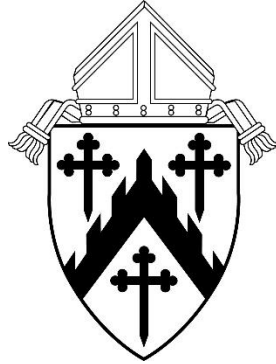


DIOCESE OF DAVENPORT



Policies Relating to Extraordinary Ministers of Holy Communion

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Policy promulgated at the Pastoral Center of the Diocese of Davenport—effective August 21, 2007
Memorial of St. Pius X, pope
Revised November 27, 2011
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Memorial of Saint Pius of Pietrelcina, priest
Revised March 19, 2018
Solemnity of St. Joseph

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TABLE OF CONTENTS

§IV-242 POLICIES RELATING TO EXTRAORDINARY MINISTERS OF HOLY COMMUNION: INTRODUCTION	1
§IV-242.1 THE ROLE OF THE BISHOP	1
§IV-242.2 FACULTIES	1
§IV-242.3 THE SELECTION, FORMATION, AND NOMINATION OF EXTRAORDINARY MINISTERS OF HOLY COMMUNION	2
§IV-242.4 THE MINISTRY OF THE EMHC AT MASS	4
§IV-242.5 THE MINISTRY OF THE EMHC OUTSIDE MASS	6
§IV-242.6 DISPENSATIONS FROM GIRM 279	8
APPENDICES	
Appendix A: Rite of Commissioning	11
Appendix B: Certificate of Delegation	12
Appendix C: Excerpt from Diocesan Policy §II-9100 <i>Policies Relating to Planning for Pandemic Influenza</i>	13
Appendix D: Rite for Sending EMHCs from Mass	13

§IV-242 POLICIES RELATING TO EXTRAORDINARY MINISTERS OF HOLY COMMUNION

Introduction

The ordinary ministers of Holy Communion are bishops, presbyters, and deacons. Whenever they are present at a liturgy, and are vested according to their order, they are to fulfill this ministry.

At the same time, “[i]n every celebration of the Eucharist there should be a sufficient number of ministers for Holy Communion so that it can be distributed in an orderly and reverent manner” (NDRHC 27). The same need often arises when it comes to ensuring that the sick and homebound have access to the Sacrament. In such cases, Church law allows for the naming of Extraordinary ministers of Holy Communion to assist, but not replace, the ordinary ministers (NDRHC 26-28; RS 151-160).

Therefore, with gratitude for their ministry, the following policies regarding Extraordinary Ministers of Holy Communion (EMHCs) are adopted for use in the Diocese of Davenport in order to highlight the dignity of this office and guide the ministry of those called to help bring the Eucharistic Presence of Christ to their sisters and brothers. These policies replace all previous diocesan policies concerning the ministry of EMHCs.

Revision of Policy: September 2017 and March 2018

In order to allow for more timely appointment of EMHCs, and to better allow pastors flexibility in the care of their communities, this policy is being revised in order to grant pastors, parochial administrators, priest moderators, sacramental ministers, and university and health care chaplains, and others in pastoral leadership the faculty to appoint EMHCs directly.

Abbreviations used:

CIC	<i>Codex Iuris Canonici</i> (Code of Canon Law)
GIRM	<i>General Instruction of the Roman Missal</i> (third typical edition; retranslated 2011)
HCWEOM	<i>Holy Communion and Worship of the Eucharist Outside of Mass</i>
NDRHC	<i>Norms for the Distribution and Reception of Holy Communion Under Both Kinds in the Dioceses of the United States of America</i> (revised; as reprinted 2011)
RS	<i>Redemptionis sacramentum</i>
SC	<i>Sacrosanctum concilium</i>
SCAP	<i>Sunday Celebrations in the Absence of a Priest</i> (2 nd edition)

§IV-242.1 The Role of the Bishop

The Bishop is charged with overseeing and regulating all aspects of the liturgical life of the diocesan Church, and assigning ministries according to need and to the well-being of the flock in his charge (RS 19, 160; CIC c.838.4).

