GUIDELINES FOR EXTRAORDINARY MINISTERS OF HOLY COMMUNION (EMHC)

CONTENTS

1. Introduction
2. Ministry of Holy Communion
3. Requirements
4. Procedure During Mass
5. Distribution of the Body of Christ
6. Communion from the Chalice
7. Ministration of the Chalice
8. Communion by Intinction
9. Children and Communion from the Chalice
10. Guidelines for Ministers to the Sick
11. *Viaticum*
12. Conclusion
13. Pastoral Response to persons with Celiac Disease

INTRODUCTION

"Jesus said to them, 'I am the bread of life. Whoever comes to me will never be hungry, and whoever believes in me will never be thirsty.'" John 6:35

"The celebration of the Eucharist is the center of the whole Christian life...For in the Most Holy Eucharist is contained all the spiritual wealth of the Church, that is, Christ himself..." (*Holy Communion and Worship of the Eucharistic Mystery Outside of Mass* [HCWEMOM], no. 1).

1. The Office for Divine Worship has prepared the following guidelines for Extraordinary Ministers of Holy Communion serving during Sunday Mass, as well as other Eucharistic celebrations. The purpose of these guidelines is to provide some observations and principles on this important ministry of the Church. These guidelines define the contents of the liturgical law and the expectations of the universal and local Church. These guidelines also contain practical and pastoral considerations.

MINISTRY OF HOLY COMMUNION

2. The administration of Holy Communion during the Mass is truly a ministry. It is the ministry of bringing the sacrament of the Body and Blood of Christ to the People of God. It is also the ministry of witnessing to faith in the real presence of Christ in the action of sharing in the Eucharistic meal of Christ's sacrifice. The ministry of the Eucharist should, therefore, be treated with utmost dignity and reverence.

3. In every celebration of the Eucharist (Mass), there should be enough ministers for Holy Communion so that it can be distributed in an orderly and reverent manner. Bishops, priests, and deacons distribute Holy Communion by virtue of their office (ordination) as ordinary ministers of

the Body and Blood of the Lord (*Norms for the Distribution and Reception of Holy Communion Under Both Kinds in the Dioceses of the United States of America*, no. 27).

4. 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., formally instituted acolytes or even some of the faithful who have been commissioned according to the prescribed rite. In case of necessity, the priest may also commission suitable members of the faithful for the occasion" (*Norms*, no. 28; *General Instruction of the Roman Missal* [GIRM], no.162, 284). Instituted acolytes (usually seminarians and candidates for the permanent diaconate) become Extraordinary Ministers through their institution.

   The role of the Extraordinary Minister of Holy Communion does not replace that of the Ordinary Minister but supplements it on a provisional basis (*Redemptionis Sacramentum* [RM], no. 151). That is, when a sufficient number of Ordinary Ministers are present for the distribution of Holy Communion, Extraordinary Ministers of Holy Communion should not serve.

5. The faculty is granted to pastors and priests-chaplains to appoint extraordinary ministers of Communion in their parishes or institutions.

REQUIREMENTS

6. Baptized, Confirmed, validly married (if married), and practicing Catholics, fifteen years of age or older, are eligible for this ministry. They should be persons who sincerely try to live the Gospel message in their communal and individual lives. They should faithfully participate in the Sunday Eucharist and with God's grace strive to live their faith in every aspect of their lives.
7. Candidates for the ministry of Holy Communion should receive sufficient spiritual, theological, liturgical, and practical preparation to fulfill their role with knowledge and reverence before they are commissioned for service in the parish (*Norms*, no. 28).
8. They should demonstrate a deep reverence and devotion to the Eucharist.
9. They should possess the requisite abilities and temperament to carry out their assigned duties.
10. Extraordinary Ministers of Holy Communion typically serve for two years. Pastors/chaplains may renew terms, if agreeable and in consultation with the minister.
11. Extraordinary Ministers of Holy Communion only serve in the parish/community for which they are commissioned.
12. All new Extraordinary Ministers of Holy Communion should be commissioned, preferably during a Sunday Mass. "The Rite of Commissioning" is found in the *Book of Blessings* [BB], Chapter 63.
13. Extraordinary Ministers of Holy Communion wear clothing in keeping with their primary role as members of the assembly.

