

*Saint Joan of Arc Parish
Kokomo, Indiana*

*Liturgical Manual
Third Edition
for all who assist
at the Sacred Liturgies*

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General Introduction

We hope to provide this parish liturgical manual for all those who assist in some manner in the celebration of the Sacred Liturgy, and it has several goals: to impart an ever increasing vigor to the Christian life of the faithful in our parish; to suitably apply to the circumstances of our own times those things within the liturgical realm which are subject to change; to foster whatever can promote union among all who believe in Christ, especially within families in our own parish who are not one in faith; to strengthen whatever can help to call the whole of mankind into the household of the Church.ⁱ

The work of our redemption from original sin was accomplished most of all in the Divine Sacrifice of Jesus Christ in His passion, death and resurrection. Jesus instituted the Sacrament of the Eucharist, the Sacrament of His Sacred Body, Blood, Soul and Divinity so that we might participate in His one Divine Sacrifice. The Apostles and the first disciples began to celebrate this Sacrifice of Jesus from the earliest days; without interruption, their successors and the members of the Church through the last 2000 years have continued to make present that Divine Sacrifice and to unite themselves to Christ in the Sacrament of the Eucharist.

This Sacred Liturgy of the Eucharist which we celebrate (the Mass) is therefore the greatest way for us to express in our lives and manifest to others the saving mystery of Jesus Christ and the real nature of the true Church. Through the celebration of the Mass we see that at the core of the Church's identity, she is both human and divine, visible and yet invisibly equipped, eager to act and yet intent on

contemplation, present in this world and yet not at home in it; and the Church is all these things in such a way that in her liturgical actions the human is directed and subordinated to the divine, the visible likewise to the invisible, action to contemplation, and this present world to that Heavenly City which is yet to come and which we seek. Every day the Sacred Liturgy builds up those who celebrate it into a Sacred Temple of the Lord (a dwelling place of the Holy Spirit), and at the same time it beautifully strengthens their power to preach Christ. In doing these things it shows the Church to those who are outside as a sign lifted up in the midst of the world under which the children of God around the world may gather together, until there is one sheepfold and one Shepherd.ⁱⁱ

God, who “wills that all men be saved and come to the knowledge of the truth”ⁱⁱⁱ, and “who in many and various ways spoke in times past to the fathers by the prophets”^{iv}, when the fullness of time had come sent His Son, Jesus Christ. He is the Eternal Word of God made Flesh and anointed by the Holy Spirit to preach the Gospel to the poor, to heal the contrite of heart^v, to be a “bodily and spiritual medicine”^{vi}, the Mediator between God and man^{vii}. When Jesus Christ, a Divine Person, took on our human nature as a man, He became the instrument of our salvation. In Him “the perfect achievement of our reconciliation came forth, and the fullness of divine worship was given to us”^{viii}.

The wonderful works of God among the Old Testament Israelites were a prelude to the work of Christ the Lord in redeeming mankind and giving perfect glory to God. He achieved His task principally in the Paschal Mystery (His blessed passion, death, and resurrection), and in His glorious ascension. Recognizing His victory over sin and death, we pray, “dying, He destroyed our death and, rising, He restored our life”^{ix}. It

was from the side of Christ as He slept the sleep of death upon the cross that the “wondrous Sacrament of the whole Church”^x came forth.

Just as Christ was sent by the Father, so also He sent out the apostles, filled with the Holy Spirit. He did this so that, by preaching the Gospel to every creature^{xi}, they might proclaim that the Son of God had freed us from the power of Satan^{xii} and from death, and that He has brought us into the kingdom of His Father. He also sent them out so that they might continue the work of salvation which they had proclaimed, by means of the Divine Sacrifice and the other Sacraments, around which our entire liturgical life revolves. So we see that by baptism we are plunged into the Paschal Mystery of Christ: we die with Him, are buried with Him, and rise with Him^{xiii}; we are adopted as sons of our Heavenly Father, “in which we cry: Abba, Father”^{xiv}, and so we become true adorers whom the Father seeks^{xv}. In a similar way, as often as we eat the Supper of the Lord we proclaim the death of the Lord until He comes^{xvi}. For all these reasons, on the very day of Pentecost, when the Church appeared before the world, “those who received the word” of Peter “were baptized.” And “they continued steadfastly in the teaching of the apostles and in the communion of the breaking of bread and in prayers...praising God and being in favor with all the people”^{xvii}. From that time onwards the Church has always come together to celebrate the Paschal Mystery: seeing those things “which were in all the scriptures concerning Him”^{xviii}, celebrating the Eucharist in which “the victory and triumph of His death are again made present”^{xix}, and at the same time giving thanks “to God for His unspeakable gift”^{xx} in Christ Jesus, “in praise of His glory”^{xxi}, through the power of the Holy Spirit.

