

Extraordinary Minister of Holy Communion Directions & Guidelines

Directions

1. Check in with the priest at the beginning of mass. If you need the hand sanitizer take it to your pew.
2. You can sit with family.
3. Sanitize hands after sign of peace in the bathroom or with the sanitizer.
4. Walk up and stand to the left of the servers. Stay standing when they kneel.
5. Once the priest has received both the Body and Blood, go to the altar, receive, and then wait for the priest to hand you the ciborium.
6. When distributing the Body of Christ or the Precious Blood of Christ, make eye contact and say “the Body of Christ”. Do not say the name of the person.
7. Once finished hand the ciborium to the priest. If he is not finished, wait for him and hand it to him when he is able to receive it.
8. If you took the hand sanitizer at the start of mass, return it after mass.

Guidelines

- Dress in appropriate attire: nice shirt, shoes, pants or dress. No shorts or flip flops.
- In order to be a EMHC, you should be a parishioner who is Catholic who has received baptism, confirmation, and Eucharist, who is in good standing and is able to receive the Eucharist.
- The faculty to be a minister exists for 3 years at which point the person will have to be re-commissioned.
- Commissioning - There will be a commissioning at a mass during the year
- Remember to show reverence to the Eucharist.
- If someone comes up to receive and they are chewing gum, ask them to remove the gum first before receiving.
- If someone comes up with a pyx, check to see if it a parish pyx. (Should be marked in some way.) If so, you are free to give them Communion. If not, please have them talk to the priest or deacon after mass in order to receive our Lord. This way a pastoral discussion can take place so that everyone is in sync.
- When distributing the Host, try not to touch the tongue with your fingers. Make sure it is on the tongue, don't just drop it, but rather make contact so it sticks. Try to place it in the hand and not drop it.
- If you drop a Host, pick it up and consume it or just put it aside on the paten and tell deacon/priest if it is set aside. (Anyone can pick the Host up.)
- Try to make sure that the person consumes the Body. If not, kindly ask them to consume.
- The ushers will help direct you to those who are disabled.
- When giving blessings, raise your hand and look them in the eye and say God bless you.
- Gluten free – Just break off a very small piece.
- **Leaders** - Are answer any questions which come up. They are also to correct and help if they see things which are concerning or if asked by Father. They basically keep things going smoothly. Scheduling will be done by another person.
- **Scheduling** - At the beginning of each scheduling cycle, schedules will be available in the back of each church. If you know you are going to be away for certain dates, let the scheduler know. If you can't make a scheduled time it is up to you to find a replacement.
- **Training** – Training is required. If someone can't make the training sessions, they are to let the appropriate person know. Once trained review the guidelines and directions each year. These are available on the website.

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Following is from the GIRM(General Instruction of the Roman Missal) Bold below is notes from Father.

100. In the absence of an instituted acolyte, lay ministers may be deputed to serve at the altar and assist the priest and the deacon; they may carry the cross, the candles, the thurible, the bread, the wine, and the water, and they may also be deputed to distribute Holy Communion as extraordinary ministers.⁸⁵

162. The priest may be assisted in the distribution of Communion by other priests who happen to be present. If such priests are not present and there is a very large number of communicants, the priest may call upon extraordinary ministers to assist him, e.g., duly instituted acolytes or even other faithful who have been deputed for this purpose.⁹⁷ In case of necessity, the priest may depute suitable faithful for this single occasion.⁹⁸

(Thus we need to depute you to do this ministry and this should be done every three years.)

These ministers should not approach the altar before the priest has received Communion, and they are always to receive from the hands of the priest celebrant the vessel containing either species of the Most Holy Eucharist for distribution to the faithful.

