

Catholic Diocese of Saginaw

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GUIDELINES and PROTOCOLS  
for  
LITURGICAL MINISTERS

Solemnity of the Most Holy Body and Blood of Christ  
June 22, 2014  
Catholic Diocese of Saginaw  
Office of Liturgy

The Office of Liturgy for the Diocese of Saginaw has prepared this set of guidelines and protocols to be used in conjunction with those outlined in the **General Instruction of the Roman Missal, Third Edition** and the USCCB's **Co-workers in the Vineyard of the Lord**.

This diocesan document attempts to give clearer direction to those areas that the *GIRM* and *Co-workers in the Vineyard* leaves open to particular diocesan recommendations and directives.

All those involved in lay liturgical ministry in the Diocese of Saginaw should be familiar with these guidelines and protocols and ensure that their intent is incorporated into lay liturgical ministry.

## **Guidelines and Protocols for Liturgical Ministers**

Text 2014, Diocese of Saginaw, Office of Liturgy. Latest Revision Date: March 11, 2014.

These guidelines are adapted and based upon Guidelines for Liturgical Ministers from the Diocese of Lansing, Office of Worship, 300 W. Ottawa St., Lansing, MI 48933-1577, (517) 342-2480. Guidelines originally approved by Bishop Kenneth J. Povish, Bishop of Lansing, July 1994. Used with permission and appreciation of Bishop Earl A. Boyea and Rita Thiron (January 2013).

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**God of Glory,**

**Your beloved Son has shown us  
that true worship comes from  
humble and contrite hearts.**

**Grant that our ministry  
may be faithful  
and our worship pleasing  
in your sight.**

**We ask this through Christ our Lord,**

**Amen**

Adapted from the Prayer of Blessing for Servers, Sacristans, Musicians and  
Ushers

Book of Catholic Blessings #2868



## CATHOLIC DIOCESE OF SAGINAW

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June 22, 2014

### *Solemnity of the Most Holy Body and Blood of Christ*

Dear Brothers and Sisters in the Lord,

For the past five years, I have been blessed to serve you as the Bishop of Saginaw. Being called to shepherd God's people is both a privilege and an awesome responsibility.

There are so many aspects to being the Church – the People of God – present and active in the world. We make Christ present through our daily activities, when we reach out in service to others, and in the words we speak proclaiming Jesus as Lord. Indeed, we are most visible as the Body of Christ when we celebrate the Sacraments together, especially the Eucharist.

As your Bishop, I have had the honor to be the main celebrant at various parish liturgies in every church across the Diocese. Being part of the many legitimate customs and practices parish and diocesan - is a wonderful experience. Some traditions beautifully embody and express the spirit of the local parish community. On the other hand, I have also noted various liturgical practices which are not in keeping with the directives of the Church. At times, they have the effect of promoting confusion rather than the unity and harmony which is the solemn goal of the liturgical life of the universal Church.

I believe we can all agree how essential good liturgy, faithful to the direction of the Church, is to the life of the Church and, in particular, to the life and vibrancy of a parish. As Church, we are formed by the celebration of the Church's worship. While in no way diminishing the importance of personal prayer, as we reflect on the Second Vatican Council's *Constitution on the Sacred Liturgy*, we can clearly see how the convergence of prayer, community, ritual action, and symbols appreciably reminds us of the very presence of Christ in our communal liturgy. "*Christ is always present in his Church, especially in her Liturgical celebrations. He is present in the sacrifice of the Mass ... By his power he is present in the sacraments ... He is present in his Word ... He is present finally when the Church prays and sings, for he promised: 'Where two or three are gathered in my name, there I am in the midst of them' (Matthew 20:18).*" [cf. *Sacrosanctum Concilium* 47]

June 22, 2014

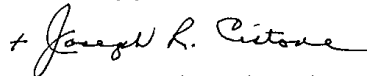
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At my request, our diocesan Office of Liturgy, in collaboration with the Diocesan Worship Commission, has created diocesan-wide guidelines to provide general principles on the importance of liturgical ministry. This process involved a great deal of work on the part of priests, pastoral administrators, and other parish and diocesan leaders. The *Guidelines and Protocols for Liturgical Ministers* are the fruit of this effort and are promulgated and effective today for use in the Diocese of Saginaw, rather fittingly as we celebrate the Solemnity of the Most Holy Body and Blood of Christ.

These guidelines and protocols are not intended to impose absolute uniformity in liturgical customs among individual parishes. Rather, they are presented in a spirit of helping all our parishes experience the required formation in and understanding of important liturgical ministries. They offer some basic, essential principles required by the very nature of the celebration of the Church's liturgy (cf: *Sacrosanctum Concilium* #37). These guidelines are meant to assist every liturgical minister to celebrate faithfully and devoutly the sacred mysteries handed on to us through tradition and the teaching of the Church. Further, it is my personal hope that these *Guidelines and Protocols for Liturgical Ministers* will be of benefit to all of us – bishop, priests, deacons, pastoral administrators and the Faithful engaged in liturgical ministries – as we seek to celebrate worthily the sacred mysteries entrusted to our pastoral care.

As these guidelines are introduced through various workshops conducted by the diocesan Office of Liturgy and Diocesan Worship Commission, we thank God for the great gift of the Church's worship which guides and encourages us in the incredible mystery of Christ's enduring presence with us.

Sincerely yours in Christ,

A handwritten signature in cursive script that reads "Joseph R. Cistone".

Most Reverend Joseph R. Cistone, D.D.  
Bishop of Saginaw



# GUIDELINES FOR LITURGICAL MINISTERS

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## Toward a Theology of Ministry

*. . . whatever you do, in word or in deed,  
do everything in the name of the Lord Jesus,  
giving thanks to God the Father through him.*

Col 3: 17<sup>1</sup>

The Second Vatican Council opened the door for all baptized Catholics to enter fully into the rites of worship of the Church. *Sacrosanctum Concilium: Constitution on the Sacred Liturgy* specifically calls for the “full, conscious, and active participation”<sup>2</sup> of all the faithful.

*The Church earnestly desires that all the faithful should be led to that full, conscious, and active part in liturgical celebrations called for by the very nature of the liturgy. Such participation by the Christian people as “a chosen race, a royal priesthood, a holy nation, God’s own people” (1Pt 2: 9; see 2:4-5) is their right and duty by reason of their baptism*<sup>3</sup>.

The Decree on the Apostolate<sup>4</sup> of Lay People: *Apostolicam Actuositatem*<sup>5</sup> from the Second Vatican Council states

*Lay people’s right and duty to be apostles derives from their union with Christ their head. Inserted as they are in the Mystical Body of Christ by baptism and strengthened by the power of the Holy Spirit in confirmation, it is by the Lord himself that they are assigned to the apostolate.*<sup>6</sup>

As members of the Body of Christ through baptism, in addition to life as Christians in the secular world, it is our right and duty to participate in the various roles and ministries of liturgical celebrations appropriate to our status. Baptism calls us to a way of life in Christ. It is a call to holiness shaped by the Paschal Mystery, the life, death and resurrection of Jesus. All our intentions and activities are to be formed by the teachings of Christ to give glory and praise to God. It is our responsibility to live a life worthy of our baptismal call. Because of baptism, we expect to join together in prayer to give witness to the blessings we receive from a gracious and loving God.

We celebrate the Sacred Liturgy as a means to be fed for life and to be fed for ministry within the Church and in the world. We worship at Eucharist to rejoice in the fruitfulness of our efforts giving praise and glory to God for His abundant blessings. Again, reference may be made to the *Constitution on the Sacred Liturgy* which states that “*the liturgy is the summit toward which the activity of the church is directed; it is also the source from which all its power flows.*”<sup>7</sup>

In addition to the ordained ministries of bishop, priest and deacon, lay people are blessed with talents and called forth by God to share those gifts for the benefit of the church. Each role to be fulfilled is to be accomplished by individuals possessing the proper skills and having received appropriate instruction and preparation for the position assigned. Ministries within liturgical worship are not simply tasks to be performed. They are actions in service of the clergy and the assembly fulfilling the instruction and example of Jesus.

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<sup>1</sup> Biblical quotations taken from The New American Bible, St Joseph Edition. Catholic Book Publishing Company, New York, 1987.

<sup>2</sup> *Constitution on the Sacred Liturgy – Sacrosanctum Concilium*, (SC), 4 December 1963, paragraph #14.

<sup>3</sup> SC, paragraph #14.

<sup>4</sup> Apostolate, as referenced here, means “an organization of the laity devoted to the mission of the Church.”

<sup>5</sup> *Decree on the Apostolate of Lay People – Apostolicam Actuositatem*, (AA), 18 November 1965.

<sup>6</sup> AA, paragraph #3.

<sup>7</sup> SC, paragraph #10.



*You call me 'teacher' and 'master,' and rightly so, for indeed I am. If I, therefore, the master and teacher, have washed your feet, you ought to wash one another's feet. I have given you a model to follow, so that as I have done for you, you should also do.*

*Jn 13: 13-15*

As one accepts a role of ministry for liturgy as a right and duty, he/she must understand the privilege and responsibility attached to their ministry. The role is to be fulfilled with all due reverence and dignity warranted in serving Christ. When embracing a role for liturgy, one embraces the commitment to dependability, time for preparation each time he/she serves, and time for ongoing development and enrichment. So that each role may be given its proper status, no individual is to be given more than one role in a given liturgy. Secondly, this allows more of the faithful to share his/her gifts within a community.

Bishop Cistone quotes his installation address as the Sixth Bishop of the Diocese of Saginaw in his Pastoral Letter, A Future Full of Hope:<sup>8</sup>

*Not only does the Church draw her life from the Eucharist; the Church, you and I, also draw our identity from the Eucharist. We come to know who Jesus is and who we are as His body through authentic Eucharist.*

We as ministers within the Eucharist, accept the invitation to become what we eat and drink by living the theology of ministry with hearts filled with gratitude and desire to live out our call to say "yes" to the various roles within the Eucharistic celebration. Liturgical ministers, then, assist in building the Kingdom of God, and Eucharist is the heart of the Gospel.

*Praise the Lord in his sanctuary,  
praise him in the firmament of his strength.  
Praise him for his mighty deeds, praise him for his sovereign majesty.  
Praise him with the blast of the trumpet,  
praise him with lyre and harp,  
Praise him with timbrel and dance, praise him with strings and pipe.  
Praise him with sounding cymbals, praise him with clanging cymbals.  
Let everything that has breath praise the Lord! Alleluia.*

Psalm 150

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<sup>8</sup> *A Future Full of Hope, A Pastoral Letter to the People of the Diocese of Saginaw*, Most Reverend Joseph R. Cistone, D.D., Bishop of Saginaw, 7 October 2011, page 26.