To accomplish so great a work, Christ is always present in His Church, especially in her liturgical celebrations. By His power He is present in all the Sacraments, so that

when a man baptizes it is really Christ Himself who baptizes^{xxii}. Jesus Christ is present in the Sacrifice of the Mass in many ways: first, under the Eucharistic species; secondly, in the person of His minister, the priest (“the same [Jesus Christ], now offering [the Sacrifice] through the ministry of priests, who formerly offered Himself on the Cross”^{xxiii}); thirdly, He is present in His Word, since it is He Himself who speaks when the Holy Scriptures are read in the Church; lastly, He is present when the Church prays and sings, for He promised: “where two or three are gathered together in my Name, there am I in the midst of them”^{xxiv}.

Christ indeed always associates the Church with Himself in this great work wherein God is perfectly glorified and men are sanctified. The Church is His beloved Bride who calls to her Lord, and through Him offers worship to the Eternal Father.

Rightly, then, we see the Sacred Liturgy as an exercise of the Priestly Office of Jesus Christ. In the Liturgy the sanctification of man is signified by signs perceptible to the senses, and man's sanctification is accomplished in a way which corresponds with each of these signs; in the Liturgy the whole public worship is performed by the Mystical Body of Jesus Christ, that is, by our Head (Jesus Christ) and His members.

From this it follows that every liturgical celebration is a sacred action surpassing all others, because it is an action of Christ the Priest and of His Body (the Church); no other action of the Church can equal its efficacy by the same title and to the same degree.

In the Mass, the earthly Liturgy, we celebrate a foretaste of that supreme Liturgy in Heaven, toward which we journey as pilgrims. There Christ is sitting at the right hand of God, a Minister of the Holy of Holies and of the true Tabernacle^{xxv}. We sing a hymn to the Lord's glory with all the warriors of the heavenly army. We venerate the

memory of the saints, and we hope to live in fellowship with them. We eagerly await Our Savior, Our Lord Jesus Christ, until He appears and we too will appear with Him in glory^{xxvi}.

The Sacred Liturgy of the Mass is the source of God's life for the entire activity of the Church. Before men can come to the Liturgy they must be called by faith and to conversion: "How then are they to call upon Him in Whom they have not yet believed? But how are they to believe Him Whom they have not heard? And how are they to hear if no one preaches? And how are men to preach unless they be sent out?"^{xxvii}. Therefore the Church announces the good tidings of salvation to those who do not believe, so that all men may know the true God and Jesus Christ whom He has sent, and may be converted from their ways, doing penance^{xxviii}. To believers also the Church must always preach faith and penance; she must prepare them for the sacraments, teach them to observe all that Christ has commanded^{xxix}, and invite them to all the works of charity, piety, and the apostolate. All these works make it clear that Christ's faithful, though not of this world, are to be the light of the world and are to glorify the Father in the sight of our fellow men.

Nevertheless, the Sacred Liturgy is the mountain peak toward which the activity of the Church is directed; at the same time it is the source from which she receives all her power, life and energy. The focus of our apostolic works is that all who are made sons of God by faith and baptism should come together to praise God in the midst of His Church, to take part in the Divine Sacrifice, the Supper of the Lamb of God.

The Sacred Liturgy in its turn moves the faithful to be "one in holiness"^{xxx} as they are filled with "the Paschal Sacraments"; in it we pray that "they may hold fast in their lives to what they have grasped by their faith"^{xxxi}; in it the Eucharist renews the

covenant between God and man; it draws the members of the Church into the compelling love of Christ and sets them on fire. Therefore, from the Liturgy, and especially from the Eucharist, three marvelous things happen: first, grace is poured forth upon us as though from a fountain; secondly, the sanctification of men in Christ is accomplished; and finally, the glorification of God is achieved in the most efficacious way possible. All the other activities of the Church are first of all energized and sustained by the graces of the Eucharist which flow from the Sacred Liturgy, and secondly they are directed back toward the Sacred Liturgy as toward their ultimate goal.

