



CATHOLIC PARISH OF NEWPORT

ALL SAINTS

MINISTRY HANDBOOK:

**EXTRAORDINARY MINISTERS
OF HOLY COMMUNION**

Welcome to the Ministry of Extraordinary Minister of Holy Communion

The Eucharist constitutes the very life of the Church, for the Lord said, *"I am the bread of life. No one who comes to me shall ever be hungry, no one who believes in me shall ever thirst."* (John 6:35)

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

This booklet is designed to assist you in your participation in the Liturgical Ministry of **Extraordinary Minister of Holy Communion**, here at All Saints parish.

Your willingness to serve as an **Extraordinary Minister of Holy Communion**, reflects not only response to your Baptismal call to serve the people of God, but a commitment to Christ truly present to us in Eucharist. You offer the Eucharist, recognise the Body of Christ in those to whom you offer Eucharist and ultimately you act as the Body of Christ by fully participating in the life of the parish and the wider community. Your willingness to commit to a schedule, to prepare properly for your service and to arrive on time dressed appropriately for Mass, further reflects that commitment.

We thank you for your generosity of spirit as you prepare to undertake this awesome role within the life of our parish.

May God always bless your efforts!

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Prayers for Extraordinary Ministers

Blessed are you, God of all creation!
I thank you for calling me to service for your holy people.
May I see you in them.
May they see you in me.
Grant this through Christ our Lord.
Amen

God of Love and Mercy.
With reverence and humility
I approach the Eucharist and this ministry.
Grant me the grace
to help others encounter you in this sacrament.
I ask this through your son, Jesus Christ our Lord.
Amen

Heavenly Father, I thank you for calling me
to serve You and Your people
as an extraordinary minister of Holy Communion.
You know that I could never be worthy of such an honour.
Help me to be less unworthy by remaining free of sin.
Let me nourish Your people with the witness of my life
as I feed them with the Body of Christ.
Grant Your strength and holiness to all Your extraordinary ministers
and make them worthy to bring Christ to others.
Amen

The Ministry in Canon Law

Can. 230 §3 - When the need of the Church warrants it and ministers are lacking, lay persons, even if they are not lectors or acolytes, can also supply certain of their duties, namely, to exercise the ministry of the word, to preside offer liturgical prayers, to confer baptism, and to distribute holy communion, according to the prescripts of the law.

Can. 910 §1 - The ordinary minister of Holy Communion is a bishop, presbyter, or deacon.

§2 - The extraordinary minister of Holy Communion is an acolyte or another member of the Christian faithful designated according to the norm of can. 230 §3

Norms for the Distribution and Reception of Holy Communion

Extraordinary Ministers of Holy Communion

When the size of the congregation or the incapacity of the bishop, priest, or deacon requires it, the celebrant may be assisted by other bishops, priests, or deacons. If such ordinary ministers of Holy Communion are not present, "the priest may call upon extraordinary ministers to assist him, i.e., formally instituted acolytes or even some of the faithful who have been commissioned according to the prescribed rite. In case of necessity, the priest may also commission suitable members of the faithful for the occasion." Extraordinary ministers of Holy Communion should receive sufficient spiritual, theological, and practical preparation to fulfil their role with knowledge and reverence. When recourse is had to Extraordinary Minister of Holy Communion, especially in the distribution of Holy Communion under both kinds, their number should not be increased beyond what is required for the orderly and reverent distribution of the Body and Blood of the Lord. In all matters such Extraordinary Ministers of Holy Communion should follow the guidance of the diocesan bishop.

Holy Communion under both Kinds (a history)

From the first days of the Church's celebration of the Eucharist, Holy Communion consisted of the reception of both species in fulfilment of the Lord's command to "take and eat ... take and drink."

The practice of Holy Communion under both kinds at Mass continued until the late 11th century, when the custom of distributing the Eucharist to the faithful under the form of bread alone began to grow.

By the 12th century, theologians speak of Communion under one kind as a "custom" of the Church. The practice spread until the Council of Constance in 1415 decreed that Holy Communion under the form of bread alone would be distributed to the faithful.

In 1963, the Fathers of the Second Vatican Council authorised the extension of the faculty for Holy Communion under both kinds ... at the Bishop's discretion.

