



# Extraordinary Minister of Holy Communion & Lectors Training Manual

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## ***Welcome to the Ministry of Extraordinary Minister of the Eucharist and Lector!***

"The Eucharist constitutes the very life of the Church, for the Lord said, I am the bread of life. No one who comes to me shall ever be hungry, no one who believes in me shall ever thirst." "In every celebration of the Eucharist there should always be a sufficient number of ministers for the distribution of the Eucharist. Priority is always given to ordinary ministers (bishops, priests, deacons) and auxiliary ministers (instituted acolytes). When there are large numbers of the faithful present and there are insufficient ordinary and auxiliary members at hand, special or extraordinary ministers properly appointed beforehand should assist in the distribution of Communion." (HLS #29). This booklet is designed to assist you in your participation in the Liturgical Ministry of Extraordinary Minister of the Eucharist (more commonly known as Extraordinary Minister), here at St. Patrick Parish. Your willingness to serve as an Extraordinary Minister of the Eucharist, reflects not only response to your Baptismal call to serve the people of God, but a commitment to Christ as you share in the preaching, teaching and leading aspects of the church. You offer the Eucharist, recognize the Body of Christ in those to whom you offer Eucharist and ultimately you act as the Body of Christ by fully participating in the life of the parish and the wider community. Your willingness to commit to a monthly schedule, to prepare properly for your service and to arrive on time dressed appropriately for Mass, further reflects that commitment.

The ministry of the lector is one of the most important ministries restored to the laity during Vatican II. The responsibility of proclaiming God's Word for the Christian assembly is a humbling and deeply rewarding experience. Scripture itself tells us that God's word is "living and active." His Word is not primarily a written text that is fixed and codified, but a Word spoken and proclaimed in the midst of a community of faith. His Word brings forth creation and whenever it is spoken anew it recreates. It is by his Word that Israel was brought into being and continually challenged to renew its faithfulness to Him; it is by His Word that the Church was called into being and constantly challenged to renew and reform itself.

### ***Prayer for the Extraordinary Ministers***

God of Love and Mercy. With reverence and humility, I approach the Eucharist and this ministry. Grant me the grace to help others encounter You in this sacrament. I ask through Your Son, Jesus Christ our Lord. Amen

### ***Prayer for the Lectors***

Lord, invest me with Your Power as I prepare to Proclaim the marvel of Your Message. I have prepared my reading, I have tried to take within me the meaning of what I am about to read: help me, I as, to read not just with my lips but with my whole heart and soul. Lord, make me a hollow reed so that Your Voice will be heard by all who hear me. Free me of excessive concern over my performance, over the impression I create in the Sacred Action. Convert my feelings of nervousness, turn all my apprehensions into an energy for proclaiming Your Word with power and authority. May Your Spirit fill me as it fills the Holy Words that I am about to proclaim. Amen

## **Canon Law**

Can. 230 §3 - When the need of the Church warrants it and ministers are lacking, lay persons, even if they are not lectors or acolytes, can also supply certain of their duties, namely, to exercise the ministry of the word, to preside offer liturgical prayers, to confer baptism, and to distribute holy communion, according to the prescripts of the law.

Can. 910 §1 - The ordinary minister of Holy Communion is a bishop, presbyter, or deacon.

§2 - The extraordinary minister of Holy Communion is an acolyte or another member of the Christian faithful designated according to the norm of can. 230 §3

## **Holy Communion under both Kinds (Species)**

From the first days of the Church's celebration of the Eucharist, Holy Communion consisted of the reception of both species in fulfillment of the Lord's command to "take and eat ... take and drink."

The practice of Holy Communion under both kinds at Mass continued until the late 11th century, when the custom of distributing the Eucharist to the faithful under the form of bread alone began to grow.

