

# 2016

Ministries Workshop

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## [OCTOBER 2ND ST. EDWARD THE CONFESSOR]

The material in this paper is designed for a workshop October 2, 2016 for all ministries that assist with the Mass and for Pastoral Care Ministers who share the Body of Christ to others in community settings following the Mass. It looks at a spiritual perspective of ministry, a general overview of flow of the Mass and basic ministry tasks and common issues that may arise, and an open forum opportunity for specific ministry procedures at St. Edward the Confessor Parish, Duncan, British Columbia.

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## A) Introduction to Workshop

- Phil Jennings and Father Luyen Dau C.Ss.R. introduced the day.

### Purpose of the afternoon

- *Session Designed for all ministries that help during the Mass and after; Greeters and Ushers, Altar Servers, Lectors, Extraordinary Ministers of Holy Communion, Pastoral Care (Outreach) Ministers, Choirs*
- *Purpose:* To review the flow and parts of the Mass including the roles and accountabilities of the various ministries that assist during the Mass and after through visitation to those who could not join us. There will be two perspectives used; first is a look at our own spirituality and ministry and also some reflections and exercises that may help support us in deepening our faith, spirituality and ministry and secondly a pragmatic review of the parts of the Mass and how the various ministries support the Priest in his leadership of and actions in the Eucharistic Mass.

Let us now look at what I call the ongoing preparation of our hearts through some prayers, readings, reflections and meditations that you may find useful to understand and embrace the spiritual side of being in a ministry that assists at mass. I hope you may find something here to support you spiritually in your ministry.

## B) Part 1: Ongoing Preparation of Our Hearts

### 1. Opening Prayer

#### From the Feast of Corpus Christi (Alternate Prayer)

Lord Jesus Christ,  
We worship you living among us  
In the Sacrament of your body and blood.  
May we offer you to our Father in heaven  
A solemn pledge of undivided love.  
May we offer to our brothers and sisters  
A life poured out in loving service of that kingdom  
Where you live with the Father and the Holy Spirit,  
One God, for ever and ever.

Amen

### 2. Opening Scripture

Luke 22:14-27 (NRSVCE)

*The Institution of the Lord's Supper*

<sup>14</sup> When the hour came, he took his place at the table, and the apostles with him. <sup>15</sup> He said to them, "I have eagerly desired to eat this Passover with you before I suffer; <sup>16</sup> for I tell you, I will not eat it<sup>[a]</sup> until it is fulfilled in the kingdom of God." <sup>17</sup> Then he took a cup, and after giving thanks he said, "Take this and divide it among

yourselves; <sup>18</sup> for I tell you that from now on I will not drink of the fruit of the vine until the kingdom of God comes.” <sup>19</sup> Then he took a loaf of bread, and when he had given thanks, he broke it and gave it to them, saying, “This is my body, which is given for you. Do this in remembrance of me.” <sup>20</sup> And he did the same with the cup after supper, saying, “This cup that is poured out for you is the new covenant in my blood.” <sup>21</sup> But see, the one who betrays me is with me, and his hand is on the table. <sup>22</sup> For the Son of Man is going as it has been determined, but woe to that one by whom he is betrayed!” <sup>23</sup> Then they began to ask one another which one of them it could be who would do this.

The Dispute about Greatness

<sup>24</sup> A dispute also arose among them as to which one of them was to be regarded as the greatest. <sup>25</sup> But he said to them, “The kings of the Gentiles lord it over them; and those in authority over them are called benefactors. <sup>26</sup> But not so with you; rather the greatest among you must become like the youngest, and the leader like one who serves. <sup>27</sup> For who is greater, the one who is at the table or the one who serves? Is it not the one at the table? But I am among you as one who serves.

#### Footnotes:

- a. [Luke 22:16](#) Other ancient authorities read *never eat it again*
- b. [Luke 22:20](#) Other ancient authorities lack, in whole or in part, verses 19b-20 (*which is given . . . in my blood*)

### 3. Images of Christ Meditation

See Powerpoint of Suffering and Risen Christ images; Crucified Christ, Pieta, Sacred Heart, Divine Mercy and Holy Trinity icon

**Action:** Take about 30 seconds to look at and meditate on each of the images

**Personal Reflection:** How can meditating on different images of Christ regularly support me in my ministry?

### 4. Embracing My Beloved Lord

The following reading is one that I like to reflect on regularly to remind me of the Tradition and teaching of the Church and how the Sacrament of the Eucharist has been seen for generations and recall the fruits of the Sacrament. It talks about memory and the perpetual memorial that makes Christ real and present in the Eucharist at every Mass we attend. The real presence of Christ that we hold in our hands when we distribute Holy Communion.

There are 5 key phrases that are good points of meditation;

- ... to ensure that the memory of so great a gift would abide with us for ever, he left his body as food and his blood as drink for the faithful to consume in the form of bread and wine.