## Overall Guidelines for ALL LITURGICAL MINISTERS

### DISCERNMENT

The USCCB's document, "Co-workers in the Vineyard of the Lord"<sup>9</sup> states:

*Among the baptized, all of whom are called to serve the mission of the Church, some experience a further specific call to lay ecclesial ministry. The call may come in a dramatic moment. More often, it comes over time, as the person grows—within the community of faith—in love for God and a desire to do his will. One begins to consider that the graces received could now be put in service to the Church. A period of discernment begins.*

Discernment of a call to liturgical ministry is a process which requires prayer and contemplation. It is both personal and communal and must involve dialogue and evaluation with the parish leadership.

### FORMATION, COMMISSIONING and ON-GOING FORMATION

A deeper understanding of the Vatican directive of "full, active and conscious participation"<sup>10</sup> requires an understanding of liturgy. Theological development of worship and the human person's need to express this worship through sacrament and ritual is important to understand.

Lay liturgical ministers assume the demanding task which will entail a personal time commitment for study and prayerful preparation. It will be essential for those in formation to be familiar with the rituals of the Mass as well as other liturgical services, and to develop a reverence and sensitivity for liturgical presence within themselves and towards the sacred articles they may be handling.

It is the responsibility of the designated pastoral leader to train suitable candidates to become lay liturgical ministers and to provide those ministers with a timely ministry schedule. This training may be done in collaboration with staff and/or parish Worship Commission members.

Lay liturgical ministers must be willing to enter initial and ongoing formation and be responsible for their scheduled duties. They may need to provide a substitute in their absence, but they may not ask someone who is already scheduled for another liturgical ministry the same day.

Upon the appropriate initial formation and discernment for a particular lay liturgical ministry, the person is appointed to that ministry, using the appropriate ritual.<sup>11</sup> They are commissioned at a public ceremony (in the midst of the Sunday assembly) for a defined period of years (usually three years). They may be re-commissioned after a suitable period of discernment and opportunity for on-going formation.

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<sup>9</sup> *Co-Workers in the Vineyard of the Lord: A Resource for Guiding the Development of Lay Ecclesial Ministry*, (CWV), United States Conference of Catholic Bishops (USCCB), December 2005, page 29.

<sup>10</sup> SC, paragraph #14.

<sup>11</sup> For example, see *Catholic Book of Blessings*, (CBB), #1847 to #1870.

## **DISTINCTION BETWEEN “MUST”, “MAY”, “CAN” and “SHOULD”**

Care has been taken to choose the appropriate wording for specific guidelines throughout this document. Attention should be given to this wording, with the following distinctions:

- Use of the words “**may**” or “**can**” implies that the guideline is what is preferred, however other choices are acceptable and approved;
- Use of the words “**should**” or “**would**” implies that there needs to be a good reason, not to comply to the guideline as written;
- Use of the word “**must**” implies that the guideline is to be implemented as written and there is no room for changes or modifications.

## **INTENT OF MULTIPLE MINISTRIES and LAST MINUTE SUBSTITUTIONS**

*“In liturgical celebrations each one, minister or layperson, who has an office to perform, should do all of, but only, those parts which pertain to that office by the nature of the rite and principles of liturgy.”<sup>12</sup>*

This statement implies that each lay minister has his/her specific “office” or role to play in the liturgy, and that it is important that he/she only function in that capacity. It would be inappropriate for a minister to perform multiple roles in a given liturgical celebration. Therefore, no individual should be scheduled for more than one ministry at any given liturgy. Last minute substitutes should be made from ministers not already schedule to serve at a particular liturgy. Ministers would “double-up” only when absolutely necessary.

## **GIRM REFERENCES**

The following paragraphs of the *General Instruction of the Roman Missal, Third Edition* provide further information with respect to all lay liturgical ministry ... GIRM # 95, 97, 100, 109-111, 116, 274-275 and 339.

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<sup>12</sup> SC, paragraph #28.

## Guidelines for ALTAR SERVER

### PROPER MINISTRY NAME: Altar Server

The ministry of Altar Server, like all ministries, arises from our Baptism and is rooted in service. Servers minister to the worshipping assembly specifically by assisting the presiding celebrant, especially at the chair and altar during Mass or other liturgies. It is for this reason that they are called “servers.” By contrast, the appellation “altar boy” or “altar girl” trivializes this ministry and excludes adults from consideration. The word acolyte is to be avoided so as not to confuse it with an order one would celebrate usually on the way to priesthood.

### INTRODUCTION

From the earliest days of the Church, when people gathered for prayer, they were led by and served by members of their local communities. This ancient and venerable practice continues to the present day and nowhere more evident than when we gather to celebrate the sacred mysteries. The assembly does *“all and only those parts which belong to them, so that the very arrangement of the celebration itself makes the Church stand out as being formed in a structure of different orders and ministries.”*<sup>13</sup>

Throughout the ages, the Church has seen developments in various ministries. This is no less true of the ministry of the altar server. Thus, once entrusted only to those preparing for the priesthood (installed to serve in the “Order of Acolyte”), the role and the opportunity to serve has been expanded also to include those not preparing for priesthood.

Currently, the “Ministry of Acolyte” is reserved only for males, however the ministry of Altar Server is open to males and females.

### ELIGIBILITY

Servers are already to have received Holy Communion for the first time. They should actively participate in the sacramental and liturgical life of the Church. They must be mature enough to understand the duties they are undertaking and to be responsible to them. They should possess the ability to carry out their sacred functions with the dignity, grace and reverence which is befitting the liturgy.

### ROLES and RESPONSIBILITIES

The role of server is integral to the celebration of the Eucharist (Sundays, Holy Days and Weekday Liturgies). At least one server should assist the priest at Mass (Canon 906). On Sundays and major feast days of the Church, according to their solemnity, two or more servers should be employed.

Servers may carry the processional cross, the candles, the thurible and incense, present the gifts to be offered or assist the priest when he receives them from members of the assembly; wash the hands of the priest; and hold the Roman Missal when the priest or deacon is not at the altar.<sup>14</sup> Additional functions may be required during other rites and popular devotions.

Servers should respond to the prayers and dialogue of the priest and join in the hymns and sung responses. In this way, Servers are mirrors and models for the gathered assembly.

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<sup>13</sup> *General Instruction of the Roman Missal, Third Edition*, (GIRM), #58.

<sup>14</sup> GIRM #68, paragraph 2 and #142 to 147.

Servers may not distribute Holy Communion unless they are Extraordinary Ministers of Holy Communion who have been mandated for this function by the bishop. Even then, duplication of ministries by any liturgical minister is not recommended.

Bearing in mind that the place next to the celebrant is normally reserved for the deacon, servers should be seated near, but not necessarily in, the sanctuary, in a place where they can easily have eye-contact and assist the priest and deacon.

## **FORMATION and TRAINING**

It is the responsibility of the designated pastoral leader to train suitable candidates to become Altar Servers and to provide those ministers with a timely ministry schedule. This training may be done in collaboration with staff and/or parish Worship Commission members.

Altar Server candidates must be willing to enter initial and ongoing formation and be responsible for their scheduled duties. They may need to provide a substitute in their absence, but they may not ask someone who is already scheduled for another liturgical ministry the same day.

Training and formation of Altar Servers should occur before they are commissioned. It should include instruction on the basics of the liturgical year, the Mass and its various parts, other rites of the Church, or devotions. Altar Servers should know the names and purpose of sacred items and how to handle them in a reverent and respectful way. They should be trained in how to move around the worship space in a dignified and unobtrusive manner.

Formation, too, must be concerned with the intention and spiritual disposition of the server and allow for a period of discernment.

Care should be taken so as not to neglect the vocational aspect of the ministry. Servers should be given ample opportunity to discuss and reflect on the various vocations open to them—ordained priesthood, vowed religious life or lay ministry as a married or single person. Our baptismal call to serve must continue to evolve.

## **COMMISSIONING**

Upon the appropriate initial formation and discernment for this ministry, the person is appointed as an Altar Server, using the appropriate ritual. They are commissioned at a public ceremony (in the midst of the Sunday assembly or school Mass) for a period of three years. They may be re-commissioned after a suitable period of discernment and opportunity for on-going formation.

## **SPECIFIC NORMS**

1. If incense is used, this is the procedure to follow:
  - a. The server brings the thurible and boat to the presider's chair at the beginning of the Gospel acclamation. The priest celebrant or deacon will add some incense and then take the thurible and hand the boat back to the server. When he is finished with the thurible, he will hand it back to the server.
  - b. During the proclamation of the Gospel, the incense server stands near the ambo and gently swings the thurible.
  - c. After the Gospel is proclaimed, the incense server returns the thurible and boat to its proper place and returns to his/her seat.
2. The servers fulfill their ministry at Mass and are also members of the assembly. Therefore, they should sing and pray with the assembly.
3. Some final comments about serving:
  - a. Arrive at least 15 minutes before the start of Mass or other liturgy.

- b. Learn any special procedures for the specific Mass or liturgy.
- c. Know your tasks.
- d. Sit up straight and pay attention during the liturgy.
- e. Kneel up straight.
- f. Carry candles carefully, so as not to spill melted wax.

## **ATTIRE and DECORUM**

In those assemblies where there is vesture, a simple alb reflects the baptismal root of all ministries. It should be clean and properly fitted. Appropriate socks and footwear should be worn. Cassock and surplice, a visual indicator of the clerical state, must not be worn, per Diocesan policy. One should avoid attracting attention to oneself when serving. For example, shoes should be clean and not containing flashing lights or other distractions. Hands, fingernails and face should also be clean and well groomed.

## **RESOURCES**

- 1. Kwatera, Michael. *The Ministry of Servers*. The Liturgical Press, 2004.
- 2. Kwatera, Michael. *The Training of the Mass Server*. The Liturgical Press, 2004. [Visual Media]

## **GIRM REFERENCES**

The following paragraphs of the *General Instruction of the Roman Missal, Third Edition* provide further information with respect to this ministry ... GIRM #73, 120, 122 and 145.

## **Guidelines for MINISTERS OF HOSPITALITY**

### **PROPER MINISTRY NAME: Ministers of Hospitality**

Ministers of Hospitality comprise the duties of greeter and usher. These duties may be combined in the role of Ministers of Hospitality or they may be divided into separate roles of Greeter and Usher, depending upon the custom or organization of the parish. One way of involving more people in the parish is to divide the duties.

### **INTRODUCTION**

Historically, we have known the tradition of offering hospitality to the stranger who may be a messenger of God. Ancient cultures knew the importance of hospitality for survival. Today, we recognize the importance of making people feel welcome and helping them to locate what they may need. In the name of evangelization, the best thing we can do in our role of greeter or usher is to make people feel welcome, comfortable and at-home, so that they will experience community and desire to return to worship with us.

Jesus helps us to see the importance of hospitality. He enjoyed meeting and eating with strangers, sinners, and friends who became his followers. He accepted those who were often rejected by others. He did not look down upon others, but invited them to come and see, to follow Him. Several Sacred Scripture passages come to mind. One is the story of the woman who rushed in and washed the feet of Jesus with her tears and anointed them with perfume while the actual host had not offered the customary gesture of washing guests' feet. Then there are the stories of Jesus providing food for those who came to hear him preach. He multiplied the loaves and fish and directed the disciples to bring what they could gather, and he told them to feed the people. The story of the Good Samaritan is a classic story of a stranger taking care of another stranger who had fallen victim to thieves.

