

St Isidore Catholic Church Ministry Guidelines

Lectors

Preface

The ministry of lector is one of the most visible roles of service by lay people during the liturgy. We appreciate all of you who are willing to take this ministry seriously, prepare well for it, and help proclaim the liturgy of the word at each Mass.

Goal

The goal of this document is to explain the role of an Lector during the celebration of the Mass. It will explain the theory behind the ministry and the practical function of lectors Mass at St Isidore's.

Ministry: Lector

The ministry of lector is instituted to proclaim the readings from Sacred Scripture, with the exception of the Gospel. (GIRM 99)

Lay people can receive a temporary assignment to the role of lector in liturgical actions. Likewise, all lay people can exercise the roles of commentator, cantor or other such, in accordance with the law.
(Can. 230 §2)

Lay people, who are pledged to the special service of the Church, whether permanently or for a time, have a duty to acquire the appropriate formation, which their role demands, so that they may conscientiously, earnestly and diligently fulfill this role. (Can. 231 §1)

For pastoral reasons, family members or friends may be allowed to read the Word of God during funeral or wedding liturgies, even though they are not formally commissioned as lectors.

In the absence of an instituted lector, other lay people may be designated to proclaim the readings from the Sacred Scriptures. Such designated lectors must be truly qualified and carefully prepared for this office, so that the faithful will develop a warm and lively love for Sacred Scripture from listening to the reading from the sacred texts (GIRM 101).

Role

The role of the Lector is to proclaim the word of God in a loud and clear voice at each Eucharistic celebration.

Duties

Two lectors are scheduled for Masses at the Marysdale site and one for Masses at the Delaware Bend site.

Lectors should make it a point to arrive 15 minutes before Mass begins. Let the commentator know you have arrived. If you are not able to attend the Mass for which you are scheduled, a substitute should be contacted prior to Mass.

In the absence of a deacon, at the beginning of Mass the first reader will process behind the altar servers up to the back of church and await the welcome by the commentator. If a deacon is present, the lector will not process and instead comes up to read from their seat in the congregation at the appropriate time.

When the processional hymn begins the lector/deacon processes a short distance behind the servers holding the book of Gospels in two hands slightly raised so that the congregation can see it. Process all the way to the step in front of the altar and halt until the priest arrives and bows to the altar.

The priest will proceed around the right side of the altar and will reverence the altar before moving to his position at the right of the sanctuary. The lector should move slowly enough around the left side of the altar to arrive behind the altar after the priest has completed his reverencing. Place the book of Gospels face up spine to the left on the middle of the corporal.

After placing the book on the corporal the lector bows and moves to their position on the left side of the sanctuary.

After the collect, all sit. The lector goes to the ambo and proclaims the first reading from the *Lectionary*; all sit and listen. At the end, the lector makes the acclamation, *The Word of the Lord*, with all responding, *Thanks be to God*.

If there are two lectors, the first lector now leaves the sanctuary, pausing briefly to bow to the altar before returning to their seat in the congregation. If there is only one lector they return to their seat in the sanctuary.

The responsorial psalm is generally sung by a cantor, however in the absence of a cantor the lector reads it.

The cantor or the lector sings or recites the psalm verse and, as a rule, the congregation makes the response (GIRM 129).

If there is a second reading before the Gospel (weekday masses generally do not have a second reading) the second lector approaches the sanctuary bows to the altar, goes to the ambo and proclaims the second reading with all listening and making the acclamation at the end, as above.

After the second reading the lector closes the lectionary and places it on the shelf underneath the ambo (Marysdale) or on top of the kneeler to the rear of the ambo (Delaware Bend). The lector now leaves the sanctuary, pausing briefly to bow to the altar before returning to their seat in the congregation.

Tips for Lectors

Prepare! It is so much richer and expressive if we have prepared well. Lectors are encouraged to spend time preparing for their assigned readings well in advance of Mass.

The Lector Workbooks that you receive are not meant to dictate how you read a reading but to encourage you to prepare, look at where you place pauses and emphases. Please use it. Practice aloud.

Watch the end of sentences and phrases. It is very easy to both drop the voice and to speed up near the end of a sentence or phrase, thus making the words difficult for the people to understand. Keep the same pace and loudness, even at the end of a sentence/phrase.

Learn to read with a microphone. Microphones do not mean that we should speak softly. We should read above normal in volume and let the microphones amplify even that. If you read too softly you may not be able to be heard easily in parts of the church. We have a good microphone. Do not stand too close to the microphone or else you'll "pop your p's". Adjust the angle of the microphone as well. There is no point in being a lector if we are not reading clearly, slowly and loudly enough so that people can understand the reading.

Prior to Mass either the lector or the commentator should place the lectionary on the ambo open to the correct reading for the current Mass. Check in the missalette if you are not sure if the reading is the correct one.

Some readings will have a shorter form with words that can be omitted in square brackets. The longer form should be used unless the priest directs otherwise.