- precious and wonderful banquet, that brings us salvation and contains all sweetness! Could anything be of more intrinsic value?
- ... here Christ himself, the true God, is set before us as our food. What could be more wonderful than this?
- ... sacrament ... healing power; ... sins are purged away, virtues are increased, and the soul is enriched with ... every spiritual gift.
- no one can fully express the sweetness of this sacrament, ... we renew the memory of surpassing love for us Christ revealed in his passion.
- ... on the point of leaving the world to go to the Father, ... he left it as a perpetual memorial of his passion.

**O Precious and Wonderful Banquet (Office of Reading, Non-Biblical Readings for Ordinary Time, Reading 1)**

***By St Thomas Aquinas***

Since it was the will of God's only-begotten Son that men should share in his divinity, he assumed our nature in order that by becoming man he might make men gods. Moreover, when he took our flesh he dedicated the whole of its substance to our salvation. He offered his body to God the Father on the altar of the cross as a sacrifice for our reconciliation. He shed his blood for our ransom and purification, so that we might be redeemed from our wretched state of bondage and cleansed from all sin. But to ensure that the memory of so great a gift would abide with us for ever, he left his body as food and his blood as drink for the faithful to consume in the form of bread and wine.

O precious and wonderful banquet, that brings us salvation and contains all sweetness! Could anything be of more intrinsic value? Under the old law it was the flesh of calves and goats that was offered, but here Christ himself, the true God, is set before us as our food. What could be more wonderful than this? No other sacrament has greater healing power; through it sins are purged away, virtues are increased, and the soul is enriched with an abundance of every spiritual gift. It is offered in the Church for the living and the dead, so that what was instituted for the salvation of all may be for the benefit of all. Yet, in the end, no one can fully express the sweetness of this sacrament, in which spiritual delight is tasted at its very source, and in which we renew the memory of that surpassing love for us which Christ revealed in his passion.

It was to impress the vastness of this love more firmly upon the hearts of the faithful that our Lord instituted this sacrament at the Last Supper. As he was on the point of leaving the world to go to the Father, after celebrating the Passover with his disciples, he left it as a perpetual memorial of his passion. It was the fulfilment of ancient figures and the greatest of all his miracles, while for those who were to experience the sorrow of his departure, it was destined to be a unique and abiding consolation.

This reading is one that I like to reflect on regularly to remind me of the Tradition and teaching of the Church and how the Sacrament of the Eucharist has been seen for generations and recall the fruits of the Sacrament. It talks about memory and the perpetual memorial that makes Christ real

and present in the Eucharist at every Mass we attend. The real presence of Christ that we hold in our hands when we distribute Holy Communion.

### 5. Spiritual State and the Call to Serve

#### 1 Samuel 3:7-11

<sup>7</sup> Now Samuel did not yet know the LORD, and the word of the LORD had not yet been revealed to him. <sup>8</sup> And the LORD called Samuel again the third time. And he arose and went to Eli, and said, "Here I am, for you called me." Then Eli perceived that the LORD was calling the boy. <sup>9</sup> Therefore Eli said to Samuel, "Go, lie down; and if he calls you, you shall say, 'Speak, LORD, for thy servant hears.'" So Samuel went and lay down in his place.

<sup>10</sup> And the LORD came and stood forth, calling as at other times, "Samuel! Samuel!" And Samuel said, "Speak, for thy servant hears."

#### Discussion

Have you ever heard someone say or thought yourself; am I worthy to be a person who helps with the Mass Celebration?

1. Why do you think people feel this way?
2. How does living a faithful and prayerful daily life help you accept this call?
3. How can we encourage younger families to become part of our ministries?

Possible checklist when considering this ministry, ask yourself are you;

1. An adult
2. A person who has a daily prayer life
3. Willing to serve God and the Church
4. Someone who seeks regular confession and reconciliation, at the very least during Lent and Advent
5. A regular attendee at Mass and able to receive the Sacrament of the Eucharist
6. Someone who believes in all 7 of the Sacraments
7. In communion with the Holy See

**Self-reflection:** As a person in ministry who assists at the Mass do I have a desire to engage in activities to enrich my faith and grow in my understanding of the Church's teachings and my own faith formation on an ongoing basis?

#### Closing thought:

#### St. John Damascene – The Statement of Faith (common of Pastors – Liturgy of the Hours)

Now you have called me, Lord, ... I do not know why you have done so, for you alone know that. Purify my mind and heart. Like a shining lamp, lead me along the straight path. When I open my mouth, tell me what I should say. By the fiery tongue of your Spirit make my own tongue ready. Stay with me always and keep me in your sight.

Do not let my heart lean either to the right or to the left, but let your good Spirit guide me along the straight path. Whatever I do, let it be in accordance with your will, now until the end.

## 6. Opening My Heart To Christ

### Prayer of Service to Christ (based on Common of Holy Women Intercession 3)

Lord Jesus, master,  
Mary listened to your words while Martha served your needs,  
Help us, like these sisters, to serve you with love and devotion.  
Amen

#### Exercise:

- Take a minute to think silently about what it means to you and how it feels to be an Extraordinary Minister of Holy Communion or Pastoral Care Minister and then turn to your neighbour and share this with them. Does anyone wish to share their thoughts with the group?

