

GUIDELINES  
FOR  
EXTRAORDINARY MINISTERS OF HOLY COMMUNION



HOLY FAMILY CATHOLIC CHURCH  
WHARTON, TEXAS  
AND  
ST. JOSEPH CATHOLIC MISSION  
BOLING, TEXAS

GUIDELINES FOR EXTRAORDINARY MINISTERS OF HOLY COMMUNION  
HOLY FAMILY CHURCH & ST. JOSEPH MISSION

**Contents**

INTRODUCTION .....	3
SPECIFIC DIRECTIVES REGARDING EXTRAORDINARYMINISTERS OF HOLYCOMMUNION .....	4
DRESS CODE.....	5
TRAINING & COMMISSIONING .....	6
CONTINUING EDUCATION &FORMATION .....	6
SCHEDULING.....	7
PREPARATION AT HOME.....	7
PREPARATION AT HOLY FAMILY (Communion under One Kind) .....	7
ORDER OF THE MASS AT HOLY FAMILY (Communion Under One Kind) .....	7
After Mass at Holy Family (Communion under One Kind).....	8
PREPARATION AT HOLY FAMILY (Communion under Both Kinds) .....	8
ORDER OF THE MASS AT HOLY FAMILY (Communion Under Both Kinds).....	8
After Mass at Holy Family (Communion under Both Kinds) .....	9
THE QUESTION OF BLESSINGS DURING THE RITE OF DISTRIBUTION OF HOLY COMMUNION.....	9
ORDER OF THE MASS AT ST. JOSEPH .....	10
AFTER MASS AT ST. JOSEPH.....	11
A NOTE ABOUT THE PURIFICATION OF SACRED VESSELS .....	11
Home/Institution Distribution of Holy Communion .....	13
Rite for Distributing Outside Mass with a Celebration of the Word .....	13
VESSELS AND OTHER LITURGICAL APPOINTMENTS.....	14
APPENDIX 1 .....	18
INSTRUCTION ON FACILITATING SACRAMENTAL EUCHARISTIC COMMUNION IN PARTICULAR CIRCUMSTANCES .....	18
EXTRAORDINARY MINISTERS FOR THE DISTRIBUTION OF HOLY COMMUNION .....	19
THE EXTENDED FACULTY FOR RECEIVING COMMUNION TWICE IN THE SAME DAY .....	20
MITIGATION OF THE EUCHARISTIC FAST FOR THE SICK AND THE AGED.....	21
PIETY AND REVERENCE TOWARDS THE BLESSED SACRAMENT WHEN THE EUCHARIST IS PLACED IN THE HANDS OF THE FAITHFUL .....	22
ENDNOTES.....	23
APPENDIX 2 .....	25

## INTRODUCTION

Each of us by our baptism has been anointed Priest, Prophet and King so that we might go forth to contribute to the building up of Christ's Body, the Church. Developments flowing from the Second Vatican Ecumenical Council have provided for "ministries of supply" on the part of the laity. That is to say these ministries are not properly the right of the lay persons per se. The sacrament of Baptism does not include with it the right to take upon oneself roles of ministry that are proper to the ordained. These roles (most especially, distribution of Holy Communion) properly derive from the sacred power, the authority and duties conferred upon the sacred minister at his ordination: Bishops, Priests & Deacons.

In view of the lack of adequate numbers of ordained ministers, who ordinarily serve in the particular ministries as a right and duty flowing from their sacred office, the Supreme Pontiff (Pope Paul VI & his successors) has seen fit to provide for the extension of these functions to certain members of the laity by way of a commissioning into an extra-ordinary ministry. We must always take care to avoid confusing the roles proper to the lay faithful and those proper to the ordained. This is why lay persons who have been commissioned to ministries of supply are called Extraordinary Ministers of Holy Communion (hereafter -- EMHC).

When he instituted these provisions, Pope Paul VI, through the Sacred Congregation for the Discipline of the Sacraments (25 January, 1973), set forth an instruction entitled *Immensæ Caritatis* which spelled out important criteria for the selection of persons to serve as EMHCs (see Appendix 1).

In committing yourselves to this special service, not only have you agreed to live as examples of upright moral lives and of faithful and obedient devotion to Christ, who is truly present in the Eucharist, you have also committed yourself to grow in our faith by way of frequent reception of the Sacraments of Penance and Holy Eucharist, devotion to the Eucharist, especially adoration of the Blessed Sacrament, ongoing study and spiritual reflection, along with spiritual and corporal works of mercy.

In order to serve the parish family as an Extraordinary Minister of Holy Communion at the Sacred Liturgy and/or to the sick and homebound please be certain that you are in conformity with the following requirements:

- One must be a Baptized Catholic (If baptized in a Christian communion other than the Catholic Church – one must have been received into full Catholic Communion through a formal Profession of Faith that has been officially received by a Priest);
- Having received all the Sacraments of Initiation including: Baptism, Confirmation and Eucharist;
- If married, it must be a valid sacramental union or a union that is officially sanctioned by

GUIDELINES FOR EXTRAORDINARY MINISTERS OF HOLY COMMUNION  
HOLY FAMILY CHURCH & ST. JOSEPH MISSION

the Catholic Church;

- Be a Catholic in good standing, who attends Mass on all Sundays and holy days of obligation, and keeps the precepts of the church (See appendix 2) and maintains a lifestyle that is in keeping with and exemplifies the Catholic Church's faith and morals;
- Be a Registered member of the parish;
- Be at least 18 years of age or a senior in high school;
- One must have no impediment to reception of the Sacraments.

