

EXTRAORDINARY MINISTERS OF COMMUNION

Training Guidelines

DIOCESE OF WINONA





Office of the Bishop

DIOCESE OF WINONA
PASTORAL CENTER

Dear Friends in Christ,

I have been edified with the emphasis given in parishes to the reverence of the Eucharist. The love and care with which the Eucharist is celebrated helps to draw more people into the love of Christ and to experience unity within the Body of Christ.

This document presents the norms of the Church for the distribution of communion. It also articulates pastoral applications already applied in your local setting. As we continue to implement the vision of the Second Vatican Council and engage our assemblies in full, conscious, and active participation in the liturgy, we continue to call the People of God to minister both in the liturgy and beyond.

Extraordinary Ministers of Communion are involved an important ministry within parish life. As our present ministers age, we need to call the next generation to minister the Body and Blood of Christ. Let us take care to form these new ministers thoughtfully, to commission them prayerfully, and guide them in their new found ministry so that all may approach the Lord's table fully conscious that, as God's People, they are brought together into the one family of believers.

God bless you in your leadership of these group of ministers.

Sincerely yours in Christ,

+ Bernard J. Harrington
Bishop of Winona

TABLE OF CONTENTS

Manual for Parish Trainers of Extraordinary Ministers of Communion

- Guidelines for Extraordinary Ministers of communion
- Introduction
- What is an Extraordinary Minister
- Why the Church regulates the Liturgy
- When Extraordinary Ministers may be called upon
- Qualifications to Serve as an Extraordinary Minister
- Selection of Extraordinary Ministers
- Way of Life of an Extraordinary Minister
- Training of Extraordinary Ministers
- Terminology for the Eucharist
- Certification of Extraordinary Ministers
- Commissioning for an Extended Period .
- Commissioning for a Single Occasion
- Preparation for Serving as an Extraordinary Minister .
- Dress
- Actions During the Mass .
- Approaching the Altar
- Receiving Communion
- Receiving a Vessel
- Manner of Distributing and Receiving communion
- Communion in the Hand .
- Both Species
- Communion from the Chalice Alone
- Intinction
- Those Unable to Receive Communion .
- Blessings
- Denying communion .
- Returning the Blessed Sacrament to the Altar
- Accidents Involving the Blessed Sacrament .
- Certification
- Glossary
- Purification of Vessels
- Cleaning Linens
- Service to the Sick and Homebound
- Receiving Communion
- Traveling to the Sick or Homebound
- Distributing Communion to the Homebound .
- Communion Services
- Reference Document
- Extraordinary Minister Interview Form
- Resource List
- Guidelines for the Reception of Communion
- For Catholics
- For our fellow Christians
- For those not receiving communion
- For non-Christians

GUIDELINES FOR EXTRAORDINARY MINISTERS OF COMMUNION

The *General Instruction of the Roman Missal* tells us, “The priest may be assisted in the distribution of Communion by other priests who happen to be present. If such priests are not present and there is a very large number of communicants, the priest may call upon extraordinary ministers to assist him, i.e., duly instituted acolytes or even other faithful who have been deputed for this purpose.”¹

It also instructs Catholics all over the world that, “bishops and priests are considered the ordinary ministers of Communion. In addition, the deacon who assists the bishop or priest in distributing Communion is an ordinary minister of Communion. When the Eucharist is distributed under both forms, ‘the deacon ministers the chalice.’”²

The bishops, as local leaders of the Church, remind pastors and pastoral leaders to form every liturgical minister thoughtfully. In their document, *Norms for the Distribution of Communion Under Both Kinds*, the bishops of the *United States Catholic Conference of Bishops* said, “Extraordinary ministers of Communion should receive sufficient spiritual, theological, and practical preparation to fulfill their role with knowledge and reverence.”³

The resources cited above are the primary handbook for the pastor or pastoral leader forming the faithful in this important ministry. We urge leaders to spend time reading these primary documents.

