

The Basilica of
St. Mary Star of the Sea
Catholic Church



Extraordinary Minister
of Holy Communion
Training Guide

**Welcome to the Ministry of
*Extraordinary Ministers of Holy Communion***

"The Eucharist constitutes the very life of the Church, for the Lord said, I am the bread of life. No one who comes to me shall ever be hungry, no one who believes in me shall ever thirst."

(John 6:35)

This booklet is designed to assist you in your participation in the liturgical ministry of *Extraordinary Minister of Holy Communion (EMHC)*. Your willingness to serve as an *Extraordinary Minister*, reflects not only response to your Baptismal call to serve the people of God, but a commitment to Christ as you share in the preaching, teaching and leading aspects of the church.

You offer the Eucharist, recognize the Body of Christ in those to whom you offer Eucharist and ultimately you act as the Body of Christ by fully participating in the life of the parish and the wider community. Your willingness to commit to ongoing spiritual formation, to a monthly schedule, to prepare properly for your service and to arrive on time dressed appropriately for Mass, further reflects that commitment.

*"In every celebration of the Eucharist there should always be a sufficient number of ministers for the distribution of the Eucharist. Priority is always given to ordinary ministers (bishops, priests, deacons) and auxiliary ministers (instituted acolytes). When there are large numbers of the faithful present and there are **insufficient ordinary and auxiliary members at hand**, special or **extraordinary ministers properly appointed beforehand** should assist in the distribution of Communion."*
(HLS #29).

Qualifications

The Director of Adult Faith Formation, after consultation with the pastor, issues an invitation in the name of the pastor to those parishioners that have deemed to be appropriate members of the ministry.

Those invited to serve in this ministry are designated only for service in this parish. *Extraordinary Ministers* should not take it upon themselves to bring Communion to a parent, family member, friend or neighbor, unless permission is given from the pastor or his designee, of the parish in which the person resides.

Invitation to serve as an *Extraordinary Minister* is a reflection of the diversity of the parish. An invitation to join the ministry does not mean that one is “better or holier than another”, nor is an invitation indicative of a reward of some sort. Archdiocesan guidelines for invitation to service in this ministry clearly indicate that an invitation to serve ... not create an elite in the church community.

To be an *Extraordinary Minister of Holy Communion* you must be:

- be a fully initiated Catholic (have received the sacrament of Confirmation) at least 16 years of age
- be of good moral standing and cultivate devotion to the Holy Eucharist and distinguish themselves by Christian life, faith and morals; striving to be worthy of this great office
- participate regularly in the sacramental life of the church and act as an example to the other faithful by piety and reverence for this Most Holy Sacrament of the Altar
- be duly instructed and willing to participate in ongoing formation opportunities offered here at the Basilica (at minimum the two retreats offered each year)
- act as an example to the other faithful by piety and reverence for this Most Holy Sacrament of the Altar.

Extraordinary Ministers: Living the Sacrament of Life

Practice your Catholic faith through a prayerful relationship with God. Take advantage of the sacraments regularly.

If you have not been to confession in a while, go before you start the process of becoming an *Extraordinary Minister* and continue to go regularly.

To accomplish so great a work, Christ is always present in his Church, especially in her liturgical celebrations.

- By his power Christ is present in the sacraments, so that when a man baptizes it is really Christ Himself who baptizes.

- Christ is present in the sacrifice of the Mass, not only in the person of the minister, but most especially under the Eucharistic species.

- Christ is present in His word, since it is He 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 in my name, I am in the midst of them.”

Extraordinary Minister Scheduling

The *Extraordinary Minister* schedule is updated every month. Schedules will be e-mailed, posted on the bulletin board in the Sacristy and on the Basilica's website www.stmarystarofthesea.com

Lana Jabour is our current *Extraordinary Minister* coordinator. She can be reached by email at lanajabour@hotmail.com or by phone at **(305) 292 1593**

Please contact Lana as soon as possible to advise her of your availability.

If you are scheduled to serve and cannot, you are responsible for arranging for a substitute. Feel free to email the entire distribution list to make them aware of your need for a replacement.

A liturgical minister may perform only one liturgical ministry at a time, thus if you are performing the function of an *Extraordinary Minister*, you may not also perform the function of Lector at the same Mass.

Holiday schedules for *Extraordinary Ministers* are typically compiled at least 2 weeks in advance (e.g. Ash Wednesday, Holy Thursday, Good Friday, Easter, Christmas, etc.)

Please make sure Lana (the *Extraordinary Minister* coordinator) is aware of your availability as soon as you are able.

