well thought out plan for suicide or a generalized wish? The more specific the plan, the more immediate the threat.
- ✧ **Available:** How available is the means of suicide? The more immediately and readily available the means of suicide, the more immediate and dangerous the threat.
- ✧ **Lethal:** How lethal is the means being contemplated? The more lethal the means, the more immediate the need for intervention. In all circumstances a person who articulates a wish to die or to kill themselves is a person in serious need of help who must be taken seriously.

What **SAL** allows one to do is to determine whether immediate, official crisis intervention such as a 9-1-1 call is called for or if this person needs to be taken to a mental health resource, referred to a counselor or therapist, or referred to a clergy resource. Responsible Eucharistic Visitors do not try to handle situations that go beyond their level of knowledge and expertise.

**Effective Eucharistic Visitors make referrals and follow up with those to whom they are accountable when a crisis arises.** Clergy and professional lay staff can help EVs determine the most appropriate next step in a difficult crisis situation. It is vital that these resources be utilized quickly and responsibly. If you are ever in a situation where you need to make a referral to a mental health resource or call 9-1-1, please let your priest know immediately as well.

## Closure

It is important to the life of every group, no matter how short the group or task-oriented the process, that people have the opportunity to say good-bye and complete “unfinished business” when the group ends. Take time to say good-bye to those you are visiting before you end a visit.

Also, when you have been in a relationship with a parishioner over some period of time, make every effort to say good-bye to them at the close of your EV-communicant relationship.

Saying good-bye to those you have ministered to who are returning to health and can return to regular attendance at church is a great joy. Saying good-bye to those who are dying is an act of faith, of love and of Christian hope. In both these situations these moments of closure can be very important to the people you have visited as they face their futures and re-imagine their relationship with both Christ and the church.

## Bibliography

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Yalom, Irvin D. *The Theory and Practice of Group Psychotherapy, 2nd edition*, New York: Basic Books, Inc., 1975.

Many thanks to Steve McCormack of Oakland, California, for his help in the **Art of Listening** pilot project.

# Assignment: Lesson Two

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What is the most valuable **group experience** in your life?

How important was **trust** to that experience?

**Describe** what made that group experience so valuable to you.

## Lesson Three: Pastoral Issues in Eucharistic Visiting

There are few situations in life that leave one feeling more alone and vulnerable than a physical condition that leaves one temporarily or permanently incapacitated. To a large extent, we control our life circumstances through our bodies. When we are free to move around as we like, we can determine the actions and relationships we choose to be a part of. We can act to make ourselves more or less comfortable, more or less challenged by life. We can move physically into closer proximity with others or we can physically and emotionally distance ourselves from others.

When physical circumstances limit our ability to move and act, they also limit our autonomy and our sense of self-definition. Sometimes as a result, we come to see ourselves as powerless rather than powerful, reactor rather than actor, receiver rather than giver. **Effective Eucharistic visiting reminds individuals of the spiritual authority given to them at baptism, an authority that speaks of their continuing spiritual power to effect their own lives even at times when physical limitation have become extremely pronounced.** Effective Eucharistic Visitors respect the autonomy and the giftedness of those they are visiting. They never forget that they, as EVs, are the recipients of grace and blessing, even more than the givers. They remember that it is only through the gracious hospitality of the person they are visiting that they are able to exercise this ministry at all.

Just as active listening demands a relationship of mutuality and respect, all Eucharistic visits must be built upon this attitudinal foundation as well. While empathy for the person being visited can be an important force for building relationship, pity can be equally destructive. Even sympathy may communicate a devaluation of the dignity of the communicant if one communicates intentionally or unintentionally that the person being visited is either helpless or hopeless.

**Eucharistic visits are the church's opportunity to affirm the integrity, the dignity, and the continuing value of one who cannot be present at the community's assembly.** Such visits can affirm the gifts, strengths, wisdom, and goodness of individuals. In many instances this will only be seen as the appropriate respect that is due. In other circumstances, you will be bringing a piece of the Gospel message that has almost been lost in the life of this person. By serving as a Eucharistic Visitor, one has the opportunity to concretely live out one's baptismal call to **"respect the dignity of every human being."**

Empathy means **feeling with**. No two people are identical and their internal responses to any given situation are also not identical. We can never know what another person is feeling or experiencing. The best we can do is to try and put ourselves in their shoes so that we can imagine what we might feel in similar circumstances. Yet, we must never be fooled into thinking we know how someone else feels.

Effective pastoral care centers around effective listening, allowing the other person to share their story, to name their pain or joy, to express the reality of their own life journey in their own words, in their own time, and in their own way.

In many settings where we take the Eucharistic elements we will develop an understanding of the life situation of our brother or sister in Christ. In others, we may never be able to understand what they are living with or through. In both circumstances Christ can be present. Healing can take place. **Ministry is possible if the Eucharistic Visitor remembers that they are simply a conduit for Christ's Gospel message, not the source of healing, hope, and comfort.**

When ministering in a home, hospital or hospice it is important to remember that one is the guest. At times, it may be important to recognize that one has come at an inopportune time, even if one has a scheduled appointment. At other times it may be important to include others who are present in the visit that is taking place. Eucharistic visits can provide much needed support to family members and caregivers as well as the principle person for whom the visit was meant. Inviting others to be a part of the visit and receive communion is an act of Christian hospitality. So is allowing them the room to decline participation.