We offer hospitality when we greet someone, register someone as a new parishioner, provide funeral dinners and other parish celebrations that provide food, spiritual and social nourishment. We also introduce catechumens and candidates to our parish family, liturgies, and activities.

A visit to our parish is the first impression or experience people will have of our parish. Will they feel welcome? Will they be helped to find what they need such as the restroom, an available seat, a reserved seat for special liturgies, the proper time to seek a seat if they have arrived late? We need friendly people to serve as greeters who welcome everyone warmly as well as those they know well. We need knowledgeable ministers to direct people movement, collections and traffic, to handle emergencies, to assist the handicapped and to provide first aid, as well as to pass out worship aids and bulletins.

A welcoming, friendly, accepting and outgoing personality is desirable for greeters. A friendly, trustworthy, knowledgeable, and polite but directive personality is desirable for ushering.

### **ELIGIBILITY**

Men, women, families and children may assist with the duties of Ministers of Hospitality. Adult Ministers of Hospitality should be registered members of the parish. At times, the team of greeters could be temporarily augmented with special groups such as the youth, special needs members, RCIA candidates, Knights of Columbus, to name only a few.

Individuals need to be friendly, caring, and giving by nature. They need to be persons of good Christian witness and active in the sacramental life of the Church.

### **ROLES and RESPONSIBILITIES**

Greeters welcome, offer helpful information as needed, and pass out materials, as needed. Ushers assist with seating, collection, communion lines, emergencies, the elderly, the handicapped, and first aid needs, and distribute literature, as needed.

## **FORMATION and TRAINING**

It is the responsibility of the designated pastoral leader to train suitable candidates to become Hospitality Ministers and to provide those ministers with a timely ministry schedule. This training may be done in collaboration with staff and/or parish Worship Commission members.

Ministers of Hospitality must be willing to enter initial and ongoing formation and be responsible for their scheduled duties. They may need to provide a substitute in their absence, but they may not ask someone who is already scheduled for another liturgical ministry the same day.

## **COMMISSIONING**

Upon the appropriate initial formation and discernment for this ministry, the person is appointed as a Minister of Hospitality, using the appropriate ritual. They are commissioned at a public ceremony (in the midst of the Sunday assembly) for a period of three years. They may be re-commissioned after a suitable period of discernment and opportunity for on-going formation.

## **SPECIFIC NORMS**

1. *Hospitality and Gathering* ... Ministers of Hospitality provide visitors with their first impression of the parish community. Their very presence and manner set the tone. They should dress appropriately for the celebration of liturgy which reflects the dignity of their ministry and solemn nature of the liturgy. They should arrive earlier than the congregation to assist with the comfort of the environment. The parish leadership should specify duties for any given liturgy. Some may assist with set up, straightening worship aids, setting out collection baskets, recruiting gift bearers, or other special duties. They should be attentive to the needs of the elderly, handicapped, and parents with young children. Their attitude, appearance, and friendliness provide the good news of God's welcome and his love for all.
2. *Hospitality and Liturgy* ... Ministers of Hospitality should be trained in the basic outline of the liturgy and be familiar with the special movements and needs of celebrations like the Sacred Paschal Triduum, Palm Sunday of the Lord's Passion, funeral rites etc. They should know the actions of the liturgy and respect this by not seating late arrivals during the readings or the Eucharistic Prayer, for example. They should give good example by fully participating in the liturgy by singing the hymns and praying the responses and listening to the homily. They should assist the action of the assembly by instructing and directing them, as necessary.
3. *Hospitality and Departing* ... At the end of the liturgy, we are sent to love and serve the Lord. Ministers of Hospitality should offer friendly farewells and invite people to come back again. After the congregation has departed, they may be assigned other duties, as assigned by the parish leadership.
4. *Hospitality and Special Circumstances* ... Ministers of Hospitality must be trained to handle emergency situations, if specified by the parish leadership. All ministers should know where to find the first aid kit, wheelchairs and medical supplies.

## **ATTIRE and DECORUM**

One should avoid attracting attention to oneself when serving. For example, clothing should be neat and not flashy. Ministers of Hospitality should be easily identifiable. The parish leadership will determine how best to identify the ministers.

## **RESOURCES**

1. Ferrell, Karie and Paul Turner. *Guide for Ushers and Greeters: The Liturgical Ministry Series*. Liturgy Training Publications, 2008.
2. *Training for Hospitality: The Ministry of Ushers and Greeters*. The Liturgical Press. [Visual Media]
3. Comiskey, James A. *The Ministry of Hospitality*. The Liturgical Press, 1989, 2004.

## **GIRM REFERENCES**

The following paragraphs of the *General Instruction of the Roman Missal, Third Edition* provide further information with respect to this ministry ... GIRM #105.



## **Guidelines for EXTRAORDINARY MINISTERS OF HOLY COMMUNION at Mass**

### **PROPER MINISTRY NAME: Extraordinary Ministers of Holy Communion**

Although shortened to Ministers of Holy Communion or Eucharistic Ministers, the proper name for this ministry is Extraordinary Ministers of Holy Communion. The word “extraordinary” is used as opposed to the ordinary ministers of Holy Communion who are the ordained priests and deacons.

When describing the different roles for these ministers, it is proper to refer to those ministers either as Ministers of Christ’s Body or Ministers of Christ’s Precious Blood, and not Bread Ministers or Cup Ministers.

### **INTRODUCTION**

From the time of the Middle Ages (ending circa 1500) until the Second Vatican Council (circa 1963), distribution of Holy Communion was limited to priests and bishops. In the early 1900s, Pope Pius X encouraged the faithful to receive Holy Communion more frequently. The Second Vatican Council responded to the resulting increase in reception of Holy Communion by opening up the ministry of distribution of the Eucharist to lay people.

Now, bishops, priests and deacons are known as the Ordinary Ministers of Holy Communion because they are the primary ministers of Holy Communion. When they are not present or when the size of the congregation or the incapacity of the Ordinary Ministers of Holy Communion requires it, Extraordinary Ministers of Holy Communion may be called upon to help with distribution. Extraordinary Ministers of Holy Communion are acolytes (referring to someone in the seminary) or lay persons who have been deputed by the bishop for the purpose of assisting with the distribution of Holy Communion.<sup>15</sup>

The local bishop is responsible for assuring that the appointment of Extraordinary Ministers of Holy Communion is accomplished in accord with the universal law of the Church.<sup>16</sup>

### **ELIGIBILITY**

Those appointed to be Extraordinary Ministers of Holy Communion must be at least 16 years of age and mature enough to consider the importance of this ministry. They must be fully initiated in the Catholic faith (having received the Sacraments of Baptism, Confirmation and Holy Communion) and a registered member of the parish in which they serve. They must have been practicing Catholics for at least a year. They must be in good standing with the Catholic Church.

### **ROLES and RESPONSIBILITIES**

Extraordinary Ministers of Holy Communion may be appointed to assist with the distribution of Holy Communion during the celebration of the Eucharist, or they may also be appointed to take Holy Communion to the sick or homebound members of the parish. Extraordinary Ministers of Holy Communion will serve as Ministers of Christ’s Body or Ministers of Christ’s Precious Blood.

Extraordinary Ministers of Holy Communion are to serve only in the parish in which they have been trained and commissioned.

### **TRAINING and FORMATION**

The parish community which presents a person to be commissioned as an Extraordinary Minister of Holy Communion has an obligation to enroll that person into a Diocesan program for initial training and to subsequently provide ongoing support and formation.

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<sup>15</sup> *General Instruction of the Roman Missal*, GIRM #162.

<sup>16</sup> Norms for the Distribution and Reception of Holy Communion Under Both Kinds for the Dioceses of the United States of America, NDRHC #28.

Initial training must include an understanding of the role of distributing Holy Communion as a ministry within the Church. Acceptance of a call to this ministry should reflect a corresponding commitment to performing the ministry with reverence. Initial training should include an understanding of the Eucharist as the summit and source of our faith.

Practical information on how Holy Communion is distributed in the parish and a timely schedule should be provided by the parish. The parish will also provide periodic formation activities that strengthen the person's faith as well as their understanding of their ministry.

Extraordinary Ministers of Holy Communion must be willing to enter initial and ongoing formation and be responsible for their scheduled duties. They may need to provide a substitute in their absence, but they may not ask someone who is already scheduled for another liturgical ministry the same day.

## **COMMISSIONING**

Upon the completion of formation and discernment for this ministry, the person is appointed as an Extraordinary Minister of Holy Communion, by the bishop. They are commissioned for a period of three years at a public ceremony in the midst of the Sunday assembly whom they serve. They may be re-appointed after a suitable period of discernment and opportunity for further formation and re-commissioned at another public ceremony in the midst of the Sunday assembly whom they serve.

## **SPECIFIC NORMS**

1. The parish will provide a schedule of assigned times for each minister to serve. It is the Extraordinary Minister's responsibility to let the parish know if there are specific dates when he/she is not available or if he/she can only serve at a specific Mass.
2. Once an Extraordinary Minister is scheduled, he/she is responsible for honoring his/her commitment to the ministry by either serving at the appointed time or by finding a replacement if they are unable to do so.
3. When the Lamb of God begins, all assigned Extraordinary Ministers of Holy Communion are to come from their places in the congregation, without any undue distractions. They are to take their places near the altar, as prescribed by the GIRM<sup>17</sup> and designated by the practice of the parish.
4. The priest celebrant will ensure that Holy Communion is distributed to the Extraordinary Ministers, first Christ's Body and then Christ's Precious Blood. Then the celebrant will give each minister either a ciborium [for Ministers of Christ's Body] or a cup [for Ministers of Christ's Precious Blood]. Then all ministers proceed to their assigned stations.
5. For Ministers of Christ's Body, the focus of Holy Communion is that you, the Body of Christ, are distributing Holy Communion, the Body of Christ, to the communicant, the Body of Christ. Therefore, the guidelines provided by the USCCB require that when you distribute, you are to say "The Body of Christ". Other words or names must not be added to the formula. Give the person an opportunity to bow and say "Amen" before placing the Body of Christ in their hands [or on their tongue if they prefer to receive that way].
6. If the Body of Christ or a particle of it should fall on the ground, the Minister of Christ's Body should pick it up reverently. It may be consumed, or completely dissolved in water and poured down the sacarium.
7. For Ministers of Christ's Precious Blood, the focus of Holy Communion is that you are distributing the Blood of Christ. Therefore, the guidelines provided by the USCCB require that when you distribute, you are to say "The Blood of Christ." Other words or names must not be added. Give the person an opportunity to bow and say "Amen" before giving the cup to them. When the cup is returned to you, wipe the rim with the purificator and turn the cup at least one quarter turn. Use the entire purificator by unfolding it and changing the portion used for wiping the cup during distribution.