Occasionally, a request for *Extraordinary Ministers* at other services is received. An e-mail will be sent out asking for volunteers.

Extraordinary Minister Duties Before Mass

If you are scheduled, please arrive no later than twenty (20) minutes before the mass starts to robe and obtain your medallion.

The prayer for *Extraordinary Ministers* is printed and located in a wooden frame wall above the medallions.

Please feel free to use this prayer, or any other you are more familiar with as you robe.

If you are not scheduled and you would like to make yourself available as a substitute, please notify another *Extraordinary Minister* as you enter.

While gathering in the narthex before Mass, your role is also one of “*Ministers of Hospitality*” to those who come to worship.

Offer friendly greetings to people as they enter and avoid ongoing conversation with other *Extraordinary Ministers*.

Extraordinary Minister Duties During Mass

Extraordinary Ministers here at the Basilica are part of the opening procession. Immediately prior to the call to worship bells sounding, que up two by two behind the processional cross and altar servers. Once the procession has arrived at the front of the church, bow in unison with your partner, enter the first row of pews on the left reserved for *Extraordinary Ministers*, and proceed across the row allowing room for others to take their seats.

The Mass will proceed through the Readings, Homily, Creed, and Prayer of the Faithful, Eucharistic Prayer, Lord's Prayer and Sign of Peace.

Once you have exchanged the Sign of Peace with those around you, proceed across the row as a group, exiting the pew to form a single line across the front of the church (remain on floor level)

Once assembled, ministers bow to the altar in unison and proceed up to the altar in two lines. The first four ministers proceed up the stairs to the right of the altar; the second four ministers proceed up the stairs to the left of the altar coming together to form a single line with your backs to the empty tabernacle (leave room for the Deacon to access the tabernacle)

[Diagram \(A\) details the role of each minister once in line.](#)

The Priest will distribute the Body of Christ to the *Extraordinary Ministers* followed by the Deacon (or Senior Altar Server) who distributes the Precious Blood.

Bow reverently before you receiving the Body and the Blood.

Extraordinary Ministers, proceeding to the altar, remove the appropriate vessel as designated by their position in line.

Once you have obtained your vessel proceed directly to the appropriate station (do not wait to process as a group).

The Celebrant will dispense Communion to those with mobility issues seated in the first row on the right.

Distribution of the Body of Christ

The U.S. Conference of Catholic Bishops has stated “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).

Reverently hold up the consecrated host between you and the receiver, and looking the receiver in the eye, smile and say “The Body of Christ”.

Wait for the person receiving communion to say “Amen” and then place it in their hand or on their tongue, depending on which method they prefer.

If an adult or child comes up for communion and they have their hands crossed over their chest, trace the sign of the cross on their forehead without saying anything.

After the entire congregation has received communion, return your ciboria to the Deacon or Senior Altar server stationed at the tabernacle.

Those distributing the Precious Blood, proceed directly into the sacristy.

Once there, consume any remaining liquid and place the purificator in the chalice on the counter next to the sink. As soon as you are finished, proceed out of the sacristy directly to your seat (without waiting for others or bowing to the altar)

Distribution of the Precious Blood

Reverently hold up the chalice between you and the receiver and looking the receiver in the eye, smile and say "The Blood of Christ".

Wait for the person receiving to say "Amen" and then hand them the chalice.

Make sure the person has a good grip on the chalice before releasing it.

Be especially careful when the person hands the chalice back to you.

The exchange should be firm but gentle; not forceful enough to cause a "splash" or a spill. Be even more vigilant when the communicant is a younger child.

After the person has handed the chalice back to you, **wipe the place on the chalice where they drank, and turn the chalice a quarter turn.**

Be sure to move the purificator systematically so as to use a different portion of the cloth each time you wipe.

DEFINITIONS

AMBO

Elevated pulpit with a flight of stairs on each side, from which the Epistles and Gospels were read and sermons preached in the early Church. Later two ambos were used, one for the Epistle reading, the other on the right side of the altar for the Gospel. Generally, now, one ambo or lectern suffices for the entire Liturgy of the Word. (Etym. Greek ambo, an elevation.)

BURSE

A stiff pocket about twelve inches square in which the folded corporal is carried to and from the altar. Part of a set of vestments, it is made of matching material. It is placed upon the chalice at the beginning and end of Mass and on the altar at Benediction. The leather case containing the pyx, in which the Holy Eucharist is brought to the sick, is called a burse. It is also the name for an endowment or foundation fund especially for scholarships for candidates for the priesthood. (Etym. Latin bursa, purse or pouch.)