14. Concerning the placement and garb of liturgical ministers, a parish policy should reflect the following values:
    a. liturgical ministers are first and foremost members of the worshiping assembly and should appear as such;
    b. flexibility in these areas, in keeping with an attitude of reverence and service, is desirable.
15. Regarding the ministry in general, ministers are to serve in a spirit of collaboration. Truly, no Extraordinary Minister of Holy Communion serves in isolation; rather, they work in harmony with the clergy and fellow lay ministers to maintain the solemnity of the liturgy.

PROCEDURE DURING MASS

16. Extraordinary Ministers of Holy Communion ordinarily take their place within the assembly before the liturgy begins.
17. All ministers of Holy Communion are to manifest profound reverence for the Most Holy Eucharist through their prayerful demeanor, appropriate attire, and the utmost care and respect in the handling of the consecrated Body and Blood of Christ (*Norms,* no.29).
18. Sacred vessels are to be made of precious metal and crafted with dignity and beauty appropriate to the celebration of the Most Holy Eucharist, in accordance with the *General Instruction of the Roman Missal* (nos. 327–334). Glass is not considered acceptable as a sacred vessel because it is not a precious or noble material, and it is easily breakable, thus not suitably durable for sacred use.
19. During the Preparation of the Gifts, the **priest or deacon** arranges the bread and wine upon the altar. Whether the number of communicants is small or large, the celebrant chalice and other chalices should contain a sufficient amount of wine for the Holy Communion of all. If additional chalices are needed, those may be placed on the altar alongside the celebrant's chalice.
    a) Furthermore, according to "Thirty Questions on the Instruction *Redemptionis Sacramentum*", on the United States Conference of Catholic Bishops (USCCB) website: "When more than one chalice is needed for the distribution of Holy Communion under both kinds, several smaller chalices may be placed on the altar at the preparation of the gifts. The instruction prohibits the use of flagons or other such vessels from which the precious Blood is poured. While the use of flagons is a widespread practice in the United States, the instruction directs that they no longer be used in order to reduce the risk of spilling of the Precious Blood."
    b) In other words, flagons (large vessel— made of metal or glass—designed with a handle, spout, and often a lid, used to hold wine for the Eucharist) may continue to be used for the offertory, and during the preparation of the gifts, the wine is poured into the chalices. However, wine should not be consecrated in the flagon and then poured into the chalices during the Lamb of God.

c) Another option is to practice "pre-pouring". The additional chalices are pre-poured by the sacristan before Mass, in the sacristy, and then at the offertory, they are placed on the altar, alongside the celebrant's chalice. When this option is done, wine is still brought up during the offertory procession for the celebrant's chalice.

20. At the Sign of Peace, the extraordinary ministers of Holy Communion enter the sanctuary (*presbyterium*) and take their places at a respectful distance from the altar, so that the attention of the assembly remains focused on the presider and the breaking of the Bread. As the Fraction Rite begins with the Lamb of God litany, additional ciboria may be brought to the altar to be filled. In the Archdiocese of Los Angeles, when pastoral necessity requires, designated ministers may assist in the reverent transfer of the consecrated Bread (Body of Christ) from a single ciborium into additional ciboria for distribution.
21. The priest presider receives Holy Communion first. After the priest has received Holy Communion, he distributes Holy Communion under both kinds to the assisting deacon, if present. Then Holy Communion under both kinds maybe given to the Extraordinary Ministers Holy Communion by the priest, assisted by the deacon who ordinarily distributes the Blood of Christ. (**If the whole assembly is not being offered the Blood of Christ, it is not appropriate to offer it to the Extraordinary Ministers of Holy Communion only**).
22. 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 accordance with liturgical law. (*Norms*, no. 39; GIRM, no. 160).
23. As the priest or deacon approaches the lay ministers with the Body or Blood of the Lord, the lay minister bows his or her head as a sign of reverence and responds with a clear "Amen" to the invitation, "The Body of Christ" or "The Blood of Christ." Next, a vessel containing the Body or Blood of the Christ is handed by the priest or deacon to each minister, and he/she goes to the respective station for the distribution of Holy Communion to the assembly (*Norms,* no. 38-40).
24. Since enough bread and wine for each assembly's Eucharist is brought forward at the time of the Preparation of the Gifts, the need to go to the tabernacle is and ought to be avoided.

    In preparing the unconsecrated bread before the Liturgical prudence should be exercised to ensure that the number of hosts consecrated corresponds to the number of communicants expected at the Liturgy.
25. The *General Instruction of the Roman Missal* states:

> *"It is most desirable that the faithful, just as the priest himself is bound to do, receive the Lord's Body from hosts consecrated at the same Mass and that in the instances when it is permitted, they participate in the chalice (cf. no. 283), so that even by means of the signs Communion will stand out more clearly as a participation in the sacrifice actually being celebrated"* (no. 85).