Introduction

The Diocese of Winona is blessed with many thriving parishes where the great number of communicants on Sunday, coupled with a limited number of priests and deacons, presents a real need for extraordinary ministers of communion. For that reason, parish pastors have permission to call particular faithful men and women to the ministry of extraordinary minister of communion (hereafter, EMC). This ministry became a universal practice in the Roman Catholic Church with the instruction *Immensae Caritatis*. Pope Paul VI noted that there was a shortage of ordinary ministers of communion. In some places, abusive practices erupted where an associate priest who did not celebrate the Mass with the presider and people entered the Church in the middle of Mass only to distribute communion and leave. To guard against this, the Pope provided for the institution of extraordinary ministers who celebrate the Liturgy of the Word and the Liturgy of the Eucharist with their brothers and sisters before rising to distribute the Body and Blood of Christ to the people.

The Extraordinary Minister of Communion (EMC)

In short, an extraordinary minister of communion is a lay person appointed by the bishop for a period of time, or by a priest for a single occasion, to assist the priest and deacon in the local parish in the distribution of communion. It is a privilege, not a right, given to certain formed

¹ General Instruction of the Roman Missal (hereafter, GIRM) #162.

² GIRM, #182.

³ Norms for the Distribution of Communion Under Both Kinds (hereafter, Norms) #28.

ministers that the Church invites into ministry.

The priesthood of believers is ordered to sanctify the world through public life and private prayer and sacrifice. The distribution of communion is a function that is proper to the ordained priesthood, but which, of necessity, is carried out by others. This highlights the *extraordinary* nature of this ministry. Rather than being part of the structure of the Church it is tied to particular needs arising from the limited number of clergy. Pope John Paul II points this out in his instruction *Domenicae Cenaes*:

To touch the sacred species and to distribute them with their own hands is a privilege of the ordained, one which indicates an active participation in the ministry of the Eucharist. It is obvious that the Church can grant this faculty to those who are neither priests nor deacons, as is the case with acolytes in the exercise of their ministry, especially if they are destined for future ordination, or with other lay people who are chosen for this to meet a just need, but always after an adequate preparation. (John Paul II, *Domenicae Cenaes*)

Extraordinary ministers of communion extend a valuable ministry to the Church in supplying for this need. At the same time, we remember that it corresponds to an extraordinary situation in the life of the Church.

The Church and the Liturgy

The Church practices unity in various ways. One way is to articulate requirements and guidelines on the celebration of the liturgy. These may sometimes provoke an impression of legalism or excessive control but we need to temper this impression with the primary value of unity within a universal Church. We can more successfully express our communion with Christ through the common sacred bonds of the sacraments expressed similarly from parish to parish. The local bishop is the head of the household of prayer in a diocese. As he expresses the vision articulated by the Pope, the priests implement the bishop's articulation of this vision locally. The sacred liturgy is the Catholic parish's expression of communion with Rome maintained through the hierarchical leaders of the Church. The parish community expresses unity with its neighboring Catholic parish through the Church's hierarchy.

This wonderful gift of communion with Rome is something shared by Catholic believers throughout the world. As a result, we know that the liturgy is not the property of any individual, priest, or local community, but belongs to the whole Church. For this reason, we make use of the Roman Missal and other ritual books of the liturgy so that the universal character of the liturgy will be established well in every parish. Fortunately, no Catholic parish is in isolation of the broader communion of the Catholic Church because to make up its worship and focus only within the parish community itself as the source of authority would create a parish that is Congregationalist instead of Catholic.

The guidelines and regulations that express the universal character of Catholic worship expresses the character of public prayer shared throughout the world. They are part of a dynamic tradition reaching back to Christ's own action. Catholic worship is not static, however. It is dynamic, that is, a living and evolving organism for which the universal Church provides very thoughtful

pastoral adaptation so that the liturgy may be meaningfully expressed through local culture, custom, and art forms all over the world.

The regulations discussed in this document should be understood with that spirit – not simply as rules to be followed, but as expressions of the unity of the Church throughout the world in common worship of Christ.

