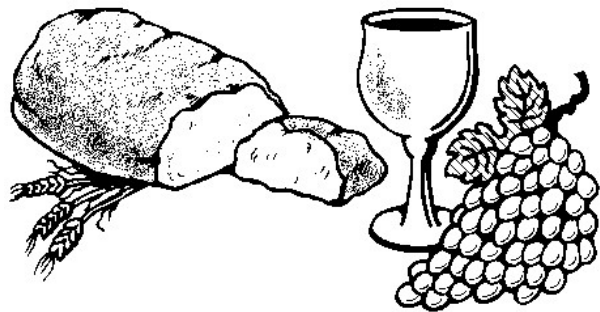
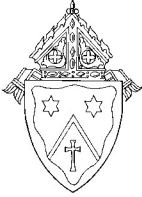


Handbook for Extraordinary Ministers of Holy Communion



Secretariat for Worship and Liturgical Formation
Diocese of Gaylord



DIOCESE OF GAYLORD

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Baptism initiates all into the one priesthood of Christ, giving each of the baptized, in different ways, a share in his priestly, prophetic, and kingly work. And so every one of the baptized, confirmed in faith through the gifts of God's Spirit according to his or her calling, is incorporated into the fullness of Christ's mission to celebrate, proclaim and serve the reign of God."

(Co-Workers in the Vineyard of the Lord, USCCB, 2005)

April 22, 2016

Dear Co-Workers in the Vineyard of the Lord,

As Bishop of the Diocese of Gaylord, it gives me much joy to thank you for fulfilling a much needed liturgical role for your faith community. What a blessing it is for me to be able to work alongside liturgical ministers who ardently desire to serve the Lord and His people.

Growing in faith through ongoing formation and knowledge of the Eucharist will help all to be authentic ministers. For that reason, I urge each of you to participate in every opportunity presented to deepen your understanding of the ministry to which you have been called. Together we proclaim the presence of Christ by our words and gestures. Drawing closer to the Lord through the Eucharist enables us to be vibrant witnesses of His presence in our world today.

Pope Benedict XVI reminds us that the lay faithful are "co-responsible" for the Church's being and acting in the ecclesial mission. As you experience the Joy of the Gospel, may you, and those who thirst for the living God, be abundantly blessed by your ministry.

Assuring you of my prayerful best wishes, I am

Sincerely yours in Christ

Most Reverend Steven J Raica
Bishop of Gaylord

www.dioceseofgaylord.org

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Welcome to this Ministry

“There are different kinds of spiritual gifts but the same Spirit; there are different forms of service but the same Lord...”

(1 Cor. 12:4)

The role of Extraordinary Minister of Holy Communion, like all roles of service, is a true ministry, called forth from those who have the special gifts for that ministry. The ministry of the Eucharist is a ministry of **gift-giving**. It should therefore, be a ministry for those who themselves are loving, generous, and self-giving people. The ministry of the Eucharist is also a ministry of **welcoming**. It should therefore, be a ministry for those who are warm and accepting, who can look each person in the eye comfortably, and who can welcome all without judging any.

The person called to be an Extraordinary Minister of Holy Communion should have a sense of reverence for the Eucharist that is obvious to all through their demeanor, their attire, and the manner in which they handle the consecrated bread and wine. Through their example, the Extraordinary minister encourages an equal reverence in those receiving communion.

Qualified persons for this ministry must receive an indult from the Bishop of the Diocese of Gaylord through the Secretariat for Worship and Liturgical Formation. The indult is for a particular parish or cluster and valid for a period of three years. The indult becomes null if the person changes parishes/clusters and must be renewed through the new parish community.