Maintaining appropriate personal space is another element to sharing the hospitality of a Eucharistic visit. Sitting on the beds of the bedridden can be a significant violation of that person's hospitality and an expression of over familiarity. Visits should take place ideally by bringing a chair in close enough proximity to the person who is being visited so that one can be easily seen and heard but still respectful of the personal space of the person receiving the visit. Entering someone's bedroom without knocking and asking permission is at best, rude. Performing tasks like tidying a space or

straightening bedclothes without first being asked is also an act of over familiarity. If it appears that helpful assistance can be offered in a situation, one must always ask permission first. Remember you are the guest, not the host, the caregiver, or the family member. When a Eucharistic Visitor has made many visits and developed a true comfortableness in hospital, care center, or sick bed settings, one still does not have the prerogative to assume responsibilities, no matter how uncomfortable and ill equipped others around you might appear to you to be in this setting.

By the same token, there is a kind of authority and responsibility one receives from one's host. When a visit is scheduled, expected, and wanted it is inappropriate to allow oneself to be shooed away by an unaware family member or medical staff member. When medical procedures are taking place one can simply step outside for a moment, reschedule if necessary, or often ask if the care provider can wait and return in the amount of time needed to finish the Eucharistic visit. In any of these circumstances it is most important to take your cue from the person being visited. It is up to them to decide whether you should continue your visit or curtail it. In most situations, you will find that medical personnel and family members are deeply grateful for the unique ministry you offer and will go out of their way to be helpful and cooperative regarding your visit.

**An absolutely critical issue in all hospital visitation is hand washing.** If you are making a Eucharistic visit in the hospital, wash your hands upon entering the room and wash your hands upon leaving. This is vitally important

medical protocol which is made even more critical because of your contact with the Eucharistic elements which your brother or sister in Christ will be consuming after you have touched them. Hand washing is critical!

**Another extremely important concern in a Eucharistic visit is the length of the visit.** This will vary somewhat from person to person based upon their time restraints and stamina. For those who are seriously infirmed an extremely brief visit of five to ten minutes can be far more beneficial than a longer stay. Even the shortest of visits should include some brief word of the Gospel message and some brief prayer along with the administration of the bread and wine.

For those for whom the primary issue is isolation rather than physical incapacity, a longer visit will likely be in order. This may include participation in more portions of the liturgy of the word that was presented at the Sunday Eucharistic celebration at church, including the reading of the lessons and the psalm, sharing some portion of the homily and the sharing of the prayers of the people. Many people who regularly receive the Eucharist from a Eucharistic Visitor have a deep yearning to continue their own Christian ministries, to minister as well as be ministered to. Often these people have themselves been called to rich, vital intercessory prayer ministries. Sharing prayer needs and praying together in a Eucharistic visit can be deeply meaningful for all involved.

# Assignment: Lesson Three

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Describe a time in your life when you felt deeply **understood**.

What, if anything, did the other person do that made this possible?

Describe a time when you felt deeply **misunderstood**.

What dynamics seemed to lead to this misunderstanding?

## Lesson Four: Death and Dying Issues

One of the most difficult aspects of Eucharistic Visitor ministry is the frequency with which one confronts death. Many of the people you will be visiting are people who have lost the mobility to be able to attend church on even an irregular basis. Many of them will never again regain this mobility. As their Eucharistic Visitor you may become one of the last real links this person has to the gathered community.

*For individuals who have been active, vital members of their faith community engaged in ministry and service, this growing passivity in their lives may be experienced as deep loss.* It may also be a sign to them that they are dying. It is not unusual for Eucharistic Visitors to have conversations with those they visit about their feelings of loss and grief.

While you are not there as the pastoral counselor to those dealing with issues of grief and loss, death and dying, you are a pastoral care provider — by virtue of your caring ministry to this person. It is important that as you begin this ministry you spend time in thought, prayer, and conversation about how you cope with grief and death. Those experiencing great loss in their life, whether it is temporary loss or permanent loss, need to feel safe in voicing these feelings. They also need to be in the presence of others who have themselves wrestled with the full Gospel message of life, death, and resurrection.

The Gospel neither denies the reality of death, nor gives death the final word. The Gospel is a message of hope and promise, even in the face of life's most grief filled moments. Effective pastoral support neither tries to deny the losses of life nor minimizes those losses. Effective pastoral support also offers a word of hope, promise, and solidarity to the individual who is grieving. *The promise of the Gospel is that we are never left alone to face what life may bring.* God is always there with us, loving us and caring for us through the whole experience.

In almost no situation is the voicing of platitudes helpful to effective pastoral care. Such one-liners take very complex, ambiguous, often confusing life experiences and over simplify them in a way that denies the truth of the moment. They often present a theology deeply antithetical to what the grieving Christian knows about faith and life in Christ. They control the situation at a time when the clearest reality of the moment is that the situation is out of our human control.

*Avoid these phrases at all costs* — “Well it’s all for the best.” “God helps those who help themselves.” “It was God’s will.” “It was their time.” “All we can do is leave it in God’s hands.” “God has a better plan that we cannot see.” “God took them.” Even if this is your personal theology, it is often not the theology of those you are ministering to; and at this moment in someone’s life they do not need to hear your theology, they need to articulate their own.

