

# Altar Ministry Guide St. Agnes Parish

Glossary and general diagram

# Extraordinary Ministers of Holy Communion

## Extraordinary Ministers of Holy Communion Instructions.

1. Arrive for Mass at least 15 minutes prior to Mass appropriately attired and sign in on the altar ministry form in the sanctuary.
2. Check to see if the credence table has been set up. (hosts, wine etc.). There are individuals who regularly do this but in case they are not there, please make sure to check and see if this has been done. (see diagrams of credence table)
3. Serve as/assist as a greeter as necessary or for special liturgies: hand out candles etc.
4. At the sign of peace come forward to the sanctuary and line up along edge of sanctuary.
5. NOTE – procedure change: Altar servers will bring Ciboria to Altar and hand to Deacon or Priest.
6. After fractioning rite (Lamb of God) minister who will be giving the body of Christ should come towards the altar and receive the large ciborium with pyx (if utilized) with consecrated host(s) for organist/choir and place on credence table.
7. After priest has taken communion, ministers should line up behind altar (see diagram) with cantor (if present) and servers. The priest and deacon (if deacon is present) will give communion to all who are there.
8. Communion ministers will then go their assigned stations. (C1, C2, B, B, C3, C4) or (C1, B, B, C4) depending upon the mass.
9. If there are members of the congregation requiring communion be brought to them, an usher should signify that and a communion minister will take the Body of Christ to them in the ciborium. The cup is not to be taken down the aisles. If there are disabled individuals who wish to receive the Blood of Christ they should sit in the first few pews on the aisle.
10. Communicants will form the communion procession in two lines and proceed to receive, first the Body of Christ and then the Blood of Christ if they wish to receive under both species.
11. The communion minister is to give communion with either of the following depending on if they are ministering the Body or Blood of Christ: “The Body of Christ”, “The Blood of Christ”. Nothing should be added to, subtracted from or changed in this verbiage.
12. Congregants who approach who are unable to receive communion should be directed to the priest or deacon. “Blessings” are not imparted during communion. All members of the congregation receive a blessing prior to the end of Mass.
13. If there should be insufficient consecrated hosts in the ciboria for all communicants, the priest will go to the tabernacle and bring previously consecrated hosts.