When the Church calls for Extraordinary Ministers

The General Instruction of the Roman Missal describes the occasion when the local Church calls for extraordinary ministers:

The priest may be assisted in the distribution of Communion by other priests who happen to be present. If such priests are not present and there is a very large number of communicants, the priest may call upon extraordinary ministers to assist him, e.g., duly instituted acolytes or even other faithful who have been deputed for this purpose. In case of necessity, the priest may depute suitable faithful for this single occasion.⁴

The Instruction, *Immensae Caritatis*, initially outlined the conditions under which extraordinary ministers of communion would function:

Local Ordinaries possess the faculty enabling them to permit fit persons, each chosen by name as a special minister, in a given instance or for a set period or even permanently, to give communion to themselves and others of the faithful and to carry it to the sick residing at home:

- a. whenever no priest, deacon, or (instituted) acolyte is available;
- b. whenever the same ministers are impeded from administering communion because of another pastoral ministry, ill-health, or old age;
- c. whenever the number of faithful wishing to receive communion is so great that the celebration of Mass or the giving of communion outside Mass would take too long.
- d. to bring communion to the sick when no priest or deacon is available or when they are impeded by other ministries.⁵

Qualifications of an Extraordinary Minister

The pastor selects men and women to serve as extraordinary ministers of communion. The instruction *Immensae Caritatis* describes the qualifications of a candidate for formation in the ministry:

The faithful who are special ministers of communion must be persons whose good qualities of Christian life, faith, and morals recommend them. Let them strive to be worthy of this great office, foster their own devotion to the eucharist, and show an example to the rest of the faithful by their own devotion and

⁴ GIRM, 162

⁵ *Immensae Caritatis*, Pope Paul VI, January 29, 1973

reverence toward the most august sacrament of the altar. No one is to be chosen whose appointment the faithful might find disquieting.⁶

Additionally, an extraordinary minister of communion, if married, must have been married within the Church. The candidate for this ministry must be fully initiated (baptized, confirmed, and receiving communion) and be at least 16 years of age.

Selecting Candidates for Extraordinary Minister

Pastors and pastoral leaders must seek qualified Catholics to serve as extraordinary ministers and not to simply ask for volunteers. The goal is to choose individuals whose exemplary Catholic life and morals will reflect well upon the Church and show the dignity and importance of communion.

Way of Life of an Extraordinary Minister

A candidate for extraordinary minister of communion leads an exemplary Catholic life. He or she actively invests time and energy to develop spiritually and intellectually after being commissioned for this ministry.

The extraordinary minister should seek, like all Christians, to cultivate holiness, especially through personal prayer, prayer before the Blessed Sacrament, attendance at daily mass if possible, and frequent celebrations of the sacraments. She or he should seek knowledge and appreciation for the thought and beliefs of the Church through the study of scripture and Church teaching.

A man or woman should be prepared to recuse himself or herself if anything would develop that would prevent him or her from receiving communion, such as, grave sin, failure to attend Sunday Mass on a weekly basis, or a choice not to maintain communion with the teachings and life of the Catholic Church.

Training of Extraordinary Ministers

Each parish should have a formal program of preparation so that extraordinary ministers can understand the nature of their ministry and be well prepared to carry it out properly understanding the Church's teaching especially in regard to the Eucharist.

Some points to include in all training programs:

1. Ideally, the pastor should conduct the training himself. If that is impossible, he should recruit an individual or team of people to study with him, to learn the details of the ministry, and to organize the training of extraordinary ministers.
2. Certain materials should be part of the training process for extraordinary

⁶ Ibid, section VI.

ministers.

- a. The pamphlet, *The Real Presence of Jesus Christ in the Sacrament of the Eucharist: Basic Questions and Answers* (USCCB 01).
- b. *Norms for the Distribution and Reception of Holy Communion Under Both Kinds in the Diocese of the United States of America*. USCCB, Liturgy Document Series, 13, December, 2002.
- c. (Optional) *The General Instruction of the Roman Missal*, USCCB, Liturgy Documentary Series 2. October, 2003

Terminology for the Blessed Sacrament

The way we speak both reflects and shapes the way we believe. Christ is present under both the consecrated bread and wine. It is customary to refer to these after consecration as the Body and Blood of Christ. The terms “bread” and “wine” should be used to refer to the bread and wine brought forward as gifts, but not to that which is consecrated which is no longer bread or wine but the Body and Blood of Christ.