The Extraordinary Minister of Holy Communion

“While they were eating, Jesus took bread, said the blessing, broke it and giving it to his disciples said, “Take and eat; this is my body.”
(Mt. 26:26)

Of the many ways the faithful participate in the celebration of the Mass, none is more vital than “sharing together in the Lord’s table” (GIRM #62). So important is this sharing that the practice of taking the Eucharist to those unable to attend the celebration has existed in the Church since ancient times. The earliest “communion ministers,” although never designated by this term, were ordinary Christians who carried the Eucharist to sick or imprisoned family and friends. Over the centuries, the practice of distributing Communion during Mass and carrying it to the sick became the sole responsibility of ordained ministers, but the need for all Christians to share in the Eucharist never diminished. In 1973, so that the faithful might have greater access to Holy Communion and share more fully in the fruits of the Mass, Pope Paul VI, in the instruction “*Immensae Caritatis*,” once again extended to the lay faithful permission to assist priests in distributing Holy Communion.

Bishops, priests and deacons are the usual or “ordinary” ministers of communion since this is an intrinsic part of their role. The lay faithful are “extraordinary” ministers since they function when needed and only when recommended by their pastors or parish leader and designated by the bishop. This is a ministry of both invitation and challenge, for when we place the bread or cup into the outstretched hands, we not only invite them to receive the Body and Blood of Christ, we challenge them to become it as well.

Diocesan Guidelines for Extraordinary Ministers of Holy Communion

- A candidate for the indult and commissioning as an Extraordinary Minister of Holy Communion must be fully initiated into the Church.
- Normally, the minimum age for the commissioning as an Extraordinary Minister of Holy Communion is upper high school age and mature enough for the responsibilities of this ministry.
- Each candidate must participate in ongoing formation and training through the parish, cluster of parishes, vicariate, or the Diocesan Worship Office.

The formation and training, over a period of time, should include the following areas:

- Deepening knowledge of the theology and structure of the Mass.
- Deepening understanding of the Eucharist as the sacrament of unity and service.
- Understanding the importance of symbol and ritual in Catholic worship.
- Understanding and participating in practices of Eucharistic devotions
- Learning the specifics of the liturgical space such as the names and location of the Sacred vessels and cloths used during the distribution of Holy Communion.
- Learning proper reverence for the Eucharistic elements.
- Learning when to come forward, where to stand and what to say while ministering the Body and Blood of Christ.
- Learning how and when reserved hosts are taken to or from the tabernacle.
- Learning how to clean the sacred vessels after Mass
- Practicing to carry out these responsibilities with confidence, reverence and dignity.

Ideally, no one should exercise more than one ministry at the same Eucharistic liturgy.

In order to be commissioned, Extraordinary Ministers of Holy Communion must first receive training in liturgical theology (see above) and receive a formal certificate signed by the Bishop's designate, the Coordinator of the Secretariat of Worship and Liturgical Formation.

A register will be kept at the parish with the names of commissioned Eucharistic Ministers. A register will also be kept on file by the Diocesan Worship Office. Extraordinary Ministers must be re-commissioned by the Secretariat of Worship and Liturgical Formation every three years.

Directives

All ministers of Holy Communion are to 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. *(Norms for the Distribution and Reception of Holy Communion Under Both Kinds in the Dioceses of the United States of America #29)*

1. Individual parishes are to set their own attire recommendations, keeping in mind that cleanliness and appropriate attire for Extraordinary Ministers of Holy Communion reflects respect for the Holy Eucharist and the community. It is forbidden to wear any attire that would be considered political in nature.
2. Hand washing is a necessity **before** the liturgy and especially before ministering to the sick in their homes, hospitals, or nursing homes. **There should be no hand washing during the liturgy in a way that would draw undue attention away from the altar and the Blessed Sacrament on the altar.**
3. Extraordinary Ministers of Holy Communion represent and are called to service from the community. Therefore, you are encouraged to sit with your family when attending the Mass in which you serve.
4. Whether with family or alone, you are to sit where the altar may be easily approached.
5. After the priest has concluded his own Communion, he distributes Communion to the extraordinary ministers, assisted by the Deacon if one is present, who then hands the sacred vessels to you for distribution of Holy Communion to the people. The lay minister is not to take their vessels from the altar themselves.
6. Where there is no deacon present, the priest may give communion under both species to one or two of the Extraordinary Ministers of Holy Communion, and those ministers could assist the priest in communicating the other ministers.