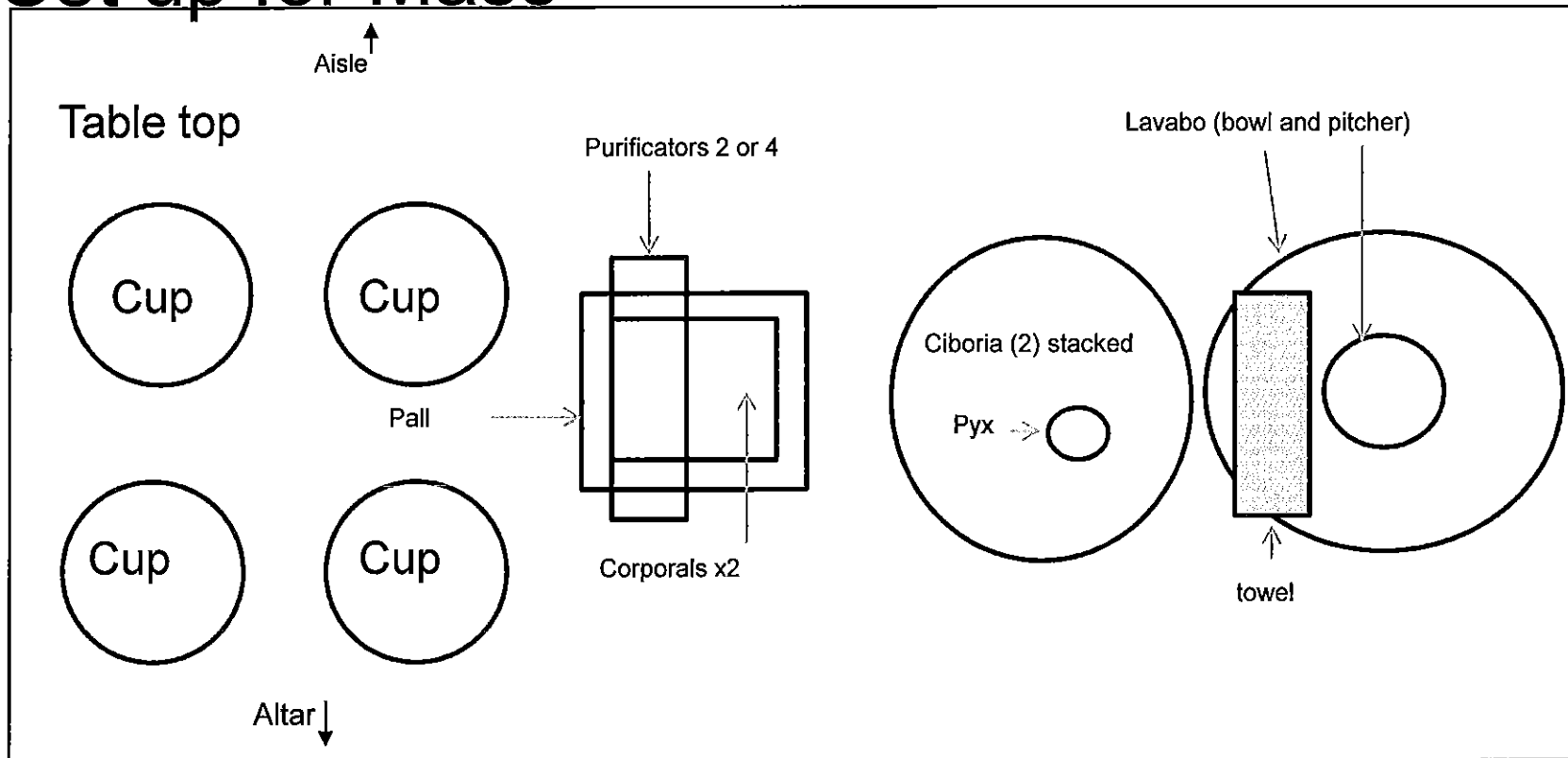
14. When ministering the cup, after each communicant has received the minister should turn the cup a quarter turn or so and wipe the rim with the purificator.
15. After all communicants have received, the Minister of the Body of Christ takes the ciborium if empty, to the credence table. If there are hosts remaining, the ciborium is brought to the altar and the priest or deacon will repose the remaining hosts in the tabernacle.
16. Cup ministers, if the cup is empty, it may be taken directly to the credence table. If there is remaining Precious Blood, the cup should be brought back to the altar and the cup placed on the corporal. The deacon or priest will reverently consume the remaining Precious Blood (see Diocesan instruction)
17. If the deacon or priest is unable to consume the remaining Precious blood they may ask assistance of the extraordinary minister.
18. The empty cups are then taken to the credence table for purification by the deacon or priest.
19. The extraordinary minister who distributed the Body of Christ takes the pyx containing the appropriate number of hosts to the choir loft to distribute communion to the choir/organist.
20. At the conclusion of Mass, extraordinary ministers who are taking communion to the sick are invited forward to receive their pyx. They then process out following the servers.
21. Extraordinary Ministers, who have served during Mass then clean, dry and carefully put away the communion vessels used during the Mass, according to the appropriate directions.