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<sup>17</sup> GIRM #162

8. If Christ's Precious Blood is spilled from the cup, place a purificator over the spot, so that no one walks on it. As soon as possible, the area should be washed with water, soaked up with purificators and the water poured into the sacarium.
9. When all of the faithful have received Holy Communion, Ministers of Christ's Body will take any remaining Consecrated Hosts to the altar. The priest celebrant will place the remaining Body of Christ in the ciborium and take the ciborium to the tabernacle. All sacred vessels used for the distribution of Holy Communion will be taken to a designated place for purification and cleansing.
10. Extraordinary Ministers of Holy Communion may be asked to assist with consuming any remaining Christ's Precious Blood before the vessels are purified. Christ's Precious Blood is never to be poured out, either down a drain, into the ground, nor even into the sacarium.

## **ATTIRE and DECORUM**

Extraordinary Ministers of Holy Communion should exhibit a love for the Eucharist as evidenced by their demeanor and attire. An Extraordinary Minister is expected to show reverence for the Eucharist at all times. This should be reflected in his/her dress. It should be appropriate for the occasion, not distracting from his/her role or calling attention to him/herself and away from the focus of the Holy Eucharist.

Reverence for the Eucharist also dictates that the Extraordinary Minister should be early for Mass and show respect to the person to whom he/she is giving Holy Communion. The Extraordinary Minister is to handle the sacred vessels with reverence and care both during distribution and afterwards.

## **RESOURCES**

1. Kwatera, Michael. *The Ministry of Communion*. The Liturgical Press, 2004.
2. Riley, Kenneth A. and Paul Turner. *The Liturgical Ministry Series: Guide for Extraordinary Ministers of Holy Communion*. Liturgy Training Publications, 2007.
3. Tufano, Victoria M. *Guide for Ministers of Communion*. Liturgy Training Publications, 1999.

## **GIRM REFERENCES**

The following paragraphs of the *General Instruction of the Roman Missal, Third Edition* provide further information with respect to this ministry ... GIRM #83, 160, 162, 280, 284 and 286-287.

# **Guidelines for EXTRAORDINARY MINISTERS OF HOLY COMMUNION TO THE SICK**

## **PROPER MINISTRY NAME: Extraordinary Ministers of Holy Communion**

Ministers of Holy Communion to the Sick are Extraordinary Ministers of Holy Communion who have been specially trained and commissioned to bring Holy Communion to those unable to attend Mass.

## **INTRODUCTION**

Since the beginning of Jesus' ministry, wherever he went, great crowds came to him to be healed. This ministry is continued by the Church in its ministry to the sick. Besides Ordinary Ministers of Holy Communion, Extraordinary Ministers of Holy Communion may bring Holy Communion to the sick. "Extraordinary" is used to distinguish between ordained bishops, priests and deacons, and instituted acolytes, who are the "Ordinary" Ministers of Holy Communion.

## **ELIGIBILITY**

Those appointed to be Extraordinary Ministers of Holy Communion to the Sick must be at least 18 years of age and mature enough to consider the importance of this ministry, to minister on their own. When someone aged 16 or 17 serves, they must be accompanied by an adult when ministering to the sick.

All ministers must be fully initiated in the Catholic faith (having received the Sacraments of Baptism, Confirmation and Holy Communion) and a registered member of the parish in which they serve. They must have been practicing Catholics for at least a year. They must be in good standing with the Catholic Church.

## **ROLES and RESPONSIBILITIES**

Persons who are Extraordinary Ministers of Holy Communion may be designated to take Holy Communion to those who are sick, homebound, in nursing homes, jail, or prison, always keeping in mind the wider vision of pastoral care. This ministry could be an extension of either Sunday Mass or weekday Masses.

Extraordinary Ministers of Holy Communion may also be specially trained for administering Viaticum.

## **FORMATION and TRAINING**

The parish community which presents a person to be commissioned as an Extraordinary Minister of Holy Communion has an obligation to enroll that person into a Diocesan program for initial training and to subsequently provide ongoing support and formation.

Initial training must include an understanding of the role of distributing Holy Communion as a ministry within the Church. Acceptance of a call to this ministry should reflect a corresponding commitment to performing the ministry with reverence. Initial training should include an understanding of the Eucharist as the summit and source of our faith. Most important, instruction should be given in the proper care of the Consecrated Host.

Practical information on how Holy Communion is distributed to the sick of the parish and a timely schedule should be provided by the parish. The parish will also provide periodic formation activities that strengthen the person's faith as well as their understanding of their ministry.

Extraordinary Ministers of Holy Communion must be willing to enter initial and ongoing formation and be responsible for their scheduled duties. They may need to provide a substitute in their absence.

## **COMMISSIONING**

Upon the completion of formation and discernment for this ministry, the person is appointed as an Extraordinary Minister of Holy Communion, by the bishop. They are commissioned for a period of three years at a public ceremony in the midst of the Sunday assembly whom they serve. They may be re-appointed after a suitable period of discernment and opportunity for further formation and re-commissioned at another public ceremony in the midst of the Sunday assembly whom they serve.

## SPECIFIC NORMS

1. *Reverence* ... The Consecrated Host must be transported in a pyx and burse. The pyx and burse are to be provided by the parish. Consecrated Hosts must not be kept overnight.<sup>18</sup> Ministers are to take Holy Communion directly and immediately after Mass to those they are serving. If the person[s] to whom Holy Communion is to be distributed is not available or is not able to receive, the Consecrated Host is to be returned to the tabernacle immediately, or is to be consumed by the Extraordinary Minister of Holy Communion.
2. *Rite* ...The Rite of Holy Communion of the Sick is to be followed. When bringing Holy Communion to persons in a hospital or other institutions, it is necessary to follow the policies of the hospital or institution. Always ask if the patient is able to receive Holy Communion. Others Catholics present, in good standing with the Church, may also receive Holy Communion. Any remaining Consecrated Host is to be consumed by the Extraordinary Minister of Holy Communion.
3. *Visiting the Sick and Homebound* ...
  - Make an appointment. Call to confirm on the day of the visit. The person may not be feeling well that day.
  - Dress appropriately.
  - If you are sick, postpone the visit.
  - Ministers should prayerfully prepare themselves before their visits.
  - Be attentive to the sick person; he or she may not be up to a long visit. Adapt the rite accordingly.
  - Introduce yourself and share who you represent. Ministers to the homebound and sick are the connection between the person they minister to and their Church community.
  - Follow the rite for distribution of Holy Communion.
  - Update the person on what is going on in the parish and ask him/her for their prayers.
4. *Sending Forth the Extraordinary Ministers of Holy Communion to the Sick* ... Before Mass, ministers are to place a pyx on a tray with your name and the number of Consecrated Hosts you need, according to local parish practice and logistics. Before the Prayer After Communion, the ministers are called forward by the priest celebrant to receive their pyx. The Extraordinary Ministers of Holy Communion then return to their place in the assembly.

## ATTIRE and DECORUM

Extraordinary Ministers of Holy Communion to the Sick should exhibit a love for the Eucharist as evidenced by their demeanor and attire. An Extraordinary Minister is expected to show reverence for the Eucharist at all times. This should be reflected in his/her dress. It should be appropriate for the occasion, not distracting from his/her role or calling attention to him/herself.

The Extraordinary Minister should show respect to the person to whom he/she is distributing Holy Communion. The Extraordinary Minister is to handle the burse with the pyx containing the Body of Christ, with reverence and care both during transport and distribution of Holy Communion.

## RESOURCES

1. *Pastoral Care of the Sick: Rites of Anointing and Viaticum*. International Commission on English in the Liturgy (ICEL) Corporation, 1982.
2. *Communion of the Sick*. Liturgical Press, Collegeville, MN, 2012.
3. Jabour, Jeanette M. *Visiting the Elderly: An Essential Parish Ministry*. Twenty-third Publications, 2007.
4. Archdiocese of Chicago. *The Catholic Handbook for Visiting the Sick and Homebound*. Liturgy Training Publications, [Annual Publication].
5. Glen, Genevieve, Marilyn Kofler and Kevin O'Connor. *Handbook for Ministers of Care*. Liturgy Training Publications, 1997.

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<sup>18</sup> Canon 934.



## Guidelines for MINISTERS OF THE WORD

### PROPER MINISTRY NAME: Minister of the Word

Commonly, the Ministers of the Word are called Readers and the two titles could be used interchangeably. The Ministry of Lector is an officially instituted ministry of a candidate for Holy Orders and therefore, the title of Lector must not be used when referring to a person who has not been instituted into the ministry of Lector.

### INTRODUCTION

Ministers of the Word are members of the faithful called forth to publicly proclaim the Word of God. Men and women are entrusted with the responsibility of **proclaiming** the Sacred Scriptures to the Christian assembly.

### ELIGIBILITY

Candidates who desire to pursue the Ministry of the Word need to be persons of mature faith, good Christian witness and sacramentally active in the life of their Church. They should exhibit the willingness to enter initial and on-going formation periods, to study, be critiqued, and to develop their special skills continually during their years in ministry.

On-going discernment in this ministry is the responsibility of the person seeking to pursue this ministry, those involved in the formation and training of the person and the pastoral leader. A willingness to serve is not the final admission to this ministry. One should be willing to enter into formation periods to understand and discern what is essential and necessary for this ministry.

### ROLES and RESPONSIBILITIES

The Minister of the Word proclaims the Word of God at liturgies. They **may** also be asked to lead the assembly in the Universal Prayer. There should be separate Ministers of the Word for each reading from Sacred Scripture. Ministers of the Word normally participate in the entrance procession carrying the Book of the Gospels, if a deacon is not present.

### FORMATION and TRAINING

It is the responsibility of the designated pastoral leader to train suitable candidates to become Ministers of the Word and to provide those ministers with a timely ministry schedule. This training may be done in collaboration of staff and/or parish Worship Commission members.

Minister of the Word candidates must be willing to enter initial and ongoing formation and be responsible for their scheduled duties. They may need to provide a substitute in their absence, but they may not ask someone who is already scheduled for another liturgical ministry the same day.

Training and formation of Ministers of the Word should occur before they are commissioned. A Minister of the Word should be adequately prepared in the following topics:

1. Some biblical knowledge of the Sacred Scriptures is essential for the Minister of the Word who is making a serious commitment to proclaim the Word in the assembly. The Minister of the Word needs to be familiar with the format of both the Old and New Testaments and the various literary forms found therein; e.g., poetry, story and letter. An understanding of the liturgical year (the cycles, seasons and feasts) is basic and essential to this ministry.
2. A Minister of the Word should have the oral and technical skills necessary to proclaim the Word. This competency extends far beyond the ability to read words correctly and includes posture, use of the microphone, projection, tone, pitch, volume, accent, gesture, pace, eye contact, phrasing, pronunciation and articulation. This requires continual practice, review and critique.

## COMMISSIONING

Upon the appropriate initial formation and discernment for this ministry, the person is appointed as a Minister of the Word, using the appropriate ritual. They are commissioned at a public ceremony (in the midst of the Sunday assembly) for a period of three years. They may be re-commissioned after a suitable period of discernment and opportunity for on-going formation.