163. When the distribution of Communion is finished, the priest himself immediately and completely consumes at the altar any consecrated wine that happens to remain; as for any consecrated hosts that are left, he either consumes them at the altar or carries them to the place designated for the reservation of the Eucharist. **(Thus the minister should communicate to another minister the precious blood.)** Upon returning to the altar, the priest collects any fragments that may remain. Then, standing at the altar or at the credence table, he purifies the paten or ciborium over the chalice then purifies the chalice, saying quietly, *Quod ore sumpsimus (Lord, may I receive)*, and dries the chalice with a purificator. If the vessels are purified at the altar, they are carried to the credence table by a minister. Nevertheless, it is also permitted, especially if there are several vessels to be purified, to leave them suitably covered on a corporal, either at the altar or at the credence table, and to purify them immediately after Mass following the dismissal of the people.

(We will bring them to the credence table and they will be purified after mass.)

284. When Communion is distributed under both kinds,

a. The chalice is usually administered by a deacon or, when no deacon is present, by a priest, or even by a duly instituted acolyte or another extraordinary minister of Holy Communion, or by a member of the faithful who in case of necessity has been entrusted with this duty for a single occasion;

b. Whatever may remain of the Blood of Christ is consumed at the altar by the priest or the deacon or the duly instituted acolyte who ministered the chalice. The same then purifies, wipes, and arranges the sacred vessels in the usual way.

Any of the faithful who wish to receive Holy Communion under the species of bread alone should be granted their wish.

286. If Communion of the Blood of Christ is carried out by communicants' drinking from the chalice, each communicant, after receiving the Body of Christ, moves and stands facing the minister of the chalice. The minister says, *Sanguis Christi (The Blood of Christ)*, the communicant responds, *Amen*, and the minister hands over the chalice, which the communicant raises to his or her mouth. Each communicant drinks a little from the chalice, hands it back to the minister, and then withdraws; the minister wipes the rim of the chalice with the purificator.

287. If Communion from the chalice is carried out by intinction, each communicant, holding a communion-plate under the chin, approaches the priest, who holds a vessel with the sacred particles, a minister standing at his side and holding the chalice. The priest takes a host, dips it partly into the chalice and, showing it, says, *Corpus et Sanguis Christi (The Body and Blood of Christ)*. The communicant responds, *Amen*, receives the Sacrament in the mouth from the priest, and then withdraws. **(Do not to allow the person to dip host in chalice, they should consume it first if not doing what is specified above.)**

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From the USCCB

Liturgy Guides Extraordinary Ministers of Holy Communion at Mass

General Principles In every celebration of the Eucharist, there should be a sufficient number of ministers of Holy Communion so that it may be distributed in a reverent and orderly manner. Bishops, priests and deacons distribute Holy Communion in virtue of their office as ordinary ministers of the Body and Blood of the Lord. ⁽¹⁾ When the size of the congregation or the incapacity of the bishop, priest, or deacon requires it, the celebrant may be assisted by other bishops, priests, or deacons. If such ordinary ministers of Holy Communion are not present, "the priest may call upon extraordinary ministers to assist him, i.e., duly instituted acolytes or even other faithful who have been deputed for this purpose. In case of necessity, the priest may also depute suitable faithful for this single occasion (GIRM 162)."

Extraordinary Ministers of Holy Communion should receive sufficient spiritual, theological, and practical preparation to fulfill their role with knowledge and reverence. In all matters they should follow the guidance of the diocesan bishop (*Norms for the Distribution and Reception of Holy Communion Under Both Kinds for the Dioceses of the United States of America*, NDRHC, no. 28). When recourse is had to Extraordinary Minister of Holy Communion, especially in the distribution of Holy Communion under both kinds, their number should not be increased beyond what is required for the orderly and reverent distribution of the Body and Blood of the Lord. In all matters such Extraordinary Ministers of Holy Communion should follow the guidance of the diocesan bishop (IBID).

All ministers of Holy Communion should show the greatest reverence for the Most Holy Eucharist by their demeanor, their attire, and the manner in which they handle the consecrated bread or wine. Should there be any mishap--as when, for example, the consecrated wine is spilled from the chalice--then the affected "area . . . should be washed and the water poured into the *sacrarium* [*GIRM*, 280]." (NDRHC, 29).