## **SPECIFIC DIRECTIVES REGARDING EXTRAORDINARY MINISTERS OF HOLY COMMUNION**

The Church's documents clearly state that we are to establish and allow these ministries of "supply" according to authentic need of the Church and not merely as an attempt to give people something to do. This necessarily requires a commitment to service for the benefit of the Church and not for the individual's personal interests or purposes, according to the Church's specifications-exercised out of a desire to respond to the legitimate need of the parish community. The EMHCs commitment, if it is to be an authentic commitment, must be one of service. This implies a service based not on their own convenience, but a service that is committed to meet the needs of the Church. This is not to be taken lightly and also implies a serious obligation to be present to serve when scheduled or to make sure to have a replacement from among the others who have been legitimately commissioned. The EMHC should also recognize that their having been commissioned places them at the disposal of the Church according to Her needs. Therefore, one should be prepared to serve at the Sacred Liturgy, if needed, and in taking Holy Communion to the sick and homebound, if the needs of the Church require it.

Please be aware of the following:

- a. An EMHC does not assist with fractioning or dividing-up of the Hosts or pouring the Precious Blood into chalices. This is reserved to the Priest who is only assisted by a Deacon, instituted Acolyte, or another Priest.
- b. The EMHC does not give Holy Communion to himself/herself when they assist the Priest at Mass. After the Priest has received communion in the usual manner the Deacon is first (if one is present and assisting) and then the EMHCs receive communion from the Priest and/or Deacon.
- c. The EMHC distributes to the faithful with the words "The Body of Christ"... "The Blood of Christ." No other words are to be used. Do NOT address the communicant by name.

GUIDELINES FOR EXTRAORDINARY MINISTERS OF HOLY COMMUNION  
HOLY FAMILY CHURCH & ST. JOSEPH MISSION

- d. Whenever handling the Sacred Species, there is to be no talking that is not absolutely necessary for the reverent and proper performance of this duty.
  
- e. All persons, whether ordained, EMHCs, or laity in general, are to observe the discipline of genuflecting before the Blessed Sacrament when one comes in to our Lord's divine presence in the chapel, when one leaves the divine presence, and, outside of Mass, whenever one crosses in front of the Blessed Sacrament, whether it is located in the tabernacle or exposed outside the tabernacle. The only exception to this is when one suffers a physical disability that impedes genuflection. In such circumstances one is to substitute genuflection with a profound bow, from the waist.

## **DRESS CODE**

Extraordinary Ministers of Holy Communion should be appropriately dressed when distributing Holy Communion during the sacred liturgy.

The Church has the duty to exercise the discipline of the sacraments so as to insure reverence, respect and decorum appropriate for the dignity of God, our sacred rites and the sacred realities in which we come into contact.

In this regard, Venerable Pope John Paul II, in his encyclical letter, *Ecclesia de Eucharistia*, April 17, 2003, stated the following:

“It must be lamented that, especially in the years following the post-conciliar liturgical reform, as a result of a misguided sense of creativity and adaptation there have been a number of abuses which have been a source of suffering for many. A certain reaction against “formalism” has led some, especially in certain regions, to consider the “forms” chosen by the Church's great liturgical tradition and her Magisterium as non-binding and to introduce unauthorized innovations which are often completely inappropriate.

I consider it my duty, therefore to appeal urgently that the liturgical norms for the celebration of the Eucharist be observed with great fidelity. These norms are a concrete expression of the authentically ecclesial nature of the Eucharist; this is their deepest meaning. Liturgy is never anyone's private property, be it of the celebrant or of the community in which the mysteries are celebrated.” (n. 52).

GUIDELINES FOR EXTRAORDINARY MINISTERS OF HOLY COMMUNION  
HOLY FAMILY CHURCH & ST. JOSEPH MISSION

Accordingly, the dress code for Extraordinary Ministers of Holy Communion at both Holy Family Church and St. Joseph Mission is:

Men:

Slacks with belt, collared dress shirt, tie, coat, and dress shoes.

Women:

Dresses covering the back and shoulders, no plunging neckline, no slits in the skirt and no more than 2 inches above the top of the knee, and dress shoes or pant suit with full-length dress pants, modest blouse, long sleeve jacket (not a sweater or a warm up suit) and dress shoes (avoid high heels).

It should be understood by all liturgical ministers that the commitment to serve includes the commitment to dress accordingly. Those serving in liturgical ministries should come to church dressed in a way that makes one prepared to serve, even when not scheduled, so as to be able to serve if needed. If one does not come dressed according to this dress code, then one is to refrain from presenting oneself for service.

## **TRAINING & COMMISSIONING**

Training sessions are conducted on a per-need basis for introducing new EMHCs. The training should include the liturgical, theological, spiritual and the practical aspects. Commissioning usually solemnized publicly at one of the parish's weekend Masses. The EMHC is to understand that the commissioning is for service AT THEIR PARISH ONLY and should not presume to be authorized to serve in another parish. EMHCs are to be given the option of renewing their commitment each year by a re-commissioning.

## **CONTINUING EDUCATION & FORMATION**

EMHCs will be provided with opportunities for ongoing formation, spiritual reflection and growth. These opportunities may take varying forms and timeframes, but will afford opportunities for all who serve, to reflect on the meaning and deepen their devotion to the Word of God and the Eucharist as well as to reflect on the presence and action of God in the life and service of the EMHC. Continued study is of immense importance. *The Catechism of the Catholic Church* is one of the best places from which to start. Please see the Pastor or the coordinator of the EMHCs for additional documents.

EMHCs should familiarize themselves with the following documents (all of which are available at <http://www.ewtn.com/vlibrary/search.asp>):

GUIDELINES FOR EXTRAORDINARY MINISTERS OF HOLY COMMUNION  
HOLY FAMILY CHURCH & ST. JOSEPH MISSION

*Sacrosanctum Concilium*, The Constitution on the Sacred Liturgy, Second Vatican Council, 4 December, 1963.

Norms for the Distribution and Reception of Holy Communion Under Both Kinds in the Dioceses of the United States of America, USCCB, 2002.

*The General Instruction of the Roman Missal*, Third Typical Edition, 2011.