## SPECIFIC NORMS

1. Ministers of the Word have the responsibility to serve when scheduled or to find an appropriate substitute.
2. Preparation of the readings is done well in advance. Unprepared Ministers of the Word do a great disservice to the Christian community which has the right to hear the Word of God proclaimed well at each liturgy.
3. Ministers of the Word should arrive 10-15 minutes before Mass to become familiar with the placement of the readings in the Lectionary.
4. The Minister of the Word may be responsible for carrying the Book of the Gospels in procession. This book is to be elevated until it is placed on the altar.
5. After an appropriate time of silence, the Minister of the Word reverently comes forth from the assembly without causing unnecessary distractions.
6. A simple bow to the altar is appropriate, when approaching the ambo.

## ATTIRE and DECORUM

Ministers of the Word should exhibit a love for the Word of God as evidenced by their demeanor and attire. This should be reflected in their dress. It should be appropriate for the occasion, not distracting from their role or calling attention to themselves and away from the focus of proclaiming the Word of God.

Ministers of the Word are to handle the sacred books with reverence and care during their use.

## RESOURCES

1. Wallace, James A. *The Ministry of Lectors*. The Liturgical Press, 1981, 2004.
2. Meagher, Virginia and Paul Turner. *The Liturgical Ministry Series: Guide for Lectors*. Liturgy Training Publications, 2006.
3. Rosser, Aelred. *Guide for Lectors*. Liturgy Training Publications, 2002.
4. Rosser, Aelred. *A Well-Trained Tongue: Formation in the Ministry of Reader*. Liturgy Training Publications, 2002.
5. Tate, Judith. *Manual for Lectors*. Pflaum Publishing, 1975.
6. Champlin, Joseph M. *Messengers of God's Word: A Handbook for Lectors*. Paulist Press, 1982.
7. *Workbook for Lectors and Gospel Readers*. Liturgical Training Publications, [Annual Publication].
8. Ralph, Margaret Nutting. *Breaking Open the Lectionary – Three Volume Set*. Paulist Press, 2005.

## GIRM REFERENCES

The following paragraphs of the *General Instruction of the Roman Missal, Third Edition* provide further information with respect to this ministry ... GIRM #29, 38, 55-63, 71, 99, 101, 120, 122, 128-130, 138, 194-198 and 309.



## Guidelines for SACRISTANS

**PROPER MINISTRY NAME: Sacristan**

### INTRODUCTION

As a ministry in service to the worshiping community, the sacristan, like all other lay liturgical ministers, serves, as a result of their baptismal call, to provide hospitality and welcome to all who assemble to give praise and glory to God.

### ELIGIBILITY

A sacristan normally is an adult member of the parish who is fully initiated into the Catholic faith, in good standing with the Church, and has a deep knowledge of and reverence for all liturgical items. A sacristan should be well organized, hospitable, and personable.

### ROLES and RESPONSIBILITIES

The sacristan oversees the completion of tasks which supports the liturgy or may delegate those tasks to others. These could include set-up, assistance during the liturgy and clean-up. The sacristan ensures articles of the liturgy are clean, organized, inventoried and accessible for the liturgy. The sacristan may also collaborate with the other liturgical ministers or others involved in preparing for liturgy.

The sacristan should be supervised by a designated staff member of the parish.

### FORMATION and TRAINING

It is the responsibility of the designated pastoral leader to train suitable candidates to become Sacristans and to provide those ministers with a timely ministry schedule. This training may be done in collaboration of staff and/or parish Worship Commission members.

Sacristan candidates must be willing to enter initial and ongoing formation and be responsible for their scheduled duties. They may need to provide a substitute in their absence, but they may not ask someone who is already scheduled for another liturgical ministry the same day.

Each parish will assign specific duties for the sacristan and ensure that the candidates are trained in performing those tasks. In addition, the sacristan will have knowledge of the GIRM, Liturgical Year, the Order of the Mass, nomenclature of articles, vesture and vessels used in liturgical celebrations, as well as knowledge of storage areas and systems (HVAC, lighting, sound, multi-media) of the church.

### COMMISSIONING

Upon the appropriate initial formation and discernment for this ministry, the person is appointed as a Sacristan, using the appropriate ritual. They are commissioned at a public ceremony (in the midst of the Sunday assembly) for a period of three years. They may be re-commissioned after a suitable period of discernment and opportunity for on-going formation.

### SPECIFIC NORMS

1. *Set-Up* ... may include the following; however, some listed items may be the responsibility of other ministers, volunteers or employees such as the custodian or musician.
  - a. Unlock the church building.
  - b. Turn on lights.
  - c. Survey walkways and steps to ensure safety. Contact appropriate person to take care of any problems.
  - d. Check HVAC system.
  - e. Turn on the sound system and other multi-media systems. Prepare microphone(s) as needed, including inserting batteries.
  - f. Check sanctuary and remove anything not appropriate (such as dead flowers or drooping plants).
  - g. Locate the Universal Prayer (intercessions).

- h. Place the tabernacle key at the tabernacle.
  - i. Set liturgical books, including the Lectionary, Book of the Gospels, Roman Missal. The priest celebrant for the liturgy will make specific selections as appropriate.
  - j. Prepare articles for liturgical celebration which could include: chalice and cups, purificators, corporal, pall, paten, water cruet, ciboria, bowl and towel for washing hands, bread and wine, processional crucifix, thurible, thurible stand and incense, altar and processional candles.
  - k. Place "Reserved" signs when appropriate.
  - l. Ensure that vestments which could include: albs, cinctures, chasubles, stoles are clean and available for wear.
  - m. Oversee the check-in of Altar Servers, Ministers of the Word and Extraordinary Ministers of Holy Communion. If necessary, assist with securing any last minute replacements.
2. *During the Liturgy ...* a sacristan needs to be attentive to any last minute needs that may arise after the Liturgy begins and to make adjustments accordingly. They serve at the direction of the priest celebrant.
  3. *Clean Up ...* once again this list of duties may be shared with other ministers, volunteers, or staff.
    - a. After the vessels have been properly purified by the priest celebrant, deacon or instituted acolyte, ensure that the chalice, cups and ciboria are properly washed and securely stored.
    - b. Place soiled linens in receptacle for laundering.
    - c. Return liturgical books to their rightful storage place.
    - d. Lock tabernacle and secure the tabernacle key.
    - e. Return all articles utilized in the liturgical celebration to their proper storage areas.
    - f. Ensure that albs, cinctures, chasuble and stole are stored properly and cleaned regularly.
    - g. Make sure candles are extinguished.
    - h. Adjust HVAC as appropriate.
    - i. Turn off lights and sound/multi-media systems.
    - j. Lock doors and engage security system.

## **ATTIRE and DECORUM**

Sacristans should exhibit a love for the Liturgy as evidenced by their demeanor and attire. This should be reflected in their dress. It should be appropriate for the occasion, not distracting from their role or calling attention to themselves and away from the focus of Liturgy.

Sacristans are to handle the sacred articles with reverence and care during their use.

## **RESOURCES**

1. Neff, Christina. *Guide for Sacristans*. Liturgy Training Publications, 2001.
2. USCCB. *General Instruction of the Roman Missal*. Liturgy Documentary Series #2, 2003.
3. Ryan, G. Thomas. *The Sacristy Manual, Second Edition*. Liturgy Training Publications, 2011.

## **GIRM REFERENCES**

The following paragraphs of the *General Instruction of the Roman Missal, Third Edition* provide further information with respect to this ministry ... GIRM #105, 117-120, 139 and 306-307.

## Guidelines for MINISTERS OF MUSIC

### PROPER MINISTRY NAME: Minister of Music

#### INTRODUCTION

There are several individuals who take part in the music during the sacred liturgy. Each is a minister of music, but each has a unique role within the liturgy. The roles are as follows: Director or Coordinator of Music Ministries, cantor, psalmist, choir director, organist, choir member and instrumentalist (i.e. individuals who play piano, trumpet, flute, handbells, etc). All share in the Ministry of Music which is integral to the celebration of the Mass, the sacraments, the Liturgy of the Hours and the rituals of the Church.

The *Constitution on the Sacred Liturgy* states: “The musical tradition of the universal Church is a treasure of inestimable value, greater than that of any other art. The main reason for this preeminence is that, as sacred song closely bound to the text, it forms a necessary or integral part of the solemn liturgy.”<sup>19</sup> It further states that “The treasure of sacred music is to be preserved and fostered with great care. Choirs must be diligently developed, especially in cathedral churches.”<sup>20</sup> Finally, “In the Latin Church the pipe organ is to be held in high esteem, for it is the traditional musical instrument that adds a wonderful splendor to the Church’s ceremonies and powerfully lifts up the spirit to God and to higher things. But other instruments may also be admitted for use in divine worship ... this applies, however, only on condition that the instruments are suitable, or can be made suitable for sacred use, are in accord with the dignity of the place of worship, and truly contribute to the uplifting of the faithful.”<sup>21</sup>

The *Constitution on the Sacred Liturgy* also emphasizes the importance of training in both music and liturgy for liturgical musicians as well as those studying for the priesthood. The one document all musicians should be familiar with is: *Sing to the Lord: Music in Divine Worship* (with amendments), published by the United States Conference of Catholic Bishops. It contains the principles and guidelines that all liturgical musicians must know and follow. It speaks about the gathered assembly because one of its primary ways of entering into “full, conscious and active participation”<sup>22</sup> is through singing. “So that the holy people may sing with one voice, the music must be within the members’ capability.”<sup>23</sup> This document also addresses each of the music ministries in detail. Thus, it is most important that musicians, particularly Directors and Coordinators of Music, thoroughly know this document.

#### ELIGIBILITY

Ministries are related to gifts. Music ministers should have some formal training and be competent in the area in which they wish to minister. They must be Catholic, should be a member of the parish, and have a good understanding of the liturgy and their role within the liturgy. For parishioner musicians, an audition and an interview should take place to determine the individual’s level of musicianship and other requirements. Of course, for those musicians who are employed by the parish, a formal process of application and interview should take place.

#### ROLES and RESPONSIBILITIES

- **Director or Coordinator of Music Ministries** is responsible for the overall planning of the music and the ongoing formation of the liturgical musicians. First and foremost, they are collaborators and team players. *Sing to the Lord: Music in Divine Worship* emphasizes: “A professional director of music ministries, or music director,

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<sup>19</sup> SC, paragraph #112.

<sup>20</sup> SC, paragraph #114.

<sup>21</sup> SC, paragraph #120.

<sup>22</sup> SC, paragraph #14.

<sup>23</sup> *Sing to the Lord: Music in Divine Worship*, (MDW), USCCB, November 2007, paragraph #27.

*provides a major service by working with the bishop or pastor to oversee the planning, coordination, and ministries of the parish or diocesan music program.*<sup>24</sup> This individual fosters the active participation of the assembly, coordinates the preparation of the choir, cantors and other musicians for liturgy, promotes and recruits for all the liturgical music ministries.

- The **Psalmist** and the **Cantor** often is the same individual.