IV-242.1 Policy

Aside from instances of true emergency, as mentioned in §IV-242.2.2 below, no one may serve as an Extraordinary Minister of Holy Communion without the permission of the Bishop of the Diocese.

Procedures

The procedures detailed below under §IV-242.3 are to be followed in selecting, forming, nominating, appointing, and commissioning extraordinary ministers of Holy Communion (see CIC cc. 230.3, 231.1, and 910.2).

§IV-242.2 Faculties

IV-242.2.1 Policy

The faculty is hereby granted to pastors, priest-chaplains, and parish life coordinators (PLCs) to appoint extraordinary ministers of Holy Communion for their parishes or institutions (including university campus ministries and Newman Centers). Similarly, the leadership of a community of women religious may appoint members of their community to exercise this ministry in their chapel/oratory.

Procedures

Recalling that the exercise of any particular ministry is not a right but a matter of rightly discerning the call of God, pastors, priest-chaplains, and parish life administrators may nominate qualified individuals to the bishop for deputation as extraordinary ministers of Holy Communion, as outlined below in §IV-242.3.

IV-242.2.2 Policy

The faculty is hereby granted to all priests and deacons (outside of Mass) to designate suitable persons to distribute communion for a specific occasion when there is genuine necessity to do so (that is, when a sufficient number of ordinary ministers, instituted acolytes, and/or commissioned extraordinary ministers of Holy Communion is not available).

Procedures

In case of emergency, a layperson may be commissioned to assist with the distribution of communion for a single occasion, using the following formula from *The Roman Missal, Third Edition, Appendix III*:

May the Lord ✠ bless you,
so that at this Mass you may minister
the Body and Blood of Christ
to your brothers and sisters.
(Amen)

The blessing may take place before the beginning of Mass. Alternatively, the person who will assist with communion for the specific occasion approaches the altar after the priest has communed, as described below (IV-242.4.1). Prior to giving the person communion, the priest blesses him/her with the above words.

§IV-242.3 The Selection, Formation, and Nomination of Extraordinary Ministers of Holy Communion

IV-242.3.1 Policy

The following are qualifications for a person to serve as an Extraordinary Minister of Holy Communion in the Diocese of Davenport. An Extraordinary Minister of Holy Communion must:

- 1.) be Catholic and have received all of the sacraments of initiation (Baptism, Confirmation, Eucharist);
- 2.) live his or her life in such a way that their love for the Eucharist is evident by their regular participation in the eucharistic liturgy;
- 3.) be adequately formed to carry out this ministry as the Church intends, and take part in continuing formation through parish and/or diocesan workshops and/or retreats;
- 4.) be sixteen years old; a pastor may grant a 1-year exemption to this rule for just cause
- 5.) not labor under a canonical penalty whether imposed or declared (e.g., not be in an invalid marriage or be a laicized cleric; see RS 168);
- 6.) commit to a faithful and reliable presence at the liturgies to which they have been assigned.

Procedures

The pastoral leadership of each parish or institution is to ensure that in appointing anyone for the office of EMHC the above qualifications are met.

Extraordinary Ministers of Holy Communion at hospitals may be formed and commissioned through their parish or religious community or through the office of the Catholic priest-chaplain at that hospital.

Extraordinary Ministers of Holy Communion are commissioned only for their parish or religious community, or, if appointed by a hospital priest-chaplain, for ministry in the hospital alone.

Extraordinary Ministers of Holy Communion in Catholic schools and religious education programs serve in this capacity by virtue of the fact that they are commissioned and actively carry out this ministry within their local parish.

As an extraordinary ministry, it is not intended that individuals exercise this ministry in a permanent, or quasi-permanent, fashion. Therefore, the term of ministry shall be for three years.

Pastors are reminded that, to the extent possible, this ministry is to be rotated among individuals in a community. If, however, it is necessary for an individual to serve for successive terms, they are required to attend the required formation sessions, be re-appointed according to the above policies, and be commissioned as would any first-time minister.