However, in order that the Divine Liturgy may be able to produce its full effects, it is necessary that all the members of the Church come to it with proper dispositions, that their hearts and minds should be in tune with the words of their voices, and that they should cooperate with Divine Grace lest they receive it in vain^{xxxii}. As pastors or shepherds of souls, we realize that when the Liturgy is celebrated something more is required than the mere observation of the laws governing valid and lawful celebration; it is our duty also to insure that all the members of the Church take part in the Sacred Liturgy fully aware of what they are doing, actively engaged in the rite and enriched by its effects.

General Requirements and Expectations of All Who Assist at Mass

Adoration

As the Eucharist, the Body and Blood of Jesus, unites us with God, our assistance at the Sacred Liturgies should be nothing less than an expression of the place of the Eucharist in our individual lives. We depend on the Eucharist, the presence of Jesus'

passion, death and resurrection, for our relationship with God as adopted members of the Kingdom of Heaven. The Eucharist is, in a sense, the Key to Heaven, both now and for eternity. Jesus' passion, death and resurrection destroyed the power of sin and death and opened the gates of Heaven; our union with Jesus in this mystery of our salvation is the foundation of our eternal life with Him.

Therefore, as we each desire to assist at the celebration of this Sacred Mystery of our redemption, the Eucharist must be the solid and firm foundation of our life. Everyone who is able to should and all Extraordinary Ministers of Holy Communion are required to spend one hour each week praying with our Lord present in the Eucharist. There are many opportunities available for adoration each week, especially with the Perpetual Adoration Chapel at St. Patrick. However, even if your schedule does not allow you to be present during the times of adoration, you should still find time to come to church to pray with our Lord at another time each week. The parents of young servers should spend this hour each week with their children as a family.

Dress Code

Furthermore, as leaders of the assembly in their worship of God through the celebration of the Sacred Mysteries, all who are participating, especially those who are assisting at Mass, should dress in a manner that is appropriate with the celebration that is being offered. Therefore, it is never permissible to wear shorts, sandals, T-shirts and assist in your role in the Liturgy. On occasions of Holy Days and Sundays, blue-jeans and tennis shoes are also not permissible. It is preferred that all who assist at the Sacred Mysteries of the Mass wear their "Sunday Best" and try to inspire the congregation to a higher standard, rather than choosing clothes to wear based on what the congregation may be apt to wear on a given day. To quote an article on this

topic: "Seeing the dress and demeanor of Catholics in Church ought to be a source of pride. They ought to manifest a genuine respect for Jesus present, as well as for the values of the Catholic Church. For these values, saints, declared and not declared, gave their lives; for these values each Catholic must be willing to dress in a fashion which shows recognition and respect."^{xxxiii}

Understanding "active participation"

Everyone who comes to the celebration of the Divine Sacrifice of the Mass is called to participate in that celebration with both mind and heart. As sacristans, ushers, servers, members of the choir, Extraordinary Ministers of Holy Communion, or readers, exercising your various roles within the Sacred Liturgy does not fulfill this call to active or actual participation. The kind of participation which the Church calls everyone to exercise is more important yet less visible than filling these roles of service within the celebration of the Sacred Liturgy.

In an address^{xxxiv} to a group of U.S. Bishops in 1998, Pope John Paul II discussed the notion of "active participation" as "entering more deeply into the contemplative dimension of worship, which includes the sense of awe, reverence and adoration [as] fundamental attitudes in our relationship with God. Active participation certainly means that, in gesture, word, song, and service, all the members of the community take part in an act of worship, which is anything but inert and passive. Yet active participation does not preclude the active passivity of silence, stillness and listening: indeed, it demands it."

Therefore it is important to remember that as we exercise our various roles of service within the Sacred Liturgy, those actions by themselves are not sufficient for

our “active participation”. What are necessary for everyone, whether sitting in the pew or exercising some liturgical role, are the interior awareness of what is being celebrated in the Mass and the attitude of uniting ourselves with the Sacrifice of Christ. True active participation is an interior act of making ourselves fully present at the Sacrifice of Christ, fully uniting ourselves with His Sacrifice, fully offering ourselves to our Heavenly Father with His Sacrifice, and being fully open and receptive to the graces which flow from His Sacrifice. “Active participation” is a disposition rather than an external action; it is more “being” than “doing”. Having a better understanding of how we truly are called to participate in the Sacrifice of the Mass, let us look in general at how, through our various roles, we assist our brothers and sisters to enter more effectively into their own “active participation”.