# Sanctuary environment

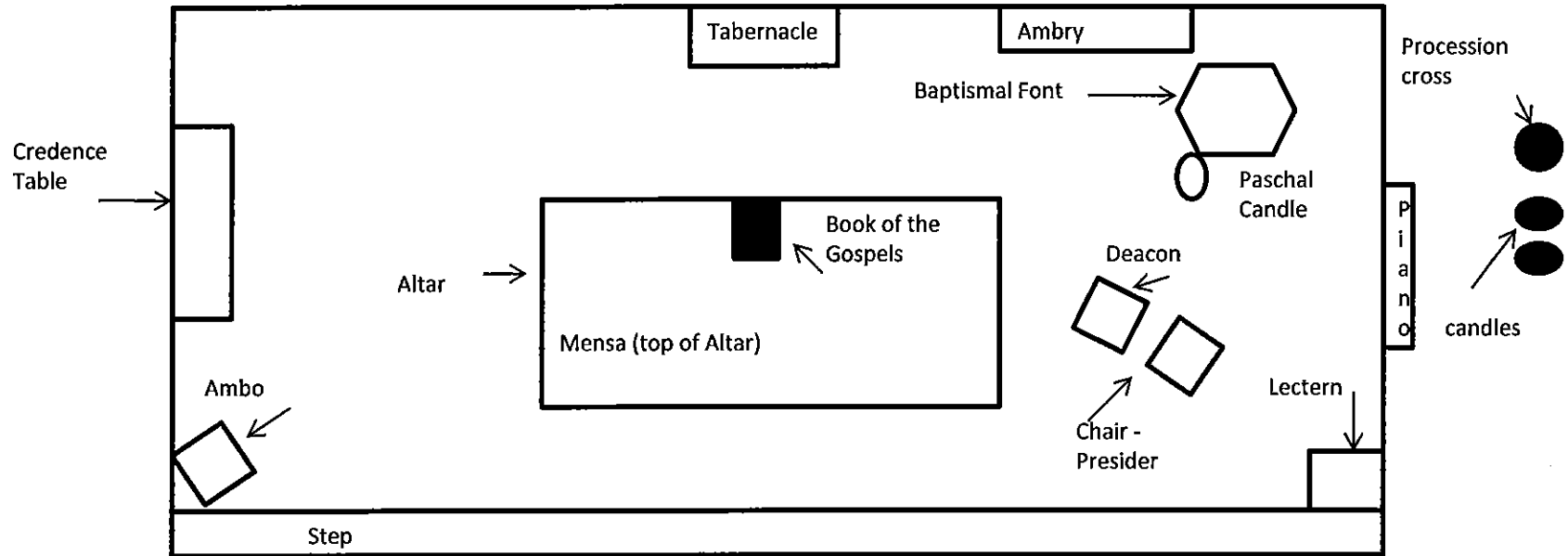
## Diagrams

# Credence table (top view)

## Set up for Mass

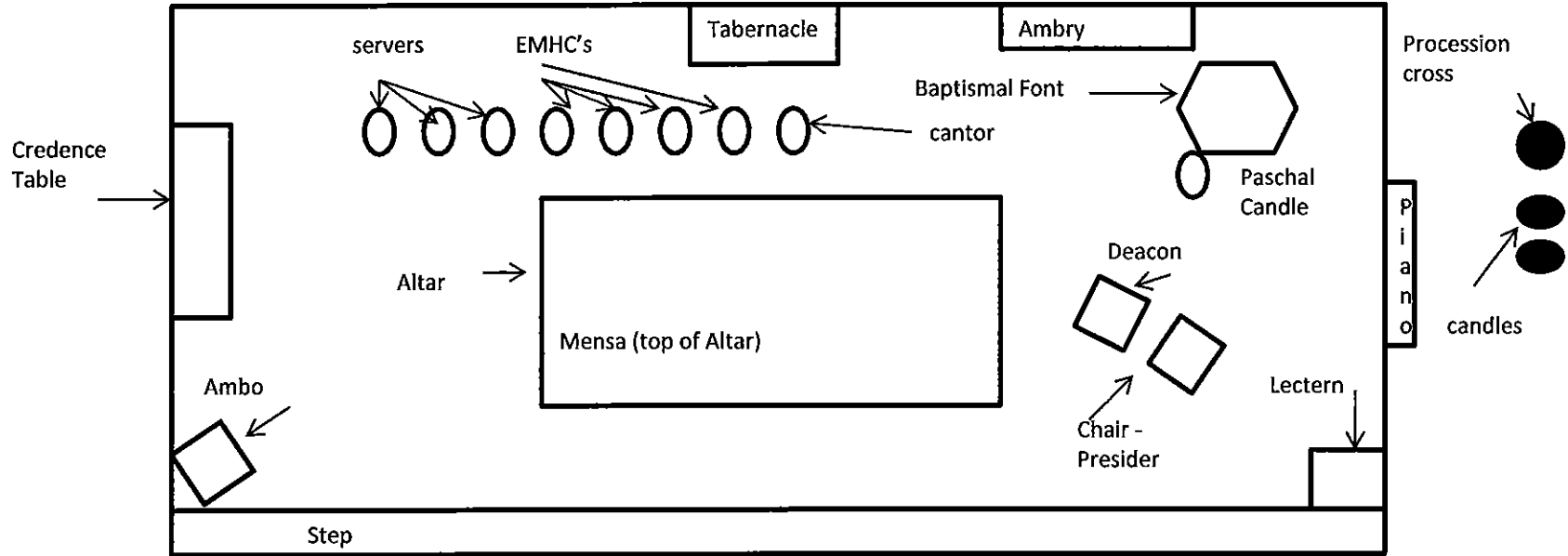


# Sanctuary



First pew - Servers

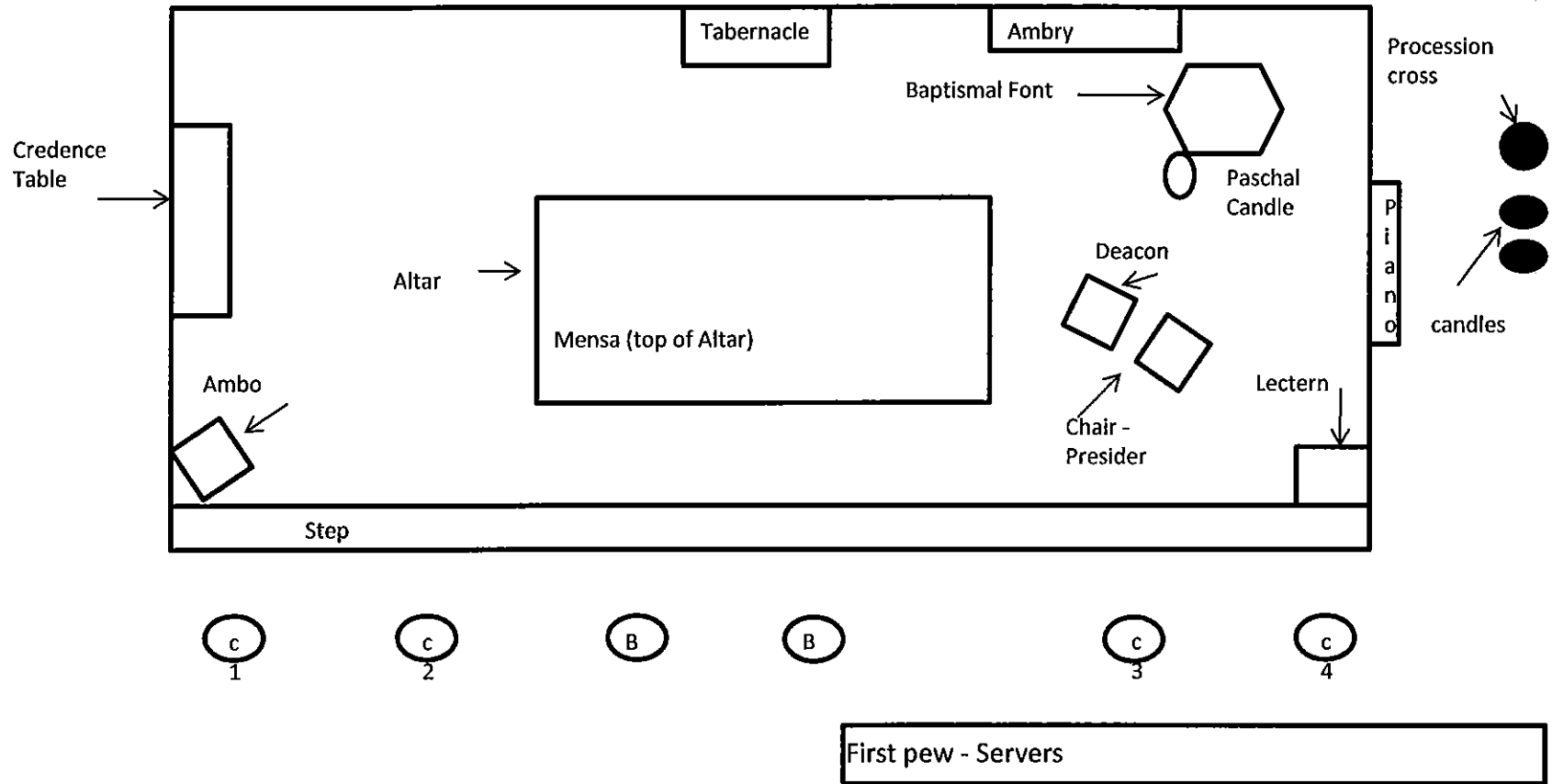
# Communion for ministers



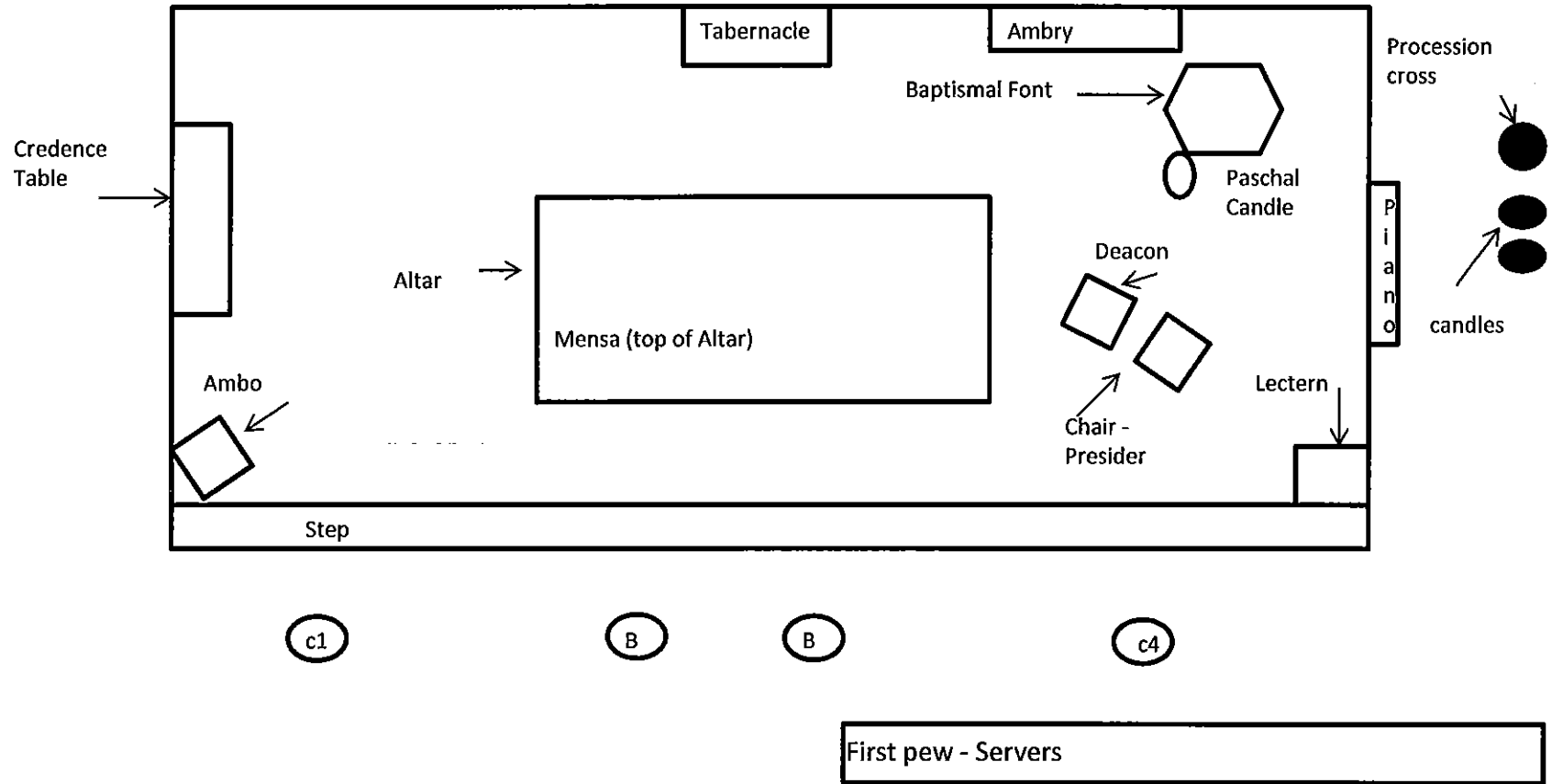
First pew - Servers



# Communion (4 cups)

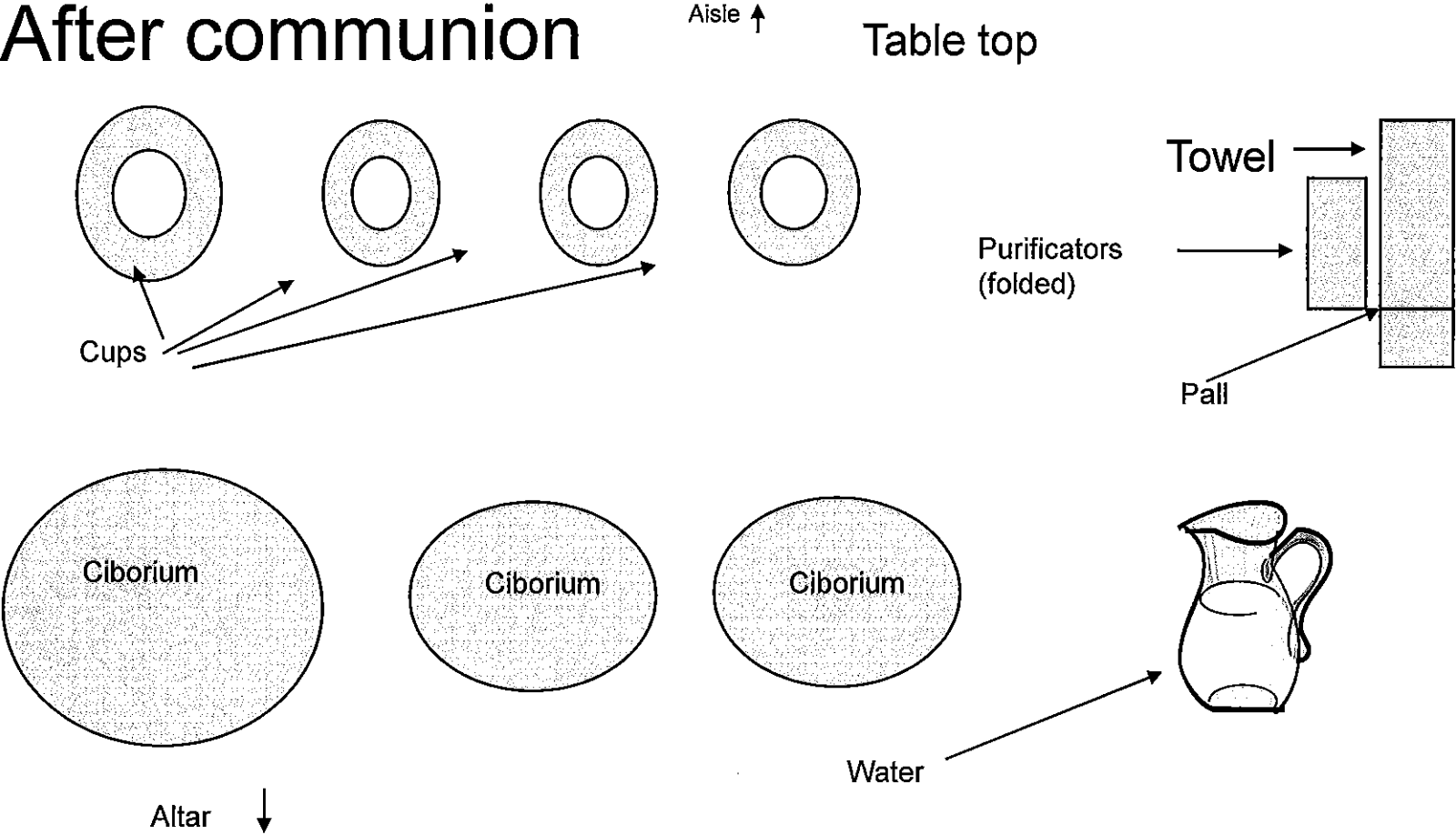


# Communion (2 cups)

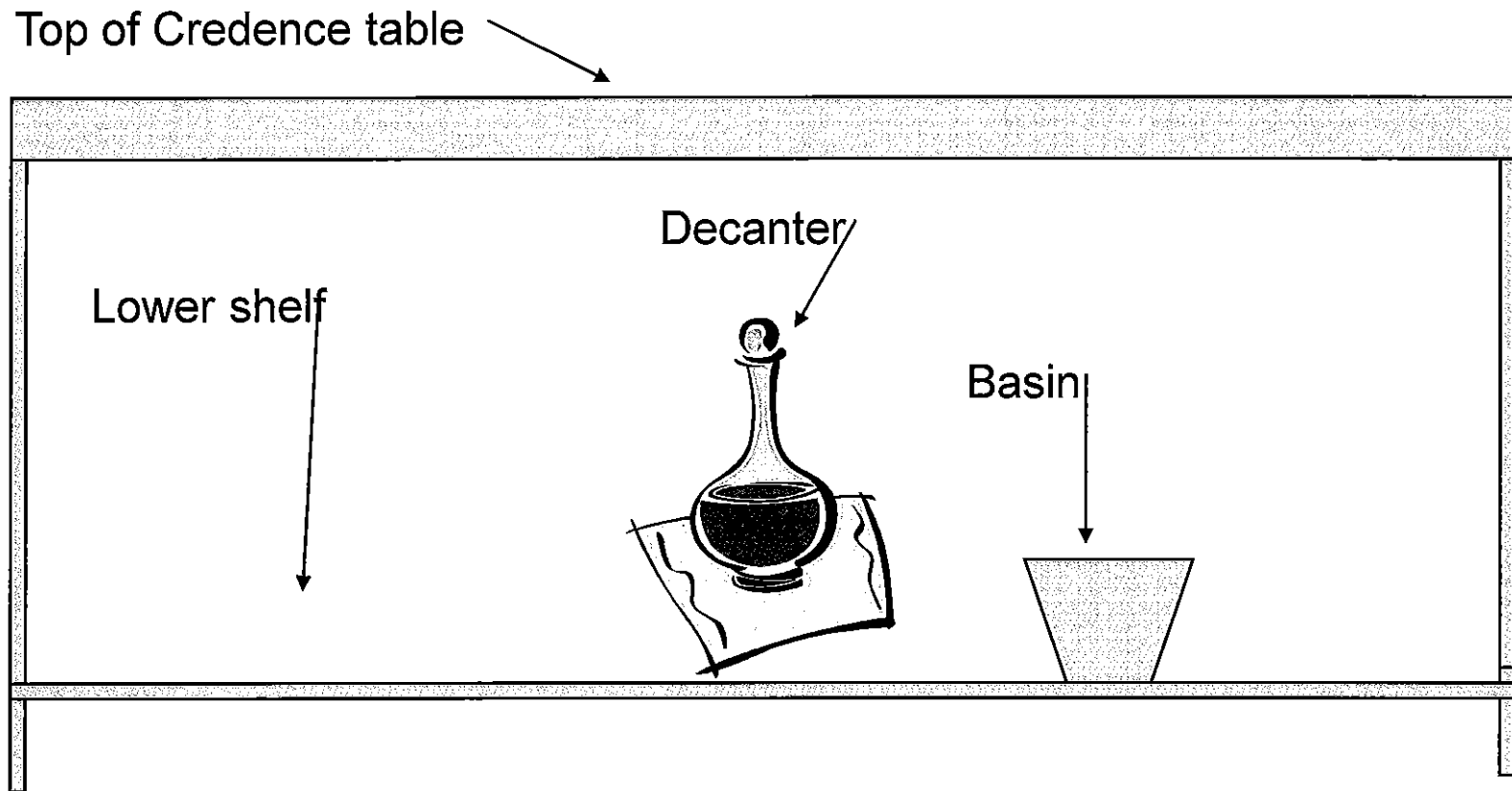


# Credence table (top view)

- After communion



# Credence Table (side view after communion)



# Glossary (not in Alpha order)

- Ambo –stand from which Sacred Scripture is proclaimed
- Ambry – Area where Holy Oils are kept
- Altar – the elevated platform on which the Holy Sacrifice of the Mass is celebrated.
- Baptismal font – The large basin which contains the waters of baptism. Does not need to be located in Sanctuary.
- Chair – where the Celebrant presides from. Assisting Deacon sits on celebrants right side.