7. After all Extraordinary Ministers of Holy Communion have received Communion the priest **hands the sacred vessels to you** for distribution of Holy Communion to the people.
8. When ministering the Body of Christ, the minister raises the Host for the communicant to see, looks at the communicant while saying the words, **"The Body of Christ."** The communicant bows her/his head and responds "Amen." The minister then places the Body of Christ in the communicant's hand or on the tongue.
9. When ministering the Precious Blood, the minister raises the cup for the communicant to see, looks at the communicant while saying the words, **"The Blood of Christ."** The communicant bows her/his head and responds "Amen." The minister carefully gives the cup to the communicant. When handed back, he/she then wipes the rim of the cup, inside and outside, and turns the cup before offering it to the next person. Please use a clean part of the purificator with each turn of the cup.
10. **Do not use the communicant's name when ministering the Body of Christ and Precious Blood.** The words "The Body of Christ" and "The Blood of Christ" not only pertain to the sacred species but also to the communicants themselves who by baptism have been called to be the Body of Christ.
11. **Drinking from the cup is the normative practice of receiving the Precious Blood.** (See Appendix 6: Frequently Asked Questions for an explanation of intinction.)
12. When you have finished distributing the Body of Christ bring your vessel to the altar. Combine them into one ciborium or bowl. Take your empty vessels to the credence table.
13. When finished distributing the Blood of Christ, take your vessel to the credence table to consume any Precious Blood that remains in the chalice.

14. **The vessels are to be purified by a priest, deacon or instituted acolyte preferably at the credence table either immediately after Communion or after the Mass has ended.** Once the remaining consecrated bread has been consumed or reserved in the tabernacle and the remaining Precious Blood has been consumed, the ministers should step aside for the priest, deacon or acolyte to purify the vessels if done immediately. Then, the minister places a suitable cloth cover, large enough to enclose all the vessels, over the vessels until after Mass. The Extraordinary Ministers then wash and dry the vessels after Mass.

Dismissal of Extraordinary Ministers of Holy Communion to the Sick

Ideally, the ministers to the sick are sent forth from Sunday Liturgy so those who cannot be physically present at the community celebration may be united in the Lord with the community. If the parish sends forth Extraordinary Ministers of Holy Communion to the sick, local custom determines the procedure for dismissal. Ordinarily, this sending forth takes place following the Prayer after Communion. The Presider may dismiss the ministers with a special exhortation and a blessing. The ministers then go forth immediately, at that time, to the sick.

Bringing Communion to the sick is a powerful symbol of unity between the local faith community and the homebound members. The Extraordinary Minister of Holy Communion should go directly to the homebound; the Body of Christ is not to be carried about, nor kept by the minister from one day to another. The Extraordinary Minister of Holy Communion may consume unused hosts after their last visit. Should there be a large number of hosts remaining, the Body of Christ should be returned promptly to the church and placed in the tabernacle.

Communion to the Sick in the Home

Ministry to the sick is a sacramental ministry and a response to Jesus' call to care for one another especially those in need in body or spirit. The Extraordinary Minister of Holy Communion comes to this service prepared by praying and reading the Sunday Scripture. Essential to this ministry is the ability to communicate, to listen, and to present a friendly and welcoming posture with the sick person and the family. This attitude should enhance a relationship of trust and confidence, and an atmosphere suited to prayer.