By the same token, if someone you are ministering to uses one of these platitudes, it is not up to you to dissuade them from their theological viewpoint. If they are questioning what to believe and want to talk it through more fully, they

will ask you for your opinion. If this occurs, this is an excellent moment to suggest the possibility of a pastoral visit from whoever does pastoral counseling in your community.

**Effective EV work involves teamwork with clergy and other trained professionals** who provide their gifts in ministering to this person when their gifts and roles are the most appropriate. An EV is neither a priest extender nor a priest substitute. The role of the Eucharistic Visitor in a congregation has its own unique and bounded place in the life of a community. Eucharistic Visitor training has not prepared you for the role of pastoral counselor, and the time restraints under which you function also leave this beyond your purview. It is important that your response to the inevitable theological reflections of those you visit be thoughtful, empathetic, and appropriate to the boundaries of the relationship a Eucharistic Visitor has with a member of the community.

In addition to hearing many stories about grief and loss, **it is inevitable that as a Eucharistic Visitor you will also experience your own share of grief.** We come to those we minister to bearing Christ's love, and because of that we are not objective outsiders observing their death. Grief work is an important part of self-care for the Eucharistic Visitor. It is vitally important that following the loss of someone you have visited, particularly if that loss was through death, you have the opportunity to process your own feelings.

The death of a parishioner who has been under the care of Eucharistic Visitors should be noted by some kind of grief session. This may take place between the Eucharistic Visitor and the EV coordinator for the congregation. It may sometimes best take place through a pastoral visit between a clergy member of the congregation and the Eucharistic Visitor or Visitors. Another way it may occur is through a small group process where EVs gather, perhaps with clergy present, to discuss their joys, sorrows, and frustrations with one another. **It is not appropriate for the EV to just work through this grief alone or by taking it home to family members.** Part of effective ministry in a congregation is effective care and support of the ministers. Allowing others to minister to you in your times of joy, pain, and grief strengthens and empowers you to continue the good work you are a part of.

The following questions may be helpful for a debrief process —

- ✧ **Talk about your last visit** with this person.
- ✧ **What feelings** does hearing that this person has died raise in you?
- ✧ **What will you miss most** about your visits with this brother or sister in Christ?
- ✧ **What unfinished business** do you still have with the person who has died?
- ✧ **How are you expressing and experiencing** your grief?
- ✧ **Who is comforting you?**

- ✧ What would help you **gain closure** in relation to this person's death?
- ✧ How has this death **changed or reinforced your own faith?**
- ✧ What do you **need** from this group?
- ✧ How will you **celebrate** this person's life?
- ✧ For **whom else** are you grieving as you enter this grief?
- ✧ Do you need a **rest** from your EV work in order to more fully process this loss?

Sometimes, especially following a long line of deaths within a congregation, it is necessary to step back from EV work for a time and rest from the grief. It is vitally important that EVs feel they have permission to do this and to do so without believing they are letting others down by this decision.

**Pastoral care of a community is the work of the whole community.** No one person is capable of bearing all this weight alone. Doing what we are able to do and leaving the rest in the hands of God and the collective community makes effective, life giving, and life transforming ministry possible in our lives. When we come to believe that we are the only ones capable of providing a particular ministry, we have moved into dangerous personal and theological territory. We deny the power of the Holy Spirit to live and move in our midst. Effective Eucharistic Visitors will take a rest when it is time to take a rest, and they will return to their ministry when it is time to return. They will not let themselves be pressured either externally or internally into personally harmful overwork.

# Assignment: Lesson Four

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Describe an important **death experience** you have had in your life.

What did that experience teach you?

# Lesson Five: Ethical Issues in Pastoral Care

## *Personal Safety Issues*

All pastoral care givers, but particularly those who have contact with children, the infirmed or the elderly must have a clear understanding of safe practices in ministry. These practices are designed to protect both the most vulnerable members of our faith community and those who minister to them. **By engaging in appropriate safe care practices, we create a level of personal safety and transparency of ministry that not only protects the community but also enhances the quality of life within that community.** The Diocese of California has developed a set of guidelines that are spelled out in *Called to Right Relationship*, which is available online and at your training sessions. These guidelines are meant to keep both you and the person to whom you are ministering safe and protected. They are a non-negotiable element to your participation in this ministry and are provided. Please read them over carefully and bring any questions you might have to your diocesan training session.

Your congregation may require you to attend specific training sessions related to personal safety issues in ministry. Speak with your ministry supervisor about when and where these programs are presented. Sometimes trained leaders of your community do them as in-house programs. Sometimes they are done as diocesan events. Even if your congregation does not require it of you, it is a good idea to attend one

of these events. Information on diocesan Protecting God's Children events can be found on the diocesan website.

Any form of sexual abuse, molestation, harassment, or exploitation of someone receiving pastoral care from a pastoral caregiver is a morally indefensible and reprehensible act that will be neither excused nor tolerated within the Episcopal Church. Any individual found to have engaged in such acts must expect immediate removal from ministry and prosecution in ecclesiastical and secular court.

## *Church Insurance Company Definitions*

(Definitions of these terms are provided from Church Insurance Company definitions.)