#### *Other meditations that help our hearts to open to Christ;*

- Rosary especially the sorrowful and illuminated mysteries
- Recite the Apostles Creed
- Stations of the Cross
- Lectio Divina on any Gospel narrative
- Prayer to the Sacred Heart of Jesus

## 7. Wounds of Christ Guided Reflection

Jesus in the fullness of his humanity, at the time of his suffering, Passion and death, experienced three types of wounds. There were the emotional wounds by those whom he loved, the psychological wounds by those whom he came to save and the physical wounds of those who would kill him.

### *a) Emotional Wounds*

Scripture tells us Jesus was emotionally wounded by friends whom he loved; betrayed by one of those he chose to be an apostle (Luke 22:48 “is it with a kiss that you are betraying the Son of Man?”), by the other Apostles who deserted him at his time of arrest (Mk 14:50 all of them deserted him and fled), by the one he gave the keys to (Mk 14:66-71 Peter three times denies knowing Jesus), by those arguing about who is greater after he informs them he is to die (Luke 15 and then 22:24 a dispute arose) and in his anguish which he experienced alone as the three slept and could not keep watch with him in his last hours (Luke 22:44 his sweat became like great drops of blood falling upon the ground). When he said his final goodbye to his mother Mary and John (John 19:26b-27a) “Woman here is your Son”, “Here is your mother”).

### *b) Psychological Wounds*

The Synoptic Gospels and John’s Gospel tells us the Jewish people, the Pharisees and other temple leaders and the Romans wounded Jesus psychologically during in his trials, his walk to his crucifixion and at the crucifixion. They used false accusations, insults, taunting, mockery, rejection, contempt,

and derision to try and break his will and determination to endure his final hours. He responded to all this with silence, calmness, love and compassion for those who had engaged in these psychological assaults.

*c) Guided Meditation on the Physical Wounds of Christ*

I invite you to get comfortable, to sit quietly with your eyes closed for a few minutes and listen to my voice as we reflect and meditate on the physical wounds of Jesus. Start by closing your eyes now and keep them closed until I invite you to open them again, take a couple of deep breaths and sit comfortably and quietly as we journey together. Envision you are at the trial and Passion of Jesus watching as his mother and disciples watched on each step of his journey of agony.

Dear Jesus, oh precious lamb I cannot take my eyes off you even though what I see is gruesome and bloody. I know that I am called to witness this for all those who believe in you. I am present here because I cannot leave you alone in your hour of need. I know I must experience this to spur me on to tell others about this, your great act of loving sacrifice.

- I see the marks around your wrists where they bound your hands so tight to arrest and try you,
- I see the marks upon your face where they struck you to intimidate and mock you,
- I weep as I look upon your face and see the blood trickling down your forehead from the crown of thorns piercing your flesh and blinding you, making your death walk the walk of a blind man,
- I see the bleeding gashes on your back, as you pass me with your cross, from a lash that tore your flesh, ordered by Pilate, inflicted upon you because of his fear of the crowd,
- I wince each time you fall carrying your cross and I see the ever growing number of gouges on your knees and scratches on your body from the falls on the sharp stones of the hill,
- I see the raw flesh of your shoulders where the skin is being removed by the constant weight and rubbing of the cross as you walk,
- I see them pound the nails into your hands and feet and the blood running from the holes they make to hang you on the cross, and
- I see the gash in your side, where the soldier pierced you, seeing also the water and blood that flows from this final wound.

My dear Jesus as I gaze upon your wounded body hanging on the cross I see all the marks of binding, striking, lashing, falling and piercing that you encountered so that I would not have to experience it. These marking you with the many wounds of the sacrificial lamb that died for all humanity then and for all eras.

My beloved Jesus, what love you have for all people to encounter such agony and pain from the infliction of all your wounds. As I gaze upon these wounds and this violent sacrifice I remember it was done for me and for all. Obediently endured in doing your Father's will. As I meditate upon these wounds I know that although I am a sinner you find me worthy of your sacrifice of unconditional love. Let me hear you with the ears of my heart, see you with the eyes of my mind and love you with a soul that reflects the face of the Holy Spirit. May I embrace your wounded body, feel your blood on my clothes and hold you close to my seeking heart.

(short pause) Please slowly open your eyes and take a couple of deep breaths with your eyes open

**Discuss:** reactions to the meditation

## C) Part 2: General Overview of the flow of Mass and ministry support

### 1. What is ministry: 1<sup>st</sup> Corinthians 12:14-18)

#### One Body with Many Members

<sup>14</sup>For the body does not consist of one member but of many. <sup>15</sup>If the foot should say, "Because I am not a hand, I do not belong to the body," that would not make it any less a part of the body. <sup>16</sup>And if the ear should say, "Because I am not an eye, I do not belong to the body," that would not make it any less a part of the body. <sup>17</sup>If the whole body were an eye, where would be the hearing? If the whole body were an ear, where would be the sense of smell? <sup>18</sup>But as it is, God arranged the organs in the body, each one of them, as he chose.