## **SCHEDULING**

One's privileged position in service of our Lord and His Church is not to be taken lightly. It implies a serious obligation to be present when scheduled or to arrange for a substitute from among other duly-commissioned EMHCs.

## **PREPARATION AT HOME**

1. See to it that you are bathed and well groomed.
2. Good oral hygiene is also very important.
3. Dress according to the dress code.
4. Leave home in ample time to be recollected and prepared to enter into the holy Sacrifice of the Mass.
5. Conduct a regular examination of conscience and plan to celebrate the Sacrament of Penance on a frequent basis (every 1-3 months; or right away if you fall into any serious sin).

## **PREPARATION AT HOLY FAMILY (Communion under One Kind)**

1. "Check in" at the sacristy.
2. Obtain an EMHC cross.
3. Go to the pew.

## **ORDER OF THE MASS AT HOLY FAMILY (Communion Under One Kind)**

1. Approach the sanctuary at the very beginning of the Sign of Peace.
2. Stand in the middle aisle next to the first pew facing the altar.
3. Approach the altar only after the priest receives the Sacred Host, forming a line facing the altar behind the priest.
4. After receiving Holy Communion, each EMHC will be handed a ciborium.
5. Distribute Holy Communion as per normal practice.
6. When you have finished at your station, please check to see if other stations need help

GUIDELINES FOR EXTRAORDINARY MINISTERS OF HOLY COMMUNION  
HOLY FAMILY CHURCH & ST. JOSEPH MISSION

before returning to the altar. Also, be sure to distribute Holy Communion to those standing in the pews before returning to the altar.

7. Upon completion of the distribution of Holy Communion, return to the sanctuary and place the ciborium on the altar just to the right of the corporal (but NOT on the corporal).
8. Purify your fingers at the lavabo bowl on the credence table and return to the pew.

### **After Mass at Holy Family (Communion under One Kind)**

1. Retrieve all items from the credence table and take them to the sanctuary. The altar servers may assist in this step. REMEMBER: these are sacred vessels and should be handled accordingly.
2. Place the items on the counter in the sacristy.
3. Remove your cross and hang in on the hook in the lockable sacristy closet.

### **PREPARATION AT HOLY FAMILY (Communion under Both Kinds)**

1. Prior to the beginning of Mass, Extraordinary Ministers of Holy Communion (EMHC) should “check in” at the sacristy and put on an EMHC cross.
2. Remain in the sacristy until all scheduled EMHCs have “checked in.”
3. If a scheduled EMHC has not checked in at least 5 minutes prior to Mass, seek out an unscheduled EMHC to assist.
4. Once all the EMHCs are present or accounted for, go to the pew.

### **ORDER OF THE MASS AT HOLY FAMILY (Communion Under Both Kinds)**

1. Approach the sanctuary at the very beginning of the Sign of Peace.
2. Stand in the middle aisle next to the first pew facing the altar.
3. Approach the altar only after the priest receives the Sacred Host, forming a line facing the altar behind the priest.
4. After receiving Holy Communion, each EMHC will be handed a ciborium or chalice.
5. Distribute Holy Communion as per normal practice.
6. When you have finished at your station, please check to see if other stations need help before returning to the altar. Also, be sure that the Sacred Host is distributed to those standing in the pews before returning to the altar.
7. The Precious Blood is NOT to be distributed to those standing in the pews or carried to the choir loft as there is too much danger of spillage.
8. Should the Precious Blood be spilled at the communion station, immediately cover the spill with a purificator and then go to the credence table to get a clean purificator.



GUIDELINES FOR EXTRAORDINARY MINISTERS OF HOLY COMMUNION  
HOLY FAMILY CHURCH & ST. JOSEPH MISSION

Return to the communion station and take up a position such that communicants will not walk on the purificator covering the spilled Precious Blood (after Mass, the affected area is to be washed and the water poured into the sacrarium).

9. Upon completion of the distribution of Holy Communion, return to the sanctuary and place the ciborium on the altar just to the right of the corporal (but NOT on the corporal).
10. Purify your fingers at the lavabo bowl on the credence table and return to the pew.
11. Chalices are to be placed on the credence table and covered with a purificator.

### **After Mass at Holy Family (Communion under Both Kinds)**

4. Retrieve all items from the credence table and take them to the sanctuary. The altar servers may assist in this step. REMEMBER: these are sacred vessels and should be handled accordingly.
5. Place the items on the counter in the sacristy. Be sure that each chalice is covered with a purificator.
6. Remove your cross and hang in on the hook in the lockable sacristy closet.

### **THE QUESTION OF BLESSINGS DURING THE RITE OF DISTRIBUTION OF HOLY COMMUNION**

Occasionally parishioners will present themselves with forearms crossed over the chest to the EMHC of the Sacred Host. The Congregation for Divine Worship and the Discipline of the Sacraments (hereafter, CDW) responded to a written query concerning the “Giving of Blessings During the Communion Rite.” This is reported on the *ADOREMUS* website ([http://www.adoremus.org/0209CDW\\_Blessing.html](http://www.adoremus.org/0209CDW_Blessing.html)) as follows:

The response from the CDW was in the form of a letter (Protocol No. 930/08/L), dated November 22, 2008, signed by Father Anthony Ward, SM, Under-secretary of the Congregation.

The letter said that “this matter is presently under the attentive study of the Congregation”, so “for the present, this dicastery wishes to limit itself to the following observations”:

1. The liturgical blessing of the Holy Mass is properly given to each and to all at the conclusion of the Mass, just a few moments subsequent to the distribution of Holy Communion.
2. Lay people, within the context of Holy Mass, are unable to confer blessings. These blessings, rather, are the competence of the priest (cf. *Ecclesia de Mysterio, Notitiae* 34 (15 Aug. 1997), art. 6, § 2; Canon 1169, § 2; and Roman Ritual *De Benedictionibus* (1985), n. 18).