The role of the **Psalmist** is *“to sing the psalm or other biblical canticle that comes between the readings.”*<sup>25</sup> *Sing to the Lord: Music in Divine Worship* states: *“Persons designated for the ministry of psalmist should possess ‘the ability for singing and a facility in correct pronunciation and diction.’ As one who proclaims the Word, the psalmist should be able to proclaim the text of the Psalm with clarity, conviction, and sensitivity to the text, the musical setting and those who are listening.”*<sup>26</sup> According to the *Lectionary for Mass: Introduction*, *“The responsorial psalm is sung or recited by the psalmist or cantor at the ambo.”*<sup>27</sup>

*“The **Cantor** is both a singer and a leader of congregational song. Especially, when no choir is present, the cantor may sing in alternation or in dialogue with the assembly.”*<sup>28</sup> The cantor also sings the Gospel Acclamation. *“Cantors should lead the assembly from a place where they can be seen by all without drawing attention from the liturgical action. When, however, the congregation is singing very familiar responses, acclamations, or songs that do not include verses for the cantor alone, the cantor need not be visible.”*<sup>29</sup> Other music that cantors may be called upon to sing are:

- The Invocations of the Penitential Act;
- The Universal Prayer (Prayer of the Faithful);
- The Tropes of the *Angus Dei* (Lamb of God);
- Verses of the Communion Hymn;
- The Nativity of Our Lord Jesus Christ from the Roman Martylogy (the “Christmas Proclamation”);
- The Announcement of Easter and the Moveable Feasts (the “Epiphany Proclamation”);
- The Easter Proclamation (the “Exultet”); and
- The Litany of Saints.

With the exception of the Penitential Act, the Gospel Acclamation (Alleluia), the tropes of the *Angus Dei* and the Communion Hymn, all music mentioned in the previous sentence may be sung from the ambo.

- **Organist** and other **Instrumentalists**: *“The primary role of the organist, other instrumentalists, or instrumental ensemble is to lead and sustain the singing of the assembly and of the choir, cantor, and psalmist, without dominating or overpowering them.”*<sup>30</sup> *“Those with requisite talent and training should be encouraged to continue the musical tradition of improvisation.”*<sup>31</sup> Sometimes this is required in the liturgy. However, *“When worthy improvisation is not possible, it is recommended that musicians play quality published literature, which is*

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<sup>24</sup> MDW, paragraph #45.

<sup>25</sup> GIRM, paragraph #102.

<sup>26</sup> MDW, paragraph #35.

<sup>27</sup> *Lectionary for Mass: Introduction*, paragraph #22.

<sup>28</sup> MDW, paragraph #37.

<sup>29</sup> MDW, paragraph #39.

<sup>30</sup> MDW, paragraph #41.

<sup>31</sup> MDW, paragraph #43.

available at all levels of difficulty.”<sup>32</sup> There are times when the organ is played alone, such as for prelude music, instrumental music during the Preparation of the Gifts, and a postlude.

## **FORMATION and TRAINING**

An excellent avenue for formation and training is through the National Association of Pastoral Musicians [NPM]. It is desirable that all liturgical musicians have membership in NPM, either as an individual or through their parish. The various publishing companies [GIA, OCP and WLP]<sup>33</sup> have workshops, seminars, and webinars for the continuing education of parish musicians. The pastor/pastoral administrator or music director should make musicians aware of these opportunities and encourage them to take part in on-going formation. Also, the pastor/pastoral administrator or music director might consider offering a yearly day of reflection for musicians which would be an avenue for spiritual enrichment and an opportunity for them to reflect upon their ministry.

## **COMMISSIONING**

A yearly commissioning of parish musicians is recommended on or near the feast of Saint Cecilia, patroness of musicians. Her feast is November 22.

## **SPECIFIC NORMS**

See the section entitled, “Roles and Responsibilities.”

## **ATTIRE and DECORUM**

The liturgical musician’s attire should be appropriate for the occasion, not distracting from their role, and not calling attention to themselves. Dress should reflect the dignity of the celebration. Occasionally, a choir may be robed, particularly on a solemnity or feast to reflect the principle of progressive solemnity.

## **RESOURCES**

1. Hansen, James. *Cantor Basics*. Pastoral Press, a division of OCP Publications, 2002.
2. Harmon, Kathleen. *The Ministry of Cantors*. Collegeville: Liturgical Press, 2004.
3. Harmon, Kathleen. *The Ministry of Music*. Collegeville: Liturgical Press, 2004.
4. Heller, David. *Manual on Hymn Playing: A Handbook for Organists*. GIA Publications, Inc., 1992.
5. Kodner, Diana. *Handbook for Cantors*. Chicago: Liturgy Training Publications, 1997.
6. Reid, Heather. *Preparing Music for Celebration*. Ontario: Novalis, 1996.
7. Simmons, Joe. *The Work of the Cantor*. World Library Publications, 2008.
8. United States Conference of Catholic Bishops. *Sing to the Lord: Music in Divine Worship*. 2008.

## **GIRM REFERENCES**

The following paragraphs of the *General Instruction of the Roman Missal, Third Edition* provide further information with respect to this ministry ... GIRM #39-41, 48, 53, 61-64, 71, 86-87, 102-104, 129, 131, 138, 151, 159, 164, 312-313 and 393.

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<sup>32</sup> MDW, paragraph #43.

<sup>33</sup> OCP is the abbreviation for Oregon Catholic Press. WLP is the abbreviation for World Library Publications.

## APPENDICES

## Appendix A: Liturgical Terms

**Alb** ... The white robe usually worn by the priest, the deacon and the server. The alb represents our baptismal garment.

**Altar** ... The fixed table for Eucharist. The altar is the consecrated table of our community meal and it also represents Christ. The altar may contain relics of the saints.

**Altar Server** ... A young person or adult who sets and clears the altar for the celebration of Eucharist and who carries liturgical objects during processions and rites.

**Ambo** ... The stationery table or stand upon which the Lectionary is placed and from where the Minister of the Word proclaims the readings and the priest or deacon proclaims the Gospel.

**Ambry** ... The cabinet in which the holy oils are kept.

**Amice** ... Square or oblong pieces of white linen, large enough to be stretched around the shoulders and to be tucked inside the neck of the underlying street clothes of the ordained ministers vesting for the liturgy.

**Aspergillum** ... An object that is used to sprinkle people and items with holy water.

**Boat** ... The small container, covered or uncovered, that holds the incense.

**Book of Intentions** ... The special book in which members of the parish write down the names of people they love and who are in need of our prayers or whom we remember and pray for because they have died.

**Book of the Gospels** ... The book which contains the Gospel Scriptures for every Sunday and feast day. It is made beautifully because it represents the "Word Made Flesh" who is Jesus Christ. It contains the Gospel readings for all three years (Cycle A, Cycle B and Cycle C).

**Bread Plate** ... See "Paten" or "Ciboria".

**Burse** ... A receptacle in which, for reasons of convenience and reverence, the folded corporal is carried to and from the altar; a bag or pouch for carrying a pyx.

**Candle Lighter and Snuffer** ... Long metal tube which holds a wax taper used for lighting candles. Some candle lighters also have a bell-shaped portion used to cover a candle flame and extinguish it.

**Cantor** ... The song leader and one who may be called upon to sing the psalm.

**Chalice** ... The wine goblet used on the altar by the priest during the Eucharist, to contain the Blood of Christ. It is made of precious metal [pewter, silver or gold].

**Chasuble** ... A poncho-like vestment worn over the alb by the priest. It is colored according to the liturgical season or feast.

**Ciboria/Ciborium** ... [plural/singular] A special covered vessel for reserving the Blessed Sacrament in the tabernacle.

**Cincture** ... The rope-like belt worn with the alb and used by the priest, the deacon and the altar server.

**Cope** ... A cape-like vestment used primarily for Eucharistic Benediction or other liturgical rites and rituals outside of Mass.

**Corporal** ... The white linen cloth that is placed on the altar during the Preparation of the Gifts.

**Credence Table ...** The table on which are placed the cups and purificators, the chalice, the extra bread plates and the cruet of water, all needed for celebrating the Eucharist.

**Cruet ...** A small pitcher that holds the water to be mixed with the wine when the gifts are prepared. This water is also used by the priest for hand washing at the Preparation of the Gifts.

**Dalmatic ...** A vestment proper to the deacon, designed similar to the chasuble the priest celebrant wears, but shorter and with pronounced sleeves.

**Deacon ...** A man who has been ordained to preach the Gospel and to care for those in any need. At Mass, the deacon proclaims the Gospel, may occasionally preach, leads the Universal Prayer (intercessions), assists the priest celebrant at the altar and distributes Holy Communion. The deacon is recognized at Mass by the dalmatic he wears.

**Extraordinary Minister of Holy Communion ...** A parish member who distributes the Body or the Blood of Christ during Holy Communion. They are also missioned to take Holy Communion to the sick and the homebound.

**Flagon ...** A container used to present the wine to the priest celebrant at the Presentation of the Gifts.

**Font ...** The source of Baptismal water. The font may vary in size based on liturgical space. The term also refers to the vessels of holy water found at the entrance doors of the church.

**Gift Table ...** The table on which are placed the flagon of wine and the plate of bread before Mass begins.

**Holy Oils ...** There are three holy oils which we use for anointing. The oils are blessed or consecrated by the bishop at the Chrism Mass during Holy Week and stored in the Ambry.

- **Sacred Chrism** (in Latin, *Sacrum Chrisma*, designated with the initials SC), oil mixed with perfume (balsam) and consecrated by the bishop, is used to anoint with the Holy Spirit at baptism, confirmation and ordination. Chrism is also used to anoint the altar and the walls of a new church. It is usually designated by the color gold.
- **Oil of the Sick** (in Latin, *Oleum Infirmorum*, designated with the initials OI) is used to anoint with healing and forgiveness those who are seriously ill. It is usually designated by the color green.
- **Oil of Catechumens** (in Latin, *Oleum Sanctum*, designated with the initials OS or *Oleum Catechumenorum*, designated with the initials OC) is used to anoint with strength those preparing for baptism. It is usually designated by the color purple.

**Humeral Veil ...** A scarf-like veil that is worn around the shoulders for Eucharistic Benediction and during processions with the Blessed Sacrament (e.g. on Holy Thursday and Corpus Christi).

**Incense ...** Dried sap from trees or flowering plants, that once placed on burning charcoal creates fragrant smoke.

**Lamp Before the Tabernacle ...** A perpetual burning candle or oil lamp in the presence of the tabernacle, which signifies the presence of Christ.

**Lectionary ...** The various books which contain the readings from Sacred Scripture for Sundays, Solemnities, Feasts, Weekdays, Memorials, Votive Masses and other rituals.

**Liturgical Colors ...** Colors used during the various seasons of the liturgical year.

- White ... Christmas, Easter, other Solemnities and Feasts and Ritual Masses
- Violet ... Advent and Lent



- Red ... Palm Sunday of the Lord's Passion, Friday of the Passion of the Lord, Pentecost Sunday, Masses for Martyrs and Other Votive Masses
- Green ... Ordinary Time
- Rose ... Third Sunday of Advent (in Latin, *Gaudete* Sunday) and Fourth Sunday of Lent (in Latin, *Laetare* Sunday)

**Minister of Hospitality** ... A parish member who greets people as they arrive at church, helps with seating, ushers processions, is responsible for the collection and might be called upon to oversee an emergency.