By the 12th century, theologians speak of Communion under one kind as a "custom" of the Church. The practice spread until the Council of Constance in 1415 decreed that Holy Communion under the form of bread alone would be distributed to the faithful. In 1963, the Fathers of the Second Vatican Council authorized the extension of the faculty for Holy Communion under both kinds ... at the Bishop's discretion. (See Norms 18,19 & 20)

Holy Communion has a more complete form as a sign when it is received under both kinds. For in this manner of reception a fuller sign of the Eucharistic banquet shines forth. Clearly, there are some pastoral circumstances that require Eucharistic sharing in one species. (Norms 15)

The Church has always taught the doctrine of concomitance, by which we know that under each species alone, the whole Christ is sacramentally present and we "receive all the fruit of Eucharistic grace." (GIRM 281 & CCC 1390)

## **Qualifications**

The Lay Ministry Coordinator, after consultation with the pastor, issues an invitation in the name of the pastor to those parishioners that have deemed to be appropriate members of the ministry.

Those invited to serve in this ministry are designated only for service in this parish. Extraordinary Ministers of the Eucharist should not take it upon themselves to bring Communion to a parent, family member, friend or neighbor, unless permission is given from the pastor or his designee, of the parish in which the person resides.

Invitation to serve as an Extraordinary Minister of the Eucharist is a reflection of the diversity of the parish. An invitation to join the ministry does not mean that one is "better or holier than another", nor is an invitation indicative of a reward of some sort. Archdiocesan guidelines for invitation to service in this ministry clearly indicate that an invitation to serve ... not create an elite in the church community.

To be an Extraordinary Minister of the Eucharist you must:

- be a fully initiated Catholic (have received the sacrament of Confirmation)
- be in good standing with the church
- be a registered member of St. Patrick Parish
- be of good morale standing and cultivate devotion to the Holy Eucharist and distinguish themselves by Christian life, faith and morals; striving to be worthy of this great office
- participate regularly in the sacramental life of the church and act as an example to the other faithful by piety and reverence for this Most Holy sacrament of the Altar
- be at least 16 years old

- be duly instructed
- act as an example to the other faithful by piety and reverence for this Most Holy Sacrament of the Altar.

Extraordinary Ministers should live the Sacrament of Life Practice your Catholic faith through a prayerful relationship with God. Take advantage of the sacraments regularly. If you have not been to confession in a while, go before you start the process of becoming an Extraordinary Minister and continue to go regularly. To accomplish so great a work, Christ is always present in his Church, especially in her liturgical celebrations.

- By his power Christ is present in the sacraments, so that when a man baptizes it is really Christ Himself who baptizes.
- Christ is present in the sacrifice of the Mass, not only in the person of the minister, ... but especially under the Eucharistic species.
- Christ is present in His word, since it is He who speaks when the Holy Scriptures are read in the Church. He is present.
- Lastly, when the Church prays and sings, for He promised: "Where two or three are gathered in my name, the I am in the midst of them."

## ***Extraordinary Minister Scheduling***

The Extraordinary Minister of the Eucharist (EM) schedule will be updated every two months. Schedules will be e-mailed, posted on the St. Patrick website, posted on the bulletin board in the Sanctuary, and on the table in the Confessional. If you are scheduled to serve and cannot, YOU are responsible for arranging for a substitute via the Ministry Schedule Program or by emailing the EM Coordinator to have her request a sub for you. If you cannot serve on a regular basis and would like to be on the substitute roster, please let the EM Coordinator know. A Liturgical Minister may perform only one liturgical ministry at a time, thus if you are performing the function of Extraordinary Minister, you may not also perform the function of Lector at the same Mass unless we do not have enough volunteers or someone is absent.

Holiday schedules for EMs will be done by signing up for the desired time slot on the Ministry Scheduler program. Examples are: The Triduum (Holy Thursday, Good Friday, Holy Saturday), Easter, Christmas, etc.

## ***Attire***

"Bodily demeanor (gestures, clothing) ought to convey the respect, solemnity and joy of the moment when Christ becomes our guest." Catechism of the Catholic Church 1387b

In the dioceses of the U.S., acolytes, altar servers, readers and other lay ministers may wear the alb or other suitable vesture or other appropriate and dignified clothing. General Instruction of the Roman Missal 339

Your respect for the Ministry should be reflected in your appearance and attire. Appropriate attire includes being properly groomed, wearing a suit and tie, or clean, nicely creased trousers with a shirt and tie or nice sweater; pant suit, or skirt, or slacks with blouse/sweater. Jewelry or clothing which would be distracting to the Assembly should not be worn. Wear your "Sunday Best". However, in the case of emergency, if you are wearing jeans and a nice shirt (no shorts, t-shirts, or flipflops) you may fill in if you see we have a shortage of ministers.