### **SEXUAL MISCONDUCT means any:**

- a. Sexual abuse or sexual molestation of any person, including but not limited to, any sexual involvement or sexual contact with a person who is a minor or who is legally incompetent;
- b. Sexual harassment is a situation where there is an employment, mentor or colleague relationship between the persons involved, including but not limited to, sexually oriented humor or language; questions or comments about sexual behavior or preference unrelated to employment qualifications; undesired physical contact; inappropriate comments about clothing or physical appearance; or repeated requests for social engagements; or
- c. Sexual exploitation, including but not limited to, the development of or the attempt

to develop a sexual relationship between a volunteer and a person with whom he/she has a pastoral relationship, whether or not there is apparent consent from the individual.

**PASTORAL RELATIONSHIP means:**

A relationship between a cleric, employee or volunteer and any person to whom such a cleric, employee or volunteer provides counseling, pastoral care, spiritual direction or spiritual guidance or from whom such cleric, employee or volunteer has received confession or confidential or privileged information.

### *Personal Safety Basics*

Below are some important personal safety basics to remember in pastoral ministry —

- ① **Never go where you are not invited.** In order to enter someone's home, bedroom, hospital room, etc. one must first ask permission and be invited. It is best to go at set appointment times so that others are aware of your planned visit, and there is nothing secretive or unexpected about your coming. Unexpected visits do not allow people time to determine for themselves whether the visit is a welcome or unwelcome interruption. Eucharistic Visitors should never be seen as unwelcome intruders. If you cannot be exact in your appointment time, always call ahead so that the person can have prepared himself or herself for your visit.
- ② **Avoid over familiarity in your visit.** Do not use terms of endearment instead of names. Do not use nicknames unless you have expressly been invited to do so. Do not hold

hands, hug, touch, embrace, stroke, kiss or otherwise make physical contact with another person without first gaining their permission. Do not sit on another person's bed. If they are ill or in pain, doing so may cause them discomfort in addition to being a sign of over familiarity.

- ③ **Avoid any and every potential signal of impropriety.** Do not close the bedroom door if you have entered someone's bedroom to take him or her the Eucharist. Ask which seat you should take in someone's home or hospital room. Let them choose the level of contact. Do not ask to be left alone with the person being visited. Make every effort to welcome and invite others to be a part of the visit. This is not a private pastoral counseling time. This is a public visit. Avoid being behind a locked door with the person you are visiting. Leave hospital or care facility room doors slightly ajar when possible.
- ④ **Speak in a full voice, not whispers.** This will be more effective in your ministry of the word and will avoid any appearance of secret keeping as well.
- ⑤ **Set appropriate boundaries.** If you are asked to help with some activity you find either too personal or somehow inappropriate to your relationship with this person, graciously defer to someone else.
- ⑥ **Do not overstay your welcome** or allow yourself to be manipulated into staying longer than is appropriate for a Eucharistic visit. While you will develop your own style and tempo for visits, Eucharistic visits should generally take somewhere

between 30 and 60 minutes. If you find yourself staying considerably longer, you need to reset the boundaries of your role as Eucharistic Visitor. If you find yourself frequently shortening up visits to less than 30 minutes, it may be a sign of potential burnout or of your own discomfort with the person or the relationship.

- ⑦ Remember that personal safety issues are about the personal safety of both the person being visited and the visitor. If, as an EV, you find yourself in any situation where you feel either physically or emotionally unsafe, leave immediately and immediately report this situation to your congregation priest.

## *Confidentiality and Privacy Issues*

It is important to understand both the nature and the limits to confidentiality within a Eucharistic Visit. As a Eucharistic Visitor you become a trusted friend to those you visit. Often because of this trust and because they see you, rightfully, as an official minister of the church they will share private information and even confidences with you. Everyone has the right to privacy. Everyone has the right to decide whom he or she will tell various portions of their life circumstances or their life story.

Someone's willingness to share a piece of information with you does not signal his or her willingness to have that become a public piece of information. If you are given more detailed information about a person's medical condition, prognosis, psychological, spiritual or emotional well being, or their plans for their affairs after

their death, then they have entrusted you with private information and it is up to you to honor their trust. If you think this person would benefit from being included in the community's prayers for a specific prayer need, then gain their permission before placing them on the prayer list. Sharing stories, information, or the content of a visit with others outside the visit is inappropriate without their permission.

By the same token, it is imperative that one not be put in the position of keeping secrets for another. If you are given information that should rightly be passed on to family members, health care providers, or to the clergy, communicate the necessity of sharing that information and gain the permission of the person you have visited to share that with some specific, if possible named, person or persons.

If there is any possibility that the person you have visited might do harm to themselves or to another, you must report that immediately whether you were able to gain permission or not. Eucharistic Visitors must be clear that their visits do not fall under the seal of the confession, and they do not have either the right or the obligation of this level of confidentiality.

Remember that one of the major purposes of Eucharistic Visits is to keep members of the community who cannot be present for public worship connected to the community. To this end, it can be very appropriate to share with the whole community or interested persons in the community. General information can be shared about the visited community member, as long as you have permission in advance to do so or the information is already public knowledge. For example: if your community publishes a birth-

day list, you might want to specifically remind the congregation that a birthday is approaching and cards or additional members to the visiting party would be welcome. However, if it is the member's 90th birthday and she or he has not given you permission to share that, then you must have permission before passing that information on.