However, if the Extraordinary Minister of the Body of Christ realize that they do not have sufficient hosts for the number of communicants, a minister (e.g., the Master of Ceremonies or one of the Extraordinary Ministers of Holy Communion) should be ready to go to the tabernacle and bring the ciborium (a) to the Extraordinary Ministers of Holy Communion who do not have sufficient hosts.

26. In the Archdiocese of Los Angeles, Extraordinary Ministers of Holy Communion may, when needed, assist the ordinary ministers by reverently handing the sacred vessels to those who will distribute Holy Communion.

DISTRIBUTION OF THE BODY OF CHRIST

27. The Body of Christ (host) is administered with the words: "The Body of Christ." After the communicant has responded "Amen," the (consecrated) bread/host is placed in the hand or on the tongue according to the manner indicated by the communicant. The communicant may choose whether to receive the Body of Christ in the hand or on the tongue. (*Norms*, no. 41).

28. 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).

29. "*When receiving Holy Communion, the communicant bows his or her head before the Sacrament as a gesture of reverence and receives the Body of Christ from the minister…. When Holy Communion is received under both kinds, the sign of reverence is also made before receiving the Precious Blood*" (GIRM, no. 160).

30. The Body of Christ is always given to the communicant by a minister. Communicants are not permitted to take the consecrated Host themselves or to self-communicate. Holy Communion is a gift that is received, not taken.

31. If a host/piece of consecrated Bread falls to the ground during distribution, the minister should pick it up reverently, place it in the ciborium, and consume it after the distribution is over or completely dissolved it in water before being poured down the sacrarium. Additionally, the area should be marked, covered, and at the appropriate time cleaned. The water that was used is poured into the sacrarium.

32. The practice of people who are unable to receive Communion presenting themselves in the Communion line for a blessing from the minister has no provision in any liturgical document, universal or national. There is a difference between sharing Communion and receiving a blessing. The Communion line is intended for those receiving Holy Communion. The blessing at the end of Mass need not to be anticipated during the Communion rite. If someone who is not receiving Holy Communion comes in the Communion Procession to the minister of the Body of Christ, the minister may offer a simple greeting, e.g., "Jesus be with you always." **Words** and **gestures** of blessing ought to be avoided; this includes making the Sign of the Cross and laying hands. Lay

people, within the context of Mass, may not confer blessings.

33. After the distribution of Holy Communion, the number of hosts remaining are reserved in the tabernacle. Care should be taken with any fragments remaining on the corporal or in the sacred vessels (*Norms*, no. 51).

34. The ciboria which held the hosts should be placed on a side table or taken into the sacristy. Ordinarily they should be placed on a corporal and suitably covered. Ideally, they are purified immediately following the Liturgy by the priest or deacon. However, the ciboria may be purified immediately following the distribution of Holy Communion (GIRM, no. 183) at the side table.

COMMUNION FROM THE CHALICE

35. In the Archdiocese of Los Angeles, Communion under both kinds, the Body and Blood of Christ, is normative on Sundays and holy days – as well as at weekday Masses. In order to ensure that this is done in a reverent and orderly manner, the availability of enough ministers is essential. Also, ongoing catechesis on the theological and liturgical aspects of this practice is important.

36. The freedom of each communicant to choose or not to choose Holy Communion under both kinds should be stated. It is the choice of the communicant, not the minister, to receive from the chalice. If a person is unable to receive Holy Communion under the form of bread, he/she may choose to receive Holy Communion under the form of wine – the Blood of Christ (*Norms*, no.24, 25, 46).

37. Holy Communion has a fuller form as a sign when it is distributed under both kinds. For in this form the sign of the Eucharistic banquet is more clearly evident and a clear expression is given to the divine will by which the new and eternal Covenant is ratified in the Blood of Christ, as also the relationship between the Eucharistic banquet and the eschatological banquet in the Father's Kingdom (GIRM, no. 281).

38. So that this "fuller light" may foster the faithful's greater participation in the mystery, Communion under both kinds is to be desired in all celebrations of the Mass, although this is not possible in all cases. For in this sacred rite "the sign of the Eucharistic meal stands out more explicitly", and the act of drinking the consecrated wine, the Blood of Christ, strengthens the faith of communicants in the sacrificial nature of the Mass. Holy Communion under both kinds can therefore manifest more fully the nature of the Mass as a sacrifice and as a sacred banquet, ritually expressing that "the sacrifice and the sacred Meal belong to the same mystery, to such an extent that they are linked to one another by a very close theological and sacramental bond" (*Norms,* no. 19).