Certification of Extraordinary Ministers

As of the year, 2010, Extraordinary Ministers of communion need to be formally trained, ritually commissioned, and registered with the Office of Liturgy. This register must be updated when new people are added in a parish, retire from the ministry, or pass away.

Commissioning for an Extended Period

Extraordinary Ministers of communion are certified for three years. The bishop certifies them upon the recommendation of the pastor of the parish. The pastor is responsible for selecting the individuals designated to serve and for verifying that they are in good standing with the Church.

A form will aid in this process. After the individuals have been selected and trained, the pastor will submit a list to the bishop’s Office of Liturgy. When the candidates receive their certification from the bishop they may be commissioned in the parish and begin functioning as an Extraordinary Minister of communion until their certification expires.

The rite for commissioning candidates is found in the Book of Blessings, Chapter 63, the *Order for the Commissioning of Extraordinary Ministers of communion*.

Commissioning for a Single Occasion

In some cases, a sufficient number of commissioned Extraordinary Ministers may be unavailable. The presiding priest may commission extraordinary ministers for a single occasion, following the rite given in the *Roman Missal*.

Incidentals

Prepare to receive communion in a state of grace and fasted before mass according to the norms of the Church. Arrive at the church early 15 minutes before the liturgy begins to prepare spiritually.

Dress

Extraordinary ministers should dress in a way that is dignified and shows respect for the Blessed Sacrament and the ministry in which they engage. Clothes should be clean and neat, and reflect the importance of the Blessed Sacrament, generally by being more formal. Any clothing that inappropriately covers parts of the body should not be worn nor should any clothing bearing prominent logos or slogans. Clothing should not be distracting. The focus of the communicant should be on the Blessed Sacrament, not on the person distributing communion, their jewelry, or their manner of dress.

Actions During the Mass

During the mass, the extraordinary minister sits with the rest of the faithful, and should participate fully in the mass, listening to the readings, and joining the community in prayer.

Approaching the Altar

Each parish will have slightly different norms for how the extraordinary ministers are to approach the altar to receive communion and their vessels.

Receiving Communion

The precise arrangement for extraordinary ministers to receive communion will vary from parish to parish.

Receiving a Vessel

After receiving communion, the extraordinary minister will receive a vessel and proceed to the location where they will distribute communion. They will know beforehand, where their station is located.

Manner of Distributing and Receiving communion

The practice of receiving communion in the hand is permitted in the United States. The decision to receive communion on the hand is made on the part of the communicant, and no one can compel a communicant to receive on the hand or on the tongue.

Both Species

In the Diocese of Winona, pastoral leaders distribute communion under both species all masses. When communion is offered, the ordinary minister of the chalice is the deacon, however, especially large celebrations may require the use of extraordinary ministers here, also. The only words used in distributing the Precious Blood are “The Blood of Christ.” The communicant takes the chalice firmly with both hands and the EMC does not hold on to the chalice while an individual receives communion. Then, the extraordinary minister should take the chalice, wipe both sides of the lip with the purificator, and rotate it slightly.

Communion from the Chalice Alone

Some individuals, for medical reasons, are unable to receive even a small particle of the Sacred Host. For this reason, it is permitted for individuals to receive communion only under the species of wine. This is stated in *Eucharisticum Mysterium*, 41: “In case of necessity, depending on the judgment of the bishop, it is permitted to give the Eucharist under the species of wine alone to those who are unable to receive it under the species of bread.” In such cases, communion from the chalice is distributed just as when the communicant receives under both species.

Intinction

Although it is not customary in the Diocese of Winona, the Church also permits communion under both species by intinction. This decision is to be made by the priest celebrant – individual members of the faithful can not choose to receive communion by intinction when it is not offered. In any case, “The communicant must not be permitted to intinct the host himself in the chalice, nor to receive the intincted host in the hand.” (Redemptionis Sacramentum, 4)

Those Unable to Receive Communion

In most churches there will be some people who are unable to receive communion, or who choose not to. Someone might not be able to receive communion because they have not yet made their first communion, are not prepared through fasting, are not in communion with the Catholic Church, or are in a state of serious sin. There can also be many valid personal reasons why a person who is otherwise disposed might choose to abstain from communion. It is important not to judge the motivation for an individual not receiving communion.