Another important rule of thumb is that every pastoral caregiver should have some trusted confidential professional with whom they can freely discuss the dynamics and emotional demands of care giving. In these circumstances names of individuals are not shared, but the caregiver does have the opportunity to unburden from some of what they have seen and heard. Clergy can fulfill this role in many congregations.

In some churches you may be encouraged to develop a relationship with a professional mental health provider. If remuneration for this service is expected, it is appropriate for the congregation to help pay for this as part of their support for the ministry. In many congregations, a professional therapist or counselor within the congregation will offer this resource to clergy and licensed ministers free of charge as a part of their Christian ministry within the faith community. Sharing nameless stories from ministry within these parameters is a part of self-care and not understood to be a breach of confidentiality.

One of the great pitfalls of Eucharistic Visiting can be holding confidentiality too tightly and not sharing important pastoral information with the clergy who have chief pastoral responsibility for the person you are visiting. Clergy are almost

always greatly appreciative of and grateful for information and feedback regarding the person being visited. If you have been presented with a situation that calls for pastoral follow up, it is essential that you make the clergy aware of this need. Ideally, you will have permission to share freely. But if that permission cannot be obtained, one must still make the clergy aware of the need for a pastoral counseling visit (even without sharing the specific content of that need).

**Eucharistic Visitors do not do pastoral counseling.** Eucharistic Visitors who develop a mini flock that they see themselves as primarily responsible for have crossed the lines of appropriate Eucharistic Visitor ministry and run the risk of doing substantial harm to both the life of the community and the life of the persons they have been visiting. Even if your priests seem over busy and over worked, or even uninterested, do not let yourself fall into this trap. Keep them informed.

As a pastoral care provider it is important that you be aware of the responsibility you have to protect the health and safety of some of the most vulnerable members of our society, the ill and the elderly. To do this, it is important for you to be conscious of the sad reality of elder abuse.

The following are clues to the possibility of elder abuse. While none of these clues alone should be taken as "proof" of abuse taking place, the presence of any combination of physical and behavioral indicators may serve as a red flag to alert you to the possibility of abuse. If at any time you suspect the possibility of abuse taking place, it is your legal and moral obligation to report this possibility to the authorities immediately.

## CLUES ABOUT ELDER ABUSE

### *Physical Indicators*

Injuries that have not been cared for properly

Pain on touching

Cuts, lacerations, puncture wounds

Bruises, welts, discoloration

Evidence of inadequate care

Poor skin hygiene

Soiled clothing or bed

Burns caused by cigarettes, etc.

Signs of confinement

Lack of bandages

### *Behavioral Indicators*

Depression

Withdrawal

Fear

Helplessness

Resignation

Hesitation to talk openly

Implausible stories

Confusion or disorientation

Ambivalence / contradictory statements

Anger

Denial

Nonresponsiveness

Agitation

Anxiety

## POTENTIAL INDICATORS FROM THE FAMILY/CAREGIVER

- ✧ The elder may not be given the opportunity to speak for him- or herself, or to see other people
- ✧ An obvious absence of assistance, attitudes of indifference, or anger toward the dependent person
- ✧ A family member of the caregiver “blames” the elder (e.g., incontinence)
- ✧ Aggressive behavior by a family member of the caregiver
- ✧ Inappropriate flirtatious behavior
- ✧ Social isolation of the older person
- ✧ Family members withholding affection from an elder

To repeat, none of these indicators signify abuse *per se*. They may be clues, however, and may be helpful in assessing the person’s situation. **Any concerns that these raise for you should be taken immediately to your EV supervisor who will help you contact the authorities.**

Adapted from: *Elder Abuse Protocols*, The San Francisco Consortium for Elder Abuse Prevention, 6/92.

# Assignment: Lesson Five

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More time will provided for **discussion** of these issues in your EV training session.

## Lesson Six: Healing Ministry

**E**ucharistic Visitors are not healing ministers, but they are frequently called upon to say prayers that include healing prayers for those they are ministering to. *It is most beneficial for you as a Eucharistic Visitor to have a fairly clearly articulated sense of your own understanding of what healing entails, how it happens, and what we are doing when we offer healing prayers for someone or some community.*

Over the course of your ministry you may be confronted with many of these questions –

- ✧ What is God punishing me for?
- ✧ If I just had enough faith, wouldn't I be healed?
- ✧ Why won't God heal me?
- ✧ If God is so loving, how could God do this to me?
- ✧ Why doesn't God hear my prayers?
- ✧ Do you believe in miracles?
- ✧ Can God do a miracle for me?
- ✧ Is it a sin to want to die?
- ✧ Why is God making me stay here?

Most of the time when you hear these questions, you are not being asked to provide answers. You are being asked to sit with the person in the uncomfortable disquiet that often accompanies this kind of questioning and pondering. Trying to provide clear definitive answers to the great mysteries of life is counterproductive to effective pastoral care and to faith formation.