Generally speaking, whether you assist as a server, reader, member of the choir, extraordinary minister of Holy Communion, sacristan or minister of hospitality, you each in your own manner exercise a genuine liturgical function. Because each role carries the weight of assisting in the Divine Sacrifice of Christ and of helping others enter more fully into the celebration of that Sacrifice, each of you ought to exercise your particular role with sincere piety and decorum. It is demanded by so exalted a service, and it is rightly expected by God's People. Consequently, each of you must be deeply filled with the spirit of the Divine Liturgy, and each must also be able to perform their function in a correct and orderly manner.^{xxxv} Let us now look more closely at how each of you ought to assist the priest and the faithful in the celebration of the Sacred Liturgy:

The Choir

Among the faithful attending Mass, the choir exercises its own liturgical function, ensuring that the parts proper to it, in keeping with the different types of chants and hymns, are properly carried out and thus foster the active and conscious participation of the faithful through the singing.^{xxxvi} As the choir leads hymns for the faithful, the choir members together provide the sacred environment for meditation and for the communal expression of our praise and adoration of God's Divine Sacrifice. It is important to remember, however, that the choir does not perform for the faithful gathered; rather, the assistance of the choir during the Mass should always be in the spirit of contributing a part to the whole liturgical action and so not to call attention to itself. The choir's service should always blend in with the overall action of the Sacred Liturgy.

- ✘ **After the priest receives from the Chalice, the cantor may ask everyone to please stand for the Communion Procession. (The cantor may also word the request so that it includes the hymn and page number.)**
- ✘ **Maintain a spirit of prayerfulness during the entire liturgy and fully participate for all parts of the Mass, whether spoken or sung.**
- ✘ **Avoid at all times any avoidable distractions: scanning the congregation, coughing/sneezing into the microphones, shuffling papers in the microphones, and any unnecessary gestures of movements.**

Ushers

Ushers also exercise a genuine liturgical function by caring for the practical needs of the faithful who attend each Mass. Often the role of an usher provides an opportunity to show the loving charity of Christ to those in need.

- ✘ Arrive at least 15 minutes before Mass is scheduled to begin.
- ✘ The baskets for the collection should be placed around the church prior to Mass, and the ushers should reserve their seats so as to sit near as possible to these staging areas, so as to limit the amount of movement necessary during the offertory.
- ✘ The collection begins AFTER the conclusion of the Prayer of the Faithful.
- ✘ The entire collection is to be brought up with the offertory and the basket is to be handed to the priest, who will, with the help of a server, place it under the St. Joseph statue.
- ✘ Two ushers are to be designated, before Mass begins, to secure the collection after Mass and using the specified collection bags, drop the entire collection into the safe in the parish office.
- ✘ All the Worship Space doors are to be closed before Mass begins, and not propped open; after Mass, once the main flow of people has exited the space, all doors must be closed, to allow those who want to stay and pray a break from the noise that builds up in the corridors leading to the exits.

Sacristans

Sacristans exercise a genuine liturgical function by carefully arranging the liturgical books, the vestments, the sacred vessels, the gifts of bread and wine, and the décor which adorns the sanctuary and the altar.

Instructions:

- ✘ Please arrive 30 minutes before Mass is scheduled to begin so that you have plenty of time to prepare everything for Mass without being rushed. Amid

frantic preparations, something is likely to be forgotten.

- ✘ Please turn on all the lights 30 minutes before Mass is scheduled to begin.
- ✘ KEEP ALL LIGHTS IN ALL SACRISTIES AND THE CRY-ROOM ON AT ALL TIMES FOR ALL LITURGIES.
- ✘ You are in charge of the sacristy. When people begin arriving, it is your proper place to control the atmosphere of silent preparation and calm. While appropriate questions from those assisting at that Mass are certainly welcomed, idle conversation must be avoided. The sacristy should not be a place for socializing. Only those who have an assisting role in the celebration of the Mass should be in the sacristy.
- ✘ All sacristy doors are to be closed at all times to keep noise from the sacristy or hallway from entering the worship space.
- ✘ For those last 10 minutes, only the servers and the reader should be in the sacristy with the sacristans.
- ✘ At 10 minutes before Mass begins, all roles are to be “frozen” as they are; if people are missing, we will celebrate the Mass with the ones that we have present at that moment. The Sacristan will inform the Extraordinary Ministers of Holy Communion if there will be any change in the numbers/species being distributed, accordingly.
- ✘ If the Precious Blood is not distributed at a Sunday Liturgy, then a chalice draped with a purificator must be placed on the purification table for the ablutions.
- ✘ At the time of the Offertory, please have the people who will present the gifts of bread and wine ready while the altar is being prepared. (n.b. These people

should be selected prior to the beginning of Mass.)