## ***Extraordinary Minister Duties Before Mass***

If you are scheduled, please arrive no later than 10 minutes before the mass starts. If you are not scheduled and you would like to make yourself available as a substitute, please make sure to sit within the first 10 pews of the church next to an isle. EMs are required to sit in the first 10 rows of the church. EMs should be seated at least five (5) minutes prior to start of mass. During special services like Christmas and Easter, we will

try to have reserved pews for you on St. Mary's side. Please sit next to an aisle so that you can approach the altar when necessary.

### ***Extraordinary Minister of the Eucharist Duties during Mass***

The mass will proceed through the readings, the homily, the Lord's Prayer and the Sign of Peace. After the celebrant changes the bread and wine into the Body and Precious Blood and the Priest has concluded his own Communion, the drinking of the Blood of Christ, six (6) EMs should line up behind the altar facing the front of the church in a single line. As the church has asked us to do, bow reverently before you receive the host and chalice. The Priest and/or Deacon will distribute the Body of Christ to the Ems. Once you have received the Precious Body you will then go to the back of the line. Then the Deacon will distribute the Blood of Christ and the chalice. Once the first EM in line to receive the precious blood has gotten their chalice, they will take it to the fifth and sixth ministers. They will receive the blood of Christ before distributing to the parishioners or those who are handicapped or cannot stand.

### ***Distribution of the Body of Christ***

Distribution of the Body of Christ The U.S. Conference of Catholic Bishops has stated "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).

Reverently hold up the consecrated host between you and the receiver and looking the receiver in the eye, smile and say "The Body of Christ". Wait for the person receiving communion to say "Amen" and then place it in their hand or on their tongue, depending on which method they prefer. If an adult or child comes up for communion and they have their hands crossed over their chest, place your hand on their upper arm or shoulder and say "Christ's blessing on you" or another appropriate blessing. Do not place your hand on the head of a child or an adult. This can be offensive to some people and it is a health concern. EMs should not make the sign of the cross as part of the blessing, as they (EMs) are not ordained ministers.

If you run out of consecrated hosts, tell the person who is the next in line to wait a moment, then go to the Priest to get more. If your line finishes before the Priest, stand there reverently until everyone has received and then follow the priest back to the altar. Place the ciboria on the altar for the priest and then go to the sacristy to wait on the EMs distributing the Blood of Christ. It may be necessary for you to help them drink the remaining Blood of Christ.

### ***Distribution of the Precious Blood***

After you have received the precious Blood of Christ, place the purificator over the top of the chalice, so that when you are moving to your position you don't spill or splash. Reverently hold up the chalice between you and the receiver and looking the receiver in the eye, smile and say "The Blood of Christ". Wait for the person receiving to say "Amen" and then hand them the chalice. Make sure the person has a good grip on the chalice before releasing it. Be especially careful when the person hands the chalice back to you. The exchange should be firm but gentle; not forceful enough to cause a splash or a spill. Be even more vigilant when the communicant is a younger child. After the person has handed the chalice back to you, wipe the place on the chalice where they drank, and turn the chalice a quarter turn. If you run out of Precious Blood, place your purificator over the top of the chalice and reverently stand until everyone has received. If you have Precious Blood remaining after all parishioners have received Communion, once again place your purificator over the top of the chalice as to not spill or splash the Precious Blood and proceed to the sacristy. Consume the remaining Precious Blood, place the purificator back over the top of the chalice and place it in the designated area. If you prefer not to consume the remaining Precious Blood, offer it to another EM. Once all of the Precious Blood has been finished and the

chalices are in their designated place, you will all exit the sacristy together and proceed in a line in front of the first pew and bow together, then go back to your seat.

## ***Accidents***

Accidents do happen from time to time, but our awareness of things will help this to, hopefully, not happen. If an accident does occur, the most important thing is to remain calm, this will re-assure the parishioner that everything will be okay.