Liturgy of the Eucharist:

- As the *Agnus Dei* or *Lamb of God* is begun, the Bishop or priest alone, or with the assistance of the deacon, and if necessary of concelebrating priests, breaks the eucharistic bread. Other empty ciboria or patens are then brought to the altar if this is necessary. The deacon or priest places the consecrated bread in several ciboria or patens, if necessary, as required for the distribution of Holy Communion. If it is not possible to accomplish this distribution in a reasonable time, the celebrant may call upon the assistance of other deacons or concelebrating priests.
- If extraordinary ministers of Holy Communion are required by pastoral need, they should not approach the altar before the priest has received Communion. After the priest has concluded his own Communion, he distributes Communion to the extraordinary ministers, assisted by the deacon, and then hands the sacred vessels to them for distribution of Holy Communion to the people.
- All receive Holy Communion in the manner described by the *General Instruction to the Roman Missal*, whether priest concelebrants (cf. *GIRM*, nos. 159, 242, 243, 246), deacons (cf. *GIRM*, nos. 182, 244, 246), or Extraordinary Ministers of Holy Communion (cf. *GIRM*, no. 284). Neither deacons nor lay ministers may ever receive Holy Communion in the manner of a concelebrating priest. The practice of Extraordinary Ministers of Holy Communion waiting to receive Holy Communion until after the distribution of Holy Communion is not in accord with liturgical law. (NDRHC, 39; *GIRM*, 160).
- After all Extraordinary Ministers of Holy Communion have received the Eucharist, the bishop or priest celebrant reverently hands vessels containing the Body or the Blood of the Lord to the deacons or extraordinary ministers who will assist with the distribution of Holy Communion. The deacon may assist the priest in handing the vessels containing the Body and Blood of the Lord to the Extraordinary Ministers of Holy Communion. (NDRHC, 40).
- The proper and only permissible form for distributing Holy Communion is to offer the consecrated bread by saying, "The Body of Christ" and to offer the consecrated wine by saying, "The Blood of Christ." No other words or names should be added; and the formula should not be edited in any way. (Cf. *GIRM*, 161; 284-287).
- If the Eucharistic bread or some particle of it falls, it should be picked up reverently by the minister. The consecrated bread may be consumed or completely dissolved in water before being poured down the *sacrarium*.
- Should there be any mishap, for example, if the consecrated wine is spilled from the chalice, the area should be washed and the water poured into the *sacrarium*.
- In those instances when there remains more consecrated wine than was necessary, if needs dictate, Extraordinary Ministers of Holy Communion may consume what remains of the Precious Blood from their cup of distribution with the permission of the diocesan bishop. The sacred vessels are to be purified by the priest, the deacon or an

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instituted acolyte. The amount of wine to be consecrated should be carefully measured before the celebration so that none remains afterward. It is strictly forbidden to pour the Precious Blood into the ground or into the *sacrarium*. (NDRHC, 51-55).

- Similarly, "consecrated hosts are to be reserved in a ciborium or vessel in sufficient quantity for the needs of the faithful; they are to be frequently renewed and the old hosts properly consumed" (*Code of Canon Law*, no. 939). *Burying hosts or consecrated Eucharistic bread is strictly forbidden.*

Notes

1. *Norms for the Distribution and Reception of Holy Communion Under Both Kinds for the Dioceses of the United States of America [NDRHC] (August, 2002), no. 26 and cf.*

GIRM no. 162 and NRHC, no. 28

Guidelines for the Reception of Communion

On November 14, 1996, the National Conference of Catholic Bishops approved the following guidelines on the reception of Communion. These guidelines replace the guidelines approved by the Administrative Committee of the NCCB in November 1986. The guidelines, which are to be included in missalettes and other participation aids published in the United States, seek to remind all those who may attend Catholic liturgies of the present discipline of the Church with regard to the sharing of Eucharistic Communion.