IV-242.3.2 Policy

“Extraordinary ministers of Holy Communion should receive sufficient spiritual, theological, and practical preparation to fulfill their role with knowledge and reverence” (NDRHC 28).

§IV-242 Policies Relating to Extraordinary Ministers of Holy Communion

Procedures

The pastoral leadership of each community should ensure that EMHCs have the proper formation required to exercise their ministry, as well as ensure that the proper materials—such as pyxes and ritual books for those taking communion to the sick—are available.

Initial formation must be completed prior to commissioning, and EMHCs should participate in ongoing formation opportunities during their term of service.

The Diocesan Office of Liturgy is available to assist with formation programs as needed.

IV-242.3.3 Policy

When the pastoral leadership (as specified in IV-242.2.1) of a community wishes to appoint individuals for service as an EMHC, the following procedures are to be followed:

Procedures

Those to serve in this ministry are to be delegated by the pastor or another priest with the faculty to name EMHCs.

The names of those appointed are to be recorded and kept on file in the parish or community where the ministry is being exercised.

Prior to exercising their ministry, all Extraordinary Ministers of Holy Communion are to be commissioned according to the prescribed rite. In the Diocese of Davenport, such commissioning is to take place in the context of Mass. In parishes, religious communities, and university/Newman Center setting, this should take place at a Sunday Mass.

The Rite for Commissioning EMHCs is found in the *Book of Blessings*, §§1874-1880, and is also included in Appendix A. The commissioning must be done by a priest or deacon, though it is usually done by the pastor (*Book of Blessings* 1873).

If desired, a certificate may be given to the EMHC (see Appendix B for a sample).

§IV-242.4 The Ministry of the EMHC at Mass

It is appropriate to recall with great gratitude the ministry that has been exercised by Extraordinary Ministers of Holy Communion in the United States and in this diocese. Not only have they made it possible to extend the sharing of Communion under both species, but they have also been able to increase the availability of the Sacrament to the sick and homebound. As far as the ministry of EMHCs at Mass, two items deserve particular comment.

First, there has been the practice in some places of the ministers of communion to receive after the assembly. This practice has arisen as a well-intentioned attempt to model hospitality: in western cultures, the host is served last. However, this practice is based on a faulty premise: no minister is the host at Mass; Christ is. We are all guests. Secondly, to distribute communion before first receiving seems to be saying that we minister of our own accord. Nothing could be further from the truth: we minister because of the grace given us. For these reasons, the priest is always to receive first and then the ministers, as outlined in the liturgical books. Only after receiving, may we give what we have ourselves received.

Second, the universal law of the Church has been that priests, deacons, or instituted acolytes are the ones who purify the vessels. When permission to distribute communion under both species was expanded, the Bishops of the United States asked for and received an “indult” – an exemption to that law, allowing EMHCs to not only help distribute communion but also help purify the vessels at Mass. In 2005, that special permission expired, and the U.S. Bishops once again petitioned for an extension. This time, however, the permission was denied, out of concern for abuses that had been reported to Rome and as a reminder that purification is a ritual act and the special responsibility of the priest (or deacon or instituted acolyte) at Mass. Therefore, we are to return to the traditional practice of the Church in this matter. Rather than an obstructive burden,

this change provides an opportunity to better illustrate the servant nature of ordained ministry. The following policies describe the ministry of EMHCs within and outside of Mass.

IV-242.4.1 Policy

The ministry of an EMHC is limited to the community for which they are deputed.

The manner by which EMHCs receive and distribute communion is specified in NDRHC 38-50 and GIRM 284, and are summarized below. In addition, the policies contained in *§II-9100 Policies Relating to Planning for Pandemic Influenza* particular to the distribution of communion are to be followed (see Appendix C).

Parishes may determine the dress for extraordinary ministers—appropriate and dignified clothing expressive of an attitude of service and reverence. A distinctive cross or other symbol may be used. In no case may vesture proper to clerics be worn (RS 153).