If you drop the Consecrated Host, our calm demeanor at this moment can calm and assure an anxious and embarrassed communicant. If they have received in the hand, pick up the Host and place it back in the ciboria. If they have received on the tongue, hold it in the palm of your hand until after Communion is complete and take it directly to the sacristy. Place the Consecrated host in the bowl in the sacristy, next to the sink, and fill it with water.

If you drop or spill the Precious Blood - DO NOT PANIC! Stop what you are doing. Your demeanor will reassure those communicants in line or, in particular, the person who may have caused the spill. Stop serving and place the purificator over the spill and position yourself over the spill until everyone has received. Then leave the purificator over the spill and the Priest or Facility Manager will properly clean the spill.

## ***Ash Wednesday.***

If you are assigned to assist in one of the Ash Wednesday services, you will use the script "Remember, you are dust and to dust you will return." You mark each person's forehead with the sign of the cross with your thumb while saying one of the scripts. After all ashes have been distributed Father will have some wipes to clean your hands with before you go back to your seat.

## ***Eucharistic Ministry to the Homebound***

Communion Ministers to the Sick and Homebound are regularly appointed Communion Ministers assigned to the Catholic Parish of St. Patrick. You have volunteered to bring the Body of Christ to those unable to receive in any other manner. This is truly a spiritually rewarding experience for all involved. Communion is scheduled to be brought to those who are sick, in nursing homes or homebound weekly at a regularly appointed time. At any time, you are unable to complete the assignment, please call Deacon Gary.

Sunday, after masses, is the recommended time to schedule this ministry. However, Sunday may not be convenient for you or your recipients. If a weekday is selected, a key to the tabernacle is located in the parish office. After the hosts are obtained, return the key to the office. You may also bring your pyx up to communion with you and the Priest/Deacon/EM will place the consecrated host in your pyx for taking communion to the homebound, nursing home, or hospital.

Timing of your visit is for your convenience and that of your recipients. Observe their condition and shorten or lengthen your time with them as you deem best for all. Remember, many lead a lonely life during the day and welcome the time you spend with them. If there are any problems or questions please Deacon Gary.

Thank you for being involved in this ministry. To proclaim God's word in the midst of the assembly and to minister the Eucharist to one's fellow pilgrims are honored offices in the believing community. Those who carry Holy Communion to the sick and persons otherwise confined, therefore, continue the community's act of worship. They extend the community's embrace to include those unable to be physically present. It is most fitting that they go directly from the Sunday or daily Eucharist to the sick or homebound.

## ***Training***

All who serve as ministers of Communion for the sick must attend special training sessions to become aware of all theological, pastoral, and procedural aspects of their service. Having appropriate knowledge and training will help ministers to function effectively and bring confidence and joy to their experience.

The ministers should be properly instructed and should distinguish themselves by their Christian life. In preparing persons for this ministry, it would be good to help them grow in a number of areas of Christian living: in their understanding of the Eucharist, of ministry and service in the Church. It is important for them to realize the need of good celebration as a sign and occasion of faith. The candidates should also be instructed in the ways of giving Communion, and in the manner of celebrating when they bring Communion to the sick. Personal prayer, scripture reading, and witness are necessary for anyone who seeks to be a worthy minister of the Church.

The Eucharist for Communion outside a church is to be carried in a pyx. Communion must be given by the authorized minister, who shows the particle of consecrated bread to the communicants and gives it to them, saying "The Body of Christ," to which the communicants reply "Amen." There should be no variations on saying, "The Body of Christ," such as "This is the Body of Christ," "Receive the Body of Christ," etc.

## ***Procedures and Pastoral Notes Concerning the Rite of Communion for the Sick before Visiting***

Collect information about the person who is sick and any other helpful information for your visit to the home or hospital. As you begin the visit:

- Share greetings and introductions; give some ideas from the homily and the bulletin if the person shows interest in the parish.
- After listening to the conditions and desires of the person who is sick, ask if the person desires Communion at this time. Invite the family to receive Communion also. Choose a Scripture reading from the Sunday readings. Be aware of the need for short and comforting passages. The reading(s) should help those present to reach a deeper understanding of the mystery of human suffering in relation to the paschal mystery of Christ.