Directives:

1. Beginning January 1, 2012, all ministers bringing Holy Communion to the homebound are required by the Diocese of Gaylord to complete a background check called ICHAT. This form is available online and must be sent to the Human Resource Office to be kept on file there. This must be repeated every five years or whenever requested by the pastor for good reason.
2. Prepare beforehand for the visit. Call the homebound person or the contact person one or two days before the initial visit. Ask if there are any special arrangements for entering the home, or any special health problems that need to be known before arriving at the home.
3. The sick person may be able to consume only a portion of the Body of Christ. Water should be available to help the person swallow the Eucharist, or moisten the mouth before receiving.
4. If it is convenient and the space conducive, a lighted candle and a crucifix provide a special atmosphere for the communion service. If oxygen is being used, candles would not ordinarily be lighted. These concerns can be addressed when arrangements are made before the visit.
5. ***A Ritual for Laypersons*** or the pamphlet ***Administration of Communion to the Sick*** are helpful resources for taking Communion to the sick in the home and in other facilities. See Appendix #4. These texts supply prayers and Scripture Readings.
6. A reading from the Mass of the day, or from the Sunday readings may be read from the Lectionary or other worship aid. The minister may also have a sense of a different Scripture text to select that may speak more directly to the sick person and family.

Communion to the Sick in a Hospital or Institution (Nursing Home, Assisted Living, etc.)

There are options available to the Extraordinary Minister of Holy Communion when taking communion to the sick. It is best to gather those who will be receiving Communion together in a room for the ritual. If that is not possible, the ordinary ***Rite of Communion to the Sick*** takes place when ministering to one person. Another option, a shorter rite, may be used when Communion is given in different rooms of the same building. These rites are presented in ***A Ritual for Laypersons*** and the pamphlet ***Administration of Communion to the Sick***.

In a hospital or nursing home the Extraordinary Minister of Holy Communion may begin the rite with patients or residents gathered in a common area, community room, chapel, or the first room visited. It is appropriate to visit with the communicant (s) before beginning the rite. The Body of Christ is placed on a table with a cloth and candle, if desired and appropriate. A reading from Scripture is used, if possible.

If time and circumstances permit, lead the communicants and those present in reciting the Lord's Prayer. If time and circumstances do not permit, proceed directly with the distribution of Holy Communion. Take the Body of Christ from the pyx and hold it so the patient or residents can see it. Say: "This is the Lamb of God who takes away the sins of the world. Happy are those who are called to his supper."

Note: Any Extraordinary Minister may administer Viaticum to a dying person. See the ritual books for the procedure. However, they are not allowed to administer the Sacrament of the Sick which is reserved only to a priest.

After the communicant response of, "*Lord, I am not worthy that you should enter under my roof....*", go directly to the patient or residents **and any others in the room who desire and are worthy to receive**. Say, "***The Body of Christ***" to each communicant. Place the Body of Christ in the communicant's hand or on the tongue. Some may need assistance with a sip of water. The minister may then go to individual rooms and offer communion to those who are bed-ridden. Again, begin with the Lord's Prayer if circumstances permit; if not, proceed directly to the distribution of Holy Eucharist saying, "The Body of Christ. "

A simple prayer for the patient, or resident, and for their needs is appropriate before leaving the room. A gentle touch and/or assurance of prayers and the prayers of the community are meaningful. The concluding prayer should be said in the last room visited, the chapel or other gathering area. Following the rite, the vessels are purified in the usual manner. It is important to check with the hospital or nursing home staff regarding safety procedures with patients in isolation, Infection control and use of oxygen.

It is not appropriate to leave private devotional prayers, holy cards, pamphlets, or other items unless you have been asked to do so on a previous visit.

APPENDICES

1. Prayer of the Faithful (Sample)
2. Recommended Readings and Resources
3. Glossary
4. Frequently Asked Questions

APPENDIX 1

SAMPLE PRAYER

Prayer of the Faithful

Leader: As faithful servants, let us bring our petitions to God, trusting that our prayers will be heard.