### 2. What is the Mass (A Biblical Walk Through The Mass, Edward Sri 2010 pp. 7-14)

- 3 key aspects
  - Sacrifice (CCC 1366 – 1368)
  - Real Presence (CCC 1373 – 1374)
  - Holy Communion
- Real Presence and Holy Communion,
  - goes beyond the sacrifice itself as we are gradually transformed by the Body and Blood of Christ
- Rites within the Mass
  - Introductory Rites
  - Liturgy of the Word
  - Liturgy of the Eucharist
  - Communion Rites
  - Concluding Rites

**Question:** What are the 9 ministries supporting the priest in order of their initial actions of support?

- Ministries supporting the Priest in the Mass
  - Sacristan
  - Greeter
  - Usher
  - Choir
  - Altar Server
  - Leader of Children's Liturgy
  - Lector
  - Extraordinary Minister of Holy Communion
  - Pastoral Care Minister

**Self-Reflection:** Is there anything new in this information?

### 3. Preparing a Home for Christ Within Us

#### a) Thomas a Kempis Book 4 Chapter 12<sup>1</sup>

##### Book Four

##### An invitation to Holy Communion

##### CHAPTER XII

##### *The Communicant should prepare himself for Christ with great care*

##### The Voice of Christ Speaks

**I am the Lover of purity, and Giver of all holiness. I seek a pure heart, and there is the place of My rest.**

Prepare for Me the a large room furnished, and I with My disciples will keep the Pasch with you.<sup>2</sup>

If you wish that I come and remain with you, purge out the old leaven<sup>3</sup>, and make clean the dwelling of your heart. Shut out the whole world with all the din of its vices. Sit as a sparrow lonely on the house-top<sup>4</sup>, and think on your transgressions in bitterness of soul.

**Everyone who loves prepares the best and most beautiful home for his beloved, because hereby the love of the one receiving his lover is recognized thereby. ...**

It is only by my goodness and grace alone that you are allowed to approach My table; as though a beggar were invited to dinner by a rich man, and he had nothing to offer in return for the gift but to humble himself and give thanks.

Do what you can and do it carefully. Receive the Body of the Lord, your beloved God Who deigns to come to you, not out of habit, or necessity, but with fear, reverence, and with love.

I am He that called you. I ordered it done. I will supply what you lack. Come and receive Me. ...

You have need of Me, I do not need you. You do not come to sanctify Me but I come to sanctify you and make you better. You come to be sanctified and united with Me, to receive new grace, and be aroused anew to amend. Do not neglect this grace, but prepare your heart with all care, and bring it into your Beloved.

**Not only should you prepare yourself devoutly before Communion, but you should also keep yourself in devotion after receiving the Sacrament. The careful custody of yourself afterwards, than devout preparation beforehand: for good watchfulness afterward is no less necessary than the devout preparation before, for a careful afterwatch is the best preparation for obtaining greater grace.** If a person lets his mind wander to external comforts, he becomes quite indisposed. ...

**I am He to Whom you should give yourself entirely, that from now on you may live, not in yourself, but in Me, with all cares cast away.**

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<sup>1</sup> Dover Thrift Edition, Translated by Aloysius Croft and Harold Bolton in 1940, Dover Publications Inc., Mineola, New York, 2003, pp. 132-133

<sup>2</sup> Mark 14 v. 14, 15

<sup>3</sup> 1 Corinthians v. 7

<sup>4</sup> Psalm 102. 7

**b) Ministry Preparation Before Mass (Preparing the Soil)**

In today's Mass we heard the parable of the mustard seed therefore a well prepared soil in the garden of our hearts will allow the smallest seed of faith to grow as we continue throughout our lifetime journey of faith.

As we see in the writing of Thomas a Kempis, especially in the highlighted sentences, it is good to prepare ourselves to participate in and receive the Eucharist. Suggestions to center ourselves before we get to or start Mass include;

- Pray and put yourself in a place where you are calm and receptive to the Holy Spirit working in you through your ministry.
- Try to avoid things that will upset you or distract you from being present to your ministry.
- If there are things that just are too hard to let go of be willing to ask another mandated minister to fill in for you.
- Belief in all our Sacraments, regular confession, daily prayer and reflection on the weekly readings.
- Sit quietly or pray before Mass starts to center yourself

**c) During Mass (Focused and Loving Attentiveness)**

It is also important to continue the preparation for our role in and receiving Holy Communion.

Suggestions to remain focused and listen with loving attentiveness to the Mass include;

- Be fully present and aware of what is occurring and where we are in the Mass.
- Show reverence, love, dignity and respect throughout all parts of the Mass.
- Prepare our hearts, along with the Priest, to invite our fellow attendees to come forth and partake of the Eucharistic Feast.
- Prepare our hearts to embrace the vessels that hold the consecrated Body and Blood of our Lord Jesus.