- ✘ The entire collection will be placed in a large basket and brought forward and given to the priest and left beneath the St. Joseph statue, until the conclusion of Mass.
- ✘ As soon as the altar is prepared the priest and servers will walk to the front of the altar, and the procession of gifts should begin at that time.
- ✘ After Mass, please ensure that everything is properly put away or prepared for the following Mass.

Servers

It is indeed a great privilege to be allowed to serve at the sacred altar of God's Sacrifice. As a server you should imagine yourself as an assistant in the Heavenly Court of the King of the Universe, Jesus Christ our Lord and King. As servers, you ennoble the Sacred Liturgy by providing the priest with practical assistance. Your assistance helps the priest to celebrate the Sacred Liturgy smoothly and elegantly, and often it allows the priest to incorporate various options in the celebration that would be much more difficult if he had to celebrate without assistance. In fact, of all people attending and participating in the Mass, you will always be the one that is the closest to the action of the Sacred Liturgy; you see many little details that most do not observe; you hear many of the quiet prayers that the priest prays during the Liturgy that everyone else cannot hear; you handle many of the sacred objects used in the celebration of the Sacrifice that others are not privileged to carry; because of this, you should appreciate the high honor of serving at Mass by showing the greatest reverence, by paying very close attention to the details of the sacred service and by

learning your role as perfectly as possible! Always remember that you can ask the priest for help!

Instructions:

- ⌘ If you are able to drive yourself, please make sure you are present 15 minutes before Mass is scheduled to begin. If you do not drive and depend on someone to bring you to Mass, please ask them to make sure you are present 15 minutes before Mass is scheduled to begin. This is important because you need time to dress in your alb or cassock and surplice, then to light the altar candles, and finally to do anything that the sacristans might ask you to do to prepare for Mass.
- ⌘ Please come dressed in nice Sunday clothes. T-shirts, jeans, tennis shoes or flip-flops are not appropriate. You will be asked to change or be asked not to serve.
- ⌘ Once all preparations have been completed, in the last few minutes before leaving for the entrance procession, take the cross and candles to the main Church entrance and await the arrival of the priest.
- ⌘ If you have any questions about how to do something, please ask the sacristans or the priest.
- ⌘ During Mass, you should always keep your eyes on the priest, watching for his directions, or in case he might need to ask you to do something for him. You should never be gazing around the congregation or have your eyes closed during Mass, unless specifically directed to by an MC or the priest.
- ⌘ After Mass, ask the sacristans if you can help extinguish the candles and carry anything back to the sacristy.

- ✘ Finally, please HANG your albs, cassock or surplice in the appropriate place in a neat and orderly way fitting of vestments worn for the celebration of the Sacred Mysteries of the Mass.

Readers

As readers, you assist the priest and faithful attending Mass by reading the designated passages from Scripture in a clear and effective manner. The Liturgy of the Word is an integral part of the Sacred Liturgy, and we all desire to receive the Word of God by listening attentively as it is read. Therefore, for the greatest benefit of your listeners, it is crucial that you read the passages clearly, calmly, and with the inflection or meaning appropriate to the context in which it was originally written. Ideally, you ought to invest a small amount of research and practice prior to reading at Mass, mostly by using the workbook for readers which the parish will provide for you.

Instructions:

- ✘ Please arrive in the sacristy 15 minutes before Mass is scheduled to begin. If you have any questions about the readings you may ask the sacristans or the priest; however, idle conversation with others in the room must be avoided so as to allow everyone an appropriate atmosphere of silent preparation for Mass.
- ✘ Please familiarize yourself at this time with the Lectionary and with the Intercessions.
- ✘ For those who assist with the Children's Liturgy of the Word, please place your Lectionary before Mass on the presider's chair and then be seated in your pew. We are directly instructed never to carry the Lectionary as part of the Entrance Procession; only the Book of the Gospels has a place in the procession. When

the time for your dismissal comes and we call everyone forward, you may simply come forward from your pew at the same time as the children. We will then hand the Lectionary to you at that time.