*Remember that one of the natural stages of faith development is the searching stage.* Even deeply devout Christians will find themselves occasionally reentering a searching stage in their lives. This is all the more true when one is facing some life crisis. Often this searching is about checking to see if the answers one has found in the past still hold water in this new crisis. Often this is also about the art of living in faith, living with the ambiguities, uncertainties, and hopes that attend the life of faith.

When you hear these questions from someone you are ministering to, hear it as a sign of their trust in your ability to walk the spiritual journey with them in times of discomfort and uncertainty. Your work in these times is not to provide some kind of insurance policy or easy answers to life's difficult questions. Your work is to be a faith companion, a fellow pilgrim on life's journey.

*Shalom* is a wonderful Hebrew word, richer in meaning than any synonym we can offer for it in English. *Shalom* is peace. *Shalom* is healing. *Shalom* is well being. *Shalom* is fulfillment. *Shalom* is wholeness of body, mind, and spirit.

*Shalom* is wholeness of the human body and the body politic. When we pray for healing in our lives, perhaps what we are most praying for is *Shalom*. As you enter into healing prayers with those you visit, you may want to share this concept of *Shalom* with them. When they pray for healing and do not yet realize it, perhaps it is beginning in a different part of their lives or their world than where they are seeking it or attending. What God wants for all of us is to bring us to the place of *Shalom*. The journey of how we get there and in what order that healing comes is different in the life of every faith filled person. Our prayers are never fruitless. Our hopes are never in vain. But God is doing more than we can desire or pray for.

In your training as a Eucharistic Minister you had the opportunity to practice creating prayers built on a collect form.

The structure of a collect is a five-part structure. It includes –

- ① Address to God
- ② Description of Who God is/What God does for us
- ③ Petition (which may end with an affirmation of what may result from the granting of this petition)
- ④ Acknowledgement of the Trinity or some other concluding acknowledgement of a person of the Trinity
- ⑤ The community's *amen*.

You may want to spend some time practicing creating healing prayers based upon this prayer model.

# Assignment: Lesson Six

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What have been the most important **moments of healing** in your life? Describe a time in your life when you experienced healing.

# Lesson Seven: Pastoral Care and Personal Spirituality

In the section on issues of death and dying in Eucharistic Visitor ministry, we began to explore the importance of setting boundaries and doing self-care if one is to function in a healthy way within a Eucharistic Visitor ministry. **One vitally important aspect of pastoral care and personal spirituality is the issue of self-care.** Most often the cause of ministry burnout within the church is a lack of self-care and communal nurturing of the community's caregivers. It is vitally important to your long-term success as a Eucharistic Visitor that you learn from the beginning to set boundaries, to acknowledge your own physical and spiritual limitations, and to seek help when you need it.

While every congregation is different, one valuable rule of thumb in EV work is that one should limit the number of visits one makes in a week to two or less. In many congregations this will mean that it is not possible to visit everyone in need of a Eucharistic Visit on every Sunday. Less frequent visits are more helpful than hurried visits.

Eucharistic visits are a gift and a blessing if they are done with graciousness, open heartedness, and a sense of the abundance of God's love being manifest through the visit. When EVs strive for seeing too many people in a day or week,

it is very easy to lose sight of this deep grace being expressed. Visits may then grow routine, perfunctory, or may grow physically and emotionally exhausting for the visitor. Avoid this by setting reasonable limits.

**One of the most important pieces of self-care an EV can do is taking others along on the visit.**

This provides a fuller sense of the church coming to visit, not just the visitor coming to visit. It allows for a debrief partner if it has been a difficult visit. It also allows for a deeper moment of celebration as all gather around the Eucharistic table to receive Communion. Another advantage to team visits is they discourage the development of dependent relationships between the visitor and the parishioner. There are very real limits to what ministry a Eucharistic Visitor can provide. Shared visits help everyone remain clear about what is appropriate EV work and what is an over stepping of the boundaries of the relationship.

**Another important aspect of self-care in EV ministry is continued involvement with the larger community.** EVs should be regular attendees at Sunday (or Saturday) worship. They should have a clear sense of the larger community they represent in their visits. They should be able to bring news from the larger community to the person they are visiting because they are, indeed, full active members of that community. Becoming a spiritual lone ranger is extremely dangerous in any care-giving ministry. EVs need to be learning, growing, nourished members of the community if they hope to be able to nourish others.

One way to help insure that we are learning and growing as Christian persons is by developing a **rule of life**. A rule of life is a covenant with God regarding how one will live their daily, weekly, monthly, and annual life. A rule of life often articulates what one's prayer patterns will be. It states what one hopes to accomplish spiritually in the next piece of one's life. It identifies whom you will allow to hold you accountable for the living out of the rule.

Some people use a rule of life developed by a religious community. Some may even choose to associate themselves as a third order member of that community. Others may find that programs like the AA 12 step program help them to develop a useful frame for how to live their lives with purposefulness and spiritual consciousness.

**Developing a rule of life can be a very important step in one's spiritual development.** Your priest may be able to help you do that work. Or your priest may refer you to a list of professional spiritual directors who can be a resource to you in developing a rule of life and setting clear boundaries for your ministry. If you seek out a professional spiritual director you should anticipate paying for their services. Spiritual directors are highly knowledgeable, pastorally trained persons whose life work is helping others explore the wealth of spiritual resources that are part of the greater religious spiritual tradition. Spiritual directors are often well versed in methods of prayer and meditation and can help you find the right prayer path for your own life as well as help you learn how to build a life with spiritual balance.