39. When the members of the assembly drink from the chalice, ordinarily there should be two ministers of the chalice for each minister with the ciborium; but each community needs to determine what ratio is most suitable. Ministers should stand an appropriate distance from each other to facilitate the Communion procession and not unduly impede the assembly's easy movement.

MINISTRATION OF THE CHALICE [BLOOD OF CHRIST]

40. The Precious Blood is offered in the chalice to the communicant with the words, "The Blood of Christ," to which the communicant responds, "Amen." No other words or names should be added; and the formula should not be edited in any way. (*Cf*. GIRM, no.161; 284-287). Generally, the communicant should hold the chalice firmly in both hands and drink from it. However, in the case of physical disability or weakness, the minister should be ready to assist in holding the chalice.

41. After each person has received the Blood of Christ, the minister should wipe both sides of the rim of the chalice with a purificator and turn the chalice slightly before repeating the procedure for the next communicant.

42. Any danger of spilling the Precious Blood should be carefully avoided. If, by chance, the consecrated wine should spill, the area should be marked, covered immediately and washed and the water poured into the sacrarium.

43. The chalice may never be left on the altar or another place to be picked up by the communicant for self-communication (except in the case of concelebrating bishops or priests), nor may the chalice be passed from one communicant to another (*Norms*, no. 44).

44. Following the distribution of Holy Communion, the Extraordinary Ministers of Holy Communion consume the remaining Precious Blood from their chalices at a side table or in the sacristy. The ministers of the Body of Christ or other appropriate people may be asked to assist in the consumption of the Precious Blood, if needed. The chalices and other vessels that held the Precious Blood are placed on the side table or taken into the sacristy. Ordinarily, they should be placed on a corporal and suitably covered. The designated ministers purify the chalices and other vessels in the sacristy following the conclusion of the Liturgy. However, all the vessels may be purified following the distribution of Communion (*Norms*, no. 52-53).

45. The Precious Blood may not be reserved, except for giving Holy Communion to someone who is sick and who is unable to receive Holy Communion under the form of Bread. The Blood of Christ is kept in a properly covered vessel and is placed in the tabernacle after Holy Communion. The Precious Blood should be carried to the sick in a vessel that is closed in such a way as to eliminate all danger of spilling. If some of the Precious Blood remains after the sick person has received Holy Communion, it should be consumed by the minister, who should also see to it that the vessel is properly purified (*Norms*, no. 54).

46. The reverence due to the Precious Blood demands that it be fully consumed after Holy Communion is completed and **never be poured into the ground or the sacrarium** (*Norms*, no. 55).

47. All actions within the liturgy should be performed with dignity and reverence, never in haste, so that the sacred character of the celebration is always maintained.

COMMUNION BY INTINCTION

48. Communion by intinction, that is, by dipping the host into the Precious Blood is legally allowed. However, since it eliminates the communicant's legitimate option to receive Holy Communion in the hand and denies the right of the faithful to receive Holy Communion under the form of bread only, intinction is not recommended.

49. If a community still chooses Communion by intinction it should be remembered:

    a) "Each communicant, while holding a Communion-plate under the mouth, approaches the Priest who holds a vessel with the sacred particles, with a minister standing at his side and holding the chalice. The Priest takes a host, intincts it partly in the chalice and, showing it, says: "The Body and Blood of Christ." No other words or names should be added; and the formula should not be edited in any way. (*Cf.* GIRM, no. 161; 284-287). The communicant replies, 'Amen,' receives the Sacrament in the mouth from the Priest, and then withdraws." (*Norms*, no. 49)

    b) The communicant, including extraordinary ministers, may never self-communicate by intinction, and the host should not be intincted and then received in the hand by the communicant. In other words, the communicant is not to receive the host in the hand, and personally dip it into the chalice or receive it in the hand once intincted. (RS, 104).

    For further information see *Norms for the Distribution of Holy Communion under both Kinds* (no. 48 - 50). You may also reach the Office for Divine Worship with questions about intinction.

CHILDREN AND COMMUNION FROM THE CHALICE

50. In the Archdiocese of Los Angeles, Holy Communion under both kinds is normative at all Eucharistic celebrations and is offered to all who have received their first Holy Communion. Children are to be prepared catechetically and liturgically for the option of Holy Communion under both kinds.