- ⌘ In the absence of a deacon, the reader for Mass may carry the Book of the Gospels in the entrance procession. While carrying the Book of the Gospels in procession, you do not make any sign of reverence as you reach the sanctuary. Simply proceed directly around to the back of the altar where you may place the Book of the Gospels in the middle of the altar, leaving enough room for the priest to kiss the altar. As you proceed from the sanctuary to your seat in the front pews, please turn to bow to the altar after stepping down from the sanctuary.
- ⌘ As everyone is seated following the Opening Prayer, you may simply step out of your pew and approach the sanctuary. As you reach the step of the sanctuary, please bow to the altar.
- ⌘ On Sundays, after the First Reading, please return to your seat for the Responsorial Psalm, remembering to bow as you leave the sanctuary. On weekdays, please pause before beginning the Responsorial Psalm. The length of the pause can be about a “Hail Mary” prayed to yourself.
- ⌘ For the Second Reading, please repeat everything you did for the First Reading.
- ⌘ After the Second Reading, please remember to close the book and place it on the middle or bottom shelf in the ambo so that the priest or deacon can place the Book of the Gospels directly on the ambo.
- ⌘ For the Prayers of the Faithful or General Intercessions, please remember that if the deacon is present he is appointed to read them. At Masses without a

deacon, please approach the ambo toward the end of the Creed when we say the words, *“I believe in One, Holy, Catholic and Apostolic Church. I confess one baptism...”* so that you will be standing at the ambo before the priest reads the beginning paragraph of the Intercessions. Remain at the ambo until the priest concludes the prayers of the faithful and all respond, “Amen”.

- ✧ Finally, at the end of Mass, as neither the Book of the Gospels nor the Lectionary are to be carried in procession out of the church, you should simply remain standing in your pew and not join the procession of priest and servers.

Extraordinary Ministers of Holy Communion

Founded upon her doctrine and expressed in practice, the teaching of the Church and the legislation in Canon Law establishes that the ordinary minister of Holy Communion is the Bishop, the Priest and the the Deacon. However, a non-ordained member of the faithful, in cases of true necessity, may be deputed by the diocesan bishop to act as an extraordinary minister to distribute Holy Communion outside of liturgical celebrations, such as taking Holy Communion to the sick and the homebound. They may also exercise this function at Eucharistic celebrations where there are particularly large numbers of the faithful and which would be excessively prolonged because of an insufficient number of ordained ministers to distribute Holy Communion. In these circumstances they assist the ordinary ministers (bishops, priests and deacons) in distributing Holy Communion^{xxxvii}. In the practical life of the parish extraordinary ministers of Holy Communion are scheduled in advance for particular Masses. Occasionally an extra priest or deacon may sometimes be present. At that Mass one or more of the scheduled extraordinary ministers may not be needed

because of the unexpected availability of an ordinary minister. As an ordinary minister of Holy Communion, a bishop, priest or deacon may assist the main celebrant distribute Holy Communion even if such a bishop, priest or deacon is not present for the entire celebration of the Mass; in other words, a bishop, priest or deacon who has not been present to celebrate the entire Mass may approach the altar during the Sign of Peace or the Lamb of God and assist in the distribution of Holy Communion as an ordinary minister. For each ordinary minister that is added, one extraordinary minister will not be needed as originally scheduled.

These extraordinary ministers of Holy Communion should not approach the sanctuary before the priest has received Communion, and each extraordinary minister is always to receive from the priest the vessel containing either species of the Most Holy Eucharist for distribution to the faithful. When the distribution is finished, if there remains any Precious Body or Blood in the chalices or ciboria, both are to be given to the priest to consume or reserve in the Tabernacle; this does mean that the extraordinary ministers ought no longer to consume any of the Eucharist which remains in their sacred vessel.^{xxxviii}

Finally, since this function is “a supplementary and extraordinary” function at Eucharistic liturgies, an Extraordinary Minister of Holy Communion may only serve as such once on a given Sunday and at one other time during the week.^{xxxix}

Instructions:

- ✧ **Be present in the sacristy at least 15 minutes before Mass or earlier and sign-in so that the sacristan knows you have arrived; we will only utilize those who are punctual. This is first of all a matter of personal responsibility and secondly a matter of courtesy to all the rest who are making the final preparations for the**

celebration of the Mass.

