

Guidelines for Extraordinary Ministers of the Eucharist St. Denis, Holy Family and Immaculate Conception Parishes

Requirements for Extraordinary Ministers of the Eucharist

1. Full Communion with the Church ... Those baptized are fully in the communion of the Catholic Church on this earth who are joined with Christ in its visible structure by the bonds of the profession of faith, the sacraments, and ecclesiastical governance. (Catholic Church Code of Canon Law, #205)
2. Must be at least in 8th grade

Preparation:

1. Dress to reflect the dignity of your service/role within the liturgy.
2. Respect and honor commitment. If you cannot be there, it is your responsibility to get someone to take your place
3. Check in
 - a. Arrive at least 10 minutes before start of Mass.
 - b. Check name off list. After 3 misses in a row, your name will be removed from the list.
 - c. Take your place with your family near front of the church.

When distributing communion at Mass

1. St. Denis: Approach the altar and line up in front of the pew in the center during the Sign of Peace (shake hands with one person and come forward)
2. Holy Family: Approach the altar and stand in front of first pew during the Sign of Peace (shake hands with one person and come forward)
3. Immaculate Conception: Approach the altar and stand in front of first pew
4. St. Denis: Bow, come forward and line up behind the altar AFTER the priest has received both the body and Blood. The servers will stand closest to the cry room and you will fill in after them.
5. Holy Family: bow, come forward immediately and line up on the both sides of altar AFTER the priest has received both the body and Blood.
6. Immaculate Conception: Bow, come forward immediately and line up
7. You are never permitted to take the cup or plate off of the corporal on the altar. It must be handed to you by the priest or deacon. (GIRM #162) Take the cup at the stem from Father's hands.
8. Communion stations:
 - a. St. Denis
 - i. 4 stations for the consecrated hosts
 - ii. 8 stations for the consecrated wine
 - iii. Please allow sufficient space between the cups so that there is minimal crowding.
 - b. Holy Family
 - iv. 2 stations for the consecrated hosts
 - v. 2 stations for the consecrated wine
 - vi. Please allow sufficient space between the cups so that there is minimal crowding.
 - d. Immaculate Conception
 - i. One station for consecrated hosts and one station for consecrated wine

NOTE: These numbers includes the clergy (ordinary ministers of communion). Please adjust when more than one priest or deacon is present.

9. Distributors of consecrated wine, turn the cup one quarter and wipe thoroughly after each reception. Shift cloth so that you are not wiping the same spot.
10. The first distributor will give the cup to the servers and the musicians if present.
11. The second distributor will follow the priest and give the cup to the other EMoHC.
12. Distributing communion to those in the cry room.
 - a. An extraordinary minister of Holy Communion will go to the cry room.
 - b. The one with the cup closest to the cry room will go to the cry room with the EMCH with the consecrated hosts.
13. If there are people in the front pews who are unable to approach the distribution line, please go to them at the end. This will make it uniform in each Church.
14. If the host drops, pick it up immediately and set it aside to be consumed later, consume yourself, place back into the plate. Treat with reverence.

15. If wine spills, place a purificator over it for later clean up. Get another purificator from the sacristy. Notify the priest.
16. If someone comes forward requesting communion for someone who is in Church, please ask them where they are and let them know you will take communion to them after the line is done.
17. If someone comes forward requesting communion for someone at home, please remind them that they must arrange communion to the person at home before Mass. All distributors must be trained and commissioned.
18. No Pyx is communion line. Pyx are to be brought to the sacristy before Mass.
19. All ministers should receive under both species.
20. If you are running low on host, please break hosts or go get hosts from another distributor.
21. All should receive communion in front of the EMoHC or at least within one step of the EMoHC. If they attempt to leave your station with the host, please gently remind them to consume host.
22. Return to your place in the assembly in a dignified and prayerful way.
23. NOTE: bowing toward the altar is only required if you pass in front of it. Acknowledging the altar is acknowledging Christ and only needed coming toward the altar. When leaving the altar, there is no need to acknowledge again. If you do bow, it should be in front of the altar.

DISTRIBUTION OF HOLY COMMUNION TO THE SICK

1. Extraordinary Ministers of Holy Communion (only installed and trained) are the only ones who can take communion to the sick. Before Mass notify the sacristan how many hosts you will need so that they can be properly prepared.
2. Tabernacle will be locked and only the sacristan has access.
3. The pyx will be lettered – A, B, C, D. Before Mass, sacristan should mark the pyx with the number of consecrated hosts needed. If not one of the A,B,C,D distributors, name must be put on the bottom of the pyx. This happens normally at the 8:00 am Mass at St. Denis.
4. The pyx with the consecrated hosts will be on the altar and to be picked up immediately after the closing hymn.
5. Please consume all left over hosts. Please return empty pyx to the sacristy when finished.