1. For the church, that those who preach and teach the faith be filled with holiness, we pray to the Lord.
2. For all nations, that they work together peacefully toward common goals, we pray to the Lord.
3. For children, that they learn Christian values from wise adult example, we pray to the Lord.
4. For those who are deaf to God's word, that their ears and hearts be opened, we pray to the Lord.
5. For the members of this Christian community, that we nourish and strengthen one another, we pray to the Lord.

Leader: God of wisdom and understanding, fill our hearts with faith. Grant what we ask in the name of Jesus through your loving Spirit. Amen

NOTE: A family member or another person may recite the individual intentions.

APPENDIX 2

Recommended Readings and Resources

1. *Administration of Communion to the Sick by an Extraordinary Minister*. Priests of the Sacred Heart, Hales Corners, Wisconsin 53130.
2. *A Ritual for Laypersons. Rite for Holy Communion and the Pastoral Care of the Sick and Dying*. The Liturgical Press, Collegeville, MN, Copyright 1993.
3. *Extraordinary Minister of Holy Communion* (A monthly newsletter for Extraordinary Ministers of Holy Communion.) The National Catholic Reporter Publishing Company, 115 E. Armour Blvd., Kansas City, MO 64111.
4. Liturgy documentary Series 3, *Pastoral Care of the Sick*. United States Conference of Catholic Bishops, 3211 4th St. N.E., Washington, D.C. 20017-1194. (202-541-3000).
5. *Rite*. LTP, 1800 North Hermitage Ave., Chicago, IL 60622-1101.
6. *Yours Is a Share, The Call of Liturgical Ministry*. Copyright 1997. The Pastoral Press, 225 Sheridan St., N.W., Washington, DC 20011.
7. *On the Eucharist* (Ecclesia De Eucharistia) Copyright 2003. United States Conference of Catholic Bishops, 3211 4th St. N.E., Washington, D.C. 20017-1194. (202-541-30000).
8. *Norms for the Distribution of Communion Under Both Kinds in the Dioceses of the United States of America* Copyright 2002. United States Conference of Catholic Bishops, 3211 4th St. N.E., Washington, D.C. 20017-1194. (202-541-3000).
9. *Letter to Priests for Holy Thursday*. This can be found on the Vatican website: www.vatican.com Click on John Paul II, then on letters.
10. *Pastoral Care of the Sick*, Catholic Book Publishing Co., New York

APPENDIX 3

GLOSSARY

- Altar** The table of sacrifice and the Eucharistic meal; it represents Christ and therefore is revered by a bow. The assembly gathers around this table. The gifts of bread and wine to be used in the sacrifice of the Mass are placed on this table.
- Ambo** (pulpit) A raised reading table from which the Scripture readings are proclaimed and the homily delivered.
- Body of Christ** According to *Liturgicae instaurationes* (September 5, 1970, #5) this is the bread used for the Eucharistic celebration. It is "bread of wheat, and in keeping with the age-old custom of the Latin Church, it is unleavened." This bread becomes the Body and Blood of Christ.
- Ciborium** A covered vessel resembling a large cup or contemporary dish used for ministering communion or reserving the Body of Christ in the tabernacle.
- Commissioning** The act of installing Extraordinary Ministers of Holy Communion by the authority of the Bishop of the diocese.
- Communicant** The person receiving Communion.
- Consume** The act of eating or drinking, specifically to eat and drink the Body of Christ and the Precious Blood.
- Corporal** A large linen cloth placed on the altar and used during Mass and other liturgical celebrations involving the Blessed Sacrament.
- Credence Table** Part of the sanctuary furnishings. A small side table usually covered with a white cloth. The chalice, paten, extra cups and plates for communion and anything else needed for the celebration are placed here until needed or after use.
- Lectionary** A book of Scriptural readings assigned for use at Mass.
- Liturgy** The Church's official public worship of God which includes the celebration of the seven sacraments, especially the Eucharist, the Liturgy of the Word, Liturgy of the Hours (Divine Office) and numerous blessings and sacramentals.