GUIDELINES FOR EXTRAORDINARY MINISTERS OF HOLY COMMUNION  
HOLY FAMILY CHURCH & ST. JOSEPH MISSION

3. Furthermore, the laying on of a hand or hands — which has its own sacramental significance, inappropriate here — by those distributing Holy Communion, in substitution for its reception, is to be explicitly discouraged.
4. The Apostolic Exhortation *Familiaris Consortio* (n. 84) “forbids any pastor, for whatever reason to pretext even of a pastoral nature, to perform ceremonies of any kind for divorced people who remarry.” To be feared is that any form of blessing in substitution for communion would give the impression that the divorced and remarried have been returned, in some sense, to the status of Catholics in good standing.
5. In a similar way, for others who are not to be admitted to Holy Communion in accord with the norm of law, the Church’s discipline has already made clear that they should not approach Holy Communion nor receive a blessing. This would include non-Catholics and those envisaged in can. 915 (i.e., those under the penalty of excommunication or interdict, and others who obstinately persist in manifest grave sin).

Although the CDW letter did not mention young children, we often see little children who have not yet received first Holy Communion accompanying their parents in the Communion line, with their arms crossed over their chests — both as a signal to the minister that they are not receiving Communion, and as an expression of the child’s reverence for the Blessed Sacrament.

This reverent gesture of a young child is laudable and appropriate. But sometimes a minister (or extraordinary minister) interprets the child’s gesture as an implicit request for a special blessing as a sort of “substitute” for Communion. While the intention of blessing the child may be good, it should be made clear to all that the priest’s blessing at the conclusion of Mass includes everyone, and that there should not be separate blessings for any person during the Communion rite.

In view of the CDW’s response, blessings and/or gestures concomitant with **blessings should not be given during the distribution of Holy Communion.**

## **ORDER OF THE MASS AT ST. JOSEPH**

1. Approach the sanctuary at the very beginning of the Sign of Peace.
2. Stand off the step nearest the tabernacle until after the priest receives the Sacred Host.
3. Then step up into the sanctuary facing the altar.
4. After receiving Holy Communion, each EMHC will be handed a ciborium or chalice.
5. Distribute Holy Communion as per normal practice.
6. Be sure to distribute the Sacred Host to anyone standing in the pews before returning to the altar; however, the Precious Blood is NOT to be distributed to those standing in the pews because of too much danger of spillage.
7. Should an accident occur and the Precious Blood be spilled on the floor, the spill should

GUIDELINES FOR EXTRAORDINARY MINISTERS OF HOLY COMMUNION  
HOLY FAMILY CHURCH & ST. JOSEPH MISSION

immediately be covered with a purificator and the EMHC should go to the credence table to get a clean purificator to be used for the continuation of Holy Communion.

8. The EMHC should take up a new position such that communicants will not walk on the purificator covering the spilled Precious blood (after Mass, the affected area is to be washed and the water poured into the sacrarium).
9. When you have finished at your station, please check to see if other stations need help before returning to the altar.
10. Upon completion of the distribution of Holy Communion, return to the sanctuary and place the ciborium on the altar just to the right of the corporal (but NOT on the corporal).
11. Chalices should be placed on the credence table covered with a purificator.
12. If you have been distributing the Sacred Host, purify your fingers at the lavabo bowl on the credence table and return to the pew.

### **AFTER MASS AT ST. JOSEPH**

1. Retrieve all items from the credence table and take them to the sanctuary. The altar servers may assist in this step. REMEMBER: these are sacred vessels and should be handled accordingly.
2. Place the items on the counter in the sacristy being sure that chalices are each covered with a purificator.

### **A NOTE ABOUT THE PURIFICATION OF SACRED VESSELS**

No EMHC is ever to purify the sacred vessels. See the following:

CONGREGATIO CULTO DIVINO ET DISCIPLINA SACRAMENTORUM

Prot. n. 468/05/L Rome, 12 October 2006

Your Excellency,

I refer to your letters of 9 March 2005 and 7 March 2006, in which, in the name of the Conference of Bishops of which you are President, **you requested a renewal of the indult for extraordinary ministers of Holy Communion to purify the sacred vessels after Mass**, where there are not enough priests or deacons to purify a large number of chalices that might be used at Mass.

I have put the whole matter **before the Holy Father** in an audience which he granted me on 9 June 2006, and received instructions to reply as follows:

1. There is no doubt that “the sign of Communion is more complete when given under both kinds, since in that form the sign of the Eucharistic meal appears more clearly” (*General Instruction of the Roman*

GUIDELINES FOR EXTRAORDINARY MINISTERS OF HOLY COMMUNION  
HOLY FAMILY CHURCH & ST. JOSEPH MISSION

*Missal*, no. 281; *Catechism of the Catholic Church*, no. 390).

2. Sometimes, however, the high number of communicants may render it inadvisable for everyone to drink from the chalice (cf. *Redemptionis Sacramentum*, no. 102). Intinction with reception on the tongue always and everywhere remains a legitimate option, by virtue of the general liturgical law of the Roman Rite.

3. Catechesis of the people is important regarding the teaching of the Council of Trent that Christ is fully present under each of the species. Communion under the species of the bread alone, as a consequence, makes it possible to receive all the fruit of Eucharistic grace (cf. Denzinger-Schönmetzer, no. 1729; *General Instruction of the Roman Missal*, nos. 11, 282). “For pastoral reasons”, therefore, “this manner of receiving Communion has been legitimately established as the most common form in the Latin rite” (*Catechism of the Catholic Church*, no. 1390).