**d) After the Mass (desire to remain in Christ's Presence)**

- Take a couple of minutes after Mass to stay in the sacred space and say a prayer of thanksgiving for once more having been fed by our Lord's Body and Blood
- Leave in peace, with the desire to see Christ in all we meet that day
- Meet all those who speak to you after Mass with a loving and compassionate heart, even if they are commenting on something that happened during the Mass or within your ministry
- Go forth to continue to grow in the ministry God has called you to

**4. Parts of the Mass and Ministry Participation****a) Mass Set-Up:**

Ensure present or set up books of the Mass, set out wine and hosts for procession of gifts, set out vessels and cloths on Credence Table (Sacristan – role of service to the Priest)

**b) Introductory Rites**

**(Question:** Which ministers have a role during which introductory rites?)

- Entrance Procession (Ushers, Priest, Altar Servers, Lector, Choir)
- Sign of The Cross (Priest and all present)
- Greeting (Priest)

- Confiteor (Priest and all present)
- Kyrie (Priest or Choir)
- Gloria (Choir)
- Collect (Priest)
- Dismissal of children to their liturgy of the word (Priest and Children's Leader)

### c) Liturgy of the Word

**Reading:** 2 Timothy 3:16 –

<sup>16</sup>All scripture is inspired by God and profitable for teaching, for reproof, for correction, and for training in righteousness, ...

**Reflection:** “The Lector is lending God their voice” - is this how the lector feels? Is this how the congregation feels?

#### (Catechism of the Catholic Church paragraphs 105 and 106)

The following CCC statements help us to understand how the Church sees the value of scripture.

- ✓ 105 God is the author of Sacred Scripture ...
- ✓ 106 God inspired the human authors of the sacred books ...

**Lector needs different types of knowledge:** (genre examples; letters, poetry and wisdom)

- Knowledge of liturgical years and seasons cycles
- Knowledge of how different genres sound when read (three examples used; letters (1 Peter 1:1-2), poetry (Genesis 1 Six Days of Creation) and wisdom (Psalm 1:1-6)
- Passage knowledge
- Verse knowledge

#### Order of Service and Minister Participation

- First Reading (Lector #1 – Old Testament Reading usually)
- Responsorial Psalm (Lector #1 or Choir)
- Second Reading (Lector #2 – Letter usually)
- Gospel (Priest and Altar Servers – New Testament first 4 books)
- Homily (Priest)
- Profession of Faith (Priest and all Present – usually Apostle's Creed)
- (Intercessory) Prayers of the Faithful (Lector #2 – format; the Church, Pope and other Ordained Ministers, Leaders, community, people in need, our sick and our dying)

### d) Liturgy of the Eucharist

**(Questions:**

1. Who is the prime leader of this rite? (Ans: the Priest, “in persona Christi”)
2. Where do we focus our attention? (Ans: Forward to the Altar and Priest)
3. What is the role of all other ministers? (Ans: Bring reverence to the celebration)

Between the Liturgy of the Word and the Liturgy of the Eucharist the collection is taken up by the ushers as the choir leads us in the collection hymn.

### Order of Service and Minister Participation

- Preparation of the Altar and mixing water and wine (Priest, Altar Servers)
- Presentation of the Gifts (Children Return, Greeters, Ushers, Choir - hymn or music)
- Washing of the Hands (Priest, Altar Servers)
- Prayer over the offerings (Priest and all present)
- Eucharistic Prayer (Priest) (**Reflection: Do people realize from here to the Lord's Prayer is prayer? Do we always act like it is time of prayer? How can we show the reverence due during this time of extended prayer**)
  - Preface – The Lord be with you, Lift up your hearts, Let us give thanks to the Lord our God (Priest)
  - Sanctus – Holy, Holy, Holy Lord God of Hosts ...(Priest or Choir Leads)
  - Epiclesis – calling down the Holy Spirit (Priest)
  - Words of Institution/Consecration (Priest) (**Reflection: Christ is now present among us as the transubstantiated bread(body) and wine (blood)**)
  - Mystery of Faith (Priest or Choir)
  - Anamnesis prayer that celebrates the memorial of Christ's death and Resurrection, Offering, Intercessions and Final Doxology (Priest)
  - Great Amen (Priest and Choir with all people present) (**Reflection on Rite or Rote: saying "amen" in response to a prayer, serves as our affirmation of agreement with the content of the prayer - therefore do we really understand what we are affirming agreement with if we do not focus on and follow the Eucharistic Prayer throughout?**)

### e) Communion Rite

#### St. Augustine in his Letter to Proba

In his letter to Proba St. Augustine (circa 412 C.E.) tells her and us the fullness of the prayer that Jesus taught us through passed down through the Apostles and the Church.