Holy Communion has a more complete form as a sign when it is received under both kinds. For in this manner of reception a fuller sign of the Eucharistic banquet shines forth. Clearly, there are some pastoral circumstances that require Eucharistic sharing in one species such as those laid out in *Redemptoris Sacramentum* n.102

The Church has always taught the doctrine of concomitance, by which we know that under each species alone, the whole Christ is sacramentally present (Body, blood, soul and divinity) and we "receive all the fruit of Eucharistic grace." (General Instruction of the Roman Missal n.281 & Catechism of the Catholic Church n.1390)

General Ministry Information

In the Parish of All Saints, all Extraordinary Ministers of Holy Communion are appointed by the parish priest with the approval of the bishop for a term of **three (3) years**, after which the term may be renewed in accordance with the requirements of the parish.

In All Saints Parish, the Co-ordinators of Extraordinary Ministers of Holy Communion, after consultation with the parish priest, issue a written invitation in the name of the parish priest to those parishioners either or both have deemed to be appropriate members for the ministry. To be an Extraordinary Minister of Holy Communion candidates must:

- be a fully initiated Catholic (made the sacrament of Confirmation)
- be in good standing with the Church
- be a juridical member of All Saints (live within the parish boundary)
- be of good moral standing and cultivate devotion to the Holy Eucharist and distinguish themselves by Christian life, faith and morals; constantly striving to be worthy of this ministry
- participate regularly in the sacramental life of the Church (attend Mass regularly, make regular Sacramental Confession etc.)
- be at least 16 years old
- be duly instructed
- act as an example to the other faithful by piety and reverence for this Most Holy Sacrament of the Altar.

Upon completion of a term or terms, the Extraordinary Minister returns to the Assembly, allowing someone else within the parish community to respond to the invitation to serve.

Those invited to serve in this ministry are **designated only for service in our parish i.e. the 9 churches that constitute All Saints, Newport**. Ministers should not take it upon themselves to bring Communion to a parent, family member, friend or neighbour, unless permission is given from the parish priest or his designee, of the parish in which the person resides.

The selection of and invitation to serve as an Extraordinary Minister is always a reflection of the diversity of the parish. An invitation to join the

ministry does not mean that a person is "**better or holier than another**", nor is an invitation indicative of a reward. The call to serve does not constitute a call to create an elite Church.

Your respect for the Ministry should be reflected in your appearance and attire; appropriate attire includes being properly groomed and at least a smart casual form of dress. Jewellery or clothing which would be distracting to the Assembly is highly discouraged. **The wearing of rings that may scratch the surface of the consecrated Communion vessels is also discouraged.**

Scheduling of Extraordinary Ministers

The Extraordinary Minister of Holy Communion rota is updated by the ministry co-ordinator in each church within All Saints. Rotas will be passed on to ministers and kept in the sacristy of each of the churches. Rota reminders will be emailed to you if you are registered with the parish and have supplied a valid email address.

If you are scheduled to serve and cannot, it is **YOUR** responsibility for arranging for a substitute. **YOU** must contact the ministry co-ordinator or the parish office to keep us informed of substitutions.

You must serve at least once a month to remain on the active rota.

A Liturgical Minister may perform only one liturgical ministry at a time. Unless there is dire need, if you are performing the function of Extraordinary Minister, you may not also perform the function of Reader **at the same Mass.**

The Ministry Co-ordinator in each church will contact ministers who are habitually absent and either rearrange their rota or remove them as appropriate.

Holiday schedules for Christmas and Easter will be by Volunteer Sign-up sheets posted on the noticeboard in the Narthex of the relevant churches.

Extraordinary Minister duties before Mass

If you are scheduled to serve, **please arrive no later than ten (10) minutes before the Mass starts and check in at the sacristy.** Please wash your hands in the sacristy sink before Mass.

If you are not scheduled and you would like to make yourself available as a substitute, please notify the Master of Ceremonies (MC) at the Mass.

To be part of the prayer with those serving at the Mass please remain in the Sacristy after checking in. The priest celebrant will lead those ministering in prayer, after which you may take your seat in the nave of the church.

Ministers who arrive late and have not checked in should not come to the altar, unless there is an obvious shortage of ministers.

Extraordinary Minister duties during Mass

After the Sign of Peace has taken place and the Lamb of God (Agnus Dei) has begun, the Extraordinary Ministers should move to the foot of the Altar. The ministers stand at the bottom step facing the Altar, and kneel with the Assembly.

Once the priest has received Holy Communion, the ministers remove to their respective positions around the Altar.