Others find that their needs for spiritual accountability and direction can be met through either a spiritual peer mentor relationship or a group experience. Your EV group can become a spiritual formation group, but only if you all covenant to be this to one another. In a spiritual formation group one has permission to nurture one another in faith, speak the truth in love, to pray for one another in times of need and on a regular basis, and to call one another to accountability when it is required.

Spiritual direction done either individually or through group direction can be a deeply rich and life giving process. As a licensed pastoral care giver in your community, it is highly recommended that you receive direction from some source.

At bare minimum, all Eucharistic Visitors should have one sit down meeting a year with their congregation priest or someone designated by their priest to discuss the nature and development of their ministry. In many congregations one will find that the expectations regarding ministerial accountability are considerably higher. Under no circumstances should an EV function for years on end without supervision. If you are ever placed in this position, insist upon the development of a supervisory/support relationship with a congregation leader.

# Assignment: Lesson Seven

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Write down your **rule of life**. You may find these prompts helpful in creating or articulating that rule –

- ① Christianity teaches that our God is a loving, compassionate God. One of my primary images of God is...
- ② My faith has taught me these things about myself...
- ③ I commit myself to developing the following pattern of prayer for my life...
- ④ I intend to participate in communal prayer by...
- ⑤ \_\_\_\_\_ is a person I can turn to for spiritual support and guidance.
- ⑥ I will share this rule of life with \_\_\_\_\_, remembering that it is through the love and support of a faith community and its members that I will be strengthened and nurtured to keep this rule of life.

## Lesson Eight: Eucharistic Visiting

**M**any of you who have utilized this resource may have come to believe through this process that your community is calling you to the ministry of Eucharistic Visitor.

Now that you have completed the written portions of this program, it is vitally important that you have the opportunity to explore this call by participating in several Eucharistic Visits where you function as the primary Eucharistic Visitor. Below you will find an outline for leading a Eucharistic Visit, a sample service you may choose to use, and the necessary forms to be completed by you and your visit supervisor prior to applying to be a Eucharistic Visitor.

If this is something you feel called to do and you have the active support of members of your community, please be in conversation with your priest and your Eucharistic Visitor coordinator regarding the appropriateness of your continuing this discernment process.

If, with the support of your congregation, you choose to pursue this ministry after completing your two practice visits, then bring these forms along with all your assignments from this workbook to the diocesan training event for Eucharistic Visitor ministry. Following this diocesan training event and receipt of your application, your congregation will receive notification if your license has been granted. If you do receive a license, you will be expected to participate in future training events to renew this license.

### *Suggested Order for a Eucharistic Visit*

- ✧ **Conversation.** Ask for news in the person's life. Talk about the community. Give a service bulletin and share congregation news.
- ✧ **If there are others present,** ask the visitee if he or she would like to invite them to join you.
- ✧ **Give a copy of the service to the persons participating.** (You will want to develop a service outline that you can use for this purpose using the prayers you find most suitable for ministry with this person. This may be a stock form you always use, or it may be tailored to meet the particular needs of the person being visited. A sample outline for the service follows.) Plan with those present what parts they will take (i.e., read the gospel? lead some of the prayers?) Decide what parts you will say together.
- ✧ **Set the table.** If there are more people than wafers, break the wafers into pieces.
- ✧ **Read the collect and lessons for the day,** or some other suitable Gospel passage if there is a need for greater brevity. If the strength of the person being visited allows for it, following the readings, say a few words about how the readings spoke to you or to the preacher. Then ask the visitee for any reflections.
- ✧ **Share a prayer time.** Prayers may be either extemporaneous, a form of the prayers of the people, a confession, or collects or thanksgivings from the prayer book.

Choose prayers appropriate to the visitee's situation (e.g. BCP page 458 ff., Ministration to the Sick, a birthday prayer, etc.).

The following prayer from Communion Under Special Circumstances (BCP 396–397) is an especially appropriate concluding prayer just prior to reciting the Lord's Prayer and administration of the Eucharistic elements.

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

✧ **Say together the Lord's Prayer** using the form that is most familiar to the person being visited.

✧ **Administer the elements** to the visitee first, then to any others present, using the words of administration, then to yourself.

The Body of Christ — the Bread of Heaven.

The Blood of Christ — the Cup of Salvation.

✧ **Share a prayer of thanksgiving** after receiving. Post communion prayers are found on page 365–366 of the BCP. A briefer extemporaneous prayer of thanksgiving may also be used.

✧ **Return the chalice and paten to their kit.**

✧ **Say a dismissal.** (BCP 366)

✧ **Bid farewell.** Be sensitive to your relationship with the person visited, and give an appropriate good-bye gesture and leave.

# Distribution of Holy Communion by Eucharistic Visitors to Persons Unable to Attend the Eucharist

**T**his form is designed to be used immediately after the Eucharist on Sunday or other principal celebrations. Eucharist Visitors should be accompanied by other persons from the congregation when it is possible.

*Officiant:*      The Lord Be with you.