## ***The Rite***

Pace the ritual with sensitivity. Be aware of the sick person's ability to follow. Adapt to the situation of each visit. If the family suggests setting a simple table with candles, and holy water, agree with this but do not insist upon it when the family is not ready or unfamiliar with the practice. Give a small portion of the host to a person who has difficulty swallowing. When distributing the Eucharist in a facility, check with the nurse in cases of special feeding. Wait for the person to swallow the host. Offer water if necessary. Be prepared with a cloth or tissue if the person may have problems. Take time to pray reverently and to be present with the sick person and the family. Be sensitive to the proper time to depart.

## ***Practical Considerations for Ministers of Communion for the Sick***

Know that the relationship with the person who is sick is a key factor. The minister brings the comfort and the concern of Christ. Be aware of feelings that may arise when you enter a person's home or room, the person's appearance, medical equipment; the environment. When it is difficult to look at the person because of their physical condition, concentrate on their eyes. Take proper time for introduction and personal sharing. Listen attentively. If you are uncertain or suspect sensitive conditions, check with the family or the nurse for

more information. Be sensitive to feelings of loneliness and depression. Consider the situation and desires of the person who is sick and make decisions based on this information before beginning the St. Patrick Communion Ministry to the Homebound Communion rite. Be prepared in the face of refusal or rejection by either the person who is sick or by a family member. Be ready to offer modified services in such cases or a simple Lord's Prayer. If the person does not wish to share Communion at this time, ask if they would like to share in a short blessing prayer. Be aware of making referrals when other services are needed. (confessor, counselor, doctor, etc.) Do not try to solve problems. If the sick wish to celebrate the sacrament of penance, encourage them or the family to be in contact with the Parish Office. You might also offer to relay the message yourself. Keep confidences at all times. The parish staff or Deacon Gary is available to those visiting the sick in order that they might share their feelings and experiences.

### ***Acceptance of Gifts***

In the course of visiting a person sometimes gifts or benefits may be offered, as a personal courtesy. Gifts and benefits may be offered out of gratitude and goodwill for a job well done. However, gifts and benefits can also be offered as a subtle form of influence to create a favorable impression or to gain preferential treatment. This in turn may give rise to a conflict of interest and breach of boundaries. Acceptance of a gift or benefit can create a sense of obligation that may compromise the therapeutic relationship. You may only accept gifts of "negligible value" and very infrequently. If a recipient insists on giving a "gift," ask the recipient to give the item to a charitable organization or to make a donation to the church, possibly for the "Communion to the Homebound Ministry."

### ***What should I do if the host is dropped or the person removes it from his/her mouth?***

If the host is dropped and there are no health concerns, the host may be picked up and consumed. If the dropped host presents health concerns or the person removes the host from his/her mouth, it should be dissolved in water and the water poured onto the ground at church, not down a drain. Of course, if anyone declines or refuses to receive Holy Communion, you would respect this wish.

### ***What do I do with the empty pyx when I am not using it to bring Holy Communion to the Sick?***

The pyx should be kept in a safe and respectful place when not in use. Bring the pyx to the community's celebration of Eucharist on the day of visiting the sick. Upon returning home, the Communion Minister should properly purify their pyx and consume the water used for purification. Remember, the Body of Christ is present in the tiny particles that may fall off the host and rest at the bottom of the pyx. As a result, these particles must be treated with the utmost care and concern for they are the sacred body of the Lord. A simple method for purifying a pyx is to run a small amount of water into the empty pyx, swirl the water around in order for the pyx to be fully washed, and then pour the water into a drinking glass which is then consumed by the individual purifying the pyx. Additionally, following proper purification, the pyx should be thoroughly cleaned with soap and water on the inside and out. When a minister no longer needs the pyx, it is returned to the parish office.

## **Lectors**

The word of God, proclaimed in the sacred Scriptures, enlightens our minds and hearts. When the Scriptures are read in the liturgical assembly, God speaks to us and calls us to respond in faith and love. The ministry of the reader, then is important to the life of the Church, for the reader proclaims God's living word.

If you are serving, look to see who you are supposed to be serving with. If you need a sub please request on as soon as possible via Ministry Scheduler Pro. If you fill that position, please make sure that you show up. You will get an email notification two weeks prior to serving and you will get a text a couple of hours before you serve to remind you.