The Priest and Deacon will distribute Communion to the ministers. Communion should be received by the hand of the priest/deacon, so please do not pass the chalice to other ministers. As the church asks us to do, a sign of reverence (a bow) should be made before you receive the Body and Blood of Our Lord.

The Priest as the head of the Assembly will distribute the sacred vessels to the ministers. If there is any reason why a minister cannot fulfil a particular role (e.g. handling the chalice) they should make it know to the priest celebrant **BEFORE** Mass begins. Once the ministers have received the sacred vessels, they should move to their corresponding positions.

Distribution of the Body of Christ

The Catholic Bishops of England and Wales have stated in accordance with the General Instruction of the Roman Missal (GIRM) that the proper and only permissible form for distributing Holy Communion is to offer the consecrated bread by saying, "The Body of Christ" and to offer the consecrated wine by saying, "The Blood of Christ". No other words or names should be added; and the formula should not be edited in any way. (Cf. GIRM, 161; 284-287).

Reverently hold up the consecrated host between you and the receiver at eye level, and focussing on the host say "The Body of Christ". **Wait for the person receiving communion to say "Amen"** and then place it in their hand or on their tongue, depending on which method they prefer.

If an adult or child comes up for communion and they have their hands crossed over their chest, place your hand on their upper arm or shoulder and say "Christ's blessing on you" or another appropriate formula. **Do not place your hand on the head of a child or an adult.** This can be offensive to some people and it is a health concern. Ministers should not make the sign of the cross as part of the blessing, as they (EMs) are not ordained ministers.

If you run out of consecrated hosts, move calmly to the priest or another minister distributing the host and let him/her know the situation and act accordingly.

If you have consecrated hosts left over after your line has run finished, simply return the ciboria to the altar, rinse your fingers in the finger bowl at the credence and return to your seat.

After the entire congregation has received communion, place your ciboria on the altar, then go to the credence, rinse your fingers in the finger bowl and return to your seat.

If there are no altar servers you should remain near the altar. After the Deacon or Priest purifies the sacred vessels and hands them to you, take the vessels to the credence.

Distribution of the Precious Blood

Reverently hold up the chalice between you and the receiver and focussing on the chalice say "The Blood of Christ". **Wait for the person receiving to say "Amen" and then hand them the chalice.**

Make sure the person has a good grip on the chalice before releasing it. If not securely hold the chalice at the base and wait for them to pass it back to you.

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

After the person has handed the chalice back to you, wipe the rim of the chalice where they drank with the purificator, and turn the chalice a quarter turn.

If you run out of Precious Blood, proceed back up to the altar and place your chalice there. You may then return to your seat.

If you have Precious Blood remaining after all parishioners have received Communion, proceed to the altar and leave your chalice there. You may then return to your seat.

Communion by Intinction

Communicants must **not** be permitted to intinct the host (dip it into the chalice) themselves, nor to receive the intincted host in the hand (Redemptoris Sacramentum n.104). If anyone attempts to intinct, please calmly place your hand over the cup of the chalice and explain to the communicant this cannot be permitted and after the Mass inform the priest.

Communicants with Celiac Disease

Celiac disease is a disorder causing an allergic intestinal reaction to the gluten in wheat. Gluten is a protein enzyme which activates when flour is kneaded and functions to bind the wheat together. Gluten is a toxin to persons with the disease and damages the digestive system which inhibits the absorption of vitamins and nutrients and predisposes its victims to a myriad of illnesses. As an Extraordinary Minister, it is important to recognise that there are persons in the assembly who are medically advised against the reception of Holy Communion under the form of bread and it is not your place to judge those who approach only the cup. The principle of extending the cup to these faithful is a matter of justice. Unless they receive the Precious Blood, they cannot participate in Holy Communion. Canon Law n.925 permits the reception of communion "under the form of wine alone in cases of necessity."

Some communicants with the disease are capable of receiving a Host with Low Gluten. These Hosts are usually SQUARE in shape.

Accidents

If you drop the Consecrated Host, a calm demeanour at this moment can calm and assure an anxious and embarrassed communicant. Pick up the Host and consume it yourself. If you feel uncomfortable consuming it, hold it in the palm of your hand until after Communion is complete and place it on the corporal informing the priest what has happened.