4. Paragraph 279 of the *General Instruction of the Roman Missal* directs that the sacred vessels are to be purified by the priest, the deacon or an instituted acolyte. The status of this text as legislation has recently been clarified by the Pontifical Council for Legislative Texts. **It does not seem feasible, therefore, for the Congregation to grant the requested indulgence from this directive in the general law of the Latin Church.**

5. This letter is therefore a request to the members of the Bishops’ Conference of the United States of America to prepare the necessary explanations and catechetical materials for your clergy and people so that henceforth the *General Instruction of the Roman Missal*, **no. 279, as found in the editio typica tertia of the Roman Missal**, will be observed throughout its territories.

With the expression of my esteem and fraternal greetings, I remain, Your Excellency,  
Devotedly yours in Christ,

+ Francis Cardinal Arinze  
Prefect

Monsignor Mario Marini  
Under-Secretary

GUIDELINES FOR EXTRAORDINARY MINISTERS OF HOLY COMMUNION  
HOLY FAMILY CHURCH & ST. JOSEPH MISSION

## Home/Institution Distribution of Holy Communion

If you are distributing Holy Communion in private homes or in an institution, get what Hosts you need from the tabernacle in the chapel. The tabernacle key will be in the lockable sacristy closet.

### **DO NOT LEAVE THE KEY IN THE TABERNACLE!**

Once the pyx is filled with Hosts, you should immediately go to the private homes and/or institution and distribute Holy Communion.

Pyxes with sacred Hosts must **NOT** be carried on one's person or in one's vehicle while, for example, running errands on the way to private homes and/or institutions. Once you have a pyx with Hosts in it, you must immediately go to distribute Holy Communion.

When finished, extra Hosts must be immediately returned to church or reverently consumed. However, try to take only the number of Hosts that you will actually need.

Upon returning to the church, put the pyx in the container on the sacristy counter marked "Pyxes for Purification."

## Rite for Distributing Outside Mass with a Celebration of the Word

Generally speaking, the *Liturgy of the word with Distribution of Holy Communion* (so-called "communion services") will NOT be scheduled on weekdays at Holy Family when a priest is unavailable to celebrate Mass. Rather, parishioners will be encouraged to attend weekday Mass at a neighboring parish:


"Whenever possible, the Mass schedule of nearby parishes should be available to parishioners. If a nearby parish is celebrating Mass on a given weekday, serious consideration should be given to encouraging people to participate in that Mass rather than the parish scheduling a Liturgy of the Word with Distribution of Holy Communion" (*Weekday Celebrations in the Absence of a Priest*, Pastoral Norms, USCCB, March 13, 2000).

Whenever the *Liturgy of the Word with Distribution of Holy Communion* is scheduled (e.g., at a nursing home on Sundays), every effort must be undertaken to avoid any confusion between this celebration and the Mass.




Those conducting the *Liturgy of the Word with Distribution of Holy Communion* must use the *Rite for Distributing Holy Communion Outside Mass with a Celebration of the Word* and must not deviate from the rite in any manner whatsoever. Greetings, blessings, etc. reserved exclusively to ordained clergy (i.e., priests and deacons) must never be used by Extraordinary Ministers of Holy Communion.

The wording of the *Roman Missal, Third Typical Edition*, ©2011 should be used whenever and wherever appropriate.

## VESSELS AND OTHER LITURGICAL APPOINTMENTS






<p>Tabernacle: the special place and vessel where the Blessed Sacrament, the Holy Eucharist, is kept in reserve. When we enter and before we leave the church, we always face the tabernacle and reverently genuflect to our Christ who is present in the tabernacle.</p>	
<p>Ablution Bowl (For Tabernacle): this vessel holds water that is used for removing any particles that remain on the fingers of the priest, deacon, or extraordinary minister of Holy Communion, after the distribution of the Blessed Sacrament to the faithful or after handling the Blessed Sacrament for any other reason.</p>	
<p>Ciborium/Ciboria: A special vessel in which the Holy Eucharist is contained and carried at Mass.</p>	
<p>Chalice: a worthy vessel in the shape of a cup in which wine and a little bit of water are placed for the Holy Sacrifice of the Mass. In this vessel, wine and water are miraculously transformed into the Precious Blood of Christ.</p>	

GUIDELINES FOR EXTRAORDINARY MINISTERS OF HOLY COMMUNION  
HOLY FAMILY CHURCH & ST. JOSEPH MISSION

<p>Chalice with Purificator: The purificator is a special cloth that is used to wipe any remnants of the Precious Blood at distribution of Holy Communion and used for drying the inside of the chalice after communion when it has been rinsed with water. The purificator is placed over the mouth of the chalice when it is being prepared for Mass.</p>	
<p>Chalice with Paten: The Paten is a small plate that accompanies the chalice on the altar. The host(s) or bread is placed on the paten for the celebration of Mass. The paten rests on top of the purificator and the chalice when it is being prepared for Mass.</p>	
<p>Chalice with Pall: The pall is a covering that is placed over the mouth of the chalice during the Mass. The pall rests on top of the paten, the purificator and the chalice when it is being prepared for Mass.</p>	







GUIDELINES FOR EXTRAORDINARY MINISTERS OF HOLY COMMUNION  
HOLY FAMILY CHURCH & ST. JOSEPH MISSION

<p>Chalice with Veil: The veil is an ornate covering that is draped over the chalice before and after the celebration of the Eucharist. It signifies these as sacred vessels that are reserved only for use in relation to the sacred mysteries. It should always be of the liturgical color that applies for the particular Mass being celebrated. White is always acceptable when the other colors are not available.</p>	
<p>Chalice with Burse: The burse is a pocket or purse-like container in which the corporal is kept before and after the celebration of the Eucharist. It should match the color of the chalice veil.</p>	
<p>Burse with Corporal: This is an illustration of how the corporal fits in the burse.</p>	
<p>Corporal: The corporal is a special cloth that serves a vessel. It is carefully unfolded on the altar before the preparation of the gifts at Mass. It is called a corporal in relation to the Latin word for body, "Corpus". It is used to catch any small particles of the sacred Body or drops of the Blood of Christ that might fall on the altar during the celebration of holy Mass.</p>	
<p>Pyx: A small container used for carrying Holy Communion to the sick and the dying.</p>	