*“Whatever be the other words we may prefer to say , (so that our disposition in prayer becomes clearer to ourselves) ...we say nothing that is not contained within the Lord's Prayer.”*

### Order of Service and Minister Participation

- Lord's Prayer – 7 petitions to God taught by Jesus to the Apostles and handed down to us; **reminder** “forgive us our trespasses as we forgive those who trespass against us is just one petition and should be said/sung as one (Priest and Choir with all present)
- Rite of Peace (Priest and all present)
- Agnus Dei (Priest with Choir and all present)

- The call (a call to hope) to the supper of the lamb “behold the Lamb of God, behold him who takes away the sins of the world, blessed are those called to the supper of the Lamb” from Rev 19:9 (Priest)
- the response (in humility); “Lord I am not worthy that you should enter under my roof, only say the word and my soul shall be saved” from Matthew 8:8 (Priest with all present)
- Distribution of the Body and Blood of Christ (Priest and Extraordinary Ministers of Holy Communion)
- Communion Hymn (Choir)

See below section 4. g) through 4. k) for functions, tasks and issues associated with the Extra Ordinary Ministers of Holy Communion.

### f) Concluding Rites

Reading: John 20:21

<sup>21</sup> Jesus said to them again, “Peace be with you. As the Father has sent me, even so I send you.”

#### Order of Service and Minister Participation

- Greeting and blessing (Priest)
- Prayer, Blessing and Commissioning of Pastoral Care Ministers (Priest and Pastoral Care Workers)
- Dismissal (Priest with all present responding “Thanks be to God”)
- Closing Hymn (Choir) and Procession (Priest and Altar Servers)

See section 5 below for functions and key principles for Pastoral Care Ministers.

### g) Post Mass

Purification of the vessels, cleaning of the vessels and putting away the books of the liturgy (Extraordinary Ministers of Holy Communion and Sacristan)

### h) Distribution of the Blessed Body and Blood of Christ During Mass

#### *i. Distribution of the Body and Blood of Christ by EMOHC*

- Know your station
- Be reverent and welcoming
- Minister of the Ciborium role
- Minister of the Chalice role
- Blessings
- Purifying the vessels

#### *ii. Reverent and Welcoming Disposition*

Be fully present and aware of your role and functions. We will be embracing the vessels that hold the transubstantiated bread and wine, i.e.; the consecrated Body and Blood of our Lord Jesus the Christ. This is a role where we must show reverence, love, dignity and respect, both for He whom we hold in

our hands and to those whom we serve with our hands. We are inviting, along with the Priest our fellow attendees to come forth and partake of the Eucharistic Feast of love.

Hold the vessels in a position of honour and respect, for example at heart level not waist level. Look people in the eye when you pronounce “the Body of Christ” or the “Blood of Christ”. Be inviting and welcoming with your eyes. Hold the Body of Christ up so that it is between your face and the recipient’s face, make Him the subject of the actions of distribution.

### *iii. Minister of the Ciborium*

- Clearly announce “Body of Christ” (person should reply Amen)
- When distributing with a ciborium or the plate expect to generally place the host on the hand of the person who receives, however if
  - people try to pinch the host from you be make sure they have it before releasing the host
  - people come forward and open their mouths – place the host on their tongue without touching the tongue itself (you may want to change hands after this but it is only as good as the next open mouth)
  - people or children come forward and have their arms crossed over their chest or ask for a blessing – with the back of your hand raised say a short prayer (see blessing below)
  - there are still people and you have run out of consecrated hosts check to see if there are some on the altar (i.e., someone has finished before you) or get more from another person who has plenty to share)
  - there is an elder or handicapped person check to see if they could not come forward and go to them and offer the Body of Christ where they are sitting and if there is the Blood of Christ left in a chalice other Extraordinary Minister of Holy Communion should go with you and also offer this to them
- After all people have received Holy Communion place any remaining consecrated hosts in the ciborium that will go into the Tabernacle
- Return the empty ciborium to the Credence Table
- Purify the ciborium at the Credence Table (see below)

### *iv. Minister of the Chalice*

- Clearly announce “Blood of Christ” (person should reply Amen)
  - when distributing with a chalice wipe the inside and outside of the chalice rim and turn the cup slightly between people
    - although intincturing is not encouraged if people do use intinction (dip the Body into the Blood of Christ) follow the host to their mouth with the purificator at chest level to protect for any drops and remind them after Mass that intincture, by teaching of the Church, is only to be done by a priest
- If there is wine left in your chalice and there is no one left in your line then go to another line and offer it there, do not empty your chalice until all people have received Holy Communion
- If you run out of wine before all people have received the Body of Christ return to the Credence Table and purify the chalice

- When Holy Communion is completed return the chalice to the Credence Table after all people have received Holy Communion
  - if all people have received Holy Communion then either consume the remaining wine where you are or go back to the Credence Table and consume it there – purify as per normal process (see above)
  - if there is too much wine for you to consume yourself share it with other Extraordinary Ministers of Holy Communion or Father – purify as per normal process (see above)
- Purify the chalice (see below)

#### v. *Blessings*

##### Form of Blessing during Communion<sup>5</sup>

In the Diocese of Victoria, it is encouraged that all those who present themselves in the Communion Line for a blessing by an ordained person or a layperson (EMHC) should receive a blessing. No one is to be denied.