51. Special care shall be given when children receive Holy Communion from the chalice. Parents should be instructed that Holy Communion under both kinds is an ancient tradition of the Church.

GUIDELINES FOR MINISTERS TO THE SICK

52. Ordinarily, any commissioned Extraordinary Minister of Holy Communion may bring Holy Communion to the sick or homebound. In some cases, however, the pastor may appoint specific individuals who are commissioned to regularly minister to the sick members of the parish.

53. Priests with pastoral responsibilities should see to it that the sick or aged, even though not seriously ill or in danger of death, are given every opportunity to receive Holy Communion frequently, even daily, especially during the Easter Season.

54. Each Extraordinary Minister of Holy Communion is responsible for following the proper process to acquire the consecrated hosts at the appropriate time.
    a) *Acquiring Holy Communion withing a Eucharistic celebration:* Extraordinary Ministers of Holy Communion and family members who have been trained to take the Eucharist to the sick must bring their pyxes to the sacristy **before each Mass** and communicate how many consecrated hosts they need for their visits. **Requesting Consecrated Hosts for the homebound while in the Communion line is not allowed**.
    b) *Acquiring Holy Communion outside of Mass:* Extraordinary Ministers of Holy Communion and family members that take Holy Communion to the homebound may contact their parish to acquire Consecrated Hosts outside of Mass.
55. It is recommended for parishes to have a notebook where the following information is recorded, every time Holy Communion is requested:
    - ❖ Name of the Extraordinary Minister of Holy Communion
    - ❖ Name of the homebound person receiving Holy Communion
    - ❖ Date of the visit
    - ❖ Address of the homebound person
    - ❖ Phone number of the homebound person
56. Ideally, ministers to the sick are sent by the parish community each Sunday to take Holy Communion to those who are prevented from being present because of age or illness. This is usually done after the Prayer after Communion. The ministers may be blessed and ritually sent to extend the unity of the Eucharist with those who are sick. The formula for the ritual sending may be in these or similar words:

    > *"My brothers and sisters, you are sent to carry the Word of God and the Bread of Life from this church to the sick and homebound members of our parish. Go to them with our love and our prayers, in the name of Jesus Christ, our Lord."*

    Ministers may be sent in this manner at weekday Masses also.
57. An Extraordinary Minister of Holy Communion administers Holy Communion to the sick in accordance with Chapter II, "Administration of Communion and Viaticum to the Sick by an Extraordinary Minister," as found in *Holy Communion and Worship of the Eucharistic Mystery Outside of Mass*. Whenever possible, it is recommended that sick or elderly persons be gathered to celebrate the "Rite of Administration of Holy Communion" in a communal setting, particularly in convalescent or nursing homes. The rites prescribed in the ritual are to be observed, with due consideration given to the condition and pastoral needs of each individual.
58. When bringing Holy Communion to the sick, it should be carried in a pyx. Ideally, a table should be prepared with a white cloth, a crucifix, and a lighted candle to honor the presence of Christ in the Eucharist.

59. In the instance that an individual is not ablet to receive Holy Communion under the species of bread, the "Administration of Communion and Viaticum to the Sick by an Extraordinary Minister" notes that:

> *"It is permitted to administer the Eucharist under the species of wine alone to those who are unable to receive it under the species of bread.*
> *The Blood of the Lord must be carried to the sick person in a vessel so closed as to avoid completely any danger of spillage. In administering the Sacrament, however, the more appropriate manner should be chosen, in each case, from those proposed for distributing Communion under both kinds. When Communion is completed, if any of the Most Precious Blood remains, it should be consumed by the minister, who should also take care of the necessary purifications".* (no. 55).

60. Those who care for the sick, including family members, are also welcome to participate in the rite of the administration of Holy Communion.

61. The pastor or priest-chaplain is responsible for ensuring that suitable and dignified Eucharistic vessels (pyxes) are available for use by Extraordinary Ministers of Holy Communion to the sick and homebound. **The Consecrated Host must never be carried in a handkerchief, envelope, or any other inappropriate container.**

62. It is recommended that the Eucharist brought to the sick and homebound be consecrated at the Mass in which the Extraordinary Ministers have participated. After being sent forth from the liturgy, the ministers should go directly to the homes of the sick. Any Consecrated Hosts that cannot be distributed and consumed immediately should be either consumed by the Extraordinary Minister of Holy Communion or reverently returned to the tabernacle immediately after the visit.