Procedures

The manner of receiving communion:

- The priest “must communicate at the altar at the moment laid down by the Missal... [and not] wait until the people’s Communion is concluded before receiving himself” (RS 97).
- The deacon receives communion from the priest, and not in the manner of a concelebrant (see policies §IV-220 *Policies Relating to the Liturgical Ministry of the Deacon* and §IV-230 *Policies Relating to Concelebration of the Eucharistic Liturgy*).
- EMHCs approach the altar only after the priest receives communion (NDRHC 38); only the priest—assisted, if needed, by a deacon—breaks and distributes the consecrated bread among various vessels if needed (NDRHC 37).
- The priest distributes communion to the deacon, if present, and then—assisted by the deacon—to the EMHCs. “Neither deacons nor lay ministers may ever receive Holy Communion in the manner of a concelebrating Priest.” Ministers are not to wait to receive communion at the conclusion of the distribution (NDRHC 39).

The manner of distributing communion:

- The EMHCs receive the vessels from the priest (assisted, if needed, by the deacon); they do not retrieve the vessels from the altar themselves (NDRHC 38).
- “Holy Communion under the form of bread is offered to the communicant with the words, ‘The Body of Christ’... [while the] chalice is offered to the communicant with the words, ‘The Blood of Christ’” (NDRHC 41, 43).
- It is the choice of the communicant whether to receive the host on the tongue or on the hand, and whether or not to receive from the chalice (NDRHC 41, 46). Care must be taken that the host is consumed in the presence of the minister (RS 92).
- “After each communicant has received the Blood of Christ, the minister carefully wipes both sides of the rim of the chalice with a purificator... [and] turns the chalice slightly” (NDRHC 45).
- Accidents (GIRM 280):
 - If a consecrated host falls to the ground, the communion minister should quickly and discretely pick it up and place it in his or her palm (or on the paten, away from other hosts) for them (or for another minister) to consume after the Communion Rite is over.
 - If the consecrated wine is spilled, the area should be covered immediately with a purificator. After Mass, the consecrated wine is wiped up and the area washed with a damp cloth. The water used to wash the area and rinse the purificator(s) and cloth is poured down the *sacrarium*
 - If a partially consumed Host falls or is spit out of the mouth accidentally (or if the communicant is unable to or refuses to swallow):
 - The Host should be dissolved in warm water and the water then poured into the ground or into the *sacrarium*.

§IV-242 Policies Relating to Extraordinary Ministers of Holy Communion

- If this occurs while bringing Communion to the sick and homebound, the host may be wrapped in a purificator (or another cloth) and then placed into a small plastic bag (or placed back into the pyx if the pyx is empty). The minister should then return to the church and dispose of the Host as described above.
- Under no circumstances should the Host be disposed of in the garbage or into a regular sink.
- The question of blessing those not receiving communion: In the past number of years, the practice has developed in certain places that those not receiving communion—whether children too young to receive communion, those who are not Catholic, or those unable to approach the Sacrament due to canonical reasons—to join in the communion procession and receive a blessing from the minister. Because the purpose of the Communion Procession is to approach the altar for Communion, this practice is not recommended. However, for those communities which have elected to follow such a practice, the following should be kept in mind:
 - Lay ministers should not bless with a gesture or formula reserved to clerics. For example, they should not make the sign of the cross over someone while using the Trinitarian formula. A simple “May our loving God bless you” with or without a light touch of the head would be appropriate (CIC c.1168).
 - Likewise, no one (cleric or lay) should give a blessing with the host in their hand, simulating Benediction (this is a special gesture reserved for the celebration of *Viaticum*).
- The question of whether or not an EMHC should refuse someone communion does occasionally arise.
 - As a general rule, an EMHC should not refuse communion to anyone who presents themselves for the Sacrament. If the EMHC is concerned about the person receiving communion, he or she should discuss the matter with the pastor (or parish life coordinator) after Mass.
 - The EMHC should not, however, permit someone to self-intinct (“dip” the host in the chalice).
 - If the person presenting asks permission to intinct, they should be politely refused, while avoiding calling undue attention to the individual or circumstances.
 - If the person simply presumes to intinct, the matter should be referred to the priest to address after Mass.
 - The pastor should ensure that the parish is informed that self-intinction is not an allowed method for receiving communion.

