

People of God are gathered in worship. Baptism should therefore be administered at a public celebration of the Holy Eucharist. Baptism should be celebrated by the congregation within the context of the principal Sunday Eucharist by on or around the major baptismal festivals of the Church (Baptism of the Lord, Easter Day or the Great Vigil of Easter, Pentecost, and All Saints' Day) rather than "on demand" by parents or others.

It should always involve a period of prior preparation and instruction in the Christian faith. The extent of this may vary from Parish to Parish but is not to be merely "pro forma" or superficial. It is always desirable for baptismal preparation courses to involve members of the congregation as well as the Clergy since it is the responsibility of the whole Church to support the candidates in their life in Christ. In the case of infant baptism, both parents and godparents should receive adequate preparation. Where adult baptism is the case, a full program of preparation through the Adult Catechumenate is recommended.

The congregation should periodically be reminded of their responsibilities in receiving, welcoming, and nurturing the newly baptized. There should be regular opportunities for the renewal of the baptismal covenant.

Private baptisms are not permitted in the Diocese except under unusual or urgent circumstances, and then only with the permission of the Bishop.

(E6) Reserved Sacrament

It's a great testament to the strength of the sacramental life of this Diocese that we yearn to participate in the Eucharist ourselves, and we yearn that the Eucharist be made available to those who are not able to receive the sacrament on as regular a basis in their parish churches.

At the same time, out of respect for the roles of differing lay and ordained ministries in the Church and enlivened by the many ways that the Anglican Church of Canada prays with people, we offer the following guidelines and resources related to the Reserved Sacrament.

The Eucharist and the Reserved Sacrament

The Eucharist is, at root, a communal and holy meal at which sacramental bread and wine are consumed by those present at that meal. However, for many reasons it has been the practice of Christians to reserve some of the sacrament for use on a later occasion.

While Christians have had many different reasons for reserving the sacrament, one of the most important reasons has been so that ministers of the Church could carry it to the sick and the imprisoned and to any others who cannot be present at a regular Sunday or weekday celebration of the Eucharist. Wherever possible this would be done immediately following the Sunday Eucharist. In the Diocese of New Westminster, this is the use of the reserved sacrament that we encourage and support.

The Reserved Sacrament is to be kept in a locked aumbry – a cupboard set into the wall – or in a tabernacle – often made from metal – on or immediately behind or beside the altar itself. A white light or candle beside the aumbry or tabernacle indicates that the Blessed Sacrament is reserved. When there is no sacrament reserved the candle or light should not be lit and the door may be left unlocked.

Norms for the Use of the Reserved Sacrament

1. The sacrament that remains from a celebration should be consumed within or immediately following the service, saving only that which is reserved for the sick and for others who cannot be present at a Sunday or weekday Eucharistic celebration at the church. Any bread or wine which was consecrated at the Eucharist on the previous Sunday should be consumed and refreshed weekly.

To note: In some parishes the sacrament is also reserved for the purpose of devotional practices (The Benediction of the Blessed Sacrament).

2. In the Diocese of New Westminster deacons or lay persons do not have permission to administer communion from the reserved sacrament to a Sunday or weekday gathering of the church community in the absence of a priest. Likewise, deacons or lay persons do not have permission to administer communion from the reserved sacrament to a public gathering in a hospital or care home. Instead of a public service of communion from the reserved sacrament, deacons and lay persons, in consultation with their parish priests, may lead a service of Morning or Evening Prayer or some other authorized version of a liturgy focused on Biblical readings, prayers and song (see Appendix A below).
3. Lay and diaconal administration of the reserved sacrament must conform to the guidelines entitled, "Lay and Diaconal Administration of the Reserved Sacrament in Nursing Homes, Institutions, Hospitals or Homes" (see Appendix B below).
4. The optimal form of this administration of reserved sacrament takes place when the reserved sacrament is taken directly from a Sunday or weekday celebration of the Eucharist to communicants who are unable to be present. This form of communion in special circumstances associates those who are absent with a particular celebration of the Eucharist by a particular community and also provides the opportunity for trained and authorized lay people and their fellow communicants to share in a beautiful and moving aspect of pastoral ministry.

Appendix A (Ref. to Policy E6)

Resources for Non-Eucharistic (Daily Office) Liturgies for Use in Nursing Homes, Institutions, Hospitals or Homes

In collaboration with the rector/vicar/priest in charge of the parish, those leading non-Eucharistic services in nursing homes, institutions, hospitals or homes may draw on any of the authorized or trial use versions of the Daily Office (Morning Prayer, Mid-Day Prayer, Evening Prayer and Compline/Night Prayer). For these occasions, simplification of the service is most appropriate along with the addition of music where possible.

Resources for Daily Office Liturgies:

Pages 45-132 of the Book of Alternative Services and pages 1-62 of the Book of Common Prayer.

Morning or Evening Prayer for the Seasons of the Church Year (trial use)

- <https://www.anglican.ca/wp-content/uploads/GS2016-Seasonal-MP-EP-2016-05-20.pdf>

Morning or Evening Prayer for Ordinary Time (trial use)

- <https://www.anglican.ca/wp-content/uploads/GS2016-Ordinary-MP-EP-2016-05-23.pdf>

Appendix B (Ref. to Policy E6)*Lay and Diaconal Administration of the Reserved Sacrament in Nursing Homes, Institutions, Hospitals or at Home*

1. The administration of Holy Communion, apart from the Sunday or weekday Eucharistic gatherings in church, should be linked to the parish Eucharist on Sunday, as a general rule. (See also the rubrics at the top of p. 257 Book of Alternative Services). The following words of commissioning may be used at the end of the liturgy (before the blessing and the dismissal) as the elements are given to the Administrants who will be taking communion to those not able to participate in the Eucharist at the church:

Priest:	In the name of this congregation, I send you forth bearing these Holy gifts, that those to whom you go may share with us in the body and blood of Christ.
People:	We, who are many, are one body, because we share one bread, one cup.

2. Lay Administrators of Holy Communion who take communion to those in nursing homes, institutions, hospitals and homes should be carefully selected, licensed and trained for their work. A training module to be used in the parish is available through the Director of Mission and Ministry Development.
3. Suitable vessels for the consecrated elements must be used.
4. 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.
5. Where possible, the 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. In the event when there is a need to store the reserved sacrament over night before it is brought to the recipient, care should be taken that it is kept in an appropriate place in the church, such as a tabernacle or aumbry.
6. 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 explain to the communicant the connection with the parish celebration.
7. At the parish Eucharist, any shut-in members should be included in the prayers of the people, and the congregation encouraged to uphold them in their private prayers.

8. The form of service to be used for the administration may be that provided in the Book of Alternative Services (p. 257ff), or, if the language of the Book of Common Prayer is desired, it shall include the following elements, unless the health of the communicant requires a shorter form: i) The Peace - a mutual greeting, ii) The Reading from Scripture, iii) 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, iv) The administration of the Sacrament, and v) Thanksgiving and The Grace.
9. If any of the sacrament remains after the administration of communion, the lay administrator or deacon should immediately and reverently consume all that is left before proceeding on their way.

Sources consulted/used: Diocese of Toronto Guidelines on the Use of the Reserved Sacrament Bishop's Memo: April 2018