GUIDELINES FOR EXTRAORDINARY MINISTERS OF HOLY COMMUNION  
HOLY FAMILY CHURCH & ST. JOSEPH MISSION

<p>Cruets: vessels for the water and wine for the preparation of the gifts at Mass.</p>	
<p>Lavabo Pitcher, Bowl &amp; Towel: used for washing the priest's hands at Mass.</p>	
<p>Tray: used for carrying ciboria and communion cups at Mass. It should usually have a corporal unfolded on it before placing the ciboria and communion cups on it.</p>	
<p>Communion Cups Or Chalices: used for distribution of the Precious Blood of Christ to the faithful during Communion time at Mass.</p>	

## APPENDIX 1

### *IMMENSÆ CARITATIS*

#### (Immense Love)

### **INSTRUCTION ON FACILITATING SACRAMENTAL EUCHARISTIC COMMUNION IN PARTICULAR CIRCUMSTANCES**

Christ the Lord has left to the Church, his spouse, a testament of his immense love. This wonderful gift of the Eucharist, which is the greatest gift of all, demands that such an important mystery should be increasingly better known and its saving power more fully shared. With the intention of fostering devotion to the Eucharist—the summit and center of Christian worship - the Church, moved by pastoral zeal and concern, has on more than one occasion issued suitable laws and appropriate documents.

Present-day conditions, however, demand that, while the utmost reverence owing to such a Sacrament [1] is constantly maintained, greater access to Holy Communion should be made possible so that the faithful, by sharing more fully in the fruits of the sacrifice of the Mass, might dedicate themselves more readily and effectively to God and to the good of the Church and of mankind.

First of all, provisions must be made lest reception become impossible or difficult owing to a lack of a sufficient number of ministers. Provision must also be made lest the sick be deprived of such a great spiritual consolation by being impeded from receiving Holy Communion because of the law of fast, which they may not be able to observe, even though it be already very moderate. Finally, it seems appropriate to determine in which circumstances the faithful who ask to receive sacramental Communion a second time on the same day may be permitted fittingly to do so.

After a study of the recommendations of certain episcopal conferences the following norms are issued in regard to:

- 1) extraordinary ministers for the distribution of Holy Communion;
- 2) a more extensive faculty of receiving Holy Communion twice in the same day;
- 3) mitigation of the Eucharistic fast for the sick and elderly;
- 4) the piety and reverence owing to the Blessed Sacrament whenever the Eucharist is placed in the hand of the communicant.

## **EXTRAORDINARY MINISTERS FOR THE DISTRIBUTION OF HOLY COMMUNION**

There are various circumstances in which a lack of sufficient ministers for the distribution of Holy Communion can occur:

During Mass, because of the size of the congregation or a particular difficulty in which a celebrant finds himself; outside of Mass, when it is difficult because of distance to take the sacred species, especially in the Viaticum, to the sick in danger of death, or when the very number of the sick, especially in hospitals and similar institutions, require many ministers. Therefore, in order that the faithful, who are in the state of grace and who with an upright and pious disposition, wish to share in the Sacred Banquet, may not be deprived of this sacramental help and consolation, it has seemed appropriate to the Holy Father to establish extraordinary ministers, who may give Holy Communion to themselves and to other faithful under the following determined conditions:

1. Local ordinaries have the faculty to permit a suitable person individually chosen as an extraordinary minister for a specific occasion or for a time or, in the case of necessity, in some permanent way, either to give the Eucharist to himself or to other faithful and to take it to the sick who are confined to their homes. This faculty may be used whenever:
  - a) there is no priest, deacon or acolyte;
  - b) these are prevented from administering Holy Communion because of another pastoral ministry or because of ill health or advanced age;
  - c) the number of faithful requesting Holy Communion is such that the celebration of Mass or the distribution of the Eucharist outside of Mass would be unduly prolonged.
2. Local ordinaries also have the faculty to permit individual priests exercising their sacred office to appoint a suitable person who in cases of genuine necessity would distribute Holy Communion for a specific occasion.
3. The above-mentioned local ordinaries can delegate these faculties to auxiliary bishops, episcopal vicars and episcopal delegates.
4. The suitable person to whom numbers I and II refer shall be designated according to the following order: lector, student of major seminary, male religious, woman religious, catechist, Catholic man or woman. This order however can be changed according to the prudent judgment of the local ordinary.
5. In oratories of religious communities of either sex the office of distributing Holy Communion

GUIDELINES FOR EXTRAORDINARY MINISTERS OF HOLY COMMUNION  
HOLY FAMILY CHURCH & ST. JOSEPH MISSION

in the circumstances described in number (I) can fittingly be given to a male superior not having major orders or to a woman superior or to their respective vicars.

6. If time permits, it is fitting that the suitable person individually chosen by the local ordinary for administering Holy Communion, as well as the person appointed by a priest having the faculty spoken of in number II, should receive the mandate according to the rite annexed to this Instruction; they are to distribute Holy Communion according to the liturgical norms.

Since these faculties are granted only for the spiritual good of the faithful and for cases of genuine necessity, priests are to remember that they are not thereby excused from the task of distributing the Eucharist to the faithful who legitimately request it, and especially from taking and giving it to the sick.

The person who has been appointed to be an extraordinary minister of Holy Communion is necessarily to be duly instructed and should distinguish himself by his Christian life, faith and morals. Let him strive to be worthy of this great office; let him cultivate devotion to the Holy Eucharist and show himself as an example to the other faithful by his piety and reverence for this most holy Sacrament of the altar. Let no one be chosen whose appointment the faithful might find disquieting.