CHALICE

The cup-shaped vessel or goblet used at Mass to contain the Precious Blood. For centuries it was made of precious material; if it was not of gold, the interior of the cup was gold-plated. Since the Second Vatican Council, chalices may be of other materials. A chalice is consecrated with holy chrism by a bishop. Regilding the inside does not destroy the consecration. Sometimes the word chalice designates its contents. (Etym. Latin calix, cup, goblet, drinking vessel, chalice.)

CIBORIUM

A covered container used to hold the consecrated small Hosts. It is similar to a chalice but covered and larger, used for small Communion hosts of the faithful. It is made of various precious metals, and the interior is commonly gold or gold-plated.

CORPORAL

A square white linen cloth on which the Host and Chalice are placed during Mass. When not in use it may be kept in a burse. It is also used under the monstrance at Benediction or under the Blessed Sacrament at any time. (Etym. Latin *corporalis*, bodily; from *corpus*, body.)

CREDESCENCE

A small table or shelf in the wall at one side of the altar. On it are usually placed the cruets, basin, and finger towel. The chalice, paten, corporal, and veil used in the Mass may also be placed there until the Offertory of the Mass. (Etym. Latin *credere*, to believe.)

CRUET

One of two small bottles or vessels to contain the water and wine used at the Consecration of the Mass. They are presented as offerings of the faithful at the Offertory. The cruets are also used for a priest's ablution after the Offertory and the ablution of the chalice after Communion.

HOST

A victim of sacrifice, and therefore the consecrated Bread of the Eucharist considered as the sacrifice of the Body of Christ. The word is also used of the round wafers used for consecration. (Etym. Latin *hostia*, sacrificial offering.)

INTINCTION

The Eucharistic practice of partly dipping the consecrated bread, or *host*, into the consecrated wine before consumption by the communicant.

NARTHEX

The portico of an ancient church. A vestibule leading to the nave of a church. Late Greek *narthēx*, from Greek, giant fennel, cane, casket.

PATEN

A saucer like dish of the same material as the chalice--gold-plated and consecrated by a bishop or his delegate with holy chrism. It must be large enough to cover the chalice. On it rests the bread to be consecrated, and later on the Sacred Host. It was customary to have a sub-deacon hold the paten, covered by the humeral veil, from the Offertory to the Pater Noster in solemn Masses. (Etym. Latin *patena*, a broad, shallow dish or pan.)

PISCINA

An excavation or basin, provided with a drain directly to the earth, for the disposal of water that has been used for some sacred purpose and is no longer needed. The name is also given to the baptismal font or cistern. A *sacrarium*, synonymous with *piscina*, receives the water from the washing of the sacred vessels and linens. It is generally located in the sacristy of a church. (Etym. Latin *piscis*, fish.)

PRESBYTERY

Originally the senate that, in some early dioceses, assisted a bishop in the administration of his see. Later the term was applied to the part of a church reserved for the Sacrifice of Mass, now called the sanctuary, usually admitting only the clergy for services, except as ministers and in marriage ceremonies. Now occasionally used of the rectory or residence of the clergy.

PURIFICATOR

A small piece of white linen, marked with a cross in the center, used by the priest in the celebration of Mass. It is folded in three layers and used by the priest to purify his fingers and the chalice and paten after Holy Communion.

PYX

Any metal box or vessel in which the Blessed Sacrament is kept or carried. The term is more aptly applied to the small round metal case (usually gold-plated) used to carry a few hosts on visitation to the sick but the larger ciborium is also called a pyx. (Etym. Greek *puxis*, box.)

SACRISTY

A room attached to a church, usually near the altar, where the clergy vest for ecclesiastical functions. The sacristy affords storage for sacred vessels, vestments, and other articles needed for liturgical use. The sacrarium is usually located there. (Etym. Latin *sacristia*, from *sacrum*)

TABERNACLE

A cupboard or boxlike receptacle for the exclusive reservation of the Blessed Sacrament. In early Christian times the sacred species was reserved in the home because of possible persecution. Later, dove shaped tabernacles were suspended by chains before the altar. Nowadays tabernacles may be round or rectangular and made of wood, stone, or metal. They are covered with a veil and lined with precious metal or silk, with a corporal beneath the ciboria or other sacred vessels. According to the directive of the Holy See, since the Second Vatican Council, tabernacles are always solid and inviolable and located in the middle of the main altar or on a side altar, but always in a truly prominent place (Eucharisticum Myserium, May 25, 1967, II C). (Etym. Latin *tabernaculum*, tent, diminutive of *taberna*, hut, perhaps from Etruscan.)

NOTES



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