NEW NORMS FOR EXTRAORDINARY MINISTERS OF HOLY COMMUNION Archbishop Schnurr has approved the following additional norms, effective immediately(October 1, 2019)

1. Extraordinary ministers of Holy Communion can and should purify the pyxes they use in ministry to the sick, hospitalized, and homebound.
2. Extraordinary ministers of Holy Communion with surplus consecrated hosts after visiting the sick, homebound or hospitalized may reverently consume the surplus hosts if it is inconvenient for the ministers to bring the surplus hosts back to a tabernacle. Ministers should continue to take care that enough consecrated hosts are brought for the communicants, but not to bring excess insofar as it is possible.

Underage Consumption of Remaining Precious Blood

Clergy Communications, May 2019

The policy of the Archdiocese of Cincinnati is to enforce a strict prohibition of EMSHC under the legal drinking age of 21 from consuming any amount of Precious Blood that remains in the chalice after distributing to the faithful. In situations such as these, the chalice of the EMHC who is under the age of 21 should be returned to the altar or credence table – whatever be the custom of the parish or chapel – to be consumed by the priest or deacon (cf. GIRM 163 and 183) or, for a just cause, by another EMHC who is over the age of 21.

This Holy and Living Sacrifice: A Formation Resource for Extraordinary Ministers of Holy Communion, Archdiocese of Cincinnati, 2018. <http://www.catholiccincinnati.org/ministries-offices/worship/extraordinary-ministers-of-holy-communion/>

EXTRAORDINARY MINISTERS OF HOLY COMMUNION AT MASS (U.S. Bishops)

Liturgy Guides, General Principles

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

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

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

Liturgy of the Eucharist:

- As the *Agnus Dei* or *Lamb of God* is begun, the Bishop or priest alone, or with the assistance of the deacon, and if necessary of concelebrating priests, breaks the Eucharistic bread. Other empty ciboria or patens are then brought to the altar if this is necessary. The deacon or priest places the consecrated bread in several ciboria or patens, if necessary, as required for the distribution of Holy Communion. If it is not possible to accomplish this distribution in a reasonable time, the celebrant may call upon the assistance of other deacons or concelebrating priests.
- If extraordinary ministers of Holy Communion are required by pastoral need, they should not approach the altar before the priest has received Communion. After the priest has concluded his own Communion, he distributes Communion to the extraordinary ministers, assisted by the deacon, and then hands the sacred vessels to them for distribution of Holy Communion to the people.
- All receive Holy Communion in the manner described by the *General Instruction to the Roman Missal*, whether priest concelebrants (cf. GIRM, nos. 159, 242, 243, 246), deacons (cf. GIRM, nos. 182, 244, 246), or Extraordinary Ministers of Holy Communion (cf. GIRM, no. 284). Neither deacons nor lay ministers may ever receive Holy Communion in the manner of a concelebrating priest. The practice of Extraordinary Ministers of Holy Communion waiting to receive Holy Communion until after the distribution of Holy Communion is not in accord with liturgical law. (NDRHC, 39; GIRM, 160).
- After all Extraordinary Ministers of Holy Communion have received the Eucharist, the bishop or priest celebrant reverently hands vessels containing the Body or the Blood of the Lord to the deacons or extraordinary ministers who will assist with the distribution of Holy Communion. The deacon may assist the priest in handing the vessels containing the Body and Blood of the Lord to the Extraordinary Ministers of Holy Communion. (NDRHC, 40).
- The proper and only permissible form for distributing Holy Communion is to offer the consecrated bread by saying, "The Body of Christ" and to offer the consecrated wine by saying, "The Blood of Christ." No other words or names should be added; and the formula should not be edited in any way. (Cf. GIRM, 161; 284-287).