Blessings

Although they are not a part of the approved rite of the mass, it has become customary in many parts of the United States for individuals who are not receiving communion to come forward and ask for a blessing. Often this is indicated by hands crossed across the chest, although in some cultures, particularly Latin ones, people desiring to receive communion on the tongue may also come forward with crossed arms. If the extraordinary minister determines that a person is seeking a blessing, it is appropriate that he respond with a prayer that is clearly distinct from the blessing given by a priest. It is recommended that he say, “May God bless you,” possibly while raising his hand. It is important that he not use the host in giving a blessing, and that he not touch the person with the fingers he has used for distributing communion, lest some particles be rubbed onto the individual.

Denying communion

There are practically no situations when communion should be denied by an extraordinary minister. Church norms state that: “Any baptized Catholic who is not prevented by law must be admitted to communion” (Redemptionis Sacramentum 1). The extraordinary minister should not make a judgment on the worthiness of any individual to receive communion. In the case of individuals clearly living a life in discrepancy with church teachings, the decision is to be made by the pastor, in consultation with the Archbishop, and he will then inform the extraordinary ministers involved. If the extraordinary minister is unsure whether an individual is Catholic or has

received their first communion, he should ask them or their parent, and if they reply that they are not, the extraordinary minister should let them return to their pew without receiving communion.

Returning the Blessed Sacrament to the Altar

After distributing communion, the extraordinary minister should return to the altar and hand the vessel to the priest or deacon. If the extraordinary minister is distributing the precious blood, it is permitted in the Diocese of Winona to consume whatever remains of the precious blood before returning to the altar. If the vessel is empty, the priest celebrant may determine that the vessel be placed on the credence table, rather than the altar, for purification immediately or following mass. If the extraordinary minister has been distributing the Sacred Host, he should take the opportunity to purify his fingers of any particles that may have clung to them. For this purpose, a small bowl of water is often provided at the credence table.

Accidents Involving the Blessed Sacrament

While every care should be taken to avoid accidents involving the Blessed Sacrament, the extraordinary minister should be prepared to respond to them should they occur. The most common sort of accidents involve a particle of the host or a portion of the precious blood falling on the ground or another object. If a particle of the host falls on the ground, it should be picked up and consumed. If for some reason it cannot be consumed (for example, if it has already been in an individual's mouth who is unable to consume it), it may be dissolved in water and the water later poured down the sacrarium, however, it is best to contact a priest or deacon should this be necessary. A greater difficulty is presented if some of the precious blood should fall to the ground. The extraordinary minister should insure that no one steps on the spot, perhaps by delegating an individual to guard it. A clean purificator could be used to mark the spot. Then, (perhaps with the deacon's assistance) water should be brought and poured over the spot. It is important to note that when it is diluted with water to the point where it loses the appearance of wine, the Precious Blood ceases to be the Eucharist. The resulting water, however, should still be treated with respect, and, collected in a non-consecrated vessel (a lavabo bowl, for example) through the use of purificators, it should then be poured down the sacrarium. If some of the precious blood should drop on an individual's clothing or possessions, it should be treated in the same way, with due respect for the individual involved.

Purification of Vessels

Following the publication of the most recent edition of the GIRM, which stated that the sacred vessels are purified by a priest, deacon, or instituted acolyte, the American bishops requested and received permission to allow extraordinary ministers to assist in the purification of vessels for a period of three years. That permission was granted, "as an experiment," but expired on March 28, 05. Since then, the American bishops have requested a renewal of the indult, but it has not, yet, been granted. Still, given the possibility that the indult might be renewed, it seems appropriate to treat the purification of vessels here.

cf. Norms for the Distribution and Reception of communion Under Both Kinds in the Dioceses

of the United States of America, 52 GIRM 27 Prot. 82/01/L

The most important principle at stake in the purification of vessels is respect for the Blessed Sacrament. It must be emphasized that all of the Blessed Sacrament must be consumed, and that none of it may be disposed of in any way. The Church emphasizes this fact by excommunicating anyone who disposes of the Blessed Sacrament (for example, by pouring the Precious Blood down the sacrarium.) This excommunication can only be lifted by the See.