### **THE EXTENDED FACULTY FOR RECEIVING COMMUNION TWICE IN THE SAME DAY**

According to the discipline currently in force, the faithful are permitted to receive Holy Communion a second time:

On the evening of Saturday or of the day preceding a holyday of obligation, when they intend to fulfill a precept of hearing Mass, even though they have already received Holy Communion in the morning of the same day. [2] At the second Mass of Easter and at one of the Masses celebrated on Christmas Day, even if they have already received Holy Communion at the Mass of the Paschal Vigil or at the midnight Mass of Christmas. [3] Likewise at the evening Mass of Holy Thursday, even if they have received Holy Communion at the earlier Mass of the Christm. [4]

Since, beyond these circumstances which have been mentioned, there are similar occasions which suggest that Holy Communion might fittingly be received twice in the same day, it is necessary here to determine more precisely the reasons for the new faculty.

The norm which the Church, a most provident Mother, has introduced according to venerable custom and included in canon law by which the faithful are permitted to receive Holy Communion only once a day, remains intact, nor is it permitted to be set aside merely from motives of devotion. To a simple desire for repeated reception of Holy Communion it should be

GUIDELINES FOR EXTRAORDINARY MINISTERS OF HOLY COMMUNION  
HOLY FAMILY CHURCH & ST. JOSEPH MISSION

answered that the power of the Sacrament by which faith, charity and the other virtues are nourished, strengthened and expressed is all the greater to the extent that one more devoutly approaches the sacred table. [5] For, from the liturgical celebration the faithful should go out to the works of charity, piety and apostolic action so that "they may hold fast by their conduct and life to what they have received by faith and the Sacrament." [6]

Special circumstances however can occur when the faithful who have already received Holy Communion that same day, or even priests who have already celebrated Mass, may be present at some community celebration. They may receive Holy Communion again in the following instances:

- 1) At those Masses in which the Sacraments of Baptism, Confirmation, Anointing of the Sick, Sacred Orders and Matrimony are administered; also at a Mass at which First Communion is received. [7]
- 2) At Masses at which a church or altar is consecrated; at Masses of religious profession or for the conferring of a "canonical mission."
- 3) At the following Masses of the Dead: the funeral Mass, the Mass celebrated after notification of death, the Mass on the day of final burial and the Mass on the first anniversary.
- 4) At the principal Mass celebrated in the cathedral or in the parish on the feast of Corpus Christi and on the day of a parochial visitation; at the Mass celebrated by the major superior of a religious community on the occasion of a canonical visitation, of special meetings or chapters.
- 5) At the principal Mass of a Eucharistic or Marian Congress, whether international or national, regional or diocesan.
- 6) At the principal Mass of any congress, sacred pilgrimage or preaching mission for the people.
- 7) In the administration of Viaticum, in which Communion can also be given to the relatives and friends of the patient.
- 8) Also Local Ordinaries may, besides those cases mentioned above, grant permission for a single occasion to receive Holy Communion twice in the same day, as often as they shall judge it truly justified by reason of genuinely special circumstances, according to the norm of this instruction.

### **MITIGATION OF THE EUCHARISTIC FAST FOR THE SICK AND THE AGED**

Above all it remains firmly decreed that a person to whom Viaticum is administered in danger of death is not bound by any law of fasting. [8] Likewise remaining in force is the concession already granted by Pius XII whereby "the sick, even if not confined to bed, can take non-

GUIDELINES FOR EXTRAORDINARY MINISTERS OF HOLY COMMUNION  
HOLY FAMILY CHURCH & ST. JOSEPH MISSION

alcoholic drinks and medicines in either liquid or solid form before the celebration of Mass and the reception of the Eucharist without any restriction of time." [9]

In the case of foods and drinks taken for the purpose of nutrition that tradition is to be respected according to which the Eucharist should be received, as Tertullian said, 'before any food' [10] so as to indicate the excellence of the sacramental food.

In order to appreciate the dignity of the Sacrament and to prepare with joy for the coming of the Lord, a time of silence and recollection before the reception of Holy Communion is opportune. In the case of the sick, however, it will be a sufficient sign of piety and reverence if, for a brief period of time, they turn their minds to the greatness of the mystery. The period of time of the Eucharistic fast or abstinence from food and alcoholic drink is reduced to approximately one quarter of an hour, for the following:

- 1) The sick in hospitals or in their own homes, even if they are not confined to bed.
- 2) The faithful advanced in age who must remain at home because of age or who are living in a home for the aged.
- 3) Sick priests, even if not confined to bed, and elderly priests, who wish to celebrate Mass or receive Holy Communion.
- 4) Persons looking after the sick and the aged as well as those relatives of the sick and aged wishing to receive Holy Communion with them, whenever they are unable to observe the fast of one hour without inconvenience.

**PIETY AND REVERENCE TOWARDS THE BLESSED SACRAMENT WHEN THE EUCHARIST IS PLACED IN THE HANDS OF THE FAITHFUL**

Since the Instruction *Memoriale Domini* was published three years ago, some episcopal conferences have sought the faculty of the Holy See to allow the ministers of Holy Communion to place the Eucharistic species in the hands of the faithful. As that Instruction recalled, "the precepts of the Church and the documents of the Fathers amply testify that the deepest reverence and the greatest prudence have been shown with regard to the Holy Eucharist," [11] and should continue to be shown. Especially in this manner of receiving Holy Communion some points indicated by experience should be most carefully observed.

Let the greatest diligence and care be taken particularly with regard to fragments which perhaps break off the hosts. This applies to the minister and to the recipient whenever the Sacred Host is placed in the hands of the communicant.