63. Careful discernment should be exercised in selecting Extraordinary Ministers of Holy Communion to bring Holy Communion to the sick. These ministers should approach their service with compassion, prayerfulness, and sensitivity. <u>They should demonstrate emotional maturity and the discretion to respect the privacy of the sick, refraining from discussing the personal condition or circumstances of those they visit.</u>

VIATICUM

64. An Extraordinary Minister of Holy Communion may offer viaticum to those who are near death.

65. An Extraordinary Minister of Holy Communion administers Viaticum to those who are near death in accordance with Chapter II, section III. "Viaticum", as found in *Holy Communion and Worship of the Eucharistic Mystery Outside of Mass*.

66. The rites prescribed in the ritual are to be observed, with due consideration given to the condition and pastoral needs of each individual person.

CONCLUSION

67. "*Receiving the Bread of Life, the disciples of Christ ready themselves to undertake with the strength of the Risen Lord and his Spirit the tasks which await them in their ordinary life. For the faithful who have understood the meaning of what they have done, the Eucharistic celebration does not stop at the church door. Like the first witnesses of the resurrection, Christians who gather each Sunday to experience and proclaim the presence of the Risen Lord are called to evangelize and bear witness in their daily lives*." (*Dies Domini*, 45).

PASTORAL RESPONSE TO PERSONS WITH CELIAC DISEASE

- The number of people discovering that they are afflicted with Celiac Disease grows daily. In order to give an adequate pastoral response to these persons it is recommended that those responsible for the pastoral care of the faithful be attentive to the following matters:
- Become informed about the nature of the disease http://celiac.org
- https://www.usccb.org/prayer-and-worship/the-mass/order-of-mass/liturgy-of-the-eucharist/celiac-disease-and-alcohol-intolerance
- Reach out to through bulletin ads or announcements to parishioners who might be affected with the disease.
- Advise all staff, most especially, Ministers and Extraordinary Ministers of Holy Communion to be aware of the issues involved and the sensitivity necessary in responding to this pastoral need http://www.catholicceliacs.org
- Develop an appropriate procedure in the parish to allow these people to receive Holy Communion with the minimum amount of risk of cross contamination.
- Facilitate the acquisition of low gluten altar breads for use when needed http://www.benedictinesisters.org
- Look for "Low Gluten Breads," at the bottom of the order form. An alternative option for hosts can be found at www.clarissealbano.it
- *A suggested procedure might be to have the person put their host in an open pyx and place it on the altar before Mass. Care should be taken that no one touches it. At the agreed upon moment in the rite (usually before the rest of the assembly receives communion) the person should come forward to receive the host. The priest or designated minister should pour the host from the pyx into the hands of the person receiving it being very careful not to touch it.

ONGOING FORMATION FOR EXTRAORDINARY MINISTERS OF HOLY COMMUNION

- At least once each year, every parish community is encouraged to provide opportunities—such as workshops and/or a retreat—for the ongoing spiritual and pastoral formation of its ministers, so as to renew their faith, deepen their life of prayer, and strengthen their commitment to service. These gatherings may also offer a space for prayerful reflection and dialogue on pastoral experiences and challenges encountered in the course of their ministry.
- All Extraordinary Ministers of Holy Communion should be encouraged to attend the Archdiocesan workshops on liturgy sponsored by the Office for Divine Worship as well as relevant workshops offered by other Archdiocesan Offices.
- Ministers are encouraged to participate in weekday Mass, Eucharistic adoration, prayer groups, Bible study groups, and retreats, as well as practice Lectio Divina, and spiritual reading, etc.

  Ministers should also be familiar with the following documents:

  ◊ *Sacrosanctum Concilium*, *The Constitution on the Sacred Liturgy*, December 4, 1963.

  ◊ *Mysterium Fidei, Encyclical on the Holy Eucharist* by Paul VI, September 3, 1965

  ◊ *Ecclesia de Eucharistia, Encyclical Letter on the Eucharist in its Relationship to the Church by John Paul II*, April 17, 2003

  ◊ *Sacramentum Caritatis, Post-Synodal Apostolic Exhortation on the Eucharist by Benedict XVI*, February 22, 2007.

  ◊ *The Real Presence of Jesus Christ in the Sacrament of the Eucharist: Basic Questions and Answers*, by the United States Conference of Catholic Bishops, June 2001.

Office for Divine Worship
Archdiocese of Los Angeles
Revised November 2026