For Catholics

As Catholics, we fully participate in the celebration of the Eucharist when we receive Holy Communion. We are encouraged to receive Communion devoutly and frequently. In order to be properly disposed to receive Communion, participants should not be conscious of grave sin and normally should have fasted for one hour. A person who is conscious of grave sin is not to receive the Body and Blood of the Lord without prior sacramental confession except for a grave reason where there is no opportunity for confession. In this case, the person is to be mindful of the obligation to make an act of perfect contrition, including the intention of confessing as soon as possible (canon 916). A frequent reception of the Sacrament of Penance is encouraged for all.

For our fellow Christians

We welcome our fellow Christians to this celebration of the Eucharist as our brothers and sisters. We pray that our common baptism and the action of the Holy Spirit in this Eucharist will draw us closer to one another and begin to dispel the sad divisions which separate us. We pray that these will lessen and finally disappear, in keeping with Christ's prayer for us "that they may all be one" (Jn 17:21).

Because Catholics believe that the celebration of the Eucharist is a sign of the reality of the oneness of faith, life, and worship, members of those churches with whom we are not yet fully united are ordinarily not admitted to Holy Communion. Eucharistic sharing in exceptional circumstances by other Christians requires permission according to the directives of the diocesan bishop and the provisions of canon law (canon 844 §4). Members of the Orthodox Churches, the Assyrian Church of the East, and the Polish National Catholic Church are urged to respect the discipline of their own Churches. According to Roman Catholic discipline, the Code of Canon Law does not object to the reception of Communion by Christians of these Churches (canon 844 §3).

For those not receiving Holy Communion

All who are not receiving Holy Communion are encouraged to express in their hearts a prayerful desire for unity with the Lord Jesus and with one another.

For non-Christians

We also welcome to this celebration those who do not share our faith in Jesus Christ. While we cannot admit them to Holy Communion, we ask them to offer their prayers for the peace and the unity of the human family.

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PROCEDURE FOR THE APPOINTMENT OF EXTRAORDINARY MINISTERS OF HOLY COMMUNION

(Archdiocese of St. Paul and Minneapolis)

1. The ordinary minister of Holy Communion is a bishop, priest, or deacon (canon 910, §1).
2. When the needs of the Church require it, and when ordinary ministers are lacking, those who have been formally instituted as acolytes in addition to other qualified persons, may be appointed to distribute Communion. Distribution of Holy Communion by non-ordained members of the faithful may occur during or outside of liturgical celebrations (canon 910, §21).
3. Pastors of parishes are delegated to appoint, without reference to the Archbishop, suitable persons from their own parishes to serve as Extraordinary Ministers of Holy Communion. Individuals selected for this ministry are to complete a period of appropriate formation prior to being commissioned according to the *Rite of Commissioning Extraordinary Ministers of Holy Communion (Book of Blessings, chapter 63)*.
4. The faculty to appoint Extraordinary Ministers of Holy Communion, without reference to the Archbishop, is also extended to priest-administrators of parishes and priest-chaplains of particular communities.
5. Individuals who wish to be appointed Extraordinary Minister in order to serve in a ministry outside of their parish (e.g. in a hospital or a prison) should still seek appointment through their pastor, as he is in the best position to see that the individual is properly trained and disposed.
6. In either case, the appointment as an Extraordinary Minister of Holy Communion should not exceed three years, renewable.
7. In order to be considered for appointment as an Extraordinary Minister of Holy Communion, the individual must be a fully-initiated Catholic, a member of the parish or particular community, and not bound by any penalties or censures or otherwise restricted from full sacramental participation in the Catholic church. The list of qualifications for this ministry can be found in the Instruction of Pope Paul VI *Immensae Caritatis*, 'A Christian life, with, and morals' along with 'piety and reverence for this Most Holy Sacrament' are amongst the more important attributes.

Note: Examples of individuals who are restricted from full sacramental participation would include those who are in a marriage not recognized by the Church, as well as those who have incurred an automatic excommunication. However, even one who is able to participate fully in the sacramental life of the parish may not always be a prudent choice to assist in the regular distribution of Holy Communion.