In general, once the main substance of the precious blood has been consumed, and the hosts have been consumed or placed in the tabernacle, water is added to the vessel. Care is taken so that all of the particles of the precious blood or host that remain are absorbed by the water, and then the water is consumed. It is not appropriate to pour the water from the purifications down the sacrarium. It may be necessary to repeat this process if there are many small particles of the host and some remain behind. Then the vessel is dried with a purificator. The purificators are collected with any other linens in need of cleaning in a safe place to be purified at a later time.

Cleansing of Linens

The individuals who clean altar linens, in particular purificators, need to act with respect for the Blessed Sacrament. It is customary to soak all of the linens in water, so that any particles of the host or precious blood might be dissolved, and then pour this water down the sacrarium. It is not necessary to consume this water. After this process, they may then be washed normally, apart from other linens.

Service to the Sick and Homebound

While this document primarily deals with the service of extraordinary ministers at mass, it should also be noted that extraordinary ministers are also frequently employed in bringing communion to those who are sick or homebound on those occasions when it is impossible for a priest or deacon to bring them communion in a regular fashion. It is encouraged that trainers of extraordinary ministers hold a separate training session for those who will be bringing communion to the homebound with individuals who have already completed the regular training session, so that the specific issues involved in this service may be presented with greater depth. It is important that extraordinary ministers to the homebound become acquainted with the approved rites for communion in such circumstances, and that they have a copy of that ritual that they may use when distributing communion.

Receiving the Blessed Sacrament

The extraordinary minister will receive the Blessed Sacrament from the priest or deacon, sometimes within the context of mass. They should have a metal pyx in which to place

In accordance with what is laid down by the canons, “one who throws away the consecrated species or takes them away or keeps them for a sacrilegious purpose, incurs a *latae sententiae* excommunication reserved to the Apostolic See; a cleric, moreover, may be punished by another penalty, not excluding dismissal from the clerical state”. To be regarded as pertaining to this case is any action that is voluntarily and gravely disrespectful of the sacred species. Anyone, therefore, who acts contrary to these norms, for example casting the sacred species into the sacrarium or in an unworthy place or on the ground, incurs the penalties laid down. (*Redemptionis Sacramentum* 7.) the host(s), and a burse (a small pouch) on a cord in which to place the pyx. The cord should be placed around the neck, and then the burse (with the pyx inside) may be placed in a shirt

pocket, or left hanging around the neck. The burse and pyx should not be placed in a purse, pants pocket, or other location.

Traveling to the Sick or Homebound

Once the extraordinary minister has received the Blessed Sacrament, it is important that he go directly to the place where he is to distribute communion. It is never appropriate to take the Blessed Sacrament home for later distribution. These are considered grave matters by the Church. While on the way to distribute communion, it is important that the extraordinary minister avoid anything that might diminish his focus on the Blessed Sacrament, for example, engaging in unnecessary conversations or listening to the radio in the car.

Distributing Communion to the Homebound

When the extraordinary minister has reached the location where they are to distribute communion, it is good that they move directly into the rite, as they are in the presence of the Blessed Sacrament. Socializing is best postponed until afterwards. If they are met at the door with a candle for the Blessed Sacrament, they should be accompanied to the place where they will distribute communion. If a table has been prepared with a white cloth and a crucifix, they should place the pyx on the table and genuflect in adoration. They may want to bring a small white cloth and crucifix in the event that such preparations have not been made. They should follow the rite given for the distribution of communion in all cases. After they have finished, they should be sure to purify the pyx in the usual way.

Communion Services

While conditions calling for Sunday celebrations in the absence of a priest are not present in the Diocese of Winona, there are some occasions when an extraordinary minister of communion might be called upon to perform a communion service. These are to be conducted in accord with the *Rite of Distributing communion outside Mass with the Celebration of the Word*, revised edition, 3. It may be used when a priest is unable to celebrate a regularly scheduled mass, or on days when no priest is available to celebrate mass in a parish. A deacon or instituted acolyte would normally conduct the service, but in their absence, an extraordinary minister might be called upon to perform this function. They should follow the norms given in the Rite, and what is said elsewhere in this document.