If you drop or spill the Precious Blood - **DO NOT PANIC!** Stop what you are doing. Your demeanour will reassure those communicants in line or,

in particular, the person who may have caused the spill. Stop serving and place the purificator over the spill and position yourself over the spill. If it is a large spill, go to the sacristy for a large towel or cloth. If necessary get help from someone. Soak up the Precious Blood as well as you can and then place a clean towel over the spot, and begin distributing at a spot moving little away from the spillage place so that no one needs to step on it. After the Liturgy, get a cold wet cloth and carefully scrub the place where the spill occurred. The cloths used to soak up the original spill should be placed with the purificators to be rinsed out in the appropriate manner.

Approaching the Tabernacle (Outside Mass)

On times it may be necessary for you to approach the tabernacle outside of Mass. In such a case you will find a logbook in the sacristy of our churches. Please be sure to complete the book as the parish priest must give an account of who has been to the tabernacle if there is an investigation following an incident with the Blessed Sacrament. He may be censured if he cannot give an account of his stewardship as safeguard of the Blessed Sacrament.

- If you need to take the Blessed Sacrament from the tabernacle, you approach the tabernacle, open the door, genuflect (or deeply bow if unable to genuflect) then remove the ciborium.
- If you are taking the Blessed Sacrament to the tabernacle, you open the door of the tabernacle, place the Blessed Sacrament in the tabernacle, genuflect (or deeply bow if you are unable to genuflect) and close and lock the tabernacle door.

Additional Responsibilities

Ministry to the Sick and housebound:

A parish is to have sufficient ministers trained and prepared for the Ministry of Extraordinary Minister of Holy Communion, whose responsibility is not only for the assistance in the distribution of the

Eucharist at the Mass but to housebound parishioners and those in hospitals and nursing homes as well.

- Within All Saints Parish, we have the specific Ministry of Pastoral Visitation to the Sick and Housebound, in which visitors are specifically trained in pastoral visitation including offering the Eucharist when desired and requested by the housebound parishioner or in nursing homes or hospitals.
- Ministers may be called upon to bring the Eucharist to temporarily housebound parishioners who may be unable to participate, in the Parish liturgical celebrations, due to illness or hospital recuperation. The parish priest or the Co-ordinator of Extraordinary Ministers/Hospital Ministry assigns Ministers to bring the Eucharist in these situations. Assignments are usually by neighbourhood, so you are not inconvenienced. The expectation is that you will bring the Eucharist to the temporarily housebound person(s) on your way home after you have attended Sunday or weekday Mass, or at a designated time when it is opportune for the housebound to receive the Eucharist.
- The Blessed Sacrament is conveyed in a small closed container called a pyx. When bringing the Eucharist to the housebound the Minister, **leave the pyx on the altar, with the needed number of hosts in it before Mass to be consecrated.** After Communion, or in rare cases, at the conclusion of Mass the priest will give the pyx with the host in it to you. He will formally dismiss you from the assembly, at which point you should leave the church and go visit the housebound.
- When carrying the Blessed Sacrament, be careful to place it in a safe spot. You may place the pyx in a small cloth bag and wear it around your neck or you may put it in your pocket. **Never leave a pyx carrying a Consecrated Host unattended.** You should go directly after Mass to the person(s) to whom you will be bringing communion and not let other activities distract you from your ministry, e.g., go shopping or tend to errands then to give communion. If there is grave and necessary reason for a delay you should either come back to the church and collect the Consecrated Host from the tabernacle, completing the logbook as necessary, OR place the pyx in an appropriate (quiet) place on a cloth with a candle and crucifix nearby.

- Always remember that you are carrying the Blessed Sacrament and attending to the business of the Lord so if you meet someone, you do want to smile and greet your neighbour, but you want to be careful about stopping and engaging in a long conversation.
- The rite for distributing Holy Communion to the sick and housebound will be provided to you on a laminated card. You simply follow the instructions written in **RED** and say the words written in **BLACK**. Essentially the rite consists of: a greeting; penitential rite; a short reading from Scripture; intercessory prayers; the Lord's Prayer; reception of Communion; a prayer after Communion and a blessing. You will be given two laminated cards, ONE (1) for you, and ONE (1) for the sick person to follow.
- If you wish to volunteer for ministry at the Hospitals, please speak with the parish office to be added to the relevant rota.

Ash Wednesday

You may be asked to assist with the distribution of ashes on Ash Wednesday. If you are assigned to assist in one of the Ash Wednesday services, you should check in at the sacristy and determine from the Celebrant, where you will be located to distribute the ashes and what script you will use: **"Turn away from sin and be faithful to the gospel"**, or **"Remember, you are dust and to dust you will return."** You mark each person's forehead with the sign of the cross with your thumb while saying one of the scripts. Be sure to wash your hands after administering the ashes.