Sometimes there may be a choice of readings for a particular Mass, ask the priest if you are unsure which reading to use.

Slow down! Let people be seated and quiet down. Within the reading itself, do not rush through. Pause after the reading before saying "The Word of the Lord."

Brief moments of silence are appropriate during the liturgy. Such moments should be suitable for the gathered assembly, in which the Word of God is taken into the heart by the fostering of the Holy Spirit, and its response is prepared through prayer. Such moments of silence are opportunely observed after the first and second reading, and then, at the completion of the homily (GIRM 56).

Extraordinary Ministers of Holy Communion

Preface

The ministry of assisting the priest in the distribution of Holy Communion during Mass and at other times outside of Mass is an invaluable service to the parish community. These ministers in collaboration with the priest bring Christ to the faithful during the Mass and at times of illness or near the time of death.

Goal

The goal of this document is to explain the role of an Extraordinary Minister of Holy Communion (EMC) during the celebration of the Mass. It will explain the theory behind the ministry and the practical function of EMCs during Mass at St Isidore's.

Ministry: Ordinary and Extraordinary (cf. Can. 910)

The ordinary minister of communion is the ordained priest. He presides at the Eucharistic celebration and in dialogue with the people gathered for Mass prays on behalf of the local parish, the diocese and the universal Church. Through his ministry Christ is made present to the Church in the proclaimed Word of God and the Eucharistic bread and wine.

Extraordinary ministers of communion are members of the parish community who by virtue of their baptism and full membership in the Church (by virtue of their Confirmation and reception of Holy Communion) collaborate with the priest to assist him in his ordinary duties.

These ministers distribute communion during Mass at their home parish and also can bring communion to the sick and dying, and expose Holy Communion for public prayer and adoration (cf. Can. 943). Their ministry is extraordinary in the sense that it is a supporting and significant role in the liturgy. The priest and deacon cannot reasonably distribute communion to the entire congregation without disrupting the flow of the Mass. The extraordinary minister provides the support a priest and/or deacon needs to carry out his ministry in both a dignified and orderly manner.

Role

The Extraordinary Minister of Communion (EMC) helps at weekend and weekday liturgy primarily in distributing the Body and Blood of Christ to the Assembly. Extraordinary Ministers of Communion also are welcome and often do take Communion to the sick.

Duties

The Extraordinary Minister of Holy Communion must understand that it is her/his first responsibility to pray for the people of St. Isidore's for whom s/he ministers. Extraordinary Ministers of Holy Communion should pray before coming to Mass that they may see Christ in the people to whom they distribute Christ who is present in the Eucharist.

Extraordinary Ministers of Holy Communion are encouraged to spend time in prayer in the presence of the Blessed Sacrament. An opportunity exists to spend time in the Perpetual Adoration chapel at St. Isidore's, and can also happen prior to or after Mass.

This form of prayer in the presence of the reserved Blessed Sacrament should lead all people from contemplation of the gift of the Lord's presence into community with fellow parishioners. It should lead all people from meditation into active ministry.

The EMC should make it a point to arrive 15 minutes before Mass begins. If an EMC is not able to attend the Mass for which s/he is scheduled, a substitute should be contacted prior to Mass.

The number of EMCs needed is: 3 plus the priest for the 4:30 PM Mass at The Bend site and 5 plus the priest for the 10 AM Mass at Marysdale .

After the Sign of Peace at the beginning of the Agnus Dei, Ministers of Communion should move to the front and line up in a single file row on the floor level at the first step that leads up to the sanctuary. This will give the presiding priest and other Ministers of Communion present a chance to see if a last minute substitute is needed.

The priest will receive Communion. After the priest receives Communion the EMCs come up and stand on the right of the altar to receive Communion.

The priest will first give you Communion. Once communion is distributed to all EMCs and servers the priest will give each EMC a cup and a purificator or ciborium.

You then may take your station, please follow these procedures:

Marysdale

Two EMCs take the Body of Christ and Precious Blood to the back of the church to distribute to any handicapped persons. They proceed then to the front of the Choir and give communion to the choir. The remaining 3 EMCs take their positions in front of the communion rail one about half way and the other at the end of the rail on either side of church. Once the choir has received the ministers should return to the front of church taking up the remaining positions.

Delaware Bend

The EMCs with Precious Blood stand one on either side of the altar, the EMC with the Body of Christ stands next to the priest.

Communion is distributed by saying, "The Body of Christ" or "The Blood of Christ," depending on which form of Communion the EMC is handling. No other additions or other phrases should be used in the distribution of Holy Communion (for example, "Receive the Body of Christ" or "The Body of Jesus") as they do not accurately state our faith and understanding of the Eucharist.

The Body of Christ is generally distributed on the hand of the person receiving it. If a person wishes to receive the Body of Christ on his/her tongue, simply hold the edge of the host and place it on the tongue gently and slowly to avoid dropping it.