# Glossary Continued

- Credence table – a work area where sacred vessels are kept prior to and after communion. Vessels are purified there. Other items may be kept there according to the celebration.
- Lectern – Stand from which non scripture announcements/proclamations are made.
- Sanctuary – the consecrated area around the Altar and Tabernacle

# Continued

- Paschal Candle – The new light Blessed and lit at the Easter vigil. Lit during Easter Season and for Baptisms. The light of Christ
- Procession Cross – Cross carried in entrance and exit processions. Christ and his cross lead us.
- Procession candles – used to accompany procession cross.

## continued

- Lectionary – contains the scripture readings for the day. There is a weekday and a Sunday lectionary. Sundays are on a three year cycle. Weekdays on a two year cycle.
- Book of the Gospels – A separate more ornate book containing the liturgical readings for Sundays and feasts from Matthew, Mark, Luke and John. The Deacon or Priest proclaims the Gospel reading at Mass from this book.



## continued

- Corporal – the cloth placed on the altar on which sit the Ciboria and cups.
- Purificator – the cloths used to wipe the cups after reception of the blood of Christ.
- Ciborium (pl ciboria) the vessels in which the body of Christ is placed for communion or for repose in the tabernacle.

# Continued

- Cup – the cups in which the Blood of Christ is given for Holy Communion.
- Chalice – the presiders cup which is elevated at the consecration.
- Tabernacle – The set apart area where the body of Christ is reposed. May or may not be in the Sanctuary.

# continued

- Missal (Roman Missal/Sacramentary) - the book that contains the prayers and directions for celebration of masses (Sundays, feasts, weekdays, seasons, occasions)
- General Instruction of the Roman Missal (GIRM) - gives the overall instructions on how Mass is to be celebrated.