Before initiating the practice of giving Holy Communion in the hand a suitable instruction and

GUIDELINES FOR EXTRAORDINARY MINISTERS OF HOLY COMMUNION  
HOLY FAMILY CHURCH & ST. JOSEPH MISSION

catechesis of Catholic doctrine is necessary concerning both the real and permanent presence of Christ under the Eucharistic species and the reverence due to this Sacrament. [12] It is necessary to instruct the faithful that Jesus Christ is the Lord and Savior and that the same worship and adoration given to God is owed to him present under the sacramental signs. Let the faithful be counseled therefore not to omit a sincere and fitting thanksgiving after the Eucharistic banquet, such as may accord with each one's particular ability, state and duties. [13] So that participation in this heavenly table may be altogether worthy and profitable, the value and effects deriving from it for both the individual and the community must be pointed out to the faithful in such a way that their familiar attitude reveals reverence, foster that intimate love for the Father of the household who gives us "our daily bread" [14] and leads to a living relationship with Christ of whose flesh and blood we partake. [15]

*Note: Please be sure to read the endnote #1 below in its entirety.*

## ENDNOTES

1. Cf. Council of Trent, Session 13, *Decretum de SS. Eucharistiae Sacramento*, c. 7; D. 880 (1646-1647): "If it is not fitting for anyone to approach any sacred functions except in a state of holiness, then certainly to the extent that the holiness and godliness of this heavenly Sacrament is more and more known to the Christian, all the more must he take care that he does not come to receive it without great reverence and holiness, especially because of the fearful words of the Apostle which we read: "A person who eats and drinks without recognizing the Body of the Lord is eating and drinking his own condemnation" (1 Cor. 11:29). Thus the following precepts should be recalled to the one desirous of receiving Holy Communion: "Let a man so examine himself" (1 Cor. 11:28). Ecclesiastical custom declares that the proving of one's self is necessary, so that no one, conscious of having committed mortal sin, though considering himself contrite, should approach the Holy Eucharist without first having made a sacramental confession. This holy Synod declares that this must perpetually be observed by all Christians, even by priests, whose duty it is to celebrate Mass, as long as there is an availability of confessors. If in the case of urgent necessity a priest will have to celebrate without previous confession, he is to make a confession as soon as possible." Sacred Congregation of the Council, Decree *Sacra Tridentina Synodus* (20 December 1905): *Acta Apostolicae Sedis* 38 (1905-1906), pp. 400-406; Sacred Congregation for the Doctrine of the Faith, *Normae pastorales circa absolutionem sacramentalem generali modo impertiendam* (31 July 1972), Norm 1: *Acta Apostolicae Sedis* 64 (1972), p. 511.
2. Sacred Congregation of Rites, Instruction *Eucharisticum Mysterium* 25 May 1967, 28; *Acta Apostolicae Sedis* 59 (1967), p. 557.
3. Cf. *Ibid.*

GUIDELINES FOR EXTRAORDINARY MINISTERS OF HOLY COMMUNION  
HOLY FAMILY CHURCH & ST. JOSEPH MISSION

4. Cf. *Ibid.*; Sacred Congregation of Rites, Instruction *Inter Oecumenici*, 26 September 1964, 60: *Acta Apostolicae Sedis* 56 (1964), p. 891; Instruction, *Tres abhinc annos*, 4 May 1967, 14: *Acta Apostolicae Sedis* 59 (1967), p. 445.
5. Cf. St. Thomas Aquinas, *Summa Theol.* III, q. 79, a. 7 ad 3 and a. 8 ad 1.
6. Sacred Congregation of Rites, Instruction *Eucharisticum Mysterium*, 25 May 1967, 13: *Acta Apostolicae Sedis* 59 (1967), p. 549.
7. Cf. *Institutio generalis Missalis Romani*, 329a, typical edition 1970, p. 90.
8. Cf. Code of Canon Law (1917) 858, paragraph 1.
9. Motu Proprio, *Sacram Communionem*, 19 March 1957, 4; *Acta Apostolicae Sedis* 49 (1957), p. 178.
10. *Ad uxorem* 2, 5: *Patrologia Latina* 1, 1408.
11. Sacred Congregation for Divine Worship, Instruction *Memoriale Domini*, 29 May 1969; *Acta Apostolicae Sedis* 61 (1969), p. 542.
12. Cf. Second Vatican Council, *Sacrosanctum Concilium*, 7: *Acta Apostolicae Sedis* 56 (1969), pp. 100-101; Sacred Congregation of Rites, Instruction *Eucharisticum Mysterium*, 25 May 1967, 9: *Acta Apostolicae Sedis* 59 (1967), p. 547.
13. Paul VI, Address *Ad Membra Consilii Eucharisticis ex omnibus Nationibus conventibus moderandis habita*: *Acta Apostolicae Sedis* 64 (1972), p. 287.14. Cf. Lk. 11:3.15. Cf. Heb. 2:14.
- 14 See Paul VI, Addr. to members of the Permanent Council on International Eucharistic Congresses.
- 15 See Lk 11:3.
- 16 See Heb 2:14.



## APPENDIX 2

### THE PRECEPTS OF THE CHURCH

1. To keep holy the day of the Lord's Resurrection: to worship God by participating in Mass every Sunday and Holy Day of Obligation; to avoid those activities that would hinder renewal of soul and body; for example, needless work and business activities, unnecessary shopping, and so forth.
2. To lead a sacramental life: to receive Holy Communion frequently and the Sacrament of Reconciliation regularly—minimally, to receive the Sacrament of Reconciliation at least once a year (obligatory annually only if serious sin is involved), minimally, to receive Holy Communion at least once a year, during the Easter season unless this precept is fulfilled for a just cause at another time during the year.
3. To study Catholic teaching in preparation for confirmation, to be confirmed, and then to continue to study and advance the cause of Christ.
4. To observe the marriage laws of the Church: to give religious training (by example and word) to one's children; to use parish schools and religious education programs.
5. To strengthen and support the Church: one's own parish community and parish priests; the worldwide Church and the Holy Father.
6. To do penance: including abstaining from meat and fasting from food on the appointed days.
7. To join in the missionary spirit and apostolate of the Church.