**Minister of the Word** ... A parish member who has prepared to proclaim one of the readings at Mass. Also called the lector.

**Monstrance** ... A large ornamental vessel for displaying the Blessed Sacrament during Eucharistic Exposition and/or Benediction.

**Nave** ... The central part of the church where the faithful are gathered.

**Ordo** ... A small book, published annually for each Metropolitan Province, containing the Order of Prayer in the Liturgy of the Hours and Celebration of the Eucharist.

**Paschal Candle** ... The very large candle (decorated with the cross, the year and incense nails) that stands near the font. It represents the Light of Christ. It is new and blessed at the Easter Vigil each year and burns all throughout the Easter season at the ambo. The Paschal Candle is also called the Easter Candle.

**Paten** ... A flat or nearly flat plate that is used by the Extraordinary Ministers of Holy Communion to distribute the Body of Christ, during Holy Communion.

**Presider** ... The ordained bishop, priest or deacon who leads the community in the ritual and prayers of the Church's liturgies.

**Presider's Book** ... The binder that may contain optional spoken Introductions, Penitential Act, Universal Prayer and/or announcements.

**Presider's Chair** ... The fixed chair in the sanctuary where the priest celebrant sits during liturgy.

**Prie Dieu** ... A kneeling bench designed for use by a person in prayer.

**Processional Candles (Torches)** ... The candles carried by the servers in procession.

**Purificator** ... A small napkin-like cloth used during liturgy.

**Pyx** ... A metal container for carrying the Blessed Sacrament to those who are sick or homebound.

**Roman Missal** ... The prescribed book which contains the directives, prayers, rubrics and rituals for the Church's liturgies. It was formerly called the *Sacramentary*. There is a lengthy instruction within this Roman Missal, known as the *General Instruction of the Roman Missal* (GIRM) that provides the instructions for preparing and celebrating the Church's liturgies.

**Sacrarium** ... A special sink found in the sacristy that drains into a pipe which by-passes the sewer and runs directly down into the earth. The basin often hides beneath a hinged cover. The sacrarium provides for the proper disposal of sacred substances.

**Sacristan** ... The person responsible for preparing everything needed to celebrate Mass. This person is also a resource for the other liturgical ministers.

**Sacristy** ... A specific space where preparations are made for liturgy and where most of the items used for liturgy are stored.

**Sanctuary** ... The defined space where the altar stands, the Sacred Scriptures are proclaimed and the priest, deacon and other ministers exercise their liturgical functions.

**Sanctuary Lamp** ... See "Lamp Before the Tabernacle"

**Sprinkler** ... See "Aspergillum"

**Stole** ... The long scarf-like vesture worn to designate Holy Orders. The stole of the bishop or priest is worn around the neck and hangs in the front. The stole of the deacon is worn over the left shoulder and is fastened on the right side. Stoles can be in the colors of the liturgical seasons.

**Tabernacle** ... A fixed, locked, solid and non-transparent container where the Blessed Sacrament is reserved.

**Thurible** ... The special bowl or vessel in which incense is burned on charcoal.

**Thurifer** ... A person designated to handle the boat and thurible.

**Universal Prayer** ... Prayers as a response to the Liturgy of the Word. The series of intentions are: (a) for the needs of the Church; (b) for public authorities and the salvation of the whole world; (c) for those burdened by any type of difficulty; and (d) for needs the local community. Also referred to as the "Prayer of the Faithful" or "Intercessions."

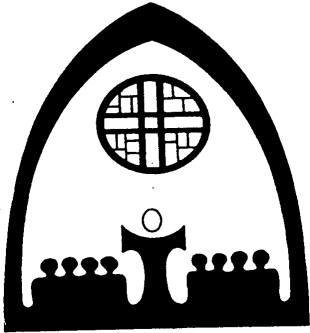
**Vestibule** ... An area in which people make the transition from the outside to sacred space.

**Vestments** ... Liturgical garments which include the alb, chasuble and stole.

**Viaticum** ... The rite of the Church in which the Blessed Sacrament is received by a dying person (or one in danger of death). The word "viaticum" is a Latin word meaning "provisions for the journey," from "via" or "the way."

## Appendix B: Order of the Mass

### *THE INTRODUCTORY RITES*



**Processional and Gathering Song**

**Greeting**

**Penitential Act**

**Gloria**

**Collect** (*Opening Prayer*)

### *THE LITURGY OF THE WORD*

*Introduction (optional)*

**First Reading**

*[from the Old Testament or, in Easter Season, from Acts]*

**Psalm**

*Introduction (optional)*

**Second Reading**

*[from the New Testament]*

**Gospel Acclamation** *[An Alleluia or, in Lent, one without the Alleluia]*

**Gospel**

**Homily**

**Creed**

**Universal Prayer** *[also called the "Prayer of the Faithful"]*



After the homily there may be the celebration of Sacraments, Special Rites, Blessings or Commissionings.



## ***THE LITURGY OF THE EUCHARIST***

**Preparation of the Gifts**

**The Eucharistic Prayer**

**Preface Dialogue, Prayer and the “Holy, Holy, Holy”**

**Invocation of the Holy Spirit**

**Institution Narrative**

**The Mystery of Faith**

**Intercessions**

**Doxology and Great Amen**

**The Communion Rite**

**The Lord's Prayer**

**Sign of Peace**

**Communion Procession**

**Prayer after Communion**

## ***THE CONCLUDING RITES***



*[Announcements]*

**Blessing**

**Dismissal**

**Recessional and Song of Departure**

## Appendix C: Rite for Communion of the Sick

### COMMUNION IN ORDINARY CIRCUMSTANCES

#### *INTRODUCTORY RITE*

Greeting  
Penitential Act

#### *LITURGY OF THE WORD*

Reading  
Response  
Universal Prayer

#### *LITURGY OF HOLY COMMUNION*

The Lord's Prayer  
Communion  
Silent Prayer  
Prayer after Communion

#### *CONCLUDING RITE*

Blessing

### COMMUNION IN A HOSPITAL OR INSTITUTION <sup>34</sup>

#### *INTRODUCTORY RITE*

Antiphon

#### *LITURGY OF HOLY COMMUNION*

Greeting  
The Lord's Prayer  
Communion

#### *CONCLUDING RITE*

Concluding Prayer

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<sup>34</sup> "There may be situations, particularly in large institutions with many communicants, when the minister should consider alternative means so that the rite of Communion of the Sick is not diminished to the absolute minimum. When it is not possible to celebrate the full rite, the rite for Communion in a hospital or institution may be used." [Pastoral Care of the Sick: Rite of Anointing and Viaticum, Paragraph 78]

## Appendix D: Questions and Answers

### Question #1: What is the proper attire of lay liturgical ministers? Should they wear albs?

**Answer:** Lay liturgical ministers are called forth from the assembly. Therefore they should have no reserved seating location nor should they wear any special liturgical attire, such as albs, etc. The exception to this norm is Altar Servers. Since they are active in their ministry throughout the entire Mass and are seated in a reserved location, in the line of sight of the priest celebrant. Altar Servers may also wear a simple alb and cincture.

Occasionally, a choir may be robed, particularly on a solemnity or feast to reflect the principle of progressive solemnity.

### Question #2: Should liturgical ministers wear political buttons or t-shirts?

**Answer:** A liturgical minister must never wear any clothing or jewelry, pins or buttons that could possibly draw attention to the minister and away from the Lord's presence which they are about to receive. This goes for anything, no matter how "worthy" or "Catholic" something may be, if a person is trying to decipher or interpret a pin, button or wording on clothing, it could be taking the attention away from the Blessed Sacrament and transferring the focus on what the minister is wearing.

The Catholic Church is considered a not-for-profit corporation by the U.S. Government. To maintain our non-profit status we cannot publicly back a specific candidate for election, therefore, to avoid the possible loss of non-profit status, one may never wear anything that promotes a candidate for election. However, the Church may lobby for or against certain issues that concern our religious beliefs. One "could" promote these positions especially if urged to do so by the U.S. Conference of Catholic Bishops, as long as the overriding precedence of not drawing attention away from the Blessed Sacrament is followed. If one is a liturgical minister it is best to use times other than during the liturgy to make any political statements through use of apparel, buttons or pins.

### Question #3: At what age should lay liturgical ministers be registered as an individual with the parish, as opposed to being registered as part of a family?

**Answer:** All lay liturgical ministers should be a member of the parish in which they carry out their ministry. Having said this though, finding a definitive answer to this question can be difficult.

It is best understood when looking at the specifics of the individual. Generally, once a person reaches the age of eighteen, he or she should be able to make the commitment to be a member of a Catholic community and should register in a parish. Though we are Roman Catholics, we have the responsibility to call a parish "home" and not be "rome'n" from parish to parish. Nevertheless, circumstances may exist when a young adult is attending college or in other situations like serving in the military, where a later age could be the time for the individual to register in a parish. Most church leadership would agree that by the age of 25 or so all adults who profess to be Catholic should be registered in a parish, especially if they are fulfilling any liturgical ministry role.

### Question #4: Are non-Catholics allowed to serve in various liturgical ministries?

**Answer:** The Vatican's 1993 Ecumenical Directory states that the proclamation of Sacred Scripture at Mass is done by Catholics. In exceptional circumstances (and for a just cause), the diocesan bishop may permit a member of another church or ecclesial community to carry out the function of the Minister of the Word.<sup>35</sup> The homily, however, is always reserved to the priest or deacon. The reason should be fairly clear: because of the intimate relationship between the table of the Word and the Eucharist during the celebration of the Mass. Given this rationale, it would seem logical that the other specific liturgical ministries at Eucharist (e.g. Psalmist, Altar Server, etc.) would also require that the individual be Catholic (as it has been clearly stated in these diocesan guidelines).

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<sup>35</sup> *Ecumenical Directory*, Paragraph #133.

However, pastoral consideration may be made occasionally (for a specific liturgy) for the inclusion of non-Catholics when other liturgical rites, outside of Mass, are celebrated. In these situations, it should be kept in mind that the ability to carry-out a specific ministry is paramount. In the case of preparing for weddings and funerals, the parish community should provide any liturgical ministers needed.

**Question #5: Who should be chosen as “gift bearers” for the celebration of the Eucharist?**

**Answer:** First of all it is important to remember that the “gifts” being presented by the chosen “gift bearers” are the bread and wine for the celebration of the Eucharist. It is further permitted to presents gifts representative of our treasure (money) for the Church as well as gifts for the poor. While the bread and wine are presented to the priest celebrant or deacon and placed on the altar, the other gifts are put in a suitable place away from the Eucharistic table.<sup>36</sup>

Gift Bearers are chosen from among the faithful to represent the entire congregation at Mass by presenting the gifts on behalf of all. This instruction assumes those chosen are members of the Catholic community. There is a pastoral axiom often times practiced that those who present the gifts of bread and wine should also be recipients of the Body and Blood of Christ during the distribution of Holy Communion. However, the other offerings for the Church and/or the poor may be presented by anyone participating in the Mass. When choosing gift bearers it is important to remember the diversity of the parish and while an entire family often times may be a convenient invitation to extend, let us not forget all the generous single individuals whom are very present at each parish Mass.