## continued

- Thurible – the metal censer suspended by chains which contains incense and charcola for incensation.
- Monstrance – Vessel used for Exposition of the Most Holy Eucharist.
- Luna – Part of monstrance in which the Body of Christ is placed, with a clear crystal cover.

# Ministers of the Liturgy – those in Holy Orders

- I. The Duties of Those in Holy Order 92. Every legitimate celebration of the Eucharist is directed by the Bishop, either in person or through priests who are his helpers.<sup>78</sup>

Whenever the Bishop is present at a Mass where the people are gathered, it is most fitting that he himself celebrate the Eucharist and associate priests with himself as concelebrants in the sacred action. This is done not to add external solemnity to the rite but to express in a clearer light the mystery of the Church, "the sacrament of unity."<sup>79</sup>

Even if the Bishop does not celebrate the Eucharist but has assigned someone else to do this, it is appropriate that he should preside over the Liturgy of the Word, wearing the pectoral cross, stole, and cope over an alb, and that he give the blessing at the end of Mass.<sup>80</sup>

93. A priest also, who possesses within the Church the power of Holy Orders to offer sacrifice in the person of Christ,<sup>81</sup> stands for this reason at the head of the faithful people gathered together here and now, presides over their prayer, proclaims the message of salvation to them, associates the people with himself in the offering of sacrifice through Christ in the Holy Spirit to God the Father, gives his brothers and sisters the Bread of eternal life, and partakes of it with them. When he celebrates the Eucharist, therefore, he must serve God and the people with dignity and humility, and by his bearing and by the way he says the divine words he must convey to the faithful the living presence of Christ.