Definitions

Here is a useful guide of terms and phrases you may not be aware of that you can encounter in your ministry.

ALTAR

The table on which the Eucharistic Sacrifice is offered. In a church the table of the altar is usually marked with FIVE crosses, one to represent the five wounds of Christ. It has usually been consecrated by a bishop using the oil of Chrism and contains the relics (bone fragments) of a saint; usually a martyr. Throughout The altar symbolises three things: The Table of the Lord, the Cross and Christ himself. The last meaning explains the honour paid to it with a kiss and with incense. (*Etym. Latin altus, high*).

AMBO

The table with a flight of stairs on each side, from which the Epistles and Gospels were read and sermons preached in the early Church. Later two ambos were used, one for the Epistle reading, the other on the right side of the altar for the Gospel. Generally, now, one ambo or lectern suffices for the entire Liturgy of the Word. (*Etym. Greek ambo, an elevation*). The ambo/lectern is generally found on a raised level from the assembly as a sign/reminder to us that in the Scriptures God is encountered in high places.

BURSE

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

CHALICE

The cup-shaped vessel or goblet used at Mass to contain the Precious Blood. For centuries it was made of precious material; if it was not of gold, the interior of the cup was gold-plated. Since the Second Vatican Council, chalices may be of other materials, however materials that are easily

breakable such as pottery are now forbidden since the publication of *Redemptoris Sacramentum*. A chalice is consecrated with holy chrism by a bishop. Regilding the inside does not destroy the consecration. Sometimes the word chalice designates its contents. (*Etym. Latin calix, cup, goblet, drinking vessel, chalice.*)

CIBORIUM

A covered container used to hold the consecrated small Hosts. It is similar to a chalice but covered and larger, used for small Communion hosts of the faithful. It is made of various precious metals, and the interior is commonly gold or gold-plated. Also synonymous with baldachino as the dome-shaped permanent canopy over a high altar, supported by columns and shaped like an inverted cup. (*Etym. Latin ciborium; from Greek kib_rion, cup.*)

CORPORAL

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

CREDESCENCE

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

CRUET

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

HOST

A victim of sacrifice, and therefore the consecrated Bread of the Eucharist considered as the sacrifice of the Body of Christ. The word is also used of

the round wafers used for consecration. (*Etym. Latin hostia, sacrificial offering.*)

INTINCTION

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

NARTHEX

The portico of an ancient church. A vestibule leading to the nave of a church. Late Greek *narthēx*, from Greek, giant fennel, cane, casket. First Known Use: circa 1673.

NAVE

The central apt of the church building, intended to accommodate most of the congregation. (*Etym. Latin navis, ship*)

PATEN

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

PISCINA

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

PRESBYTERY

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

ceremonies. Now occasionally used of the rectory or residence of the clergy.

PURIFICATOR

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

PYX

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

SACRISTY

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

SACRARIUM. See *PISCINA*.

TABERNACLE

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

Resources

The Ministry of Holy Communion

<http://www.liturgyoffice.org.uk/Resources/GIRM/Ministry/Communion.pdf>

General Instruction of the Roman Missal 2010

<https://www.liturgyoffice.org.uk/Resources/GIRM/Documents/GIRM.pdf>

Redemptoris Sacramentum (On certain matters to be observed or to be avoided regarding the Most Holy Eucharist)

http://www.vatican.va/roman_curia/congregations/ccdds/documents/rc_on_ccdds_doc_20040423_redemptionis-sacramentum_en.html

Catechism of the Catholic Church, 1997

http://www.vatican.va/archive/ENG0015/_INDEX.HTM

Constitution on the Sacred Liturgy (Sacrosanctum Concilium) from the Second Vatican Council

http://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_const_19631204_sacrosanctum-concilium_en.html

Ministers of Holy Communion

Donald A. Withey, Decani Books, ISBN 1-900314-01-0

Guide for Extraordinary Ministers of Holy Communion

Kenneth A. Riley and Paul Turner, LTP. ISBN 978-1-56854-608-7

[available from McCrimmons]

Handbook for Ministers of Care (2nd edition)

Genevieve Glen OSB, Marilyn Kofler SP, Kevin O'Connor, LTP, ISBN 1-56854-102-3 [available from McCrimmons]

Liturgical Ministry: a practical guide to spirituality

Donna M. Cole, Resource Publications, ISBN 0-89390-372-8