It is understood that only an ordained person can give a blessing; nevertheless, a layperson can call down God's blessing upon another person **without** making the sign of the cross over the person.

The person calling upon God for the blessing should not touch the person with the fingers that are used to distribute the Eucharist. It is possible, however, to gently touch the person upon the head or the shoulders with the back of the remaining three fingers.

*(Please note that for some cultures, it is highly offensive to use the left hand for such a gesture and thus this should be avoided).*

Appropriate words for calling down the blessing are:

- Receive the Lord Jesus in your heart!
- May the Lord bless you!
- The blessing of Christ be yours!

An additional blessing that is appropriate for **very young children only** might be:

- Jesus loves you!

However, it should be noted that any of the three possibilities offered for adults is appropriate to use with children.

#### vi. *Purifying the Vessels*

- **Ciborium:** when you have finished distributing with the ciborium take it back to the altar
  - if you are first to finish stand at the back of the altar with your ciborium and wait for the other people to finish, this ciborium will become the covered ciborium that goes into the Tabernacle

<sup>5</sup> Guidelines sent out from the Diocesan Liturgical Commission October 20<sup>th</sup> 2015

- the first Extraordinary Minister of Holy Communion to the altar will take all the remaining hosts from the plate and the other ciboria on the altar and place them all in the one ciborium place a lid on it and give this to Father to be placed in the Tabernacle,
- the empty ciboria and the plate are taken to the Credence Table by the Extraordinary Minister of Holy Communion
  - the empty ciboria will be cleaned by gently wiping any remnant of the Body of Christ into the plate using a purificator on the Credence Table,
  - wipe all the remnant from the plate into a chalice and run your hand down the purificator over the same chalice once or twice to get any remnant off the cloth
  - add water to the chalice from the cruet, rinse it around, consume the water and any remnants and then wipe the chalice out with the purificator
  - return to your seat after purifying the vessels
- **Chalice:** when the chalice is empty take it back to the Credence Table then
  - Purify it with a small amount of water,
  - Rinse it carefully around the chalice,
  - Drink all the water and Blood of Christ remnant and then
  - Wipe out the chalice completely,
  - Fold the purificator and drape it over the chalice
  - Once you have purified your chalice please return to your seat

The priest will place the covered ciborium into the Tabernacle, genuflecting or bowing. The vessels will be washed and put away after the Mass is over.

#### i) Key Points for EMHC in the Eucharistic Prayer;

Knowing where we are in the Mass and what is happening will support our ability to be reverent and loving in our role as EMHCs. Key points that we should embrace in our hearts leading us to Holy Communion include the;

1. Epiclesis, Institution and Consecration (calling down of the Holy Spirit – transubstantiation of the bread and wine)
2. Anamnesis (memorial prayer of Christ's Death and Resurrection)
3. Great Amen (end of the Eucharistic Prayer)
4. Lord's Prayer (start of the Communion Rite)
5. Sign of Peace (key to start to move forward)
6. Agnus Dei (key to be in place at the Altar)
7. Eucharistic Feast (distribution in the assembly)

#### j) Common Issues

- Dropping a host (Body of Christ) – pick it up and consume it yourself, giving the Communicant another consecrated host
- Dripping or spilling wine on the floor (Blood of Christ) – cover it with a purificator and then clean the spot up after Mass

- Gluten intolerant parishioners – Gluten free hosts are now available in some parishes and these will be in their own pyx to separate them, when you give this to a person do it with your other hand
- Receiving under one species – this satisfies reception of Eucharist
- More than one ordained minister present – adjust the number of lay EMHC
- Not enough EMHCs present at the Altar – if you are mandated but not scheduled go forth and assist at the Mass
- People coming up to Communion with an open pyx – parish specific procedure should exist, in some parishes all people who will take Holy Eucharist from the Mass to others at home or in facilities are called up to the Altar before the final blessing and dismissal, blessed and sent forth in their ministry
- Intinction – see Diocesan Guideline below from the General Instruction for the Roman Missal 2013
- Not enough consecrated hosts for your line of people, see above regarding distribution, if all ministers are getting low and it is felt they will all run out of hosts establish a parish specific procedure for what to do
- Unable to serve when you are scheduled – find a replacement prior to Mass if you will not be attending and no later than before Mass starts if you are present but cannot serve that day

#### k) Diocesan Guidelines

- Receiving the Body and Blood of Christ (Pastoral Letter 2011)
- Intinction (General Instruction for the Roman Missal 2013)
- Guidelines for Extraordinary Ministers of Holy Communion (Diocesan Liturgical Commission Oct. 2015)
- Form of Blessing (Diocesan Liturgical Commission Oct. 2015)

#### 5. Bringing the Presence of Christ to Others

##### Dismissal (prayer, commission and commitment)

- a) Go and announce the Gospel of the Lord

Or possibly

- b) Go in peace, glorifying the Lord by your life.