Reference Document

General Instruction of the Roman Missal (Liturgy Documentary Series 2, USCCB 03.)

Redemptionis Sacramentum 3
Redemptionis Sacramentum 2
Redemptionis Sacramentum 3
Norms for the Diocese of Winona

USCCB Norms for the Distribution and Reception of communion under Both Kinds

in the Dioceses of the United States (Liturgy Documentary Series , USCCB 02.) Instruction on

the Eucharist *Redemptionis Sacramentum* (Liturgy Documentary Series , USCCB 04.)

Catechism of the Catholic Church, Numbers -1

Instruction on Certain Questions Regarding the Collaboration of the Non Ordained

Faithful in the Sacred Ministry of the Priest (Libreria Editrice Vaticana, .)

John Paul II, *Letter Dominicae Cenae*, (February 24, 0)

John Paul II, *Encyclical Letter Ecclesia de Eucharistia* (April 03)

xtraordinary Minister Interview Form

This form is provided as a sample to assist parishes in interviewing candidates to become Extraordinary Ministers of communion

NAME _____

ADDRESS _____ HOME

PHONE _____ WORK PHONE _____ ARE YOU OR

MORE YEARS OLD? _____ IF UNDER , HOW OLD? _____

SACRAMENTAL INFORMATION: (CIRCLE)

BAPTISM	YES	NO
FIRST PENANCE & RECONCILIATION	YES	NO
FIRST COMMUNION	YES	NO
CONFIRMATION	YES	NO

Marital information single

___ engaged ___ married ___ separated ___ widowed ___ divorced ___

If married or engaged, is this or will it be your first marriage? _____

If married or engaged, is this or will it be your spouse/fiancee's first marriage? _____

If married or engaged, were you or will you be married by a Catholic bishop, priest, or

deacon in a Catholic Church? ____

If any of the answers above are “no,” please consult the Pastor before proceeding to seek certification as an Extraordinary Minister of communion.

Attachment 3

(Parish Stationary)

(Date)

Most Reverend Bernard J. Harrington, Bishop of Winona

RE: Certification of Extraordinary Ministers of communion

Dear Bishop Harrington,

The individuals listed on the attachment to this letter have completed the training requirements you have specified for Extraordinary Minister of communion on _____ (enter date)_____.

Would you please have the appropriate certification issued for each of them, permitting them to serve for a three-year period.

Respectfully,

(Pastor)

Atch (List of trained persons)

Resource List

Josef Cardinal Ratzinger	God Is Near Us	Ignatius Press
Cardinal Arinze	The Eucharist	O.S.V
Abbott & Bonnier	A Key to the Doctrine of Eucharist	
	<hr/>	
	Preface – P. Kreeft	
	Forward: Avery Cardinal Dulles	
U.S.C.C.B	General Instruction of the Roman Missal,	
	<hr/>	
	Liturgy Documentary Series 2	
Fr. M. Dubrille	How to Get Most out of Eucharist	O.S.V.
D Rosage	Bread of Life	Word Among Us Press
Cardinal Keeler	Real People/Real Presence	
Forward: B. Groeschel	<hr/>	
Baccari	Beauty of the Eucharist	Pauline Press
Fr. A. McBride	The Eucharist (Prayer Book)	O.S.V.
Curley	Life for the World, A Way of	Pauline Press
	<hr/>	
	Eucharistic Adoration for Today	
Fr. Randolph	Know Him in the Breaking of	Ignatius Press
	<hr/>	
	The Bread	
Fr. J. Harden	With Us Today	Ave Maria U.
Aiden Nichols	The Eucharist	Veritas
Blessed Abarone	The Eucharistic Spirituality of	Pauline Media
	<hr/>	
	Blessed Abarone	
Fr. John Hampsch	The Healing Power of the	Charis
	<hr/>	
	Eucharist	
	<hr/>	
	Servant Pub.	