After communion:

- After communion, any remaining hosts are either consumed or collected at the altar by the deacon, or by the priest or an EMHC, and taken to the tabernacle.
- In the Diocese of Davenport, permission is granted to EMHCs to assist in consuming any remaining Precious Blood. In doing so, the remaining Precious Blood is to be consumed at the credence table—not at the distribution station and especially not while walking. The Precious Blood is never to be poured into the ground or down the sacrarium (NDRHC 52, 55).

IV-242.4.2 Policy

The ritual purification of the sacred vessels after communion at Mass must be performed by a priest, deacon, or instituted acolyte (GIRM 279, 284b).

After purification, the vessels are wiped with a purificator and then may be washed in the usual way in the sacristy (by EMHCs or sacristans).

Dispensations from this requirement in accord with cc. 85-93 of the *Code of Canon Law* are discussed in §242.5, below.

This requirement in no way should be used as an excuse to withdraw the chalice from the laity.

§IV-242 Policies Relating to Extraordinary Ministers of Holy Communion

Procedures

The patens or ciboria are purified by either wiping any remain fragments into a chalice or by adding water to them, gently swirling the water around, and then pouring the water into a chalice. The chalices are purified by adding water to them, swirling the water around, and then drinking the water (GIRM 279; RS 119), ensuring that any of the Blessed Sacrament remaining is consumed.

Purification may take place immediately after communion, preferably at the side table, or after Mass (assuming any remaining hosts have been reserved or consumed, and any remaining Precious Blood has been consumed; see NDRHC 53).

Thought should be given to doing the purification during Mass, as this would allow for a period of “sacred silence” after communion (GIRM 45, 88) as well as allow the priest and deacon to be free to greet the people after Mass. In doing so, the purification should not be done in a manner that calls attention to itself.

§IV-242.5 The Ministry of the EMHC Outside Mass

IV-242.5.1 Policy

Ordinarily, commissioned EMHCs may take communion to the sick. There may also be certain persons who serve in ministry to the sick on a more regular basis. All who serve in this ministry are expected to receive specialized training and formation in the theology and liturgy of *Pastoral Care of the Sick* as well as in the practical aspects of this ministry.

The Diocese’s *Policies Relating to Sexuality and Personal Behavior* (§II-7000) apply to EMHCs who bring communion to the sick and homebound (see §II-7001.3). EMHCs who are not staff members are to be considered parish volunteers under those *Policies*. Therefore:

- They are to receive a copy of said *Policies* and sign the Acknowledgment and Consent Form (Form 1) initially and annually (or as often as called for by the *Policies*).
- They are to complete initial VIRTUS training and take part in required renewals as called for by the *Policies*.
- They are to have initial background checks completed. Background checks are to be repeated as often as called for by the *Policies*.

EMHCs who are staff members follow all the provisions for parish staff called for in the *Policies*.

Procedures

The pastoral leadership of each community is to ensure that the EMHCs, the community, and the sick and homebound are properly catechized concerning the rites for and ministry to the sick. In particular, communities are to be reminded that pastoral care of the sick involves more than visits to bring the sacraments.

Formation for ministry to the sick and homebound must include the following:

- The basics of pastoral care to the sick, including the importance of confidentiality.
- The protocols for ministering in a health care environment, such as hygiene issues.
- The use of the proper rites, and knowledge of when to refer to another minister (such as a priest for the sacraments of reconciliation and anointing of the sick).

The pastoral leadership of each community is also to ensure that ministers to the sick have all the materials necessary for their ministry, including a pyx and the appropriate ritual book. In extraordinary circumstances, when the Precious Blood is to be distributed, a suitable container that can be closed and not leak is to be provided (NDRHC 54).

It is recommended that the hosts for the sick and homebound be consecrated in the Mass from which they will be taken and in which the EMHCs have fully participated. Ideally, ministers are sent forth by the parish (or other community) from the Sunday or daily celebration of the Eucharist. See Appendix D for an appropriate sending ritual.