- ✘ When you arrive in the sacristy, pick up a medallion from among those set out by the sacristan.
- ✘ 5 minutes before Mass, please return directly to the working sacristy and at this time any changes that need to be made by the sacristan, will be made. Please do not linger in the sacristy, as it is too small a space for all the servers, EMHC's, lector and sacristans.
- ✘ Please sit near the front of the center aisle in the temporary worship space in any section to limit your travel time to the sanctuary, as well as to avoid causing undue distraction to others by walking from all parts of the space.
- ✘ Immediately after the main celebrating priest consumes from the chalice you should begin walking forward to form a line at the step of the sanctuary in front of the altar where you will remain to receive Holy Communion^{xl}; after the priest consumes the Precious Blood, he will come around the altar to give you the Body of Christ. He will then start at one end of the line and give the Blood of Christ to those who will distribute the Precious Blood, handing you the purificator first then the chalice. To be slightly more efficient, the priest will only give the Precious Blood to as many of you as will administer the Precious Blood to the congregation (typically 4 out of 7, or 6 out of 10 for larger Masses). He will skip those who will distribute the Body of Christ to the congregation. If he skips you and you wish to receive the Precious Blood, simply turn to the person next to you to receive, knowing that the priest will soon return to hand you the ciborium with the Body of Christ. Once the priest gives you a sacred vessel containing the Eucharist you are to keep it the whole time. For a diagram of

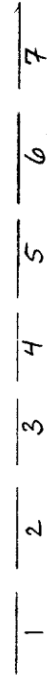
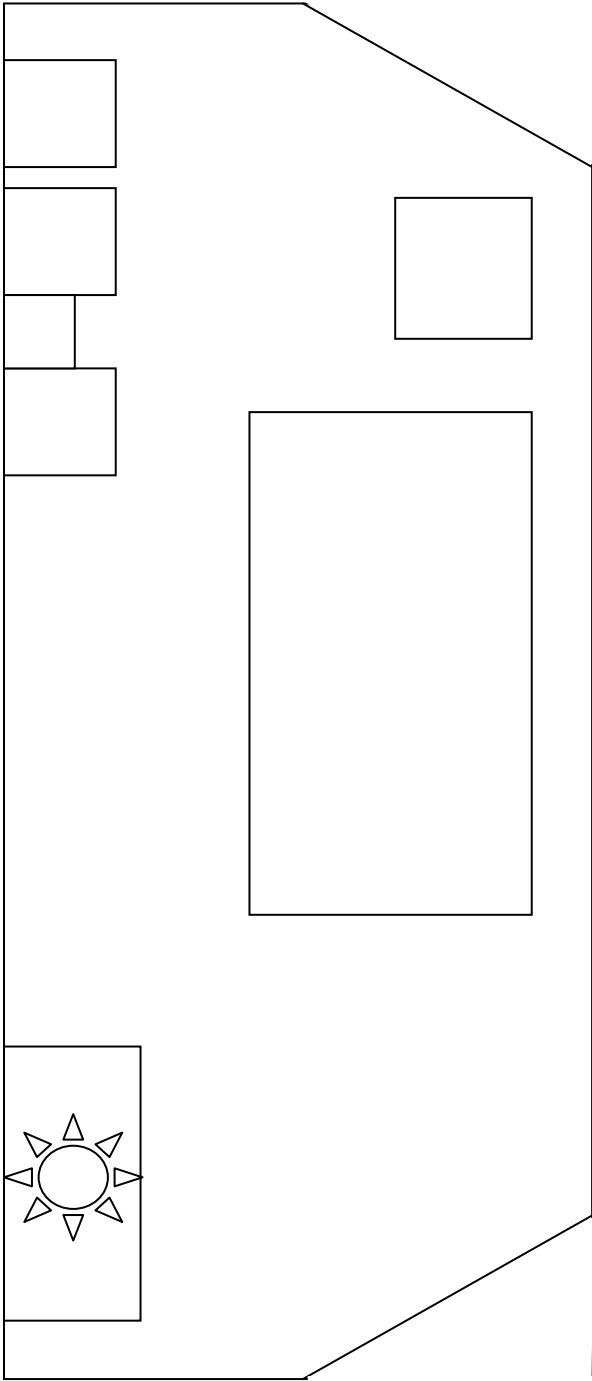
where to stand in front of the altar, please see the Appendix.