- Missal** The book of liturgical prayers to be used by the presider while celebrating the Holy Eucharist.
- Ordo** A book prescribing the dates of liturgical seasons and movable feasts, determining the rank, festivity and colors to be used for all liturgical celebrations of the Mass and the Liturgy of the Hours.
- Precious Blood** The wine used for the Eucharistic celebration which when consecrated becomes the Body and Blood of Christ.
- Purificator** A linen cloth used to catch any of the Precious Blood that may drip from the cup during reception of the Precious Blood. It is used to wipe the cup after each communicant.
- Purify** The act of cleansing the sacred vessels after Communion.
- Pyx** A covered container used for bringing Communion to the sick.
- Rite** Words and actions prescribed for all liturgical or sacramental acts.
- Sanctuary** The open space immediately around the altar. This space is usually marked off from the body of the church either by being slightly raised or by a particular structure or ornamentation. (GIRM #295)
- Sacrarium** A sink in the sacristy that drains directly into the earth.
- Tabernacle** A sacred container in which the ciborium with the Body of Christ is reserved for communion to the sick, viaticum, and Eucharistic devotion.
- Vessels** Chalice, cup, ciborium used as containers for the Body of Christ and Precious Blood.
- Viaticum** The administration of the Eucharist to those about to die.

APPENDIX 4

FREQUENTLY ASKED QUESTIONS

1. *Is it permitted for a communicant to approach the minister of the cup and dip the host in it?*

This practice, known as "**self-intinction**", is strictly forbidden.

"...the communicant may never dip the Body of Christ into the chalice. Communion under either the form of bread or wine must always be given by a minister with the usual words." (Norms #50) Taking great care in doing so, and for a just reason, only a priest may intinct the Host into the Precious Blood and then communicate to the individual. A lay minister would assist with this form of reception by holding the Chalice or the paten.

Part of the reason that people want to dip the host is a concern for communicable diseases that might be spread by drinking from a common cup. The Center for Disease Control (CDC) has stated that with proper precautions (such as wiping both sides of the rim of the chalice after each communicant has received the Precious Blood) such risks are greatly reduced. The CDC has also responded that there is no clinical evidence that life-threatening pathogens such as the HIV virus have been transmitted through the Precious Blood.

This information, as well as the teaching of the Church on the sacrificial nature of the Eucharist, needs to be shared with the assembly on a regular basis.

In the Eucharist the sacrifice of Christ becomes also the sacrifice of the members of his Body. The lives of the faithful, their praise, sufferings, and work, are united with those of Christ and with his total offering, and so acquire a new value. (Catechism of the Catholic Church, # 1368)

2. *What should I do if a person comes to me in the communion procession and attempts to dip the consecrated bread?*

As an Extraordinary Minister of Holy Communion it is important to understand that you have been entrusted with being a steward of the Sacred Species during the time that you are distributing the consecrated bread and wine. If someone approaches you and attempts to dip the consecrated bread into the cup, hold the cup and invite them to eat the Host. Then present the cup to them. However, under no circumstances should there be a “tug-of-war” over the actions of one who wants to dip the Host into the Precious Blood. If needed, simply allow them to do so and then be sure to inform the parish staff after Mass so that more education on the proper way to receive Communion can be planned for the parish.

3. *What do I do if I drop a host or spill the consecrated wine?*

The first thing to remember is that it is necessary not to rush when distributing the consecrated Bread and Wine. Take time with each communicant so that it can be a prayerful encounter. If you should drop a host, pick it up immediately and consume it. If it is soiled so much as not able to be eaten, place the Host under the paten in one hand and dispose of it immediately after Communion by going to the sacristy and dissolving the Host in water and then pouring it in the sacrarium.

If you should spill some of the consecrated wine, place the purificator over the spot. It may be necessary to get another purificator and continue ministering the remaining consecrated wine. As soon as possible bring some water in a small basin and a purificator and wash the area. The water should then be poured into the sacrarium. You should then notify the proper persons to clean the area with the appropriate cleaning fluids for the flooring material.