If you are practicing a reading and you have words that are tough or are not sure how to pronounce them, there are some great apps that you can download that will read the readings correctly for you. Laudate will get you to the [usccb.org](http://usccb.org) website that has the option (on the right) for audio, readings. This app is free and has a lot of other great stuff in it. IMissal is another great app that will read the readings for you, however it's not free.

Remember the dress code when thinking about getting ready for Mass. Appropriate attire includes being properly groomed, wearing a suit and tie, or clean, nicely creased trousers with a shirt and tie or nice sweater; pants suit or skirt or slacks with blouse/sweater. Jewelry or clothing which would be distracting to the Assembly should not be worn. Wear your "Sunday Best". However, in the case of emergency, if you are wearing jeans and a nice shirt (no shorts, t-shirts, or flipflops) you may fill in if you see we have a shortage of ministers.

## **First Lector**

- Be sure to go over the responsorial psalm as well as your reading.
- Also, during some of the holiday Masses (Lent) we don't do the Gloria, so be ready and know the mass. We usually have a program for those special Masses, and even though they aren't perfect, they are a very good road map of how the mass is going to go.
- Arrive for Mass at least 10 minutes before so that you can go up to the ambo to make sure that the Lectionary is in the correct spot. Also, if the ribbon is on your page, please move it to the next page. This will make turning the page for the second reader easier.
- Please sit on Mary's side (North wall) in the first 5 rows. This will make getting up to the front easier. Also, it is helpful if you stand in front of the doors toward the end of the Gloria. This gives you time to pray and breath before you read. This will also ensure that you are ready to head to the ambo without hesitation when it's time.
- At the time of your reading, enter from the North side to the front, please take a moment to bow to either the altar or the tabernacle in reverence either from the floor or the platform before heading up the steps to the ambo.
- The mic will not bite you! Please do not be afraid to move the mic so that it is 6 to 9 inches away from your mouth. This will ensure that you will be heard.
- When you read, take a moment to find what you are reading. Take a deep breath and then it's better to memorize the first part "A reading from the ...." so that you can look at the parishioners. Then take a deep breath and take your time reading in a loud clear voice. We aren't in a race. When you read a little slower it gives you time to know what word is next and you have time to pronounce the words clearly. During the reading it is perfectly acceptable to not look up until you are finished. When you get to the end of the reading, take a deep breath and look at the parishioners to say, "The Word of the Lord".
- When you are finished reading look at the doors, the cantor should be standing there ready to go, if not you will be reading the response. Usually our Music Minister will let you know before Mass that you will need to do the response.

- After you have finished reading, please turn the page (if needed) for the second reader. For shorter readings this may not be necessary. This is also another reason to make sure of what the pages look like before mass.
- Return to your seat WITHOUT bowing, by way of the North side, not the center aisle.

## ***Second Lector***

- Please read the first reading instructions, I won't repeat them as most of them are the same.
- Again, getting there early will give you time to go over the prayers of the faithful. If it is helpful to you, you may take them to your seat to go over. This will also give you time to double check that the correct readings are ready to go and that the ribbon is where it makes it easy to turn the page. In case the first reader forgets to turn the page.
- Make sure that you stand in front of the doors on the last verse of the responsorial psalm, and also, in the last stanza of the profession of faith. Again, this will give you time to breath and pray before going up. It will also let us be ready to go.
- When you are finished reading, take a second and look at the altar, Gary being there doesn't insure that he will be reading from the Gospels book. If the red Gospel book is laying on the altar, then please put the Lectionary down below. If the Gospel book is laying on the altar, but Gary is not there, please look to Father to see what he wants to read out of. If you have not moved the prayers of the faithful, please make sure you don't bury them under the Lectionary.
- If you are reading the Prayers of the Faithful, make sure that you are up at the ambo and ready to go before Father finishes, we shouldn't have to wait on you to be at the ambo to continue the prayers.
- When you are finished reading, put the prayers back in the ambo and stay where you are until Father has completed the prayers. Then go back to your seat.

## ***For all Lectors***

- During the holidays, we try to send you the readings you will be doing. We will "usually" not use the Lectionary. There will be a notebook up at the ambo for you to use.
- Also, if you are practicing and you have an option for a shorter reading, Father 99.9% of the time will choose the long reading. 1. Make sure to practice the long reading and 2. Ask Father before Mass to make sure. Either way you will be ready to go.