The Blood of Christ is received by drinking from the cup. Hand the cup to the person and once they have received, wipe the cup with the purificator and turn the cup a ¼ turn before presenting to the next communicant.

If the EMC runs out of the Precious Blood or is finished distributing it, s/he simply

returns the Communion cup to the side table and waits for the others to finish.

Please try to consume any remaining Precious Blood if you are able. **If the Communion cup is not empty, the left over Precious Blood should be consumed. It should not be poured down any drain. The Sacarium is generally only to be used to dispose of rinse water after consuming the left over amounts of the Eucharist.**

If for any reason you are unable to consume what is left over, you may ask the priest or other ministers to help you consume it or simply leave it on the altar. Someone will take care of it for you.

After the EMC is finished distributing the Body of Christ, s/he returns the Ciborium (whether empty or not) to the altar placing it near the center of the altar and waits for the priest to place the remaining hosts in the Ciborium which he places back in the Tabernacle.

All EMCs then line up again at the front of church facing the altar, all bow before returning their seats.

Spills, etc.

If a portion of the Eucharist bread (one or several hosts) is dropped, simply pick it up and consume it. If too many hosts are dropped to consume, simply return them to the Communion bowl they fell out of and replace them in the tabernacle. If the host cannot be consumed, (for example, it is dropped into some tracked in water), hold it in your hand while you finish ministering the Host at your station. Then bring it to the water cup next to the tabernacle and place it in there.

If the Precious Blood is spilled, simply cover the area with a purificator(s) calmly direct people around the spill. Speak to a priest after Mass to ensure the area is properly cleansed.

All ministers should remember to practice good hygiene. Wash your hands before you leave home for Mass (or you can wash them before Mass in one of the rest rooms). If you have a cold or the flu, please get a substitute.

Haste is the Ministers' of Communion worst enemy. Keep calm; remember you are carrying out an essential ministry and handling the Body and Blood of Christ – The Eucharist.

Terms Pertaining to Liturgical Ministers

Ambo (or Lectern) – the area where the scriptures are proclaimed during Mass. It is usually a prominent and/or decorated podium raised a bit above the floor level it is placed upon. The Greek root word for ambo refers to an elevation or mountain.

Body/Blood of Christ –or- Eucharistic Bread/Wine – or - Eucharist – terms used often interchangeably to describe the Blessed Sacrament under the form of bread or wine.

Book of Gospels – The book used by the priest to proclaim the Gospel. This is the book carried in by the deacon or lector at the beginning of Mass.

Can. – An abbreviation for the Code of Canon Law, the law that governs the Roman Church, including all its liturgical and temporal practices.

Collect – The opening prayer immediately prior to the readings.

Chalice (or Communion Cup) – a cup made generally of some sort of metal that is used to contain and distribute the Blood of Christ during Mass.

Ciborium (pl. Ciboria) – a container usually made of precious metal that holds the Eucharist while it is reserved in the tabernacle.

GIRM – The General Instruction of the Roman Missal. Put simply It is the handbook for how to celebrate the Mass. It covers such things like the structure of the Mass, its elements and parts; postures, processions and gestures; silence and singing; liturgical furnishings; the role of the deacon, liturgical ministers, and laity, and much more.

Host – portions of unleavened bread used during Mass that the priest consecrates during the Mass to be distributed as Communion.

Lectionary – the book containing the scripture readings for Mass

Missal – the book containing the prayers and instructions for Mass – also called the *Sacramentary* – it usually has tabs along the side of the pages to make it easier for the priest to find the pages he needs.

Paten (or Communion Bowl) – a dish or vessel used to hold the Body of Christ so it can be distributed to people during Mass.

Presbyterium – the area in a church where the altar is located, also referred to as the Sanctuary.

Purificator – a small linen napkin used to wipe the rim of the chalice and to dry it after it has been cleansed. Generally a purificator has a small cross stitched into it.

Purify – to cleanse a dish (vessel) used in the distribution of Communion. A small amount of water is poured into a paten or communion bowl and then poured carefully into a chalice and consumed. For a chalice if it is empty a small amount of water is poured into it and it is consumed.

Sacramentary – *see Missal*

Sacrarium – A small sink in the sacristy (usually with a cover) that is used to dispose of rinse water after the left over elements of the Eucharist have been consumed or water left over once a consecrated host has been dissolved. (cf. Can. 1367).

Sacristy – room in a church where vestments and Communion vessels and other supplies used during the celebration of Mass are kept.

Sanctuary – see *Presbyterium*

Tabernacle – The large (sometimes decorated) box in which the Body of Christ is contained. It is kept here so it can be taken later to the sick. Because it is contained here, a person should genuflect or make a bow toward the tabernacle when passing by unless this sign of reverence would draw more attention to the person than to the Body of Christ. If you are carrying the Eucharist or any other item, you do not need to genuflect or bow when you pass the tabernacle.



Ciborium



Chalice



Paten



Sacramentary



**Book of
Gospels**



Lectionary

http://www.catholicdeacon.org/mass_objects.htm