- If the Eucharistic bread or some particle of it falls, it should be picked up reverently by the minister. The consecrated bread may be consumed or completely dissolved in water before being poured down the *sacrarium*.
- Should there be any mishap, for example, if the consecrated wine is spilled from the chalice, the area should be washed and the water poured into the *sacrarium*.
- In those instances when there remains more consecrated wine than was necessary, if needs dictate, Extraordinary Ministers of Holy Communion may consume what remains of the Precious Blood from their cup of distribution with the permission of the diocesan bishop. The sacred vessels are to be purified by the priest, the deacon or an instituted acolyte. The amount of wine to be consecrated should be carefully measured before the celebration so that none remains afterward. It is strictly forbidden to pour the Precious Blood into the ground or into the *sacrarium*. (NDRHC, 51-55).
- Similarly, "consecrated hosts are to be reserved in a ciborium or vessel in sufficient quantity for the needs of the faithful; they are to be frequently renewed and the old hosts properly consumed" (*Code of Canon Law, no. 939*). *Burying hosts or consecrated Eucharistic bread is strictly forbidden*.

GENERAL INSTRUCTION OF THE ROMAN MISSAL, THIRD EDITION (Vatican)

IV. Some General Norms for All Forms of Mass

Genuflections and Bows

274. A genuflection, made by bending the right knee to the ground, signifies adoration, and therefore it is reserved for the Most Blessed Sacrament, as well as for the Holy Cross from the solemn adoration during the liturgical celebration on Good Friday until the beginning of the Easter Vigil.

During Mass, three genuflections are made by the Priest Celebrant: namely, after the elevation of the host, after the elevation of the chalice, and before Communion. Certain specific features to be observed in a concelebrated Mass are noted in their proper place (cf. nos. 210-251).

If, however, the tabernacle with the Most Blessed Sacrament is situated in the sanctuary, the Priest, the Deacon, and the other ministers genuflect when they approach the altar and when they depart from it, but not during the celebration of Mass itself.

Otherwise, all who pass before the Most Blessed Sacrament genuflect, unless they are moving in procession.

Ministers carrying the processional cross or candles bow their heads instead of genuflecting.

275. A bow signifies reverence and honor shown to the persons themselves or to the signs that represent them. There are two kinds of bow: a bow of the head and a bow of the body.

a) A bow of the head is made when the three Divine Persons are named together and at the names of Jesus, of the Blessed Virgin Mary, and of the Saint in whose honor Mass is being celebrated.

b) A bow of the body, that is to say, a profound bow, is made to the altar; during the prayers *Munda cor meum* (Cleanse my heart) and *In spiritu humilitatis* (With humble spirit); in the Creed at the words *et incarnatus est* (and by the Holy Spirit . . . and became man

The Purification

279. The sacred vessels are purified by the Priest, the Deacon, or an instituted acolyte after Communion or after Mass, in so far as possible at the credence table. The purification of the chalice is done with water alone or with wine and water, which is then consumed by whoever does the purification. The paten is wiped clean as usual with the purificator.

Care is to be taken that whatever may remain of the Blood of Christ after the distribution of Communion is consumed immediately and completely at the altar.

280. If a host or any particle should fall, it is to be picked up reverently; and if any of the Precious Blood is spilled, the area where the spill occurred should be washed with water, and this water should then be poured into the *sacrarium* in the sacristy.

Communion under Both Kinds

281. Holy Communion has a fuller form as a sign when it takes place under both kinds. For in this form the sign of the Eucharistic banquet is more clearly evident and clearer expression is given to the divine will by which the new and eternal Covenant is ratified in the Blood of the Lord, as also the connection between the Eucharistic banquet and the eschatological banquet in the Kingdom of the Father.

282. Sacred pastors should take care to ensure that the faithful who participate in the rite or are present at it, are made aware by the most suitable means possible of the Catholic teaching on the form of Holy Communion as laid down by the Ecumenical Council of Trent. Above all, they should instruct the Christian faithful that the Catholic faith teaches that Christ, whole and entire, and the true Sacrament, is received

even under only one species, and hence that as regards the resulting fruits, those who receive under only one species are not deprived of any grace that is necessary for salvation.

284. When Communion is distributed under both kinds:

a) the chalice is usually administered by a Deacon or, in the absence of a Deacon, by a Priest, or even by a duly instituted acolyte or another extraordinary minister of Holy Communion, or by one of the faithful who, in a case of necessity, has been entrusted with this duty for a single occasion;

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

Any of the faithful who wish to receive Holy Communion under the species of bread alone should be given Communion in this form.

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

❧ Appendix I ❧

Frequently Asked Questions

A Handout for Extraordinary Ministers of Holy Communion

Why are laypersons called “Extraordinary Ministers” of Holy Communion? The word, extraordinary, does not refer to a person’s talents or gifts, but rather refers to the fact that the “extraordinary minister” is not the usual minister of Holy Communion. The “ordinary minister” or usual minister of Holy Communion is the priest (and deacon), and the “extraordinary minister” is a layperson.