## ***Safe Environment***

At St. Patrick we do our best to adhere to the Safe Environment practices put forth by the Diocese of Dallas. Before you will be allowed to volunteer to be a EM or a Lector, you will have to complete the Safe Environment Training. When you have completed the Safe Environment Training, you will receive official training either from the Ministry Coordinator or by Deacon Gary. Once the official training is completed you will be put on the schedule for the next rotation, but you will be allowed to fill in as a sub until that rotation.

If you are not up to date with your Safe Environment, you will be taken out of the next rotation and made inactive until you are up to date with your safe environment.

## **Definitions**

**AMBO** Elevated pulpit with a flight of stairs on each side, from which the Epistles and Gospels were read and sermons preached in the early Church. Later two ambos were used, one for the Epistle reading, the other on the right side of the altar for the Gospel. Generally, now, one ambo or lectern suffices for the entire Liturgy of the Word. (Etym. Greek ambo, an elevation.)

**BURSE** A stiff pocket about twelve inches square in which the folded corporal is carried to and from the altar. Part of a set of vestments, it is made of matching material. It is placed upon the chalice at the beginning and end of Mass and on the altar at Benediction. The leather case containing the pyx, in which the Holy Eucharist is brought to the sick, is called a burse. It is also the name for an endowment or foundation fund especially for scholarships for candidates for the priesthood. (Etym. Latin bursa, purse or pouch.)

**CHALICE** The cup-shaped vessel or goblet used at Mass to contain the Precious Blood. For centuries it was made of precious material; if it was not of gold, the interior of the cup was gold-plated. Since the Second Vatican Council, chalices may be of other materials. A chalice is consecrated with holy chrism by a bishop. Regilding the inside does not destroy the consecration. Sometimes the word chalice designates its contents. (Etym. Latin calix, cup, goblet, drinking vessel, chalice.)

**CIBORIUM** A covered container used to hold the consecrated small Hosts. It is similar to a chalice but covered and larger, used for small Communion hosts of the faithful. It is made of various precious metals, and the interior is commonly gold or goldplated. Also synonymous with baldachino as the dome-shaped permanent canopy over a high altar, supported by columns and shaped like an inverted cup. (Etym. Latin ciborium; from Greek kib\_rion, cup.)

**CORPORAL** A square white linen cloth on which the Host and Chalice are placed during Mass. When not in use it may be kept in a burse. It is also used under the monstrance at Benediction or under the Blessed Sacrament at any time. (Etym. Latin corporalis, bodily; from corpus, body.)

**CREDENCE** A small table or shelf in the wall at one side of the altar. On it are usually placed the cruets, basin, and finger towel. The chalice, paten, corporal, and veil used in the Mass may also be placed there until the Offertory of the Mass. (Etym. Latin credere, to believe.)

**CRUET** One of two small bottles or vessels to contain the water and wine used at the Consecration of the Mass. They are presented as offerings of the faithful at the Offertory. The cruets are also used for a priest's ablution after the Offertory and the ablution of the chalice after Communion.

**HOST** A victim of sacrifice, and therefore the consecrated Bread of the Eucharist considered as the sacrifice of the Body of Christ. The word is also used of the round wafers used for consecration. (Etym. Latin hostia, sacrificial offering.)

**INTINCTION** The Eucharistic practice of partly dipping the consecrated bread, or host, into the consecrated wine before consumption by the communicant.

**NARTHEX** The portico of an ancient church. A vestibule leading to the nave of a church. Late Greek narthēx, from Greek, giant fennel, cane, casket. First Known Use: circa 1673.

**PATEN** A saucer like dish of the same material as the chalice--gold-plated and consecrated by a bishop or his delegate with holy chrism. It must be large enough to cover the chalice. On it rests the bread to be consecrated, and later on the Sacred Host. It was customary to have a sub-deacon hold the paten, covered by the humeral veil, from the Offertory to the Pater Noster in solemn Masses. (Etym. Latin patena, a broad, shallow dish or pan.)