**Response:** Thanks be to God

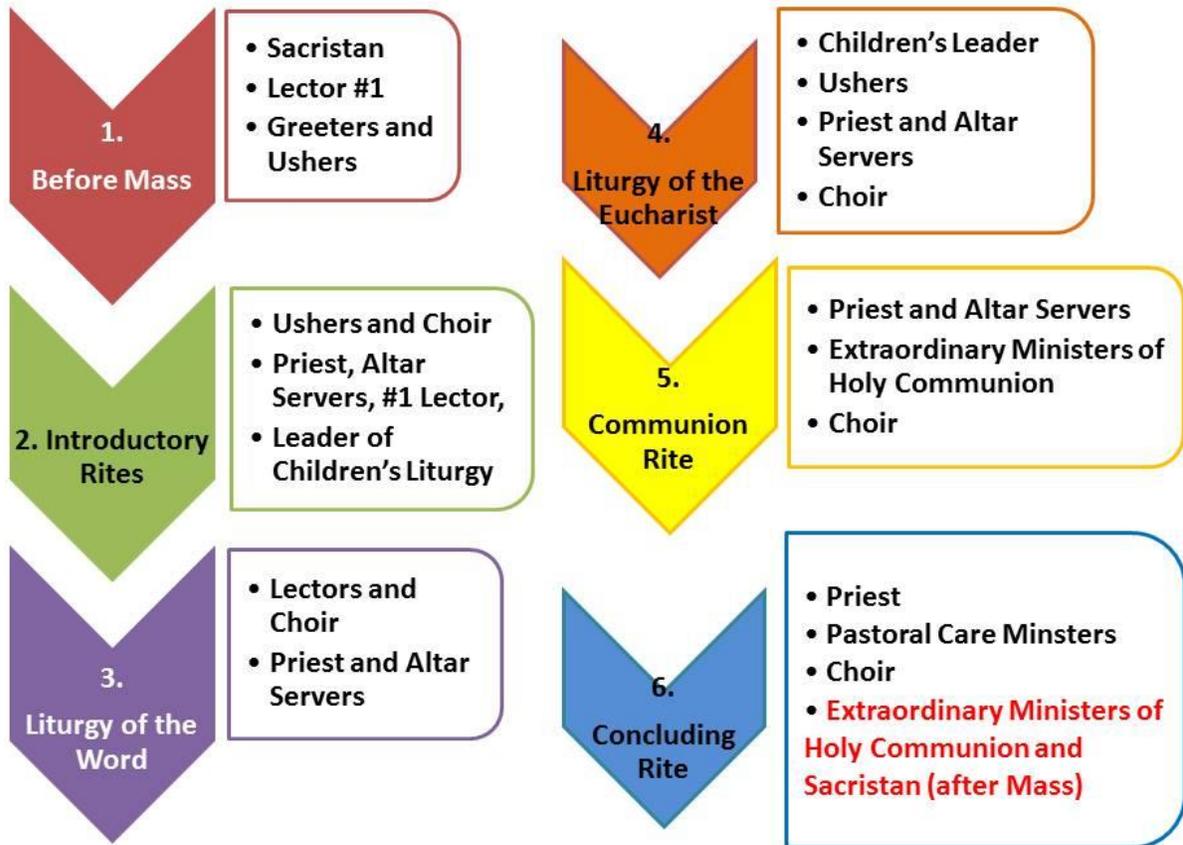
#### *Key Principles for Pastoral Care Ministers*

- **Discipleship**
  - as you were fed so too shall you go forth and feed others, feed my sheep
- **Keep it Catholic**
  - Last Rites requests, sharing Holy Communion and requests regarding Medically Assisted Suicide information
- **Extension of the Mass**
  - Choose appropriate readings and prayers
- **Scenario Awareness**
  - meeting others where they are, as Christ meets us where we are

- Inability to receive the Body of Christ

### 6. Mass and Ministry Timelines

The following diagram associates the Rites of the Mass with the various ministries involved in each Rite.



### 7. Open Forum – Specific Tasks Review

All ministries should try to have review for existing lay ministers and training sessions for new lay ministers at least once a year.

- Sacristans (Mass Support Ministry)
- Altar Servers (Priest Assistance Ministry)
- Greeters and Ushers (Hospitality Ministries)
- Choir (Praise Ministry)
- Lectors (Proclamation Ministry)
- Extraordinary Ministers of Holy Communion (Sharing Christ with Others Ministry)
- Pastoral Care Ministers (Bringing Christ To Others Ministry)

### 8. Closing Comments and Prayer

#### a) Comments

- This section allowed for Father Luyen and participants to ask questions and make comments.

b) **Closing Prayer**

***Anima Christi* (attributed to St. Ignatius of Loyola)**

Soul of Christ, sanctify me  
Body of Christ, save me  
Blood of Christ, inebriate me  
Water from the side of Christ, wash me  
Passion of Christ, strengthen me  
Good Jesus, hear me  
Within the wounds, shelter me  
from turning away, keep me  
From the evil one, protect me  
At the hour of my death, call me  
Into your presence lead me  
to praise you with all your saints  
Forever and ever  
Amen



**St. Ignatius of Loyola**