GLOSSARY

Altar	Place of Sacrifices; sites of the Eucharistic and Communion Rite occur in Mass.
Ambo	Location of Lectionary. Place from which the Liturgy of the Word occurs.
Burse	Square envelope in which Corporal is placed when not in use. Also, small zippered pouch, for Pyx, usually having cord to place over neck.
Ciborium	Plural, Ciboria. Chalice-like sacred vessel with a lid in which Blessed Sacrament is reserved in Tabernacle or contained during Communion.
Chalice	Sacred vessel which holds the unconsecrated wine which, after Consecration, becomes the Blood of Christ.
Chalice Veil	Goes over, in order, Chalice, Purificator, Paten and Pall, and beneath Burse (holding Corporal); matches Priest's Chasuble.
Corporal	Square linen on which are placed Paten with Sacred Host and Chalice with Precious Blood. It is folded six times so that any Sacred Host fragments are captured which might have inadvertently fallen from the consecrated Hosts. It is rinsed over Sacarium before being placed in laundry.
Cup	Used when Communion under Both Kinds occurs. A two-to-one ratio of cups to ciboria is proper. Cup holds the Precious Blood for reception by the faithful.
Credence Table	Table behind the Altar on which are located the various sacred vessels, the finger bowl and towel, the water and wine cruets, etc., used during Liturgy of the Eucharist.
Cruets	Hold water and wine (unless a large flagon or pitcher will be used).
Extraordinary Minister of Communion	Either an Acolyte or a lay person who meets criteria of CIC can.230.
Flagon	Large pitcher-like sacred vessel 'of careful design and quality' which holds wine to be consecrated when Communion is to be

received under Both Kinds.

Lectionary	Book which rests on Ambo, containing the Scripture readings Lector, Priests and/or Deacon read during the Liturgy of the Word.
Lunula	Round glass case within which is places a large Sacred Host for insertion into the center of the Monstrance, consecrated used for Benediction and Eucharistic Adoration.
Monstrance	Sacred Vessel which holds the Lunula and Sacred Host for Benediction and Adoration.
Ordinary Minister	
Of communion Bishop, Priest or Deacon	
Pall	Square cardboard covered by lined which is used to cover Paten and Chalice.
Paten	Small round plate on which rests large host to be consecrated.
Purificator	Small linen folded three ways, which is used by Priest with Chalice and by other Ministers of the Cup (to clean rim of Cup ater use by each communicant).
Pyx	Small round container within which are held Sacred Hosts to be taken to the sick or homebound; carried in Burse with cord around neck.
Rite Booklet	Printed pamphlet which contains prayers said by the leader of a liturgical service. Rite book for communion of the sick is used by extraordinary ministers to the sick and homebound.
Sacrarium	Receptacle, usually next to sink in sacristy, in which all Sacred Vessels after purification are rinsed before cleaning. It drains directly into the ground, rather than into a sewage system, out of respect for fragments/drops of the Body and Blood of Christ.
Sacristy	Place where Sacred Vessels are kept. Also may be place where Priest and Deacon vest if no separate vestry area exists.
Sanctuary	Raised platform on which Ambo and Altar are located.
Sanctuary Lamp	Light, usually suspended by chain or affixed to wall, adjacent to location of Tabernacle; when lit, indicated presence of reserved Blessed Sacrament in the Tabernacle.

Sacramentary	Rite book containing Prayers recited at Mass by the Priest at the Chair or Altar.
Tabernacle	Locked and secured place of reservation of the Blessed Sacrament kept for taking to sick or dispensation “for just cause” to those who cannot attend Mass.

Guidelines for the Reception of Communion

On November , , the National Conference of Catholic Bishops approved the following guidelines on the reception of communion. These guidelines replace the guidelines approved by the Administrative Committee of the NCCB in November 6. The guidelines, which are to be included in missalettes and other participation aids published in the United States, seek to remind all those who may attend Catholic liturgies of the present discipline of the Church with regard to the sharing of eucharistic communion.

For Catholics

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

For our fellow Christians

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

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

For those not receiving communion

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

For non-Christians

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

31