§IV-242 Policies Relating to Extraordinary Ministers of Holy Communion

When taking communion to the sick, EMHCs use the rites found in *Holy Communion and Worship of the Eucharist Outside Mass*, Chapter II (HCWEOM, 54-78; RS 133). These rites are published in the USCCB's *Administration of Communion and Viaticum by an Extraordinary Minister / La Sagrada Comunion y El Viatico Administrados por Un Ministro Extraordinario* (ISBN 978-1-60137-335-9). EMHCs should use this booklet when bringing communion to the sick.

The ordinary minister of *Viaticum* is the pastor or parochial vicar of an individual's parish, or the priest-chaplain of the institution. With the presumed permission of the pastor or chaplain, another minister (deacon or lay minister) may celebrate the rite of *Viaticum*, with the proper changes made to it for one who is not a priest or deacon, but only in cases of necessity (the pastor, parochial vicar, or chaplain is not available). The priest must then be notified that the rite has been celebrated (see CIC c.911).

Those taking communion to the sick "should go insofar as possible directly from the place where the Sacrament is reserved to the sick person's home, leaving aside any profane business so that any danger of profanation may be avoided and the greatest reverence for the Body of Christ may be ensured" (RS 133).

Hosts which are not consumed by the sick and homebound are either consumed by the EMHC or returned immediately to the tabernacle. Hosts are not to be reserved in the home of the sick, for later distribution, or taken back home by the EMHC (see RS 131-132). Any remaining Precious Blood must be consumed by the EMHC. In this case, the vessels used to carry the Blessed Sacrament should be appropriately purified and cleaned by the EMHC.

In preparing to visit the sick and homebound, EMHCs should be in contact with the individual, his or her family, and any appropriate health care providers regarding particular limits or restrictions, or what ritual options would be most appropriate. When ministering in a health care setting, the EMHC should also inform the chaplain / spiritual care department and abide by their policies (including supplying proof that they have been duly deputed for this ministry). For example, patients in a health care setting may have dietary restrictions in preparation for surgery or another medical procedure that would preclude receiving communion. In other cases, a patient may be unable to swallow even a small fragment of a host. In cases of difficulty, consultation with the pastor, the hospital chaplain, or the Office of Liturgy should be sought.

The bringing of communion to the sick and homebound is more than functional; it is a concrete sign that the individual – though unable to join with the assembly for Eucharist – is still a member of the community. For that reason, it is ordinarily the ministry of priests (especially the pastor) and deacons to visit the sick and bring them communion. At the same time, it is important to recall that the laity who minister communion to the sick also represent the parish community; no ministry is one's own ("private") but is the ministry of Christ through the Church.

The practice has developed in some places of having family members (who otherwise do not serve as Extraordinary Ministers of Holy Communion to the sick) simply bring communion home to their loved one. Whatever the motivations behind such a practice, the risk is that the sick person and the ministry itself become disconnected from parish life—and the family member, rather than being ministered-to by the community must take on one more responsibility. Therefore, all things being equal, it is better that a representative of the parish minister to both the sick person and to his or her family than to ask family members to serve in this capacity.

IV-242.5.2 Policy

In the Diocese of Davenport, if the EMHC has been properly formed in leading the rites, the pastor (or parish life coordinator or religious superior) may grant him or her permission to lead the Rite of Exposition of the Blessed Sacrament (c.943; HCWEOM 91) and the Rite of Distribution of Communion Outside of Mass (HCWEOM 17).

The mandate of the Bishop is required for leading Sunday Celebrations in the Absence of a Priest, in accord with diocesan policy (SCAP 26-27).

Procedures

If leading the Rite of Exposition of the Blessed Sacrament and the Rite of Distribution of Communion Outside of Mass (“Weekday Word and Communion Services”) is to be a part of the EMHC’s responsibility, then training in the proper leadership of those rites must be completed before the pastor (or PLC or religious superior) may grant permission to lead those rites.

Formation to lead Sunday Celebrations in the Absence of a Priest is done via the diocesan Ministry Formation Program or equivalent. The pastor must then nominate an individual for designation to lead such celebrations, which the bishop has the authority to grant.