*Response:*      **AND ALSO WITH YOU.**

*Collect of the Day is read.*

*The Gospel of the Day, or some other passage of Scripture appropriate to the occasion is read. Comments may be made about the sermon of that day.*

*Suitable prayers are offered.*

*The Lord's Prayer is said together –*  
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 Trespases 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,  
Forever and Ever. Amen.

*Or*

Our Father in Heaven,  
Hallowed Be Your Name,

Your Kingdom Come,  
Your Will Be Done,  
On Earth as in Heaven.  
Give Us Today Our Daily Bread.  
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.

*Administration of the Holy Communion*

The Body of Christ – the Bread of Heaven

The Blood of Christ – the Cup of Salvation.

*Response:*      **AMEN.**

*Post Communion Prayer*

“Almighty and everlasting God, we thank you for feeding us with the spiritual food of the most precious Body and Blood of your Son our Savior Jesus Christ; and for assuring us in these holy mysteries that we are living members of the Body of your Son, and heirs of your eternal kingdom. And now, send us out to do the work you have given us to do, to love and serve you as faithful witnesses of Christ our Lord. To him, to you, and to the Holy Spirit, be honor and glory, now and for ever. *Amen.*”

*Officiant:*      Let us bless the Lord.

*Response:*      **THANKS BE TO GOD.**

# Procedure for Returning Communion Kits

If the communion kits are not emptied and rinsed shortly after their use, they will become stained, sour, and unsuitable for further use. The EV can assist in the preservation of the vessels by following the procedure listed below.

## As soon as possible after use –

- ① Dispose of leftover wine by either consuming it or pouring it onto the ground or down a piscina – not down the drain.
- ② Consume any leftover bread or wafers.
- ③ Wash the cruet, chalice and cork in hot water in a dishpan or large bowl. Pour this water out onto the ground or into a piscina also.
- ④ Rinse cruet, chalice, cork and paten in warm water and dry with a clean towel. (This water may go down the drain.)
- ⑤ Return all pieces to the kit, placing the cruet upside down in the kit so that the inside can dry. Put the cork in the chalice so it won't get lost.
- ⑥ Return soiled linens, unused linens and kits to the location agreed upon by the altar guild and EV coordinator.
- ⑦ Record that the ministry was performed, based upon the direction you have received from the EV coordinator. Often this will involve recording visits in the congregation's service registry.

# Skill Practice Visit One

**For EV Candidate (name):**

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*This is to be discussed and signed after the first supervised EV visit and submitted at the final EV training session.*

**IMPORTANT NOTE:** The application to be licensed as a Eucharistic Visitor in the Diocese of California cannot be submitted without the submission of this form.

## Questions to be considered by the licensed EV supervising the visit

✧ Was the EV candidate sensitive to the needs of the parishioner?

✧ How did he/she build rapport from the start of the visit?

✧ Was a copy of the “service” offered?

✧ How was “who does what?” handled?

✧ Was there an appropriate level of reverence about the service?

✧ Did he/she offer a copy of the congregation bulletin?

✧ How were the elements administered?

✧ How was the close handled (including the return of the vessels to the kit)?

# Skill Practice Visit One

For EV Candidate (name):

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## Follow-up questions, to be asked of the EV candidate, at the end of the visit

✧ How did it go?

✧ What went especially well?

✧ What would you do differently?

✧ Questions for the congregation member being visited, if appropriate:

✧ How did the visit go?

✧ What was done especially well?

✧ What suggestions do you have for the Eucharistic Visitor?

*I have discussed these questions with the named candidate and offered the parishioner receiving the visit the opportunity to also offer feedback and support to this new Eucharistic Visitor.*

**Signature of EV supervising the visit**

**Signature of EV candidate**

# Feedback Form for Supervised EV Visit Two

For EV Candidate (name):

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*This is to be completed after the second EV visit and signed by the EV Visit Supervisor and submitted at the final EV training session.*

**IMPORTANT NOTE:** *The application to be licensed as a Eucharistic Visitor Diocese of California cannot be submitted without the submission of this form.*

## *Eucharistic Visitor On-Site Visit*

*Please either type or print clearly:*

Your name

Congregation

Place of Visit

- ① Describe the preparation you made before the visit:
  
- ② Describe the aspect of your visit that was most affirming of your call to this ministry:
  
- ③ Describe the aspect of the visit that was most challenging:
  
- ④ Describe the reaction of the person you visited:

# Feedback Form for Supervised EV Visit Two

For EV Candidate (name):

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- ⑤ In what ways was Christ present in this visit?
  
- ⑥ Were there good (or bad) surprises? Explain.
  
- ⑦ What did you learn from this visit?
  
- ⑧ What would you change about our training program to prepare you better?
  
- ⑨ Other comments:

## Supervisor's Comments

- ✧ Is this person ready to be licensed or is additional work needed prior to licensing?
  
- ✧ What particular strengths did the EV demonstrate in this visit?
  
- ✧ In what aspects of Eucharistic Visitor ministry might additional practice, preparation or reflection be helpful for this EV candidate?

**Signature of EV supervising the visit**

**Signature of EV candidate**

**Date**

**Date**

# Notes

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*An Introduction to*  
**Pastoral**  
*Care*

A Workbook for Training  
Eucharistic *Visitors*

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**Credits**

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Text set in Poppl-Laudatio Light Condensed 13/16. Display includes variations from the same family.