- ⌘ When everyone has their sacred vessel containing the Eucharist, proceed with the priest to your respective area, mindful of giving Communion to any handicapped that may be present in the front pews.
- ⌘ NOTE: Since you are carrying Our Lord in your hands, you do not need to make any sign of reverence to symbols of Our Lord, such as the altar, when you pass by them as you would while NOT carrying the Eucharist in your hands.
- ⌘ When administering the Body of Christ, use only the words, “The Body of Christ”; likewise for the Precious Blood, “The Blood of Christ.” It is not appropriate to change these words or add other words, such as a person's name.
- ⌘ For those who approach with arms crossed or their finger over their lips, indicating that they are unable to receive Holy Communion, please simply say, “May God bless you.” Under no circumstances should an EMHC make the sign of the Cross upon them or lay one's hand on their head in blessing.
- ⌘ After all those in your area have received Holy Communion, please look to see if another area is in need of your assistance.
- ⌘ After all have received Holy Communion, those who administered the Body of Christ should return to the altar and wait for the priest. When he returns to the altar he will place the remaining Body of Christ into one ciborium to be reserved in the Tabernacle, and he will return your sacred vessel to your hands to be placed on the corporal on the credence table next to the organ/piano. PLEASE PURIFY YOUR FINGERS IN THE SMALL DISH OF WATER ON THE TABLE.
- ⌘ For those who administered the Precious Blood: the liturgical instructions indicate^{xli} that any remaining Precious Blood is to be consumed immediately at

the altar by the priest. After he consumed the remaining Precious Blood, he will then hand you the chalice to be placed on the corporal on the credence table. PLEASE LAY THE PURIFICATORS ONE ON TOP OF THE OTHER on the corporal; the priest will be there within a few seconds, and so it is not necessary to cover the empty chalices with the purificator. This will help the priest's purification of the sacred vessels to be more efficient. If there is no Precious Blood remaining, then simply take the chalice directly to the credence table to be purified.

- ✘ After Mass, the sacred vessels should be washed and dried as usual. NOTE that you are not purifying them at this point; rather, you are washing them to clean germs, lipstick, etc. After the priest purifies them there should not be any remains of the Eucharist present.

Appendix: EMHC Diagram



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- i *Sacrosantum Concilium*, 1.
 - ii *Sacrosanctum Concilium*, 2.
 - iii 1 Timothy 2:4
 - iv Hebrews 1:1
 - v Isaiah 61:1; Luke 4:18
 - vi St. Ignatius of Antioch, *To the Ephesians*, 7, 2.
 - vii 1 Timothy 2:5
 - viii *Sacramentarium Veronese*, 1265, 1241, 1248.
 - ix Easter Preface of the Roman Missal
 - x Prayer before the second lesson for Holy Saturday, as it was in the Roman Missal before the restoration of Holy Week.
 - xi Mark 16:15
 - xii Acts 26:18
 - xiii Romans 6:4; Ephesians 2:6; Colossians 3:1; 2 Timothy 2:11
 - xiv Romans 8:15
 - xv John 4:23
 - xvi 1 Corinthians 11:26
 - xvii Acts 2:41-47
 - xviii Luke 24:27
 - xix Council of Trent, Session XIII, Decree on the Holy Eucharist, c.5
 - xx 2 Corinthians 9:15
 - xxi Ephesians 1:12
 - xxii St. Augustine, *Tractatus in Ioannem*, VI, n.7
 - xxiii Council of Trent, Session XXII, Doctrine on the Holy Sacrifice of the Mass, c.2
 - xxiv Matthew 18:20
 - xxv Revelation 21:2; Colossians 3:1; Hebrews 8:2
 - xxvi Philippians 3:20; Colossians 3:4
 - xxvii Romans 10:14-15
 - xxviii John 17:3; Luke 24:27; Acts 2:38
 - xxix Matthew 28:20
 - xxx Postcommunion Prayer for both Masses of Easter Sunday
 - xxxi Collect of the Mass for Tuesday of Easter Week
 - xxxii 2 Corinthians 6:1
 - xxxiii Bishop Robert Vasa, “Dress, Demeanor, Discipline, Show how We Value Holy Mass”, *Catholic Sentinel*, June 30, 2000.
 - xxxiv Ad Limina Address of John Paul II to the Bishops of Washington, Oregon, Idaho, Montana and Alaska: 09 Oct. 1998
 - xxxv *Sacrosanctum Concilium*, 29.
 - xxxvi General Instruction of the Roman Missal, 103.
 - xxxvii *Ecclesiae de Mysterio*, Practical Provisions, Article 8, paragraphs 1-2
 - xxxviii General Instruction of the Roman Missal, 162-163.
 - xxxix *Ecclesiae de mysterio*, August 15, 1997, Art 8.
 - xl *Ecclesiae de Mysterio*, Practical Provisions, Article 8, paragraph 2.
 - xli General Instruction of the Roman Missal, 163.