4. *What should I do if a person whom I know to be a non-Catholic comes to me to receive communion?*

Unless the pastor has instructed you otherwise before Mass, if a person whom you know to be non-Catholic comes in the Communion procession to receive Communion **you should minister communion to him/her**. As soon as possible after the celebration inform the pastor/pastoral minister whose responsibility it is to talk with the person.

5. *What should I do if it becomes apparent that there is not enough consecrated Hosts for the assembly coming to communion?*

If you notice that the number of communicants is greater than the total number of consecrated hosts you may go to the tabernacle and retrieve any Hosts consecrated at a previous Mass. Every communicate has the right to receive Eucharist that they were part of the sacrifice when it became the Body and Blood of Christ, therefore, one only goes to the tabernacle if they run out of Hosts consecrated at that Mass.

If the issue remains, then you may begin breaking the host into smaller pieces and giving each communicant a smaller piece.

Remember, as taught by the Council of Trent, we have always believed that... "Christ, whole and entire, exists under the species of bread and under any part of that species. Similarly, the whole Christ exists under the species of wine and under its parts." (Council of Trent, Decree on the Most Holy Eucharist, Chapter IV as quoted in *This Holy and Living Sacrifice*, p.8)

6. *What should I do if there are hosts remaining from visits to the sick in the hospital, nursing home or homes?*

If consecrated hosts remain from a visit to the sick the best thing to do is to consume the consecrated bread and purify the pyx. If there are so many consecrated hosts remaining that it is not possible to consume them then it is necessary to immediately return them to the ciborium in the tabernacle of the church.

7. *What is a sacrarium? When is it necessary to use the sacrarium?*

Some parishes have a sacrarium, a special sink in the sacristy. It is usually marked with a cover that has a cross engraved on it. The thing that is different about this sink is the fact that the contents poured down the sacrarium go directly into the ground.

As noted above, if it has been necessary to purify an area of the church because the sacred wine has been spilled, the water is poured and the purificator is rinsed in the sacrarium.

However, the precious blood is not poured into the sacrarium. If any remains after the distribution of communion it must be consumed.

Watch Your Language!

As ministers of the Church we are always teaching others about our faith. It is very important to use correct wording when referring to things used by you as a minister. One never knows who is within listening range and how they will interpret what you say if you are not careful. Always refer to the Sacred Species as what they are: The Body and Blood of our Lord.

For instance, when washing the sacred vessels in a sacristy after Mass, and during Communion you had much to consume after everyone had already taken Communion, later, you would **not** make a comment similar to the following..."Whew, I am light headed because of all the wine I had to drink after Communion!"

It was not "wine" that you consumed but the Precious Blood of Jesus! When using the term "wine" it is possible that an altar server is hanging up their robe in the same room and they hear you always refer to the Precious Blood as "wine," how will they gain the proper wording and understanding that what was consumed was much more than "wine" but the actual Blood of Christ?

One could say, "But, you know what I mean." Well, yes, the other ministers around you may know what you "mean," but would a young child, not fully formed in their faith life, know what you mean? Maybe yes; maybe no.

Learn the proper terms for all things connected to your ministry. It is a purificator, not a napkin or white rag. It is a corporal, not the square white cloth on the altar. It is a chalice, not a cup. It is the Body of the Lord, not the host. It is the Blood of Christ or the Precious Blood, not the wine. The list goes on...

Acting as a minister of the Church means you are being called to participate in continual formation in our particular area of ministry. Priests, deacons, catechists, and even bishops continue to learn about their role in the Church, so too should liturgical ministers like you. Take advantage of all opportunities to expand your knowledge in this very important ministry you are a part of.

NOTES

*A Prayer for Extraordinary
Ministers of Holy Communion*

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

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

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