What if a priest is concelebrating or a deacon is assisting at Mass, who has priority to distribute Holy Communion? Ordained ministers are the ordinary ministers of Holy Communion, even if other laypersons are scheduled to distribute. There may be occasions when an unexpected priest is concelebrating at Mass, and therefore, an assigned extraordinary minister will need to relinquish his/her role at that particular liturgy.

Are Extraordinary Ministers of Holy Communion allowed to assist the priest at the altar during the breaking of the bread? No. The breaking of the bread is reserved to the priest, assisted by the deacon. The breaking of the bread takes place during the singing of the Lamb of God and should be a clear sign to the faithful of the one bread broken for the world. However, when there is great need and there are a number of Eucharistic vessels, a layperson may assist the priest by handing him the vessels and arranging them on the altar.

Are extraordinary ministers permitted in the sanctuary area? Yes. EMsHC may enter the sanctuary to receive Holy Communion and their vessels. Care should be taken so that such movement does not interrupt the gesture of “the breaking of the bread”. Once in the sanctuary, they should stand some distance away from the altar so they do not have the appearance of being concelebrants. Extraordinary Ministers of Holy Communion are not to be given Communion until after the priest, concelebrants (if any), and the deacon have received.

Is it appropriate for an Extraordinary Minister of Holy Communion to receive Communion under the form of bread only? If Holy Communion is being distributed under both kinds, it is most appropriate for the EMHC to receive Holy Communion under both kinds, unless he/she is unable to do so because of health or some other good reason.

Is it permissible to use a person’s name when distributing Holy Communion? The words that are to be used when distributing the host are, “The Body of Christ,” and the words to be used when distributing the Precious Blood are, “The Blood of Christ.” No other words are to be added.

What is intinction and is it permitted? Intinction is a method of distributing Holy Communion under both forms. The minister takes a host and dips it into the Precious Blood and then gives the host to the communicant who receives it on the tongue. It is never permitted for a communicant to self-communicate by taking the host and dipping it into the Precious Blood. A minister must always give Communion under either form. While intinction by a minister is permitted, it is not the preferred form of distribution of Holy Communion in the Archdiocese of Cincinnati.

What if a person kneels to receive Holy Communion? The General Instruction of the Roman Missal states that the posture for reception of Holy Communion in the United States is standing. However, if a communicant comes forward and kneels, the minister should give Communion to that person.

Is it appropriate for the Extraordinary Minister of Holy Communion to consume any remaining Precious Blood? Yes. The Precious Blood must be consumed. It is preferable to consume any remaining Precious Blood immediately following Communion. However, if a significant amount remains, the Precious Blood may be placed on the credence table with a purificator placed over it. Then immediately following Mass, ministers over the age of 21 should assist in consuming the remaining Precious Blood.

Can the Precious Blood be reserved in the tabernacle? The Precious Blood may not be reserved in the tabernacle unless it is being reserved for a sick person who is unable to receive the Host. If this is the case, however, the Precious Blood should be placed in a well-sealed container in order to avoid the possibility of spilling. If there is any Precious Blood remaining after the sick person has received, the minister should consume the rest of it. The container should be properly purified.

Can an Extraordinary Minister of Holy Communion assist the priest by placing the remaining hosts in the tabernacle? Yes. If the tabernacle is some distance from the altar (e.g. in a Blessed Sacrament Chapel), then an EMHC may take the ciborium of hosts and place them in the tabernacle.

What should an Extraordinary Minister of Holy Communion do when a non-communicant comes forward to “receive a blessing?” There is no rubric or directive that foresees non-communicants coming forward in the Communion procession. However, in the Archdiocese of Cincinnati out of pastoral sensitivity, an EMHC may silently trace the sign of the cross on the forehead of persons who come forward, but are unable to receive Holy Communion. The EMHC, however, does not say any words while tracing the sign of the cross on the forehead.

What if someone comes forward with a pyx and asks for additional hosts? In the Archdiocese of Cincinnati, those who take Holy Communion to the sick and homebound are to be called forward after the Prayer After Communion. The minister receives the pyx with the appropriate number of Hosts at that time and are sent forth by the community. Therefore, hosts should not be placed in a pyx in the Communion procession.

Is it appropriate for an Extraordinary Minister of Holy Communion to deny Holy Communion? Never. It is not the place of an EMHC to determine the worthiness of a communicant.