Please refer to the following documents, available on the diocesan website:

Instructions: Exposition / Adoration / Benediction

§ IV-244: Policies Relating to Sunday Celebrations in the Absence of a Priest and to Weekday Word and Communion Services

§IV-242.6 Dispensations from GIRM 279

*Dispensations, as an exercise of the executive powers granted to diocesan bishops, are a “relaxation of a merely ecclesiastical law in a particular case” (CIC c.85) and for “a just and reasonable cause” (CIC c.90). Dispensations from the law have been referred to as a “wounding” of the law, and are therefore never granted lightly and must be interpreted strictly (CIC c.92); in granting a dispensation, the values underlying the law are to be protected. It is important to remember that even within disciplinary laws, especially liturgical laws, there are those which hold greater weight and importance, especially those—for example—based on fundamental liturgical principles [see Huels, J.M. “Categories of Indispensible and Dispensilble Laws.” *Studia canonica* 39 (2005): 41-73, for an extensive review of the matter]. While broad, there are limits on the dispensing power of bishops. For example, constitutive, procedural and penal laws, and matters reserved to the Holy See cannot be dispensed by the bishop (CIC c. 86-87); and even the Holy See has no power to dispense from divine laws.*

At the same time, in regulating the liturgy within his diocese and in the granting of dispensations, the bishop is called upon to “take care not to allow the removal of that liberty foreseen by the norms of the liturgical books so that the celebration may be adapted in an intelligent manner to the church building, or to the group of the faithful who are present, or to particular pastoral circumstances in such a way that the universal sacred Rite is truly accommodated to human understanding” (RS 21).

IV-242.5 Policy

Dispensations from disciplinary laws are regulated by the CIC, canons 85-93. Requests for dispensations from the liturgical laws regarding the purification of the sacred vessels are to be submitted in writing to the bishop, as detailed in the procedures below. The bishop reserves dispensations in this matter to himself. In deciding whether or not to grant a dispensation, the bishop may ask the Director of Liturgy and/or the Diocesan Liturgical Commission to inquire into the situation further.

Procedures

The following is offered as an assistance to parishes which might wish to request a dispensation from the requirement that the sacred vessels at Mass be purified by a cleric or instituted acolyte; nothing here should be taken as a guarantee that a dispensation will be granted.

- Requests for dispensation from the requirement that the sacred vessels be purified by a cleric or instituted acolyte will be considered *only* if it is physically impossible (due to disability or infirmity) for the priest to purify the vessels himself; *and* there is no other priest, deacon or instituted acolyte available to purify the vessels.
- If the dispensation is granted, the purification is to take place in the sacristy in order to avoid publicity.

Appendix A: Rite of Commissioning (from the *Book of Blessings*, §§ 1874-1880)

Presentation of the Candidates

After the homily, the presider presents the candidates and then addresses them, in these or similar words:

Presider: Dear friends in Christ, our brothers and sisters N. and N. are to be entrusted with administering the eucharist, with taking communion to the sick, and with giving it as viaticum to the dying.

May invite the candidates to stand, come forward.

In this ministry, you must be examples of Christian living in faith and conduct; you must strive to grow in holiness through this sacrament of unity and love. Remember that, though many, we are one body because we share the one bread and one cup.

As ministers of Holy Communion be, therefore, especially observant of the Lord's command to love your neighbor. For when he gave his body as food to his disciples, he said to them: "This is my commandment, that you should love one another as I have loved you."

Examination

Presider: Are you resolved to undertake the office of giving the body and blood of the Lord to your brothers and sisters, and so serve to build up the Church?

EMHC: I am.

Presider: Are you resolved to administer the Holy Eucharist with the utmost care and reverence?

EMHC: I am.

Prayer of Blessing

All stand. May have candidates kneel.

Presider: Dear friends in Christ, let us pray with confidence to the Father; let us ask him to bestow his blessings on our brothers and sisters, chosen to be ministers of the eucharist.

Gracious Lord, you nourish us with the body and blood of your Son, that we might have eternal life.

Bless + our brothers and sisters who have been chosen to give the bread of heaven and the cup of salvation to your faithful people.