**Question #6: Should candles, the cross, or the Book of Intentions be included in the procession of gifts to the altar?**

**Answer:** The short answer is no. While the presentation of the gifts often times resembles a procession, it is not to include an “escort” with cross and candles like others prescribed in various liturgical rites (e.g. entrance and recession, transfer of the Blessed Sacrament, etc.). In Question #5 above, the GIRM clearly identifies those items to be in the presentation of the gifts: only bread, wine and the offering of treasure and/or for the poor.

**Question #7: What emergency contact information should be posted by the telephone in the church?**

**Answer:** Because emergencies arise from time-to-time, all churches should have an accessible telephone to use during times when there is an assembly of people present. Even in this age of multiple cellphones, it is best if a land-line telephone be available in an unlocked location so that its use would not be impeded. All Ministers of Hospitality must be informed of the location of a phone and instructed how to use the posted information when making a call to needed authorities. Remember, it is best to call and then have the emergency team decide they are not needed than to wait until it may be too late for help.

Next to this phone the following should be posted:

- How to make an “outside” call to reach the 911 operators. Is it necessary to dial a number to get an outside line before calling 911? For example, “For an emergency dial – 9-911.”
- The complete street address of the location that could be read to the 911 dispatcher For example: “St. Mark Catholic Church, 1234 Main Street, Alma, Michigan.”
- If the emergency team needs to use a certain entrance. For example: “The best access to the church is under the canopy on the west side of the building.”

It is then best to then wait and watch for the emergency responders so that they can be taken directly to the location they are needed.

NOTE: Has your church filed a detailed campus layout and updated blueprints to the local fire and police departments including the updated information as to any changes in the names of churches that will be merging together?

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<sup>36</sup> GIRM #73 and #140.

**Question #8: Do churches need to have defibrillators in church, according to the laws of Michigan?**

**Answer:** There is no Michigan law or Diocese of Saginaw policy which states that a church must have a defibrillator available within the church building. However, with today's aging population, it is a good idea to have one available. If a parish does decide to have a defibrillator available, it should be kept in a prominent position and be well-marked, regarding its location. Also, willing individuals should be trained on its proper use. Trained individuals could include medical personnel who are parishioners or could include a subset of the Ministers of Hospitality or Ushers. The parish should also consider having a first aid kit available for minor emergencies.

**Question #9: When and where should the Extraordinary Ministers of Holy Communion assemble to offer their ministry?**

**Answer:** In the pastoral letter *"We Have Come to Worship Him"*<sup>37</sup> this questions was addressed with the instruction that the Extraordinary Ministers of Holy Communion (EMHC) may come to the sanctuary (altar platform) after the Sign of Peace and during the singing of the Lamb of God. Given the fact that each worship space is different (and the definition of sanctuary varies), it is important that the local community clearly define this particular space. In most cases, it is best for the EMHC to line up on either side of the altar platform (and not behind the altar table as concelebrating priests) or on one side of the altar platform to be postured to readily receive Holy Communion and their vessel for distribution.

**Question #10: Should anti-microbial lotions be used by Extraordinary Ministers of Holy Communion in preparation for the distribution of Holy Communion?**

**Answer:** It would appear that the best way for Extraordinary Ministers of Holy Communion (EMHC) to discretely cleanse their hands is to use an unscented sanitizing liquid in their pew before coming forward to minister. Unfortunately, in some parishes this "Rite of Sanitation" in and around the sanctuary has become a distraction from the ritual action of the Mass. Therefore, no placement of bottles of sanitizing liquid should appear near the altar or among the communion vessels. These areas are too visible and prominent. As a last resort, if absolutely necessary, the cleansing of hands may be done in a side sacristy; however, EMHC should not then enter the sanctuary vigorously rubbing their hands which also is an unfortunate distraction from the Mass. In some cases, an over- abundance of sanitizing liquid (or its scented aroma) has permeated the hands of individual EMHC and is transferred to either the vessel or consecrated host during distribution. This clearly should also never occur.

**Question #11: Is it appropriate for an Extraordinary Minister of Holy Communion to bless children or others during the distribution of Holy Communion?**

**Answer:** In 2008, the Congregation for Divine Worship and the Discipline of the Sacraments received a letter asking precisely this question. The congregation responded in a private reply. Thus, as a private reply it does not have the force of universal law. However, it did clarify that only a priest (or deacon) is permitted to administer a blessing during the celebration of the Mass so obviously an Extraordinary Minister of Holy Communion is prohibited from doing so. It went on to further clarify that any gesture giving the resemblance of "laying on of hands" is to be explicitly discouraged; and that (quoting the GIRM) nothing should be added to or deleted from the Order of the Mass, it is prohibited for anyone to invite congregants who are not receiving Holy Communion to come forward for a blessing (during the procession for reception of Holy Communion).

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<sup>37</sup> *"We Have Come to Worship Him"* [Pastoral Letter on the Implementation of the GIRM 2006].



**Question #12: What posture should be observed when approaching the ambo or entering the sanctuary?**

**Answer:** The GIRM states that if the tabernacle is situated in the sanctuary<sup>38</sup> *“the Priest, the Deacon, and the other ministers genuflect when they approach the altar and when they depart from it, but not during the celebration of Mass itself.”*<sup>39</sup> Therefore, it is inappropriate for a lay minister to genuflect when approaching or departing the sanctuary when they perform their ministries of Minister of the Word or Extraordinary Minister of Holy Communion.

However, *“a bow signifies reverence and honor shown to the persons themselves or to the signs that represents them.”*<sup>40</sup> Since, through its consecration, the altar represents the presence of Jesus Christ, it would be appropriate to make a profound bow (at the waist) toward the altar when a minister is approaching the sanctuary and when leaving the sanctuary, especially if one must cross in front of the altar.

Keep in mind though that one is only expected to use these gestures and postures if physically able to do so but all ministers must always show proper reverence when fulfilling their ministries in the sanctuary of the church.

**Question #13: What is the proper way to purify the sacred vessels?**

**Answer:** To purify a Sacred Vessel means that the Sacred Species of Body and Blood is diluted to a degree that the substance is no longer in the same form as it was when the substance was consecrated and became the Body and Blood of our Lord.

The purification of Sacred Vessels is to be done by either a priest, deacon or instituted acolyte. He would do this either immediately after the distribution of Holy Communion or immediately after Mass has ended. After the purification of the vessels takes place, a lay minister may then cleanse the vessels and return them to their places either for a later Mass or the next Mass.<sup>41</sup>

Always be respectful of the vessels when cleaning them, keeping in mind what these vessels held, the Body and Blood of our Lord. Usually without totally submersing them, one should use hot water and soap and then rinse the vessels with clear water and dried with a soft cloth.

Depending on the amount of water that is used and the number of vessels, if possible, the sacrarium should be used to dispose of the water after the washing. If the sacrarium cannot be used, since the vessels were purified and the Blessed Sacrament is no longer present, then the water may also be disposed of through the regular sink drain.

**Question #14: Who is permitted to reserve the Blessed Sacrament in the tabernacle after the Distribution of Holy Communion?**

**Answer:** While the Precious Blood is to be consumed by the Extraordinary Ministers of Holy Communion at the credence table (or in the sacristy), the remaining consecrated hosts are to be returned to the altar where the priest celebrant (or deacon) reverently assembles them into one vessel for reservation in the tabernacle. It is the duty of the priest, deacon or instituted acolyte to reserve the Blessed Sacrament following the distribution of Holy Communion.

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<sup>38</sup> See the definition of “sanctuary” in Appendix A: Liturgical Terms, contained within this document.

<sup>39</sup> GIRM #274.

<sup>40</sup> GIRM #275.

<sup>41</sup> GIRM #279.

## Appendix E: Resources

### Periodicals:

- Liturgy Training Publication Source Book (LTP, Chicago, IL)
- Pastoral Liturgy (LTP, Chicago, IL)
- Pastoral Music (NPM, Silver Springs, MD)
- USCCB Bishops' Committee on Divine Worship Newsletters (USCCB, Washington, DC)

### Books:

- *Preparing Parish Liturgies* (by Rita Thiron of Liturgical Press, Collegeville, MN)
- *The Sacristy Manual*, 2nd Edition (by G. Thomas Ryan of LTP, Chicago, IL)
- *Worshipping Well: A Mass Guide for Planners and Participants* (by Father Larry Mick of Liturgical Press, Collegeville, MN)
- *General Instruction on the Roman Missal* (USCCB)
- *Redemptionis Sacramentum* [Instruction on the Eucharist] (USCCB)
- *Introduction to the Order of the Mass* (USCCB)
- *The Liturgical Documents* [5<sup>th</sup> Edition] (LTP, Chicago, IL)
- *I Like Being in Parish Ministry* [A Series on Liturgical Ministers] (Twenty-Third Publications, Mystic, CT)
- Collegeville Ministry Series [Guides on All Liturgical Ministries] (Liturgical Press, Collegeville, MN)
- *The Mystery of Faith* [A Study of the Structural Elements of the Order of the Mass] (by Lawrence J. Johnson, FDLC, Washington, DC)
- *At the Supper of the Lamb* [A Pastoral and Theological Commentary on the Mass] (by Paul Turner, LTP, Chicago, IL)
- *A Commentary to the General Instruction of the Roman Missal* (Edited by Edward Foley, Nathan D. Mitchell, et. al., Pueblo Books)

### Diocesan Office of Liturgy Website:

- "We Have Come to Worship Him" [Pastoral Letter on the Implementation of the GIRM 2006]
- "Year of Grace" [Liturgical Planning Guides]
- "Guidelines and Protocols for the Design and Renovation of Churches and Chapels"
- "Seasonal Penance Liturgies"

### Other Websites:

- NPM.org (National Association of Pastoral Musicians – Planning Calendar)
- OCP.org (Oregon Catholic Press – Liturgy Planning Guide)
- liturgy@slu.edu (The Sunday Liturgy at St. Louis University)
- fdlc.org (Federation of Diocesan Liturgical Commissions)
- usccb.org/about/divine-worship (United States Conference of Catholic Bishops' Committee on Divine Worship)

## Appendix F: Documents of the Church

AA	<i>Apostolicam Actuositatum: Decree on the Apostolate of Lay People</i>
BB	<i>Book of Blessings</i>
BLS	<i>Built of Living Stones: Art, Architecture and Worship</i>
CWV	<i>Co-Workers in the Vineyard of the Lord</i>
GIRM	<i>General Instruction of the Roman Missal</i>
MDW	<i>Sing to the Lord: Music in Divine Worship</i>
SC	<i>Sacrosanctum Concilium: Constitution on the Sacred Liturgy</i>