94. After the priest, the deacon, in virtue of the sacred ordination he has received, holds first place among those who minister in the Eucharistic Celebration. For the sacred Order of the diaconate has been held in high honor in the Church even from the time of the Apostles.<sup>82</sup> At Mass the deacon has his own part in proclaiming the Gospel, in preaching God's word from time to time, in announcing the intentions of the Prayer of the Faithful, in ministering to the priest, in preparing the altar and serving the celebration of the Sacrifice, in distributing the Eucharist to the faithful, especially under the species of wine, and sometimes in giving directions regarding the people's gestures and posture.

- -General Instruction of the Roman Missal

# Ministers of the Liturgy - the people of God.

- 95. In the celebration of Mass the faithful form a holy people, a people whom God has made his own, a royal priesthood, so that they may give thanks to God and offer the spotless Victim not only through the hands of the priest but also together with him, and so that they may learn to offer themselves.<sup>83</sup> They should, moreover, endeavor to make this clear by their deep religious sense and their charity toward brothers and sisters who participate with them in the same celebration.

Thus, they are to shun any appearance of individualism or division, keeping before their eyes that they have only one Father in heaven and accordingly are all brothers and sisters to each other.

96. Indeed, they form one body, whether by hearing the word of God, or by joining in the prayers and the singing, or above all by the common offering of Sacrifice and by a common partaking at the Lord's table. This unity is beautifully apparent from the gestures and postures observed in common by the faithful.

97. The faithful, moreover, should not refuse to serve the People of God gladly whenever they are asked to perform some particular ministry or function in the celebration.

# Servers

- 100. In the absence of an instituted acolyte, lay ministers may be deputed to serve at the altar and assist the priest and the deacon; they may carry the cross, the candles, the thurible, the bread, the wine, and the water, and they may also be deputed to distribute Holy Communion as extraordinary ministers.<sup>85</sup>

# Lector

- 101. In the absence of an instituted lector, other laypersons may be commissioned to proclaim the readings from Sacred Scripture. They should be truly suited to perform this function and should receive careful preparation, so that the faithful by listening to the readings from the sacred texts may develop in their hearts a warm and living love for Sacred Scripture.<sup>86</sup>
- **D. THE DUTIES OF THE LECTOR**

## *Introductory Rites*

194. In coming to the altar, when no deacon is present, the lector, wearing approved attire, may carry the Book of the Gospels, which is to be slightly elevated. In that case, the lector walks in front of the priest but otherwise along with the other ministers.

195. Upon reaching the altar, the lector makes a profound bow with the others. If he is carrying the Book of the Gospels, he approaches the altar and places the Book of the Gospels upon it. Then the lector takes his own place in the sanctuary with the other ministers.

## *The Liturgy of the Word*

196. The lector reads from the ambo the readings that precede the Gospel. If there is no psalmist, the lector may also proclaim the responsorial Psalm after the first reading.

197. When no deacon is present, the lector, after the introduction by the priest, may announce from the ambo the intentions of the Prayer of the Faithful.

198. If there is no singing at the Entrance or at Communion and the antiphons in the Missal are not recited by the faithful, the lector may read them at the appropriate time (cf. above, nos. 48, 87).



# Cantor/Psalmist

- 102. The psalmist's role is to sing the Psalm or other biblical canticle that comes between the readings. To fulfill this function correctly, it is necessary that the psalmist have the ability for singing and a facility in correct pronunciation and diction.

# Choir

- 103. Among the faithful, the *schola cantorum* or choir exercises its own liturgical function, ensuring that the parts proper to it, in keeping with the different types of chants, are properly carried out and fostering the active participation of the faithful through the singing.<sup>87</sup> What is said about the choir also applies, in accordance with the relevant norms, to other musicians, especially the organist.

104. It is fitting that there be a cantor or a choir director to lead and sustain the people's singing. When in fact there is no choir, it is up to the cantor to lead the different chants, with the people taking part.<sup>88</sup>

# Extraordinary Ministers of Holy Communion

- Lay ministers may also be deputed to distribute Holy Communion as extraordinary ministers.<sup>85</sup>
- The proper title for this ministry is Extraordinary Minister of Holy Communion.
- Ministers must attend Diocesan training and be commissioned for 5 year term.

# Other Ministers

- 105. The following also exercise a liturgical function:
- The sacristan, who carefully arranges the liturgical books, the vestments, and other things necessary in the celebration of Mass.
- The commentator, who provides the faithful, when appropriate, with brief explanations and commentaries with the purpose of introducing them to the celebration and preparing them to understand it better. The commentator's remarks must be meticulously prepared and clear though brief. In performing this function the commentator stands in an appropriate place facing the faithful, **but not at the ambo**. (Lector does)
- Those who take up the collection in the church. (Ushers)
- Those who, in some places, meet the faithful at the church entrance, lead them to appropriate places, and direct processions. (greeters)
- Thurifer – minister responsible for managing/carrying the thurible/censer.