May the saving mysteries they distribute lead them to the joys of eternal life.

We ask this through Christ our Lord.

All: Amen

The general intercessions follow. Specific intercessions for the new EMHCs should be included. The celebrant concludes the intercessions with the prayer of blessing as follows:

Presider: Lord, our God,
teach us to cherish in our hearts
the paschal mystery of your Son,
by which you redeemed the world.

Watch over the gifts of grace your love has given us
and bring them to fulfillment in the glory of heaven.

We ask this through Christ our Lord.

All: Amen.

Appendix B: Certificate of Delegation

NAME

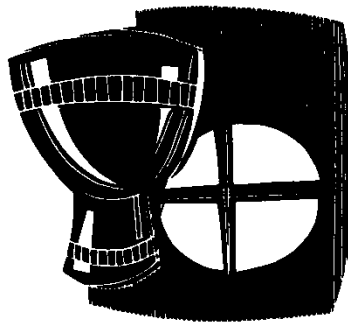
has been delegated to serve as an

Extraordinary Minister of Holy Communion

for

PARISH/COMMUNITY NAME

for a period of three years



*“I am the bread of life;
whoever comes to me will never hunger,
and whoever believes in me will never thirst.”
John 6:35*

Name of Pastoral Leader
Title (ex: Pastor, Chaplain, PLC)

Date



Appendix C: Excerpt from Diocesan Policy §II-9100 *Policies Relating to Planning for Pandemic Influenza*

- All ministers of communion, ordinary and extraordinary, are to be reminded of the importance of proper handwashing before and after distributing communion, and of proper technique to be used in distributing communion. This may be done in formation sessions or by written memo.
 - The person responsible for preparing the gifts before Mass is to be reminded to carefully wash his or her hands prior to touching the hosts and pouring the wine. If ill, a substitute should be found.
 - Parishes are to have bottles of alcohol-based hand sanitizer available for communion ministers. For example, these may be placed in the front pews (or other discreet but convenient place) for EMHCs to use on their way to the sanctuary and after ministering communion.
 - Ordinary ministers are reminded to wash their hands properly before the beginning of Mass. In addition, a bottle of hand sanitizer is to be placed at the credence table (or other discreet but convenient place) for the ordinary ministers to wash their hands after the sign of peace.
 - Ministers are to use proper technique in distributing communion. For example:
 - Care must be taken not to touch the mouth, tongue, or teeth of a communicant wishing to receive communion on the tongue. If there is any significant accidental contact, ministers should change the hand with which they are distributing communion. If there is gross contamination, the minister is to go wash his/her hands.
 - When ministering the Cup, ministers must take care to wipe both the inside and outside lip of the chalice, to turn the chalice before the next person receives, and to move the purificator for each wipe so the same location on the purificator is not used over and over.
 - Ministers are reminded that self-intinction is not allowed.
 - In some parishes, it is the practice to make brief contact with the communicants hand while placing the Host on the person's palm. It is also the practice in some places to bless non-communicants. In both instances, any contact should be brief and with the fingers that are not used to pick up the Host.
 - Where it is the practice to hold the communicants hands while distributing communion to them, this practice is to be discontinued immediately.
- In the event of an infectious disease emergency, the approach to communion is further specified in the policy. All the clergy and extraordinary ministers of Holy Communion are to be familiar with these policies and institute them according to the Phase/Stage of the emergency.

Appendix D: Rite for Sending EMHCs from Mass (see *Pastoral Care of the Sick* 73)

Before the Prayer After Communion, those who will be taking communion to the sick come forward, with their pyx (filled either at the altar during the fraction or received during the communion procession) and are blessed:

Brothers and sisters, you are sent from this assembly to bring the Word of God and the Bread of Life to the sick and homebound members of our parish family. Go to them with our love, our care, and our prayers in the name of Jesus Christ, our Lord and gentle healer. (In the name of the Father, + and of the Son, and of the Holy Spirit.)

These ministers should depart immediately to take communion to the sick and homebound and not wait for the dismissal of the rest of the assembly.