**PISCINA** An excavation or basin, provided with a drain directly to the earth, for the disposal of water that has been used for some sacred purpose and is no longer needed. The name is also given to the baptismal font or cistern. A sacarium, synonymous with piscina, receives the water from the washing of the sacred 14 vessels and linens. It is generally located in the sacristy of a church. (Etym. Latin piscis, fish.)

**PRESBYTERY** Originally the senate that, in some early dioceses, assisted a bishop in the administration of his see. Later the term was applied to the part of a church reserved for the Sacrifice of Mass, now called the sanctuary,

usually admitting only the clergy for services, except as ministers and in marriage ceremonies. Now occasionally used of the rectory or residence of the clergy.

**PURIFICATOR** A small piece of white linen, marked with a cross in the center, used by the priest in the celebration of Mass. It is folded in three layers and used by the priest to purify his fingers and the chalice and paten after Holy Communion. **PYX** Any metal box or vessel in which the Blessed Sacrament is kept or carried. The term is more aptly applied to the small round metal case (usually gold-plated) used to carry a few hosts on visitation to the sick but the larger ciborium is also called a pyx. (Etym. Greek *pyxis*, box.) **SACRISTY** A room attached to a church, usually near the altar, where the clergy vest for ecclesiastical functions. The sacristy affords storage for sacred vessels, vestments, and other articles needed for liturgical use. The sacristy is usually located there. (Etym. Latin *sacristia*, from *sacrum*, holy, sacred.) **SACRARIUM**. See **PISCINA**.

**TABERNACLE** A cupboard or boxlike receptacle for the exclusive reservation of the Blessed Sacrament. In early Christian times the sacred species was reserved in the home because of possible persecution. Later, dove shaped tabernacles were suspended by chains before the altar. Nowadays tabernacles may be round or rectangular and made of wood, stone, or metal. They are covered with a veil and lined with precious metal or silk, with a corporal beneath the ciboria or other sacred vessels. According to the directive of the Holy See, since the Second Vatican Council, tabernacles are always solid and inviolable and located in the middle of the main altar or on a side altar, but always in a truly prominent place (*Eucharisticum Myserium*, May 25, 1967, II C). (Etym. Latin *tabernaculum*, tent, diminutive of *taberna*, hut, perhaps from Etruscan.)

## **Resources**

Available on the web Various resources on the Eucharist available from the United States Catholic Conference of Bishops (USCCB) [www.usccb.org/liturgy/documents.shtml](http://www.usccb.org/liturgy/documents.shtml) Bishops Committee on Liturgy Newsletter – September 2004 <http://www.usccb.org/liturgy/innews/0904.shtml> Extraordinary Ministers of Holy Communion <http://www.usccb.org/romanmissal/resources-guides4.shtml> General Instruction of the Roman Missal 2007 <http://usccb.org/liturgy/current/revmissalisromanien.shtml> Norms for Holy Communion under Both Kinds <http://www.usccb.org/liturgy/current/norms.shtml> Redemptionis Sacramentum (On certain matters to be observed or to be avoided regarding the Most Holy Eucharist) <http://www.usccb.org/liturgy/documents/menu.shtml> Catechism of the Catholic Church 1997 <http://www.usccb.org/catechism/text/> Constitution on the Sacred Liturgy (*Sacrosanctum Concilium*) from Vatican Council II [http://www.vatican.va/archieve/hist\\_councils/ii\\_vatican\\_council/documents/vatii\\_const\\_19631204\\_sacrosanctum-concilium\\_en.html](http://www.vatican.va/archieve/hist_councils/ii_vatican_council/documents/vatii_const_19631204_sacrosanctum-concilium_en.html) *Immensae Caritatis* – On Facilitating Reception of communion in Certain Circumstances <http://www.ewtn.com/library/CURIA/CDWIMCAR.html> Books available from the United States Conference of Catholic Bishops 1-800-235-8722 • Catechism of the Catholic Church, 1997 • Documents of Vatican Council II • General Introduction to the Roman Missal, 2007 • Norms for the Distribution and Reception of Holy Communion under Both Kinds in the Dioceses of the United States, 2002 Available from Liturgy Training Publications 1-800-933-1800 • Guide for Extraordinary Ministers of Holy Communion, 2007